

MINUTES OF THE  
149th GENERAL SYNOD

**REFORMED**  
**PRESBYTERIAN**  
**CHURCH**

EVANGELICAL SYNOD



HELD AT COVENANT COLLEGE  
LOOKOUT MOUNTAIN, TENNESSEE

May 14-20, 1971

## OFFICERS OF THE 149th GENERAL SYNOD

Moderator: Chaplain John M. MacGregor  
103 Hardy Road  
Lookout Mountain, Tennessee 37350

Vice Moderator: Rev. Walter Edward Lyons  
33685 Ave. C  
Yucaipa, California 92399

Stated Clerk: Rev. Paul R. Gilchrist, Ph. D.  
107 Hardy Road  
Lookout Mountain, Tennessee 37350

Assistant Clerk: Rev. John P. Hoogstrate  
1302 Grand Avenue  
Everett, Washington 98201

Treasurer: Dr. Charles L. Donaldson  
Covenant College  
Lookout Mountain, Tennessee 37350

Internal Revenue Number for the Reformed Presbyterian Church,  
Evangelical Synod . . . . 23-6399328

Attorney for the Board of Trustees of General Synod:

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**Reformed Presbyterian Church, Evangelical Synod**  
**Held at Covenant College, Lookout Mountain, Tennessee, May 14-20, 1971**

**FIRST SEDERUNT, FRIDAY, 8:00 p.m.**

The 149th General Synod convened at 8:00 p.m. on Friday, May 14, 1971, in the First Reformed Presbyterian Church of Lookout Mountain, Tennessee. The Retiring Moderator, the Rev. Dr. Richard Gray, constituted the Synod. The Rev. Tom Jones led in the prayer of invocation. After the singing of "The Church's One Foundation," a memorial service for the Rev. Harry H. Meiners was conducted by the Rev. Drs. Franklin S. Dyrness and Wilber B. Wallis.

*MEMORIAL*

**REVEREND HARRY H. MEINERS, JR.**  
1919-1971

Reverend Harry H. Meiners, Jr., was born in 1919. After college he took his seminary training at Westminster Theological Seminary, Chestnut Hill, Philadelphia.

Upon completion of his seminary training in 1950, he entered a Pastorate in Duanesburg, New York, in the Reformed Presbyterian Church of the Reformed Presbyterian Church in North America where he served as Pastor until 1959. He resigned due to polio which made it most difficult for him to continue in the active Pastorate.

He moved to Las Cruces, New Mexico, in July of 1959 for health reasons. Though his body was frail, it did not limit him in his desire to be of utmost service in the Lord's work. He was largely responsible for the University Presbyterian Church of Las Cruces joining with our denomination. That church has not only a fine membership from that community, but a strong student ministry to New Mexico State University located there. Since the church property adjoins that of the University, it has a most strategic location. Mr. Meiners has on several occasions served as interim pastor and moderator of the church. He was held in highest esteem by the Church and not only ministered there but also at the Alamogordo Westminster Reformed Presbyterian Church.

Mr. Meiners was one of the leaders largely responsible for the growth of the Reformed Presbyterian Church in North America and then in the union with the Evangelical Presbyterian Church. He served as the Stated Clerk of our denomination from the time of the Union in 1965, having served in the same capacity in the Reformed Presbyterian Church since 1960. He was most proficient, conscientious and accurate. He manifested a great compassion for God's people and a deep loyalty to Christ.

At the 148th General Synod, Mr. Meiners gave notice that he would be

resigning at the time of the 149th General Synod, due to a serious heart attack. Although it was not easy to give up this position which he loved, he was making every effort to turn over the responsibility and endeavoring to make it easier for his successor to take over the work. Just recently he suffered another serious heart attack and was again hospitalized, but seemed to be improving. Just the Sunday prior to his homegoing, he attended both Morning and Evening Services of the Las Cruces Church. He spoke of his great yearning to continue to have an active part in our denomination through the ministry of prayer. On Sunday, May 9, early in the morning, he quietly slipped away to be with the Lord. He is survived by his wife, two daughters and three sons. His oldest daughter graduated from Covenant College last year and the next two children are now students of the College.

A great leader and faithful servant has been taken from us. We will all deeply miss our brother who was so gracious and kind and brought so much encouragement to our movement. God's ways are past finding out. Again, we are reminded that men come and go, but God and His work go on forever. May his homegoing challenge all who knew him to be more faithful in service to the Lord, looking forward to the day of the appearing of our Lord. Mr. Meiners was faithful until death and to him has been given the Crown of Life. He has heard the word of his Master, "Well done, thou good and faithful servant . . . Enter thou into the joy of thy Lord." Matt. 25:21.

May God continue to comfort and bless his dear wife, children and other loved ones who sorrow in his passing. He has left the Church militant and entered the Church triumphant. "Absent from the body . . . present with the Lord."—2 Cor. 5:8. The words of Paul could truly be said of Mr. Meiners, "For me to live is Christ, and to die is gain."—Phil. 1:21. "He being dead, yet speaketh."—Heb. 11:4.

The Retiring Moderator then delivered a sermon on Ephesians 4:1-16, entitled "Pursuing the Unity of the Church." Synod then celebrated the Lord's Supper which was administered by the Revs. Allan M. Baldwin and Frank P. Crane.

Registration slips were distributed. These revealed that 138 commissioners and alternates were present at the first sederunt.

**Election of Moderator and Vice Moderator:** The floor was opened for nominations for Moderator. Dr. Robert G. Rayburn nominated the Rev. John MacGregor. The Rev. George Miladin nominated the Rev. Walter Lyons. The Rev. Dale Umbreit nominated the Rev. Kenneth A. Horner, and the Rev. L. LaVerne Donaldson nominated Dr. Will S. Barker.

Dr. Barker requested that his name not be considered. Moved and seconded that this request be granted. Motion carried.

Mr. Horner then requested that his name be withdrawn from consideration. It was moved, seconded and passed to grant his request.

Mr. Horner then placed in nomination the name of Dr. Marion D. Barnes. Dr. Barnes requested that his name be withdrawn. It was moved, seconded and passed to grant his request.

Motion was made, seconded and passed that nominations be closed.

Voting was by secret ballot and resulted in the election of the Rev. John MacGregor as Moderator. He was escorted to the platform by Dr. Robert G. Rayburn. Dr. Gray then turned the chair over to Mr. MacGregor.

Nominations for Vice Moderator were called for by Moderator MacGregor. Mr. Horner nominated the Rev. Walter Lyons. Motion was made, seconded and passed that nominations be closed and a white ballot be cast for election of Mr. Lyons.

Motion was made, seconded and passed to adjourn this sederunt at 10:04 p.m. Dr. Gray pronounced the benediction.

## SECOND SEDERUNT, SATURDAY, 8:30 A.M.

The Moderator called Synod to order at 9:00 a.m., with the singing of "Oh, How Love I Thy Law." Dr. T. S. Soltau led in prayer.

Minutes of the first sederunt were read by the Assistant Clerk, the Rev. John Hoogstrate. Motion was made and seconded that the memorial statement Dr. Dyrness had read at the first sederunt in honor of Rev. Harry Meiners be inserted in the minutes of that sederunt at the proper point. This motion carried. It was moved, seconded and passed that the minutes of the first sederunt be accepted as corrected.

## ROLL CALL

**Ministers present at 1st Roll Call:** R. Aeschliman, D. Alexander, P. H. Alexander, W. M. Alling, L. G. Andres, W. O. Armes, A. M. Baldwin, W. S. Barker, G. Blomquist, G. R. Bragdon, E. Breen, R. L. Brinkley, W. J. Brooks, D. G. Buchanan, Jr., J. W. Buswell, W. R. Case, N. A. Cochran, W. A. Collins, J. J. Conrad, J. Cox, F. P. Crane, J. G. Crane, R. J. Dodds, L. L. Donaldson, F. S. Dyrness, Sr., E. R. Eckerson, T. H. Engstrom, G. A. Fearnow, D. F. Fleece, W. H. Folds, C. F. Frett, L. G. Gebb, P. R. Gilchrist, E. G. Gray, R. W. Gray, D. C. Harris, R. L. Harris, D. W. Hein, A. L. Herries, H. D. Hight, C. B. Holiday, J. P. Hoogstrate, K. A. Horner, J. J. Hosman, R. W. Hunt, T. F. Jones, A. L. Kay, J. M. Kay, W. Kirwan, W. E. Lyons, J. M. MacGregor, D. J. MacNair, W. A. Mahlow, N. K. Malkus, W. D. McColley, D. R. McDonough, W. E. McNutt, A. Mersman, G. C. Miladin, H. W. R. Mischke, A. F. Moginot, Jr., P. H. Morison, W. E. Myers, E. T. Noe, J. Palmer, R. Palmer, J. Perry, W. G. Phillips, L. S. Pitcher, E. Potoka, J. Ransom, H. A. Rapp, R. G. Rayburn, L. J. Roberts, R. Rowe, A. E. Scott, L. O. Sharp, R. L. Shaw, F. Shepperson, Jr., B. R. Short, W. Siddons, T. Sidebotham, J. E. Singleton, S. E. Smallman, F. Smick, Jr., G. Smith, J. A. Smith, T. S. Soltau, E. A. Steele III, T. N. Sterret, C. A. Stewart, L. H. Stewart, P. W. Taylor III, R. D. Tevebaugh, E. D. Thomas, A. D. Umbreit, T. Waldecker, W. B. Wallis, S. Ward, R. R. Warren, D. M. Watson, R. L. Webster, M. A. Weiford, J. R. Werner, J. A. Wiest, H. B. Williamson, D. R. Wilson, J. D. Wincott, L. H. Withington, W. R. Wolfgang, J. M. L. Young.

**Elders present at 1st Roll Call:** N. P. Barker (Lkt. Mtn., Tenn.), L. Barnes (Hazelwood, Mo.), J. Belz (Lkt. Mtn., Tenn.—alt.), W. Bouas (Coulterville, Ill.), K. Bruce (Naples, Fla.), C. W. Donaldson (Lkt. Mtn., Tenn.—alt.), C. F. Edgar (Huntsville, Ala.—alt.), W. G. Grantham (Manor, Wilm., Del.), H. L. Hathaway, (Lansdale, Pa.), C. Hill (Columbus, Ohio), D. H. Hylton (Hampton, Va.), G. R. Johnson, Sr. (Balt., Md.—alt.), H. F. Jones (Charlotte, N. C.), F. McDowell (Muncie, Ind.), J. Moore (Lkt. Mtn., Tenn.—alt.), F. D. Peace (Huntsville, Ala.), T. J. Powers (Minco, Okla.), F. G. Rowley (Midland, Pa.), R. F. Schmidt (Lkt. Mtn., Tenn.—alt.), M. Scott (Cherry Hill, N.J.), G. D. Shaw (Elgin, Ill.), V. Smick (Balto., Md.), E. W. Smith (Newburgh, N.Y.), R. J. Smith (Grace and Peace, St. Louis, Mo.), P. Stam, Jr. (Covenant, St. Louis, Mo.—alt.), F. W. Stroup (Olive Branch, St. Louis, Mo.), R. A. Titmus (Pittsburgh, Pa.), W. G. Vannoy (Faith, Wilmington, Del.), H. R. Winscott (Hazelwood, Mo.).

**Ministers present for part of Synod but not present for either roll call:** C. W. Anderson, G. A. Anderson, L. D. Billiter, W. W. Blakely, R. H. Countess, D. K. Dykema, D. F. Hicks, B. T. Hubbard, G. Jaggard, II., C. A. Lutz, R. R. Reumann, R. L. Reymond, L. E. Sheldon, Jr., J. E. C. Shepherd, A. P. Soltau, R. W. Stewart, E. K. Thurman.

**Elders present for part of Synod but not present at either roll call:** W. J. Bonner (Cherry Hill, N.J.—alt.), D. M. Crozier (Seattle, Wash.), C. A. Darger (Muncie, Ind.—alt.), H. W. Grup (Duanesburg, N.Y.), J. I. Kelly (Wilmington, N.C.—alt.), N. M. Kennedy (darlington, Pa.), J. C. Long (Cherry Hill, N. J.,—alt.), R. F. Mercer (Calgary, Alta.), V. C. Pierce (Trenton, N.J.), J. J. Roth (Ft. Walton Beach, Fla.—alt.), A. C. Stoll (Elgin, Ill.—alt.).

**Ministers absent with excuse:** R. B. Brown, S. R. Brown, C. Bunzel, J. O. Buswell, Jr., R. H. Cox, H. T. Cross, R. Dameron, W. L. Detlor, E. C. DeVelde, J. R. Fiol, D. Gardner, G. H. Gerow, A. Glasser, R. Hamilton, J. E. Hanson, A. J. House, R. I. Hoyle, G. P. Hutchinson, W. D. Johnson, W. B. Leonard, R. B. Needham, G. G. Omerly, R. B. Strom, L. T. Van Horn, P. M. Ward, R. Wright.

**DOCKET:** It was moved and seconded that the proposed docket be adopted and that the times for call to order, recess and convening, and adjournment, be considered orders of the day. Motion was made to amend the docket to make the Magazine Committee report the first order of business at 1:30 on Saturday, and to adjust the docket to adjourn at 12:00 noon on Thursday. This was seconded and passed. The docket as amended was adopted.

Dr. R. Laird Harris was appointed **Synod Parliamentarian**.

Messrs. Hugh Smith, S. O. Ebanks and Rev. William Albany, Jr. were seated as Corresponding Members and Dr. Synesio Lyra and Mr. W. Carl Fleming were seated as visiting brethren.

The **REPORT OF THE STATED CLERK** was read by Mr. Hoogstrate.

Fathers and Brethren:

With this final report to you I wish to thank you for electing me to this position in 1965 and in 1968, giving me an opportunity to serve my Lord and my church with the talents and experience God has given me. This report will be brief.

Even though Synod in 1970 was held two and one-half months later than usual, we tried to get the Minutes printed and distributed at about the same time as the previous year. I believe we just about accomplished that goal.

The Treasurer of Synod reports to you the costs of my salary, pension, travel, etc., but I think it would be interesting to you to see what it actually costs for the operating of the office. This report covers the time from last Synod, August 1, 1970 to the time of the writing of this report, April 8, 1971.

**Receipts**

Sales (forms, certificates, minutes, etc.)	\$ 36.00
From Synod Treasurer (\$100 office help, \$100 office expense)	200.00
Miscellaneous	1.00
	<hr/>
Total	\$ 237.00

**Disbursements**

Postage	\$ 77.00
Office supplies	23.79
Secretarial help	92.00
Long distance phone calls	4.78
	<hr/>
Total	\$ 197.57

I have already begun turning over papers, books, etc. to the new Stated Clerk, having sent them to Covenant College marked "Synod's New Stated Clerk" with friends who attended the L'Abri Conference; these things are already there for his use as soon as Synod begins. When I learn whom you elect I shall begin to turn over files and other items to him.

Many of our vacant pulpits have been filled during the past year and I ask you to join me in prayer that each pulpit will be filled soon with the man of God's choice. We still have more candidates available than pulpit vacancies.

During my period of serving you as Stated Clerk I have tried to bring us closer together as a denomination in the bonds of Jesus Christ. I have tried to make us more denominationally conscious, to remind us that we have a responsibility one to another as members of the body of

Jesus Christ. We are responsible before God for all our brothers and sisters in Christ, of whatever denomination, color, or nation; so surely this is true within our own Reformed Presbyterian Church, Evangelical Synod. It disturbs me that some of our churches do not contribute to the administrative costs of Synod (and I have no idea which ones do not). When Minutes are sent out, when you ask for a list of available pulpit candidates, when you ask for information about the denomination, when you write to the Stated Clerk to ask what our church has said in the past on a given subject, all churches are treated alike and I do not know whether you have contributed anything to the cost of providing such information. But frankly (to quote one of our ministers) those churches that receive the benefit of being a part of this denomination and give nothing to the cost of operating it are "freeloaders." Surely every church, regardless of size, can afford to give 8½ cents per month per communicant member to Synod. Some of our churches are rarely represented at the Synod meetings, but when they are represented and the commissioner submits a bill to help pay his travel expenses, no one asks if his church has contributed to Synod. All are treated alike. I have tried to "bring us together" and hope that to some small degree I have succeeded. How often do you pray for a sister congregation? How often do you write a personal letter to one of our foreign missionaries or military chaplains? How often do you pray specifically for a person or family whom you met at Synod or Presbytery? We claim to be Presbyterian in doctrine and government, but I fear that all too often we are independent in actual practice. I urge you all to be concerned about your fellow Reformed Presbyterians and "rejoice with those who rejoice and weep with those who weep." The hand needs the foot, the eye needs the ear. Many times when I have been overburdened with work, or ill, your messages of prayer promises and encouragement have lifted my spirit. Let us continue to bear one another's burdens, and so fulfill the law of Christ.

Respectfully submitted,

Rev. Harry H. Meiners, Jr.

Dr. Peter Stam Jr. pointed out a matter of unfinished business Mr. Meiners had been working on, and asked that the new Stated Clerk be requested to complete reproduction of the **minutes of the final Synod** of the Evangelical Presbyterian Church held prior to merger, said minutes to be distributed to members of Synod as of that time.

The Synod Statistician, Rev. John Hoogstrate, presented an initial **STATISTICAL REPORT** and recommended that the Stated Clerk be designated as Synod Statistician. Motion was made, seconded and passed that the Stated Clerk be made Synod Statistician.

Dr. Dyrness led in prayer and the meeting recessed at 10:00 a.m.

The Moderator called Synod to order at 11:00 a.m.

**Dr. Richard Gray presented the REPORT OF THE ADMINISTRATIVE COMMITTEE:**

The Administrative Committee consisted of Richard W. Gray, Moderator of Synod, as chairman, Wilber Wallis and W. P. Vannoy moderators of the past two synods, Harry Meiners, clerk, George Linder, treasurer, Marion Barnes, Franklin S. Dyrness, Lynden Stewart and Charles Holiday.

It met three times: September, December and March.

At the outset it checked its responsibilities and observed the limits of its authority.

It also consulted with the executive officers of the agencies for suggestions: at the outset by mail and by inviting them to its December meeting. A cordial and cooperative relationship was thus sustained with the agencies.

At the first meeting several sub-committees were appointed to consider specific matters as follows:

- A. On Stated Clerk: to produce job-description and to seek out a candidate to recommend to synod (see recommendations)
- B. On the Organizational Structure of Synod: The committee produced a job-description for the moderator and a recommendation for an Inter-Agency Committee.
- C. On Streamlining the Operation of Synod Meetings or recommendations.
- D. On Coordinating the Financial Appeals of Synod's Agencies. This produced the Guide to Giving sent to the churches in December.

The committee encouraged the Moderator to inform the churches of activities of interest to them. This was done in several letters.

The serious illness of the Stated Clerk saddened everyone and robbed us of some of his usual valuable assistance during the year.

The committee attaches the following sub-committee reports and their recommendations.

**A. Job Description for the Stated Clerk:**

The Stated Clerk shall:

1. Be responsible for the official minutes of each General Synod meeting.
2. Be responsible for the immediate printing of the minutes following the General Synod meeting and for their distribution. This is to be accomplished within a maximum of ninety days after Synod is completed.
3. Be responsible for official denominational correspondences includ-

ing necessary correspondence with the Chief of Chaplains in conjunction with the head of the Committee of Chaplains of Synod, etc.

4. Act as a confidential clearing house for churches seeking pastors and pastors seeking churches.
5. Act as statistician to collect data properly, present it and to distribute.
6. Act as coordinator of job descriptions, services, and source of supplies for the clerks of the various Presbyteries.
7. Inform promptly all persons, committees, and judicatories of actions of the Synod which directly affect them and act as the source of information relative to Synod's instructions to individuals, committees, agencies, or judicatories.
8. Act as secretary for the Administrative Committee of the General Synod.
9. Be responsible to communicate to the church or its agencies any opinions of Synod's legal counsel that would affect their work.
10. Be available for the denomination to represent the Reformed Presbyterian Church Evangelical Synod, to the general public and to the churches.
11. Work with the Administrative Committee and Treasurer of the General Synod to prepare an annual budget for the administration of Synod's needs and to propose ways and means to meet it. The budget shall include:
  - a. Costs for the General Synod meetings.
  - b. Costs for Administrative Committee meetings.
  - c. Costs for funding especially appointed committees of General Synod.
  - d. Costs for the Clerk's salary, allowances, traveling expenses, etc.
12. Prepare a rough draft of a proposed agenda for the next meeting of the General Synod to be presented to the Administrative Committee for their consideration, refinement, and adoption.
13. Be responsible for the collection and distribution to Synod commissioners of Agency reports to General Synod.
14. Prepare a list of commissioners at each General Synod meeting for the use of the various committees and Moderator during the course of the meeting of General Synod.
15. Work with host pastor in preparing for the meetings of General Synod in at least the following specialized areas:
  - a. To determine that there is adequate press coverage of the General Synod.
  - b. To determine that there is adequate means for caring for finan-

- cial transactions both of the General Synod officially and of the commissioners to General Synod.
- c: To be sure that ways and means are available to produce special reports, lists of nominees, etc., during the course of General Synod, probably via mimeographing.
  - d. To insure adequate facilities for his own needs in order to properly service the General Synod during its meeting.
16. Be responsible for relating any new business of Synod to past decisions and programs of the General Synod.
  17. Be a consultant to the new and the former Moderator of General Synod as they make their assignments necessary for the standing committees of the General Synod.
  18. Be responsible to the Moderator of General Synod, as chairman of the Administrative Committee.
  19. Limitations:

The Stated Clerk shall not have authority to speak for the church on any matters which the General Synod has not specifically stated in its minutes, nor will he have authority to institute any actions and/or programs in the name of the General Synod which have not been specifically called for in the minutes of the General Synod.

The chief candidates considered for the office of Stated Clerk are:

Rev. John P. Hoogstrate  
Dr. Paul R. Gilchrist  
Rev. Albert F. Moginot, Jr.

The Administrative Committee recommends:

1. Dr. Gilchrist as Stated Clerk for a three-year term. At the conclusion of the clerk's term of three years, evaluate the job description and clerk's performance.
2. Some suitable means be established to be sure funds are available for printing and mailing of Synod minutes.
3. A better system is needed to provide adequate funds to cover salary, secretarial help and office expense for the Stated Clerk.

Suggested priorities for the Synod Expense Fund:

1. Printing and mailing of Synod minutes.
2. Stated Clerk Salary, office and secretarial expense.
3. Treasurer's expense and Asst. Clerk's honorarium.
4. Travel.
  - a. Stated Clerk

- b. Others
  - 1. Synod committees' budgeted expense
  - 2. Commissioners' travel expense
- 5. Ministerial welfare.

## B. Job description of Moderator

The Moderator shall be responsible and accountable to Synod from whom he derives his authority. The Moderator is chairman of the Administrative Committee and has the following duties:

- 1. He shall implement the actions of Synod.
- 2. He shall supervise the activities of the Stated Clerk.
- 3. He shall organize and make arrangements for the subsequent (to his election) Synod.
- 4. He shall represent R.P.C.E.S. to public between Synod meetings.
- 5. He shall render a report to the Synod.
- 6. He shall communicate (by letter) quarterly to all R.P. churches.
- 7. He shall coordinate the affairs of Synod by:
  - a. Stimulating various committees (such as Fraternal Relations Committee, Evangelism Committee, etc.) to do their work.
  - b. Visiting the church agencies.

## C. Proposed Inter-Agency Coordinating Committee

Composition:

- 1. Moderator of Synod
- 2. Administrative Officer and Board Member
- 3. Stated Clerk
- 4. Representative of Harvey Cedars and Quarryville Home.

Duties:

- 1. Meet at beginning of Synod year at the call of the moderator.
- 2. Review plans for agencies.
- 3. Coordinate accounting for Fiscal Years.
- 4. Work out cooperative administrative functions such as coordination of promotional activities and the computerization of any functions amenable to such treatment.
- 5. Conduct a self-study for each agency and make such available to Synod.

#### D. Suggestions for More Efficient Synod Operation:

1. Install a public address system, so that each speaker could have access to a microphone.
2. Synod of one year would elect the B. & O. Committee for the following year. If a member were not able to serve, the administrative committee could appoint a substitute. B. & O. Committee could have a report prepared for the opening sederunt, with recommendations as to where each overture should appear on the docket.
3. Retiring moderator prepare for new moderator a list of suggested committee chairman and personnel for all standing committees before the opening of Synod, based on pre-registration data. Prerogative of appointment rests on new moderator.
4. Convene Synod on Friday. After opening sederunt, committees meet for the rest of the day and evening. The Administrative Committee could have work laid out beforehand. Pre-registered delegates would be put on one (but not more than one) committee. After the close of committee sessions, no committee would be permitted to meet during sederunts of Synod without voted approval by Synod.
5. Limit agencies to 20 minutes for report, and an additional twenty minutes for recommendations. Additional ten minutes for nominations and election to the respective boards. Possibility of all elections at one time.
6. Designate one evening for Presbytery meetings.

#### E. Recommendations—The Administrative Committee recommends the following:

1. That Dr. Paul R. Gilchrist be elected Stated Clerk for a three year term at a salary of \$2000 annually in addition to providing office space and equipment, secretarial help and travel expenses to Synod and Administrative Committee meetings. (See section A above).
2. That the Administrative Committee review the job description and the performance of the Stated Clerk at the end of the term.
3. That the Administrative Committee establish some suitable means to be sure funds are available for printing and mailing of Synod minutes, and to devise a better system to provide adequate funds to cover salary, secretarial help and office expense for the Stated Clerk.
4. That the job description for the moderator be referred to the Standing Rules of Synod. (See section B above).
5. That the Moderator of Synod be given one month to appoint

temporary committees which Synod so authorizes to serve between synods.

6. That the rules to facilitate the operation of Synod meetings be included in the Standing Rules. (See section D above).
7. That the moderators of the two preceding synods and the clerk automatically serve on the Administrative Committee in addition to those appointed by the current moderator.
8. That Synod be held at Calvary Presbyterian Church, Willow Grove, Penn., in 1972.

Respectfully submitted,

Richard W. Gray, Moderator

Dr. Gray moved the adoption of **Recommendation E-1**. This was seconded.

A procedural motion to divide was seconded and passed, and the second portion of Recommendation E-1 was considered first as to terms, to be followed by consideration of the first portion and election of a Stated Clerk.

Moved to include in the latter part of Recommendation E-1, after the figure \$2,000, the words "per year". This was seconded and passed. After discussion the second part of Recommendation E-1 was passed.

Mr. Gray placed in **nomination** the name of the Rev. Paul R. Gilchrist as **Stated Clerk**. Other nominations were made from the floor, as follows: Rev. Albert Moginot, Rev. Winslow Collins and Rev. John Hoogstrate. The nominations were closed, on motion, seconded and passed, and vote was instituted by secret ballot. Mr. Gilchrist was elected by a majority vote.

The **Job Description for Stated Clerk** was referred to the Committee for Revision of Standing Rules, on motion seconded and carried.

**Recommendation E-2** was adopted on motion, seconded and passed.

Adoption of **Recommendation E-3** was moved and seconded. A substitute motion was made and seconded that a committee composed of Dr. R. G. Rayburn and Mr. D. J. MacNair consider this matter and bring a recommendation back to this Synod.

Motion was made, seconded and carried to amend that this committee be enlarged by addition of one pastor and one elder, one from a large church and one from a smaller church, and that the committee report Wednesday at 11:00 a.m. This motion then was carried as the main motion. (See pp.106ff)

**Recommendation E-4** concerning the Moderator's Job Description was referred to the Revision of Standing Rules Committee, on motion seconded and passed.

**Recommendation E-5**—Moved that the Moderator be given one month to appoint temporary committees which Synod authorizes to serve between Synods. This was seconded and passed.

**Recommendation E-6**—Moved that this recommendation be adopted. A substitute motion was moved, seconded and passed to refer this to the Committee on Revision of Standing Rules.

**Recommendation E-7**—Moved, seconded and passed that this recommendation be adopted.

**Recommendation E-8**—Moved that this matter be referred to the Resolutions Committee. Moved to amend the Recommendation as stated, by inserting, after the word Pennsylvania, “or Harvey Cedars Bible Conference”. This amendment was seconded and passed.

Orders of the Day were called for.

Moved to seat Dr. Barnes as a Corresponding Member, seconded and carried. He then addressed the body regarding arrangements.

The Synod recessed for lunch at 12:40 p.m., Rev. E. T. Noe leading in prayer.

The Synod reconvened at 1:55 p.m., called to order by the Moderator.

The Rev. William McColley led in prayer.

The Administrative Committee’s recommendation E-8 was once again taken up. It was moved, seconded and passed to substitute “that this matter be recommitted to the Administrative Committee” for “to the Resolutions Committee.” Motion as amended was carried.

**Election of an Assistant Clerk.** Dr. Gilchrist nominated the Rev. John Hoogstrate. It was moved, seconded and passed that the nominations be closed and a white ballot cast for Mr. Hoogstrate.

## **OVERTURES:**

### **Overture A**

The Florida Presbytery, convening in North Port Charlotte, Florida, March 13, 1971, hereby overtures the 149th General Synod with respect to clarification of the teaching of Scripture and the Westminster Confession of Faith on divorce and remarriage.

Whereas,

1. The Scriptures and the Confession speak clearly with reference to divorce and marriage for believers, and
2. The Scriptures speak clearly regarding requirements for the office of elder;

Therefore, Be It Resolved that Synod

1. Proclaim guidelines regarding persons who have become new creatures in Christ subsequent to divorce and now wish to remarry, and
2. Advise whether a person, having become a new creature in Christ, may remarry and become an officer of the church.

### **Overture B**

The Midwestern Presbytery of the Reformed Presbyterian Church, Evangelical Synod, being met in Stated Meeting Tuesday, 12 January 1971, hereby respectfully overtures the 149th General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting in Covenant College 14-20 May 1971, as follows:

That our Form of Government in Chapter II, Section 10, Paragraph p be amended by adding to the first sentence of paragraph p the substance of the second paragraph of Chapter VII of our Book of Discipline and changing "five" to "six" so that said first sentence of Chapter II:10:p of our Form of Government would then read:

"THE SESSION MAY REMOVE NAMES FROM THE ROLL OF COMMUNICANTS IN SIX WAYS ONLY: (1) BY RECORD OF DECEASE, (2) BY LETTER OF TRANSFER, (3) BY RECORD OF THE MEMBER'S UNITING WITH ANOTHER CHURCH, (4) BY RECORD OF ORDINATION TO THE MINISTRY, (5) BY DISCIPLINARY ACTION, OR (6) WHEN A CHURCH MEMBER NOT CHARGEABLE WITH AN OFFENSE INFORMS THE SESSION THAT HE DOES NOT DESIRE TO REMAIN IN THE FELLOWSHIP OF THE CHURCH, AS IN OUR BOOK OF DISCIPLINE, CHAPTER VII:2;"

the purpose of this amendment being to bring our Form of Government and Book of Discipline into agreement with each other.

### **Overture C**

Midwestern Presbytery of the Reformed Presbyterian Church, Evangelical Synod, convened in Stated Meeting 10 October 1970, overtures the 149th General Synod of the Reformed Presbyterian Church, Evangelical Synod, convened in Covenant College 14-19 May 1971, as follows:

THAT THE SYNOD PREPARE SUITABLE CEREMONIES IN ALL THE CONGREGATIONS ON THE OCCASION OF THE 200th ANNIVERSARY OF THE ORGANIZATION OF THE REFORMED PRESBYTERIAN CHURCH.

### **Overture D**

The Midwestern Presbytery of the Reformed Presbyterian Church, Evangelical Synod, being met in Stated Meeting Tuesday, 12 January 1971 hereby respectfully overtures the 149th General Synod of the Reformed Presbyterian Church, Evangelical Synod meeting in Covenant College 14-20 May 1971

firstly, as follows:

That our Form of Government in Chapter IV, Section 1, Paragraph f be amended by deleting the entire last sentence which now reads as follows:

"The presbyteries shall be free to select their ministerial delegates and

their ruling elder delegates on such principles as shall seem suitable to the presbyteries, but care should be exercised to give the particular churches as fair representation as practicable;”

and substituting for it the following sentence:

**“THE PRESBYTERIES SHALL EXERCISE DILIGENT CARE TO GIVE THE PARTICULAR CHURCHES AS FAIR REPRESENTATION AS IS PRACTICABLE WHEN SELECTING THEIR MINISTERIAL AND THEIR RULING ELDER DELEGATES;”**

and **secondly**, as follows:

That our Form of Government in Chapter IV, Section 1, Paragraph j be amended by changing the third sentence which now reads as follows:

“Yet it is desirable, but not mandatory, that the presbyteries shall find their quotas of elder commissioners with elders designated by the Sessions to represent their congregations in their presbyteries insofar as possible;”

so that said third sentence shall then read as follows:

**“THE PRESBYTERIES SHALL ELECT THEIR QUOTAS OF ELDER COMMISSIONERS FROM AMONG THE ELDERS DESIGNATED BY THE SESSIONS TO REPRESENT THEIR CONGRAGATIONS IN THEIR PRESBYTERIES.”**

The purpose of these changes to “tighten up” these sentences before they become problems.

#### **Overture E**

The Northeast Presbytery, Reformed Presbyterian Church, Evangelical Synod, meeting at Trenton, New Jersey on January 9, 1971, respectfully overtures the 149th General Synod, Reformed Presbyterian Church, Evangelical Synod, meeting Covenant College May 14-19, 1971, to divide this Presbytery into two Presbyteries the geographical dividing line being the New Jersey-New York state line. The Presbytery which includes New York, New England and Canada (East of the St. Lawrence River) shall be named Northeast Presbytery. The Presbytery which includes New Jersey shall be named New Jersey Presbytery.

#### **Overture F**

Overture from the Pacific Northwest Presbytery to the 149th General Synod at Covenant College 14-19, May, 1971—passed at meeting of the Pacific Northwest Presbytery in Edmonton, Alberta, Canada on February 8, 1971:

**WHEREAS**

many of our people are in the habit of using “devotional aids” for private and family use, devotional quarterlies, produced by organizations other

than our own, which on some issues differ from our emphases, and indeed militate against the causes we espouse;

**AND WHEREAS** there is a need across our denomination for a unified type of devotional suggestions, which would incorporate the specific prayer requests of N.P.M., W.P.M., C.T.I., Covenant College, Covenant Seminary, Synod officers, and other interests of a denominational nature;

**AND WHEREAS** a single compilation of prayer calendars would be more convenient, and more apt to be consistently used than the several in use now;

**AND WHEREAS** we believe that such a quarterly pamphlet or booklet, published by C.T.I., or some other agency of our church would help to solidify us as a denomination, in a fashion no other means could do;

**THEREFORE WE HUMBLY OVERTURE** the 149th Synod, convening at Lookout Mountain, during the month of May, in the year of our Lord Nineteen Hundred and Seventy-one, to consider the publication of such a quarterly devotional aid, and prayer calendar for family and private devotional use by people at home and abroad; or to do otherwise that which, in its wisdom, it may deem best.

It was moved, seconded and passed that each one of the overtures be referred to the Bills and Overtures Committee and designated "A" to "F" as lettered above.

The Rev. E. T. Noe reported and distributed the preliminary report of the **NOMINATING COMMITTEE**.

The **REPORT OF THE MAGAZINE COMMITTEE** was given by Joel Belz.

**FATHERS AND BRETHREN:**

*Mandate* reports substantial reason for encouragement and a major cause for concern as we complete our second year of publication.

Acceptance of the paper seems to have deepened during the year. The actual number of papers being circulated each month has dropped from about 1,500 to about 1,300, but more than 90% of the present circulation represents subscriptions to *Mandate* rather than carry-over subscriptions from the former publications. This compares with about 45% a year ago. We now have a very solid base on which to continue building.

Editorially, we have been encouraged with approximately twice the number of pieces being submitted for publication than we had a year

ago. Naturally, this allows for more selection and should lead to a better paper. The letters column has been lively and well received.

We were able to publish one 8-page edition (in April), and hope that this may become a feature in alternate issues very soon. The actual cost of an 8-page issue is substantially less than twice the cost of a 4-page issue.

The great challenge which we face, of course, is that we have a relatively small potential for subscribers. The average cost per copy since our beginning has been 18 cents which is unreasonably high for a publication of our scope. We have sought ways to economize without reducing the number of issues or the size of the paper, and are now able to produce it for an average of 13 cents per copy. It is absolutely impossible, however, to trim total costs further. Our only solution is to increase circulation, and thereby decrease the per copy cost. A brief comparison and projection of figures indicates what possibilities we face:

<u>4 PAGES</u>	<u>COST PER ISSUE</u>	<u>PER COPY</u>
2000 copies	\$ 260.00	13¢
3000 copies	300.00	10¢
4000 copies	330.00	8¢
5000 copies	360.00	7¢
10,000 copies	410.00	4¢
 <u>8 PAGES</u>		
2000 copies	420.00	21¢
3000 copies	470.00	18¢
4000 copies	520.00	13¢
5000 copies	570.00	11¢
10,000 copies	700.00	7¢

It should be apparent, then, that we have no alternative but to secure additional subscriptions if we are to continue publication. I hope that every church will make this a priority concern, but the committee itself must take the initiative and establish a plan for pursuing these ends.

I recognize our obligation to offer a publication which will interest the people in our churches, and not merely something to which people subscribe to out of loyalty. My goal is to do this by being winsomely and appropriately controversial: not quibbling for quibbling's sake, but offering honest discussion over real issues. The constituency's comments about our success in living up to this goal will be appreciated.

The committee and the church should understand, I believe, that while I have been reimbursed for typesetting and layout services, I have produced the 19 issues to date without compensation for editorial services. It is absurd, of course, to talk about providing such compensation until

production costs are met, but it is a fact which should be understood. The *Presbyterian Guardian*, for instance, which publishes about 50% more content during a year's time than we do, pays a full editor's salary in addition to production costs.

It is also important for everyone to know that *Mandate* presently owes \$1578.42 in production bills, but has only \$18.54 in the bank. If we are responsible, I believe we must take steps to meet these obligations. A Seventh-Day Adventist printer has carried a balance of \$750.00 for more than a year, and refuses to accept interest on that balance in spite of my offer. Nevertheless, it seems incredible to me that we should ask a Seventh-Day Adventist to finance a modest Reformed Presbyterian publication.

Finally, I am eager to continue my work with *Mandate*, and if we can find more sound financial backing, to extend the time I spend with the publication each month. It is a personally rewarding task, and a ministry which I thank the church for giving me.

#### FINANCIAL SUMMARY, July 1, 1969 - April 30, 1971

Receipts		\$ 5487.49
Subscriptions	\$ 4507.49	
Gifts	980.00	
Expenditures		6926.26
Typesetting and layout	2280.00	
Printing and production	2557.05	
Mailing services	640.61	
Postage	328.46	
Editorial costs (including travel)	1087.87	
Banking services	32.27	
<b>DEFICIT FOR 19 ISSUES</b>		<b>\$ 1438.78</b>

Respectfully submitted,

Joel Belz, Editor for the Committee

The Moderator announced the appointment of the following standing committees:

**Resolutions:** William McColley, Chairman, C. A. Lutz, Charles Edgar

**Auditing:** George Johnson, Chairman, E. Wygant Smith, Herbert Hathaway

**Bills and Overtures:** Richard W. Gray, Chairman, Harold Hight, Richard Mercer, David Winscott, David Fleece, McGregor Scott, Alfred Mersman, Nicholas Barker

**Presbyterial Records:** Wilbur Siddons, Chairman, James Conrad, Gordon Shaw, Jonas Shepherd.

**Attendance and Expense:** Winslow Collins, Chairman, John Palmer, Louis Barnes.

**Memorial:** Wilber Wallis, Chairman, Kenneth Horner

**Synod Assessment to the Churches:** George Miladin, Elder Titmus, in addition to Dr. Rayburn, Chairman, and Mr. MacNair.

The report of the **EVANGELISM COMMITTEE** was made orally by Wyatt Folds.

The report included a personal testimony by the Rev. Frank Smick on the effectiveness of the Coral Ridge Plan. Moved, and seconded that the Evangelism Committee be extended another year and that the Moderator be authorized to add to the Committee. An amendment was moved, seconded and passed that the Administrative Committee be instructed to advise whether the Evangelism Committee should be a permanent committee, or its functions be continued some other way. Motion as amended was passed. (See pp. 46 and 102)

The report of the **PENSION FUND COMMITTEE** was read by Rev. Charles Holliday.

Fathers and Brethren:

The Pension Plan of our denomination has grown over the year, evidenced by the fact that there are now 267 participants, of which 14 are new this year. Many churches have increased their payments into the Plan, now that the sum payable is unlimited. This makes for larger pension payments for participants so benefited.

A total of \$588,000.00 in life insurance is carried on participants through the Presbyterian Ministers' Fund.

The present total assets are over \$275,000.00, invested in Stocks, Bonds, Mutual Fund Church Bonds and Savings accounts. Of this amount \$179,633.14 represents the credit in the accounts of the participants. The balance is the amount in the reserve Account, which together with the appreciation of stocks held by the Fund is used for supplementary Pension payments as determined annually by the auditors. All payments, income and appreciation on investments less the small expenses, are disbursed in pension payments to participants as retirement.

Seven retired participants are receiving regular Pension payments.

The following is a cash statement for the past year.

#### CASH STATEMENT

April 1, 1970 - March 31, 1971

Balance -- 4/1/70	\$ 20,032.64
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#### *Receipts*

Contributions for Participants	\$ 33,610.00
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Bonds Matured	1,000.00	
Interest Received—Church Bonds	1,776.25	
Dividends from Securities	7,749.94	
Late Payment Penalties	6.45	
Cash Surrender—Life Insurance	3,505.67	
Life Insurance—Premium Refunds	415.07	
Insurance—Death Payment (Mohren- weiser)	1,095.48	
Overpayment—Investment check	10.00	
Gifts—Mary Laugesen	95.00	
Miscellaneous	29.89	<u>49,293.75</u>
<b>Total Receipts</b>		<b>\$ 69,326.39</b>

*Expenditures*

Transfer to Savings Account	\$ 10,000.00	
Insurance Premiums	12,307.80	
Purchase of Investments	37,521.19	
Pensions Paid to Participants	1,270.83	
Expense of Office	751.04	
Paid to Mary Laugesen	95.00	<u>61,945.86</u>
<b>Balance 3/31/71</b>		<b>\$ 7,380.53</b>

Cash on Hand:

Checking Account	\$ 7,380.53
Savings Account	<u>17,725.14</u>
	<b>\$ 25,105.67</b>

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

The work of the Treasurer is done through the office of W.P.M. at no charge, for which the denomination is most appreciative. The saving in cost is a considerable item and makes for higher pension payments.

The Committee would urge all churches and agencies of Synod to consider increasing the payment into the Plan for their employees, so as to insure higher benefits at retirement. This is imperative in view of the rising cost of living.

Respectfully submitted

F. S. Dyrness  
Secretary

Two recommendations were proposed by the Pension Fund Committee:

1. That Mrs. Harry Meiners be given the following pension benefits:

\$1,000.00 in cash now

Full pension payments for ten years, beginning July 1, 1971

One-half pension payments after ten years;

That all pension payments be continued as long as there are any minor children, and after that, as long as Mrs. Meiners does not remarry.

2. That the Pension Fund Committee be authorized to set its funds in a Trust with either the Fulton National Bank of Lancaster, Pa., or the York Bank and Trust Co. of York, Pa.—depending on which offers the best service and most reasonable cost.

Recommendation 1 was moved, seconded and passed.

Recommendation 2 was moved, seconded and passed.

It was moved that the Pension Fund Committee study the feasibility of taking under its control the responsibilities of the Ministerial Welfare and Benefits Committee. The motion was seconded but was lost in the vote which followed.

It was moved, seconded and passed that the Pension Fund Committee take under advisement the recommendation of Dr. Harris as approved by Dr. Dyrness concerning a change in the rules to protect the vested interest established for each participant in the Fund, and that they bring to this Synod a recommendation on this matter for its consideration.

Report of Synod's **HOSPITALIZATION PLAN** was made by Dr. Dyrness.

Fathers and Brethren:

Synod's Hospitalization Plan continues to be well received and appreciated by the denomination as indicated by the steady increase of subscribers. In 1968 there were 143, in 1969—207, in 1970—242, and this year 291. This represents coverage for well over 700 people.

This past year there were 131 claims for Hospital Charges totaling \$23,147.90. Aside from this, there were payments made for Diagnostic and Blue Shield Claims, as well as claims for those covered by "65 Special."

The Plan at present has a reserve of \$16,742.17, which serves as a buffer against a time when excessive claims may be experienced.

Only those connected with our own denomination are included in this Plan. Full hospital costs are covered in all licensed hospitals, world-wide.

The Plan will soon include "Blue Shield 100" which will afford a larger coverage for doctor's fees. There will also be added Term Life Insurance for ministers, missionaries and some church workers. This will be at a low cost and will afford \$12,000.00 life insurance up to age thirty, after that there will be a gradual decrease in coverage. Each per-

son so covered can name their own beneficiary.

The office work for the Plan has steadily increased and requires the services of several people. This is all done in the office of The Quarryville Home at *no* cost whatever to Synod or the Plan.

The only problems faced have been when subscribers making a claim fail to follow the instructions on their enrollment card or that given on pages 9-11 of the Plan's booklet. All subscribers are asked to use the coverage in a reasonable manner, since any abuse of it may necessitate increases in the rates. This is a self-insured Plan, operated solely for our denomination.

Respectfully submitted,

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

### STATEMENT OF INCOME AND DISBURSEMENTS

April 1, 1970 - March 31, 1971

*Receipts:*

Balance, March 31, 1970	\$ 4,309.07	
Hospitalization payments	54,397.68	
Service Charges	788.46	
Interest on Savings Account	748.99	
Refund from Inter-County Hosp.	<u>13,429.44</u>	\$ 73,673.64

*Disbursements:*

Inter-County Hosp. Plan, Inc.	45,678.76	
Refund of Overpayments	52.79	
Refund of Hospitalization Payments at Death	62.70	
Postage, Stationery and Telephone	76.82	
Printing of Booklets of Insurance Plan	<u>87.67</u>	
		<u>\$ 45,958.74</u>

CASH BALANCE March 31, 1971	<u><u>\$ 27,714.90</u></u>
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### STATEMENT OF CONDITION

MARCH 31, 1971

#### ASSETS

*Cash*

Farmers National Bank, Quarryville, Pa.	\$ 9,476.52	
Roosevelt Savings Bank, New York	<u>18,238.38</u>	
		<u><u>\$ 27,714.90</u></u>

## LIABILITIES AND EQUITY

### *Liabilities*

Hospitalization payments received in advance	\$ 10,972.73
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### *Equity*

Reserve	16,742.17
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\$ 27,714.90

Number of subscribers, not including dependents – 291.

(Increase of 49 over last year.)

131 claims totaling \$23,147.90

Claims Paid for Year April 1, 1970 – March 31, 1971, inclusive

<i>NAME</i>	<i>NO. OF CLAIMS</i>	<i>TOTAL AMOUNT PAID</i>
George Ackley	4	\$ 326.00
Lawrence Andres	4	877.65
John Armes	3	982.55
Willard Armes	1	444.75
Allan Baldwin	4	57.00
Joel Belz	1	8.00
Donna Benson	1	748.30
Robert Birchler	1	206.30
Ann Bland	1	273.20
Wayne Brauning	1	5.00
Samuel Brown	1	15.00
Malcom Brown	1	338.35
Francis Burke	2	222.40
Mary Chisholm	2	318.95
Nickles Cockran	2	415.85
James Conrad	1	482.70
Robert Cox	1	5.00
Frank Crane	1	45.00
Andrew Creswell	2	49.00
William Cross	1	15.00
Dale Dykema	2	550.25
Robert Edmiston	1	11.00
Homer Emerson	1	258.56
Theodore Engstrom	4	108.65
David Fiol	4	20.00
Jack Fleming	1	268.20
James Gilchrist	1	70.00
Richard Gray	2	627.25

Roger Gutnecht	4	794.90
Charles Gwin	2	772.25
Donald Hicks	1	16.00
Harold High	5	109.00
Charles Holliday	1	465.15
Jack Hosman	1	245.00
Dale Jackson	1	51.04
A. Vincent Jeitner	1	45.00
Thomas Jones	1	534.50
John Kay, Jr.	1	273.60
Thomas Kelly	1	185.50
Kenneth King	1	386.65
Theodore Martin	2	461.95
Ruth Masso	1	12.50
Harry Meiners	1	920.70
Alfred Mersman	1	852.95
Gerald Monroe	1	195.50
Edward Noe	4	317.20
Howard Oakley	1	646.25
Lois Ooms	1	107.50
John Palmer	2	662.85
Laurence Rineer	1	15.00
Roger Shafer	4	845.25
Ronald Shaw	2	366.05
Flournoy Shepperson, Jr.	2	98.50
Alvin Sneller	2	225.04
Bertha Stang	2	43.00
Carl Stewart	5	302.65
Lynden Stewart	3	501.75
Robert Swayne	1	39.00
Gordon Taylor	1	77.95
Kyle Thurman	1	275.85
Dale Umbreit	2	435.21
Arthur Underwood	1	5.50
Paul Ward	3	699.70
Samuel Ward	5	138.00
DeWitt Watson	2	251.05
Ransom Webster	1	17.00
David Weston	1	898.60
James Wiest	4	602.05
Robert Wolf	2	1,957.05
Alfred Zimmerman	1	23.00
<b>TOTAL CLAIMS</b>	<b>131</b>	<b>TOTAL CLAIMS PD</b>
		<b>23,147.90</b>

“Hospitalization”  
 RD No. 2, Box 12-A  
 Quarryville, Pa. 17566

RATES – Effective June 1, 1971

	<u>Hospital Coverage</u>	<u>Diagnosis</u>	<u>Blue Shield 100</u>	<u>Monthly Payment</u>
Single Subscriber	6.21	.50	3.29	10.00
Husband & Wife (no maternity or children)	17.17	1.00	6.58	24.75
Husband & Wife (with maternity and children under 19 & up to 23)*	19.06	1.00	9.94	30.00
Parent and one child under 19 and up to 23*	17.17	1.00	6.58	24.75
Parent and children under 19 and up to 23*	17.17	1.00	9.94	28.11
Related dependent under 65	8.21	.50	3.29	12.00
65 Special	2.85		2.25	5.10

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

*Term Insurance* is included and required for those eligible. Rate is \$2.00 per month. Optional double coverage is available for Ministers and Missionaries for an additional \$2.00 per month.

DECREASING TERM GROUP LIFE INSURANCE  
 BENEFIT SCHEDULE

<i>Attained Age:</i>	<i>Insurance Amount</i>
Less than 31 years	\$ 12,000.00
31 years but less than 36 years	10,000.00
36 years but less than 41 years	7,500.00
41 years but less than 46 years	5,000.00
46 years but less than 51 years	3,000.00
51 years but less than 56 years	2,000.00
56 years but less than 61 years	1,300.00
61 years but less than 66 years	1,000.00

**ELECTIONS:**

Mr. Noe presented the ballot for election of members of the *Pension Fund Committee*:

John Christie, F. S. Dyrness, Richard W. Gray

The name of F. M. Rundle was added from the floor.

It was moved, seconded and passed that the nominations be closed. It was moved, seconded and passed that the two receiving the highest number of votes be declared members of the Class of 1974, and the third highest, a member of the Class of 1972.

Mr. Noe then presented the ballot for the *Ministerial Welfare and Benefits Committee*:

Richard Aeschliman, Roger Shafer

The names of Fletcher McDowell, William J. Brooks and McGregor Scott were added from the floor.

It was moved, seconded and passed that nominations be closed.

4:08 p.m. It was moved, seconded and passed to extend the time to hear the **LAMB FUND REPORT** before afternoon adjournment. The report was presented by McGregor Scott:

#### Fathers and Brethren:

During the past year student aid loans totaling \$5,650.00 were made to the following:

\$410 each to:

W. B. Acker

T. A. Kennedy

J. R. Caines

S. B. Armes

W. A. Mahlow, Jr.

E. A. Eppinger

R. M. Gray

G. Malkus

T. E. Troxell

G. F. Johnson

L. M. Barnes, Jr.

R. W. Graham

\$320 to Jack Buckley

\$250 each to

Emmanuel Johnson

David Johnson

The following students are applying for Lamb Fund Aid-Loans for 1971-72 and have been approved by their respective Presbyteries and are hereby recommended for Synod's approval, subject to their applications being fully completed.

William B. Acker II

William A. Mahlow, Jr.

Stanley Armes

Frederick T. Marsh

Render Caines

Robert Peterson

Ross Graham

John Pickett

Richard M. Gray

Jayme Sickert

George F. Johnson

Timothy Stigers

Thomas Kennedy

Thomas Troxell

Steven Leonard

Bruce Young

Fred S. MacFarland

The total amount available for loan-aid this year is \$5,987.22 which

will be divided among the above applicants given Synod's approval.

The Trustees were pleased this year to receive a Letter of Appreciation from one of the many men who have benefited from Lamb Fund aid.

The attention of Synod is directed to the fact that the Trustees hold signed notes of Reverend Frank Sargent, a Lamb Fund recipient, in the amount of \$2,737.50. Mr. Sargent, after serving in the RPCES for 17 months left and united with the Presbyterian Church U.S. Despite an offer to reduce his liability to effect an early settlement, Mr. Sargent has continued to ignore his pledge and responsibility. Repeated requests that he redeem his pledge have gone unheeded. Our efforts will continue in this matter.

The Lamb Fund Aid-Loan is designed to help and encourage young men of our churches to train for the ministry and serve our denomination.

The total aid-loan is cancelled at the rate of 20% a year for each year served in a church of our denomination following ordination. If one should leave the denomination before the full amount due is not thus cancelled, the balance is to be repayed with 6% interest and thus used to aid other ministerial students.

The Trustees recommend that Synod reduce the number of Lamb Fund Trustees from 12 - 9 over the next three years, electing three instead of four men each year beginning with the Class of 1974.

We would again remind Sessions and Presbyteries to carefully read and follow the instructions on loan fund application blanks, before recommending applicants.

Respectfully submitted,

McGregor Scott  
Secretary

LAMB FUND TREASURER'S REPORT

Balance May 1, 1970	\$ 165.74	
<i>RECEIPTS</i>		
Credit for Forgery on India Check	500.00	
Trustees payment	5516.43	
Church Contribution	410.00	
	<u>6592.17</u>	\$ 6592.17
<i>DISBURSEMENTS</i>		
India	500.00	
W. B. Acker	410.00	
S. B. Armes	410.00	
R. M. Gray	410.00	
G. F. Johnston	410.00	

T. A. Kennedy	410.00	
W. A. Mahlow Jr.	410.00	
George Malkus	410.00	
L. M. Barnes Jr.	410.00	
J. R. Caines	410.00	
Jack Buckley	320.00	
E. A. Eppinger	410.00	
T. E. Troxell	410.00	
R. W. Graham	410.00	
India (Emmanuel and David Johnson)	410.00	
CHECK CHARGES	<u>6.43</u>	
	6156.43	<u>6156.43</u>

NEW BALANCE, April 26, 1971

\$ 435.74

It was moved, seconded and passed that approval for Lamb Fund Aid be granted to the following:

William B. Acker II	William A. Mahlow, Jr.
Stanley Armes	Frederick T. Marsh
Render Caines	Robert Peterson
Ross Graham	John Pickett
Richard M. Gray	Jayne Sickert
George F. Johnson	Timothy Stigers
Thomas Kennedy	Thomas Troxell
Steven Leonard	Bruce Young
Fred S. MacFarland	

It was moved, seconded and passed that on recommendation of the committee there be a gradual reduction in the number on the committee, from 12 to 9, beginning with the Class of 1974.

**ELECTIONS:** Mr. Noe presented the ballot for the members of the *Lamb Fund Committee*:

E. R. Breen, Charles Holliday, Raymond Wright

The name of David Alexander was added from the floor.

It was moved, seconded and passed that the nominations be closed. It was moved, seconded that if a man elected to a committee be unable to serve, the next highest recipient of votes be chosen to serve. It was moved, seconded and passed as a substitute motion that no nominations be accepted unless a candidate's willingness to serve has been ascertained. The substitute motion was then passed.

4:30 p.m. Moved, seconded and passed to adjourn the Saturday Sederunt. Prayer was offered by the Rev. James Singleton.

### THIRD SEDERUNT, MONDAY, 8:30 A.M.

The Moderator called Synod to order at 8:30 a.m., with the singing of the hymn, "Wondrous King All Glorious." Elder George Johnson led in prayer.

The minutes of the Saturday Sederunt were read. It was moved, seconded and passed that the minutes be accepted with the corrections noted.

Mr. Gerald Malkus and Mr. Donald Donaldson were introduced. It was moved, seconded and passed that they be seated as visiting brothers.

The **REPORT OF CHRISTIAN TRAINING, INC.** was given by the Rev. George Smith and the Rev. Harold Hight.

May 1971

Fathers and Brethren:

This report will be brief and to the point. *ITEMS*, our regular publication, has enabled a greater number of people to be kept informed of Christian Training's program. Here, I will mention a new project, report an important board decision, and remind you of our critical financial need. But, first, a report on present activities.

#### SUMMER 1971

*Student Summer Service* teams will serve in Peru; Canada; Grand Cayman; Cedar Rapids, Iowa; and Ballston Spa, N.Y.

*Coventry House* retreats for local church groups, youth workers, Sunday School workers, and ministers and wives – May 28 to July 4 and Sept. 10 - Oct. 3. Week-long "Life in Perspective" sessions for persons 16 years and older from July 19 to August 29.

*Presbyterian Youth Convention* – July 10-16 at Covenant College – for high schoolers and adults who desire to communicate with them. Kenneth A. Horner, Jr. and George Smith will speak.

#### FALL 1971 to SPRING 1972

*Communications Clinics* conducted by C.T.I.'s Director in local churches on your invitation. These can be adapted to small group retreats and leadership seminars. They are designed to demonstrate the importance of proper relationships with God, self, and others in the communication of the gospel. If interested, contact the C.T.I. office.

#### DEPARTMENT OF PUBLICATIONS

The Evangelical Book Store is ready to supply your literature needs. New publications during 1971 will include:

– "Christian Life and Service" by Dr. T. S. Soltau; this is the fifth booklet in the Church Officer Training Series.

- “The Biblical Basis of Infant Baptism” by Kenneth A. Horner, Jr.; this is a reprint of a popular pamphlet on the subject.
- “A Biblical View of the Sexes” by Mrs. Malcolm Brown: this is a manual and workbook suitable for church or school use.

### CHRISTIAN DAY SCHOOLS

An increased interest among Reformed Presbyterians is encouraging. Many of C.T.I.’s board members are directly involved in schools. We welcome inquiries and will do our best to give guidance in organizing and directing a school.

### A NEW PROJECT – *ADVANCE*

In place of the S. S. Contest of former years in which relatively few churches participated, C. T. I. is providing the means for interested churches to do an in-depth self-study on their Christian Education program. A committee, headed by Harold Hight and including key people from the St. Louis and southern Illinois areas, have already prepared a series of questionnaires to get the job underway. *Advance* personnel desire to be of long-range assistance to the church that desires to have and up-to-date, creative educational program. Much emphasis will be placed on Curriculum content and leadership training. Write to Mr. Hight, Coulterville, Illinois, for further information.

### AN IMPORTANT DECISION

After long and careful consideration, the Board of C.T.I. voted to move its headquarters to Coventry, Conn. This move will replace cramped quarters with adequate office and book store space. In addition to carrying on all of its present activities, the move will enable the development of a year-round communications training center. Long-range planning calls for the start of an internship program in cooperation with interested seminaries. The move is scheduled for June, 1972 and will be made with a minimum of inconvenience to our constituency.

### AN URGENT NEED

Christian Training, Inc. makes no mass appeals directly to individuals to carry on its work. No annual fund drives are made. Our policy has been to appeal to sessions to give regular monthly support to our work. Our expanding program and ever-increasing inflation has us in a bind. This could be relieved if every church which has not included C.T.I. in its budget and every church that has not increased its giving in the past two years, would consider \$10 per month. We serve *you!* Lack of support will tell us to cut back on areas that have *already been too long-neglected* in our Church.

Respectfully submitted,  
Arthur L. Kay, Director

**FINANCIAL REPORT**  
 Period Covered: 3/1/70 – 2/28/71

*INCOME AND EXPENDITURES*

Bank Balance 2/28/70 \$ 3,140.25

*Receipts:*

Gifts from Churches & Related	
Organizations	\$ 14,062.09
Personal Gifts and Honorariums	2,671.10
Robert Young Bequest Fund (Interest)	
RYB Acct.)	366.52
Cedarville College Fund (Interest) (OE Acct.)	137.44
H. Harrison Hughes, Jr. Estate Legacy	300.00
Reformed Presbyterian Foundation	404.01
Student Summer Service	2,048.55
Pension Payments (from Rev. R. H. Cox)	<u>120.00</u>
	\$ 20,109.71
Receipts plus Balance of 2/28/70	<u>\$ 23,249.96</u>

*Expenditures:*

Executive Director:	
Salary after withholding taxes	\$ 7,107.84
Housing	3,000.00
Pension Payments	240.00
Hospitalization	280.84
Social Security	538.20
Travel Expenses	2,945.25
Assistant Director: Salary	2,400.00
Office Manager: Salary after withholdings	622.60
Other Expenses:	
Board Meetings and Miscellaneous	1,068.73
State Taxes	111.04
Office Expense	1,010.11
Utilities	88.58
Synod Contribution (1 quarter)	15.00
R. Y. B. Account (for Bibles, Etc.)	257.78
O. E. Account (for Office Equipment)	350.00
To H. Harrison Hughes Jr. Memorial	
Fund	30.00
Reformed Presbyterian Foundation	200.21
Student Summer Service	1,857.58
Pension Payments (Rev. R. H. Cox)	<u>120.00</u>
	\$ 22,261.76
	<u>22,261.76</u>
	\$ 988.20

Bank Balance includes the following

Fund Balances:

C.T.I. General Fund	446.10
R.Y.B. Account	232.11
O.E. Account	39.99
H. Harrison Hughes, Jr. Legacy Account	<u>270.00</u>
	\$ 988.20

FINANCIAL REPORT  
DEPARTMENT OF PUBLICATIONS – C.T.I.  
Period Covered: 3/1/70 - 2/28/71

*INCOME AND EXPENDITURES*

Bank Balance 2/28/70 \$ 3,098.94

*Receipts:*

Sunday School Supplies, books, etc.	\$ 41,527.12	
From C.T.I. General Fund	300.00	
Miscellaneous	<u>46.29</u>	
	\$ 41,873.41	<u>41,873.41</u>
Receipts plus Balance		\$ 44,972.35

*Expenditures:*

Publishers and Vendors for supplies	\$ 35,505.76	
Utilities	545.59	
Office Expense	2,010.19	
Office Manager:		
Salary & Pension	3,323.00	
IRS taxes	1,050.96	
C.T.I. ITEMS	211.00	
To C.T.I. General Fund	<u>1,200.00</u>	
	\$ 43,846.50	<u>43,846.50</u>

Bank Balance 2/28/71 \$ 1,125.55

10:05 Orders of the day were called for. The Synod recessed for prayer groups and coffee.

11:00 Synod reconvened. The C.T.I. report continued and questions were asked.

11:15 The **COVENANT COLLEGE REPORT** was given by Dr. Marion Barnes, with additional oral reports from Col. John MacGregor, Dr. William Barker, Dr. John Cummer and Mr. Allen Duble.

I. Introduction

Covenant College is indeed grateful to God for all that he has done for

us during the past year. There has been very substantial progress in many areas.

There is much to report in the academic, financial, construction, fund raising and student recruiting areas. We must also say with regret that gifts and grants have continued to decline compared to earlier years and gifts and grants may be the lowest figure this year since 1966.

## II. Academic Area

Advances in the academic area include a favorable visit from the evaluation team for accreditation. A team of 8 people was on campus for 3 days and gave us an oral report in which they expressed some very favorable attitudes toward the college and defined some weaknesses for us to strengthen. A written report will be presented to the Commission on Colleges as well as to Covenant College in June and an interview will be held with the Commission on Colleges on October 18 and 19 at which time we should learn what our prospects really are for being elected to membership in the Southern Association of Colleges and Schools on December 3. We believe that the best words at this stage are *cautious optimism*.

Covenant College continues to mature and with such development comes further retirements. Mr. Leonard Pitcher who is known to many of you completed his final year of teaching at Covenant College this year and will continue to live in the local community. We will certainly be pleased to have Leonard around and we trust that his ministry will continue to be a blessing to many aspects of the community as well as to the college. His place will be taken by Covenant College's first alumnus to obtain a doctorate and return to the college to teach, Mr. Jack Muller, who will receive his doctorate in sociology from Florida State University January 1. We are delighted to have Jack and his wife, Peggy, join the college community. A recent count shows the percentage of Ph.D.'s on Covenant's faculty between 45 and 50 percent.

Two of the exciting things about Covenant College's academic program during the past year have been the emphasis on inter-disciplinary courses and the further development of the education department. Inter-disciplinary courses have proved to be most popular with both the faculty and students. These include Foundations of Modern Culture, Philosophy of the Christian Faith and Environmental Studies. We have the highest praise of these courses from most students as well as the evaluation team. The education department continues to be increasingly effective and popular with students. Students graduating from Covenant, having finished their educational program here, are finding an increasing number of job offers available to them.

Mr. Charles Anderson will be away on leave of absence half of the coming year. Mr. John Hamm will return to his post in the music department.

### III. Finances

The financial situation of Covenant College has continued to trend toward the red side of the ledger. Last year the college showed a small operating surplus. This year a deficit is projected in the approximate amount of \$20,000. Next year, according to our best budget estimates and our best projection figures, the college expects to go in the red by approximately \$50,000. Although these figures show an unfortunate trend, we feel that there is a good prospect of the financial situation improving after next year.

The Southern Association was very much impressed by the pledged support from some of our churches in the amount of \$44,000 in the form of letters that came in in response to our telegram. They were also quite pleased to know that other of our churches give us approximately an equal unpledged amount.

A financial statement appears at the end of this report which is factual through the month of April and is projected for the remainder of the year so that one has an annualized report to compare with other years.

Mr. Richard Steensma resigned as business manager of the college last October. He has continued in a consulting capacity for part of the year and is still available for our consulting needs for which we are very thankful. The college is still looking for a business manager. The Southern Association has essentially told us that without a business manager we don't get accredited. This is a matter of most urgent prayer.

### IV. Construction Program

Contracts have been let on three buildings and construction is under way. We consider ourselves indeed fortunate to have obtained the services of two reputable and highly regarded Chattanooga construction firms. It is a rather unusual situation, but the heads of both of these firms are Christian men of highest reputation; one being an elder in the First Presbyterian Church and the other is a deacon in the St. Elmo Baptist Church. We are very thankful.

Completion date for the dormitory is projected for March 1972 and for the library and gymnasium for September 1972. We are now down to the last \$300,000 to be raised of the \$2,300,000 in this program.

### V. Fund Raising and Recruiting

Gifts and grants to Covenant College have continued to decline during the fiscal year. We have, however, received a gift of \$90,000 from a local foundation which was pledged 3 years ago. This money goes toward our building program. We are, however, \$55,000 behind on our gifts and grants budget of \$187,265 for this year.

### VI. General

Some items of a special interest have occurred at the college last year.

1. An orchestra has been established under the direction of Dr. John Canfield. During the coming year we feel that the music department, therefore, will have a much better founded offering to potential students with the chorale, madrigals, orchestra, pep band, voice and a substantial amount of instrumental instruction.
2. The "Bagpipe" has received special recognition during the past year. It entered a contest with 29 other non-daily college newspapers in the Southeast and received honorable mention along with Vanderbilt and Wake Forest.
3. Community relations have continued in a good manner. The 3rd Street Mission has continued to grow. Our young people are highly sought after for babysitting, yard work and other similar chores. The new entrance to the campus has caused some problems with our very closest neighbors but improvements are being made. The president's activities in air pollution control have drawn some adverse criticism and much praise including the award for Chattanooga's Chemist of the Year by the local section of the American Chemical Society largely for the work done on air pollution control in Chattanooga.
4. The Schaeffer meetings held during spring break were an outstanding success with approximately 800 people in attendance, involving many people from very distant places. The college was given high praise by conferees for the services rendered.
5. Conferences have been scheduled for the latter part of the summer beginning in July and continuing for a good part of July and August. With construction starting this year several conferences, including Yoke Week, were eliminated because of activity on the campus. Operation Lookout will be carried out and you are invited to call this to the attention of your young people.

Respectfully submitted,

Marion D. Barnes  
President

#### SCHEDULE OF REVENUES, EXPENDITURES, AND TRANSFERS PROJECTED TO JUNE 30, 1971

<i>Revenues:</i>	<i>Actual 4/30/71</i>	<i>Projected Total</i>
Educational and General	\$ 568,251.21	\$ 596,823.21
Student Aid	5,177.50	6,177.50
Auxiliary Enterprises	<u>424,234.13</u>	<u>448,234.13</u>
Total Revenues	997,662.84	1,051,234.84

*Expenditures:*

Educational and General	\$ 501,209.85	\$ 585,560.25
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*(continued on page 38)*

## COVENANT COLLEGE GIVING

(Cash Only – No Gifts in Kind)

		Fiscal 1965		Fiscal 1966		Fiscal 1967		Fiscal 1968		Fiscal 1969		Fiscal 1970		1st three quarters Fiscal 1971	
		<i>Donors</i>	<i>Amt.</i>	<i>Donors</i>	<i>Amt.</i>										
R. P. Sources:															
	Churches			85						92	48,403	89	62,722	113	37,951
	Individuals and Organizations										41,862	171	34,335	212	19,135
	Total R. P.		110,583		74,812		63,205		63,127		89,905		97,057		57,086
	Chattanooga Area	40	29,078	34	29,905	73	69,626	66	44,781	117	212,731		106,095	47	127,610
	Other		424		7,466		31,136		38,167		13,411		50,571		41,173
	TOTAL		140,085		112,183		163,967		146,075		316,047		253,723		225,869
	Alumni	43	2,706	63	4,951	73	3,364	63	3,570	79	4,494	56	3,544	40	2,604
	Corporations	16	3,244	15	2,277	14	2,513	8	4,499	21	7,315	4	1,240	13	12,255
	Foundations	7	46,825	11	26,510	11	61,530	14	45,976	15	191,961	8	105,700	12	109,430
	Board of Trustees	18	15,426	15	5,612	14	6,543	12	5,837	15	9,485	13	3,453	11	7,117

Student Aid	53,758.75	53,758.75
Auxiliary Enterprises	361,205.23	424,485.00
Total Expenditures	<u>916,173.83</u>	<u>1,063,804.00</u>
Transfers:	<u>2,876.19</u>	<u>2,876.19</u>

Excess revenues over expenditures  
and transfers (deficit)                   \$ 78,612.82   \$ 15,445.35

Three times the Synod voted to extend the time for discussion until 12:20.

It was moved and seconded that the Synod authorize Covenant College Board of Trustees to dismiss trustees from its Board for cause after due process involving hearing and defense by delinquent Board members. (*Note further action below*).

Orders for the day were called for. Synod recessed for lunch. Synod closed with prayer led by the Rev. William Phillips at 12:33.

Synod reconvened at 1:35 p.m. Prayer was offered by the Rev. David Alexander.

The following men were introduced:

- The Rev. Joe Morecraft, of Bristol, Tennessee, visiting brother
- The Rev. Bradford Davis, of Darby, Pa., visiting brother
- The Rev. Luder Whitlock, fraternal delegate from the Orthodox Presbyterian Church, corresponding member.
- The Rev. Ken Smith, fraternal delegate from the Reformed Presbyterian Church of North America, corresponding member.

It was moved, seconded and passed to seat the above.

The Clerk read the **overture** from the Rocky Mountain Presbytery:

The Rocky Mountain Presbytery overtures the 149th General Synod to set aside Wednesday, November 17, 1971 and Wednesday, February 23, 1972 as Synod Days of Prayer, to be observed in all our churches.

These are the dates set aside by Covenant College and Covenant Theological Seminary as Days of Prayer and we feel that the entire denomination would do well to observe the same dates.

We suggest that Synod's Stated Clerk of the Administrative Committee be assigned the responsibility to publicize these dates, with suggestions for types of observances and needs for prayer, well in advance.

It was moved, seconded and passed to designate this overture "G" and refer to the Bills and Overtures Committee.

The consideration of the **Covenant College report** was resumed. It was moved, seconded and passed to amend the motion by adding, "and that the Board member has the right to appeal to the Synod." The motion as amended passed.

It was moved, seconded and passed that the Covenant College By-Laws be revised to permit the percentage of non-Reformed Presbyterian members to increase from one-eighth to one-fourth of the Board of Trustees.

**ELECTIONS:**

Mr. Noe presented the **ballot for election** to the *Board of C.T.I.*

John Buswell, Frank Crane, George Cooper, Kenneth Horner (2/3)  
Lynden Stewart, Herbert Wood, John M. L. Young (2/3)

Added from the floor: Charles Anderson, George Miladin

It was moved, seconded and passed to close the nominations.

Mr. Noe presented the ballot for election to the *Board of Trustees of Covenant College:*

David Alexander, James Kaufman, Dan McIlwain, Robert Palmer (2/3)  
Vernon Pierce, R. P. Robbins, Jeffrey Steinert

Added from the floor: Nelson Malkus (2/3), C. A. Lutz, Mark Belz, Ray Crawford, Gordon Shelley

It was moved, seconded and passed to close the nominations.

(Election results were posted during Synod and are recorded in these Minutes on pages 106-108, under *Members of Boards and Committees.*—Stated Clerk's note.)

It was moved, seconded and passed to give **NATIONAL PRESBYTERIAN MISSIONS** 45 minutes for their report (i.e., until 3:15 p.m.)

The Rev. Richard Aeschliman, President of the Board of NPM made some introductory remarks. Then he introduced the Rev. Donald J. MacNair, the Executive Director.

Dear Fathers and Brethren:

The "New Concept for the 70's" program has now been started in earnest. Mr. Nelson Malkus is the first Associate Executive Director. NPM will be looking for the second such man in the near future. The Vanguard Commission program to enlist ministers, elders, and laymen is now just getting beyond the paper-organizing stage and should be producing results within this next year. We rejoice in these blessings and begin this report with a petition that you covenant to pray for National Presbyterian Missions each day this year.

**REPORT FROM THE ASSOCIATE EXECUTIVE DIRECTOR:**

It has been my privilege to serve in a full-time capacity with NPM since September 1 of last year. Although having had some limited experience with church extension and the development of new churches, my new role has necessitated some adjustments. After having begun negotiations with the Board of NPM for a West Coast — Far West responsibility, it was decided that we should locate more in the southern part of the Uni-

ted States and we found Memphis to have excellent transportation facilities and to be quite accessible to a large section of the country, including the whole of the South.

As it has turned out, most of my responsibilities have been in the South, except for one trip to the Far West. Mr. MacNair and I have divided the nation, north and south, by a line running across the top of North Carolina and across the Mississippi River with the Far West remaining, chiefly, my field as well. We, nevertheless, hold ourselves ready to serve in each other's "territory" as occasion and necessity demands. With some responsibilities in the Southwest, most of my time has been spent with groups, churches, new groups of people that have approached us for help or been gathered by members of a presbytery (as is the case in Charleston, South Carolina), or other organized groups desiring affiliation with a sound Presbyterian denomination (as is the case with Wilmington, North Carolina). We have also been able to present the RPCES to other churches, both within and without the Southern Presbyterian fold. The vigorous present activities of the conservative organizations within the Southern Presbyterian Church has, undoubtedly, delayed many sound local churches from applying to us for help. It is my conviction that the ability of local churches to leave the Southern Presbyterian Church with their property will determine the relationship of such sound, local churches to us in the future.

A new relationship between NPM and our presbyteries has been made possible with the addition of the second full-time employee of our agency. Mr. MacNair and I have been able to visit some of the meetings, I those of the Florida, Southeast, Southern, and Philadelphia presbyteries, and he others. In our visits we have been seeking to press three things upon the consciousness of the men: that National Presbyterian Missions is a service agency of the whole denomination which exists to help the presbyteries in their work of church extension; the Church Building Club with a goal of 2,000 members; and the Vanguard Commissions which we hope to see appointed by presbyteries wherever there is a single church or cluster of churches, in order that a small group of men, trained by NPM may be able to do, in a given opportune situation, what Mr. MacNair or I would do in a full-time capacity if we were able to be on the scene. Thus far I have only been able to see two groups—in the Charlotte-Albemarle, North Carolina, area and the Greenville-Anderson, South Carolina, area—take a minimum amount of training to introduce them to the task of church extension and what is involved. Our goal is to have several more within the next year, but we are dependent upon the interest and cooperation of the presbyteries.

#### *REPORT FROM THE EXECUTIVE DIRECTOR:*

Much of this year has been spent in developing the concept of the Vanguard Commissions into reality. Thus far the following Vanguard Commissions have been established:

Charlotte, North Carolina  
Greenville, South Carolina  
St. Louis, Missouri  
Rocky Mountain Presbytery--North  
Rocky Mountain Presbytery--South  
North Texas

In the immediate future NPM anticipates Vanguard Commissions to be established in:

Indianapolis, Indiana	Southern Illinois
Grand Rapids, Michigan	Philadelphia, Pennsylvania
Elgin, Illinois	New Brunswick, Canada

The goal is to mount between 50 and 70 such commissions. Audio-visual material is being prepared to teach each commission. The key to making the program work is a number of committed individuals--men who will both work and get others to work with them.

During this past year, a new mission church has been started under the Northeast Presbytery. This church is in Newcastle, New Brunswick, Canada. It is hoped that it will be the beginning of additional mission church Maritimes.

Another facet of the work of NPM is to assist established churches in problems of growth. This is done only upon written invitation of the Session. An approach to the problem has begun to develop and God has blessed several such in-depth sessions.

Revolving Building Fund loans have been made throughout the year. \$9,500 was loaned.

The NPM Building Club now has 778 members. This year appeals were made for the Immanuel Evangelical Presbyterian Church in Maitland, Florida, and for the First Reformed Presbyterian Church in Lookout Mountain, Tennessee. A total of \$4,835.23 was given to these churches.

At the January 1971 meeting of the Board of Directors of National Presbyterian Missions, the Executive Director and the Associate Executive Director challenged the Board to face the need for the Synod-wide revitalization. Major questions are in the minds of many of our people to which answers must be given; questions of the means and effectiveness of gospel preaching in our churches today; of the degree of social involvement the church should or should not have; of the effectiveness of the RPCES and its agencies, etc. These questions demand answers sooner or later. Part of the answer, which NPM is committed to, is presented in the concept of having a "Declaration of Particular Purpose" for each mission church.\* More must be done in the whole area. It is NPM's position that much of the answer must lie in an increase in meaningful, and quite universal, personal evangelism by our church

\*See "The Birth, Care, and Feeding of a Local Church."

members. NPM rejoices in all that the Committee on Evangelism has done and commends it to the General Synod.

Respectfully submitted,

Donald J. MacNair  
Executive Director  
National Presbyterian Missions

**RECOMMENDATION:** That the 149th General Synod appoint Sunday, November 21, 1971, as Thanksgiving Thankoffering Day for the General Synod.

## **ADDENDUM: RE. VANGUARD COMMISSIONS**

### **INTRODUCTION**

The Vanguard Commissions of presbytery do the initial work necessary to establish new churches.

The Vanguard Commissions serve in areas near to themselves, a concept often referred to as growth by "the mushrooming method."

Since each Vanguard Commission is made up of RPC men from the same geographical area, there will consequently be several Vanguard Commissions in each presbytery.

The Vanguard Commissions are constituted by the presbytery in which they are located. They work within the geographical boundaries of the presbytery and within the guidelines established by the presbytery.

### **MANPOWER FOR THE COMMISSIONS**

Each Vanguard Commission shall be made up of four to seven RPCEs men.

Members must be committed to the work of church extension.

Ministers, ruling elders and/or laymen are eligible for membership.

One member must be willing to take the responsibility to motivate the Commission.

It is understood that NPM has the privilege of recommending membership to the Commission.

### **JOB DESCRIPTION OF THE COMMISSIONS**

Training will be done under supervision of National Presbyterian Missions. "The Birth, Care, and Feeding of the Local Church" will be the textbook used.\* Audio-visual aids will be used in the training program.

Data must be gathered as to the area(s) in which the Commission will serve. This data will be sought from all possible sources. It in-

Available from Perspective Press, Lookout Mountain, Tennessee 37350. NPM will supply each Vanguard Commission with one copy.

cludes requests for an RPCES church from residents in an area not served by an RPCES church; assistance to an RPCES church seeking to develop a daughter church or to encourage some of its families to become the nucleus of a mission church; or simply to locate areas that appear to be logical places for an RPCES church.

Specific goals will be set and will be regularly evaluated, updated, or modified. These goals will be of two kinds: (a) areas in which it might be possible to develop an RPCES church, and (b) target dates to begin the Commission's work of surveying the areas.

Regular reports will be made to presbytery.

Surveys will be conducted and assessed for each area of the goals adopted by the Commission.\*

Programs to locate sufficient seed families for a mission church will be developed and activated for each area assessed as an area in which an RPCES church might be established.\* (NOTE: See the section on "FINANCES" as to NPM's possible financial involvement in this program.)

These programs will be evaluated by both the Commission and NPM and they must concur in their evaluation before development will be proposed to presbytery to be established as its mission church.

An organizing pastor will be sought by the Commission (within the guidelines established by presbytery), presented to presbytery and assisted in actually moving onto the field.\*

#### BASIC INTRINSIC AUTHORITY PROPOSED FOR EACH COMMISSION

Authority to develop "leads" as they become apparent from their initial appearance until the development is such that it can be presented to presbytery to be established (according to Form of Government, Chapter II, (c) as its mission church.

Authority to respond to session requests in developing daughter churches, etc.

Authority to propose development projects to sessions for their consideration.

Authority to discontinue a development program when it seems necessary.

Authority to solicit funds (as per any specific directives of presbytery) and to administer funds (as per any specific directives from presbytery) in order to carry on its work.

Authority to organize presbytery-wide prayer support (even by direct mailings if approved by presbytery) for each of its projects.

#### FINANCIAL POLICY FOR EACH COMMISSION

Normal administrative expenses (e.g., mileage fees, telephone and stationery expenses for the commissioners) are to be borne by the presbytery.

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\* NPM will extend consultation assistance if the Commission requests it.

Expenses incurred in making the survey will be borne by the presbytery. (NOTE: It is possible to call upon NPM to assist in these expenses if they are of an unusual nature; however, arrangements must be agreed upon before the expenses are incurred.)

Development program expenses (e.g., regional advertising, etc., in order to locate the seed families, and motel and travel expenses for a potential organizing pastor to visit and/or move to the field) will be borne by presbytery, any interested families, and, if necessary, NPM. If necessary, NPM may invest \$400 or more in each such program; however, the arrangements must be agreed upon before the expenses are incurred.

Long range subsidy expenses (R-AP programs) and/or grants for the mission church will be handled according to NPM's financial policies. If this kind of financial help is needed, NPM may well use the Commissions to help solicit monthly support for the program. These funds will be channeled through NPM so that the mission church will receive only one check per month for assisting its financial program.

### CONCLUSION

Each Vanguard Commission is a servant of its presbytery. It is empowered to act for presbytery (NOTE: it is a commission of presbytery, not a committee), but it is limited in its actions to the boundaries established by presbytery.

The future of church extension depends on the successful implementation of Vanguard Commissions throughout the presbyteries of the church.

Finally, although it seems almost unnecessary to point out, it should be recognized that the use of Vanguard Commissions by each presbytery is in keeping with our representative form of government and with our desire to keep responsibility on a local level.

### FINANCIAL REPORT For Year Ended December 31, 1970

<i>INCOME</i>	<i>Actual 1969</i>	<i>Actual 1970</i>	<i>Budget 1971</i>
Gifts—Unrestricted	\$ 69,817.00	\$ 84,030.39	\$ 85,400.00
—Restricted - Administration	244.00	2,266.80	2,700.00
—Restricted - Churches	25,144.00	33,644.87	29,500.00
Revolving Building Fund	1,234.00	1,266.32	16,000.00
Other Income	2,516.00	6,551.30	4,300.00
Total Income	\$ 98,935.00	\$ 127,759.68	\$ 137,900.00
Less Income for Other Funds			<u>18,500.00</u>
Total General Fund Income			\$ <u>119,400.00</u>

## EXPENDITURES

Personal Expense	\$ 20,968.00	\$ 21,733.88	\$ 32,160.00
Office Expense	10,732.00	13,202.98	11,100.00
Rent and Utility Expense	4,802.00	8,675.12	11,500.00
Travel Expense	11,334.00	15,363.93	15,600.00
Promotional Expense	5,251.00	5,180.53	12,390.00
Church Mission Payments	37,589.00	43,571.24	40,300.00
Revolving Building Fund	3,000.00	9,500.00	16,000.00
Other Expenses or Payments	<u>1,192.00</u>	<u>3,405.48</u>	<u>1,500.00</u>
Total Expenditures	\$ <u>94,868.00</u>	\$ <u>120,633.16</u>	\$ <u>140,550.00</u>
Less Expenditures for Other Funds			<u>18,500.00</u>
Total General Fund Ex- penditures			\$ <u>122,050.00</u>
Total Income Over (Under) Expenditures	\$ <u>4,067.00</u>	\$ <u>7,126.52</u>	\$ <u>(2,650.00)</u>

## BALANCE SHEET December 31, 1970

### ASSETS

Current Assets			
Cash—On Demand	\$ 21,963.79		
Cash—Savings	5,579.63		
Advances	450.00		
Deposits	<u>425.00</u>	\$ 28,598.42	
Investments			
Certificates of Deposit	\$ 10,000.00		
Stocks	22,800.00		
Bonds	<u>12,500.00</u>	45,300.00	
Receivables			
Accounts Receivable	\$ 44.62		
Loans Receivable	<u>56,320.92</u>	56,365.54	
Fixed Assets			
Furniture and Equipment	\$ 4,596.03		
Vehicles	\$ 6,626.67		
Less Allowance for Replace- ment	<u>1,700.00</u>	4,926.67	
Real Estate	<u>32,000.00</u>	<u>41,522.70</u>	
Total Assets			<u>\$171,786.66</u>

## LIABILITIES

### Accruals

Accrued FICA and Withholding Taxes	\$	137.38	
Accrued State Withholding Taxes		15.84	
Directors Federal Withholding Taxes		120.00	\$ 273.22
Loans Payable			42,585.00
Mortgage Payable			19,144.54
Deferred Income			<u>1,337.00</u>
Total Liabilities			\$ 63,339.76

## EQUITY BALANCES

General Fund Equity	\$	89,637.30	
Revolving Building Fund Equity		1,685.08	
Escrow Equity		4,269.06	
Manse Equity		<u>12,855.46</u>	
Total Equity Balances			108,446.90
Total Liabilities and Equity Balances			\$171,786.66

It was moved, seconded and passed that Synod appoint Sunday, November 21, 1971 as Thank Offering Sunday for N.P.M. in our churches.

3:15 p.m. It was moved, seconded and passed that the recess be limited to 15 minutes and that the scheduled seminars be cancelled for today.

Synod reconvened at 3:30 p.m. with prayer by the Rev. George R. Bragdon.

It was moved, seconded and passed to recess Synod for previously scheduled seminars until 4:30 p.m., at which time World Presbyterian Missions will proceed with its report.

It was moved, seconded and passed to cover the expense of the Jim Youngs, guests from Fort Lauderdale, Florida, who were invited by the Chairman of the Evangelism Committee.

At 4:30 p.m. Synod reconvened with prayer by Rev. Nelson Malkus.

The **REPORT OF WORLD PRESBYTERIAN MISSIONS** was then given. Dr. T. Stanley Soltau, President of the Board, made some opening remarks with regard to some concerns that had been expressed about the image of WPM. Then the Rev. William A. Mahlow, General Secretary, gave the report. He first introduced the missionaries, staff and Board members present.

## Fathers and Brethren:

The worldwide proclamation and communication of the gospel in obedience to Christ and out of love for God is the concern of our Church and of course the concern of your foreign missions board under the Church.

How best to accomplish this is not always easy in the day in which we live. However, certain guidelines are clear:

1. The gospel must not only be proclaimed but communicated. This requires identity with, involvement with, love for, and dedication to the people of other countries, in other lands, and of other races, as well as our own. This is a lifetime study and task involving supernatural gifts of humility and sanctification.
2. A nucleus of those to whom the gospel has been communicated and in whom Christ has been formed, established in every land, among every people, should be our goal.
3. Structured churches must be organized among these believers – churches which will be self-governing, self-nourishing, self-supporting, and self-propagating.
4. For this task, elders and pastors, deacons, teachers and evangelists must be sought and trained. Their training should be adjusted to their intellectual and cultural level within the framework of the requirements of Holy Scripture.
5. In the perilous days which are upon us, a host of prayer helpers, individuals and churches, and a task force of dedicated young people, selfless and Christ-centered, are essential ingredients to accomplish the task.
6. Newly discovered but proven methods may be adopted such as the extension seminary, evangelism in depth techniques, multi-media communication, and strategic use of short-term, specially prepared missionaries. However, methods are not to be relied upon for the ultimate progress of the work. The power must come from the Holy Spirit. Men obedient to and dedicated to Christ are the only recipients of this power.
7. Institutional work must be regarded only as a “helping hand” toward reaching individuals for Christ. It must be modified or abandoned whenever it becomes burdensome or when it becomes the end rather than the means.
8. The Christian community must be taught to address itself to social needs and injustices as is taught and exemplified in the Bible as a fruit of the gospel, not as an end in itself.
9. The growth of worldwide communications and literacy, with increase of knowledge and education in most every land, with the growth of national independence and the death of colonialism, the

missionary must be ready and willing to work with and under the national brethren at a much earlier stage in the growth of the national church than previously. Every vestige of westernization must be stripped from the missionary's message and methods in the case of those things which are inappropriate or offensive as far as those to whom he ministers are concerned.

10. With the population explosion, the masses must be reached without the sacrifice of the quality of the work. The production of literature, education of the national leadership, and the production of effective mass-media communication will help to this end, but basic missionary work, person-to-person witness, and teaching can never be supplanted by other methods.
11. With the satanic tail-lashing of ideological, political and demonic opposition to the gospel, as Satan's day of influence draws to a close, men and women of fortitude and courage in Christ alone will accomplish the task.
12. And finally, the ropes of missionary outreach extending to many parts of the world will only be secure and steadfast if the stakes at home are driven deeper by a church willing to lay aside the idols of this world and devote itself to the Lord of the Harvest.

All of us associated with World Presbyterian Missions are grateful for the prayers, backing, and support of our Church as we endeavor to go forward on the above principles.

This year has seen the appointment of seven more accepted candidates, the receipt of applications from several others, and a general increase in interest in foreign service. The Board is limiting itself to strengthening the work on our present ten fields before pressing on to others. Our 75 missionaries and accepted candidates are scattered all too thin.

Personnel needs continue. Ordained, evangelistic missionaries are earnestly needed for Peru, Japan, Korea, Chile, Kenya, India and Australia. Medical personnel are needed for Ras al Khaima (Arabia), Jordan and Kenya, and teachers, radio technicians, translator specialists and others on various fields. The great need on most fields is for ordained missionaries who can communicate Christ and build the Church for God.

Eleven missionaries have returned to the field fully supported. Our general income is the highest in our history, with total receipts in 1970-71 of \$543,265.12 and approximately \$20,000 removed from our General Fund debt.

The Board and Executive Committee have been very active, meeting six times since last Synod, and there have been numerous committee meetings as well. Our president, Dr. T. Stanley Soltau, had the opportunity of visiting our work in both Chile and Peru, and was of spiritual encouragement to the missionaries on those fields, also offering practical advice and guidance.

Our publications continue to be well received, especially *WPM Newsletter*. Close to 20,000 of these are distributed each month. Our missionaries have been more in demand this year in missionary conferences than ever, it seems, and it has been impossible to fill all the requests. New churches have been contacted outside our denomination, both for interest in WPM and in the denomination.

#### *Significant Field Events:*

Since all of you read the *Newsletter*, it will not be necessary to report the development of the work on each field. But certain things stand out to me as worthy of special note:

A Seminary in India, long a dream, has come into a reality and has had an outstanding group of students in preparation for the Lord's service. This should prove to be a significant part of our work in years ahead, should the Lord allow us to stay in that land.

The Lord has allowed us to reach some very choice individuals for Christ on our different mission fields. Recent visits with the Rev. Makito Goto from the Seminary in Japan (now studying at Westminster), with Yusef Masih at Covenant College (from the Children's Home in India), and with Mr. Nasri Isa, a male nurse from our hospital in Jordan, have been most encouraging as we have gotten to see the calibre of men who have been reached through the testimony and work of our missionaries.

The Lord's hand of deliverance has been strong on behalf of a number of our mission stations. Our missionaries in Jordan were delivered from personal harm and excessive material loss during the fedayeen uprisings in the Near East. Also, missionary families have been delivered from serious illness during a very devastating cholera epidemic in Kenya. And while the future is uncertain following the political upheavals in Chile, our work continues without immediate interruption. None of our missionaries have been refused permission to return to Chile or to India.

Teaching personal evangelism by example and participation as well as precept, has proven just as effective on the mission field as in the States, especially in Chile where it has been tried by our missionaries.

We are learning that our "Presbyterian" standards for the ministry may be too high on certain fields and have withheld the "benefit of clergy" from the Church too long. An intermediate level of ordination is being considered.

We could mention ways in which different methods have been effective in varying degrees in the different fields, but we feel our greatest assets are the men and women of God who have felt called to serve Him where Christ has not been named, and where the Church has not been securely planted, and the men and women of God who have stood behind them in prayer.

Through a certain level of national, cultural and language barriers,

and through the great travel and communication explosion of today, we feel the door for foreign missions is being opened even wider than before. What it will now take is men—men of vision and spirit and godliness, who will say, “Here am I, send me!”

Respectfully,

William A. Mahlow  
General Secretary

CASH STATEMENT  
April 1, 1970 - March 31, 1971

Balance 3/31/70 \$ 34,552.99

*RECEIPTS*

General Purposes	\$ 63,461.16	
Support—Missionaries	327,319.67	
Support—WAM	7,195.00	
Support—GRB	1,570.00	
Special Funds—		
Designated	92,375.39	
Income—Endowments	6,414.06	
Income—Estates	-----	
Personal Gifts	9,584.01	
Books and Tracts	384.60	
Sinking Fund	1,872.50	
Newsletter	123.35	
Missionary Accounts		
Rec.	8,225.59	
Rental Income	2,995.00	
Notes Receivable—WJC	2,076.26	
Various Misc. Receipts	19,600.81	
Notes Payable	67.72	543,265.12

\$ 577,818.11

*EXPENDITURES*

Personal Gifts	\$ 8,620.66
Missionaries Salaries	116,157.74
Pre-College Allowance	4,674.28
Children's Allowance	33,564.75
Direct Expense of Miss.	25,690.46
Field Expense of Miss.	42,292.11
Special Purposes—	
Desig.	118,962.20
Missionary Accounts	
Rec.	8,919.79

Salaries:

Executive	\$ 16,080.00		
Clerical	31,222.00		
Misc.	<u>1,541.37</u>		
		48,843.37	
Executive Expense		3,828.25	
Executive Housing		4,104.00	
Sinking Fund		5,720.00	
General Office Ex- pense		<u>107,224.25</u>	528,601.86
FICA & Taxes Withheld			<u>(8,440.30)</u> 520,161.56
Balance 3/31/71			\$ 57,565.55
Distribution of Balance:			
Checking Ac- count		\$ 53,865.59	
On Hand		50.00	
Savings		<u>3,740.96</u>	\$ 57,656.55

Dr. Soltau moved that Synod declare 1971-72 a year of missionary emphasis, and that the following steps be taken to advance this: namely,

1. That Presbyteries invite a WPM staff member to present the plans, opportunities and needs before WPM at the present time at one of their presbytery meetings, as well as ideas for promoting missions;
2. That Presbyteries consider joint presbytery-wide responsibility for some mission project or missionary;
3. that local churches include a missionary conference, special missionary sermons, and new avenues of missionary education in their church program;
4. That pastors and elders keep in close touch with missionaries supported by the local church or connected with it;
5. That each church set some goals for advancement in recruits, prayer and finances;
6. That our College and Seminary be urged to hold annual missionary conferences;
7. And that WPM be instructed to provide the leadership, material and information to make this possible.

The Synod adopted Dr. Soltau's recommendation.

The Rev. William McColley moved that since there have been expressions recently by churches, pastors and missionaries regarding the need for a full-time General Secretary for WPM, that Synod request the General Secretary again to devote his full time to the needs and affairs of WPM. This motion was passed.

It was moved and seconded that Covenant Theological Seminary give its report after supper. This was amended by adding, "to begin at 7:00 p.m. in the chapel." The main motion as amended was carried.

Synod recessed at 5:40 and upon motion duly seconded and passed, elections were postponed until the first item of business Tuesday morning.

Synod dismissed with prayer by the Rev. George Miladin.

At 7:00 p.m. the commissioners reconvened by singing the first verse of "How Firm A Foundation," followed by prayer led by the Rev. Carl T. Grayson.

The **COVENANT THEOLOGICAL SEMINARY REPORT** was introduced by the Chairman of the Board, Mr. Arthur Stoll. He then turned the meeting over to Dr. Robert G. Rayburn, President, who enlarged the report orally. Testimonies were heard from three recent graduates: Gerald Malkus, Larry Billiter and LeRoy Sheldon. Then Director of Development, Lou Barnes, gave an excellent visual presentation of some of the accomplishments in his area of administration.

The commencement exercises on May 3 brought to a close the 15th year of Covenant Theological Seminary. This provides an excellent time to take a brief look at what the Lord has done for the seminary and to express our thanks for the victories won and the lessons learned. When the seminary was brought into being by action of the Synod of our church in 1956 there were serious doubts as to whether our small denomination could support such a school as well as whether we would be able to attract a sufficient number of high quality students to justify the effort. It is obvious now, 15 years later, that Covenant Seminary has found a place among the leading conservative seminaries of the country, and it is recognized as making an outstanding contribution to evangelical and Reformed theological education in the world today.

The principal reason for our success has been the highly qualified faculty which the Lord has given us. The Lord has blessed the Reformed Presbyterian Church by giving us so many fine scholars. Each member of the seminary faculty is highly regarded by his students and by his peers in the academic world. It would be difficult to pay an adequate tribute to these men; their dedication to their teaching, their zeal for the Gospel, and their loving concern for the students is a constant inspiration.

The departure of Dr. Elmer Smick is a very great disappointment to us. At the same time, we would all want to pay high tribute to the excellent contribution he has made to the seminary from its very first year. The students are most enthusiastic about their studies under him and are deeply grateful for the personal fellowship they have enjoyed with him. All of us who have been his colleagues here would wish to express our deep appreciation for what he has meant to the school and to us personally.

The work of Mr. Lou Barnes, our New Director of Development,

deserves very special recognition. As a result of his efforts our monthly contributions have been increased so substantially that had we not entered the fiscal year with a large backlog of accounts payable we would be operating today in the black. The Seminary Club plan which was presented to the Synod last year has been to a large measure responsible for the increase in our monthly gifts. Mr. Barnes will make a personal report to the Synod on the program, Operation Watchman, which he has established and which is functioning well.

At our recent commencement 28 received degrees—the largest class in the fifteen years of the school. One of these was a young lady, Wilma Jean Cross, who is already under appointment for the foreign mission field with W.P.M. Her parents serve under the same mission in Chile. Her brother, Walter (Jerry), was also in the graduating class and is himself making application to W.P.M.

Seven of the graduates are from foreign countries. One will pastor a Chinese church in St. Louis. One will work among international students, especially Arabs, in this country, and the other five expect to return to work in their own lands, although two of these expect to take further schooling before doing so.

Thirteen of the twenty-three who received the M.Div. degree are now members of the RPC,ES. Two others are seriously considering the RPC,ES. Several of the RP men have already been called to churches. Four of the RP men are looking forward to the foreign field.

The following figures covering the first 15 years of Covenant Seminary are significant:

Total number of graduates . . . . .	191
Denominational spread at or after graduation:	
RPC,ES . . . . .	103
RP, Covenanter . . . . .	2
Other Presbyterians . . . . .	36
Total Presbyterians . . . . .	141
Independent . . . . .	18
(Chinese Ind. 4)	
Baptist . . . . .	15
International Church . . . . .	3
(Huemoz, Switzerland)	
Pentecostal . . . . .	7
Pentecostal . . . . .	3
Assembly of God . . . . .	3
Church of God . . . . .	1
Anglican . . . . .	1
Lutheran . . . . .	1
Christian Reformed . . . . .	
Congregational . . . . .	1
C & MA . . . . .	1
Methodist . . . . .	1
UPC of Canada . . . . .	1

*Occupations of Graduates*

Pastors . . . . .	84
RPC,ES . . . . .	54
Other Presbyterian . . . . .	9
Baptist . . . . .	6
Independent . . . . .	6
Other . . . . .	9

Chaplains . . . . .	6
RPC,ES	5
Missionaries . . . . .	30
Home (inc. student work)	11
Foreign	19
RPC,ES	13
Teachers . . . . .	35
Christian Institutions	26
Secular Institutions	9
Graduate Studies . . . . .	17
Other . . . . .	19

The faculty is working diligently on a self-study project in preparation for application for accreditation with the North Central Association next spring.

A new summer school program has been adopted and put into effect. Only required courses will be offered giving students the opportunity to get these courses out of the way in the summer and thus relieve their academic loads during the school year. This is particularly desirable for students who find it necessary to support families. Since many stay in St. Louis through the summer anyway, the opportunity to continue their studies has been appreciated. Beginning Greek is offered only in the summer school for the benefit of those who have not taken Greek in college.

The library has been expanded by nearly 2,000 volumes in the last ten months bringing the total collection to 21,000 volumes. An active Friends of the Library organization contributes much to the library, and the last few senior classes have made substantial gifts toward the purchase of books. The library presently has stack space for approximately 4,000 additional volumes, or only two and one-half years of accession at the present purchasing rate. This need serves to highlight the necessity of the new library-learning center building for which funds are beginning to be accumulated.

We are grateful to the Lord for substantial improvement in our financial situation. As a result of the increased number of regular donors enlisted in the Seminary Club, our gifts and grants this year have been 39% over last year, and they reach the amount projected in our budget for the first ten months of the year. This is a first in the history of the school. Were it not for a substantial backlog of obligations with which we began the year plus unanticipated expenses and increased costs, we would be able to report that our operation was "in the black." We are tremendously encouraged by the improvement which is evident, and we firmly believe that gifts can be increased so that not only regular maintenance may be provided but some greatly needed improvements and enlarged facilities may be forthcoming.

A financial statement for ten months is attached. Also a statement of our present indebtedness which is conservatively estimated at one-third of the value of our property. The board of trustees has approved a budget for the coming year of \$329,422. Of this amount \$230,272 must be raised in gifts and grants. This is a challenge for our small denomination! However, we are confident that the Lord not only can, but will provide this amount. Twelve churches of our Synod have through the church budget and the gifts of individual members provided over \$75,000. Some of these churches are quite small with less than 100 members, yet these 12 churches have provided approximately one-third of our budgeted needs in gifts. It should be noted that about 50 churches of the Synod do not yet have the seminary in their budget. If each of these would include the seminary for only \$20 per month, it would add \$12,000 a year or approximately 5% of the budgeted need in gifts and grants.

Let us thank God for the blessings He has given us through Covenant Seminary. At least one-third of the pastors in the RPC,ES are graduates of this seminary, and they are doing a work for the Lord Jesus Christ, the value of which cannot be estimated. We sincerely urge all Sessions to consider the possibility of increasing the commitment of their individual churches to the seminary, and we earnestly solicit the faithful prayers of every member of the denomination.

Respectfully submitted,

Robert G. Rayburn  
President

COVENANT SEMINARY FINANCIAL REPORT FOR 10 MONTHS  
(July 1, 1970-April 30, 1971)

*INCOME*

Gifts and Grants		\$ 187,712.82
General Fund	\$ 182,609.57	
Library Building		
Fund	2,588.25	
Student Aid	2,515.00	
Student Accounts		45,578.24
Miscellaneous Income		656.19
Residence Halls (non-student)		355.50
Dining Hall (non-student)		1,722.46
Other Enterprises		1,108.24
Rental Income		1,680.00
Interest & Dividends		267.83
Total Actual Income		<u>\$ 241,090.28</u>
Withdrawal from Savings		14,973.23
Loans		16,000.00
Renumerations and Refunds		3,199.79

Transfer Funds	<u>3,766.82</u>	<u>37,939.84</u>
Total Book Income		<u>\$ 279,030.12</u>

### *DISBURSEMENTS*

General Administration	\$ 56,236.34	
Student Services	6,313.33	
Staff Benefits	13,566.95	
General Institutional Exp.	10,254.51	
Resident Instruction	62,660.72	
Library	10,161.28	
Operations & Maintenance	39,127.77	
Residence Halls	535.83	
Dining Hall	5,756.88	
Student Activities	1,675.00	
Other Enterprises	580.00	
Investment in Plant	<u>32,745.95</u>	
		\$ 239,614.56
Agency Accounts	6,067.82	
Restricted Funds	3,881.25	
Student Refunds	657.20	
Loan Repayments	21,358.27	
Miscellaneous	98.63	
Transfer (cash paid out)	<u>1,843.10</u>	<u>33,906.27</u>
Total Disbursements		\$ 273,520.83
Cash on Hand, April 30, 1971		<u>5,509.29</u>
		<u>\$ 279,030.12</u>

### *ACCOUNTS PAYABLE*

Monthly Obligations	\$ 17,766.52	
Quarterly Obligations	1,621.04	
General Operating	15,008.22	
Library	2,049.08	
Dining Hall	<u>1,148.01</u>	
		\$ 37,592.87
Long-Term Loans	240,288.59	
Faculty Equity in Seminary Homes	23,961.88	
Short-Term Loans	<u>15,625.00</u>	<u>279,875.47</u>
		\$ 317,468.34

The Rev. Donald MacNair introduced Dr. Aiken Taylor, editor of the "Presbyterian Journal," who was then seated as a visiting brother.

Synod then adjourned the Second Sederunt with prayer by the Rev. James Perry at 7:50 p.m.

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

The Moderator called Synod to order, with the singing of the hymn, "None Other Lamb." The Rev. Harold Hight led in prayer.

The minutes of Monday's sederunt were read. Moved, seconded and passed that the minutes be approved with minor corrections noted.

The Rev. Donald MacNair rose to a point of personal privilege and made the following motion which was seconded:

"Whereas the Reformed Presbyterian Church, Evangelical Synod, has not met its obligation to the late Rev. Harry H. Meiners, Jr., by approximately \$2000, and

"Whereas the Presbytery of the Pacific Northwest has already designated \$100 towards meeting this obligation, I move that the Presbyteries of the General Synod be asked to meet within the next 24 hours to determine if they can respond in like manner, and that the Committee on Attendance and Expense be informed of these decisions, and further, that the Committee on Attendance and Expense present a proposal for the remaining indebtedness before the close of the Wednesday Sederunt."

Synod proceeded with elections left from the Monday Sederunt.

Mr. Noe presented the ballot for *Covenant Seminary Board*:

Rev. Max Belz, Rev. LaVerne Donaldson (2/3), Walter LeRoy, John Long, Dr. J. R. Martin, Dr. J. F. McDowell, James Orders, Rev. Stephen Smallman (2/3), Rev. George Soltau, Dr. Harold Van Kley

Nominated from the floor:

Rev. Edward Steele  
Rev. Linleigh Roberts

It was moved, seconded and passed that the nominations be closed.

Mr. Noe presented the ballot for *National Presbyterian Missions*:

Charles Edgar, Rev. Gene Fackler, Rev. C. A. Lutz, Rev. Walter Lyons, Rev. A. L. Moginot, Jr., Rev. James Ransom, Gordon Shaw, Rev. Lynden Stewart (2/3), Rev. Robert Warren.

Nominated from the floor:

Rev. Ronald Shaw, Rev. James Perry, Rev. Donald Hicks

It was moved, seconded and passed that nominations be closed.

It was moved, seconded and passed to proceed to the election of the *Magazine Committee* and defer World Presbyterian Missions election until after results of Covenant Theological Seminary election and National Presbyterian Missions elections are known.

Mr. Noe presented committee nominations for the *Magazine Committee*:

Rev. Max Belz, Neil Cooper, Rev. Arthur Glasser

Nominated from the floor:

Dr. Wilber Wallis

10:00 Orders of the day were called for. Synod recessed. Prayer was offered by Dr. Wallis.

11:00 The Rev. Samuel Ward led in prayer at the reconvening of the Synod.

It was moved, seconded and passed to go to the **FRATERNAL RELATIONS COMMITTEE REPORT** and take up elections of World Presbyterian Missions and Magazine Committee at the time of elections for the Fraternal Relations Committee.

Dr. Robert Rayburn introduced the Rev. Ken Smith, fraternal delegate of the Reformed Presbyterian Church of North America who brought the greetings of his Church.

Dr. Rayburn then introduced the Rev. Luder Whitlock, fraternal delegate from the Orthodox Presbyterian Church, who brought the greetings of his Church.

Dr. Rayburn then read the report of the Committee.

The Fraternal Relations Committee has had only one meeting during the year at which time extensive discussion was held concerning the proposed merger with the Orthodox Presbyterian Church and the possibility of holding another joint committee meeting with the Committee on Ecumenicity and Interchurch Relations of the Orthodox Presbyterian Church. It was decided that our committee should communicate to the Orthodox Presbyterian Church Committee, the decision that the 1967 statement regarding the Christian life and the statement on ecclesiastical separation in the Reformed Presbyterian-Evangelical Presbyterian plan of union should be incorporated into the preamble of the proposed basis of union. After this has been accomplished by the subcommittee working on the preamble, we would be willing to meet again as a joint committee.

Unfortunately the OPC has not been able to find a convenient time to meet with our committee, and the subcommittees have therefore made no report on any action taken. Our committee is prepared to meet with the committee of the Orthodox Presbyterian Church when they notify us that they are ready to have such a joint session.

Delegates have been assigned to represent the Reformed Presbyterian Church, Evangelical Synod at the annual Synods of the Reformed Presbyterian Church (Covenanter), the Christian Reformed Church and the General Assembly of the Orthodox Presbyterian Church.

1. The committee recommends to Synod the establishing of fraternal relations with the nationals of Chile and Peru with which our World Presbyterian missionaries cooperate and that the chairman of the Fraternal Relations Committee be authorized to appoint delegates to the annual meetings of these churches.

2. The committee respectfully requests Synod to place at least \$500 in the Synod budget for travel expenses for fraternal delegates and committee members.

3. The committee recommends that the standing rules of Synod be amended so that the size of the committee may be reduced to nine in classes of three each. This would mean electing only three members of the retiring class and no replacement for the class of 1972 and reducing the class of '73 by one member at the completion of the present terms.

Respectfully submitted,

Robert G. Rayburn, Chairman

Upon separate motions, duly seconded and passed, the above recommendations were adopted.

It was moved and seconded and passed to ask the Fraternal Relations Committee to send greetings to the Church in Japan with which our missionaries under WPM work.

It was moved and seconded that the Fraternal Relations Committee send the greetings of our Synod also to the Hap Tong Church in Korea. It was amended by adding the Koryu Pa Church in Korea. The main motion as amended was carried.

#### **ELECTIONS.**

Synod returned to the election for the *Magazine Committee*.

Dr. David Jones was nominated from the floor.

12:30 It was moved, seconded and passed that the time be extended to finish election of the Magazine Committee. It was moved, seconded and passed to close the nominations.

It was moved, seconded and passed to proceed with elections as the first order of afternoon business.

12:35 Synod recessed with prayer by the Rev. Walter Lyons.

1:35 Synod reconvened. Prayer was offered by Dr. Nelson Kennedy.

It was moved, seconded and passed to proceed with the **REPORT OF THE DISPENSATIONALISM COMMITTEE** immediately following elections.

Mr. Noe presented the following committee nominations for the Board of *World Presbyterian Missions*:

Charles Eckardt, Dr. Nelson Kennedy, the Rev. Linleigh Roberts (2/3), McGregor Scott, the Rev. William Shannon, Floyd M. Rundle, the Rev. Frank Smick, Jr., the Rev. T. Stanley Soltau, Dr. John M. L. Young, Dr. R. Laird Harris

Nominated from the floor were:

The Rev. David Hein, Lou Barnes, Dr. Paul Gilchrist

It was moved, seconded and passed that nominations be closed.

*Fraternal Relations Committee* nominations from the Nominating Committee:

The Rev. William Leonard, the Rev. Donald MacNair, Dr. Robert G. Rayburn

From the floor:

The Rev. Gus Blomquist

It was moved, seconded and passed that the nominations be closed.

The **REPORT OF THE DISPENSATIONALISM COMMITTEE** was read by the Rev. Kenneth A. Horner.

### SUPPLEMENTARY REPORT ON DISPENSATIONALISM AND COVENANT THEOLOGY

At the 148th Synod Meeting, the Committee on Dispensationalism presented a report setting forth a comparison of dispensationalism and covenant theology. The report made wide use of the book, *Dispensationalism Today*, by Charles C. Ryrie of Dallas Seminary. Discussion of the report at Synod led to the request that the Committee continue its study dealing with other sources of dispensational teaching and areas of conflict with our standards. The Committee was also enlarged.

The following represents a supplementary report to the study of last year. It consists of a brief statement regarding the development of dispensationalism from L. S. Chafer and the original Scofield Bible. (It is our suggestion that this be inserted in the original report following the section on "The Plan of Salvation.") Then follows a simple statement of doctrines which we consider to be essential to Covenant theology as contrasted with usual dispensational views.

#### DISPENSATIONALISM'S DEVELOPMENT

Ryrie's book, *Dispensationalism Today*, was selected as a basis for the study of dispensationalism because it was felt important that the view of the subject that was discussed be an up-to-date view. This was necessary because there has been an obvious development in the dispensationalist's view of things since these views were set forth by Dr. Chafer and the *Scofield Reference Bible*.

This can be demonstrated in the matter of the view of salvation in the Old Testament and the New. Dr. Chafer, for example, in a paragraph entitled, "An Acceptable Standing on the Part of Man before God," writes,

"Whatever may have been the divine method of dealing with individuals before the call of Abraham and the giving of the Law by Moses, it is evident that, with the call of Abraham *and* the giving of the Law and all that has followed, there are two widely different, standardized, divine provisions, whereby man who is utterly fallen, might come into the favor of God.

#### “a. Divine Grace upon Israel

Apart from the privilege accorded the proselytes of joining the congregation of Israel - which seemed to bear little fruitage - entrance into the right to share in the covenants of blessing designed for the earthly people was and is by physical birth.

#### “b. Divine Grace upon Christians

The heavenly people whether taken individually from either Jewish or Gentile stock, attain immediately by faith unto a standing as perfect as that of Christ, which standing is secured by a spiritual birth and all the saving operations of God which accompany it.” (*Systematic Theology* Vol. III p. 8)

These statements clearly speak of two “salvations:” one national and governmental for those born physically to the Jewish nation; the other individual and redemptive for those, both Jews and Gentiles, born again spiritually.

In the course of the foregoing study of *Dispensationalism Today*, it is clear that dispensationalism has had a development from this original view set forth by Dr. Chafer. While still holding to a national and governmental salvation for the Old Testament people, stress is also laid upon a personal and spiritual salvation for the individual. The latter salvation is said to be based on the atonement of Christ, secured by faith, and originating in the grace of God. Ryrie insists that dispensationalists have always believed this but does admit that statements have been made by them which would indicate otherwise.

The same development in the dispensationalist position is reflected in the original *Scofield Reference Bible* when comparing that original edition with the *New Scofield Reference Bible*. The original Bible said (Note on I John 3:7), “The righteous man under the law became righteous by doing righteously; under grace he does righteously because he has been made righteous.” (Note on John 1:17) “As a dispensation grace begins with the death and resurrection of Christ. The point of testing is no longer legal obedience as the condition of salvation but acceptance or rejection of Christ, with good works as a fruit of salvation.”

Notes such as these which imply personal salvation by legal obedience and righteousness by doing righteous deeds have been omitted or modified in the later edition, while at the same time such statements as the following have been retained or inserted: “The Christian is not under the conditional Mosaic Covenant of works, the law, but under the unconditional New Covenant of Grace,” p. 95. “Under law, blessings accompany obedience; grace bestows blessing as a free gift” p. 1124. The covenant theologian would insist that in the Old Testament, believers received blessing as a gift of grace, and in the New, believers are blessed for their obedience.

#### BASIC PRESBYTERIAN BELIEFS

An extensive analysis of dispensational thought is most difficult.

There are varying expressions of dispensational thinking and even the standard representatives of this opinion, such as the Scofield Bible, Old and New, are interpreted differently by different people. It is also to be observed that dispensationalists use terms like *covenant*, *works*, *law*, *dispensation* in ways very different from the time-honored definitions of Reformed theology. There is therefore a danger of misjudging the theology of dispensationalists because of a different usage of terms.

In view of all these problems, the Committee believes that it would not be wise to commit the Synod to particular views on the people and sources which speak for dispensationalism. It urges, rather that candidates for the ministry and eldership be called upon to affirm their belief of such basic Presbyterian beliefs, among others, as: the unity of the Covenant of Grace in all ages; salvation by grace through faith in all ages; the unity and continuity of the people of God of all ages as the body of Christ as set forth in the Confession of Faith, chapters VII and XXV; a final eternal heavenly destiny for all the people of God, and the applicability of the moral law to the whole of human history on earth. Pastors likewise are urged to make these and related points clear in their instructional programs.

The Committee suggests that all of us should not only study such material as Charles Ryrie's book, *Dispensationalism Today*, and the notes of the *New Scofield Reference Bible*, but should also come to grips with the exegetical problems involved. The relations of law and grace, the interpretation of Romans 7 and 8, the study of the principles of Pharisaism and of the Judaizers of Galatia are all important and fruitful fields of attention for our men.

The Committee recommends that it be discharged.

R. L. Harris  
R. G. Rayburn  
R. Countess  
C. T. Grayson  
R. W. Gray  
Ted Martin  
J. M. L. Young  
K. W. Horner, Chairman

It was moved and seconded that the Committee make an exegetical and theological study of the crucial passages of Scripture which bear on the areas mentioned in the section of the report entitled, "Basic Presbyterian Beliefs." Motion passed.

It was moved, seconded and passed that this report be incorporated by the chairman of the committee into last year's study on Dispensationalism as amended by Synod, and that the revised study be sent down to the presbyteries and sessions for their consideration and guidance, especially in regard to the examination of candidates for ordination, and that we ask the chairman of the committee to edit the study as a whole.

(The section DISPENSATIONALISM'S DEVELOPMENT should be inserted after the 1970 Report section THE PLAN OF SALVATION, *i.e.*, at bottom of page 81, *Minutes of the 148th Gen. Syn.*, and the section BASIC PRESBYTERIAN BELIEFS should be inserted just before the last paragraph of the 1970 Report, *i.e.*, p. 86, *Minutes of the 148th Gen. Synod.*—Stated Clerk's note.)

Orders for the day were called for. Synod recessed until 4:15.

Synod reconvened at 4:15 p.m. with prayer by the Rev. Thomas Waldecker.

The Stated Clerk reported approval by nine presbyteries of the proposed **Directory of Worship**. Presbyteries voting for adoption were: Delmarva, Florida, Great Plains, Northeast, Pacific Northwest, Philadelphia, Rocky Mountain, Southeast, and Southern. No response was received from: California, Midwestern, Saharanpur, Southwest. Pittsburgh Presbytery approved with recommended changes. The Directory was then declared approved by the Synod.

It was moved, seconded and passed that the *Evangelism Committee* be allowed time to report on Wednesday morning, following the Women's Synodical report.

**ORDINATION VOWS COMMITTEE:** The Rev. George Miladin gave the report.

## SPECIAL COMMITTEE REPORT ON THE SECOND ORDINATION VOW

### *I. THE PROBLEM STATED*

To declare the intent and meaning of ordination vow No. 2, removing the ambiguities therein. Question two reads: *Do you sincerely receive and adopt the doctrinal standards of this church, the Westminster Confession of Faith and Catechisms, Larger and Shorter, as embodying the system of doctrine taught in the Holy Scriptures, to the maintenance of which this church is bound before God by solemn obligation?* The problem emerges more clearly in the following two questions: 1) What is the antecedent to the last clause, "to the maintenance of which . . . is bound by solemn obligation?" Is the antecedent a) the Doctrinal Standards; b) the System of Doctrine; or c) the Holy Scriptures? 2) In what way does the phrase "system of doctrine taught in the Holy Scriptures" modify the words, "the Confession of Faith and Catechisms," if indeed there is modification at all? Are certain statements in the Standards to be viewed as lying outside the system of doctrine taught in Scripture, or are the Standards in their entirety co-extensive with the system of doctrine? If the former, which articles are considered essential and necessary (cf. *Church Polity* by Charles Hodge pp. 338-340); if the latter, then, is not the subscriber bound to every word, phrase and expression in the standards?

## II. THE APPROACH TO THE PROBLEM

The grammatical-historical method will be applied in hope of arriving at a sound answer to the above questions. This basically involves two questions: 1) What is the plain meaning of the words, grammatically and lexically? 2) What is, and has been, the mind of the church (*animus imperantis*) on the meaning of the words.

## III. THE METHOD APPLIED

A. *Problem No. 1.* What is the antecedent to the last clause, "to the maintenance of which this church is bound before God by solemn obligation?"

1. *Grammatically*, it is admissible for each of the three phrases in question to serve as the antecedent, all things being equal, the nearest antecedent having the edge. (However, as it will be shown, the nearest antecedent—the Holy Scriptures—in this case is the most unacceptable of the three possibilities.)

2. *The Mind of the Church* has not had many years to reflect upon this particular question since the phrase in question is of recent history. For a recent exhibition of the mind of the church, refer to the discussion on this question by the Joint Fraternal Relations Committees of the RPCES-OPC contained in the paper sent to ministers of the two denominations dated December 31, 1969. The concluding remarks are most pertinent: It was suggested that the answer to this problem is a) the form of subscription in the Form of Government of the RPCES is the same in substance as the form of 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." The nature of that qualification will be discussed (under problem two). At this point your committee agrees with the above conclusion, *rejecting* the Holy Scriptures as the antecedent on the ground that such a subscription would vitiate the intent and force of the entire question which is designed to set forth the relationship of the subscriber to the subordinate standards rather than to the Holy Scriptures. To state that the church is bound to the Holy Scriptures is to affirm no more than what has already been affirmed in ordination question No. 1. The net effect of this interpretation would be to remove us from being a creedal church.

B. *Problem No. 2.* In what way does the phrase "system of doctrine taught in the Holy Scriptures" modify the words, "Do you sincerely receive and adopt the doctrinal standards of this church?" (This is the weighty consideration, having occupied the attention of Presbyterian and Reformed theologians for many years!)

1. *Grammatically* (in its context). Ordination question No. 2 says

these things: a) that the man who gives an affirmative answer receives and adopts something sincerely (with the understanding, in full persuasion, and without any mental reservation). b) that which he adopts is *not* the Reformed Faith broadly defined, or some essentials of Christianity, but rather, the Westminster standards themselves! No other meaning of the words is permissible. c) He adopts these standards with an important modification i.e. “as embodying or containing the system of doctrine taught in the Holy Scriptures.” This affirmation has a positive as well as a negative implication. Positively, the Westminster Standards do, as a matter of fact, embody (contain) the system of doctrine taught in Scripture. Negatively they may contain (grammatically speaking) some other things in addition. The ambiguities surrounding the word embody (contain) will be further enlarged upon in the following point.

2. *The Mind of the Church* on the modifying clause, “embody (contain) the system of doctrine taught in the Holy Scriptures.”

Has the American Presbyterian Church in its history taken the modifying clause to mean that the standards do in fact contain statements that are outside the system of doctrine taught in Scripture? (That is, in the sense of non-essential and unimportant doctrines.) If it has, then the church’s usage of the word “contain” is analogous to the current prevalent UPUSA usage of the word “contain” in the 2nd Catechism answer—“The Word of the God which is contained in the Scriptures of the Old and New Testaments is the only rule how we may glorify and enjoy Him.” “Contain” in the UPUSA context means “enclose” or “include” (cf. Webster’s New World Dictionary), and thus, there are things *extraneous* to the Word of God in the Holy Scriptures. On the other hand, is there evidence to show that American Presbyterians historically have been in favor of an *equivalent* meaning of the word “contain” as it appears in ordination question No. 2. (There is no doubt as to the equivalence meaning being the correct one in Catechisms Question 2.) This committee believes that the evidence is clearly in the direction of the equivalence meaning which would make the Standards in some sense co-extensive with the system of doctrine taught in the Holy Scriptures.

THE EVIDENCE (This, and subsequent material is taken by permission from an OPC paper, “Does Subscription to the Standards Require Acceptance of What They Teach Regarding the Sabbath?” Authors: George Knight, George Marston and John Mitchell. All emphases added.)

a. *Adopting Act of 1729*

On the afternoon of the same day all ministers of this Synod now present, except one . . . , *after proposing all the scruples* that any of them had to make *against any articles and expressions* in the Confession of Faith and Larger and Shorter Catechisms . . . have *unanimously agreed* in the solution of those scruples, and in de-

claring the said Confession and Catechisms to be the Confession of their faith, *excepting only some clauses* in the twentieth and twenty-third chapters, concerning which clauses the Synod do unanimously declare that *they do not receive those articles* in any such sense as to suppose the civil magistrate hath a controlling power over Synods with respect to the exercise of their ministerial authority . . . The Digest (1930) p. 94

b. *Explanator Resolution of Synod of 1734*

Overtured, that the Synod do now declare that they understand these clauses that respect the admission of intrants or candidates in such a sense as to oblige them to *receive and adopt* the Confession and Catechisms at their admission *in the same manner and as fully* as the members of Synod did that were then present. Which overture was unanimously agreed to by the Synod. The Digest (1930) p.98

c. *Explanation of the Adopting Act, Synod of 1736*

That the Synod do declare that, in as much as we understand that many persons of our persuasion, both more lately and formerly, have been offended with *some expressions or distinctions* in the first or the preliminary act of our Synod . . . the Synod doth declare that the Synod have adopted and still do adhere to the Westminster Confession, Catechism, and Directory without the least variation, or alteration, and without any regard to said distinctions. And we do further declare that this was our meaning and true intent in our first adopting of said Confession . . . Digest (1930) p. 126.

d. *Hodge's Affirmation*

There can be no doubt, therefore that the adopting act, as understood and intended by its authors, bound every new member to receive the Confession of Faith and Catechisms, *in all their parts*, excepting certain specified clauses in chapters twentieth and twenty-third. Charles Hodge in 1839. (Taken from the *Constitutional History of the Presbyterian Church in the U.S.A.* pp. 155 ff.) This excerpt is not included in the OPC paper.

e. *Plan of Union—Synods of New York and Philadelphia—1758*

vi. That no presbytery shall license or ordain to the work of the ministry, any candidate until he declare his acceptance of the Westminster Confession and Catechisms as the Confession of his faith . . . (Records of the Presbyterian Church in the U. S. A. Philadelphia 1904 quoted in the paper "Creed Subscription in the Presbyterian Church in the U. S. A." John Murray.)

f. *Constitution Ratified and Adopted, Synod of 1788*

. . . And the Synod order that the said Directory and Catechisms be printed and bound up in the same volume with the Confession of Faith . . . , and that the whole be considered as the standard of

our doctrine, government, discipline, and worship. Digest (1930) p. 547 drawn up and adopted: "Do you sincerely receive and adopt the confession of faith of this church as containing the system of doctrine taught in the Holy Scriptures.

g. *Explanation of Significance of Standards: Assembly of 1824*

"That though the Confession of Faith and standards of our church, are of no original authority, independent of the Scriptures, yet we regard them as a summary of those divine truths which are suffused throughout the sacred volume. They, as a system of doctrine, therefore, *cannot be abandoned in our opinion without an abandonment of the Word of God.* (Minutes of the General Assembly from 1821-1835 inclusive. Philadelphia, n. d. p. 114 as quoted in Professor Murray's paper.)

h. *Sense in Which Standards Adopted, Assembly (Old School) Of 1848*

(In answer to the following question . . .) Are such ministers and officers (ordained in the Presbyterian Church) to be understood as embracing and assenting to the doctrines, principles, precepts, and statements contained in the Larger and Shorter Catechisms in the same unqualified sense in which they are understood to embrace and assent to the doctrines, principles, precepts and statements contained in other parts of the Confession of Faith? (The Assembly answered in the affirmative) Digest, p. 18.

i. *Relation of Standards to Scripture, Definition of Essential and Necessary Articles: Assembly of 1896*

. . . This Christian Church requires its standards of doctrine and government to *contain as essential and necessary articles* only those things which are "either expressly set down in Scriptures, or by good and necessary consequences may be deduced from Scripture" (cf. Ch. 1, Sec. 6) In *matters* which are *non-essential*, and which may be "ordered by the light of nature and Christian prudence, it is the law of the church that in their ordering the general rules of the Word are always to be observed. (cf. Ch. 1, Sec. 6)

. . . This admission of liability to error, however, is not to be used as if it lessened the *authority* of the doctrinal and governmental *standards* of the Church over those who have voluntarily accepted them. Far otherwise! It is simply the declaration by the Church of its dependence upon the divine Author of the interpretation of his Word and in the formulation and application of its *Standards*.

Resolved, 2. that this Assembly draw the attention of the Judicatories and members of the Church to the declaration of *the Standards above quoted* which set forth in *explicit terms* the belief of the Church, *that all the standards* are founded upon and in accordance with the Holy Scriptures. Digest (1930) 168ff.

j. *Definition of Essential and Necessary Articles of Faith: Assembly of 1910*

"It is to be noted that the adopting act in 1729 recognizes the holding by a candidate of 'scruples' about articles not essential and necessary in doctrine . . . , but at the same time the act calls upon the candidate 'to declare his sentiments to the Presbytery of Synod,' and likewise calls upon the Judicatory to decide as to what is essential and necessary.

II. Accordingly the General Assembly does also make a declaration with regard to certain essential and necessary Articles of Faith, to wit: (The five fundamentals are then given. The Assembly of 1923 adopted a similar series of "essential doctrines") Digest (1930) p. 297 ff. Also Minutes of the General Assembly, 1927 pp. 78-82.

#### IV. ANALYSIS

Attention is called to the significant change in the definition necessary articles as indicated by the General Assembly in 1896 and that of 1910. According to the former assembly such articles were defined as only those things which are "either expressly set down in Scriptures, or by good and necessary consequences may be deduced from Scripture." (cf. Ch. 1, Sec 6) "In matters which are non-essential, and which may be 'ordered by the light of nature and Christian prudence, it is the law of the church that in their ordering the general rules of the Word are always to be observed'" (letter i, p. 5). However, according to the latter assembly (1910), while a declaration was made concerning certain necessary and essential doctrines (the five fundamentals) it is obvious that what was considered to be necessary and essential was something less than before. So far as the evidence goes, there seems to have been no effort made to distinguish the contents of the subordinate standards as to "essential" and "non-essential" until the declaration on the "fundamentals" in 1910 . . . It must also be noted that the 1910 declaration in its reference to the idea "scruples" and "essential and necessary" articles refers there to what it calls the "Adopting Act" of 1729. This is an error of fact. These terms were not in the "Adopting Act" proper, but were in the Preliminary Act. The "Adopting Act" proper, and all the explanatory declarations that were approved in following years, made fully plain the fact that Synod did not allow for any "scruples" beyond one in respect—not to a doctrine—but to an interpretation that might have been put upon certain words and phrases having to do with the civil magistrate. All that was allowed was an objection to one of several possible interpretations. This was the state of affairs, so far as pronouncements of Assembly indicate, until 1910.

However, as far back as 1867 Charles Hodge wrote an article on the "meaning of the Second Ordination Vow" which first appeared in the *Princeton Theological Review* and is also to be found in his book, *The Church and Its Polity*. The article may well be regarded as the crack

in the wall or the initial hole in the dyke. It has been maintained that Hodge plainly and bluntly marked the distinction between essential and non-essential doctrines. Thus it is said that in his view, the essential doctrines were those of "Basic Christianity" and those of the consensus of Reformed opinion, all other doctrines in the Confession, including *the Sabbath*, were deemed by him to be non-essential. But that he made this distinction is unclear from his own words; in fact the opposite seems to be the case (see *Church Polity*, pp. 338-340; also Hodges' *Commentary on the Confession of Faith* is prefaced by Dr. Charles Hodge's article on "The Meaning of the Second Ordination Vow." It is to be noted that the section in which the "Sabbath" is mentioned contains this statement, "concerning which there is no difference of opinion among Presbyterians." Evidently at this point the Sabbath had not yet been eroded by the Continental view, and relegated to the status of a non-essential doctrine.)

It should also be noted that the subscription vow (question) is *not* what some have maintained Hodge says it is, *namely, a subscription simply to a system of doctrine*. This would be a misinterpretation of the vow. *What one vows is to "receive and adopt the Confession," not some otherwise undefined system of doctrine. He adopts the Confession, not just so far as it happens to contain the system of doctrine taught in Scripture, he adopts it and understands it to contain that system of doctrine, i.e., he adopts the Confession as his own because he recognizes it to be a faithful summary of scriptural doctrine.*

## V. RESULTS

Hodge's position or that maintained to be his, was never officially adopted by any General Assembly. Indeed, the action taken by the General Assembly in 1896 was in effect a repudiation of his alleged position. However it is quite possible that Hodge's article influenced the General Assembly in 1910 and the subsequent assemblies to take positions which went far beyond Hodge's alleged position in their limiting the meaning of the second ordination vow. These actions taken by the 1910 General Assembly officially opened Pandora's box with rapid doctrinal retrogression following.

In 1903, in the interest of union with the Cumberland Presbyterians, the Presbyterian Church of the United States of America altered three chapters in the Confession of Faith, reducing its Calvinism thus indicating that the distinctive doctrines of the Reformed Faith were no longer regarded as necessary and essential doctrines.

In 1918-20 a plan for organic union with other Protestant bodies, passed by some 100 presbyteries, indicated the willingness of many in the church to compromise on the "generally Christian" doctrines. It is evident from the "Auburn Affirmation" that by 1923-24, some 1300 ministers in the Presbyterian Church USA no longer regarded the five fundamentals as necessary and essential doctrines. It was the aforementioned principles adopted by the 1910 General Assembly which, un-

der the impetus of modernism, gave rise to the Confession of 1967 and a new ordination vow which requires no allegiance to that interpretation of Holy Scripture set forth in the Westminster Standards.

## VI. THE PROPOSED SOLUTION

We must reject this eroding principle of a "loose" subscription, lest it destroy the R.P.C.E.S. even as it did the Presbyterian Church from which part of us withdrew in 1936. (Even at this present time there are ministers in our denomination who deny portions of our subordinate standards on the ground that these portions lie outside the system of doctrine taught in the Holy Scriptures.) To reject this eroding principle requires that we reject the view that the second ordination vow requires only the acceptance of those doctrines in our secondary standards which are essential and necessary to the system of doctrine set forth in those standards. Positively, we must return to the original meaning of this vow which called for a recognition of the Westminster Standards (in all their several parts) as setting forth the system of doctrine contained in Holy Scripture.

A. *A COMMON OBJECTION*: Will not the proposed solution bind the subscriber to an every word (*ipsissima verba*) interpretation, thereby elevating the Standards to the same plane as Scripture? The answer to this question is a categorical no!

The subscriber's affirmative answer to ordination question No. 1 precludes any such elevating of the subordinate standards. He has just affirmed his belief that the Confession and Catechisms are *not* infallible rules, are not perfect in every word, phrase, or even every proposition, and that the Scriptures alone are the "*only* rule of faith and practice." Also in question No. 2 and affirmative answer means that the subscriptionist has adopted the clear qualifications made by the Confession itself, recognizing its own limitations, fallibility, and place of subordination to the Word. It submits itself to the "supreme Judge . . . the Holy Spirit speaking in the Scripture." (Ch. I, Sec. X).

## B. PRESBYTERIAL AND SESSIONAL GUIDELINES

The committee believes that guide lines must be established to be applied by Presbyteries and Sessions in evaluating the positions of men who inform the Judicatory to which they come for examination as teaching or ruling elders, or the Judicatory to which they already belong, that they differ with our secondary standards at a certain point or points. (It is suggested that in the interest of doctrinal purity and also future doctrinal formulation, these differences be submitted in writing.) Pursuant to the above it is suggested that the following two principles be adopted:

- 1) We do not insist that one must accept every minute detail but rather that no chapter of the Confession of Faith, or Catechism Question and Answer may be rejected in its entirety or in respect to its main features.
- 2) This still leaves to be faced the importance of exceptions which an individual might hold within the limitations stated in the previous sec-

tion. Concerning this matter, if any teaching or ruling elder judges that an exception is important, then in accord with his sixth ordination vow, he must proceed to reject an applicant or to take disciplinary action against anyone who is already holding office.

## VII. SPECIFIC RECOMMENDATIONS

In order to remove the ambiguities surrounding the second ordination vow bringing its meaning into closest conformity with the mind of the church in that period when she had the highest regard for the truth, the committee recommends:

1. That the 149th General Synod of the Reformed Presbyterian Church, Evangelical Synod aver its conviction that the second ordination vow binds the subscriber to the Confession of Faith and Catechisms which he has vowed to receive and adopt as his own confession; not just so far as they happen to contain the system of doctrine taught in Scripture, but because he recognizes them to be a faithful summary of scriptural doctrine.
2. That the 149th General Synod of the Reformed Presbyterian Church, Evangelical Synod urge its Presbyteries and Sessions to require candidates for the office of deacon and elder (ruling and teaching) to submit in writing to the clerk of the appropriate Judicatory, the points of doctrine at which they diverge from the standards of the church.
3. That the 149th General Synod of the Reformed Presbyterian Church, Evangelical Synod in the interest of clarity of expression and closeness of subscription revise the second ordination vow to read: Do you sincerely receive and adopt the doctrinal standards of this church the Westminster Confession of Faith, and Catechisms, Larger and Shorter, as your own confession of faith, and as a faithful setting forth of the system of truth taught in the Scriptures?

Respectfully submitted,

George C. Miladin (chairman)  
Elmer Smick  
David Winscott

Recommendation No. 1 of the Committee was moved and seconded. It was moved, seconded and passed to amend by adding "Furthermore, we do not bind our presbyteries by item VI, B, of the Committee report. Recommendation No. 1 as amended passed. Dr. Harris asked and received permission to have his negative vote and reasons for same recorded:

I object to the present action of the Synod for two main reasons. First it attempts to change by mere Synodical resolution the force of my ordination vow under which I have lived for thirty-five years. I took this oath very solemnly and at some cost. Now I could be forced to change it. I could continue to profess to believe some details which I do not believe,

but I do not feel that this would be an honorable procedure. I regard the present action as tantamount to an *ex post facto* law which is usually thought to be an objectionable thing. I find the Synod's action strange in the extreme.

Secondly, I cannot in good conscience receive the standards in the detail which is now envisioned and I question how many other of our ministers and ruling elders can. I feel sure that some men allow only one scriptural ground for divorce. The standards specify two. I carry in my pocket a picture of Jesus and see no harm in that. But Question 109 of the Larger Catechism forbids all pictures or images of any person of the deity. The adoption of this motion makes my subscription suspect and I think that it affects many of us. It is a pernicious departure from 100 years of Presbyterian history and if the action is further strengthened, could wreak havoc in our church and seriously affect our possible union with the Orthodox Presbyterian Church which has no such ordination vow.

It was moved and seconded to adopt Recommendation No. 2.

It was moved and seconded that it be amended by adding "as well as all present elders and deacons and trustees" after "ruling and teaching."

It was moved, seconded and passed to receive the whole report with thanks and take no further action on the recommendations, and to refer the report to presbyteries for their study. (However, see below)

Synod adjourned this sederunt at 6:05, with prayer by Dr. Franklin S. Dyrness.

#### FIFTH SEDERUNT – WEDNESDAY, 8:30 A.M.

Synod was called to order by the Moderator at 8:30 a.m. After the singing of a hymn Synod was led in prayer by Dr. Will Barker.

The reading of the minutes of the Fourth Sederunt was deferred until they could be reproduced.

It was moved and seconded that we approve the minutes of the 148th General Synod, noting that due to a printer's error, pages 121 and 124 were transposed. Motion was lost, inasmuch as minutes are approved sederunt by sederunt.

It was moved, seconded and passed to reconsider the question on referral of the report of the *Committee on the Second Ordination Vow* to presbyteries. It was moved, seconded and passed to rescind the action on recommendation No. 1 and that the whole report be sent down to the presbyteries for study.

**There was no report from the Ordination Vows Committee.**

The **REPORT OF THE WORLDLY PRACTICES COMMITTEE** was read by Dr. John M. L. Young.

This committee was appointed by Synod to study and prepare a

Biblical Statement on "worldly practices." The committee understands its mandate to be the consideration of the Scriptural teachings relevant to an understanding of "worldliness." What is worldliness? What is "the world?" Under what circumstances can a practice properly be labeled as "worldly"? Is it Scriptural to name such things as "smoking, drinking of alcoholic beverages, modern dancing, and Hollywood movie attendance" (Overture to the 147th General Synod, Minutes p. 130) as "worldly practices?" With such questions we must be concerned here.

In pursuing this study the committee has sought to prepare the following: 1) A Biblical definition of "worldliness," "worldly," and "the world;" 2) A positive consideration of the life which is godly (that is, not "worldly"); 3) A consideration of Biblical catalogues of sins, or "worldly practices;" 4) A statement of the Biblical teaching concerning Christian liberty, and the possible abuses of that liberty; 5) Practical recommendations for use in the churches.

### A BIBLICAL DEFINITION OF "WORLDLY PRACTICES"

The use of the term "worldly practices" is problematical. The word "worldly" (Greek *kosmos*) appears only two times in the New Testament. Each time it has a different significance. In neither case is it used to speak of questionable practices on the part of believers (sometimes called the adiaphora, or things indifferent).

1. *Hebrews 9:1*. The word is used here to speak of the earthly sanctuary. This is a reference to the building which was the Old Testament tabernacle. No ethical significance accrues to the term "worldly" in this use. In this sense all things which are created and are, therefore, part of this created world can be called "worldly."

2. *Titus 2:12*. In this reference the term "worldly" is used in an ethical sense, for it speaks of "worldly lusts." The word "lusts" clearly refers to sinful desire, for it is used in juxtaposition with the word "ungodliness" and speaks of things to be denied by the Christian. There is, therefore, a correct use of the term "worldly" with reference to that which is sinful and to be avoided by believers. The question remains as to what these "worldly lusts" are of which Paul speaks.

### THE WORLD

Obviously the word "world" (Greek *kosmos*) is widely used in scripture to refer to the material creation. Everything created is in that sense "in the world." There is an ethical use of "world," however, which is very helpful to the understanding of "worldliness" and "worldly practices." Such use of the word "world" is found in I John 2:15-16.

I John 2:15-16. In this place believers are commanded not to love the "world." Clearly this refers to something other than the created universe considered alone. John specifies that what is in the world in this ethical sense is not of the Father. He then names three specific

kinds of "worldliness": the lust of the flesh, the lust of the eyes, and the boastful pride of life (New American Standard).

With this passage in mind, certain conclusions begin to appear:

1. To be "worldly" in the ethical sense is to be without the Father. It is to live without acknowledging God, and, therefore, to be limited in one's horizons to this world. It is to say in the heart "there is no god," and to live like it. The "worldly" man is, therefore, in bondage to this created world. This world is his only point of reference. He must live as if this world, considered without God, were the only world; and he must search for values and meaning for his existence without "the Father" in his thinking. Worldliness inevitably follows ungodliness.

2. "Worldliness" seems to be comprehended in the three attitudes listed by John. The "worldly" man, living without the Father in his thinking, searches for ultimate meaning and value in himself (the boastful pride of life); he also places highest value on his own pleasures (the lust of the flesh); hence Paul's description, "their god is their appetite?" such a man is bound to vicious inward longings, fantasies and imaginings, covetousness and discontentment (the lusts of the eyes).

"Worldly practices," therefore, are those practices which are motivated by the boastful pride of life, the lust of the flesh, and the lust of the eyes.

This understanding of "worldliness" is in accord with Paul's teaching in the first chapter of Romans. It was when men rejected God and did not honor Him as God, or give Him thanks, that God gave them over in the lusts of their hearts to impurity. It was because they exchanged the truth of God for a lie that God gave them over to degrading passions. It was because they did not see fit even to acknowledge God that God gave them over to a depraved mind to do those things which are not proper.

## THE GODLY LIFE

It is equally clear from I John 2:15-16 that the believer's life is to be motivated by "the love of the Father." The saved are called to obey the first great commandment. They are to have no other god, but the true and living God, the God and Father of their Lord Jesus Christ. They are to center their lives in Him. They are to place highest value on knowing Him, honoring Him in every part of life with thanksgiving and responsibility; and they are to find their fulfillment in so doing. They are to walk in the Spirit and not carry out the desire of the flesh. (Galatians 5:16)

When this is understood it becomes evident, as was mentioned above, that each of the three forms of "worldliness" listed in I John 2:15-16 is the result of a refusal to acknowledge God and to honor Him as God in a particular aspect of life. The temptation of Eve in the garden (Genesis 3:1-7), and the temptation of Jesus (Matthew 4:1-11), serve to illustrate this. Both temptations can be considered according to the three forms of "worldliness" which John lists, and it is likely that John had

those temptations in mind when he wrote. These temptations must also be considered from the viewpoint of the correct attitude they call for:

1. *A Right View of Life*—Man is created in God's image and is to have an appropriate love for himself. The second great commandment instructs us to "love your neighbor as yourself." The godly man, therefore, will exercise a proper regard for himself, will value his own life and the lives of other men, and will at all times acknowledge that he lives that God may be glorified. The "worldliness" of Eve was in her desire to be wise like God. The God-centeredness of Christ was evident in His refusal to unduly exalt Himself by casting Himself down from the temple. He was Man, and man must not tempt God.

2. *A Right Use of the Appetites*—The natural appetites of man are good in themselves, and were given to man for the furthering of life. It is proper, therefore, lawfully to enjoy food, drink, sex, rest, etc. and to give thanks to God for them. The godly man, therefore, knows that "everything created by God is good and nothing is to be rejected, if it is received with gratitude; for it is sanctified by the word of God and prayer" (I Timothy 4:4-5). The "worldliness" of Eve in this regard was that she exalted her desire for food above the command of God, and, in effect, worshipped her appetite. The God-centeredness of Christ was demonstrated when He refused to exalt His appetite and turn the stones to bread, acknowledging that man lives by the words that proceed from the mouth of God.

3. *A Right View of the Beautiful and Desirable*—God has created things which are beautiful, good, and true, and which are desirable because of their inherent qualities. It is right for man to honor God by looking upon these things with appreciation. The godly man, therefore, will love what is beautiful and will give God thanks for its beauty. The "worldliness" of Eve was in her desiring the beautiful fruit as an end in itself, and, therefore, exalting the Beautiful above the God who made it. Christ's God-centeredness was shown when He refused the glories of this world's kingdoms, saying, "you shall worship the Lord your God, and Him only shall you serve."

The whole matter may be summarized simply: the godly man serves God, the "worldly" man serves some idol in one of these forms - the exaltation of his personal life, the exaltation of his appetites, or the exaltation of some beautiful thing. It is interesting that John concludes his first epistle with the warning "Little children, guard yourselves from idols." The godly man must never permit anything, however right and good in itself, to intrude on his absolute homage to God alone.

Let us now proceed to a consideration of the teachings of the Scripture concerning those things which may be termed "worldly practices," and which the Godly man must avoid.

### *Biblical Catalogs of Sins, or "Worldly Practices"*

It is obviously impossible for a study to be exhaustive or comprehen-

sive of all that the Bible has to say about what may be termed “worldly practices,” for throughout the Bible there are admonitions and examples of righteousness and ungodliness both explicit and implicit. There are certain outstanding passages, however, where lists are given of practices which displease the holy God and, contrariwise, lists of those things that please Him. Among these are the Ten Commandments, as given both in Exodus 20 and Deuteronomy 5, the Sermon on the Mount, most of the book of Proverbs, Romans 12-15, I Corinthians 13, Galatians 5, Ephesians 4-6, Philippians 3-4, Colossians 2-4, and several others.

One of the points that becomes apparent through study of the ethical passages in the Bible is that positive and negative injunctions are frequently combined. Many of the passages that are usually thought of as being negative include positive commands or statements of what pleases God as well as what displeases Him—for example, the Ten Commandments include very positive statements about Sabbath observance and about honoring parents in the midst of negative precepts. Likewise many of the passages usually thought of as being positive include negative commands - for example, the beautiful description of love in I Corinthians 13 includes in verses 4 through 6 several things that love is not or does not do. Romans 12 and 13 includes negative points in 12:9, 11, 14, 16, 17, 19 and 13:13-14 among generally positive precepts. Ephesians 4:15-31 and 5:3-5 provides a similar example. Galatians 5 sets up a stark contrast between the works of the flesh in verses 19 through 21 and the fruit of the Spirit in verses 22 and 23.

*One obvious conclusion* is that the church in its testimony, if that testimony is to be Biblical, must not be either totally negative or totally positive, but must at the same time admonish unrighteousness and enjoin righteousness, or “abhor that which is evil and cleave to that which is good.”

A second point that becomes apparent from such a study is that the emphasis one gives in matters of ethics is profoundly important. In Matthew 23 our Lord Jesus denounced the Pharisees for omitting “the weightier matters of the law, judgment, mercy, and faith” while paying scrupulous attention to minute details of the law. He said that these weightier matters “ought ye to have done, and not to leave the other undone.” He did not blame them for attending to the minute details, but rather for giving these the priority and thus losing perspective on the spirit of God’s law. He thus could tell His disciples to do what the Pharisees taught, but not to follow their example. In Matthew 15 Jesus’ teaching shows how far the emphasis of the Pharisees could lead one astray as traditions of men replaced the commandment of God.

*A second conclusion*, therefore, is that the church must beware of emphasizing secondary ethical matters, thus allowing the weightier matters of the law to lose priority, and especially the church must avoid exalting the traditions of men, but must instead adhere to the Scriptural commandments of God, thus preserving a Biblical emphasis as these commandments are applied to contemporary affairs.

In addition to the Ten Commandments and our Lord’s summary of

the law in Matthew 22:37-40, harking back to Deuteronomy 6:5 and Leviticus 19:18, several other Scriptural catalogs of sin help to provide us with a Biblical balance in determining what ethical matters are of most concern in the sight of God. Matthew 15:19-20 provides a good illustration of this as our Lord says that the evil thoughts which proceed out of the heart include "murders, adulteries, fornications, thefts, false witness, blasphemies (or slander): these are the things which defile a man. . . ." Here the list almost exactly parallels the part of the Ten Commandments normally termed the Second Table of the Law.

Romans 1:29-31 refers to those whom God gave over to a reprobate mind as "being filled with all unrighteousness, wickedness, greed, malice; full of envy, murder, strife, deceit, malice; they are gossips, slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, without understanding, untrustworthy, unloving, unmerciful." (New American Standard)

Galatians 5:19-21 lists the works of the flesh as "immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissension, factions, envyings, drunkenness, carousings, and things like these. . . ." (New American Standard)

Ephesians 4:25-31 speaks against lying, anger, stealing, corrupt language, and concludes: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." Ephesians 5:3-5 adds: "But do not let immorality or any impurity or greed even be named among you, as is proper among saints; and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. For this you know with certainty, that no immoral or impure person or covetous man, who is an idolator, has an inheritance in the kingdom of Christ and God." (New American Standard)

In like manner Colossians 3:5,8-9 lists immorality, impurity, passion, evil desire, and greed, which amounts to idolatry; anger, wrath, malice, slander, abusive speech, and lying.

II Timothy 3:2-4 describes wicked men of the last times as being "lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God." (New American Standard)

I Corinthians 5:11 warns that we are not to associate with a supposed brother who is a fornicator, or covetous, or an idolator, or a reviler, or a drunkard, or a swindler. And I Corinthians 3:3 says: "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

It is perhaps worth noting that appearing in four of the lists above are the Greek words *porneia* (fornication, immorality, unchastity), *pleonexia* (covetousness, greed, avarice), and *eidololatria* (idolatry), and appearing in three of the lists are the Greek words *kakia* (malice, depravity),

*akatharsia* (impurity, viciousness), *thumos* (anger, wrath, passion), and *blasphemia* (slander, blasphemy, reviling, abusive speech).

Other such lists could be derived from Christ's messages to the seven churches in Revelation 2 and 3, from the qualifications for elders and deacons in I Timothy 3 and Titus 1, and from other passages. Similar lists of positive virtues could be found in Romans 12 and 13, Ephesians 4 through 6, Colossians 3:12-17, Philippians 4:8, I Corinthians 13, II Peter 1:5-8, and, of course, in the fruit of the Spirit of Galatians 5:22-23. Jesus' own list of the weightier matters of the law in Matthew 22:23 appears to hark back in a very interesting way to similar lists of three virtues in Micah 6:8 and in Jeremiah 9:23-24. Whatever testimony the church bears against "worldly practices," it should include a balanced list of the sorts of things included in the passages quoted above and also should bear witness to the positive aspects of Christian living.

Finally, to set the whole study in proper perspective, it should be noted that several of the passages referred to indicate that violations of the Second Table of the law flow from neglect of the First Table. Romans 1:21 makes this very clear in its description of wicked men: "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." The following verses go on to describe the full transformation to ungodliness and immorality which ensued. Galatians 5:16 also says, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." And I John 2:15-17 opposes to love of the world a love of the Father which involves doing His will. It should be stressed that to love God with all our being is the first and great commandment and that the fulfillment of all the law is to be found in love. This is in accord with the Apostle Paul's statements in Romans 13:10 and Galatians 5:14 and with our Lord's statements in Matthew 22:37-40 and Luke 10:25-28. The contexts of all these passages show that love includes thought, word, and deed.

## CHRISTIAN LIBERTY

Closely related to the matter of "worldly practices" is the Biblical teaching concerning the Christian's liberty in Christ. Because he is free from the bondage of this world, the Christian's conscience is free from the commandments and scruples of men. In the "boastful pride of life" men seek to govern others with rules of their own making, thereby exalting themselves. The Christian, however, knows himself to be bound ultimately only to God. The "love of the Father" is in him, and his conscience is bound only by what is pleasing or displeasing to the Father. It is therefore wrong to consider a thing to be sin unless God has forbidden it. All things which are not forbidden by God are to be considered lawful for the believer. In the event that men attempt to subject the Christian's conscience to rules which God has not given, he is bound to obey God rather than men.

### 1. The Positive Emphasis—Liberty to serve God alone.

In Romans 14:1–23 the Apostle Paul clearly sets forth the doctrine of the freedom of the Christian's conscience. Significantly, his entire emphasis is upon the believer's obedience to God. Each of us, he stresses, must give account of himself to God (v. 12). In matters which are indifferent, such as the eating of certain meats, or the observing of special days, every believer is free under the guidance of the Word to decide for himself what he will do. Whatever he chooses, however, he is to be fully convinced in his own mind that his action is pleasing to God, for to act without faith, in violation of conscience would be sin (v. 22-23). Different responses in a particular circumstance may both be right. It is "for the Lord" that one man eats and gives God thanks; and it is "for the Lord" that another man does not eat and gives thanks (v. 6). Neither brother may condemn the other, for in each case the action is motivated by love to God.

### 2. Liberty from the commandments and scruples of men.

"Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day. . . . If you have died with Christ to the elementary principles of the world, why as if you were living in the world, do you submit yourself to decrees, such as "Do not handle, do not taste, do not touch?" (Colossians 2:16, 20-21, New American Standard).

This passage teaches that it would be contrary to our liberty in Christ to be bound in conscience to the commandments of men. It is important to notice that Paul says that this liberty is ours because we have died to the elementary principles of the "world"; and that we were "living in the world." The word "world" is here used in the ethical sense and has precisely the same meaning as in I John 2:15-16. It is clear that bondage to the commandments of men is a form of "worldliness." The believer has been freed from such bondage and is to stand firm in his liberty (Galatians 5:1).

### 3. Expediency

The Christian's liberty, however, ought never to be used in such a way, in matters which are indifferent, as to lead our brethren into sin. This is taught in Romans 14:13-21 and in I Corinthians 8 and 10:23-33; (also Galatians 5:13 and I Peter 2:16). Although "all things are lawful," and "nothing is unclean in itself," yet "not all man have this knowledge," and it is possible, through an unwise use of our liberty to cause those who are weak to sin against their conscience. The principle is that we are to be guided, not merely by what is lawful, but by what is expedient for our brother's sake.

This general principle of expediency is subjected to an important limitation by the Apostle Paul in Romans 15:2, "Let each of us please his neighbor for his good, to his edification" (New American Standard). In his *Church Polity* (p. 228), C. Hodge points out that it would

be wrong, for us to comply with the scruples of the weakness of others if in so doing any false doctrine or false principle of duty were encouraged; because it is more important to keep the truth pure than not to offend those who are weak. If it were otherwise, the church will always be ruled by the conscience of the weaker brethren. For example, the Apostle Paul consented to the circumcision of Timothy to avoid offending the Jews and causing them to reject the gospel before hearing it; however, he refused to circumcise Titus because of the danger of sanctioning the Jews' doctrine of justification by works. The Lord Jesus refused to be ruled by the scruples of men and was willing to be called a "gluttonous man and a drunkard" because He saw that the good of those men and the cause of truth required it.

There may arise circumstances in which the church, for reasons of expediency, may advise the people to abstain from things which are not wrong in themselves. However, it is important to emphasize that even in such cases as these the advice exists because of special circumstances and not necessarily because of any inherent evil in the thing itself.

The godly man, therefore, is bound only to the Lord, loving Him with his whole being, and loving his neighbor as himself.

## RECOMMENDATIONS TO THE CHURCHES

It is of vital importance that the churches be well grounded in Biblical truth. Unfortunately, the Church's teaching concerning "worldly practices" has sometimes been limited only to a denunciation of certain social practices such as "smoking, drinking of alcoholic beverages, and attendance at motion pictures." Such a limited emphasis has at times led believers to reduce the Christian life to a mechanical unthinking habit; the entire stress being placed on abstinence rather than spiritual discernment. Those who did such things were considered "worldly," while those who abstained were considered defiled. It is in order to avoid such things as this, and in order to promote true holiness among the people of God, that the following recommendations are given.

1. *Separation unto God* - Christian teaching, both public and private, on the part of the pastor and all who teach, should make much of the exhortation, "whether, then, you eat, or drink or whatever you do, do all to the glory of God" (I Corinthians 10:31). Such an emphasis will keep men reminded that their chief purpose in living is to glorify their heavenly Father, and to enjoy Him forever. It should be taught that living for God means bringing the whole of one's life into subjection to Him, so that He is acknowledged as Lord in every part of life, and so that the use of all created things is in accord with the purpose of God.

2. *The Law of God* - God-centered instruction must emphasize the Ten Commandments, and sermons and lessons on the commandments should be given in every church. When the Law of God is taught, it is

essential to stress that mere outward conformity to the law is not sufficient, but that true, inward obedience of the heart is required. Christ's teaching in the Sermon on the Mount (Matthew 5:17-48) is of highest importance in this matter. It is also extremely important to teach that love is the fulfillment of the law (Romans 13:8-10), and that the law is not kept unless the motive for keeping it is love to men.

3. *Separation from the "World"* - In order to point up the true nature of the godly life, strong warnings against "worldliness" must be given. It will always be helpful to use the passage in I John 2:15-16 to explain the full meaning of "worldliness" mentioned by John. Such teaching should make clear that the thinking of the "world" is opposed to God, and that he whose mind and heart is of this "world" is at enmity with God, and will not see the kingdom of God.

It must be stressed that the Christian is called to separate himself from every kind of evil\* and "touch not the unclean thing" (II Corinthians 6:17). In this connection, Paul wrote, "beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God" (II Corinthians 7:1).

We ought not to give warnings against "worldliness," however, in such a way as to confuse God's people and to lead them into other errors. All teaching against "worldly practices," therefore, should be balanced by the teaching of the right view of life, the appetites, and things of beauty, recalling that "To the pure, all things are pure" (Titus 1:15). Such balanced instruction will guide believers into a proper regard for self, and acceptance of all the good things which God has made, with both thankfulness and stewardship. At the same time, the Church will thereby be preserved from false guilts and the errors of asceticism.

In this regard it is important to instruct men to be on guard against those things which, although not sinful in themselves, may nevertheless become occasions to sin as Paul did, saying, "make not provision for the flesh in regard to its lusts." (Romans 13:14). The motion picture, for example, cannot be considered sinful or "worldly" in itself. Paul emphasized in I Corinthians 8:4 that even a pagan idol was nothing evil in itself. However, strong warnings should be given concerning the temptations to the boastful pride of life, the lust of the flesh and the lust of the eyes which are so frequently portrayed

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\*A verse that has commonly been misunderstood in this connection is I Thessalonians 5:22, translated in the Authorized Version as "Abstain from all appearance of evil." The word translated "appearance," (Greek, *eidōs*), it is agreed by many commentators, including Henry Alford, J. B. Lightfoot, and Leon Morris in the New International Commentary, does not mean "semblance," but rather, "form" or "species." This verse and the preceding one, therefore, are rightly translated as: "Hold fast to that which is good. Abstain from every kind of evil."

and glorified in modern motion pictures. Such teaching will make the distinction that although it is not a sin to attend a motion picture (or read a book, or listen to certain music), still such things may tempt to sin.

4. *The Conscience Before God* - In all matters of thought, word, and action, therefore, the Christian is to be reminded that God knows his heart, and that he must give account of himself to God. Let no man use his liberty in Christ as a covering for evil, but let him be thoroughly honest before God in all matters of conscience. All Christian teaching should include Paul's warning that "he who doubts is condemned if he eats, because his eating is not from faith; and whatever is not from faith is sin" (Romans 14:23). If a man believes that a particular action is sin against God, and does it anyway, he has sinned against God.

In the matter of conscience, however, the teaching of the Church should emphasize that Christian brothers should never condemn one another, apart from the authority of the scriptures. We ought always to respect the consciences of other believers knowing that "to his own master he stands or falls" (Romans 14:4). Every Christian should be continually reminded that his own conscience is not the standard by which other men are judged, and that it is wrong to wish to bind others by our conscience. The man who has liberty in a particular matter must respect the conscience of his brother who does not, remembering the warning of Jesus (in Matthew 18:6: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea"); and he who has not liberty must not judge his brother who does.

5. *Love for One Another* - All Christian instruction should emphasize that we are members one of another, and should, therefore, do nothing which would harm our brothers in Christ. "So then let us pursue the things which make for peace and the building up of one another. Do not tear down the work of God for the sake of food. All things indeed are clean, but they are evil for the man who eats and gives offense. It is good not to eat meat or to drink wine, or to do anything by which your brother stumbles. The faith which you have, have as your own conviction before God. Happy is he who does not condemn himself in what he approves" (Romans 14:19-22).

The words of Charles Hodge provide a fitting conclusion to this study: "Let real love to our brethren, guided by the word of God, direct conduct, and though we may not all act in the same way, we shall all act right," *Church Polity*, "Temperance Question," (p. 229).

Respectfully submitted,

Rev. William S. Barker  
Mr. E. Allen Duble  
Rev. Thomas F. Jones

Rev. Eugene Potoka  
Rev. John M. L. Young,  
Chairman

It was moved and seconded that the report be recommended to our presbyteries and sessions for study. It was moved, seconded and passed to amend the motion by changing the word "recommended" to "sent". It was moved and seconded to amend the motion by adding "approved and" before "sent".

Synod recessed at 10:05 with prayer by the Rev. Thomas Jones. The Moderator asked the Synod to reconvene at 10:45

Synod reconvened at 10:45 with prayer by the Rev. David Winscott.

It was moved, seconded and passed as a substitute for the amendment that recognizing the Bible as the only infallible standard, we approve the report as setting forth suggested guidelines for Christian conduct, along with the statement on the Christian life passed by the 1967 Synod, and send it down to presbyteries and sessions for study. The substitute then became the main motion.

It was moved, seconded and passed to amend the motion by adding, "and that the Synod make available the papers of Dr. Harris entitled, 'Biblical and Confessional Bases for the Separated Life' and 'Alternative Study of Worldly Practices'." The main motion as amended carried.

The Moderator granted the Administrative Committee time to report on the **TIME AND PLACE OF THE NEXT SYNOD**. Dr. Gray reported that the committee recommends Synod choose between Willow Grove and Harvey Cedars in the month of May, 1972. It was moved, seconded to accept the invitation of Harvey Cedars. It was moved, seconded, and passed that as a substitute motion, Synod choose between Harvey Cedars and Willow Grove. The main motion passed. Synod voted for Harvey Cedars. It was moved and seconded to hold Synod May 26-31, 1972. It was moved and seconded to substitute that the Administrative Committee set the date and report by October. The substitute motion was passed; it then became the main motion and was passed. (See further action, pp. 132 and 133)

It was moved, seconded and passed to give the Rev. Donald MacNair time to respond to matters regarding the visit of Dr. Aiken Taylor on Tuesday evening.

It was moved, seconded and passed that the Rev. Joe Morecraft be given the privilege of the floor to make a statement before the Synod.

12:30 Synod recessed with prayer by the Rev. James Wiest.

Synod reconvened at 1:30 with prayer by the Rev. Harold Hight.

It was moved, seconded and passed that the **minutes** of the Fourth Sederunt be approved with minor corrections noted.

It was moved, seconded and passed to allow the report of the **COMMITTEE ON PRESBYTERIAL RECORDS** to be heard at this time. The report was given by the Rev. Wilbur Siddons. It was moved, seconded and passed to approve the minutes of the following presbyteries, with the exceptions noted.

### *California Presbytery*

From April 16, 1968 (p. 56) through February 6, 1971 (p. 72)

Recommend approval with the following exceptions:

1. The name of the Presbytery does not appear anywhere on the Record Book nor in any of the minutes.
2. The call of a pro-re-nata meeting was not included in the minutes nor a statement of the purpose of the meeting (page 61).

### *Florida Presbytery*

From May 19, 1970 (p. 31) through April 27, 1971 (p. 56).

Recommend approval with the following exception:

1. The date of the fall meeting of 1970 is incomplete (p. 33).

### *Great Plains Presbytery*

From October 22, 1968 (p. 256) through October 1970 (p. 274).

Recommend approval with the following exceptions:

1. Improper recording of two pro-re-nata meetings following a stated meeting which chronologically preceded the stated meeting (pages 272,273,274).
2. No signatures of either moderator or clerk (pages 269, 271, 273, 274).

### *Midwest Presbytery*

From March 13, 1970 (p. 241) through July 24, 1970 (p. 266).

Recommend approval with the following exception:

1. Signatures lacking at the last review of the minutes were not secured and are still lacking (pages 204, 227, 239).

### *Northeast Presbytery*

From April 11, 1970 (p. 274) through January 9, 1971 (p. 266).

Recommend approval with the following exception:

1. Man under care (Joseph Cubberly) dropped from the roll of Presbytery without reason being recorded (p. 282).

### *Pacific Northwest Presbytery*

From March 11, 1970 (p. 203) through September 15-16, 1970 (p. 218).

Recommend approval with the following exceptions:

1. Pro-re-nata meeting not specified as pro-re-nata (p. 210).
2. Call of a pro-re-nata meeting approved but purpose not stated (p. 210).
3. Signature of the moderator missing (p. 211).
4. Unspecified minutes were approved (p. 204).

### *Philadelphia Presbytery*

From April 11, 1970 (p. 16) through January 9, 1971 (p. 39).

Recommend approval with the following exception:

1. The terms of a call are not included in the minutes (p. 22).

### *Pittsburgh Presbytery*

From April 3, 1970 (p. 195) through March 18, 1971 (p. 220).

Recommend approval with the following exception:

1. No signature of the stated clerk (p. 217).

### *Rocky Mountain Presbytery*

From July 25, 1970 (p. 219) through April 13-14, 1971 (p. 237).

Recommend approval with the following exception:

1. A moderator pro-tem was **APPOINTED** by the host pastor! when no officer of Presbytery was present; and no record of the appointment of a secretary or secretary pro-tem (p. 231).

### *Southeast Presbytery*

From February 10, 1970 (p. 76) through October 12-13, 1970 (p. 99).

Recommend approval with the following exceptions:

1. The terms of the call of a pastor are missing (p. 90).
2. A name of a member of Presbytery was removed from the rolls of Presbytery with no reference given as to the Constitutional support for the action (p. 79).

### *Southern Presbytery*

From March 23, 1970 (p. 23) through September 25, 1970 (p. 44).

Recommend approval with the following exceptions:

1. Incomplete line left unfinished (p. 30).

### *Southwest Presbytery*

From September 15-16, 1970 (p. 71) through June 30, 1970 (p. 79).

Recommend approval with the following exceptions:

1. No time of the meeting is given (p. 74).
2. No call was found in order or purpose of meeting given for two pro-re-nata meetings (p. 74 and 78).
3. Lacking signature of moderator (p. 73, 75, 78).

At the request of the Rev. John Buswell, of Covenant Theological Seminary, Synod voted to allow five minutes for a testimony by Mr. David Robinson who told of two congregations in the Peoria, Illinois area, which he pastors and which are leaving the United Presbyterian Church in the U.S.A.

The **REPORT OF THE AUDITING COMMITTEE** was read by E. Wygant Smith.

The Auditing Committee of the 149th General Synod reports:

**FIRST:** The committee has audited the records of the Treasurer of Synod covering the period July 16, 1970 through May 10, 1971, and found them to be correct.

**SECOND:** The committee has received validated information that the following Boards and Agencies of Synod have had their Treasurer's

records audited by acceptable accountants:

1. Christian Training, Inc. for March 1, 1970 through February 28, 1971.
2. Christian Training, Inc., Department of Publications, for March 1, 1970 through February 28, 1971.
3. World Presbyterian Missions, for April 1, 1970 through March 31, 1971—scheduled for audit early in June.
4. The Pension Fund, for April 1, 1970 through March 31, 1971—scheduled for audit early in June.

**THIRD:** The committee has received indirect notifications that the following Boards and Agencies of Synod have had their treasurer's records audited:

Covenant College, Covenant Theological Seminary, Knollwood Presbyterian Lodge, National Presbyterian Missions, Home Missions, Reformed Presbyterian Foundation, Trustees of Synod, including the Lamb and Theological Seminary Funds.

**FOURTH:** The committee has been informed that the Treasurer's records for the *Mandate* and Synod Hospitalization have not yet been audited.

Respectfully submitted,

Auditing Committee

The Auditing Committee recommends that Synod instruct all Boards and Agencies that handle monies to have their treasurer's records audited by an accountant, or, if the amount of monies handles is more than ten thousand dollars (\$10,000) per year, by an accrediting agency or licensed accountant or certified public accountant, and that a copy of such report of the auditors be submitted to the Clerk of Synod prior to the meeting of Synod each year.

The recommendation was moved and seconded. Moved, seconded and passed to amend by substituting "recommend" for "instruct." The motion, as amended, passed.

Supplementary **REPORT OF STATISTICIAN** John Hoogstrate, to 5/19/71:

90 churches have returned forms. These show a total of 10,961 communicant members.

In communicant membership—a comparison of reports for 1969-1970 from 79 churches showed increase from 9,805 to 10,169 or 3.7%.

In Sunday morning worship average attendance—a comparison of reports for 1969-1970 from 74 churches showed increase from 8,641 to 9,208 or 6.6%.

In Sunday School average attendance—a comparison of reports for 1969-1970 from 77 churches showed increase from 7,494 to 7,565 or .95%.

In giving for benevolences a comparison of reports for 1969-1970

from 77 churches showed an increase from \$411,050 to \$411,047 or 7.3%.

**THE REPORT OF THE "SPEAKING IN TONGUES" COMMITTEE** was made by the Rev. William McColley, chairman.

In 1969 the Pacific Northwest Presbytery overtured the 147th General Synod of the Reformed Presbyterian Church to appoint a committee to study the speaking in tongues movement, and to report with recommendations as to the stance the Reformed Presbyterian Church, Evangelical Synod should assume on this matter.

The Synod appointed committee, composed of two pastors and two seminary professors, has met three times during the past year. Two members of the committee have pursued a long-term interest in the Pentecostal movement. Behind the report are books and articles read, meetings attended, and individuals interviewed. The report includes a careful examination of the Scriptural references to "tongues." The committee would like to have examined all of the gifts of the Spirit, but there was not time to go beyond the specific mandate of Synod.

At the beginning of our report we would remind Synod of the position taken in the Form of Government with respect to the charismatic gifts:

"The Scriptures indicate that God has given to the church men of differing gifts and functions. See especially Romans 12:4-8, I Corinthians 7:7, 12:1-31, Ephesians 4:7-16. These are sometimes of the nature of specialized offices. We believe that the special office of the prophets of the Old Testament and of the apostles of the New Testament, according to which they were empowered to write scripture and to rule authoritatively in the church, ceased with the completion of the New Testament. We believe that the special gifts of demonstrative miracles, sometimes called "signs" or "wonders," including the gift of speaking intelligently in foreign languages not previously learned and the gift of spectacular healing without the use of ordinary therapeutic means, are not given to the church in all ages, but are given in special times and circumstances according to the sovereign purposes of God, and are not to be regarded as a criterion of spiritual faithfulness in this age." (Chapter V, paragraph 1)

In seeking to address itself to the problem posed by the Pentecostal movement, the committee deems it advisable to deal separately with the following questions in as much as Pentecostals distinguish between speaking in tongues as the sign of the baptism of the Holy Spirit, which all believers must seek and the permanent gift of tongues which the Holy Spirit gives to some.

1. Is the baptism of the Holy Spirit a definitive work of grace subsequent to conversion and attested by speaking in tongues?
2. Is the gift of tongues a present gift of the Holy Spirit to the church?

## A. THE BAPTISM OF THE HOLY SPIRIT

*Is the baptism of the Holy Spirit a definitive work of grace subsequent to conversion and attested by speaking in tongues?*

Pentecostals uniformly answer this question in the affirmative. The question one often hears in charismatic groups is put in the language of the King James version: "Have ye received the Holy Ghost since ye believed?" Howard Ervin, a Baptist minister and professor of Old Testament at Oral Roberts University, writes, "The baptism in the Holy Spirit is not synonymous with conversion and the new birth. Rather it is subsequent to conversion" (*These Are Not Drunken As Ye Suppose*, page 57). Derek Prince, an English born pastor of a Chicago church, writes, "It is normal for a Christian to receive the Holy Spirit as a separate and subsequent experience following after conversion." (*Jordan to Pentecost*, page 72).

The Committee believes that the Pentecostal movement derives much of its impetus from this teaching. According to Pentecostals, it is the duty of every believer to seek this experience, which is attested by speaking in tongues. Until a believer has had this experience he may be missing power in witnessing, joy, satisfaction in serving Christ, or love for God or the brethren.

Pentecostals differ as to exactly what spiritual benefits are missing, but there is general agreement on "power" (Acts 1:8), that is, effectiveness in service and witnessing. This is no small point. Pentecostal teaching here has great appeal to Christians of all denominations because it holds out in promise what all disciples of Jesus want. Any believer who has taken the moral inventory that confession of sin requires recognizes that he is far from perfect in this life. Any Christian who fails to see the attractiveness of these benefits must of necessity think he has arrived at perfection.

Since this teaching of a reception of the Holy Spirit following conversion is a key doctrine among virtually all pentecostals, it is rather important to examine the Biblical references to the gift of the Holy Spirit.

In the Gospels we find predictions about the Holy Spirit. The Synoptic Gospels record that John the Baptist predicted that the Messiah would baptize with the Holy Spirit (Matthew 3:11, Mark 1:8, Luke 3:16). In John's Gospel (7:37-39) we find Jesus predicting the Holy Spirit in characteristically vague terms. John makes clear what Jesus meant, that he spoke "about the Spirit, which those who believed in him were to receive; for as yet the Spirit has not been given, because Jesus was not yet glorified." According to Thayer's *Lexicon* the specific form of the verb *mello* (translated *were* above) applies to those situations "which will come to pass by fixed necessity or divine appointment." In other words Scripture teaches not that believers might or ought to receive the Holy Spirit, but that it is determined (destined is Thayer's word) that those who believe on Jesus will receive the Holy Spirit.

While John the Baptist's prediction did not list any conditions, John the Apostle simply lists faith in Jesus as the condition for reception of the Holy Spirit. There is one other condition mentioned and that is the work of Christ, his glorification. Because of Christ's death, resurrection, and ascension he gives the Holy Spirit richly and fully ("rivers" not a cupful) to all who believe in him. It is important to note that Jesus is the object of faith here, not the Holy Spirit. Some Pentecostals believe there are two kinds of faith, one kind in Jesus for salvation and a second kind in the Holy Spirit for power and consecration (cf. Bruner, *A Theology of the Holy Spirit*, page 104).

In turning to the early history of the church, *Acts*, we need first to recognize that we are dealing with an historical rather than a didactic section of Scripture. John Stott puts it as follows:

"This revelation of the purpose of God in Scripture should be sought in its *didactic* rather than its historical parts. More precisely, we should look for it in the teachings of Jesus, and in the sermons and writings of the apostles, and not in the purely narrative portions of the Acts. What is *described* in Scripture as having happened to others is not necessarily intended for us whereas what is *promised* to us we are to appropriate and what is *commanded* us we are to obey."

(*The Baptism and Fullness of the Holy Spirit*, page 4)

What this means is that no congregation of Twentieth Century believers can repeat the history of the early church. Not even Pentecostals claim that they have Holy Spirit executions as part of their church discipline for lying (Acts 5).

As we look at Acts 1 and 2 we find it had several unique and unrepeatable features.

1. The disciples were told to wait in Jerusalem for the promise of the Father. The charge Jesus gave emphasized the location, Jerusalem, (Acts 1:4, Luke 24-49), not the way they were to wait. In fact, they did not pray continuously for they conducted church business (1:15-16), and they were sitting when the Spirit fell on them.
2. The baptism in the Holy Spirit was accompanied by physical or visual manifestations that are not mentioned elsewhere, namely the heavenly wind and tongues of fire.
3. The 120 spoke in *other* tongues. These other tongues were understood by foreign Jews, and the only time anyone not a Christian with the gift of interpretation understood the tongues.
4. There is evidence that Peter thought that certain aspects were unrepeatable for at the conclusion of the Pentecostal sermon he does not encourage spiritually convicted Jews to wait for a repeat of the Pentecostal experience. Instead he states clearly that the Holy Spirit will be given to all who repent and are baptised in the name of Jesus Christ. Notice this promise of the Father is offered rather widely (2:39) with great confidence that the gift of the Holy Spirit really would be given as a result of preaching the gospel to receptive hearts.

It is impossible to prove that the baptism of the Holy Spirit is subsequent to conversion from Acts 1 and 2. Too much of the narrative is unique to that day, and the sermon contains not a hint of it.

Acts 5:32: Frequently this verse is quoted by Pentecostals to show that God requires obedience from believers before he gives the Holy Spirit. Neglected is the context, in which Peter and the apostles appear before the High Priest and council. Peter is not speaking to believers in Jesus who have failed to follow through with the proper steps of obedience. Surely the unbelief of the Jewish leaders indicates that the obedience Peter is referring to is the obedience to the faith as referred to in Acts 6:7 (See also Romans 1:5, 16:26). Jesus referred to the same kind of obedience when speaking with the same kind of group when he said: "This is the work of God that you believe on him whom he has sent." (John 6:29). Bruner writes, "the obedience lacking in the Sanhedrin and present in the apostles was simply faith in Christ." (*A Theology of the Holy Spirit*, 173)

Acts 8: The conversion of the Samaritans is another Scriptural example cited for the Pentecostal view. However, there are several unique features of this conversion. First, this was the first preaching of the gospel outside Jewry, and there was special enmity between Jews and Samaritans. Secondly, Peter, to whom Christ had promised to give the day of Pentecost, but also in the first preaching to the Gentiles (Acts 10 and 11). It seems from Acts 2, 8, and 10 that of all the apostles Peter was appointed by Jesus Christ to bring the word initially to Jews, Samaritans, and those from the ends of the earth (Acts 1:8b).

Luke, as he writes up the ministry of Philip in Samaria indicates that there was something incomplete about what happened. In Acts 8:16 Luke tells us that the Holy Spirit had not yet fallen on any of them, but they had only been baptised in the name of the Lord Jesus. Just the way he puts it "not yet . . . but . . . only" is **certain** evidence for uncompleted action. Bruner points out that this is a "temporary suspension of the normal" (page 178). "It was evidently not the divine plan . . . that the first church outside Jerusalem should arise entirely without apostolic contact." (page 176). There are some other features of the incident that are against the Pentecostal construction.

- 1) The Samaritan believers did not pray for the Holy Spirit to come upon them. In fact, the book of Acts does not record any instance of someone praying to receive the Holy Spirit himself.
- 2) There is no direct mention of tongues as *the* evidence that the Spirit fell.
- 3) If the Samaritans had failed to meet the right conditions, it is surprising that Luke is silent about this failure. We conclude that Acts 8 does not give us an example to follow in receiving the Spirit.

Acts 10 and 11: Here the Genesis of the church among the Gentiles is recorded. A controlling theme here is the question: Do Gentiles need to convert to Jewry before being recognized as Christians, that is, before

being baptized? Peter and the six believers with him had to be convinced that God was converting the Gentiles. Certainly this begins to explain the vision of Cornelius and the trance of Peter that led to the meeting. What convinced Peter was the identical nature of the Gentiles' "pentecostal" experience with his own, "Can anyone forbid water for baptizing these people who have received the Holy Spirit just as we have?" (10:47), and "as I began to speak, the Holy Spirit fell on them just as on us at the beginning" (11:15). Anything short of an identical experience for the Gentiles would not have proven this point to Peter and the apostles. Verse 16 ("I remembered the word of the Lord . . .") indicates that Peter did not expect this baptism of the Holy Spirit to occur. Could this mean that it had not been occurring in exactly this way with other converts?

Acts 19: This passage is confusing to many Christians because it seems to be talking about believers who do not have the Holy Spirit. Actually the disciples here have been discipled by John the Baptist, not Jesus. Since they are fairly ignorant of the Holy Spirit, we can surmise that their ignorance also extends to Jesus himself. When contrasting himself and Jesus, John predicted that Jesus would baptize with the Holy Spirit. Our conclusion is substantiated by the content of Paul's witness; he preached Jesus to them not how to receive the Spirit. In other words these Ephesian disciples were not believers in Jesus Christ in the New Testament sense. They needed the Gospel. On hearing about Jesus they received baptism, and while Paul laid his hands on them (in baptism?) they received the Holy Spirit.

As Bruner has written "Speaking in tongues in Acts is on all three occasions a corporate, church-founding, group conversion phenomenon and never the subsequent Spirit experience of an individual" (page 192). Speaking in Tongues appears to come as a surprise (*amazed*, 10:45), and therefore no one is recorded as seeking it or seeking the Holy Spirit. Nor does *Acts* record any group or individual praying to receive the Holy Spirit personally, or even to be filled with the Holy Spirit. "There is no record of any believer in a group of believers failing to receive (or partly receiving) the promised Holy Spirit when descended" (page 159).

Paul deals with the Baptism by the Holy Spirit in I Corinthians 12:13. "For by one Spirit we were *all* baptized into one body—Jews or Greek, slaves or free—and *all* were made to drink of one Spirit." Before Paul explains the diversity of the charismatic gifts, he wants to express in the strongest terms the common experience of the Holy Spirit. The *all's* certainly indicate that the Baptism of the Holy Spirit is an initial experience enjoyed by all who are in Christ. To quote John Stott, "The overwhelming emphasis of the New Testament epistles is not to urge upon Christian readers some entirely new and distinct blessing, but to remind us of what by grace we are and to recall us to it." (*The Baptism and Fullness of the Holy Spirit*, page 18).

Paul certainly prays for the fullness of God to fill believers (Ephesians

3:19), and he goes on to indicate that this would occur as believers are filled with the Holy Spirit (Ephesians 5:18). But Paul, in a parallel passage shows he does not fight about the words "filled with the spirit" for he there writes, "Let the word of Christ dwell in you richly . . ." (Colossians 3:16). He follows by listing the same results for the filling of the Holy Spirit as for the in-dwelling of the word of Christ.

Although there is no example of believers in Acts seeking the fulness of the Holy Spirit (c.f. Bruner, page 172), Paul's prayers (Ephesians 3:14ff) and exhortations (Galatians 3:5, Ephesians 5:18, Colossians 3:16) certainly show that believers ought to ask that God exhibit all his fulness in their lives. There is no indication that sanctification is an automatic process. Christians are required to work out their salvation with fear and trembling, for God is at work in them both to will and to work for his own good pleasure. (Phillipians 2:13-14).

We can therefore answer the question "Is the baptism of the Holy Spirit a definitive work of grace subsequent to conversion and attested by speaking in tongues" in the negative.

## B. THE GIFT OF TONGUES

*Is the gift of tongues a present gift of the Holy Spirit in the church?*

In the past a number of Reformed theologians have taken the position that the miraculous or extraordinary gifts ceased with the close of the apostolic age. Warfield, for example, in his classic treatise on the subject, concluded "that the power of working miracles was not extended beyond the disciples upon whom the Apostles conferred it by the imposition of the hand." (*Counterfeit Miracles*, page 123).

More recently, however, a less dogmatic stance has been assumed by such prominent Reformed theologians as G. C. Berkouwer and Klaas Runia. Berkouwer, for example, writes:

"We find nothing in the Scriptures to indicate a line that we can draw through a definite period to mark off a boundary between the time of miracles and the time of the absence of miracles . . . The many signs that still appear after Pentecost should make us the more careful not to set limits, in our enlightened era, to the miraculous activity of God. There is not a single datum in the New Testament which makes it certain that God, in a new period of strengthening and extending of the church in heathendom, will not confirm his message with signs, in holy resistance to the demonic influences of the kingdom of darkness. He who thinks that he can say with certainty that miracles no longer can occur may seriously ask himself whether he thinks in terms of God's power over the world or from a secret capitulation to determinism." (*The Providence of God*, page 224, 225)

Klaas Runia, in an excellent article on the gifts of the Spirit, writes:

"Our personal conviction is that the Pentecostals are essentially right when they say that the charismata are *still present*. There is no

indication whatever in the New Testament that they were meant only for the apostolic age, nor that they served only for the authentication of the apostles and their message. On the contrary, the way Paul and Peter write about them rather indicates that they are an essential part of the new Christian life. (*The Reformed Theological Review*, Sept. - Dec. 1970, page 93)."

As far as the stance of the RPCES is concerned, the committee believes that the Form of Government, while ruling out continuing revelation after the apostolic age, does allow that the extraordinary gifts may be present in the church in any age as these are given "in special times and circumstances according to the sovereign purposes of God."

To come to the particular question before us, Is the gift of tongues a present gift of the Holy Spirit in the church? To answer requires first of all an inquiry into the nature of speaking in tongues in the Bible. What is the experience of speaking in tongues?

If we except the reference in Mark 16:19; speaking in tongues is mentioned only in Acts (2:4, 11, 10:46, 19:6), and in I Corinthians 12-14 (*passim*).

We begin with the earliest record of speaking in tongues in Acts 2. Earlier in the report several unique features of the Pentecostal event were noted. Now we wish to point out several factors that are specifically related to tongues.

1. It is clear that tongues in Acts 2 are languages which were understood without interpreters, by men from over a dozen language groups. It does not seem to be a miracle of hearing but of speaking, and that in existing foreign languages.
2. Evangelism was effected by the preaching of the word in the common tongue, not in tongues by Peter. This is important in connection with I Corinthians 14:22ff. Men were saved by prophecy, not tongues.
3. This is the only mention in Acts of non-Christians hearing tongues. In the other two incidents new believers received tongues in the presence of mature Christians (cf. Acts 10 and 19). It is a valid question as to whether the Pentecostal experience of speaking in *other tongues* (e.g. other languages *Theological Dictionary of the New Testament*, Vol. I, page 725) was unique, and the other citations in Acts 10 and 19 and I Corinthians 12-14 refer to unintelligible ecstatic utterance. Our Form of Government seems to hold the position that all four passages refer to the same phenomenon—speaking foreign languages that have never been learned, but we recognize a good number of scholars hold a different opinion, e.g. Johannes Behm (*Theological Dictionary of the New Testaments*, Vol. I, pages 7-22), Abraham Kuyper (*The Work of the Holy Spirit*, page 134), Leon Morris (Commentary on I Corinthians). Perhaps the reason for holding all passages as referring to the same phenomenon is two fold:

- a. Except for the additional word "other" in Acts 2 all four citations use the same Greek word translated "tongues."
- b. Peter specifically says that the Caesarean Pentecost was identical to the original event.

While Acts 10 and 19 add nothing to our knowledge of the nature of tongues, the church at Corinth had problems with the gift of tongues. Paul therefore devotes almost three chapters to straightening them out. It is beyond the scope of this report to exegete I Corinthians 12-14 in detail, but at least an outline of Paul's teaching is in order.

I Corinthians 12:1-3 teaches us that the primary evidence of the Holy Spirit is the confession from the heart "Jesus is Lord." It is not how we are "moved" (2b), but whom we confess that counts.

I Corinthians 12:4-11 and 14-26 teach that the Holy Spirit gives different gifts to each and every believer for the common good of the church (4,7,11). Paul's illustration of the many members making up one body certainly shows that every believer is important, because the Holy Spirit has given each a function within the body of Christ. God arranged (12:13) the body in the way he chose, and we have no right to say that some other part, because it is not like us, is of no value. One problem is the failure to teach specifically about the gifts, with the consequence that all too few believers realize their inheritance rights now.

One interesting fact about the lists of gifts found here and in Romans 12 and Ephesians 4 is that Paul does not classify them at all, let alone in a way that modern Christians do. Paul does not make the modern distinction between "natural" (e.g. contributions, Romans 12:8) and "supernatural" gifts. But Paul consistently lists the gifts in terms of their value to the church, so that those which most edify the church are listed first. Tongues, only mentioned in I Corinthians, is placed last, along with the gift of "interpretation."

I Corinthians 12:12-13 teaches that all believers are united because we have been baptized in the one Spirit into one body and all were made to drink of one Spirit (c.f. John 7:37-39). Notice the inclusiveness of the word *all*. How could Paul say this, if the baptism in the Holy Spirit were for a select class of Christians?

I Corinthians 12:27-30 teaches us that no one gift is for all believers. This is perhaps the greatest stumbling block of the old Pentecostal movement, and it still crops up again in the neo-Pentecostal movement. The only way that this principle can be denied is to say that the speaking in tongues, as mentioned here, refers only to a church ministry, for example speaking in tongues in a fellowship for interpretation, and this leaves the exegete free to understand Paul's desire expressed in I Corinthians 14:5 literally, that is, all believers ought to speak in tongues privately in their devotions. The problem is that the language of Paul indicates that there is no essential difference in the gift of speaking in tongues in the church for public edification or privately at home. Obviously there is a difference in how the gift is used, but it seems wrong

to say that one person has one kind of gift of tongues for the church (with interpretation), while another has a gift of tongues only to be used privately. As a matter of fact, Paul writes (14:13) that one who has the gift of tongues ought to pray that he might interpret, that is, pray that he might use the gift to edify the church. But Paul does not speak about any change in the gift itself. He speaks only of adding to the gift of tongues the gift of interpretation. So it seems evident that Pentecostal exegesis seeks to make differences where there are none.

I Corinthians 13:1-7 teaches that there is a significant difference between the gifts of the Spirit and the fruit of the Spirit, (Galatians 5:22-23) exemplified by love. This is not understood by many people at all. Many seem to think that the love chapter of Paul can be understood apart from the context of spiritual gifts. The principle is that spiritual gifts in and of themselves are not evidence of a holy life. The more excellent way pertains not to the gifts, but to the fruit of the Holy Spirit, which all believers ought to be bearing. Paul's whole point (13:1-3) is that gifts of the Holy Spirit can be exercised in an unholy way, e.g. without love (one can pray with love and receive answers 13:2b). Notice that Paul does not deny that the gifts come from God. The distinction is that while the gifts ought to be used to edify the church, they can be misused.

I Corinthians 13:8-13 teaches when the gifts will end. The gifts will have no more purpose when the perfect comes. The perfect is described as mature manhood, seeing clearly, and understanding fully. This cannot mean the completion of the New Testament canon by the apostles. The perfect will come when our Lord Jesus returns, for then we will be like him (mature manhood), for then we will see him as he is (seeing clearly), as John writes in I John 3:2. Until our Lord returns, Paul says, the gifts, temporary as they are, will remain.

I Corinthians 14 teaches about the nature and purpose of tongues. Tongues are unique in their function and purpose, and this causes some misunderstanding. While all the gifts are given to edify the whole body, tongues have an additional benefit of edifying the individual without a reference to the body (14:3) both Paul and modern tongues speakers say that the gift does not involve the mind (14:14). This brings an additional problem: if the nature of tongues does not involve the mind how can the gift fulfill its function of edifying the individual? There are no rational answers to this problem because we don't fully know as we are fully known. Perhaps we can draw an example of this non-rational edifying from our own experiences of Christian fellowship. Why are we not even tempted to stay at home and listen to the very best preacher we can find on the radio? Isn't it because we are edified by the physical presence of other believers?

Verses 21-25 have long proved confusing for exegetes. H. A. W. Meyer in his commentary explains the sense as follows:

“The quotation from Isaiah 28 that Paul cites indicates that glossolalia appears as a last extraordinary measure remaining likewise without

result, which will at length make full exposure of the disobedience of the persons in question. Therefore verse 22 tells us that tongues is destined for a divine sign, not for the believers but for the unbelievers, i.e. to make those to whom the glossolalia goes forth be recognized as unbelievers. Consequently prophecy is designed . . . for the believers, i.e. in order to make those to whom the prophetic address is directed known as believers; see verse 24 where this statement . . . is verified by the fact that such as come into the Christian assembly as unbelievers, being won over by the overpowering of the impression of the prophetic addresses, submit themselves to Christianity and declare themselves believers.” (pages 325 and 326)

Meyer, then, has no problem understanding why Paul devaluates the gift of tongues. Also it is clear why any church would want to make sure that tongues are used only with interpretation. No one really wants a sign like tongues to be used, if its primary function is to harden unbelievers.

Another rather important point of I Corinthians 14 is the strong way Paul emphasizes the use of rational speech in the meetings. Words that are intelligible to all is the standard. The Arndt and Gingrich Lexicon (page 490) point out that this special construction of the phrase translated but rather in I Corinthians 14:5 introduces a thought that supplants and therefore corrects what has preceded it. This would show that Paul really doesn't want all to speak in tongues. In any case, no where does he encourage believers to seek tongues as he does for the higher gifts. This being true, let us note carefully that Paul tells us not to forbid speaking in tongues. Certainly this means publicly or privately. We have no spiritual authority (v. 36-40) to forbid tongues, only to limit it publicly to the standards Paul set down, (v. 27-28).

But it is asked, how do we know that it is the Biblical concept and not some exercise of the flesh? This is a very difficult question to answer, for the problem is one which Paul does not seem to consider. The Bible itself is the standard by which we judge rational speech, e.g. apostles, prophets, teachers, etc. But how do we judge the seemingly miraculous? Jesus once faced this problem when John reported to him that the disciples met a man who was casting out demons in Christ's name, but who was not one who associated with them. The disciples rebuked the man, but Christ simply said, “Do not forbid him; for he that is not against you is for you” (Luke 9:49-50). Geldenhuys comments:

“Believers must be magnanimous and tolerant toward persons who, although they do not think or act exactly as themselves, nevertheless work in his name. ‘He that is not against us is for us’ is the test by which we would judge others; ‘He that is not for me is against me’ is the test by which we should judge ourselves.” (New International Commentary on Luke, pages 289-290)

See also Mark 9:38-41 and Numbers 11:26-29

While the Bible gives us no criteria for judging tongues *per se*, it should be noted that tongues and other miracles do not in themselves

evidence a relationship with God. Not only can true gifts of the Spirit be misused in an unholy way as noted in I Corinthians 13:1-7, but Jesus said that he would not acknowledge every one who came claiming miracles done in his name (Matthew 7:22). It should be noted that just as other religions have claimed miracles so the experience of speaking in tongues or ecstatic speech crops up at various times and places, not only within, but outside the church. From the report of Wen Amon in 1100 B.C. until the present, history is replete with sufficient evidence to document this phenomenon as being both pre-Christian as well as non-Christian. Four hundred years before Christ, the Greek nation had its mystery religion and practitioners complete with "speaking in ecstasy" and "interpreters." Those speaking in tongues officially were called Sybilene Prophetesses, while those interpreting were called "Mantis." From this we get our term for the little "praying mantis." Other Greek words describing their religious feelings have become a part of our vocabulary: "ecstasy" itself means to be "beside oneself; state of being beyond all reason and self-control." They have given us the word "enthusiasm" which means "divine inspiration or possession; ecstasy, transport; zeal, interest, fervor" (all definitions from *Webster's New Intercollegiate Dictionary*).

Following the ministry of our Lord and the apostolic period, tongues or ecstatic utterances again occurred as part of the Montanist movement in the Second Century. After this, history is rather quiet on the subject until the Thirteenth Century with the Pastoral Movement of Flanders. The next century saw the Howling Dervishes of Islam with its outburst of prophecy. The Sixteenth Century had its Pietists of Amsterdam; the next century the Devils of Loudun, France; the next century, the Cevenols and Camisards of France, and the Shakers of America. The Nineteenth Century saw the Irvingite Movement in England as well as the Mormons of America who were quite active in ecstasy speaking. Our century first saw the Latter Day Rain Movement, then denominational Pentecostalism, and now the inter-denominational movement spanning liberal and evangelical churches called Neo-Pentecostalism, the Charismatic Movement, Spiritual Renewal, etc. All of these shared in common what is frequently called tongues or ecstatic speech (uncontrolled by the mind). So history hardly allows what so many wish to claim, that tongues is without question an outpouring of the Holy Spirit to gift God's people so as to achieve God's purposes.

In addition to history which records the tongues as both universal and ancient is the observed fact that the experience of tongues is sometimes accompanied with phenomenon which have given rise to the names "Shaker" in the Eighteenth and Nineteenth Centuries and "Holy Roller" in the Twentieth Century. Included among these are writhings on the floor, jerks, shaking, wild dancing, shrieking, and barking. Fantastic claims to healing, raising the dead, visions, seeing demons, beholding of God, and even bodily transportation. It becomes obvious that tongues and other miracles in themselves are not convincing evidence of God's work. Where the Bible is not taught or its teaching is

subtly undermined, the miracle workers will be ordered to depart from Jesus at the judgment (Matthew 7:23).

A danger to be aware of is the depreciation of Scripture as the final authority. Pentecostals tend to build their working theology on their experiences with God or the supernatural, and if this is done in a vacuum in Bible doctrine, all kinds of serious errors can occur. This report has pointed out several that occur in their understanding and exegesis of Scripture, particularly Acts and I Corinthians. A related danger which may simply be a stepping stone to the depreciation of Scripture is a lack of concern about doctrine.

### C. CONCLUSIONS

1. Jesus, after his exaltation, baptised his people with the Holy Spirit, thus bestowing upon them the fullness of spiritual blessing that belongs to the New Testament age. John 7:38-39, Acts 2:16-18, 33.
2. The baptism with the Holy Spirit cannot be restricted to some of the people of God as Paul explicitly says, "With one Spirit (*en Pneumati*) as in Matthew 3:11, Acts 1:5, 11:16) we were all baptized into one body . . . and all made to drink of one Spirit." I Corinthians 12:13.
3. The baptism with the Holy Spirit cannot be regarded as a definitive work of grace subsequent to conversion as Paul also says, "Anyone who does not have the Spirit of Christ does not belong to him," Romans 8:9.
4. In Acts the reception of the Holy Spirit is accompanied by extraordinary phenomena, including speaking in tongues, as new groups of people, representative of the advance of the Gospel into all the world are added to the Lord. The extraordinary phenomena are recorded on only three instances out of the many passages which tell of the conversion of individuals and groups.
5. If we except the reference in Mark 16:27, speaking in tongues is mentioned only in Acts (2:4, 2:11, 10:46, 19:6) and in I Corinthians 12-14. The phenomenon in Acts is spontaneous speaking in a language foreign to the speaker (2:4, *heterais glossais*) as a result of the activity of the Holy Spirit. The tongues were understood on the day of pentecost by those who spoke these languages as their native tongues.
6. In every case in the book of Acts speaking in tongues is a group experience that accompanies the bestowal of the Spirit as the Gospel reaches out to embrace new groups of people. The emphasis falls on the identity of their experience with that of the apostles at Pentecost.
7. Paul mentions various kinds of tongues (*gene glosson*) as one of the gifts of the Spirit. These tongues were not intelligible to the speaker apart from a special gift of interpretation, but were a means of personal edification even though unintelligible.
8. Paul did not prohibit speaking in tongues but restricted its public exercise by limiting it to two or three, and insisting that there be in-

terpretation. He also de-emphasized the gift by placing it last in his list (it is not mentioned at all in Romans 12 and Ephesians 4) and by encouraging Christians to seek the gifts that edify the whole body.

9. In the pastoral epistles the spectacular gifts are not mentioned in the qualifications for office, the prime considerations being ethical. This is in line with the emphasis of the New Testament as a whole on the fruit of the Spirit as the mark of Christian maturity.

#### *Recommendations:*

1. Speaking in tongues is not to be sought as an attestation of the baptism with the Holy Spirit.
2. Speaking in tongues is not to be sought as a gift of the Spirit. Already within the New Testament the spectacular gifts come to occupy a lesser role. Also, the New Testament encourages seeking gifts which edify the body rather than merely the individual.
3. Speaking in tongues is not to be forbidden but is to be regulated by I Corinthians 14.
4. With Paul's strong emphasis on the unity of the church, those who have had special experiences with God should guard against the divisiveness of making their private experience with God normative for all believers.

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Wm. McColley, Chm.

H. Mare

D. Jones

J. Ransom

It was moved and seconded that the report be referred to presbyteries for their careful consideration. An amendment was made and passed to add Recommendation 5 to the report as follows:

“In view of the widespread growth of the Pentecostal movement, we should always emphasize our basic principle that the Scriptures are our only infallible source of Divine truth and must be emphasized above all other claims to revelation.”

An amendment was made to add after the word “report,” “be approved by Synod with its recommendations and then”.

It was moved, seconded and carried that we amend the amendment by adding the words, “as a guide for study” after the words, “approved by Synod.” Amendment as changed was passed. The main motion was passed, which now reads, “That the report be approved by Synod as a guideline for study with its recommendations and then be referred to presbyteries for their careful consideration.”

It was moved, seconded and passed to amend the docket so that we reconvene at 7:30 p.m., instead of having the evening service as planned.

The chair asked the Rev. Winslow Collins of the **ATTENDANCE AND EXPENSE** Committee to report on action of presbyteries to help erase the Synod obligation to the late Rev. Harry Meiners. Pledges so far total \$1,600.

Synod recessed at 3:08 following prayer by Dr. Rayburn. The Moderator asked to have Synod reconvene at 4:00 p.m.

At 4:05 the Moderator called on Elder Fred Stroup to lead in prayer.

**SEX EDUCATION IN SCHOOLS COMMITTEE**—no formal report.

#### **ELECTIONS**

A tie between Mr. Lou Barnes and Dr. Paul Gilchrist for election to the Board of *World Presbyterian Missions* for the Class of 1972 was reported. Synod elected Mr. Barnes.

Mr. Noe presented the following ballot for the *Nominating Committee*, with one to be elected from each of the following presbyteries:

- (a) *California* The Rev. Walter Lyons, the Rev. David Winscott
- (b) *Southwest* The Rev. James Conrad, the Rev. Kyle Thurman, the Rev. Thomas Waldecker
- (c) *Northeast* The Rev. Robert Craggs, the Rev. James Smith, the Rev. Ben Short
- (d) *Southeast* The Rev. Herman Mischke, the Rev. James Wiest
- (e) *Great Plains* The Rev. Robert Wildeman, Sr.

It was moved, seconded and passed that the nomination be closed.

*Trustees of Synod* From the Nominating Committee:

Chalmers Elder, Herbert Hathaway, William Bonner, the Rev. Wilbur Siddons

From the floor:

The Rev. C. T. Grayson

It was moved, seconded and passed that nominations be closed.

*Treasurer:* From the Nominating Committee:

George Linder

From the floor:

Dr. Charles Donaldson

It was moved, seconded and passed that the nominations be closed.

*Archivist:* From the Nominating Committee:

The Rev. Edward Steele, III

It was moved, seconded and passed that the nominations be closed and a white ballot be cast for the Rev. Mr. Steele.

*Chaplains Committee:* From the Nominating Committee:

The Rev. John MacGregor, the Rev. Norman McConnell, the Rev. William Mahlow, the Rev. John Palmer

It was moved, seconded and passed that the nominations be closed.

*Judicial Commission* (2 regular and 2 alternates): From the Nominating Committee:

The Rev. Willard Armes, Mr. Harold Harris, Dr. R. Laird Harris, Dr. Robert Brown, the Rev. John Palmer

It was moved, seconded and passed that the nominations be closed.

*Home Missions:* From the Nominating Committee:

The Rev. A. F. Moginot, Charles Richardson, the Rev. Thomas Waldecker, the Rev. Harold Rapp, the Rev. Harwell Williamson

From the floor:

The Rev. W. McNutt, the Rev. Earl Eckerson

It was moved, seconded and passed that the nominations be closed.

*Knollwood Presbyterian Lodge:* From the Nominating Committee:

The Rev. W. O. Armes, the Rev. Theodore Engstrom, the Rev. Wyatt George (Class of '72)

It was moved, seconded and passed that the nominations be closed and a white ballot be cast.

*Reformed Presbyterian Foundation:* From the Nominating Committee:

The Rev. William Alling, William Gerstung, the Rev. Robert Palmer, Vernon Pierce, Dr. Elmer Smick, Hugh Smith

From the floor:

The Rev. Wyatt Folds

It was moved, seconded and passed that the nominations be closed.

It was moved, seconded and passed to amend the docket to begin at 7:00 p.m. and continue business until 8:30 p.m. this evening, then reconvene for further business after the evening service.

The Rev. Kyle Thurman, co-chairman, reported orally on behalf of the **COMMITTEE ON EVANGELISM**. The committee itself will raise money to undertake the expenses of the Jim Youngs from the Coral Ridge Presbyterian Church in Fort Lauderdale. Also, the committee will process requests of Reformed Presbyterian ministers who wish to attend the seminars next year in Fort Lauderdale.

Mr. Richard Mercer reported for the **BILLS AND OVERTURES COMMITTEE**:

*Answer to Overture A* – From the Florida Presbytery

The Committee recommends the referral of this overture, together with the committee's preliminary study, to a study committee appointed by the Moderator and instructed to report to the 150th General Synod.

The answer of the Committee was moved, seconded and passed.

*Answer to Overture B* – From the Midwestern Presbytery

The Committee recommends this overture be referred to the Form of Government Committee and requests their consideration of the advice contained in the letter from the late Rev. Harry H. Meiners, Jr., which forms a part of the report of the Form of Government Committee to the 149th General Synod. (However, see p. 132)

The answer of the Committee was moved, seconded and passed.

*Answer to Overture C* – from Midwestern Presbytery

The committee recommends adoption of this overture in the following revised form:

That Synod recommend that suitable observances be conducted in 1974 by all congregations on the occasion of the 200th Anniversary of the organization of the Reformed Presbyterian Church.

The committee further recommends the referral of this overture as modified to the Administrative Committee for implementation during the coming year.

The committee's recommendation was moved and seconded for adoption. This was then amended by adding to the revised form "and celebration of the 150th General Synod in 1972." The motion to adopt as amended was then passed.

*Answer to Overture D* – from Midwestern Presbytery

The committee's recommendation is that Synod refer this to the Form of Government Committee.

This committee's recommendation was adopted by Synod.

It was moved, seconded and passed that the Moderator appoint the Form of Government Committee with the same number of persons as served last year. (However, see p. )

*Answer to Overture E* – from Northeast Presbytery

The committee recommends its adoption.

The recommendation was adopted by Synod.

The Moderator then appointed the Rev. Lynden Stewart as convener of the new presbytery called "New Jersey Presbytery."

*Answer to Overture F* – from Pacific Northwest Presbytery

The committee recommends this overture be referred to an inter-agency co-ordinating committee similar to that proposed by the Administrative Committee in their report to this Synod.

It was moved and seconded to adopt this report. After considerable discussion the previous question was called for and it carried. The vote on the adoption lost.

It was then moved and seconded that in view of the difficulties involved in preparing a quarterly devotional booklet with prayer requests from the various agencies, we notify the Pacific Northwest Presbytery that we regret that it is not possible to act affirmatively on their overture at this time. This motion passed.

*Answer to Overture G* – from Rocky Mountain Presbytery

The committee recommends its adoption and refers it to the Administrative Committee for action. This was moved, seconded and passed.

Mr. MacNair moved that the proposed *Inter-Agency Co-ordinating Committee* be constituted as proposed in the Administrative Committee's report. This was amended to specify that the six agencies or boards involved be WPM,

NPM, Covenant College, CTI, Covenant Theological Seminary and the Home Board. The main motion was passed.

The Stated Clerk read the **TREASURER'S REPORT.**

13 May 1971

Fathers and Brethren:

The first year in my new job prohibits me from being at Synod to deliver this report and to answer any questions you may have in person.

The financial report represents only ten months duration since Synod was held in July of last year. Although I have several bills to pay at this writing, I am encouraged by the response of our churches, ministers and agencies to the three appeal letters which were released by the Treasurer, the Clerk and the Moderator. Church contributions increased substantially from approximately \$520 to \$723 per month. More new churches are aiding in the support of Synod.

Synod still has not received sufficient funds to pay our debt to the Meiners family which stands at almost \$2000! In addition, approximately \$150 is unpaid toward Synod Committee expenses. Any budget this Synod develops should include allowances for repayment of these two items.

I believe that Synod's needs can be met by:

1. Each church faithfully contributing \$1.00 per member per year.
2. Each agency continuing to support Synod to the extent of ½ of 1% of funds derived from denominational giving.
3. Reminders being sent periodically to the churches and agencies through the Treasurer, Clerk, or Moderator advising of Synod's activities and needs.

I have appreciated serving the brethren in this capacity.

Respectfully submitted,

George Linder  
Treasurer

**TREASURER'S REPORT**  
for period ending May 10, 1971

**INCOME:**

Balance July 14, 1970		\$ 1,172.44
Receipts—		10,315.32
Ministerial Welfare	\$ 510.00	
Fraternal Relations	20.00	
Income 148th Synod	575.75	
Individual Gifts	677.00	

Agency Support	1,302.53	
Member Church Support	7,230.04	_____
<b>TOTAL FUNDS AVAILABLE</b>		
<b>FOR REPORT PERIOD</b>		<b>\$ 11,487.76</b>

**EXPENDITURES:**

148th Synod Expense	\$ 500.00	
148th Synod Commissioner's Exp.	1,096.70	
Ministerial Welfare	385.00	
Stated Clerk's Salary	4,273.00	
Toward Stated Clerk's Social Sec.	300.00	
Toward Stated Clerk's Office Rent	500.00	
Toward Stated Clerk's Office Help	100.00	
Toward Stated Clerk's Pension	200.00	
Toward Assistant Stated Clerk's Honorarium and Travel	70.00	
Toward Moderator's Travel	104.00	
Adjustment to Evangelistic Committee Expense 147th Synod (-)	76.00	
Printing of Minutes and Mailing	2,248.50	
Treasurer's Expense - Appeal	79.48	
Covenant Theological Seminary Xeroxing	1.20	
<b>TOTAL EXPENDITURES FOR REPORT PERIOD</b>	<b>\$ 9,781.88</b>	<u>          </u>
<b>BALANCE ON HAND MAY 11, 1971</b>		<b>\$ 1,705.88</b>

It was then moved, seconded and carried to receive the report with appreciation for Mr. Linder's service over the years.

At 6:00 p.m. Synod recessed with the Moderator calling on the Rev. John Palmer to lead in prayer.

Synod reconvened at 7:05 at the call of the Vice Moderator, the Rev. Walter Lyons. The Rev. Harwell Williamson led in prayer.

**The Stated Clerk read the REPORT OF THE MINISTERIAL WELFARE AND BENEFITS COMMITTEE:**

**Fathers and Brethren:**

During this reporting period a total of \$510.00 was received which, when added to the balance at July 15, 1970, provided a total of \$1291.63 available for distribution. The sum of \$385.00 was distributed to the aged widow of one of our faithful ministers.

A balance of \$906.63 remains in this fund as of this date.

Respectfully submitted,

George Linder, Chairman

Dr. Harris then gave his **REPORT AS ARCHIVIST:**

Fathers and Brethren:

The archives of Synod consist of several boxes of material kept in my office and in the top floor of the administrative building of Covenant Theological Seminary.

During the year there has been a significant addition from the files of Dr. Peter Stam, Jr. He has given us about seven ordinary sized cardboard boxes of correspondence and documents which come chiefly from the 1930's. Of special interest are records of the ecclesiastical trials of some of the members of the Independent Board for Presbyterian Foreign Missions. I have been able to give this material only preliminary classification. Dr. Stam has suggested disposal of some of the material, but it has practically all been kept pending further study.

It has come to my attention that Rev. Edward Steele III has special interest and competence in this area of historical study. I believe that he would not only preserve the archives, but would classify them and actively promote the collection and use of such material. His name has been proposed for election as the archivist of Synod and I heartily recommend him.

**R. LAIRD HARRIS**

Dr. Harris then introduced the Rev. Edward Steele, III, the new archivist, who urged Synod to send various reports to him during the year from their own churches. It was moved, seconded and passed that \$25 be authorized from the Synod treasury for the archivist's expenses.

Dr. Robert G. Rayburn gave the report of the special **COMMITTEE ON RAISING THE SYNOD BUDGET.**

This committee has worked without any proposed budget for Synod's expenses, but submits herewith its own suggested budget for the coming year beginning with the close of this 149th Synod.

**PROPOSED BUDGET**

**RECEIPTS:**

Agency support	\$ 1300.00	
Member churches support	8000.00	
Individual gifts	725.00	
Registration 150th Synod (Travel)	800.00	
Registration (\$1.00) and Offerings		
150th Synod	700.00	
Ministerial Welfare	500.00	
<b>TOTAL</b>		<b>\$ 12,025.00</b>

**DISBURSEMENTS:**

150th Synod Expenses	500.00
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Honorariums and travel of guest speakers	300.00	
Travel expenses of commissioners to 150th Synod	1500.00	
Ministerial Welfare	500.00	
Stated Clerk's Salary	2000.00	
Clerical help for Stated Clerk's office	2000.00	
Office rental	500.00	
Office supplies, phone and postage	400.00	
Treasurer's expense	100.00	
Honorarium for Assistant Clerk	100.00	
Moderator and Administrative Committee travel	600.00	
Printing and Mailing of minutes	2800.00	
Fraternal Relations Committee	500.00	
Expenses of other Synod committees	200.00	
Archivist Expenses	25.00	
<b>Total</b>		<b>\$ 12,025.00</b>

It is easy to see that this budget represents approximately one dollar per member year and it would be very easy for each church to figure its own portion of the budget upon this basis. Since some churches do not, however, accept this responsibility it will be noted that in the expected income we have allotted only \$8,000 from this source.

We propose the following as a means of raising the other items in the budget:

1. Formula for payment of travel expenses of Synod's commissioners.
  - A. Estimate of next year's Synod based on average of the last five years.
  - B. Multiply this figure by a travel differential factor accounting for the anticipated geographical change of location for Synod (possibly 1½ or 2)
  - C. Divide this product by the average number of delegates attending the past five years.
  - D. Add this figure to registration fee for every commissioner.
  - E. Pay travel expenses from the fees received.
2. At least a one dollar fee for General Synod expenses shall be included in each registration, and an offering be received each evening of the General Synod for the General Fund of Synod.
3. One dollar per member per year be proposed to the individual church as their proportionate share in Synod expenses.
4. The Administrative Committee shall present to each General Synod at its second sederunt a report on Synod's financial condition and a proposed budget for the coming year. Thereafter all actions of Synod which include a financial obligation shall be related to this proposed budget. A final budget will be adopted before each Synod adjourns.

5. No officers or members of the Synod shall have authority to commit the Synod to expenditures beyond the budget. All budgeted expenditures shall be authorized by the Administrative Committee or by the committee for which special budgetary provision has been made.
6. Ministers who are not pastors shall be asked to contribute \$10 per year to Synod's General Fund.
7. The General Synod shall urge its churches to receive a special offering for the Synod on each Day of Prayer which it designates.

It was then moved, seconded and carried to adopt the proposed budget as presented by the committee.

The **REPORT OF THE BOARD OF TRUSTEES OF SYNOD** was made by the Rev. Charles Holliday.

Fathers and Brethren:

During the past year the Board of Trustees has had meetings in Seattle, Pittsburgh and Quarryville to carry on the business of the Board designated by Synod.

Quarterly disbursements have been made during the past fiscal year to the various boards of the church. The full record may be found in the Treasurer's Report following.

A Memorial Fund has been set up in memory of Mrs. John C. Taylor, Sr. to be used for the children of leprous parents for their care and education. The fund will be dispensed through World Presbyterian Missions. The amount in the Fund is \$1,232.

Also attached to this report is a statement of Attorney Semisch outlining a number of his efforts for the denomination during the year. We appreciate the legal services rendered by Mr. Semisch.

Respectfully submitted,

**BOARD OF TRUSTEES**  
Charles B. Holliday,  
Secretary

Dear Dr. Dyrness:

This letter will review my legal services to the denomination since my last letter of May 6, 1970.

I filed the annual report with the Internal Revenue Service. I filed Form 4653 regarding foundation status as required by the Tax Reform Act on behalf of the denomination. Similar forms were filed for several agencies.

Considerable correspondence was required on various churches requesting information or advice.

I accomplished the re-establishment of Covenant College as a separate tax exempt organization on the I. R. S. cumulative list. I am a

board member of the college, but this is legal work that is for the denominational agency. This involved considerable time with several I. R. S. Departments.

Correspondence regarding the pension fund and a possible law suit was carried on and continues.

While my services this year involved less time than any previous year, my retainer still covers only a portion of my overhead. I am staisfied with that arrangement and mention it only to indicate that even with the reduced calls upon me, the retainer is considerably less than the normal charges for the services performed.

Very truly yours,

Donald A. Semisch

### STATEMENT OF CONDITION

March 31, 1971

#### ASSETS

##### *CURRENT ASSETS*

###### *Cash in Banks*

Lancaster County Farmers		
National Bank Checking Account	\$ 11,232.57	
Philadelphia Savings Fund Society		
Savings Account (4½%)	11,746.86	
Roosevelt Savings Bank, New York		
Savings Account (5%)	25,350.94	
Waterville Savings Bank, Maine		
Savings Account (5%)	<u>3,943.35</u>	
TOTAL CURRENT ASSETS		\$ 52,264.72

##### *INVESTMENTS (at Cost)*

Mortgages Receivable (Schedule A)	\$ 44,979.52	
Notes Receivable (Schedule B)	28,571.29	
Stocks and Bonds (Schedule C)		
(Market Value \$158,041.64)	<u>135,844.99</u>	
TOTAL INVESTMENTS		<u>209,395.80</u>
TOTAL ASSETS		\$ 261,660.52

#### LIABILITIES AND EQUITY

##### *LIABILITIES*

Payable for Work in Southwest		
United States	\$ 3,934.35	
Payable for Real Estate Taxes		
on Mortgages	1,280.53	
Income Held for Lamb Fund	5,541.48	
Income Held for Board of Home Missions	<u>2,704.41</u>	
TOTAL LIABILITIES		\$ 13,460.77

**EQUITY**

Capital Funds (Schedule D)	\$ 246,799.75	
Reserve—Appreciation on Sale of Investments (Note A)	<u>140.00</u>	
<b>TOTAL EQUITY</b>		<b>\$ 248,199.75</b>
<b>TOTAL LIABILITIES AND EQUITY</b>		<b><u>\$ 261.660.52</u></b>

NOTE A: By action of 142nd General Synod.

**STATEMENT OF INCOME  
FOR THE YEAR ENDED MARCH 31,1971**

**INCOME**

*Investment Income*

Mortgages and Notes	\$ 3,951.15	
Dividends & Interest from Stocks and Bonds	7,809.38	
Interest on Savings Accounts	1,312.01	
Interest on John Buchanan Trust	<u>3,291.17</u>	
<b>TOTAL INCOME</b>		<b>\$ 16,363.71</b>

**EXPENSES**

Legal Retainee (Denomination's attorney)	\$ 300.00	
Commercial Blanket Bond, covering all agencies of the denomination	442.00	
Auditing Fee	275.00	
Mortgage Collection Commissions	34.03	
Telephone	37.99	
Stationery & Postage	42.51	
Safe Deposit Box	3.00	
Board Meeting Travel Expenses	105.00	
Bond Redemption Charge	<u>7.50</u>	
<b>TOTAL EXPENSES</b>		<b><u>1,247.03</u></b>
<b>NET INCOME FOR THE YEAR*</b>		<b>\$ 15,116.68</b>

**\*DISTRIBUTION OF INCOME**

National Presbyterian Missions	\$ 1,602.37	
Board of Home Missions (Note B)	1,118.64	
Christian Training, Inc.		
Robert Young Bequest	362.80	
Cedarville College Fund	136.05	
Lamb Fund (Note B)	5,541.48	
World Presbyterian Missions	6,342.66	
Elizabeth Taylor Memorial Fund	<u>12.68</u>	
		<b>\$ 15,116.68</b>

NOTE B: Current income held by the Trustees in accordance with instructions received from the respective Boards, Home Missions and Lamb Fund.

*Schedule A*  
Mortgages Receivable

<i>Mortgages</i>	<i>Interest Rate</i>	<i>Location of Property</i>	<i>Balance 3/31/71</i>
First Reformed Pres. Church	3%	Pittsburgh, Pa.	\$ 15,627.38
Calvary Pres. Church	6%	Warminster, Pa.	11,250.00
Open Door Children's Home	6%	Houston, Ky.	8,170.69
Charles J. and Isabel Scavette	5%	Phil., Pa.	1,139.06
Michael F. and Eleanor Panunta	6%	Phil., Pa.	1,387.29
Daniel J. and Anne W. Miller	6%	Phil., Pa.	2,417.62
Alexander and Daisy Davis	6%	Phil., Pa.	2,256.62
William R. and Anna M. Loh	6%	Phil., Pa.	248.66
Stewart F. Becker	6%	Phil., Pa.	<u>2,482.22</u>
TOTAL MORTGAGES RECEIVABLE			\$ 44,979.52

*Schedule B*  
Notes Receivable

<i>Maker</i>	<i>Interest Rate</i>	<i>Location</i>	<i>Balance 3/31/71</i>
Beechwood Com- munity Reformed Pres. Church	5%	Havertown, Pa.	\$ 2,720.22
Calvary Pres. Church	5%	King of Prussia, Pa.	8,722.13
First Reformed Pres. Church	5%	Indianapolis, Ind.	7,000.00
Lansdale Reformed Pres. Church:			
Church	3%	Lansdale, Pa.	3,068.95
Manse	5%	Lansdale, Pa.	2,025.47
Presbyterian Church	5%	Manchester, Conn.	<u>5,034.52</u>
TOTAL NOTES RECEIVABLE			\$ 28,571.29

*Schedule C*  
Stocks and Bonds

<i>Number of Shares of Par Value</i>		<i>Cost</i>	<i>Unit Market Price</i>	<i>Total Market Value</i>
115.454	Allegheny Power System, \$ Inc.	2,575.46	23½ %	\$ 2,713.17
400.670	American Telephone and Telegraph Co.	27,115.08	48¾ %	19,532.66
195	Associated Dry Goods Corp.	5,274.38	49¾ %	9,701.25
\$4000.00	Bethany Pres. Church—6% Bonds	4,000.00	100	4,000.00
500	Chase General Corp.	25.00	.10	50.00
100	Cincinnati Gas & Electric Co.	2,617.04	27¾ %	2,775.00
\$13000.00	Covenant College—6% Bonds	13,000.00	100	13,000.00
\$5000.00	Daylin Corp. 5% Bonds	2,711.11	74	3,700.00
200	Detroit & Canada Tunnel Corp.	3,100.00	17 5/8	3,525.00
200	Eagle-Pitcher Industries, Inc.	4,528.94	26½ %	5,300.00
892	First Pennsylvania Corp.	13,998.07	31 7/8	28,432.50
\$13000.00	Immanuel Evangelical Pres. C. 7% Bond	3,000.00	100	3,000.00
171	Keystone Custodian Fund— Series B-4	1,871.61	8.57	1,465.47
\$7000.00	Lykes—Youngstone Corp.— 7½% Bonds	3,574.19	69¾ %	4,882.50
400	National City Lines, Inc.	5,050.00	26 5/8	10,650.00
110	Niagara Mohawk Power Co.	2,242.92	17¾ %	1,897.50
226	Penn. Square Mutual Fund	1,970.70	8.45	1,909.70
48	Proctor & Gamble Co.	2,031.00	62¾ %	2,994.00
238	Puritan Fund Inc.	2,301.77	10.76	2,560.88
203,913	Putman Income Fund, Inc.	1,974.44	8.30	1,692.48
91.637	Putman Investors Fund, Inc.	691.82	8.03	735.80
52	Standard Oil Co. of New Jersey	4,083.03	79¾ %	4,147.00
114	Talcott National Corp.	2,593.50	24	2,736.00
2	United States National Bank	62.00	30.31	60.62
\$8000.00	U. S. Treasury—2½% Bonds (Due 12/11/72)	6,979.20	97	7,785.00
45	Warner-Lambert Co.	2,769.83	75¾ %	3,408.75
374.926	Wellington Fund	5,412.96	12.07	4,525.36
48	Westgate—California Corp.	468.00	13¾ %	636.00
\$1000.00	Westminster Presbyterian Church	1,000.00	100	1,000.00
100	Wilmington Trust Co.	5,500.00	40	4,000.00
100	F. W. Woolworth Co.	3,322.94	52¾ %	5,225.00
		<u>\$ 135,844.99</u>		<u>\$ 158,041.64</u>
	Unrealized Gain	<u>22,196.65</u>		
		<u>\$ 158,041.64</u>		

*Schedule D*  
Capital Funds (at Cost)

National Presbyterian Missions	\$ 32,790.77
Board of Home Missions	22,718.67
Christian Training, Inc.:	
Robert Young Bequest	7,300.00
Cedarville College	2,894.16
Lamb Fund	113,000.00
World Presbyterian Missions	66,864.15
Elizabeth Taylor Memorial Fund	1,232.00
	\$ 246,799.75
 World Presbyterian Missions:	
John Buchanan Trust, held by Provident—National Bank, Phila.	62,464.85
	\$ 309,264.60

Each year these statements are examined by Meller, Meller and Co., York, Pa., Certified Public Accountant, and an audited copy sent to Clerk of Synod for inclusion in the minutes.

Respectfully submitted,

Charles L. Eckardt  
Treasurer

The **REPORT OF THE REFORMED PRESBYTERIAN FOUNDATION** was given orally by the Rev. Donald J. MacNair. The financial report is as follows:

**SUMMARY OF RECEIPTS AND DISBURSEMENTS**  
Year Ending September 30, 1970

<i>Balance on hand September 30, 1969</i>	\$ 2,468.98
<b>Total Receipts</b>	
Contributions from Agencies	\$ 8,587.50
Income from Annuities	5,754.11
Gift Income from Trusts & Deposit	
Agreements	2,980.55
*Income from Trusts & Deposit	
Agreements	2,215.27
Gifts from Sale of Stock, etc.	7,888.70
Handling Expense	1,775.59
Miscellaneous Gifts	89.60
	29,291.32
	31,760.30

**Total Disbursements**

Gifts to Agencies	14,857.27	
Gifts to other than agencies	1,800.00	
* Paid to Donors (Income Earned on Agreements)	2,215.27	
Promotion, Advertising, etc.	2,550.02	
Salaries, Fees, Taxes	6,811.86	
Travel	217.39	
Office Expenses	928.49	
Office Equipment	50.00	29,430.30
<i>Balance on hand September 30, 1970</i>		\$ 2,330.00

\* \* \* \* \*

**Agreements put in force from July 1, 1970 through April 30, 1971:**

Annuities (Gift)—five, totalling	\$ 16,000.00
Additions to Deposit Agreements— four, totalling	18,500.00
Current Gifts	973.00
Trusts—one unitrust	25,756.25
	<u>\$ 61,229.25</u>

The report of the **COMMITTEE TO REVISE THE STANDING RULES** was read by the Stated Clerk.

“This committee was appointed three or four years ago and has been able to do very little work because of the illness of its first chairman and then the illness of its substitute chairman. In February I wrote the other members of the committee asking them for suggestions concerning the revisions. I received replies from only two members of the committee. Because of inability to work at a normal pace, the chairman has not been able to incorporate and coordinate the suggestions of these two men.

“I would therefore suggest that for the time being Synod use the Standing Rules of the General Synod of the Bible Presbyterian Church, as found in Appendix C, Minutes of the Eighteenth General Synod, 1955. For the time being some minor changes could be incorporated: i.e. paragraph IV, B, 1, the compensation for the Stated Clerk should be set by this Synod. Wherever Bible Presbyterian Church is used it should be changed to Reformed Presbyterian Church, Evangelical Synod. In paragraph VII, C, 2, the words “Constitution of the Bible Presbyterian Church” should be changed to “Form of Government of the Reformed Presbyterian Church, Evangelical Synod.” I suggest that the 149th Synod adopt these standing rules provisionally and appoint a new committee which is able to suggest necessary revisions and come

up with a more up-to-date set of standing rules at the 150th Synod.

“Regretting that we have not been able to carry out our assignment more efficiently, I therefore respectfully present these suggestions in behalf of the committee.

Harry H. Meiners, Jr.  
Chairman.”

By motion duly made and carried, the committee is to be continued and enlarged by the addition of two more members appointed by the Moderator.

The **COMMITTEE ON SERVING THE LORD’S SUPPER AT CAMPS** reported through its chairman, the Rev. Paul Alexander. The report as follows was adopted by the Synod.

### GUIDE LINES FOR OBSERVING COMMUNION IN UNUSUAL CIRCUMSTANCES

This committee understands its task to “summarize the rationale for observing the Lord’s Supper in unusual circumstances—such as conferences, military chaplaincy, and educational institutions—especially with respect to participants who may be professing Christians yet have not been baptized or received into membership of the visible church.” (*Minutes*, 148 General Synod, page 100.)

There appear to be three questions involved: (1) Why should the Lord’s Supper be observed at all in such circumstances? (2) How frequently should it be observed? (3) Should those who are not baptized and/or not members of the visible church be admitted to communion, and if so, under what provisions?

The data on which your committee has endeavored to provide the required rationale are Scripture passages relating to the Supper, either by precept or example; our subordinate standards; the writings of several theologians.

We have examined Matthew 26:20-29; Mark 14:22-25; Luke 22:17-20; 24:30; I Corinthians 5; 10:16; 11:23-25; Acts 2:42-46; 20:7-12. These passages seem to be the only ones in the New Testament which have a direct bearing. Of some interest is the fact that although meetings of churches are described often in the book of Acts, yet the “breaking of bread” is mentioned only in two contexts. Actually, none of these texts throws any direct light on the questions before us.

D. Douglas Bannerman discusses the practice of the early church in observing communion, in his book, *The Scripture Doctrine of the Church* (Eerdmans, 1955, reprint of 1887 edition, page 376). He says, “We have no information regarding the question of who presided at the Table, or first broke the bread and gave the cup to his brethren. From the standpoint of the apostolic church such points were of as little importance as the question by whose hand a convert should be baptized, or that of the precise mode in which the water should be applied, or the amount of it to be used in the ordinance. These were simply

questions of arrangement to be settled by Christian common sense. The precedent of the first Lord's Supper was no doubt followed as nearly as circumstances would allow. One of the twelve would naturally preside in the meetings for worship in the upper room, or at any assembly for the breaking of bread where apostles were present. But the Pentecostal Church soon numbered its thousands; and from the first different languages were represented at it. The meetings of the disciples were held in different houses in Jerusalem. Fellow-countrymen would doubtless keep together to 'hear in their own tongue wherein they were born the mighty works of God'. Each little gathering had its own natural or appointed leaders, who took the initiative when in each different centre the ordinance of communion was observed and the bread was broken, and the cup passed from hand to hand."

Bannerman's statement is typical of the information available to us on these matters. There is a lack of data on which we can make anything like authoritative statements. Your committee is loath to make pronouncements based on inferences and inferences from inferences.

Our subordinate standards do not envision such things as conferences and observances at educational institutions or in the military chaplaincy. The Larger Catechism's answer to Q. 177 is in part ". . . the Lord's Supper is to be administered often." Neither the Confession of Faith nor the Shorter Catechism seems to speak of the matters under consideration. Both the Directory of Worship of the Westminster Assembly and of the RPCES mention that the Supper should be observed frequently, the decision to be made by the ministers and sessions of each congregation.

It seems clear that we must find in the meaning of the sacrament a rationale for serving the Supper both frequently and in unusual circumstances. If the sacrament is a means of strengthening the faith of believers, then it should be observed as frequently as possible since our faith is weak. If the sacrament is a visible sign of the Gospel, then, some have argued, it should be celebrated less frequently lest it become common and ritual. It is just here that the question of frequency is involved. If it is deemed expedient to hold the Lord's Supper frequently, then perhaps it should be observed in "unusual circumstances." If it is not to be held frequently, then perhaps it should not be held in unusual circumstances.

Further investigation could conceivably alter our present understanding of the matter before us. Your committee makes the following observations on the basis of its present findings.

The rationale behind observing the sacrament in more ordinary circumstances obtains also in the cases before us. As a matter of fact, it might be a bit difficult to determine just what constitutes "unusual circumstances." Both in the New Testament and in much of history, the church has been under such severe persecution that all church ordinances were necessarily practiced for prolonged periods in private homes, catacombs, and the like. Our Reformed Presbyterian forefathers are said to have observed communion on the open moors and in

the caves of Scotland. Announcing such services too far in advance would have been dangerous, and enforcing exact ecclesiastical procedure impracticable. It would seem that we are fully in harmony with the spirit of the New Testament to commend the use of Communion in what we might regard as "unusual circumstances." Given the safeguards already adopted by Synod\*, it is apparent that there are "unusual circumstances" in which the preaching and teaching of the Word might be most appropriately reinforced by the observance of the Lord's Supper. At camps and conferences under sponsorship of our local churches and presbyteries, we certainly want to accomplish the purposes implied in such statements as: "Sacraments are holy signs and seals of the Covenant of Grace, immediately instituted by God, to represent Christ and his benefits, and to confirm our interest in him; as also to put visible difference between those that belong unto the church and the rest of the world; and solemnly to engage them to the service of God in Christ, according to his word." (*Confession of Faith*, chapter 27, paragraph 1)

Whenever Communion is to be served, proper care should be exercised to prepare prospective participants according to the spirit of Chapter XII, paragraph 3 of our *Directory of Worship*. Advance announcement of the service and preaching preparatory to the occasion should be the rule. Several days of preaching, Bible study and fellowship in a camp or retreat may indeed generate a spiritual atmosphere most fitting for the celebration of the Lord's Supper. What more appropriate way to crown several days of such spiritual exercises than a communion service where participants might deeply sense "... their further engagement in and to all duties which they owe unto Him" and "... the bond and pledge of their communion with him, and each other, as members of his mystical body." (*Confession of Faith*, Chapter XXIX, Paragraph 1). Bannerman advises us well when he says on page 337 of the book cited above, "Let us endeavour, as often as we renew the sacred rite, to catch its tender and homely interest. It is a reminiscence of days when men did eat and drink with the Eternal God in Flesh. It is a pledge that all who love Jesus Christ are still members in Him of one household of faith." In the fellowship of conference or camp such wonderful realities might be more richly sensed than in what we deem "unusual circumstances."

Should professing Christians who have not yet been baptized or joined the church ever be allowed to partake of the communion elements in such circumstances? This committee feels that an adequate answer to this is implied in the "Report of the Special Committee on

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\**Minutes*, 148th General Synod, page 100-101. For example, guideline 4 states that, "Where there are a number of young children in these situations, it is advisable that Communion not be served at all, unless done in a separate place, with only the older campers, etc. attending, due to the greater possibility of misunderstanding the significance of the sacrament and thereby its being misused."

the Lord's Supper," page 137, last paragraph, *Minutes of the 148th General Synod*. The report reads in part "... that to require absolutely, that one hold membership in a local church before one can be admitted to communion is to go beyond what is required, clearly, in the Scriptures. Therefore, we would suggest that, in exceptional cases, the local session may make arrangements for admission to communion even when church membership may not be feasible." This report dealt primarily with the admission of children to the sacrament but the implications for other situations are clear and in accord with the Biblical record and our Confessional Standards. Profession of faith before a session and baptism seem to be the minimum requirements for admission to the Lord's Table, though membership in a local church may not always be required.

As far as requiring church membership is concerned, the committee must confess to having found very little material on this point either in Scripture, in our confessional standards, in Presbyterian directories of worship or in other literature related to this subject. Commenting on who should be invited to partake of communion, J. Aspinwall Hodge reflects this lack by insisting that though church membership is not expressly demanded in the then current *Presbyterian Directory of Worship*, it is "clearly implied." (*What is Presbyterian Law*, Presbyterian Board of Publications, 1882, p.91).

Analogy from the Old Testament Passover is instructive here. Clearly the Passover was a carefully guarded rite, no uncircumcised families being admitted (Exodus 12:43 ff.). The first celebration of the Lord's Supper was certainly a closely guarded occasion with only Christ's most intimate disciples present. Though the church spread rapidly and the sacrament was celebrated widely, there is no evidence from Scripture that this careful guarding of the Table was relaxed. This sacred badge of union and communion with the Savior and His elect was never regarded lightly or taken casually in Scripture (I Corinthians 10:16-23). Clear implication at this point seems to be all that is needed.

This committee recommends that these "clear implications" be followed in deciding exceptional cases even in the unusual circumstances posed in this report. Persons who may not be invited to partake of the elements may nevertheless benefit by being present in the service sensing the truth signified in the sacrament.

Since all our educational institutions are close to local churches, the committee feels that local sessions should be called upon to conduct the Lord's Supper when it is deemed expedient to hold such services for student bodies and faculties. As in the other cases, the safeguards established by Synod should be adhered to.

In all our research, we found nothing helpful relating to the establishment of guidelines for the observance of the Lord's Supper in the military chaplaincy. If further investigation of this particular item is

deemed necessary, the committee recommends the establishment of another committee with one or more chaplains as members.

Respectfully submitted,

Paul H. Alexander, Chairman  
Dr. John Sanderson

The Rev. Theodore Engstrom read the **REPORT OF THE KNOLLWOOD PRESBYTERIAN LODGE.**

The Board of Trustees of the Knollwood Presbyterian Lodge, Inc., continues to operate the lodge near Rice Lake, Birchwood, Wis. during the summer months for guests of Reformed Presbyterian and Orthodox Presbyterian persuasion. The summer months of 1970 saw 176 guests use the facilities on Red Cedar Lake for a total of 955 guest days. The operating deficit for this past season was approximately \$2300. We continue to be grateful for gifts from private sources so that our operating deficit in these early years has been underwritten.

This year a used commercial dishwasher, made available by one of our trustees, Mr. Clarence Roskamp, is being installed. Also a new "power" boat is being purchased.

This year we hope that many more individuals and families will make use of these excellent facilities. Mr. and Mrs. Robert Vasholz will be host and hostess. Mr. Vasholz is an instructor at Covenant Theological Seminary. Brochures on the lodge have been mailed to all local churches in both denominations. The lodge will be open for guests until the end of August.

Present officers of the lodge are: The Rev. Donald F. Stanton, President; the Rev. Donald J. MacNair, Vice-President; the Rev. Willard O. Armes, Secretary; and Dr. George W. Knight III, Treasurer.

The terms of the following Reformed Presbyterian trustees expire with this synod. Ministers: Willard O. Armes and Theodore Engstrom. Mr. Earl Tyson of the class of 1972 has resigned from the board and a replacement is requested.

Respectfully submitted,

Donald F. Stanton, President

Dr. Robert G. Rayburn reported on behalf of the **FORM OF GOVERNMENT COMMITTEE:**

Fathers and Brethren:

The Form of Government Committee through the year has not received suggested changes to the Form of Government, Book of Discipline or Directory for the Worship of God from presbyteries, for its study and presentation to the 149th Synod of the RPCES. Neither has the committee any suggested changes of its own to report to Synod.

It is to be noted that the 148th Synod passed down to the presbyteries the Directory for the Worship of God, and there should be a report from the presbyteries to this Synod as to their action on the document.

The Form of Government stands ready in the coming year to receive for study and presentation to Synod suggested changes and revisions to the Form of Government, Book of Discipline and Directory for the Worship of God.

Respectfully submitted,

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

Dear Brethren:

I agree with all of the report of this committee except that of the last paragraph. In its place I would strongly recommend that all concerned refrain from suggesting any changes to the Form of Government, Book of Discipline, or Directory for Worship for the next year or two at least. The reason is twofold: We need to live and work with these documents before we amend them; and the Form of Government has been amended so often that one never has a printed copy that is accurate. For example, within weeks after the newest edition (orange cover) was printed, the Presbyteries and Synod adopted two changes in the F. O. G. Therefore, every orange covered copy is obsolete and as long as that edition lasts each one will be inaccurate until each owner changes it by hand to bring it up to date (see Minutes of 1970 Synod, page 40).

Respectfully submitted,

Rev. Harry H. Meiners, Jr.

The Rev. Samuel Ward gave the **REPORT ON THE BOARD OF HOME MISSIONS**, including a financial statement which follows:

Fathers and Brethren,

Some time ago the suggestion was made to the Board of Home missions that we reactivate the work of the Oklahoma Mission. After considerable investigation, the decision was made to move in this direction. Rev. and Mrs. Hayes Henry have been asked to return to the work and will be on the field the first of June.

We have in mind the following budget:

- \$500 a month for salary
- \$100 a month for car allowance
- \$100 a month for house allowance
- \$400 a year for Summer Bible School

Since the workers are to be on the field immediately, it is apparent

that the support of the church is needed immediately. We commend this work to the church for prayer and financial support.

The Board has elected Rev. Carl A. Stewart as treasurer. His address is:

Rev. Carl A. Stewart  
 Box 224 R.D. No. 1  
 Rochester, Pa. 15074

Respectfully submitted,

Charles Holliday  
 Secretary

FINANCIAL STATEMENT  
 BOARD OF HOME MISSIONS  
 March 12, 1970—April 28, 1971

Checking Account

Balance March 12, 1970	\$ 323.54	
Estate Theresa M. Price	500.00	
Churches	147.80	
Harry Meiners—Refund	40.00	
Southern States Co-op Shares Cashed	170.78	
Transferred Savings Account	<u>1,800.00</u>	
		\$ 2,982.12

*Expenses*

Travel—Nebraska (Price Estate)	50.00	
Safety Deposit Box	3.00	
Miss Elva Foster	1,800.00	
Mrs. Laura Turner	<u>600.00</u>	
		<u>2,453.00</u>
Balance April 28, 1971		\$ 529.12

Guarantee Savings and Loan Association

Balance March 11, 1970	\$ 6,282.30	
Interest March 31, 1970	72.63	
Interest June 30, 1970	73.46	
Interest September 30, 1970	74.32	
Interest December 31, 1970	85.19	
February 19, 1971, Estate Theresa M. Price	5,000.00	
Interest March 31, 1971	<u>113.15</u>	
Total		11,701.05
Transferred to Checking Account		<u>1,800.00</u>
Balance March 23, 1971		\$ 9,901.05

At 8:25 motion was made to recess until 9:30 p.m. This was seconded and carried. Synod recessed with prayer by the Rev. Richard Tevebaugh.

Synod was reconvened by the Vice Moderator at 9:50 p.m. Prayer was offered by the Rev. Edward Steele, III.

The **REPORT OF THE CHAPLAINS COMMITTEE** was given by Dr. Robert G. Rayburn and the Rev. George R. Bragdon. Testimonies were given by Chaplain W. R. Case, Chaplain James Singleton and Chaplain Thomas Sidebotham.

Fathers and Brethren:

To better inform the Synod and to encourage enlightened and faithful prayer support for our chaplains we will list significant developments and changes in status occurring since our 148th Synod, developments and changes of which your committee has been appraised:

*Robert A. Bonner*—He will become district chaplain of the 13th Naval District, Seattle, Washington in June. This is a key position, the first time any RPCES chaplain has achieved it.

*Walter R. Case*—Completed Vietnam tour 18 February 1971, now serving as Assistant Post Chaplain, Hunter Army Airfield, Savannah, Georgia 31409. Home address: 142 LeHardy Street. Enjoying fellowship with pastors Mischke and Umbreit. Expects to fill out active duty tour at Hunter, returning to civilian ministry in spring of 1972. Pray for the ministry of the Lord's choosing.

*Howard T. Cross*—New assignment: Deputy Staff Chaplain for the United States Army, Pacific, Fort Shafter, Hawaii, an administrative position of great responsibility. Expects to remain in this billet thru July '72. This past year has had responsibility for Protestant program at Ft. Shafter, supervising four junior chaplains, youth retreats etc. He writes: "My greetings to all at Synod. I trust it will be a time of great fellowship and rejoicing in what the Lord had done and will do thru our denomination.

*J. Robert Fiol*—Newly married, serving at Quantico Marine Base, awaiting reply from Navy on his request for augmentation to regular Navy status. Home address: 306 Rucker Place, Alexandria, Virginia 22301 (703-836-2590).

*Beryl T. Hubbard*, USAF, stationed at Eglin AFB, Florida, and, with his wife and family are making a considerable contribution to the life of Westminster Presbyterian Church at Ft. Walton Beach.

*John Harris Langford*—Just returned from a dangerous assignment in Vietnam, where the Lord used him in reaching many for Christ. First-hand experience with growing problem of drug addiction in our armed forces in S. E. Asia. Temporary address thru end of May '71 only: P. O. Box 1086, Gadsden, Alabama 35902.

*James A. Martin*—Looking forward to retirement, possibly this year,

and to a new field of service. Now serving U. S. Army Training Center, Infantry, Fort Dix, New Jersey 08640.

*Patrick Morison*—Will be returning to civilian ministry 1 July '71. Pray for guidance as to place of service for him and his family.

*Robert B. Needham*—Our newest chaplain going to active duty (Navy), now at Chaplains' School, Newport, R. I. until 18 June '71, expecting orders to San Diego, Naval Training Center, July. Temporary address: 168 Commercial St., Provincetown, Mass. 02657.

*David P. Peterson*—Expecting promotion to Major, doing good job as Assistant Brigade Chaplain, Ft. Leonard Wood, Missouri. Address: 59 Williams. Zip: 65473. Gets over occasionally to visit the Seminary.

*Thomas E. Sidebotham*—Returned from garrison duty with Marines on Okinawa in Oct. '70. Now serving at Marine Corps Air Station, Beaufort, S. C. In addition to ministry to about 1500 men he works at the Station Chapel, assisting in worship services, Bible classes, etc. Address: 152 Laurel Bay Blvd., Beaufort, S. C. 29902.

*James E. Singleton*—Returned from Vietnam tour to assignment at Ft. Carson, Colorado. Just moved into new home in Colorado Springs. Enjoying the fellowship of our church there. Address: 2906 Flintridge Pl., Colorado Springs, Colorado 80907.

*Jules David Winscott*—Has been released to inactive duty after tour of active duty, now serving as pastor in our Chatsworth, California church, having resigned his Army Reserve Commission.

**LATEST WORD FROM THE ARMY CHIEF OF CHAPLAINS:** After earlier word this year that several Army active duty slots would be available, "due to continued decrease in the authorized strength of the Chaplains Branch, very few clergymen will enter on active duty this year . . . I regret to inform you that applications from clergymen of your denomination for active duty . . . cannot be accepted during this Fiscal Year 1972,"

*Applications to Chaplaincy this year:* Adrian J. Pater, and David Crocker (no openings)

*Called to Active Duty from Reserve Status:* Needham

Active Duty Chaplains Applying for Regular Army, Career Status (Air Force) or Augmentation into Regular Navy:

David Peterson (Army)

J. Robert Fiol (Navy)

Patrick Morison (Air Force)

**RETIRED:** Col. John MacGregor, from Army Chaplaincy, serving now as Chaplain to students, Covenant College. We congratulate John on a full, effective and eventful career.

**IN SEPTEMBER 1970:** Pastor Steve Smallman again represented the Committee and our denomination at the Endorsing Agency Represent-

tatives Conference for Army Chaplains, Washington, D. C. To sum it up: "Reserve chaplains needed. No active duty slots this fiscal year."

DURING THE YEAR, also, Dr. Alan K. Austin was endorsed to the Naval Reserve Chaplaincy, and a request was received from the Rev. Phil Clark, former Bible Presbyterian, of Glendale, California, for endorsement through our committee to the Air Force Reserve Chaplaincy, because of current difficulties in the ACCC. A screening of several members of the committee indicated no problem in doing so, but at Synod time the endorsement has not yet been forwarded to the Committee. Following the 148th Synod, an offering of \$163 (Easter Offering, 1970) was received from Chief of Chaplains, U. S. Air Force. The offering was forwarded to Covenant Theological Seminary for their vital share in preparing men for the chaplaincy.

#### CURRENT ROSTER:

##### *United States Army*

Captain Robert H. Ackley  
Captain Walter Ronald Case  
Lieutenant Colonel Howard T. Cross  
Captain John Harris Langford  
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  
Robert B. Needham  
Lieutenant Commander Thomas E. Sidebotham

##### *United States Air Force*

Captain Patrick Morison  
Captain Beryl T. Hubbard

##### *Reserve*

Dr. Alan K. Austin (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)

Colonel John M. MacGregor (Army)

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)

Respectfully submitted,

William B. Leonard, Jr.,  
Chairman

The committee urges the pastors and churches to improve the relationship between chaplains and churches and to promote this chaplains are requested to send regular letters reporting their activities and prayer requests to the presbyteries and this committee for sharing with pastors and churches. Pastors are urged to include chaplains in their programs and missionary conferences.

It is proposed to explore the possibility of calling meetings of RPC chaplains with the committee apart from Synod for fellowship, consultation and mutual encouragement.

The **REPORT OF THE COMMITTEE ON RESOLUTIONS** was presented by the Rev. William McColley.

*RESOLUTION NO. 1*

BE IT RESOLVED that the 149th Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting May 14-20, 1971 at the Lookout Mountain campus of Covenant College near Chattanooga, Tennessee through the joint planning of Covenant College and the First Reformed Presbyterian Church of Lookout Mountain, extend both to the College and its president, Dr. Marion Barnes, and to the church and its pastor, the Rev. Mr. Thomas F. Jones, our sincere appreciation for all the hospitality extended to us.

It was moved, seconded and passed to adopt the resolution.

*RESOLUTION NO. 2*

RESOLVED, that the 149th Synod of the Reformed Presbyterian Church, Evangelical Synod recognize with gratitude the dedicated service of the Rev. Prof. Leonard S. Pitcher within our denomination's churches and agencies upon his retirement this year from teaching at Covenant College. Mr. Pitcher received Christ as Savior in the early 1930's as a consequence of reading books by the late Dr. J. Gresham Machen in college and seminary. He completed his theological degree at Westminster Seminary in 1934 and subsequently pastored churches in Seattle, in Canada, and in Wilmington, Delaware. From 1945 to

1956 he taught psychology and a variety of other courses at the National Bible Institute and Shelton College. He became Assistant Professor of Psychology at Covenant College when it was moved to Lookout Mountain, Tennessee in 1964. On April 20, 1971 the Faculty of Covenant College adopted the following resolution as a part of a longer resolution expressing appreciation for the Pitchers:

“We are grateful that Lois and Leonard have spent these seven years with us. To say that we shall miss them seems trite, but how else can we say it? As a Faculty we record our thanks to God and to them for their faithful service, and our prayer that He will continue to minister through them in years to come.”

The Synod concurs with these sentiments and prays God’s blessing upon the Pitchers in their continuing ministry both within our Church’s fellowship and in the broader confines of Christ’s Kingdom.

It was moved, seconded and passed to adopt the resolution,

### *RESOLUTION NO. 3*

**WHEREAS:** a report has been placed before this Synod from the “Evangelical Times”, May, 1971, outlining the problem of evangelical Christians in communist countries, and

**WHEREAS:** there are numerous Christians imprisoned in communist countries for no crime other than their assembly for religious worship, or preaching the Gospel of Jesus Christ, and

**WHEREAS:** the Evangelical Christian Baptists have reported persecutions, imprisonments and deaths from among their number in the U.S.S.R., and

**WHEREAS:** the Soviet Government continues to carry on intense opposition to the Gospel of Jesus Christ and denial of religious liberty which it claims to practise,

#### **THEREFORE BE IT RESOLVED,**

1. That this Synod call all our churches to prayer on behalf of our persecuted Christian Brethren in communist countries.
2. That we express our solidarity in the faith of Christ with all those who are so burdened.
3. That we publicly deplore the injustice and cruelty of nations, especially the U.S.S.R., in the treatment of helpless women and children whose husbands and fathers are guilty of no crime against either the State or humanity.
4. That we call upon God, the Great Lawgiver and Judge of all, to vindicate His truth, and to sustain His Church until the day of Jesus Christ.
5. That we pray for those who are guilty of persecuting the Church,

that the God of mercy and grace might soften their hearts and turn them from their persecuting ways.

It was moved and seconded to adopt the resolution. It was moved and seconded to amend point No. 5 by adding "to Jesus Christ." This carried. The motion as amended then passed.

#### *RESOLUTION NO. 4*

WHEREAS; there have been significant problems in the Bible Presbyterian Church, Collingswood Synod, which have caused some of the ministers and churches to withdraw from that denomination, and

WHEREAS, these problems are similar in kind to those which caused a division in our own church a number of years ago,

BE IT RESOLVED, that we the members of the 149th General Synod of the Reformed Presbyterian Church, Evangelical Synod express our Christian love and concern for the brethren who have found it necessary for conscience sake to leave the Bible Presbyterian Church and our sincere hope that those who embrace the doctrinal standards of our church will unite with us in our witness for Christ and against the apostasy of this age.

It was moved and seconded to adopt the resolution. It was moved, seconded and passed to amend the first paragraph by changing the words "have caused" to "are causing," and the third paragraph by changing "have found" to "are finding." The motion as amended passed.

**JUDICIAL COMMISSION REPORT** – The Rev. Kenneth Horner reported that no cases had been referred to the Commission this past year.

It was moved, seconded and passed that the Moderator be asked to appoint a chairman for the *Study Committee on Dispensationalism*. (See p. 130)

**COMMITTEE ON ATTENDANCE AND EXPENSE.** The report was given by the Rev. Winslow Collins.

Members: W. A. Collins  
John Palmer  
Louis Barnes, Jr.

Excuse for Absence	32
Requests for Early Departure	24

#### Funds Received:

Personal donations	\$ 200.89
Churches and Presbyteries	237.00
Forwarded by Treasurer	500.00
Cash offerings:	
14th	\$ 115.23
16th	117.92

17th	66.88	
18th	<u>109.57</u>	<u>409.60</u>
Total		\$ 1,347.49

Funds Distributed:

To: James Young \$ 250.00

Cash \$ 115

Check

No. 1 135

Postage .08

Postage Anticipated .08 .16

Cash on hand:

Bank Balance 685.00

Cash on Hand 237.33

Checks undeposited 175.00 1,097.33

\$1,347.49

Cash and Claim Balance

Bank Balance \$ 685.00

Cash & Checks on Hand 412.41 \$ 1,097.41

Claims Filed and Anticipated

Postage \$ .08

8 claimants 728.50

Balance 368.83 1,097.41

*MEINERS' ESTATE FUND*

Personal checks received \$ 150.00

Church and Presbytery checks 335.00

Cash donations 10.00 \$ 495.00

Outstanding Pledges \$1,345.00

(Approximate)

Travel Fund Balance 368.83 1,713.83

\$ 2,208.83

**RESOLUTION NO. 5**

The following resolution was moved, seconded and passed:

Resolved, that the 149th General Synod give thanks and appreciation for all the work that Misses Josephine Wilson and Katharine

Richards have done for the committees and for the Synod itself. The Synod also thanks World Presbyterian Missions for allowing Miss Wilson and Miss Richards to work for Synod.

It was moved and seconded to adjourn this sederunt. It was moved, seconded and passed as a substitute motion to adjourn this sederunt and plan to adjourn tomorrow at 10 a.m. The substitute motion then passed as the main motion.

Synod adjourned at 11:15 p.m. with prayer by Chaplain W. R. Case.

#### **SIXTH SEDERUNT – THURSDAY, 8:30 A.M.**

Synod was called to order by the Moderator. The hymn, “Awake, My Soul, in Joyful Lays” was sung. Prayer was offered by the Rev. Roger Hunt.

The minutes of the Fifth Sederunt were read and upon motion approved with corrections noted.

#### **SYNODICAL REPORT – 1971**

The annual meeting of the Women’s Synodical of our church was convened Tuesday morning, May 18 at the First R. P. Church of Lookout Mountain.

The purpose of our society is to promote fellowship and knowledge among the women of the churches. We are happy to report that we had wonderful, rich fellowship as 33 delegates and 6 visitors from a wide-spread area (11 of our 13 presbyteries were represented) assembled at the 22nd annual meeting of Synodical. At the luncheon following, there were 48 in attendance. In our meeting and luncheon, and in the various prayer circles and seminars, we were brought up to date on the activities and needs within our various churches and agencies. The reports given at the business meeting were lively and instructive and were made available to the commissioners of Synod to take home to their churches. Also available were:

- Newly revised constitution (1970)
- Program of Synodical
- Prayer requests for Missions
- List of Audio-Visual Resources

The major service Synodical has rendered to the Synod in the past year is the preparation and distribution of the Sound-slide programs listed. Two of these were demonstrated: the Program No. 6—“Miracle of the Ages” was presented at the Synodical meeting on Tuesday, and Program No. 2—“History of the R. P. Church – Beginnings in Scotland” on Wednesday evening to the whole Synod.

The officers for the year 1971-1972 are:

President—Mrs. Wilber Wallis, St. Louis, Mo.  
Vice-president—Mrs. Gordon Shaw, Elgin, Ill.  
Recording Secretary—Mrs. Jonas Shepherd, Edmonton, Alberta  
Corresponding Secretary—Mrs. Donald E. Prunkard, St. Louis, Mo.  
Treasurer—Mrs. Roger Hunt, Indianapolis, Indiana  
Fellowship Chairman—Mrs. Laonard Van Horn, Las Cruces, N.M.  
Missions Chairman—Mrs. Nelson Malkus, Memphis, Tenn.  
Education Chairman—Mrs. E. T. Noe, Walker, Iowa

Marie Wallis, President

#### MISCELLANEOUS ITEMS:

It was moved, seconded and passed that the former *Form of Government* committee be discharged with thanks. The Moderator announced his appointments of the new Form of Government committee:

Dr. Harold Mare, Chairman	Dr. Robert Reymond
Dr. Robert G. Rayburn	The Rev. DeWitt Watson
Dr. Richard M. Gray	

It was moved and seconded that the *Committee on Study of Dispensationism* be continued another year. It was moved as a substitute that the committee be composed of three men, including the chairman, appointed by the Moderator, plus Dr. Wilber Wallis and the Rev. Kenneth A. Horner, and that these men be asked to prepare exegetical studies on Scripture passages referred to in earlier studies of the committee. This was carried and the motion as substituted was passed. The Moderator appointed Dr. John Young as chairman of this committee.

A **MEMORIAL SERVICE** was conducted by Dr. Wilber Wallis who was assisted by the Rev. Kenneth Horner.

#### *Miss Emily G. Russell*

Miss Russell was the librarian of Covenant Seminary from 1957 until her retirement in 1969.

In spite of serious health problems, she accomplished an amazing amount of work in instituting the Library of Congress system of classification of the books of our library. Her zeal for the efficiency and adequacy of the library was an inspiration to us all. A sizeable amount of her income was devoted to the acquisition of needed books.

Her wide ranging interests included her deep concern for missions. Miss Russell herself had been a missionary in China for a time before health problems forced her to leave the field. Many can testify to the warmth of her friendly letters of concern and interest in us and our families.

The fragrant memory of Miss Russell's faithfulness, love for Christ, and sacrifice will remain as an inspiration and challenge to us all.

Miss Emily B. Russell recently went to be with her Lord. Miss

Russell, a member of Covenant Presbyterian Church of St. Louis, was in retirement at the Quarryville Presbyterian Home at the time of her death.

*Mr. Henry Dameron*

WHEREAS, our Lord has seen fit in his almighty judgment to call home on September 25, 1970 one of his faithful servants, Henry Dameron and

WHEREAS, Mr. Dameron has served as a faithful elder, officer and member of Calvary Presbyterian Church of Media, Pennsylvania since its establishment in 1957, giving of his time generously in attendance of services, special activities and his continual interest in the young people for the advancement of the Lord's kingdom and His Church, and

WHEREAS, in his passing the elders, officers and members of the Calvary Presbyterian Church have sustained a serious loss;

NOW, THEREFORE, BE IT RESOLVED, that a copy of this resolution be spread on the minutes of the Session of the Calvary Presbyterian Church, a copy to be handed to Mrs. Henry Dameron of Chester, Pennsylvania, a copy to the Philadelphia Presbytery of the Reformed Presbyterian Church (Evangelical Synod), a copy to the General Synod of the Reformed Presbyterian Church (Evangelical Synod) to be held at Covenant College, Chattanooga, Tennessee, May 14th, 1971.

*Elder Raymond E. S. Watkins*

On December 15, 1970, our Lord called home his servant, Mr. Raymond E. S. Watkins, in his 90th year. Mr. Watkins was born in Harford County, Maryland and for a number of years taught school in that county. His two eldest sons, Elders Oliver F. Watkins and Roger P. Watkins of the Evangelical Presbyterian Church of Newark, Delaware each attended classes under their father during his tenure as Principal - Teacher.

Mr. Watkins was ordained and served as a Ruling Elder in the Presbyterian Church in the U.S.A., over 30 years. In 1942 having severed his affiliation with his former church because of its departure from the faith, Mr. Watkins became a charter member and elder of the Bible Presbyterian Church of Newark, Delaware. He served as its clerk of session for a number of years and assisted in other areas of his church's testimony particularly that of the Sunday School in teaching and as Pianist. He also faithfully supported the foreign missionary outreach of his church and denomination and was keenly interested in the extension of the local church as well. His most recent active service was in assisting in the work of the Bible Presbyterian Church, Galena, Maryland, now the Evangelical Presbyterian Church, Elkton, Maryland.

The quality for which he will be remembered is that one which is asked of all God's children—faithfulness. "Most men will proclaim every one his own goodness, but a faithful man, who can find?" (Proverbs 20:6).

The Session of The Evangelical Presbyterian Church of Newark, Delaware, wishes to honor a faithful man.

Respectfully submitted,

Oliver F. Watkins  
Clerk of Session

The Rev. Kenneth Horner closed the Memorial Service with prayer.

*Miscellaneous Business* continued:

Dr. Peter Stam, Jr. read a quotation from McFeeters, in the preface to Mrs. Nancy Elizabeth Clark George's Master's thesis, entitled "A History of the Reformed Presbyterian Church" (1966). It was moved, seconded and carried to spread this quotation on the minutes.

"A true witness must possess some strong traits of character: intelligence, conviction, devotion, fortitude, self-denial, ability to endure reproach, perseverance against wind and tide of public sentiment, love of the truth burning in the heart more intensely than the love of life. These are qualities essential in the acceptable witness for Christ's truth, in those who would defend truth at the world's bar—truth as it redeems man and glorifies God."

It was moved, seconded and passed that the Moderator appoint a *History of the Church Committee* which would include the following men: Ed Steele III, as Archivist, Wyatt George, chairman, Joel Belz, George Hutchinson, and Dr. Will Barker.

Upon motion duly carried, the Moderator was requested to appoint a representative from the Northeast Presbytery to the *Nominating Committee*. The Moderator appointed Rev. Frank Crane.

Moved and seconded to approve a \$150 honorarium and travel expense for Dr. G. Aiken Taylor. This was amended to read \$100. The motion as amended carried.

It was moved, seconded and passed to reconsider the motion to commit *Overture B* to the *Form of Government Committee*. After brief discussion, it was moved to adopt the original overture and that it be sent to presbyteries for approval. This was seconded and passed.

The Moderator reported for the Administrative Committee that the time of the 150th General Synod would be May 19-25, 1972. (However, see p. 133)

Rev. Nelson Malkus moved that the Moderator appoint a committee to investigate the feasibility of holding a family conference at the same time and place as Synod every five years, the first to be held in 1975. This was seconded, then amended to read "1974" and striking words "every five years." It was also amended that the committee be the Administrative Committee. The main motion with these changes was passed.

At this juncture it was moved, seconded and carried to extend the time for adjournment to 11:00 a.m.

Dr. Wallis reported to the Synod that the dates announced by the Moderator for the next Synod were unavailable at Harvey Cedars. Upon motion, the Synod voted to meet at Harvey Cedars May 12-18, 1972. This was seconded and carried.

The Moderator read a communication of thanks from Mrs. Harry Meiners, Jr. It was moved, seconded and carried to spread this communication on the Minutes of Synod.

May 17, 1971

Dear friends,

The floral spray of red roses for a co-laborer meant a great deal to us. Thank you so much for your kindness and for your prayers on our behalf. Synod has been so much a part of every spring that it's hard to believe that we're no longer involved. I'm sure there's a place for us in the ministry of prayer.

In our Savior's Name,  
Betty Meiners

The Stated Clerk proceeded to call the roll which follows:

**Ministers present at last roll call:** W. H. Albany, Jr., D. Alexander, P. H. Alexander, L. Andres, W. O. Armes, W. S. Barker, G. Blomquist, G. R. Bragdon, E. Breen, R. L. Brinkley, Bruce, J. W. Buswell, J. P. Clark, N. A. Cochran, W. A. Collins, J. J. Conrad, J. Cox, F. P. Crane, J. G. Crane, F. S. Dyrness, Jr., G. A. Fearnow, D. Fleece, W. H. Folds, M. C. Freeland, C. F. Frett, J. W. George, P. R. Gilchrist, E. G. Gray, C. T. Grayson, R. L. Harris, D. W. Hein, H. D. Hight, C. B. Holliday, K. A. Horner, J. J. Hosman, R. W. Hunt, T. F. Jones, R. Kamrath, A. Kay, J. M. Kay, W. Kirwan, W. E. Lyons, J. M. MacGregor, D. J. MacNair, N. K. Malkus, W. E. McNutt, P. H. Morison, E. T. Noe, A. D. Orme, J. Palmer, R. Palmer, W. G. Phillips, L. Pitcher, E. Potoka, H. A. Rapp, L. J. Roberts, J. W. Sanderson, L. O. Sharp, W. Siddons, J. E. Singleton, S. E. Smallman, F. Smick, G. Smith, J. A. Smith, T. S. Soltau, L. H. Stewart, D. Sutton, P. W. Taylor III, R. D. Tevebaugh, T. Waldecker, W. B. Wallis, S. Ward, R. R. Warren, D. M. Watson, R. L. Webster, Jr., R. A. Wildeman, Jr., R. A. Wildeman, Sr., L. H. Withington, J. M. L. Young.

**Elders present at last roll call:** N. P. Barker, W. Bouas, K. Bruce, C. W. Donaldson, C. F. Edgar, W. D. Gibson (Darlington, Pa.), W. G. Grantham, H. L. Hathaway, W. F. Herd (Newark, Del.), F. S. McLane (Enon Valley, Pa.—alt.), F. D. Peace, T. J. Powers, D. W. Robinson (Bethel, St. Louis, Mo.), M. Scott, E. W. Smith, P. Stam, Jr., R. A. Titmus, W. G. Vannoy, H. R. Winscott.

Synod then moved to adjourn. This motion was seconded and carried. The Moderator then read from Nehemiah 4:6 and Nahum 2:1 as challenges for Synod members this coming year. After the singing of Psalm 133, the Moderator said, "By virtue of the authority delegated to me, by the Church, let this Synod be dissolved, and I do hereby dissolve it, and require another

Synod the members of which shall be chosen as provided in our Form of Government, to meet at Harvey Cedars, N.J. during the week of May 12-18, 1972.” The Moderator adjourned the meeting at 10:40 with prayer and the benediction.

Respectfully submitted,

Paul R. Gilchrist, Stated Clerk

## MEMBERS OF BOARDS AND COMMITTEES

(Officers are given, if we have been informed of them)

Archivist: Edward Steele, III  
 Parliamentarian: R. Laird Harris  
 Statistician: Paul R. Gilchrist  
 Treasurer: Charles W. Donaldson

Officers of the Boards are indicated, where known, in parenthesis:

President: P	Vice President: VP	Secretary: S
Chairman: C	Co-Chairman: Co-C	Treasurer: T
Asst. Treasurer: AT	Alternate: Alt	

### Class of 1972

#### Fraternal Relations

Thomas Cross  
 Richard Gray  
 John Sanderson  
 Samuel Ward

### Class of 1973

J. Oliver Buswell, Jr.  
 Franklin S. Dyrness  
 R. Laird Harris  
 Kenneth A. Horner

### Class of 1974

Donald J. MacNair  
 Robert G. Rayburn  
 Gustav Blomquist

#### Board of World Presbyterian Missions

J. Oliver Buswell, Jr.	Willard O. Armes	Charles Eckardt (AT)
George Johnson	Joseph Brown	Nelson Kennedy (Med.Off.)
Roger Hunt	Franklin S. Dyrness	R. Laird Harris
Nelson Malkus	Arthur Kay	Floyd M. Rundle
Robert W. Stewart	George Fielding	McGregor Scott
John Christie	Kenneth A. Horner, Jr.	Frank Smick, Jr. (VP)
L. LaVerne Donaldson	Warren Myers	T. Stanley Soltau (P)
Louis Barnes	William Bonner	John M. L. Young

#### Board of Trustees of Synod

Franklin Dyrness (P)	Charles Holliday (S)	Chalmers J. Elder
Charles Eckardt (T)	Robert Titmus	Herbert Hathaway
Donald MacNair (VP)	Paul Quinn	William Bonner
Wesley Vannoy	John Paist	Wilbur Siddons

#### Ministerial Welfare and Benefits

F. S. Dyrness (Co-C)	L. Lanz	Richard Aeschliman
Charles Eckardt	Rudolph Schmidt	William J. Brooks
George Linder (Co-C)	John Clark	McGregor Scott

(Treasurer of Hospitalization is Dyrness, of Ministerial Welfare is Linder)

### **Chaplains**

George Bragdon (V. Chm.) Laurence H. Withington John M. MacGregor  
L. LaVerne Donaldson Edward T. Noe Norman McConnell  
William Leonard (C)  
Stephen Smallman

### **Judicial Commission** (Moderator of the last Synod and Stated Clerk are also members of this commission)

Kenneth Horner (C) Wilber B. Wallis R. Laird Harris  
Rudolph Schmidt J. Oliver Buswell, Jr. (Alt.) John Palmer  
Charles Holliday (Alt.) Robert Reymond Willard O. Armes (Alt.)  
Elmer Smick (Alt.) T. Stanley Soltau (Alt.) Harold Harris (Alt.)

### **Nominating Committee**

Robert Wildeman, Sr. (GP) Ted Noe (MW) David Winscott (Cal.)  
Eugene Potoka (Phila.) (C) Seth Dyrness (RM) James Conrad (SW)  
W. Lyall Detlor (Pac.NW) Robert Titmus (Pitts.) James Smith (NJ)  
David Fiol (Saharanpur) Darrell Harris (Fla.) Herman Mischke (SE)  
Frank Crane (NE)

### **Lamb Fund Trustees**

Franklin S. Dyrness (C) Lewis Ford Ernest Breen  
Ralph Ruth William Henry Charles Holliday  
James Scott George Bragdon Raymond Wright  
McGregor Scott (S) Robert Reymond

### **Magazine Committee**

Wilbur Blakely John W. Buswell Max Belz  
R. Daniel Cannon Richard Gray (C) David Jones  
William A. Mahlow Wilber Wallis

### **Knollwood Presbyterian Lodge, Trustees**

John Sanderson Melvin Jones Willard Armes  
Wyatt George Donald J. MacNair Ted Engstrom

### **Reformed Presbyterian Foundation** (Members elected by Synod)

William Alling, William Gerstung, Robert Palmer, Vernon Pierce, Elmer Smick, Hugh Smith

### **Board of Christian Training, Inc.**

Robert Gray John Kay John Buswell  
Darrell Harris Robert Palmer Frank Crane  
Harold Hight Eugene Potoka (VP) Kenneth Horner  
Beryl T. Hubbard David Fleece Charles Anderson  
James Kiefer Robert Heerdt Lynden Stewart (S)  
Stephen Smallman Robert Ream Herbert B. Wood (T)  
George Smith (P) Dale Umbreit John M. L. Young

### **Board of Covenant College**

James Alston	William Shay	James Kaufmann
Franklin S. Dyrness	Earl Witmer	Dan McIlwain
Commander Gutsche	Richard Gray	Robert Palmer
Donald Stanton	Max Brown	Vernon Pierce (C)
Robert Rayburn	Charles R. Cox	R. P. Robbins
Donald Semisch	John Loeks	Jeffrey Steinert
William Mahlow	Ray Reiter	Mark Belz
Walter Walstrum	Thomas G. Cross	Ray Crawford

### **Board of Covenant Theological Seminary**

Paul Alexander	Allan Baldwin	Max Belz
Presley Edwards	Marion Barnes	Jack Long
Charles Holliday	Thomas Jones (T)	J. Robert Martin
Hugh Johnson (VC)	William B. Leonard, Jr.	Fletcher McDowell
George Linder	T. Stanley Soltau	James Orders
Donald J. MacNair	Arthur Stoll (C)	Harold Van Kley (S)
Theodore Martin	Fred Peace	Edward Steele, III
Edward T. Noe	William McColley	Linleigh J. Roberts

### **Board of Pensions**

Floyd Rundle	William Mahlow (T)	John Christie
Robert W. Stewart (VC)	Charles Holliday (C)	Franklin S. Dyrness (S)

### **Board of National Presbyterian Missions**

Richard Aeschliman	W. Harold Mare	Charles Edgar
Richard Gray	Harold A. Rapp	Al Lutz
Robert Hoyle	Donald Crozier	Walter Lyons
E. Kyle Thurman	Allen A. Aven	Albert F. Moginot, Jr. (S)
Nelson Malkus	Harold F. Jones	James Ransom
Wilbur Siddons	Wilber W. Blakely	Gordon Shaw (T)
Carl Darger	Richard Tevebaugh	Lynden Stewart

### **Board of Home Missions**

Richard Brinkley	Charles Benzenhafer	Albert Moginot, Jr.
Martin Freeland	John A. Hocanson	Charles Richardson
Carl A. Stewart	Charles Holliday (S)	Harold Rapp
David Sutton	Samuel Ward (P)	William McNutt
		Thomas Waldecker

## **SPECIAL COMMITTEES**

### **Administrative Committee**

John M. MacGregor, (Moderator), Paul R. Gilchrist, Richard W. Gray, Wilber Wallis, Charles L. Donaldson, Kenneth A. Horner, Jr., Donald J. MacNair, Frank Smick, Jr.

### **Committee on Evangelism**

Thomas G. Cross, (Chm.), Kyle Thurman, Wyatt H. Folds, Robert Reymond, Flournoy Shepperson, Kenneth A. Horner, Jr., Robert G. Rayburn

### **Committee on Dispensationalism**

John M. L. Young (Chm.), Wilber B. Wallis, Kenneth A. Horner, Jr.

### **Committee on Revision of Standing Rules**

Paul R. Gilchrist, (Chm.), J. Oliver Buswell, Jr., R. Laird Harris, Wilbur Siddons, Wesley G. Vannoy, Robert Hastings

### **Committee on Form of Government**

Harold Mare, (Chm.), Robert G. Rayburn, Richard W. Gray, Robert Reymond, DeWitt Watson

### **Committee on History of the Church**

Wyatt George, (Chm.), Edward Steele, III, Joel Belz, George Hutchinson, William Barker

### **Inter-Agency Committee**

John M. MacGregor, (Chm.), Paul R. Gilchrist, Art L. Kay, Charles Anderson, William A. Mahlow, John M. L. Young, Marion D. Barnes, Vernon Pierce, Robert G. Rayburn, Tom Jones, Samuel Ward, Charles Holliday, Donald J. MacNair, Franklin S. Dyrness, Sr., Gordon D. Shaw

### **Study Committee on Divorce and Remarriage**

David Hein, Chm., L. LaVerne Donaldson, George W. Anderson, Thomas F. Jones, David Fleece

## **CHAPLAINS**

Name and branch of service is here listed.

For addresses, see alphabetical Directory of Ministers.

### **United States Army**

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

### **United States Navy**

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

### **Reserve**

Robert G. Rayburn (Army), Alan K. Austin (Navy)

**Civil Air Patrol**

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

**Retired**

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

**FOREIGN MISSIONARIES  
SERVING UNDER WORLD PRESBYTERIAN MISSIONS**

Addresses of ministers may be found alphabetically in Directory of Ministers.

**Arabia**

Rev. and Mrs. Glenn A. Fearnow (both R.N.)

**Australia**

Rev. and Mrs. David L. Cross, Miss Mary G. Jones

**Chile**

Rev. and Mrs. Robert G. Auffarth, Rev. and Mrs. John G. Crane, Jr., Rev. and Mrs. Walter G. Cross, Rev. and Mrs. James S. Gilchrist, Rev. and Mrs. Roger L. Lambert, Rev. and Mrs. Werner G. Mietling

**Grand Cayman, British West Indies**

Rev. and Mrs. Henry G. Welbon

**India**

Rev. and Mrs. Bruce R. Fiol, Mr. and Mrs. David G. Fiol, Rev. and Mrs. Frank L. Fiol, Rev. and Mrs. Richard B. Strom, Rev. and Mrs. Gordon R. Taylor, Rev. (M.D.) John C. Taylor, Sr. (Ret.), Miss Beverly Moore

**Japan**

Rev. and Mrs. Calvin F. Frett, Rev. and Mrs. Philip R. Foxwell, Rev. and Mrs. Addison P. Soltau, Miss Anne E. Wigglesworth

**Jordan**

Miss Aileen Coleman, R.N., Mr. Lester Gates, Miss Eleanor Soltau, M.D.

**Kenya**

Rev. and Mrs. John G. Armes, Rev. and Mrs. F. Sanders Campbell, Miss Sarah Cox, Rev. and Mrs. Jack J. Hosman, Miss Lois Ooms

## **Korea**

Rev. and Mrs. John G. Hunt, Rev. and Mrs. Alvin R. Sneller, Mr. and Mrs. Wilbur T. Davis

## **Peru**

Rev. and Mrs. Nickles A. Cochran, Rev. and Mrs. Homer P. Emerson, Rev. and Mrs. Harry G. Marshall, Miss Lois Marshall, Rev. and Mrs. George G. Omerly, Rev. and Mrs. Hugh S. Powilson, Rev. and Mrs. Robert C. Woodson

## **On Leave or Unassigned**

Dr. J. C. Taylor, Sr., Mrs. R. D. Masso, Miss Cornelia Carter, Miss Wilma J. Cross, Mr. and Mrs. Joseph J. Little, Jr.

## **DIRECTORY OF CHURCHES**

(Address and phone given are for the church. The Pastor's home address and phone will be found in the Directory of Ministers)

- California Presbytery:** California, Nevada. Moderator: Elder Brent N. Smith. Stated Clerk: Rev. W. Edward Lyons.  
Covenant Evangelical Presbyterian Church, 10209 De Soto Ave., Chatsworth, California 91311. Rev. Jules David Winscott. (213) 341-2343  
Reformed Presbyterian Church, 7401 Jordan, Canoga Park, California 91304 (no mail) Rev. George Miladin. (213) 883-8199  
Reformed Presbyterian Church, 964 Calimesa Blvd., Calimesa, California (not for mail). Rev. W. Edward Lyons. (714) 797-0272  
First Reformed Presbyterian Church of Simi Valley, California.  
Rev. Everett C. DeVelde (805) 522-0911
- Delmarva Presbytery:** Delaware, Maryland, Virginia.  
Moderator: Rev. Malcolm D. Brown  
Stated Clerk: Dr. W. G. Vannoy, 1104 Woodlawn Ave., Wilmington, Delaware 19805  
Berea Presbyterian Church, 3615 Kirkwood Highway, Wilmington, Delaware 19808. Rev. Robert Warren. (302) 994-2595  
Faith Presbyterian Church, 720 Marsh Road, Wilmington, Delaware 19803. Rev. Frank Smick, Jr. Rev. Wm. G. Phillips, Asst. (302) 764-8615  
Evangelical Presbyterian Church, P.O. Box 238, Newark, Delaware 19711. Rev. Linleigh J. Roberts. (302) 737-5335  
Manor Presbyterian Church, 105 Morrison Ave., New Castle, Delaware 19720. Rev. Gustav L. Blomquist.  
Bethany Reformed Presbyterian Church, Airport and Edinburgh Rds., New Castle, Delaware 19720. Rev. Raymond Wright. (302) 328-3169

- Evangelical Presbyterian Church, 3599 East Northern Parkway, Baltimore, Maryland 21206. Rev. Dennis R. McDonough. (301) 254-7641
- Liberty Reformed Presbyterian Church, P. O. Box 376, Liberty Road, Randallstown, Maryland 21133. Rev. William T. Kirwan. (301) 655-5466
- Evangelical Presbyterian Church, P.O. Box 682, Fairhill Road, Elkton, Maryland 21921.  
Mr. Robert Weeber, Jr., Part-time Pastor
- Evangelical Presbyterian Church, Ridgely Ave. & Wilson Rd., Annapolis, Maryland 21401. Rev. William A. Mahlow. (301) 757-4599
- Timonium Presbyterian Church, 303 W. Timonium Road, Timonium, Maryland 21093. Rev. Arthur L. Herries.
- McLean Presbyterian Church, 7144 Old Dominion Road, McLean, Virginia 22101. Rev. Stephen Smallman. (703) 356-8383
- Calvary Presbyterian Church, 403 Whealton Road, Hampton, Virginia 23366. Rev. David H. Smiley. (703) 826-5942
- Westminster Reformed Presbyterian Church, R.F.D. 4, Suffolk, Virginia 23434. Rev. Mark Youndt. (703) 539-8333
- Evangelical Presbyterian Church, 2101 West Iowa Street, Chesapeake, Virginia 23323. Rev. Henry W. Stevens. (703) 487-0676
- Stony Point Reformed Presbyterian Church, Stony Point Rd., Richmond, Virginia 23235. Rev. David Fleece. (703) 272-9494

**Florida Presbytery:**

Florida

Moderator: Rev David Hein

Stated Clerk: Rev. Darrell C. Harris

- First Reformed Presbyterian Church, 4408 York Dr., Bradenton, Florida 33505. (813) 755-4014
- Westminster Presbyterian Church, P.O. Box 1235. South Avenue and Woodham St., Fort Walton Beach, Fla. 32548.  
Rev. Dale Dykema (904) 242-8825
- Covenant Presbyterian Church, 210 E. Poppell Dr., Lakeland, Florida 33801. Rev. Kenneth A. Horner, Jr. (813) 646-2618
- First Presbyterian Church, 111 Biscayne Blvd., North Port Charlotte, Florida 33595. Rev. L. LaVerne Donaldson. (813) 426-1230
- Grace Presbyterian Church, 58th Street North at 110th Ave., Pinellas Park, Florida 33565. Rev. Paul W. Taylor, III. (813) 544-8252
- Faith Presbyterian Church, 1801 N. Lockwood Ridge Rd., Sarasota, Florida 33580. Rev. Darrell C. Harris. (813) 955-7074
- Calvary Presbyterian Church, 30th Street and East Hanna Ave., Florida 33610. Rev. Flournoy Shepperson. (813) 233-7211

Covenant Presbyterian Church, 570 Trail Blvd., Naples,  
Florida 33940. Rev. Robert P. Palmer. (813) 597-3464  
Immanuel Evangelical Presbyterian Church, P.O. Box 313, Goldenrod,  
Florida 32751. (Howell Branch Road east of Highway 436)  
Rev. David W. Hein. (305) 671-8080

**Great Plains Presbytery:** North Dakota, South Dakota, Minnesota,  
Wyoming, Montana  
Moderator: Elder Walter LeRoy  
Stated Clerk: Rev. Robert Wildeman, Sr.

Alexander Reformed Presbyterian Church, Box 173, Underwood, North  
Dakota 58576. Rev. Norman McCall.

Reformed Presbyterian Church, Dodge, North Dakota 58625 (One Pastor  
serves Underwood and Dodge). Rev. Norman McCall.

Reformed Presbyterian Church, First Avenue and Fifth St., Lemmon,  
South Dakota 57638. Rev. Robert Wildeman, Sr.

**Midwestern Presbytery:** Indiana, Illinois, Michigan, Wisconsin, Iowa, Mis-  
souri, Kansas, Nebraska east of Highway 81  
Moderator: Rev. SeWitt Watson  
Stated Clerk: Rev. Winslow A. Collins

First Reformed Presbyterian Church, 7900 Allisonville Rd., Indianapolis,  
Indiana 46250. Edward A. Steele, III (317) 849-1565

First Bible Presbyterian Church, 5102 Central Ave., Indianapolis,  
Indiana 46205. Rev. Roger G. Hunt. (317) 257-3500

Westminster Presbyterian Church, Tillotson and Riverside Avenues, Muncie,  
Indiana 47304. Rev. James L. Ransom. (317) 288-3355

Grandcote Reformed Presbyterian Church, Coulterville,  
Illinois 62237. Rev. Harold D. Hight.

Faith Bible Presbyterian Church, Box 272, Cutler, Illinois 62238.  
Rev. Robert K. Fogal. (618) 967-2468

Westminster Presbyterian Church, 991 Deborah Ave., Elgin,  
Illinois 60120. Rev. Richard Aeschliman. (312) 695-0311

Bethel Reformed Presbyterian Church, 226 North St. Louis St., Sparta,  
Illinois 62286. Rev. DeWitt M. Watson, Jr. (618) 443-2345

Westminster Presbyterian Church, 212 E. Elm St., Alton,  
Illinois 62002. Rev. Albert F. Moginot, Jr. (618) 462-5171

Christ Reformed Presbyterian Church, 1869 Robinson Rd., S.E., Grand  
Rapids, Mich. 49506. Rev. Allan McD. Baldwin. (616) 452-4821

Bible Presbyterian Church, 207 East First St., Merrill, Wisconsin  
54452. Rev. Theodore H. Engstrom. (715) 536-4748

- Bible Presbyterian Church of Cono Center, Walker, Iowa 52352.  
 Rev. Max Belz, Pastor.  
 Rev. Edward T. Noe, Associate Pastor. (319) 448-5701
- Bethel Presbyterian Church, 8721 Mackenzie Rd., Affton,  
 Missouri 63123.
- Lafayette Presbyterian Church, Henry and Foresel Avenues, Ellisville,  
 Missouri 63011. Rev. Roger G. Shafer.
- Hazelwood Reformed Presbyterian Church, 306 Taylor Rd., Hazelwood,  
 Missouri 63042. Rev. Robert Reymond. (314) 921-5635
- Covenant Presbyterian Church, 2143 North Ballas Road, St. Louis, Mis-  
 souri 63131. Rev. Willard O. Armes. (314) 432-8700
- Olive Branch Presbyterian Church, 2201 Sidney St., St. Louis, Missouri  
 63104. Rev. Eugene G. Gray. (314) 772-5984
- Glen Ridge Reformed Presbyterian Church, Rt. 2, Box 184, Petzold Road,  
 Chesterfield, Missouri 63017. Rev. William Swenson.
- Westminster Presbyterian Church, Washington Elementary School,  
 Vincennes, Indiana. Rev. Robert Wildeman, Jr.
- Evangelical Presbyterian Mission, Carbondale, Ill.  
 Rev. J. Wyatt George. (618) 549-0816
- Grace and Peace Fellowship, 6325 Washington Ave., University City, St.  
 Louis, Missouri 63130. Mr. Egon Middelmann.
- Northeast Presbytery:** New England States, New York, New Jersey,  
 Canada east of St. Lawrence River.  
 Moderator: Rev. William Cordes  
 Stated Clerk: Rev. James A. Smith
- Westminster Presbyterian Church, 282 George Street, (P.O. Box 84), Syd-  
 ney, Nova Scotia, Canada. Rev. Benjamin Short. (902) 564-4341
- Reformed Presbyterian Church, P.O. Box 165, Duaneburg, New York  
 12056. Rev. Earl R. Eckerson. (518) 895-2142
- Westminster Presbyterian Church, 167 Grand St., Newburgh, New  
 York 12550. Rev. Frank P. Crane. (914) 562-8223
- Covenant Presbyterian Church, 121 S. Melcher St., Johnstown, New  
 York 12095. Rev. James E. Morton. (518) 762-4070
- Grace Reformed Presbyterian Church, Ballston Spa, New York 12020.  
 Rev. Mack Weiford. (518) 885-7442
- The Presbyterian Church of Manchester, 47 Spruce Street, Manchester,  
 Connecticut 06040. Rev. George W. Smith. (203) 643-0906
- Ventnor Presbyterian Church, 5000 Ventnor Ave., Ventnor, New  
 Jersey 08406. Rev. William Cordes.
- Evangelical Presbyterian Church, 733 North 27th Street, Camden, New  
 Jersey 08105. Rev. John Palmer. (609) 963-4563

- Covenant Presbyterian Church, Kings Highway and Churchill Rd., Cherry Hill, New Jersey 08034. Rev. Kenneth A. Horner, Jr. (609) 429-1225
- Bible Presbyterian Church, Washington Dr. off Rte. 88, Brick Town (Point Pleasant Manor), New Jersey 08723. Rev. Robert L. Craggs.
- Seaside Bible Church, Barnegat and Hancock Ave., Seaside Heights, New Jersey 08751. Rev. George Jaggard, II. (609) 363-5229
- Evangelical Presbyterian Church, 35 Arlington Avenue, Trenton, New Jersey 08613. Rev. Lynden H. Stewart. (609) 392-8951
- Evangelical Presbyterian Church, R.D. 1, Janvier Road, Williamstown, New Jersey 08094. Rev. Ransom L. Webster, Jr. (609) 629-7780

**Pacific Northwest Presbytery:** Washington, Idaho, Oregon, British Columbia, Alberta  
 Moderator: Rev. Jonas Shepherd  
 Stated Clerk: Rev. John P. Hoogstrate

- Westminster Presbyterian Church, 2527 Hoyt Ave., Everett, Washington 98201. Rev. John P. Hoogstrate. (206) 252-3757
- Covenant Presbyterian Church, Route 1, Box 4430, Issaquah, Washington 98027. Rev. Chas. F. Gwin, Jr. (206) 392-5532
- First Evangelical Presbyterian Church, Linden Ave. North and N. 64th St., Seattle, Washington 98103.  
 Rev. Patrick Morison.  
 Rev. Gareth Tonneson, Youth Minister. (206) 782-5546
- Faith Evangelical Presbyterian Church, 620 S. Shirley Avenue, Tacoma, Washington 98465. Rev. George Ackley. (206) 752-7601
- Evangelical Presbyterian Church, 2019 64th St., S.W., Alderwood Manor, Seattle, Wash. 98036. Rev. W. Lyall Detlor. (206) 743-9111
- Evangelical Presbyterian Church, E. Sunset Dr. & James St., (P.O. Box 1242), Bellingham, Wash. 98225. Rev. James E. Hanson
- Crestwood Presbyterian Church, 9616 143rd St., Edmonton, Alberta, Canada. Rev. Jonas E. C. Shepherd. (403) 452-3020
- Glenmore Reformed Presbyterian Church, Haysboro Community Assn., Calgary, Alberta, Canada. Rev. William D. McColley. (403) 253-1938
- Highline Reformed Presbyterian, meeting at Seattle Christian School, Seattle, Wash. Rev. W. Lyall Detlor, Organizing Pastor.

**Philadelphia Presbytery:** Eastern Pennsylvania  
 Moderator: Rev. Franklin S. Dyrness, D.D.  
 Stated Clerk: Rev. Ernest Breen

- Third Reformed Presbyterian Church, 3024 Byberry Road, Philadelphia, Pa. 19154. Rev. Eugene L. Fackler. (215) 637-3791

- Fifth Reformed Presbyterian Church, 2441 North Front St., Philadelphia, Pa. 19144. Rev. Charles Ellwanger, Stated Supply. (215) 634-0345
- Beechwood Reformed Presbyterian Church, Beechwood Road and Havertown Ave., Havertown, Pa. 19803. Rev. Lester O. Sharp, (215) 642-4355
- Calvary Presbyterian Church, 601 S. Middletown Road, Media, Pa. 19063. Rev. Ernest Breen. (215) TR2-6802
- Lansdale Reformed Presbyterian Church, 30 West Mt. Vernon St., Lansdale, Pa. 19446. Rev. John P. Clark, Pastor.  
Rev. George Stannard, Director of Christian Education. (215) 368-1119
- Calvary Presbyterian Church, 403 North Easton Road, Willow Grove, Pa. 19090. Rev. Richard W. Gray, D.D. (215) 659-0054
- Faith Reformed Presbyterian Church, 425 S. Church Street, Quarryville, Pa. 17566. Rev. Lawrence G. Andres. (717) 786-3509
- Covenant Presbyterian Church of Concord, R.D. 1, Glen Mills, Pa. 19342. Rev. William Shannon.
- Calvary Presbyterian Church, Street and Norristown Roads, Warminster, Pa. (P.O. Box 232) 18774. Rev. George Morton, Stated Supply. (215) 075-1232
- Evangelical Presbyterian Church, Pinewood Dr. and Link Lane, Levittown, Pa. 19054. Rev. Eugene Potoka. (215) 949-1166
- Christ Reformed Presbyterian Church, 210 Plymouth Avenue, Oreland, Pa. 19075. Rev. James S. Kiefer. (215) 886-7113
- Calvary Presbyterian Church, 486 Keebler Road, King of Prussia, Pa. 19406. Rev. John M. Kay, Jr. (215) 265-4107
- Westminster Presbyterian Church, 2151 Oregon Pike, Lancaster, Pa. 17603. Rev. Wilbur Siddons. (717) 569-2151
- Pittsburgh Presbytery:** Western Pennsylvania, Ohio, West Virginia  
Moderator: Rev. Samuel S. Ward  
Stated Clerk: Rev. Harwell Williamson
- First Reformed Presbyterian Church, 12900 Franktown Road, Pittsburgh, Pa. 15235. Rev. Charles B. Holliday. (412) 793-7117
- Reformed Presbyterian Church, P.O. Box 272, Darlington, Pa. 16115. Rev. William J. Brooks. (412) 827-2517
- Fairview Reformed Presbyterian Church, R.D. 1, Box 172, Industry, Pa. 15052. Rev. William R. Wolfgang. (412) 643-8104
- Chapel Reformed Presbyterian Church, 3435 Dutch Ridge Road, Beaver, Pa. 15009. Rev. Harwell B. Williamson.
- Christ Presbyterian Church of Chippewa, Blackhawk Road, Beaver Falls, Pa. 15010. Rev. Richard Rowe. (412) 843-1423
- Bible Presbyterian Church, East Vine Street, Enon Valley, Pa. 16120. Rev. David Sutton. (412) 336-4447

Rocky Springs Reformed Presbyterian Church, R.D. 2, Box 372, Harrisville, Pa. 16038. Rev. Daniel Fannon.

Reformed Presbyterian Church, M.R. 10, Kittanning, Pa. 16201. Rev. C. LaRue Fritz. (412) 543-3702

Viewcrest Community Reformed Presbyterian Church, R.D. 1, Thomas-Linden Dr., Eighty Four, Pennsylvania 15330. Rev. Robert B. Needham.

Calvin Presbyterian Church, 63 Woodall Avenue, Irwin, Pa. 15642. Rev. Samuel S. Ward.

Robinwood Presbyterian Church, 417 Mathews Road, Youngstown, Ohio 44512. Rev. Donald F. Hicks. (216) 758-5628

Trinity Presbyterian Church, 3728 Snouffer Rd., Columbus, Ohio 43085. Rev. Richard L. Brinkley, Sr. (614) 889-8551

Christ Reformed Presbyterian Church, 334 East Moody Avenue, New Castle, Pa. 16101. David B. Hopkins.

**Rocky Mountain Presbytery:** Nebraska, west of Highway 81, Colorado, Utah, New Mexico, Arizona  
Moderator: Rev. Oliver Juliusson  
Stated Clerk: Rev. Arthur Scott

Trinity Presbyterian Church, 2525 Avenue A, Kearney, Nebraska 68847. Rev. James Perry.

Emmanuel Reformed Presbyterian Church, West Exposition and South Lowell, Denver, Colorado. Rev. Homer Fernandez.

Covenant Reformed Presbyterian Church, West 44th and Ingalls, Wheat Ridge, Colorado 80033.  
Rev. Andrew W. Creswell, Pulpit Supply. (303) 424-8889

Evangelical Presbyterian Church, 2511 North Logan Ave., Colorado Springs, Colorado 80907. Rev. William B. Leonard, Jr., Pastor.  
Rev. Arthur E. Scott, Youth Pastor. (303) 634-1364

University Presbyterian Church, Wisconsin Ave. off Locust, (P.O. Box 3277, Las Cruces, New Mexico 88001.  
Rev. Leonard T. Van Horn. (505) 524-9492

Westminster Reformed Presbyterian Church, Fifteenth at College, Alamo, New Mexico 88310. Rev. Theodore W. Martin.  
(505) 437-8140

**Saharanpur Presbytery:** Northern India  
Moderator: Rev. Johnson Dean  
Stated Clerk: Rev. Stanley Ramsey

Reformed Presbyterian Church, Roorkee, UP, India.  
Rev. Jos. D. Hmar, Supply Pastor.

Leper Asylum Reformed Presbyterian Church, Roorkee, UP, India.  
Licentiate Eric Masih

Reformed Presbyterian Church, Dehra Dun, UP, India.

Rev. Isaac C. Singh.

Reformed Presbyterian Church, Bhogpur, Up, India.

Rev. Johnson Dean.

Reformed Presbyterian Church, Hardwar, UP, India.

Rev. Earnest Charan.

**Southeast Presbytery:** North Carolina, South Carolina, Georgia (except Dade and Walker Counties)

Moderator: Rev. C. A. Lutz

Stated Clerk: Rev. Richard D. Tevebaugh

Second Street Presbyterian Church, 2nd and Hearne, Albemarle, North Carolina 28001. Rev. David Alexander. (704) 982-6824

Faith Presbyterian Church, 1805 East Seventh St., Charlotte, North Carolina 28204. Rev. Richard D. Tevebaugh. (704) 375-3501

Meadowview Presbyterian Church, 204 Beethoven Avenue, Lexington, North Carolina 27292. Rev. Archie Jones.

Lednum Street Presbyterian Church, 2403 Lednum St., Durham, North Carolina 27704.

Reformed Presbyterian Church, Route 6, Box 178, Reidsville, North Carolina 27320. Rev. James H. McClintock.

St. Andrews Presbyterian Church, 1118 St. Andrews Road, Columbia, South Carolina 29210. (803) 722-4825

Augusta Street Presbyterian Church, 705 Augusta St., Greenville, South Carolina 29605. Rev. Alfred Mersman. (803) 235-2642

Shannon Forest Presbyterian Church, Route 2, Garlington Rd., Greenville, South Carolina 29607. Rev. Clarence A. Lutz. (803) 288-0436

Mitchell Road Presbyterian Church, 207 Mitchell Rd., Greenville, South Carolina 29607. Rev. Thomas G. Cross, D.D. (803) 268-2218

Walnut Grove Presbyterian Church, Box 157, Roebuck, South Carolina 29376. Rev. Eulice Thomas. (803) 576-5296

Faith Presbyterian Church, 805 79th Ave., North, Myrtle Beach, South Carolina 29577. Rev. Wyatt H. Folds, Jr. (803) 449-7972

First Reformed Presbyterian Church, Bowen Community Center, P.O. Box 3031, Anderson, South Carolina 29621. Rev. James A. Wiest.

Faith Presbyterian Church, 4719 LaRoche Ave., Savannah, Georgia 31404. Rev. Hermann W. R. Mischke. (912) 354-0037

Independent Presbyterian Church (meeting at Cape Fear Hotel) Wilmington, North Carolina.

**Southern Presbytery:** Kentucky, Tennessee, Alabama, Mississippi,  
Dade and Walker Counties of Georgia  
Moderator: Rev. Paul R. Gilchrist  
Stated Clerk: Rev. James L. Cox

Ryder Memorial Bible Presbyterian Church, Route 3, Bluff City, Tennessee 35618. Rev. Martin Freeland. (615) 538-8592

First Reformed Presbyterian Church, Scenic Highway, Lookout Mountain, Tennessee 37350. Rev. Thomas F. Jones. (404) 831-8575

Reformed Presbyterian Church, Room G23, Divinity School Building, Vanderbilt University, Nashville, Tennessee.  
Rev. Ronald Shaw. (615) 226-1697

First Reformed Presbyterian Church, 1625 W. Massey, P.O. Box 17651, Memphis Tenn. 38117. Rev. Carl T. Grayson. (902) 684-2073

Covenant Presbyterian Church, Box 882, Shelton Road, Auburn, Alabama 36830.

Reformed Presbyterian Church, 3100 University Dr., N.W., Huntsville, Alabama 35805. Rev. Paul H. Alexander. (205) 536-0065

Reformed Presbyterian Church, Avalon and Firestone St., Muscle Shoals, Alabama 35660. Rev. Harold A. Rapp. (205) 383-3251

**Southwest Presbytery:** Arkansas, Louisiana, Oklahoma, Texas  
Moderator: Elder John Cleary  
Stated Clerk: Rev. James Conrad

Calvary Presbyterian Church, East Peavine, Oklahoma. c/o Mr. Beryl Wilkie, Rt. 2, Box 91, Westville, Oklahoma 74960.

First Presbyterian Church, Box 156, Minco, Oklahoma 73059.  
Rev. Thomas Waldecker. (405) 352-4966

Christ Presbyterian Church, Grimes Elementary School, 56th and Harvard Ave., (P.O. Box 7013), Tulsa, Oklahoma 74105.  
Rev. Hayes T. Henry.

Westminster Presbyterian Church, Denton and Scott Streets, Gainesville, Texas 76240. Rev. E. Kyle Thurman. (817) 665-5164  
(Sherwood Shores Chapel under this church).

Westminster Reformed Presbyterian Church, 1810 Brown Trail, Bedford, Texas 76021. Rev. James Conrad. (817) 282-2338

Reformed Presbyterian Church of North Dallas, Recreation Center, Walnut Hill Lane and Midway, Dallas, Texas. Rev. George C. Soltau.

## DIRECTORY OF MINISTERS

Abbreviations (as used in parentheses below):

*Status:*

Adm.—Administrator  
 Ch.—Chaplain  
 DCE—Director of Christian Education  
 E—Evangelist  
 GS—Graduate Study  
 M—Missionary  
 O—Other  
 P—Pastor  
 PC—Pastoral Candidate  
 Prof.—Professor  
 Ret.—Retired  
 SM—Student Ministry  
 T—Teacher

*Presbyteries:*

CA—California  
 DMV—Delmarva  
 FL—Florida  
 GP—Great Plains  
 MW—Midwest  
 NE—Northeast  
 PH—Philadelphia  
 PI—Pittsburgh  
 PNW—Pacific Northwest  
 RM—Rocky Mountain  
 SA—Saharanpur  
 SE—Southeast  
 SO—Southern  
 SW—Southwest

- Ackley, George, (P, PNW)—40 Thunderbird Parkway, S.W., Tacoma, Washington 98498 (206) 588-6429
- Ackley, Robert H. (Ch., PH)—140-30-2883, HHD, 37th Sig. Bn., APO, San Francisco, California 96337
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NOTE OF EXPLANATION:

\*Not current statistics

\*\*New church or mission, statistics not available

\*\*\*Church has failed to supply statistics

Financial figures are to the nearest dollar.

AVERAGE ATTENDANCE

MEMBERSHIP CHANGES

FINANCES

	Communicant Members	Families	Covenant Children	Elders	Deacons	Trustees	AVERAGE ATTENDANCE				D. V. B. S.	Adult Baptism	MEMBERSHIP CHANGES					FINANCES								
							Sunday A.M. Worship	Sunday P.M. Worship	Midweek Prayer Meeting	Sunday School			Increase	Decrease				General Oper- ating Expenses	Receipts for Local Church	Receipts for Benevolences	Manse Provided	Pension Plan	Hospitalization	Social Security		
<b>CALIFORNIA PRESBYTERY</b>																										
Covenant Evangelical Presby. Chatsworth, California	83	35	39	3	6	3	135	45	25	130	77			12	1	2	2	2	16,789	500	3,406	N	Y	Y	N	
Reformed Presbyterian Church Canoga Park, California *	54	26	47	3	3	3	93	52		65									16,343	2,336		N	Y		N	
Reformed Presbyterian Church Calimesa, California **																										
Reformed Presbyterian Church Simi Valley, California **																										
<i>Sub Totals</i>	<i>137</i>	<i>61</i>	<i>86</i>	<i>6</i>	<i>9</i>	<i>6</i>	<i>228</i>	<i>97</i>	<i>25</i>	<i>195</i>	<i>77</i>			<i>12</i>	<i>1</i>	<i>2</i>	<i>2</i>	<i>2</i>	<i>33,132</i>	<i>2,836</i>	<i>3,406</i>					
<b>DELMARVA PRESBYTERY</b>																										
Evangelical Presbyterian Newark, Delaware	318	155	15	9	9	20	274	123	45	301	104			30				7	1	25,878	12,000	15,665	Y	Y	Y	Y
Evangelical Presbyterian Elkton, Maryland	13	7	6	1	1	4	30	16	10	21			1		4	2				6,405		160	N	N	N	N
Westminster Reformed Presby. Suffolk, Virginia	59	27	8	3	3	3	54	20	17	30	40		1			3				10,170	1,603	445	N	N	Y	Y
Timonium Presbyterian Timonium, Maryland	159	88	24	7	4	5	143	63	29	113		1	5	13				1		11,409	34,252	11,384	N			
Liberty Reformed Presbyterian Randallstown, Maryland	100	48	52	9	5	6	150	75	40	115	50		3	7						12,186	21,800	2,870	N	N	N	Y
Evangelical Presbyterian Baltimore, Maryland	250	115		7	13	7	283	160	68	200		3	8	2	10	8	5	2	12	48,706	5,648	9,036	Y	Y	N	Y

	AVERAGE ATTENDANCE											MEMBERSHIP CHANGES					FINANCES										
	Communicant Members	Families	Covenant Children	Elders	Deacons	Trustees	Sunday A.M. Worship	Sunday P.M. Worship	Midweek Prayer Meeting	Sunday School	D. V. B. S.	Adult Baptism	Infant Baptism	Profession of Faith	Reaffirmation	Transfer of letter	Letter of Dismission	Death	Dropped from Roll	General Operating Expenses	Receipts for Local Church	Receipts for Benevolences	Manse Provided	Pension Plan	Hospitalization	Social Security	
<b>DELMARVA (cont.)</b>																											
Faith Presbyterian Wilmington, Delaware	528	306	78	6	6	12	334	119	35	253	200		4	3	1	3	6	5	10	51,173	12,658	30,892	Y	Y	N	N	
Evangelical Presbyterian Annapolis, Maryland	159	52		5	9	16	230	104	36	180	77		3	12	9	14				23,795	16,512	9,300	N	Y	Y	N	
Bethany Presbyterian New Castle, Delaware	94	43	53	4	5	5	125	65	12	110	60	6	6	16	1	4	2		11	26,713		4,415	Y	Y	N	Y	
McLean Presbyterian Church McLean, Virginia	100	51	31	6	6	6	128		20	115	80	0	3	2	11	2	4	1		23,600		10,400	Y	Y	Y	Y	
Manor Presbyterian New Castle, Delaware	50	23	12	0	4	3	50	25	15	50	60	0	1	4	2	0	1	1		8,517	574	771	Y	Y	N	N	
Berea Presbyterian Wilmington, Delaware	59	38	63	2	4	6	90	35	25	73	110	0	2	5	1	0	2	1	0	16,714	110,675	2,602	Y	Y	Y	Y	
Calvary Presbyterian Church Hampton, Virginia	75	43	21	4	4		81	30	7	88	96	0	3	0	4	0	7	0	0	14,137		585	Y	Y	N	Y	
Stony Point Reformed Presby. Richmond, Virginia																											
Evangelical Presbyterian Church Chesapeake, Virginia																											
<b>Sub Totals</b>	<b>1964</b>	<b>996</b>	<b>363</b>	<b>63</b>	<b>73</b>	<b>92</b>	<b>1972</b>	<b>835</b>	<b>359</b>	<b>1649</b>	<b>877</b>	<b>10</b>	<b>40</b>	<b>94</b>	<b>43</b>	<b>36</b>	<b>34</b>	<b>12</b>	<b>33</b>	<b>279,403</b>	<b>215,704</b>	<b>173,927</b>					
<b>FLORIDA PRESBYTERY</b>																											
First Reformed Presbyterian North Port Charlotte, Venice, Florida	63	38	4	5	1	5	65	20	15											10,075	2,461	2,310	Y	Y	N	N	
Faith Presbyterian Church Sarasota, Florida	105	57	19	3	4	5	140	40	25	100	60	1	5	10	9	5	5		5	23,558	2,890	4,104	Y	Y	N	N	
Grace Presbyterian Church Pinellas Park, Florida	53	37	1	3		3	50	20	15	41	39		1					2	1	9,083	1,300	438	N	Y	N	N	
Immanuel Evangelical Presby. Goldenrod, Florida	50	23	17	3		3	67	38	17	52		1	1	2	8	5				14,213	7,501	1,182	Y	N	Y	N	

	Communicant Members	Families	Covenant Children	Elders	Deacons	Trustees	AVERAGE ATTENDANCE					MEMBERSHIP CHANGES					FINANCES											
							Sunday A.M. Worship	Sunday P.M. Worship	Midweek Prayer Meeting	Sunday School	D. V. B. S.	Adult Baptism	Infant Baptism	Profession of Faith	Reaffirmation	Transfer of letter	Letter of Dismissal	Death Dropped from Roll	Increase	Decrease	General Oper- ating Expenses	Receipts for Local Church	Receipts for Benevolences	Manse Provided	Pension Plan	Hospitalization	Social Security	
<b>FLORIDA (cont.)</b>																												
First Reformed Presbyterian York Dr., Bradenton, Fla.	28	20	3	3	3		60	25	20	12		1	1		1	1	20	7,615		1,465	N	N	N	N				
Covenant Presbyterian Naples, Florida	81	40	22	5	4	5	122	78	44	61	101	4	1	6	16		7	2	3	30,336	15,664	8,078	Y	Y	N	Y		
Westminster Presbyterian Fort Walton Beach, Florida	189	69	23	6	9	9	152	30	16	160	115		3	2	2		12			16,355	1,273	1,791	Y	N	N	Y		
Covenant Presbyterian Lakeland, Florida	261	166	20	10	9	19	165	90	35	124	114	6	1	18	10	12	4	8	2	25,297	35,444	13,872	Y	Y	N	N		
Calvary Presbyterian Tampa, Florida	194	55	44	6	4	6	60	35	22	50		9	3	9	3	2	2	2	0	9,611	3,101	2,918	Y	Y	N	Y		
<i>Sub Totals</i>	<i>1024</i>	<i>505</i>	<i>163</i>	<i>44</i>	<i>31</i>	<i>58</i>	<i>881</i>	<i>374</i>	<i>209</i>	<i>600</i>	<i>429</i>	<i>21</i>	<i>16</i>	<i>48</i>	<i>48</i>	<i>25</i>	<i>30</i>	<i>15</i>	<i>31</i>	<i>146,143</i>	<i>69,543</i>	<i>35,158</i>						
<b>GREAT PLAINS PRESBYTERY</b>																												
Reformed Presbyterian Lemmon, South Dakota	62	35	15	4	4	4	38	6	6	31	12									4,669		955	Y	N	N	N		
Reformed Presbyterian Underwood, North Dakota	45	14		5	3	8	40	25	15	30										4,329	704	1,920	Y	Y	N	Y		
Reformed Presbyterian Dodge, North Dakota ***																												
<i>Sub Totals</i>	<i>107</i>	<i>49</i>	<i>15</i>	<i>9</i>	<i>7</i>	<i>12</i>	<i>78</i>	<i>31</i>	<i>21</i>	<i>61</i>	<i>12</i>									<i>8,998</i>	<i>704</i>	<i>2,875</i>						
<b>MIDWESTERN PRESBYTERY</b>																												
First Bible Presbyterian Indianapolis, Indiana	101	50	16	4	6	4	85	21	12	61	100		1	1		1	1	9		19,853		8,029	Y	Y	Y	Y		
Grandcote Reformed Presbyterian Coulterville	243	150	80	5	6	2	120	35	15	100	75	4	2	11			3	5		20,512	1,329	7,730	Y	Y	N	Y		
Westminster Presby. Church Alton, Illinois	62	39	23	3		4	40	13	7	37	60	1	1	2	3		1		4	11,046	2,325	580	Y	Y	N	N		

MIDWESTERN (cont.)	Communicant Members	Families	Covenant Children	Elders	Deacons	Trustees	AVERAGE ATTENDANCE					MEMBERSHIP CHANGES					FINANCES																	
							Sunday A.M. Worship	Sunday P.M. Worship	Midweek Prayer Meeting	Sunday School	D. V.B.S.	Adult Baptism	Infant Baptism	Profession of Faith	Reaffirmation	Transfer of letter	Letter of Dismissal	Death	Dropped from Roll	Increase	Decrease	General Operating Expenses	Receipts for Local Church	Receipts for Benevolences	Manse Provided	Pension Plan	Hospitalization	Social Security						
Faith Bible Presbyterian Cutler, Illinois	22	20	15	3		3	35	12	10	35	35		1													5,576	360	861	Y	N	N	N		
Lafayette Presbyterian Ellisville, Missouri	25	11	18	2	4	6	52	30	7	49			1													13,533		177	Y	Y	N	Y		
Bible Presbyterian Merrill, Wisconsin	78	52	12	3	3	3	48	20	10	33	27		1	3												6,436	468	4,420	Y	Y	N	N		
Covenant Presbyterian St. Louis, Missouri	397	223	168	15	21		327	154	53	367	333	4	4	9	18	9	24	3	12							53,746	23,421	36,114	Y	Y	Y	N		
Evangelical Presbyterian Carbondale, Illinois	14	7	12				48	10	5	42			1			2										5,719	1,930	180	Y	Y	N	N		
Hazelwood Reformed Pres. Hazelwood, Missouri	103	48	52	6	7	13	124	72	15	94	88		4		14	3	10									23,143	2,981	5,763	Y	Y	N	Y		
Bethel Reformed Presbyterian Sparta, Illinois	146	78		5		7	127	51	30	90	76	1	1	3		2		2	4							13,433	520	3,063	Y	Y	N	Y		
Christ Reformed Presbyterian Grand Rapids, Michigan	79	35	12	3	3	6	96	50		75	26			13			2									17,300	800	2,725	Y	Y	N	N		
Olive Branch Presbyterian St. Louis, Missouri	39	31	10	2		2	49	20	9	49	80			2					2							8,607	470	3,222	Y	N	N	N		
Westminster Presbyterian Elgin, Illinois	103			6			120	40	6	110	80		2	5	7	2	1	3								13,650	14,000	8,858	Y	Y		Y		
Westminster Presbyterian Muncie, Indiana	65	25	19	4	5	8	77	32	6	60	76			9	8			9								27,615		11,338	Y	Y	Y	N		
Glen Ridge Reformed Presby. Chesterfield, Missouri	39	21	33	4		4	69	44	12	50	60		4	2		11	2									16,635		2,843	Y	N	N	Y		
First Reformed Presbyterian Indianapolis, Indiana	64	32	22	4		7				0	52		3	5				8													Y	Y	N	N
Bible Presbyterian Cono Center, Walker, Iowa	57	34		3	0	3	70	45	50				2	3	0	5		4								7,500	1,000	30,562	Y	N	Y	Y		
Bethel Presbyterian Affton, Missouri	50	29	1	2	2	0	40	14	6	47																9,135		3,017	N	N		N		



	AVERAGE ATTENDANCE											MEMBERSHIP CHANGES					FINANCES											
	Communicant Members	Families	Covenant Children	Elders	Deacons	Trustees	Sunday A.M. Worship	Sunday P.M. Worship	Midweek Prayer Meeting	Sunday School	D.V.B.S.	Adult Baptism	Infant Baptism	Profession of Faith	Reaffirmation	Transfer of letter	Letter of Dismission	Death	Dropped from Roll	General Operating Expenses	Receipts for Local Church	Receipts for Benevolences	Manse Provided	Pension Plan	Hospitalization	Social Security		
													Increase		Decrease													
<b>NORTHEAST (cont.)</b>																												
Seaside Bible Church Seaside Heights, New Jersey ***																												
Evangelical Presbyterian Trenton, New Jersey ***																												
<i>Sub Totals</i>																												
	787	391	139	41	25	53	823	427	134	737	400	7	14	39	7	2	4	4	4	117,357	15,848	40,948						
<b>PACIFIC NORTHWEST PRESBYTERY</b>																												
Faith Evangelical Presbyterian Tacoma, Washington																												
	315	165	39	12	14	12	284	72	20	160	65	3	3	10		9		4		48,275		11,100	N	Y	Y	Y		
Westminster Evangelical Presby. Everett, Washington																												
	328	180		10	6	11	175	60	20	110	114	1	8	4	1	4	8	8	32	23,036	48,271	85,494	Y	Y	Y	N		
Evangelical Presbyterian Bellingham, Washington																												
	44	33	9	6	3	6	56	33	18	31					5	2		1		9,598	1,174	728	N	N	Y	N		
Glenmore Reformed Presbyterian Calgary, Alberta, Canada																												
	26	9	20	1		2	70	34	26	43	60	3		2	5	5				10,397		1,024	Y	Y	N	Y		
Covenant Presbyterian Issaquah, Washington																												
	84	39	29	5	5	10	105	25	7	72	102	2	1	2	2	4	1		2	15,797	1,852	4,547	Y	Y	Y	Y		
First Evangelical Presbyterian Seattle, Washington																												
	198	96	47	8	7	3	182	110	25	181	149	1	1	7	1	9	1	2	18	23,540	17,037	18,518	Y	Y	Y	N		
Evangelical Presbyterian Alderwood Manor, Washington																												
	29	17	9	3	4	3	47	17	9	55	88									8,283	1,600	2,022	N	Y	N	N		
Highline Reformed Presbyterian Mission, Seattle, Washington																												
							18		4	20										871		81						
Crestwood Presbyterian Edmonton, Alberta, Canada *																												
	47	30	23	5	3	5				48										15,000		3,999	Y	N		Y		
<i>Sub Totals</i>																												
	1071	569	176	50	42	52	937	351	129	720	578	10	13	25	14	33	10	15	52	154,797	48,838	50,568						

AVERAGE ATTENDANCE

MEMBERSHIP CHANGES

FINANCES

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PHILADELPHIA PRESBYTERY

	Communicant Members	Families	Covenant Children	Elders	Deacons	Trustees	Sunday A.M. Worship	Sunday P.M. Worship	Midweek Prayer Meeting	Sunday School	D. V. B.S.	Adult Baptism	MEMBERSHIP CHANGES			FINANCES										
													Increase	Decrease		General Operating Expenses	Receipts for Local Church	Receipts for Benevolences	Mense Provided	Pension Plan	Hospitalization	Social Security				
Westminster Presbyterian Lancaster, Pennsylvania	201	110	56	12	12	12	206	55	42	157	23	3	1	10	2	3	2	25,511	28,000	6,468	N	Y	N	N		
Fifth Reformed Presbyterian Philadelphia, Pennsylvania	89		8	6	7	7	60		20	60				3		1	4	3	9,433	1,133	3,128	N	N	N	N	
Beechwood Reformed Presbyterian Havertown, Pennsylvania	55			3		5	52	15	8	51				1	1		3		11,047	1,302	73,811	N	Y	N	Y	
Lansdale Reformed Presbyterian Lansdale, Pennsylvania	108	38	74	7		9	125	35	15	111	75	2	1	15			4	4	21,000		9,477	Y	Y	Y	Y	
Evangelical Presbyterian Levittown, Pennsylvania	130	70	61	5	4	9	160	74	30	161	164	3	6	3	4		2	1	6	27,474	725	8,716	Y	Y	Y	Y
Calvary Presbyterian Warminster, Pennsylvania	97	45	45	4	2	6	165	55	7	98	97			2			2	6	20,239		2,438	N	Y		Y	
Calvary Presbyterian Media, Pennsylvania	124	51		9	2	5	90	46	12	75	87			2	5				4	15,500	16,600	2,795	Y	Y	Y	Y
Third Reformed Presbyterian Philadelphia, Pennsylvania	213	98	110	5	4	15	189	75	10	150	180			5	38		16	6	1	21,460	3,000	4,703	N	Y	N	Y
Calvary Presbyterian King of Prussia, Pennsylvania	83	40	47	3	0	3	70	30	10	85	110	1	3	2	4	2	0	1	2	14,856		151				
Covenant Presbyterian Glen Mills, Pennsylvania	42	26	29	2	2	6	55	20	12	55	48	0	1	0	0	0	1	0	1	9,424	3,664	4,479	Y	Y	Y	N
Calvary Presbyterian Willow Grove, Pennsylvania *	597	313	353	11	12	15	418	177		312										51,732		16,805	Y	Y		Y
Faith Presbyterian Quarryville, Pennsylvania	116	29	37	6	0	11	110	55	45	150	45	0	2	0	2	1	0	3	3	14,043	3,919	16,942	Y	Y	Y	Y
Christ Evangelical Presbyterian Oreland, Pennsylvania *	57	12	28	3	2	3	55	30	8	50										11,200		1,179	Y	Y		Y
<i>Sub Totals</i>	<i>1906</i>	<i>832</i>	<i>848</i>	<i>76</i>	<i>47</i>	<i>106</i>	<i>1755</i>	<i>666</i>	<i>219</i>	<i>1495</i>	<i>829</i>	<i>6</i>	<i>25</i>	<i>68</i>	<i>21</i>	<i>19</i>	<i>19</i>	<i>1531</i>	<i>264,119</i>	<i>58,333</i>	<i>82,093</i>					

	Communicant Members	Families	Covenant Children	Elders	Deacons	Trustees	AVERAGE ATTENDANCE					MEMBERSHIP CHANGES					FINANCES														
							Sunday A.M. Worship	Sunday P.M. Worship	Midweek Prayer Meeting	Sunday School	D.V.B.S.	Adult Baptism	Infant Baptism	Profession of Faith	Reaffirmation	Transfer of letter	Letter of Dismissal	Death	Dropped from Roll	Increase	Decrease	General Oper- ating Expenses	Receipts for Local Church	Receipts for Benevolences	Manse Provided	Pension Plan	Hospitalization	Social Security			
<b>PITTSBURGH PRESBYTERY</b>																															
Robinwood Reformed Presby. Youngstown, Ohio	224	71		7	6	7	145	80	35	120	100	1	5	3		20	17	1	15					28,060	22,592	6,308	Y	Y	Y	Y	
Fairview Reformed Presbyterian Industry, Pennsylvania	76	34	25	6		6	60	28	8	54														8,179	582	1,360	Y	Y	Y	Y	
Chapel Reformed Presbyterian Beaver, Pennsylvania	101	59	70	3		3	61	29	6	50	55	1	8	1	1	2								7,090		599	Y	N	Y	Y	
Darlington Reformed Presbyterian. Darlington, Pennsylvania	118	61	31	5		2	68		11	46	25		1				2	2	1					8,195	3,400	2,608	Y	Y	N	Y	
Trinity Presbyterian Columbus, Ohio	71	34	27	4	3	7	68	37	17	60	97	2	4	4	5									12,884	4,612	1,565	Y	Y	N	Y	
Calvin Presbyterian Irwin, Pennsylvania	77	34	32	4	3	4	61	24	12	59			6	6	1				1	4				10,009	5,804	3,069	Y	Y	Y	Y	
Reformed Presbyterian Kittanning, Pennsylvania	52	26	46	3	2	5	75	38	15	58	89	0	0	1	9									9,802	434	1,328	N	N	N	Y	
First Reformed Presbyterian Pittsburgh, Pennsylvania	314	150	110	9	10	28	265	99	28	208		0	6	14	7	16	1	1	1					30,776	2,445	13,432	N	Y	Y	Y	
Rocky Springs Harrisville, Pennsylvania	39	16	27	4	0	4	52	25	12	47	18	0	2	0	0	0	0	0	0					5,332	1,618	1,670	N	Y		N	
Christ Presbyterian Chippewa, Pennsylvania *	30	12	14	2	0	3	80	35	20	75														8,847		1,793	N	Y		N	
Bible Presbyterian Enon Valley, Pennsylvania *	125	62	17	7	0	6					85													10,687		4,163	Y	Y		Y	
View Crest Community Eighty Four, Pennsylvania *	88	44	35	3	3	0	110	45	20	80														13,726		3,275	Y	N		Y	
Christ Reformed Presbyterian New Castle, Pennsylvania *	34	14	11	5	0	0	65	30		55														8,495		994	N	Y		N	
<b>Sub Totals</b>	<b>1349</b>	<b>617</b>	<b>445</b>	<b>62</b>	<b>27</b>	<b>75</b>	<b>1110</b>	<b>470</b>	<b>184</b>	<b>997</b>	<b>384</b>	<b>4</b>	<b>32</b>	<b>30</b>	<b>23</b>	<b>38</b>	<b>20</b>	<b>5</b>	<b>22</b>					<b>162,082</b>	<b>41,486</b>	<b>42,164</b>					



	Communicant Members	AVERAGE ATTENDANCE										MEMBERSHIP CHANGES					FINANCES										
		Families	Covenant Children	Elders	Deacons	Trustees	Sunday A.M. Worship	Sunday P.M. Worship	Midweek Prayer Meeting	Sunday School	D. V. B. S.	Adult Baptism	Infant Baptism	Profession of Faith	Reaffirmation	Transfer of letter	Letter of Dismissal	Death	Dropped from Roll	General Oper- ating Expenses	Receipts for Local Church	Receipts for Benevolences	Manse Provided	Pension Plan	Hospitalization	Social Security	
												Increase		Decrease													
<b>SOUTHEAST PRESBYTERY</b>																											
Mitchell Road Presbyterian Greenville, South Carolina	285	128	4	6	6	12	220	139	85	208	200	3	7	17	25	20	2	1	5	50,109	38,714	10,847	N	Y	Y	N	
Faith Presbyterian Charlotte, North Carolina	229	100	18	8	8	8	125	85	15	100	87	3	2	3	11	1	3	1		15,580	600	7,817	Y	Y	N	Y	
Second Street Presbyterian Albemarle, North Carolina	239	106	30	8	8	3	170	75	19	120	85		1	5	6	10	1	1		20,805	6,083	2,333	Y	N	N	Y	
Lednum St. Presbyterian Durham, North Carolina	41	15	8	2	2	4	43	31	19	43				7	1					9,888	1,290	585	N	Y		N	
Reformed Presbyterian Reidsville, North Carolina	27	14	18	1	2	0	36	22	12	31									2	7,565	691	300	Y	Y	N	Y	
First Reformed Presbyterian Anderson, South Carolina	142	61	28	9	12	9	125	50	25	82	41		3	4	3	2			1	13,887	14,686	2,856	N	Y	Y	N	
Faith Presbyterian Savannah, Georgia	82	43	11	2	4	3	83	38	12	71	88	1	0	2	0	2	2	2	1	16,927	10,498	3,679	Y	Y	N	N	
Shannon Forest Presbyterian Greenville, South Carolina	213	100		6	6	12	255	160	65	90	95	4	6	12	52	0	8	3	1	31,208	20,826	12,605	N	N	Y	Y	
St. Andrews Presbyterian Columbia, South Carolina *	38	15	8	2	1	3	60	40	10	35										9,500		1,180	N	Y		N	
Augusta Street Presbyterian Greenville, South Carolina ***																											
Walnut Grove Presbyterian Roebuck, South Carolina *	54	21	10	3	2	5	58	45	40	52										13,255		6,743	N	N		N	
Faith Presbyterian Church Myrtle Beach, South Carolina *	40	23	16	2	0	2	75	45	35	37										14,410		1,900	N	N		N	
Meadowview Presbyterian Lexington, North Carolina **																											
<b>Sub Totals</b>	<b>1390</b>	<b>626</b>	<b>191</b>	<b>49</b>	<b>51</b>	<b>61</b>	<b>1249</b>	<b>700</b>	<b>317</b>	<b>867</b>	<b>576</b>	<b>11</b>	<b>19</b>	<b>43</b>	<b>104</b>	<b>36</b>	<b>16</b>	<b>8</b>	<b>10</b>	<b>203,134</b>	<b>93,389</b>	<b>50,845</b>					



	AVERAGE ATTENDANCE							MEMBERSHIP CHANGES				FINANCES											
	Communicant Members	Families Covenant Children	Elders	Deacons	Trustees	Sunday A.M. Worship	Sunday P.M. Worship	Midweek Prayer Meeting	Sunday School	D. V. B. S.	Adult Baptism	Infant Baptism	Profession of Faith	Reaffirmation	Transfer of letter	Letter of Dismission	Death	Dropped from Roll	General Oper- ating Expenses	Receipts for Local Church	Receipts for Benevolences	Manse Provided Pension Plan Hospitalization Social Security	
<i>Sub Totals</i>	294	150	32	13	7	14	272	108	50	193	156	6	3	6	18	4	2	6	53,238	8,237	11,776		
<b>GRAND TOTALS</b>	13296	6365	3607	544	429	898	12813	5645	2213	10122	6478	104	247	471	379	300	241	101	281	1,983,066	646,938	673,133	

SOUTHWEST (cont.)  
 Reformed Presbyterian Church of  
 North Dallas, Dallas, Texas \*\*  
 Calvary Presbyterian  
 East Peavine, Oklahoma \*\*\*

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