

MINUTES OF THE
153rd GENERAL SYNOD

REFORMED
PRESBYTERIAN
CHURCH
EVANGELICAL SYNOD



HELD AT GENEVA COLLEGE
BEAVER FALLS, PENNSYLVANIA

MAY 30-JUNE 5, 1975

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OFFICERS OF THE 153rd GENERAL SYNOD

Moderator: Rev. Paul H. Alexander
4807 Clavert Road
Huntsville, AL 35805

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

Treasurer: Dr. Charles W. Donaldson
211 Red Riding Hood Trail
Lookout Mountain, TN 37350

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

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

PLEASE ADDRESS OFFICIAL CORRESPONDENCE TO:

Dr. Paul R. Gilchrist
Office of the Stated Clerk
107 Hardy Road
Lookout Mountain, TN 37350

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PREFACE TO SYNOD MINUTES

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

The highlight of Synod actions obviously was the discussion on the Plan of Union and the resulting vote. No doubt the majority voting for merger were quite disappointed. Those of us who preach sovereignty and providence have the opportunity to really practice what we preach—truly believing without the root of bitterness which could so easily beset us. May the Lord Jesus Christ, the Sovereign Head of His Church, bring our two denominations together in His own perfect timing. It may be both we and the OPC need some further growth in sanctification before we merge.

Several outstanding studies were presented this year. Three young men need to be saluted for chairing committees which brought in such excellent reports, namely Seth Dyrness, Egon Middelmann and Mark Pett.

One further observation, it was encouraging to see more ruling elders participating than ever before—65 elders to 167 ministers. What a contrast to the days when ministers outnumbered elders 10 to 1. Perhaps it gives evidence of our maturing, willing to share the task of leadership with men to whom God has also given gifts.

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

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

—PRG

ACTIONS FOR PRESBYTERIES AND SESSIONS

The 153rd General Synod sent down to presbyteries and sessions several matters for action, study, and discussion. Please note the following matters that need attention:

- A. Proposed Amendments to FOG Pages 27f, 83f, 86f, 93f

- B. Study papers presented at Synod:
 - Abortion 98-108, 161, 163
 - Demonology. 197-214
 - Gifts for Ordination. 80-84, 86f
 - Ecclesiastical Separation 59-80, 86
 - Work of the Holy Spirit 214-248

- C. Overtures—Responses and Actions 91-97, 159-163, 248f

- D. Church Extension Commission of Presbytery 38-40

- E. Presbytery Records 171-173

MINUTES
of the 153rd General Synod
Reformed Presbyterian Church, Evangelical Synod
Held at Geneva College, Beaver Falls, Pa.

FRIDAY MEETING
May 30, 1975

The 153rd General Synod of the Reformed Presbyterian Church, Evangelical Synod was opened at 8:05 p.m., Reverend Samuel S. Ward presiding. He introduced Dr. Edwin C. Clarke, president of Geneva College, who graciously welcomed commissioners and friends to the campus where the Orthodox Presbyterian Church General Assembly and the General Synod of the Reformed Presbyterian Church in North America were meeting concurrently.

Mr. Ward then called Synod to order with a prayer of invocation. Rev. Edward A. Steele III led the congregation in singing Psalms 113 and 145 a cappella. After an offering, portions of Exodus 32 were read. Mr. Ward's message emphasized the importance of intercessory prayer as it was in the case of Moses. Following a pastoral prayer, he was assisted in the celebration of the Lord's Supper by eight ruling elders. He then pronounced the benediction.

After a fifteen minute intermission the Moderator called on Rev. John Hoogstrate to constitute the 153rd General Synod with prayer at 9:30 p.m. Nominations were opened for moderator. Rev. Robert P. Palmer nominated Rev. Paul H. Alexander, pastor from Huntsville, Ala. Rev. William Brooks nominated Rev. Clarence A. Lutz, pastor from Greenville, S.C. Rev. Kenneth A. Horner nominated Rev. Lynden H. Stewart, pastor from Wilmington, N.C. Nominations were closed. Several questions regarding certification of commissioners were raised. Philadelphia Presbytery had failed to send a list of commissioners, so a ten minute recess was declared so that the Stated Clerk of Synod could contact the Clerk of Philadelphia Presbytery for a list. After a while, the Philadelphia Clerk arrived on campus. A motion to admonish the clerk failed. The ballots revealed Mr. Alexander to be elected. Mr. Ward gladly turned the gavel over to the new Moderator. After words of appreciation Mr. Alexander immediately appointed Dr. John Young to serve as Parliamentarian. The new moderator then offered prayer on behalf of Synod. Rev. Lynden H. Stewart was elected on a white ballot to serve as Vice Moderator. Rev. William Wolfgang was elected Assistant Clerk on a white ballot. After several announcements, Rev. Donald J. MacNair adjourned the meeting with prayer at 10:30 p.m.

SATURDAY MEETINGS May 31, 1975

At 8 a.m. a devotional service was conducted by Moderator Paul Alexander, who read from Isaiah 64 and referred to "Two Great Reasons for Prayer." Several men led in prayer. Synod was called to order with constituting prayer by the Moderator at 8:15.

FORMATION OF ROLL AND ATTENDANCE

<i>Name of Commissioner by Presbytery</i>	<i>Present at first meeting</i>	<i>Present at last meeting</i>	<i>Present but not at first or last meeting</i>	<i>Name of Commissioner by Presbytery</i>	<i>Present at first meeting</i>	<i>Present at last meeting</i>	<i>Present but not at first or last meeting</i>
CALIFORNIA PRESBYTERY				CALIFORNIA PRESBYTERY			
<i>Teaching Elders</i>				<i>Teaching Elders</i>			
L. M. Barnes, Jr.	x			C. Eckardt	x		x
J. Buckley	x	x		S. Elder	x		
B. R. Short	x	x		G. H. Fielding	x		
DELMARVA PRESBYTERY				DELMARVA PRESBYTERY			
<i>Teaching Elders</i>				<i>Teaching Elders</i>			
D. A. Aquila	x	x		K. Grant	x		
J. G. Armes	x	x		A. A. Marconi	x		
R. F. Auffarth		x		W. O'Rourke	x		
G. L. Blomquist	x			C. R. Prettyman	x		
G. P. Bragdon	x	x		W. A. Shoemaker	x		
H. Emerson	x	x		W. D. Smoot			x
G. A. Fearnow		x		FLORIDA PRESBYTERY			
P. Foxwell	x			<i>Teaching Elders</i>			
A. L. Herries			x	G. H. Birchler	x	x	
B. T. Hubbard	x			J. J. Conrad	x	x	
W. Kirwan	x			C. D. Darling	x		
W. A. Mahlow, Sr.			x	D. C. Harris	x	x	
W. A. Mahlow, Jr.	x	x		D. W. Hein	x	x	
N. K. Malkus	x	x		D. E. Lee	x	x	
H. W. Mischke	x	x		R. Palmer	x	x	
M. E. Pett			x	J. E. C. Shepherd	x	x	
H. S. Powlison	x	x		F. Shepperson, Jr.	x	x	
J. Senneker		x		<i>Ruling Elders</i>			
S. E. Smallman	x	x		S. Bradford	x	x	
F. Smick, Jr.	x			H. L. Brown	x	x	
H. W. Stevens	x	x		M. S. McDonough	x	x	
J. M. Tedford		x		J. M. Shofner	x	x	
R. P. Warren		x		GREAT PLAINS PRESBYTERY			
R. C. Weeber, Jr.	x	x		<i>Teaching Elders</i>			
H. G. Welbon	x			W. Duke Johnson	x	x	
R. J. Wright		x		R. A. Wildeman, Sr.	x		
M. Youndt	x	x		MIDWESTERN PRESBYTERY			
<i>Ruling Elders</i>				<i>Teaching Elders</i>			
W. Chernenko	x			W. O. Armes	x		
R. C. Chewning	x	x		A. McD. Baldwin	x	x	
J. A. Crumbaker	x	x		W. S. Barker	x	x	
R. Doig	x	x		M. V. Belz	x	x	
				J. Render Caines	x	x	
				F. P. Crane	x		

*Name of
Commissioner
by Presbytery*

*Present at
first meeting*

*Present at
last meeting*

*Present but not at
first or last meeting*

J. R. Fiol x x

W. Fitzhenry x x

S. B. Ford x x

D. L. Gardner x x

R. W. Graham x x

R. Hamilton x x

H. D. Hight x x

R. W. Hunt x x

D. Jones x x

T. F. Jones x

J. P. Kern x x

D. H. Linden x x

J. MacGregor x x

D. J. MacNair x

W. H. Mare x

D. R. McDonough x x

E. A. Middelman x x

A. Moginot, Jr. x x

E. T. Noe x x

J. Barton Payne x

R. G. Rayburn x

R. Reymond x x

D. W. Robinson x x

F. A. Schaeffer x

A. Sneller x

A. P. Soltau x

E. A. Steele III x x

R. W. Stewart x

R. Strom x x

W. B. Wallis x x

R. A. Wildeman, Jr. x

Ruling Elders

G. Baas x x

C. A. Darger x

R. C. Freiwald x x

P. Howard x

H. Kennedy x x

M. Peacock x x

G. D. Shaw x x

P. Stam, Jr. x x

NEW JERSEY PRESBYTERY

Teaching Elders

H. T. Cross x x

K. A. Horner, Jr. x

J. Palmer x

M. Parker x

J. F. Pokrifka x

J. A. Smith x x

R. C. Wescher x x

Ruling Elders

N. VanDoren x

*Name of
Commissioner
by Presbytery*

*Present at
first meeting*

*Present at
last meeting*

*Present but not at
first or last meeting*

NORTH EAST PRESBYTERY

Teaching Elders

E. R. Eckerson x x

R. Edmiston x x

A. L. Fawthrop x x

R. W. Gray x x

A. L. Kay x x

J. L. Vance x x

Ruling Elders

H. W. Grup x

E. H. Simpson x x

E. Wygant Smith x x

PACIFIC NORTHWEST PRESBYTERY

Teaching Elders

G. H. Ackley x x

L. Billiter x x

J. P. Hoogstrate x x

J. C. Martin x x

W. D. McColley x x

Ruling Elders

D. M. Crozier x x

R. D. Jewell x x

PHILADELPHIA PRESBYTERY

Teaching Elders

E. Breen x x

M. D. Brown x x

H. Burkhart x x

J. P. Clark x

J. DeBardeleben x x

F. S. Dyrness Sr. x x

F. S. Dyrness, Jr. x x

E. L. Fackler x

D. J. Hoover x x

G. G. Omerly x x

W. G. Phillips x x

E. Potoka x x

J. Ransom x x

W. Shannon x x

W. Siddons x x

G. W. Smith x

J. Werner x x

J. C. Woll x x

Ruling Elders

C. R. Aument x x

D. MacKenzie x

R. Montgomery x x

F. Pletscher, Jr. x

C. Richardson x

R. P. Steffe x x

J. H. VanVoorhis x x

W. F. Zumbach x x

x

<i>Name of Commissioner by Presbytery</i>	<i>Present at first meeting</i>	<i>Present at last meeting</i>	<i>Present but not at first or last meeting</i>
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PITTSBURGH PRESBYTERY

Teaching Elders

W. H. Albany	x	x	
W. J. Brooks	x		
D. Fannon	x		
L. Fritz	x	x	
D. F. Hicks	x	x	
C. B. Holliday	x	x	
D. R. Hopkins			x
H. E. Johnson	x	x	
R. Raines	x	x	
D. Rogers	x	x	
R. F. Rowe	x	x	
C. A. Stewart	x	x	
D. F. Sutton	x	x	
J. C. Taylor	x	x	
P. W. Taylor	x	x	
T. E. Troxell	x	x	
S. S. Ward	x		
W. R. Wolfgang	x	x	

Ruling Elders

D. J. Allen	x	x	
R. Anderson	x		
P. Anthony	x		
P. G. Beckett	x		
K. Boenker			x
J. H. Depew	x		
H. Eppinger	x	x	
R. B. Gray	x	x	
H. C. Harris	x	x	
L. Huizenga	x	x	
F. S. McLane		x	
D. E. Mincher		x	
H. Pears	x		
A. E. Shaffer	x		
C. R. Thompson	x	x	
J. C. Wilson	x		
C. L. Winkler	x	x	

ROCKY MOUNTAIN PRESBYTERY

Teaching Elders

R. A. Case II	x		
W. B. Leonard, Jr.	x		
W. E. McNutt	x	x	
T. L. Nixon	x	x	
J. C. Pickett	x	x	

Ruling Elders

D. Reiter	x	x	
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<i>Name of Commissioner by Presbytery</i>	<i>Present at first meeting</i>	<i>Present at last meeting</i>	<i>Present but not at first or last meeting</i>
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SOUTHEAST PRESBYTERY

Teaching Elders

D. Alexander	x	x	
J. W. Buswell	x		
T. G. Cross	x		
M. W. Evans	x	x	
W. H. Folds, Jr.	x	x	
R. I. Hoyle			x
C. A. Lutz	x		
G. P. Malkus	x	x	
N. C. McCall	x	x	
W. G. Mietling	x	x	
J. S. Sickert	x	x	
L. H. Stewart	x	x	
R. D. Tevebaugh	x	x	
H. B. Williamson	x	x	
L. H. Withington	x	x	

Ruling Elders

J. A. Delk	x		
G. Owen	x	x	

SOUTHERN PRESBYTERY

Teaching Elders

P. H. Alexander	x	x	
W. M. Alling	x	x	
C. W. Anderson	x		
C. F. Frett			x
P. R. Gilchrist	x	x	
J. B. Hurley	x	x	
G. C. Miladin	x	x	
C. Howard Oakley	x		
A. D. Orme	x		
D. M. Watson	x	x	
J. M. L. Young	x	x	

Ruling Elders

M. D. Barnes	x	x	
J. Belz	x	x	
J. Cummer	x	x	
C. W. Donaldson	x	x	
R. F. Schmidt			x

SOUTHWEST PRESBYTERY

Teaching Elders

J. D. Thorpe, Sr.	x	x	
E. Kyle Thurman	x	x	
R. A. Petterson			x
T. Waldecker	x		

Ruling Elders

C. W. Breeding	x		
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It will be noted that there were 167 teaching elders and 65 ruling elders present of those who were certified by their presbyteries. Other presbyters were present who were seated as either corresponding members or as visiting brothers. (See below).

ADOPTION OF THE DOCKET

On motion the docket as presented was adopted which included recommendations that the Orders of the Day include discussion on merger for Wednesday at 8:30 a.m. and the time for voting, Wednesday at 4:15 p.m.

SEATING OF CORRESPONDING MEMBERS AND VISITING BRETHERN

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

Corresponding Members: Dr. John Bratt, representative for Christian Reformed Church, Rev. E. Clark Copeland, moderator and fraternal delegate of the Reformed Presbyterian Church of North America, Rev. George Cottenden, moderator and fraternal delegate of the Orthodox Presbyterian Church, Dr. Charles Platt, president and representative for the Lord's Day Alliance, Elder McGregor Scott, secretary Lamb Fund Trustees, Dr. G. Aiken Taylor, fraternal delegate of the Presbyterian Church in America.

Visiting Brothers: Curtis F. Allen, Albert A. Bel, Rev. J. MacDonald Bell, William Brindley, Dr. M. Evans Brown, Lance Dager, William Doerfil, James Ferguson, Floyd B. Grace, William R. Hawley, George Henning, Charles B. Holliday III, John M. Kay Sr., Clifford McIntyre, Orville I. McQuiston, Robert G. Sanderson, James Scott, Don Shoenthal, Dale Smith, E. J. Sontag, Alan Storey, James Thorne, Robert Titmus.

APPOINTMENT OF STANDING COMMITTEES

The Moderator announced the appointment of commissioners to serve on standing committees as follows:

Attendance and Expense

Robert Palmer, chairman
David Alexander
Charles Donaldson
Walter Zumbach

Audit Committee

Lou Barnes, chairman
William Alling
John Cummer

Bills and Overtures

Samuel S. Ward, chairman
DeWitt Watson
Marion Barnes
Howard Oakley
David Jones
Jack Armes
John Hoogstrate
Don Hicks
Harwell Williamson
Barton Payne
Harold Harris
Kenneth Horner
Ben Short

Memorials Committee

Lynden Stewart, chairman
John MacGregor
Charles Richardson
James Conrad
Matthew McDonough

Resolutions Committee

Wyatt Folds, chairman
Robert Jewell
Martin Peacock
Arthur Fawthrop

Furthermore, because several members of Presbytery records committee were absent, Mr. Alexander appointed the following men to serve during this Synod:

Presbytery Records

Dominic Aquila
George Ackley
John Woll

Wygant Smith
George Omerly
Roy Wescher
Dave Hoover

OVERTURES AND COMMUNICATIONS

- OVERTURE A—Change Boundaries of Midwestern Presbytery*
- OVERTURE B—Change Boundaries of Pittsburgh Presbytery*
- OVERTURE C—Change Boundaries of Southern Presbytery*
- OVERTURE D—Change Form of Government Regarding Men Under Care*
- OVERTURE E—Change Form of Government Regarding Men Under Care*
- OVERTURE F—Change Form of Government Regarding Deacons*
- OVERTURE G—Amendments to the Book of Discipline*
- OVERTURE H—Ensure Doctrinal Conformity With WCF*
- OVERTURE I—Position on “Charismatic Renewal”*
- OVERTURE J—Regarding Ordination Without Formal Call*
- OVERTURE K—Urge Combining NPM and BHM*
- OVERTURE L—Recognition of Gifts*
- OVERTURE M—Confidentiality of Archives*

COMMUNICATION NO. 1—Urge Affirmative Vote on Union

The Rocky Mountain Presbytery, meeting March 4, 5, 6, 1975, in Yampa, Colorado respectfully overtures the 153rd General Synod of the Reformed Presbyterian Church, Evangelical Synod that the Rocky Mountain Presbytery recommends an affirmative vote on the question of union between the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod.

COMMUNICATION NO. 2—Appeal From Actions of Midwestern Presbytery

Fathers and Brethren,

This document is an appeal, by Mr. and Mrs. William R. Hawley, to Synod, from the actions of the Midwestern Presbytery, taken on January 14, 1975, in rejecting the recommendations of its Judicial Committee and in refusing to

allow Mr. and Mrs. Hawley to present their case before a Judicial Commission.

Presbyterian law guarantees to any communicant member who thinks he is aggrieved or treated unjustly or has been the victim of illegal actions, the right to bring his case before an impartial and properly constituted judicial commission.

Not only did the Midwestern Presbytery deny the Hawleys this right; they went further and pronounced a verdict without hearing the evidence and without constituting a judicial commission and without permitting the Hawleys to appear.

Among the points involved are these: (1) The Judicial Committee recommended that the Presbytery should consider the Hawley's allegations that the membership of the First Bible Presbyterian Church of Indianapolis had been reduced to a small fraction of its previous size by the disastrous policies of its present administration. Presbytery defeated this recommendation.

(2) The Judicial Committee recommended that the Pastoral Relations Committee undertake some action to alleviate the difficulties. The Presbytery also rejected this conciliatory recommendation.

(3) The Judicial Committee recommended that the Presbytery ask both the Hawleys and the Session to postpone all action for a period of time. This was also in the interests of conciliation; but the Presbytery refused.

(4) Then the Presbytery, without any judicial authority or procedure, pronounced the verdict that the Hawleys had no cause of action. The Presbytery pronounced this verdict without hearing the evidence and without permitting the Hawleys to appear.

Church history furnishes a parallel to this procedure. When charges of heresy were brought against the Auburn Affirmationists, the Philadelphia Presbytery, in spite of the fact that the Book of Discipline stated that upon the filing of charges "the Presbytery shall transmit them" to a Judicial Commission, violated the Discipline and refused to consider the charges.

This is precisely the violation of Presbyterian rights on account of which the Hawleys hereby appeal to Synod.

Ordinarily the appellants would request Synod to order Presbytery to hear this case. But since the Presbytery showed itself prejudiced in pronouncing a verdict without conducting a hearing, the Hawleys request the Synod to constitute an impartial Judicial Commission of its own and try the case in Indianapolis at a convenient time during the summer of 1975.

Further evidence of prejudice against the Hawleys is clear in Presbytery's action to form a committee to assist the Session in getting rid of the Hawleys. It will be noted that the Committee is not instructed to assist the Hawleys.

In addition to such prejudice and denial of the Presbyterian rights of communicant members, these actions are a sad affront to people who were faithful members for twenty years and who worked faithfully to build up the membership (now decimated) and to move the meeting place of the congregation from a house to the present commodious church building. Something must be wrong when a congregation is reduced by approximately two thirds, when all but one of the original elders have been forced out, and when now these communicant members are being cast out. It is even more sad when

a Presbytery votes to instruct a session how to get rid of members rather than how to retain them.

Gordon H. Clark
Counsel for Mr. and Mrs.
William R. Hawley

COMMUNICATION NO. 3--Concerning Study on Abortion

Pittsburgh Presbytery recommends that:

1. Synod adopt the resolution of the Study Committee presented by the committee in its report to the 152nd Synod.
2. Synod should continue the committee so that it can further study the question of abortion and in particular to the specific topics of:
 - a) Scripture passages that indicate that the fetus is a human from conception. (1974 report is weak here.)
 - b) Consideration of the question of the relation of the soul to life (physical)—i.e. can a “body” live without a soul and if not, then what about the fetus—does not the fact that it is alive indicate that it has a soul?
 - c) Current ideas such as:
 - 1) Post-conceptive contraception.
 - 2) The woman’s right to choose and to have control over her body.
 - 3) Looking at unwanted pregnancies as nothing but “contraceptive failure” that can be readily taken care of by abortion.
 - d) Consideration of the IUD
 - e) The question of population control
 - f) Consideration of the providence of God as it relates to deformed babies, etc.
 - g) Principles of guidance for ministers, doctors, nurses, and Christians in general.

Pittsburgh Presbytery further recommends that Synod make a public declaration via the resolutions committee of the Synod Committee’s recommendations because of the increasing sin of Abortion in today’s society. “Righteousness exalts a nation, but sin is a reproach to any people.”

COMMUNICATION NO. 4--Concerning Study on Abortion

The Southwest Presbytery urged each church session to study the report of Synod’s Committee on Abortion which was sent for that purpose. At our last meeting we discussed the various responses and took the following action.

“It was moved, seconded, and carried that this Presbytery concur with the recommendations attached to the Study of Synod’s Committee of Abortion, which were sent down to us for study by the 152nd General Synod and that we also forward a copy of the excellent work done on the subject by The Rev. Harris Langford.”

Mr. Langford’s work will be available at Synod.

ACTION

By proper motion Overtures A-M and Communication No. 3 were referred to Bills and Overtures Committee. Communication No. 1 and 4 were received for information. Communication No. 2 was referred to Judicial Commission for action.

STATED CLERK'S REPORT

Dr. Paul R. Gilchrist presented the following report:

This past year has been packed with activities which directly or indirectly relates to Synod. The magnificent bicentennial celebration plus the several lengthy reports expanded our Minutes by fifty percent, putting greater burden on post-synod editing of the Minutes for publication. We were grateful for the combined efforts of Joel Belz and Bill Cross for typing and printing the Minutes of 1974, getting them out by the beginning of August to ministers and churches. Some corrections and changes need to be noted.

ERRATA FOR MINUTES 1974

Page 99, line 1 name of Carl Darger should be italicized—he was elected (see p. 240)

Page 241 Drop “Study Committee on Divorce and Remarriage”

Page 241 Under “Amsterdam Philosophy” drop “John Young”
add “James B. Hurley” and make “Chewning” chairman.

Page 241 Under “Ecclesiastical Separation” drop “Charles Gwinn” and add,
“Ron Shaw”

AMENDMENTS TO FORM OF GOVERNMENT AS OF 1975

The following presbyteries have notified me in writing that they have approved the changes in the Form of Government as sent down from Synod last year: Delmarva, Great Plains, Midwestern, Northeast, Philadelphia, Pittsburgh, Rocky Mountain, Southeast, Southern as well as New Jersey, which, however, voted negatively on changes to ch. II, 10, q and r. No action was reported by California, Florida, Pacific Northwest, Saharanpur and Southwest. Synod should declare that such changes have been adopted and are in effect. The changes are as follows:

1. Page 14, chapter II, 10, q and r, should read:
“erasure” instead of “suspension,” and “erased” instead of “suspended”
2. Page 32, chapter V, 5, b the second paragraph should be substituted with the following paragraph:

Judging that there is no obvious impediment to prevent his progress to licensure, and that the candidate is committed to develop the Biblical qualifications for the eldership and to live a life of piety and service and that the candidate apparently is blessed with at least some of the gifts and talents necessary for serving as a teaching elder, the presbytery may cause the candidate's name to be enrolled as under its care, and then by commit-

tee or otherwise, shall diligently seek to guide him in his further education and preparation.

3. Page 33, chapter V, 5, g, delete last sentence "Any exception to this six month provision," etc., and insert after the words "for a period of time not less than 6 months" the following:

. . .which shall begin at the time of licensure, unless the presbytery on a three-fourths vote indicates that the candidate has had sufficient experience prior to the time of licensure. This trial of the candidates' talents shall be. . .

KNOLLWOOD LODGE REPORT

We have received the following communication which speaks for itself:

Dear Brethren:

Enclosed herewith is the final check from the assets remaining in the account of Knollwood Presbyterian Lodge while it was under the auspices of the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod. This check in the amount of \$140 represents one-half of the assets and a check in the identical amount has been made and sent to the Orthodox Presbyterian Church. With the receipt of these two checks by the two denominations the account of the Knollwood Presbyterian Lodge is terminated and the responsibilities of the board members are completed.

We recommend that the members elected by each denomination be discharged and the joint board be declared dissolved.

Cordially yours in Christ,
Donald J. MacNair, President
George W. Knight III, Treasurer

CHANGES TO STANDING RULES

At the 1974 Synod, several amendments to the Standing Rules were proposed. I would therefore recommend that Synod amend the Standing Rules as follows:

1. Sr. II, 1 add: "Members appointed to the Synod shall be certified by the clerks of their respective presbyteries. Such certification shall be by letter received by the Stated Clerk of Synod prior to the date when Synod is to convene." (See Minutes, 1974, p. 208)

2. Sr. XIV, 3, d delete: Knollwood Lodge (Minutes 1974, p. 112)

3. Sr. XIV, 3, d add: "Evangelism Committee—shall be composed of twelve members to promote evangelism in the Synod." (Minutes 1974, p. 101)

4. Sr. XVII, 6, add: "In granting requests for travel compensation priority will be given to commissioners who as individuals, or whose churches, or whose agencies support the administrative fund of Synod and send their statistical reports to Synod." (Minutes 1974, p. 208)

STATISTICS: AN ANALYSIS

Several tables of statistical analysis are given for your consideration. They are given by title here, but included after the regular church statistics by presbytery at the end of these Minutes. Statistics for ten or eleven churches were not available, so a previous year's statistics were used; nevertheless the trends to be noted are sufficiently accurate to make some observations.

Table I—A Summary of Statistics simply shows the basic data for every two years since 1966. Giving for 1966 could not be ascertained. Nevertheless, we should be concerned that though line 7 shows a goodly increase, line 10 shows a slight declining trend in benevolent giving. Line 13 is taken from government statistics. Comparing lines 12 and 13, we draw the conclusion in line 14 that we are not yet a church that tithes. Admittedly some of our people give portions of their tithe directly to good Christian organizations rather than through the church.

Table II—Changes in Communicants seeks to analyze the discrepancies between net reported gain (loss) in line 10 through the normal channels of growth and decrease, and the total increase for Synod (line 13). Line 14 suggests the difference may lie in the fact that we have received (or lost) members in Synod through the acquisition of whole new churches. Another observation may be made when comparing line 1 with 4, generally 1/3 of our church growth is by profession of faith—which reflects favorably on our evangelism and translating our covenant children to communicant membership. Slightly more than 1/3 of our growth is due to proselyting from churches “not deemed heretical” (line 2). But unfortunately, for every 3 members gained (line 4) we seem to lose 2 (line 9). This attrition should be a matter for prayerful concern and action.

Table III—Per Capita Giving—Communicant is a comparative table, showing the RPCES slightly behind our two sister denominations (RPNA and OPC), and all three of these fairly ahead of the main line presbyterian bodies. For 1972 the Southern Baptists gave \$88.78 per capita, but the Seventh Day Adventists gave a whopping \$417.20 per person. Perhaps the SDAs have learned to tithe (cf. Table I, line 13).

Table IV—Average Annual Rate of Growth is another comparative table. Certainly there is cause for thanksgiving—not boasting—as we remember the Apostle Paul's statement, “I have planted, Apollos watered; *but God gave the increase*” (I Cor. 3:6). Yet this 5 or 6% per year growth, though it compares quite favorably with the U.S. population growth rate of 1.04%, we need to remember that we are speaking of thousands in our ranks, but millions in the U.S. alone, not to speak of billions in the world population. One half of all who have ever lived on this, God's own world, are alive today! What a tremendous responsibility!

Table V—Benevolent Giving To Agencies simply seeks to compare the number of churches giving to particular agencies in the two years 1971 and 1974. WPM leads in this category with 92.6% of churches in 1974 giving as compared with 78% in 1971. NPM and Covenant Seminary come in for second and third respectively, though there is hardly an increase in percentage

to CTS. Slightly over the 50% mark are churches contributing to Synod and to presbyteries. 34% of our churches are giving to Christian schools other than Covenant College and Seminary. Perhaps this reflects a growing concern for Christian Education in its broader scope than just Sunday Schools and youth groups. One final observation, giving to other foreign ministries has slackened slightly. Hopefully this reflects a growing awareness that God has given to our church a great task, and that WPM as well as our other agencies have a superb and highly competent staff seeking to serve the Lord Jesus Christ. In my humble estimate, as a group, they are second to none. They are doing a solid piece of work, not trying to grab headlines.

Table VI—Pastoral Compensation Study (1974) reflects an 80% response to a confidential questionnaire sent out in January. Because pastors' salaries are often broken down into some non-taxable components, we give here the total compensation reported, which includes basic salary, housing allowance, utilities, car allowance, hospitalization, pension, etc. Where manse is provided, an equivalent rental value was used. In so far as I was able to determine, part time compensation figures were excluded, nevertheless the table reflects a very respectable 74% of all our churches.

Finally, *Table VII—Analysis of Ministerial Status* seeks to define the primary vocational activity of ordained ministers in the denomination. Presbyteries would do well to review their rolls and inquire if a minister in a secular position (or whatever other category) is really fulfilling his ordination vows. Or, another way to put it, does this person need to be an ordained minister to function in the position in which God has providentially placed him? Perhaps some need to be urged to take pastorates. One observation needs to be made regarding pastors in non RPCES churches. To my knowledge, one independent church came into the denomination in 1974. Another two or three may be received in 1975. May our Sovereign Lord, enable us to look at ourselves through these statistics, being encouraged by them as well as being motivated to take corrective action where needed.

With 354 ministerial members in our presbyteries, I would respectfully advise Synod that presbyteries should plan to elect 80% of their ministers as commissioners for the 154th General Synod. Again, this means presbyteries may elect an equal number of ruling elders as commissioners.

Would it be too audacious to suggest at this juncture that on the same principle of the parity of elders, that the Form of Government be amended so that presbyteries may also be represented by ruling elders on a parity basis? Perhaps the Form of Government, chapter III, 1, second paragraph might be changed so as to include the suggested guidelines for determining the number of elder delegates to Synod (See Minutes 1974, p. 82) or to lower the ratio of ruling elders to communicant members in order to have a wider representation of ruling elders in our presbyteries.

I am pleased to report that there are only six or seven churches with vacant pulpits. I continue to receive inquiries from available candidates and gladly seek to assist in helping God's man to be placed in pastoral service.

Finally, I wish to express my heartfelt appreciation for the confidence you have placed in me and for the gracious words of encouragement I've received from you.

RECOMMENDATIONS

1. That Synod declare the above mentioned amendments to the FOG to be adopted and in effect.
2. That Synod amend the Standing Rules according to the proposals listed above.

Respectfully in Christ,
Paul R. Gilchrist
Stated Clerk of Synod

ACTION

Both recommendations were adopted, which included dissolution of Knollwood Lodge committee.

It was moved, seconded and carried that FOG Committee be given the task of preparing a definitive statement distinguishing between the various ways of receiving members into churches (i.e., Profession of Faith, Re-affirmation of Faith, Transfer of Letter). A substitute motion was passed to erect a special study committee for this task. The substitute was adopted.

NOMINATING COMMITTEE PRELIMINARY REPORT

The nominating committee chairman, Rev. Eugene Potoka, circulated the preliminary ballot for agencies and committees.

ADMINISTRATIVE COMMITTEE REPORT

At the request of the chairman, Dr. Gilchrist presented the report as follows:

Fathers and Brethren:

From the standpoint of the Administrative Committee the church has had a good year. There was one meeting of the committee, held at Pittsburgh on March 11, 1975. As early as September 14, members of the Administrative Committee met with representatives of the Orthodox Presbyterian Church and Reformed Presbyterian Church in North America to make plans for the concurrent Synods this May and June.

The Administrative Committee took note of correspondence received by the Stated Clerk. We acceded to the request of the Lord's Day Alliance to have a representative address the Synod for about ten or fifteen minutes.

One of the study committees asked whether we should copyright the Minutes of Synod in order to protect the reports of the committees. It was decided that in essence the minutes of reports are in the area of public

domain and that no useful purpose would be accomplished by seeking copyrights.

A note from Synod's attorney seems to confirm the view of the committee:

You have requested my opinion regarding copyrighting of committee reports of the Synod of the Reformed Presbyterian Church, Evangelical Synod. Such committees do not have the right to obtain a copyright except on behalf of Synod. The report is requested by and under the Directors of Synod, and only Synod has the right with regard to the report. If there are any further questions, please advise me.

Very truly yours,
Donald A. Semisch

Because of the financial condition of Synod's treasury, it was felt wise to receive offerings on Friday, Monday, and Wednesday evenings of this week. In making plans for the 153rd General Synod, we trust that arrangements will prove completely satisfactory to commissioners and friends alike.

The Administrative Committee makes the following recommendations:

(1) That Synod provisionally adopt the following Budget for 1975-76:

INCOME

Synod Registrations	\$1,500.00
Synod Offerings	800.00
Church Support	12,400.00
Agency Support	1,200.00
Individual Gifts	500.00
Sales of Minutes and Forms	375.00
	<hr/>
	\$16,775.00

EXPENDITURES

Synod Arrangements	\$1,200.00
Synod Clerical Help	200.00
Assistant Clerk Honorarium	150.00
Commissioners' Travel	3,400.00
Fraternal Delegates and Guests	300.00
	<hr/>
Stated Clerk Salary	2,600.00
Clerical Help (Stated Clerk)	750.00
Office Rental	850.00
Office Expenses	650.00
	<hr/>
Treasurer's Honorarium	150.00
Treasurer's Expenses	125.00
Archivist's Expenses	250.00
Travel: Ad. Com., Stated Clerk	1,200.00

Printing and Mailing Minutes	3,600.00
Synod Directory (CTI)	400.00
Fraternal Relations Committee	500.00
Other Committees	350.00
Miscellaneous	100.00
	<hr/>
	\$16,775.00

(2) That Synod Minutes be sent gratis as follows: one copy to every minister, one copy to every church (whether for clerk of session or church library), plus additional copies for each \$50 contributed to Synod for the last fiscal year up to a total number of elders.

(3) That Synod commend the following Guide to Proportionate Giving to churches:

	<i>Needed from RPCEs</i>	<i>%</i>	<i>Amount per member</i>
Christian Training Inc.	\$55,000	3.4	\$3.32
Covenant College	269,000	16.5	16.09
Covenant Theological Seminary	375,000	23.1	22.53
Board of Home Missions	40,000	2.5	2.44
National Presbyterian Missions	180,000	11.1	10.83
World Presbyterian Missions	690,000	42.4	41.36
Synod Treasury	16,500	1.2	1.00
	<hr/>	<hr/>	<hr/>
	\$1,625,500	100.0	\$97.57

(4) In keeping with the Standing Rules, the Administrative Committee recommends that the following General Synods meet as follows:

154th General Synod, May 21-27, 1976, at Colorado Springs, CO.

155th General Synod, May 20-26, 1977, at Lookout Mountain, TN.

156th General Synod, May 19-25, 1978, at St. Louis, MO.

(5) That Nov. 12, 1975, and Feb. 25, 1976, be designated as Synod days of prayer (concurrent with the days set aside by Covenant College and Covenant Theological Seminary). And furthermore, that the second Sunday after Synod be designated as another day of prayer and that a special offering be received for Synod. (Note: this year it would be June 15, 1975).

(6) That Synod establish a commission to investigate the situation of the Saharanpur Presbytery in relation to our Synod and to report back to the 154th General Synod.

May the Lord Jesus, King and Head of His church, lend His blessing and direction to our denomination in the days ahead.

Yours respectfully,
Samuel S. Ward, chairman
William S. Barker
Charles B. Holliday
Eugene L. Fackler
Paul R. Gilchrist
Marion D. Barnes
C. LaRue Fritz
Art L. Kay
Nelson K. Malkus
Donald J. MacNair
Robert G. Rayburn

ACTION

Recommendations 1 through 5 were adopted by Synod. Recommendation 6 was adopted after changing "commission" to "committee."

COVENANT SEMINARY REPORT

Dr. Robert G. Rayburn presented the following report, together with additional remarks by Vice President Robert P. Palmer:

It is a privilege to bring to the brethren of the 153rd Synod the report of the Lord's blessings at Covenant Theological Seminary during the past year. He has blessed us in many significant ways; the most important have been the spiritual blessings. All of us are aware of the fact that the generation which is now in our colleges, universities, and graduate schools has been reared in a permissive society. The cultural situation in which they have grown up has had a definite effect even upon the Christian young people of our day. Without their being consciously aware of it, many Christian young people have found the disciplines of the Christian life difficult to face. Here at the seminary it has been our joy to see young men and women making real progress in personal sanctification and happily bringing their lives more fully into obedience to the will of God as it is revealed in the Scriptures. Some have openly testified that their lives have been quite remarkably changed as they have come to understand more fully what living in the power of the Holy Spirit really involves. We are indeed thankful for the evident spiritual maturity, especially of our graduating seniors, but certainly also found in many of our other students. All members of our denomination should be challenged to pray for these young men and women who are soon going to occupying places of spiritual and moral leadership.

Of significance to the Reformed Presbyterian denomination is the fact that of our twenty graduates this year in the Master of Divinity program

(that which is required for ordination in our denomination), there are fourteen who are Reformed Presbyterians; and of these fourteen, six of them, or nearly half, were not members of our denomination when they came to Covenant Theological Seminary. We have no hesitancy in encouraging gifted young men who find themselves in harmony with our doctrinal position to come into the denomination for their lifetime ministry. We thank God for the many who are now serving in the pastorate or on the mission field who were not members of our denomination when they came to Covenant Seminary.

I want to express our special thanks for the coming of the Rev. Dr. William T. Kirwan to the faculty and administration of Covenant Seminary. Dr. Kirwan serves both as the Dean of Students and as Assistant Professor in the Department of Practical Theology. His expertise in the field of counseling has influenced us to ask him to confine most of his teaching hours to this area although he does teach other courses when necessary. In the few months that he has been with us he has endeared himself to the students and has been of great benefit to many of them and to their wives through his personal counseling sessions with them.

I would be remiss if I were not to express deep and sincere appreciation for the members of the faculty and the other members of the administrative team that we have here at the seminary. It has been a rich blessing to work with these godly men and to be able to observe their dedication to this great task of training young men and women for the work of the Lord.

I am happy to announce the appointment of Mr. Robert Vasholz, who has served this year as Acting Director of Admissions and Assistant Dean of Students, to a permanent position in both of these posts that he has been filling. He has also been elected to the faculty as an Instructor in the Old Testament Department. Mr. Vasholz has made himself invaluable to the work and is both a popular teacher and a gifted administrator. He is a candidate for the Ph.D. degree in Old Testament Studies from St. Louis University. Our librarian, Dr. Joseph Hall, was granted the Th.D. degree from Concordia Seminary this year. Dr. Hall has been teaching this year in the department of Church History. It is cause for deep gratitude to the Lord that every member of the faculty has an earned doctorate.

Our enrollment this year has not exceeded the all-time high of last year, but with applications coming in at the present rate a very substantial increase in enrollment is indicated for next year. We are much encouraged by the fact that applications are coming in at a considerably higher rate than they have for our best previous year. We would like to encourage all of our pastors to be very faithful in pointing young men in their congregations to the Christian ministry and then encouraging them to get their training in Covenant Theological Seminary.

One of the most thrilling evidences of the blessings of God in our work during the past year has been the raising of the money necessary for the building of our long-anticipated library-learning center. Construction has begun and is well along on this building, and we hope to have it ready no later than the end of the first semester, although the contractor hopes that it might be in use sometime during the first semester of the coming school

year. The wonderful \$100,000 challenge gift which was announced at Synod last year has been matched, and we expect to have the building completely paid for by the time it is fully constructed. This itself is a great cause for encouragement and rejoicing. We believe that the announcement of the construction of this building has been one factor in encouraging some men to apply to the school. They see that it is moving ahead and taking substantial steps to improve its facilities. By action of the Board of Trustees, the building is to be named the J. Oliver Buswell, Jr. Library. We feel that this is an honor and distinction that is well deserved by the senior theologian and great Christian leader of our denomination whom God has blessed so signally and has used in such a great way in the lives of so many of us.

The faculty has approved several new degree programs which will be fully announced in the catalog which should be published within a very short time. The present M.R.E. degree is being changed to a Master of Arts in Biblical Studies. This program is designed as a one-year graduate course for those who have the proper background in undergraduate studies but are not necessarily expecting to go into the ordained ministry. The admissions requirements are the same as for the Master of Divinity program, however. In addition, we have three new degrees. The Master of Theology in Biblical and Pastoral Studies is designed for the equivalent of one year beyond the Master of Divinity program to equip students and also experienced ministers more fully for a Christian ministry. It is not to replace our present Master of Theology degree which is designed for those who wish to pursue further academic studies. Another new degree is the Master of Arts in Religion and Counseling—a two-year program designed to equip the student not only with a biblical and theological background but also at the same time giving him a special emphasis in the field of counseling. A total of 53 hours are required for the completion of this degree which is considerably more than the other M.A. degrees. The final new degree which the seminary will be offering is the Doctor of Ministry. This program is not designed to be taken in sequence following the Master of Divinity program, but rather is to be offered to a select group of men who have completed at least three years of practical work in the pastorate or some other church-related Christian ministry. All of these degrees will be fully accredited as our current offerings are.

Most of the pastors of the Synod will have already received the first issue of *Presbuterion*, the new Covenant Seminary Review, which is a journal designed for the lay leadership of the church as well as for the ministers and scholars. We hope that all of our pastors and elders will make it a point to read this journal. It is our purpose not to have the material so technical that it would be uninteresting for our ruling elders. Because of the cost of publication, we hope that many churches will subscribe at the annual subscription rate of \$4 for each one of the members of the session.

God has been faithful in providing the basic financial needs of Covenant Theological Seminary during the first nine months of this fiscal year. Because the printed reports must be submitted to the Stated Clerk of Synod by the first of April, our financial report, which is attached, does not include

more than the first eight months of our fiscal year which begins in July. Gifts this year have not reached our projected and hoped-for sum. As a consequence, various programs have been curtailed and expenditures have been cut in every possible way. The seminary needs to be strengthened and its work expanded by the addition of faculty and the enlargement of our library holdings. We are confident that the Lord will provide for this, but as we pursue the very substantial funds needed to sustain the present work and expand it, we realize that the best answer is the increase of the regular monthly support of the school on the part of churches and individuals within the denomination. The administration and faculty of Covenant Seminary make a serious effort to serve the Reformed Presbyterian Church, Evangelical Synod, and we sincerely hope that every member of the denomination will recognize the signal importance of the responsibilities which we have at the seminary. If our church is to move ahead and meet the challenge of the days which lie before us, we must have a continual stream of dedicated men and women who are adequately prepared for vital Christian ministry and leadership both at home and abroad. We are indeed grateful for every special gift which we receive for the work of the seminary, and many of these gifts have been of great assistance to us. But there is no substitute for regular monthly support. We want all members of the denomination who have contributed to the school and who have prayed faithfully for it to know of our deep appreciation for their support and the encouragement which we have received from this remembrance.

Respectfully submitted,
Robert G. Rayburn, President

COVENANT THEOLOGICAL SEMINARY
Balance Sheet—Current Unrestricted Fund
February 28, 1975

ASSETS

Cash

Checking Account	\$25,592.24	
Petty Cash	50.00	\$25,642.24
	<hr/>	

Accounts Receivable

Students	\$14,461.51	
Other	519.70	
Reserve for Doubtful Accounts	(225.00)	\$14,756.21
	<hr/>	

Investments

Securities	\$ 1,009.54	
NDSL - Institutional Cont.	2,727.72	\$ 3,737.26
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Prepaid Expenses

Insurance	\$ 5,515.86	
Travel	150.00	\$ 5,665.86
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Total Assets \$49,801.57

LIABILITIES

Accrued Expenses			
Federal Income Tax	\$ 910.50		
FICA and Withholding	448.49		
State Income Tax	191.00		
Medical Insurance	471.90		
Annuities and Pensions	365.12		
Other	1,530.00	\$ 3,917.01	
Accounts Payable			
Trade	\$ 6,284.52		
Insurance	3,311.22	9,595.74	
Accounts Receivable - Credit Balances		\$ 1,148.72	
Due to Other Funds			
Unexpended Plant Funds			
Renewal and Debt Service	\$ 8,500.00		
Library Building Fund	28,667.75	\$37,167.75	
Total Liabilities			\$51,829.22
<i>FUND BALANCE (OR DEFICIT)</i>			<u>(2,027.65)</u>
Total Liabilities and Fund Balance			<u><u>\$49,801.57</u></u>

COVENANT THEOLOGICAL SEMINARY
 Summary of Revenue and Expenditures
 For Eight Months Ended February 28, 1975

<i>INCOME</i>	Actual June 30, 1974	Budget 1974-75	Year-to-date 1975
Educational and General			
Tuition and Fees	\$89,405.12	\$117,000.00	\$110,971.66
Gifts and Grants	301,125.40	400,000.00	221,820.82
Student Aid (\$4,971.90- Designated)*	8,957.31*	3,000.00	2,268.79
Other Sources	<u>3,024.87</u>	<u>2,000.00</u>	<u>1,730.99</u>
Total Educational and General	\$402,512.70	\$522,000.00	\$336,792.26
Auxiliary Services			
Housing	\$27,429.04	\$33,800.00	\$23,191.00
Food Service	<u>5,815.60</u>	<u>12,300.00</u>	<u>257.63</u>
Total Auxiliary Services	\$33,244.64	\$46,100.00	\$23,448.63
Total Current Fund Income	\$435,757.34	\$568,100.00	\$360,240.89

EXPENSES

Educational and General

President's Office	<u>\$16,908.64</u>	<u>\$25,600.00</u>	<u>\$14,931.44</u>
Academic Affairs			
Instruction	\$177,390.60	\$232,184.00	\$139,888.82
Library	<u>31,405.31</u>	<u>34,196.00</u>	<u>24,197.51</u>

Total Academic Affairs \$208,795.91 \$266,380.00 \$164,086.33

Student Affairs

Student Dean	\$18,767.09	\$18,851.00	\$13,459.86
Student Aid (\$4,971.90- Designated)*	<u>13,701.90*</u>	<u>10,000.00</u>	<u>10,591.50</u>

Total Student Affairs \$32,468.99 \$28,851.00 \$24,051.36

Development \$51,649.37 \$63,870.00 \$44,370.95

Business Affairs

Business Office	\$40,796.78	\$49,946.00	\$29,135.18
Plant Operations	<u>43,188.97</u>	<u>43,929.00</u>	<u>27,004.40</u>

Total Business Affairs \$83,985.75 \$93,875.00 \$56,139.58

Total Educational and
General before Transfer \$393,808.66 \$478,576.00 \$303,579.66

Transfer for Debt Retirement 122,631.71 36,000.00 13,950.00

Total Educational and General
Expenditures \$516,440.37 \$514,576.00 \$317,529.66

Auxiliary Services

Housing			
Student Housing	\$1,146.46	\$4,000.00	\$1,474.93
Faculty Housing-On Campus	791.02	2,000.00	136.99
Faculty Housing-Off Campus	<u>1,878.26</u>	<u>3,000.00</u>	<u>1,400.97</u>

Total Housing \$3,815.74 \$9,000.00 \$3,012.89

Food Service \$12,306.09 \$16,000.00 679.13

Total Auxiliary Services
before Transfer \$16,121.83 \$25,000.00 \$3,692.02

Transfer for Debt Retirement 50,413.59 15,000.00 6,250.00

Total Auxiliary Services
Expenditures \$66,535.42 \$40,000.00 \$9,942.02

Total Current Fund Expenditures \$582,975.79 \$554,576.00 \$327,471.68

Total Income Over (Under)			
Expenditures	(\$147,218.45)	<u>\$13,524.00</u>	\$32,769.21
Beginning Surplus (Deficit)	<u>112,421.59</u>		<u>(34,796.86)</u>
Accumulated Surplus (Deficit)	<u>\$(34,796.86)</u>		<u>\$(2,027.65)</u>

RECOMMENDATIONS: 1. We recommend that the month of December be recognized by the Synod as a time of special emphasis upon giving for Covenant Theological Seminary and that the churches be urged to consider the special program of the seminary called "Gifts-for-the-King."

2. The Board of Trustees of Covenant Theological Seminary recommends that Synod establish a committee to study the philosophy of licensure and ordination examinations in our presbyteries in order to achieve a uniform philosophy of examining candidates for the ministry of our church. In addition such a committee might propose a method of liaison between our presbyteries and Covenant Theological Seminary. Finally the committee might examine the categories of examination for licensure and ordination in our FOG for possible revision.

ACTION

Both recommendations were approved by Synod.

ELECTION TO COVENANT SEMINARY BOARD

Ballots for Covenant Seminary Board were distributed and the election carried out after nominations were closed. (*Note: Throughout these Minutes, italicized names designate those who were elected.*)

- *Rev. Paul Alexander* INC 2/3
- *Robert Brake*
- *Richard Ellingsworth* INC
- *Rev. Charles Holliday* 2/3 Home
- *Hugh Johnson* INC 2/3 (class of 1976)
- *Rev. George Miladin* INC
- *William O'Rourke*
- *William Ragsdale* INC

*Rev. Stephen Smallman

INC

Rev. Richard Brinkley

Harold Harris

Rev. Roger Hunt

Rev. Douglas Rogers

Rev. Alan Dan Orme

FORM OF GOVERNMENT COMMITTEE REPORT

Dr. W. Harold Mare presented the following report for the committee:

Fathers and Brethren,

The Form of Government Committee presents to the 153rd Synod of the Reformed Presbyterian Church, Evangelical Synod the following recommendations.

1. In FOG Ch. 2, sec. 11, d, p. 15: Put a period after the word, "community," and omit the words, "and may perform such," then insert the following: "The deacons shall assist the pastor and the elders in calling on the sick and shut-ins and also shall share the responsibility of evangelism." Then continue the paragraph as follows: "Other administrative and charitable duties may be assigned by the session or by the congregation."

2. In the *Book of Discipline* VII, 6, p. 17: Delete the words "be dropped or suspended: and substitute the words, "have his name erased" (This makes the terminology consistent in sections 2-6).

3. In the anticipated change becoming effective at Synod, June, 1975, in FOG V, 5, g, p. 33: put an s at the end of the word, "candidate," and revise the sentence beginning with the words, "The trial. . ." to read "The trial of the *individual* candidate's talents shall be. . ." (The anticipated change with its reading, s apostrophe (candidates') may suggest that several candidates might need to be under the direction of a single minister.)

4. Add as FOG II, 12, p. 15, the following:

"The process for the election of elders and deacons in all groups of believers which are being assisted by presbytery in becoming particular churches (refer to Form of Government II, 9, c) shall be carried out in the following manner:

(a) Every candidate for election shall be examined by presbytery or its commission before elections are conducted. Those qualified by presbytery shall be presented to the group for election. Then the presbytery shall conduct the election and proceed to ordain and install those elected.

(b) Each election thereafter shall be conducted by the church and the period between nominations and elections shall be sufficient for adequate training and examining of all nominees.

Amend the present FOG II, 12 to read "II, 13"

Amend the present FOG II, 13 to read "II, 14"

5. In FOG II, 12, b, p. 15: Change the number "6" to "7". (The present

printed reference is inaccurate.)

6. In FOG II, 5, p. 5: Delete the word, “over” and add “and older” after the word “age,” (this brings the statement into agreement with the expression found in FOG II, 7, b, p. 7.

7. Recast FOG II, 10, 0, p. 14 to read: “Covenant children may become communicant members upon confession of faith. Other members may be added to the church by confession of faith, or by reaffirmation of faith, or by letter of transfer and reaffirmation of faith from a church not deemed heretical.” (The mention of “covenant children” brings to mind FOG II, 3, and it is to be anticipated in the providence of God, that these “non-communicant members,” the covenant children will come to profess faith in Christ and become communicant members.)

The Form of Government Committee calls the attention of the Synod to the fact that our present printing in FOG II, 10, 3, p. 12 has inadvertently omitted after the words, “pastor or moderator,” the words “or a public announcement by the pastor or moderator.” The paragraph should then continue as currently printed, “at a public meeting. . .” (Earlier editions of FOG show the missing words.)

Respectfully submitted,
Richard W. Gray Robert G. Rayburn
Robert L. Reymond DeWitt Watson
W. Harold Mare, Chairman

ACTION

Recommendation 1: A substitute motion was presented and passed as the main motion: That the Moderator appoint a special committee to study the entire paragraph regarding the functions of the deacons, i.e. FOG, ch. II, sec. 11, d, and report back to the 154th General Synod.

Recommendations 2 and 3 were adopted. Recommendation 4 carried.

The Orders of the Day were called at 11:35 a.m. Rev. Gustav Blomquist led in prayer as Synod recessed for lunch. Then at 1:05 p.m. the meeting was reconvened by the Moderator. Rev. Robert Edmiston led in prayer.

Recommendations 5 through 7 of the FOG report were adopted. These actions are construed to mean that Synod is sending recommendations 2 through 7 to presbyteries for action.

CHRISTIAN TRAINING INC. REPORT

Rev. Art Kay, Rev. Robert Edmiston and Rev. George Smith spoke about the work of CTI, presenting the following report:

Fathers and Brethren,

The Board of Directors and staff of Christian Training, Inc., are deeply grateful to God and to the synod of the RPC,ES for the opportunity to serve you during the past year. Your prayers and generous support have enabled our plans to be executed and have made our resources available to others.

Leadership Seminars—Our seminars continue to gain wide acceptance in the denomination. A balanced presentation of scripture teaching and learning exercises have proven to be valuable to church officers, teachers, and individuals (young people and adults). During this past year Phase I seminars were held at Covenant Theological Seminary, West Chester, Muncie, St. Louis, Indianapolis, Merrillville, Wilmington (Delaware), Chesapeake City, North Huntingdon, Murrysville, Poland, Youngstown, Birmingham, Johnstown and Coventry. A Phase II seminar (advanced leadership) was held at Boothwyn, Pennsylvania.

Seminars were scheduled into the fall of 1975. We are open to invitation for 1976.

Mail-Order Book Store—Despite inflationary pressures, this area of our ministry continues to expand. A 20% discount is still available on most books. When you purchase books, curriculum, and other supplies through us, you get personal service and you help us in financing our ministry.

Day of Prayer Guide—We rejoice in this ministry with you. Robert E. Edmiston prepares a helpful guide for use by churches and individuals. Quantities to include in your church bulletin are available on request.

Coventry House—This outreach, through retreats and seminars, bears a faithful witness for the RPC,ES in New England. This facility has provided adequate headquarter space for C.T.I.'s offices; but more importantly, has been the proving ground for many of the tools used in our seminars in the churches.

In 1975 we are going to take the Coventry House week-long seminar "on the road." For two weeks (June 23-July 6), Art and Barbara Kay will direct seminars at Waterloo, Illinois to be held at the Concord Presbyterian Church. The families of that church will house our guests. We'll eat and meet at the church. Tom Jones will be our Bible teacher the first week and Dr. Will Barker, the second week. Young people and adults are welcome to participate—especially those living in the Greater St. Louis area.

Our eight-week program at Coventry starts on July 7 and ends August 31. Our Bible teachers this year will be Art Kay, Richard Gray, Bruce Gordon, Ed Steele III, Ray Dameron, Tom Jones, Mack Weiford and George Smith. Young people and adults are welcome to register for one or more weeks.

Internship—This program continues to have mutual benefit to the men who are our interns and to the RPC,ES activities. Rick Tyson has proven of great value to the Manchester Church during the period when the church was without a pastor. Fred McFarland has ably assisted Dr. Gray in the work of establishing a vital church in the community of Coventry. Our interns' training program is divided into three parts: individual study and preparation, pastoral training, and training through involvement in the C.T.I. activities.

Stanley and Donna Armes are our new interns.

Student Summer Service—Tim Stigers, a former C.T.I. intern, did a commendable job in directing the SSS team in 1974. Another team will serve with the Manchester and Coventry churches in 1975.

ADVANCE—Robert E. Edmiston edits this quarterly digest of ideas for

teachers. The subscription list continues to grow as this helpful tool finds wide acceptance.

Curriculum Project—C.T.I. responded to the 152nd General Synod's action by checking out the possibility of cooperative work with our sister denominations. We found this to be impossible at this time. We then proceeded to develop our own approach to the problem facing Sunday Schools and in December our board gave permission to proceed.

Much of Mr. Edmiston's time and talents are devoted to this new project approved by the board at our December meeting. He is assisted in working out the details by an able staff made up of our interns, Emily Gray, Freida Persons (from Coventry) and Florence and Malcolm Brown and Kerry Mumford (from Boothwyn, Pa.).

RPC,ES churches at Manchester, Coventry, and Boothwyn have agreed to cooperate in this project and become the first churches where this curriculum proposal will become a reality. We plan to conduct a one-year experiment in these churches.

We take existing curriculum materials, assemble them around monthly themes and make our own comments and suggestions regarding the teaching techniques and doctrinal emphasis.

One big reason we began this curriculum project grew out of the seminars we've been holding in churches. In these seminars we sense how much people appreciate getting to know each other better and how the team spirit among teachers and leaders is strengthened.

After observing the positive effects of the seminars, we came to the conclusion that teachers need to get together regularly. They need to be able to sense that others care about their struggles. They need to help each other in their preparation if they're going to have the courage to try new things. They also need the support of others to keep trying when some of those things don't work. They need to pray for each other. . .to care about each other. With this kind of support, we are convinced a teacher can demonstrate the love of God in a much greater way.

To facilitate a meaningful monthly meeting, we concluded that we needed a unified theme. In order for teachers to gather monthly to help each other prepare, they must be working on the same general subject.

The pastor is also an integral part of this proposal. We believe the pastor should function as a trainer—training those who will train others. So, as part of this monthly meeting or perhaps as part of a Sunday evening service at which teachers would be expected to attend, the pastor will give an overview of the Biblical material pertaining to the subject, perhaps dealing in detail with some confusing or widely misunderstood point. It is against this background that teachers will study the Sunday School materials provided and work together to develop effective means of communicating that truth. Possibly, the pastor will find ways of including the subject in his sermons during the month. Thus, the theme will become the focus of the whole church for the month.

We urge you to pray for us and follow the development of this important, new phase of C.T.I.'s ministry.

Young People—At our board meeting in December, Tom Jones was asked to direct a study of the needs of RPC,ES youth. During the year, he will be contacting persons all over the denomination to determine how C.T.I. can more effectively minister to them and to the families of our church.

Finances—Our board approved its' largest budget in history, not just because of our expanding ministry. \$3800 a month is needed in gifts from churches and individuals. Right now less than 50% of the churches of the RPC,ES support C.T.I. That means that more than half of our churches give *nothing* to this agency that serves every church. We appeal to every church to put C.T.I. in the budget as soon as possible.

Pray for us. Let us strengthen one another in the Lord. Let us love and encourage one another. Let us challenge one another by word and example. Let us study ways to honor and obey our Lord. Let us share the Gospel with others.

I personally thank you for the opportunity that I've had to serve the RPC, ES through C.T.I. during the past eleven years.

Respectfully submitted,
Arthur L. Kay, Executive Director

CHRISTIAN TRAINING, INC.
FINANCIAL REPORTS
FOR FISCAL YEAR ENDING OCT. 31, 1974

GENERAL FUND

Bank Balance 11-1-73 \$459.67

INCOME:

Gifts and Honorariums from churches and individuals	\$38,118.54
Robert Young Bequest Fund	515.59
Cedarville College Fund	209.37
Reformed Presbyterian Foundation	505.18
Interest Earned	33.33
Transfer from Dept. of Publications	8,500.00
Transfer from Coventry House Operation	<u>1,100.00</u>

TOTAL INCOME \$48,982.01

TOTAL FUNDS AVAILABLE 49,441.68

EXPENSES

Administrative Salaries and Benefits	\$25,198.00
Administrative Travel	3,753.14
Internship Stipend and Housing	4,712.50
Office Manager Salary and Benefits	5,984.00
Headquarters Rent	3,275.00
Board of Directors Expense	799.78
Synod Contribution	45.00

Reformed Presbyterian Foundation	180.00
Interest on Loan	157.50
Payroll Taxes	339.51
Office Supplies and Printing	3,505.64
Telephone	<u>964.53</u>
TOTAL EXPENSES	\$48,914.60
BANK BALANCE 10-31-74	<u><u>527.08</u></u>

DEPARTMENT OF PUBLICATIONS

Bank Balance 11-1-73 183.20

<i>INCOME</i> (from Sales of Books and Supplies)	<u>\$40,369.52</u>
TOTAL FUNDS AVAILABLE	\$40,552.72

EXPENSES

Purchases	\$29,123.07
Transfer to CTI General Fund	8,500.00
Postage and Freight	1,045.44
Office and Miscellaneous Expense	<u>495.54</u>
TOTAL EXPENSES	\$39,164.05
BANK BALANCE 10-31-74	<u><u>1,388.67</u></u>

COVENTRY HOUSE OPERATION

Bank Balance 11-1-73 1,412.57

INCOME

Conferences, including Registrations	\$4,596.75
Residents, Room and Board	1,485.00
Designated Gifts	<u>3,900.10</u>
TOTAL RECEIPTS	\$9,981.85
TOTAL FUNDS AVAILABLE	11,394.42

EXPENSES

Conference Operations	\$3,145.48
Utilities	1,994.75
Equipment and Maintenance	585.42
Resources	1,976.10
Travel	931.77
Advertising and Office Expense	202.37
Transfer to CTI General Fund	<u>1,100.00</u>
TOTAL DISBURSEMENTS	\$9,935.89
BANK BALANCE 10-31-74	<u><u>1,458.53</u></u>

ELECTIONS TO CHRISTIAN TRAINING INC.

Mr. Potoka presented the following ballot for CTI, including two additional nominations from the floor, Rev. Jack Buckley, and Rev. John Woll:

<i>*Rev. Charles Anderson</i>	2/3 Cov. Sem.
<i>*Robert Gray</i>	INC 2/3
<i>*Shirl Hoffman</i>	
<i>*Rev. William Kirwan</i>	INC
<i>*Rev. Stephen Smallman</i>	INC 2/3 Cov. Sem.
<i>*Rev. George W. Smith</i>	INC 2/3
Rev. David Hopkins	
Rev. Thomas Troxell	
<i>*Rev. James Hurley</i>	

NATIONAL PRESBYTERIAN MISSIONS REPORT

Rev. Donald J. MacNair gave the report for NPM as follows:

Dear Fathers and Brethren:

This report and the financial report cover the calendar year of 1974.

STATISTICS

“New Contact” in-depth follow-up (From among well over 100 inquiries, these in-depth follow-up contacts have received correspondence, telephone calls, and at least one visit by an executive director.)	25
Previous contacts still interested	15
*New mission churches established (either directly through NPM or through presbytery with the help and advice of NPM)	5
*New particular churches received by presbytery (either from mission church status or as a previously organized church assisted by NPM)	4

*The new mission churches are:

- Reformed Presbyterian Church, Birmingham, Alabama
- First Reformed Presbyterian Church, Greensboro, North Carolina
- Hope Presbyterian Church, Phoenix, Arizona
- Covenant Presbyterian Church, Lander, Wyoming
- Koinonia Reformed Presbyterian Church, Willingboro, New Jersey

The new particular churches are:

- Reformed Presbyterian Church, Charleston, South Carolina
- Maranatha Reformed Presbyterian Church, Murrysville, Pennsylvania
- Korean Central Presbyterian Church, San Francisco, California
- Bible Presbyterian Church, Boothwyn, Pennsylvania

Formal consultative responsibilities (including several trips and much correspondence and telephone contacts):	
● with mission churches	13
● with particular RPCES churches	5
● with particular RPCES churches, but not on a regular schedule	15
● with consultants for NPM	3
Presentation in-depth of RPCES to established non-RPCES congregations	3
Presentation of NPM at Missionary Conferences and to Missionary Societies	14
Presentation of NPM to Presbyteries	3
Established RPCES churches visited	37
Organizing Pastor's Training Seminars	4
Unofficial Seminary Campus Seminars	3
Special Preaching/Teaching Sessions (preaching/teaching on assigned subjects for 2 or more consecutive sessions)	8
NPM Building Club Appeals	3
Revolving Building Fund Loans Granted	3
Guaranteed Bond Issues Underwritten	0

During this year NPM has adopted and started two major programs by which to extend its ministry.

I. THE PRESBYTERY EVANGELIST PROGRAM

Purpose:

To develop the nuclei for mission churches through evangelism and Bible study.

Employment, etc.

The presbytery evangelist will be employed by the Church Extension Commission of Presbytery.

The Church Extension Commission of Presbytery will be directly responsible for directing his work, overseeing and assessing it, and for financing it. NPM's Associate Executive Directors will be available to provide consultative help if needed.

NPM will be willing to handle all the bookkeeping needs and serve as the non-profit religious corporation authorized to receive contributions for presbytery, if requested to do so. NPM would control this situation only in so far as is necessary to maintain good bookkeeping and accounting procedures; it will not dictate basic policy.

NPM will underwrite up to 25% of the total expenses of a full-time presbytery evangelist, or consider help for a part-time man as per appeal.

It is expected that the presbytery evangelist, even though "called" to this task, will enter into this contractual agreement on a two or a three-year basis. It is further expected that commissions will work with the presbytery evangelist candidate so that his support will be in hand within three to six months after the initial commitment to employ him has been made. It is possible that he might be employed jointly by more than one presbytery.

Job Description

The presbytery evangelist would attempt to develop three to five Bible studies within a given area determined by presbytery(ies). These studies would be conducted simultaneously. Each participant would be a potential source of reference to many more. Direct Bible teaching and personal evangelism would be the basic modus operandi to increase the initial group and to attempt to lead them into the conviction that they could become the nucleus for a mission church.

It is expected that at least one of these groups would grow sufficiently each year to become the nucleus for a mission church. If it becomes evident that a class has no potential of ever becoming the nucleus for a mission church, that Bible study would be phased out and a new Bible study would be developed to take its place.

This concept was first introduced to the Board of Directors of NPM and then, with its approval, to the General Synod in May 1973 in the report entitled "Strengthening the Work of NPM." In that report the term "field evangelist" was used. In this report, the term "presbytery evangelist" has been substituted for the term "field evangelist."

II. THE CONSULTANT PROGRAM

Purpose:

This program is designed simultaneously to accomplish two goals:

1. substantially to increase National Presbyterian Missions' workload without adding more and more additional associate executive directors to the present staff;
2. substantially to increase the degree of involvement of presbyteries in establishing mission churches within their boundaries.

Definition:

An NPM consultant is a minister* of the Reformed Presbyterian Church, Evangelical Synod, who accepts the responsibility to oversee the development of a mission church for National Presbyterian Missions and presbytery. (*Note: NPM reserves the right to use a ruling elder on occasion.)

A "Manual for the National Presbyterian Missions Consultant" has been prepared. It was adopted provisionally by the Board of Directors in January 1975.

At the present time the following men have consented to serve as consultants and have been given preliminary training for it:

Paul Alexander	Robert Scott
Wyatt H. Folds	Wilbur Siddons
Thomas F. Jones	James E. Singleton
David H. Linden	Addison P. Soltau
Clarence A. Lutz	Paul W. Taylor III
J. Clare Martin	Richard D. Tevebaugh
John L. Palmer	W. Hurvey Woodson
Robert L. Reymond	Arthur E. Scott

NATIONAL PRESBYTERIAN MISSIONS, INC.

Summary of Operations

For Twelve Months Ending December 31, 1974

<i>INCOME</i>	Year-to-date 1973	Budget 1974	Year-to-date 1974
Gifts-Unrestricted	\$104,440.99	\$119,600.00	\$110,934.13
Restricted-Administration	3,307.69	5,850.00	5,629.20
Restricted-Churches	25,917.07	27,000.00	32,256.60
Revolving Building Fund	33,303.00	25,000.00	58,403.94
Other Income	<u>12,411.87</u>	<u>11,000.00</u>	<u>13,201.47</u>
Total Income	\$179,380.62	\$188,450.00	\$220,425.34
Less Income for Other Funds	<u>41,391.76</u>	<u>33,000.00</u>	<u>77,196.94</u>
Total General Fund Income	<u>\$137,988.86</u>	<u>\$155,450.00</u>	<u>\$143,228.40</u>
 <i>EXPENDITURES</i>			
Personnel Expense	\$46,509.88	\$48,635.00	\$48,239.89
Office Expense	15,883.79	15,500.00	14,494.85
Rent and Utility Expense	18,321.68	18,740.00	16,996.98
Travel Expense	25,621.47	22,800.00	29,038.33
Promotional Expense	4,308.62	4,540.00	5,813.02
Church Mission Payments	141,402.16	43,100.00	43,958.23
Revolving Building Fund	44,125.00	25,000.00	24,650.00
Other Expenses or Payments	3,695.77	3,800.00	4,099.92
Capital Purchases or Payments	<u>5,367.85</u>	<u>5,350.00</u>	<u>1,777.00</u>
Total Expenditures	\$305,236.22	\$187,465.00	\$189,068.22
Less Allocations to Other Agencies	2,352.97	2,500.00	2,484.61
Less Expenditures for Other Funds	<u>152,031.66</u>	<u>30,600.00</u>	<u>39,554.64</u>

Total General Fund Expenditures	<u>\$150,851.59</u>	<u>\$154,365.00</u>	<u>\$147,028.97</u>
Total Income Over/Under Expenditures	<u>(\$12,862.73)</u>	<u>\$1,085.00</u>	<u>(\$3,800.57)</u>

CORRECTED
(After AJ/E's by Auditor)
NATIONAL PRESBYTERIAN MISSIONS, INC.
Balance Sheet
December 31, 1974

ASSETS

Current Assets

Cash-On Demand	\$13,826.07	
Savings	41,143.57	
Advances	<u>350.00</u>	\$55,319.64

Prepaid Annuities		922.56
Prepaid Expenses		2,500.00

Investments

Bonds	\$14,000.00	
Merrill Lynch Account	<u>10,601.77</u>	24,601.77

Receivables

Accounts Receivable	\$2,043.97	
Loans Receivable	59,165.82	
Loans Receivable-Other	<u>6,778.66</u>	67,988.45

Fixed Assets

Furniture and Equipment	\$7,150.56	
Vehicles	\$10,324.67	
Less Allowance for Replacement	<u>4,851.00</u>	5,473.67
Real Estate	<u>30,845.00</u>	<u>43,469.23</u>

Total Assets		<u>\$194,801.65</u>
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LIABILITIES

Accruals

Accrued FICA and Withholding Taxes	\$332.44	
Accrued State Withholding Taxes	45.84	
Accrued Director's Withholding		
Accrued Salaries	<u>1,256.86</u>	\$1,635.14

Loans Payable		80,710.00
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Mortgage Payable		<u>17,835.49</u>
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Total Liabilities		\$100,180.63
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EQUITY BALANCES

General Fund Equity	\$47,322.13
Revolving Building Fund Equity (Cash-50,937.59)	29,293.92
Escrow Equity	4,995.46
Manse Equity	<u>13,009.51</u>
Total Equity Balances	<u>94,621.02</u>
Total Liabilities and Equity Balances	<u>\$194,801.65</u>

RECOMMENDATIONS TO GENERAL SYNOD

National Presbyterian Missions respectfully recommends to the 153rd General Synod of the Reformed Presbyterian Church, Evangelical Synod, the following:

1. That the 153rd General Synod of the Reformed Presbyterian Church, Evangelical Synod, declare Sunday, November 23, 1975, as National Presbyterian Missions' Sunday.
2. By action of National Presbyterian Missions' Board of Directors on January 30-31, 1975, the following motion was adopted:

That we propose "*NPM PROPOSAL TO PRESBYTERIES FOR THE STRUCTURE AND FUNCTION OF THE CHURCH EXTENSION COMMISSION OF PRESBYTERY*" to the General Synod of 1975 for its approval and recommendation to the various presbyteries.

This proposal is as follows:

Membership:

- 3 classes, rotating; maximum number per class determined by presbytery; one-third of each class ruling elders;
- at least two-thirds of each class must have participated in NPM's seminars for organizing pastors;
- at least one member of the commission must have not only had NPM's seminar training, but also service as an organizing pastor in an active consultative relationship with NPM.

Purpose:

The commission's primary responsibility is to establish new churches within the bounds of presbytery. This responsibility ultimately would include:

- setting tangible church establishment goals to be adopted by presbytery;
- assessing the strength of each phase of development of any group of believers (previously organized or not) seeking to become a particular church of presbytery. Note: The final assessment of any such group before being constituted a particular church normally would be done by the presbytery as a whole; however, the commission could be em-

- powered to act for presbytery in designated circumstances;
- processing and recommending to presbytery all requests for organizing pastors and for borrowed elders for mission churches;
- processing and endorsing all requests for financial assistance to National Presbyterian Missions for all churches in presbytery;
- structuring and guiding regional Vanguard Committees, as per page 23 of the NPM Presbytery Manual.

Manpower and Financing:

The commission would do its planning, policy-making, and review work at its own or presbytery's expense. An Associate Executive Director of NPM normally will be available to serve the commission as its consultant.

For preliminary assessment work on the field, including formal surveys the Associate Executive Directors will attempt to serve the commission whenever requested to do so. If they do, they will serve the commission at its expense, unless previous arrangements have been made.

In development and consultative work for a mission church established by the commission, the Associate Executive Directors will provide whatever service is needed unless the commission is prepared to do so itself.

National Presbyterian Missions' Responsibility to the
Church Extension Commission of Presbytery

Training

National Presbyterian Missions will train all organizing pastors and volunteer field personnel.

Consultative Service:

National Presbyterian Missions will serve as formal consultant to the commission. The principles enunciated on page 17 of the NPM Presbytery Manual will be followed. In essence it has two parts:

(a) changes or additions to existing policies or programs will be discussed with the assigned consultant during the decision-making program. The only obligation is that his advice be considered. This holds true for problems, too:

the assigned consultant occasionally will visit the field and make suggestions; again, the only obligation is that the advice be considered.

(b) at no time will NPM or an assigned consultant serve as co-consultants with the commission's consultant for a specific mission church, although it will gladly serve as a consultant to presbytery's commission;

for any mission church and/or particular church receiving any financial assistance (Flex R-AP) from NPM, either NPM or its assigned consultant must be the direct consultant to the mission church or must be the direct consultant to the commission of presbytery, with power to call the commission together to meet and discuss progress.

NPM desires to extend this service to include advice in choosing or dis-

missing all employed or volunteer field personnel serving the commission and to their salary structure. It also desires to extend this service to include the choice of organizing pastors, and to all new projects, plans, and policies of the commission.

Additional Services:

NPM will:

- continue to minister directly on the field to establish new mission churches where the commissions are unable to function or when specifically asked to do so by the commission;
- occasionally make available additional written material to be used in the work on the field to enable it to be more effective.
- “troubleshoot” difficulties on the field at the request of the commission:
- maintain (D.V.) at least its present financial programs through which assistance is given to churches for the various aspects of church development;
- collate the work of the various presbytery commissions and present them to the denomination for prayer support.

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

ACTION

Recommendation 1 carried. Recommendation 2 was adopted after substituting “should” for “must” in point 2 and 3 under *Membership*.

ELECTIONS TO NATIONAL PRESBYTERIAN MISSIONS

The following ballot was submitted and acted on:

- | | |
|--------------------------|---------|
| *Rev. Richard W. Gray | INC 2/3 |
| *Rev. Donald Hicks | |
| *Richard Mercer | |
| *Rev. Wilbur Siddons | INC |
| *Rev. Paul W. Taylor III | INC |
| *Rev. Kyle Thurman | INC 2/3 |
| *Peter Vant Slot | INC |
| *John Van Voorhis | |
| Rev. James Perry | |
| Rev. Claire Martin | |

FRATERNAL DELEGATES

Dr. Thomas G. Cross, vice chairman of Fraternal Relations Committee, moved to seat as corresponding members, *Rev. George Cottenden*, Moderator of the Orthodox Presbyterian Church General Assembly and fraternal delegate to Synod, and *Dr. G. Aiken Taylor*, editor of the Presbyterian Journal and fraternal delegate from the Presbyterian Church in America. Each man addressed the Synod.

At 3 50 p.m. Synod adjourned with prayer made by Dr. Marion D. Barnes.

MONDAY MEETINGS June 2, 1975

A devotional service was conducted at 8 a.m. by the Rev. Richard Rowe who led in the singing of Psalm 98 and the reading of 2 Corinthians 3:14-4:7. Mr. Charles Winkler led in prayer. The devotional message was brought by Dr. George Knight III, OPC minister and professor at Covenant Theological Seminary. His message emphasized the servitude of Christ's messengers.

The Moderator called the meeting to order at 8:40 a.m., calling on Rev. George Omerly to lead in prayer.

COVENANT COLLEGE REPORT

The following report was given by Dr. Marion D. Barnes with additional remarks by Vice President for Development, Dr. John P. Cummer and Board Chairman, Mr. Vernon Pierce.

Fathers and Brethren:

With each succeeding year we are increasingly convinced of God's all sufficiency in His care for Covenant College and of His concern for making of it a great testimony to his grace.

It is my pleasure, therefore, to report several major points of progress observed during the past year.

POINTS OF PROGRESS

1. *The Evaluation Committee Visit.* The Southern Association of Colleges and Schools provides for a reaffirmation of accreditation to be carried out at the end of 3 years after initial accreditation. This involves a self-study to be conducted by the institution as we reported to you last year and a visit from the evaluation committee to determine on campus and on the basis of the self-study the extent to which the institution is continuing to meet the standards of the Southern Association of Colleges and Schools. The self-study has been completed and the evaluation committee has made its visit. A great

tribute was paid to the committee and the completeness of the self-study. The institution was also highly commended in many areas of its activity. The chairman of the committee stated that in his opinion Covenant College had a "beautiful meld of Scriptural commitment and academic freedom." He stated this was something beautiful to behold and he urged that we never change it.

The evaluation committee chairman is writing a report to submit to the Southern Association of Colleges and Schools and action will be taken at the annual meeting in December. We are very confident of having our accreditation reaffirmed.

2. *Progress on the Chapel.* The architect has continued to draw plans hopefully to meet the requirements of both the donors, the trustees, college faculty and students. It is confidently expected that the set of plans will be approved and a specific program for construction laid out and ground broken within the next several months.

3. *Faculty and Administrative Changes.*

a) Plans for the economics/business administration program have been completed and a very able faculty member has been employed to carry out this program. Dr. Samuel K. Moak will begin the program which will be supplemented by courses offered by some additional staff people serving as part-time faculty and by some part-time people from the business community of Chattanooga. Preparation is being made for business participation by a number of the firms in Chattanooga and we expect the program will be very well received. Dr. Moak will also be attempting, in addition, to carry out an excellent instructional program to provide an emphasis on relating Christian ideological commitment and business enterprises.

b) Other faculty changes. Dr. Joseph W. Coughlin has been hired to head the teacher training program. Dr. Coughlin is well known to many evangelicals from his work in founding the Christian Service Brigade. We are looking forward with great anticipation to Dr. Coughlin's coming and feel he will be able to do a most effective job in the teacher training program.

c) Mr. James Robert Thorne has been employed to replace Dr. Don Graham who resigned as Dean of Students some months ago. Mr. Thorne has a master's degree in student personnel and administration from the University of Indiana, is a graduate of Geneva College, has had a year of seminary work at Reformed Presbyterian Theological Seminary and comes to us from the position of Registrar at Penn State University Capitol Campus in Harrisburg. He is a member of our Camp Hill RPCES Church. We are delighted that he is able to join our administrative staff at this time.

4. *Recognition of College Alumni.* A number of Covenant College alumni have been accepted in professional schools over the past several years. These young people are making outstanding records and we believe you would be interested in knowing about them. *In Medicine*—Gordon Sluis—'75 has been accepted at Johns Hopkins University Medical School. Dan Fearnow—'73 has been accepted at the University of Tennessee Medical School. Priscilla Strom—'72 has established a good record at Emory University Medical School.

David Barnes ('69; M.D., University of Tennessee '73) has been accepted for a 3-year eye, ear, throat specialization at Northwestern University Medical School, Chicago. David Morton-'75 has been accepted at Hahnemann Medical College and Hospital, Philadelphia, and C. Allan Henry, M.D., University of Oklahoma Medical School.

In Law—David Hawley-'70, David Irwin-'69, Mark and Linda Belz-'65, Tim Belz-'72, and Bob Houpt '73.

Three alumni have earned doctorates and over 60 have obtained their master's degree in the ministry and teaching professions.

During a recent trip to Florida, I learned that 5 of the pastorates of the R.P. churches in that state are occupied by graduates of Covenant College.

5. *Commencement.* Commencement was held this year with Dr. John W. Sanderson as speaker and a graduating class of 84 seniors.

6. *Outlook.* Covenant College looks forward to an enrollment of 580 students for the fall of 1975. We are projecting a budget of \$2,528,583, requiring a gifts and grants component of \$498,771. This is a very ambitious program and Covenant College is deeply grateful for the involvement it has had in the form of gifts and prayers and its faithful friends in the Reformed Presbyterian Church. It has been a great pleasure to enjoy the fellowship of so many of the RPCES pastors and their families and I trust each one will take increasing satisfaction and a sense of involvement in what the Lord is doing at Covenant College.

Marion D. Barnes
President

COVENANT COLLEGE
BALANCE SHEET
CURRENT FUND

June 30, 1974 and 1973

EXHIBIT A

	June 30, 1974	June 30, 1973
<i>ASSETS</i>		
Cash	\$43,785	\$14,518
Certificate of Deposit	100,000	75,000
Notes Receivable	8,673	10,151
Accounts Receivable, less and allowance for doubtful accounts at \$2,813 at June 30, 1974 and \$1,603 at June 30, 1973	59,283	37,420
Funds Receivable—C.W.S.P.	2,958	2,486
Investments—at cost, which approximates market value	8,008	8,008
Inventories—at lower of cost (first-in, first-out basis) or market	24,834	23,018
Prepaid Expenses	8,615	14,680
Deposits	4,425	4,425
Due from other funds		
Unrestricted Current Fund	75,641	8,799

Restricted Current Fund	1,341	2,991
Loan Fund		499
Unexpended Plant Fund	3,765	42,302
Net Investment in Plant	632,051	635,539
	<hr/>	<hr/>
TOTAL ASSETS	\$973,379	\$879,836
 LIABILITIES AND FUND BALANCES		
Notes Payable—Schedule A-1	\$216,359	\$130,012
Accounts Payable	59,273	58,443
Accrued Salaries		548
Accrued Payroll Taxes	16,583	11,457
Withheld Retirement Premiums	8,450	31
Withheld Insurance Premiums	1,586	1,192
Accrued Interest	9,729	9,197
Accrued Property Taxes	1,440	1,440
Deferred Revenues	5,320	8,437
Deposits on Fees	9,125	7,800
Due to other funds:		
Unrestricted Current Fund	1,341	2,991
Restricted Current Fund	75,641	8,799
Loan Fund	32	
Endowment and Similar Funds	130	
Unexpended Plant Fund		51,145
Agency Fund	716	48
Fund Balances—Exhibit B	567,654	588,296
	<hr/>	<hr/>
TOTAL LIABILITIES AND FUND BALANCES	\$973,379	\$879,836

COVENANT COLLEGE
STATEMENTS OF CURRENT FUNDS REVENUES,
EXPENDITURES, AND OTHER CHANGES

Years Ended June 30, 1974 and 1973

EXHIBIT C

	June 30, 1974	June 30, 1973
REVENUES—		
Educational and General—		
Student Tuition and Fees	\$795,863	\$711,068
Governmental Appropriations	97,790	80,456
Sponsored Research	16,058	14,196
Student Aid	51,751	46,008
Other Sources	27,720	20,025
	<hr/>	<hr/>
Total Educational and General	\$989,182	\$871,753

Auxiliary Enterprises and Service Groups	621,031	569,543
<i>TOTAL REVENUES</i> (Exclusive of private gifts)	<u>\$1,610,213</u>	<u>\$1,441,296</u>
<i>EXPENDITURES AND MANDATORY TRANSFERS—</i>		
Educational and General—		
Instructional	411,859	338,138
Sponsored Research	15,902	13,171
Library	96,683	81,584
Student Services	127,326	110,355
Operation and Maintenance of Plant	121,340	97,399
General and Administrative	112,106	90,762
Development, Alumni, and Public Relations	88,338	55,214
Staff Benefits	52,395	22,255
General Institutional	52,092	42,582
Student Aid	121,612	120,321
	<u>1,199,653</u>	<u>971,781</u>
Mandatory Transfers for—		
Loan Fund Matching Grant	2,719	3,616
	<u>2,719</u>	<u>3,616</u>
Total Educational and General	<u>\$1,202,372</u>	<u>\$975,397</u>
<i>AUXILIARY ENTERPRISES AND SERVICE GROUPS—</i>		
Expenditures	573,294	520,408
Mandatory Transfers for—		
Principal and Interest	14,000	
Renewals and Replacements	5,600	
	<u>19,600</u>	
Total Auxiliary Enterprises	<u>592,894</u>	<u>520,408</u>
<i>TOTAL EXPENDITURES AND MANDATORY TRANSFERS</i>	<u>\$1,795,266</u>	<u>\$1,495,805</u>
<i>OTHER TRANSFERS—</i>		
To unexpended Plant Fund for Debt Reduction	39,169	
To Unexpended Plant Fund for Undesignated Gifts	40,891	40,000
To Net Investment in Plant for Equipment	53,211	22,923
To Net Investment in Plant for Liability Reduction	16,619	

To Net Investment in Plant for Debt Reduction	21,500	
Total Other Transfers	171,390	62,923
TOTAL EXPENDITURES, MANDATORY TRANSFERS, AND OTHER TRANSFERS	\$1,966,656	\$1,558,728
EXCESS EXPENDITURES, MANDATORY TRANSFERS AND OTHER TRANSFERS OVER REVENUES (Exclusive of Private Gifts)	(356,443)	(117,432)
Private Gifts	343,565	193,282
EXCESS OF EXPENDITURES, MANDATORY TRANSFERS AND OTHER TRANSFERS OVER REVENUES	(\$12,878)	\$75,850

ELECTION TO COVENANT COLLEGE BOARD

Upon presentation of the ballot the addition nomination of Dr. William Shoemaker was made from the floor. It was moved, seconded and approved to close the nominations. On a second ballot the italicized were elected:

<i>*Paul Akin</i>	
*James Alston	INC 2/3
<i>*Herbert Crews</i>	
<i>*Rev. Franklin Dyrness</i>	INC 2/3 WPM 2/3
<i>*Rev. Robert Rayburn</i>	INC 2/3
<i>*Rev. Donald Stanton</i>	INC-OPC
<i>*Jack Williamson</i>	PCA
Rev. Richard Brinkley	
Harold Harris	
Rev. Douglas Rogers	
<i>*Rev. Leonard Bullock</i>	PCA
Rev. Laurence Withington	
Rev. Edward Noe	
<i>Rev. Dominic Aquila</i>	
Rev. C. Howard Oakley	
<i>Dr. William A. Shoemaker</i>	

BOARD OF HOME MISSIONS REPORT

The report was presented by Rev. Samuel S. Ward and the Executive Director, Rev. C. LaRue Fritz. Rev. Jonas Shepherd, Rev. Charles Anderson and Rev. Albert Moginot Jr., who serve the Board in various areas, spoke briefly on the Board's activities.

Fathers and Brethren,

In action taken at the 152nd General Synod, the function of the Board of Home Missions was redefined as follows: "The Board of Home Missions shall be composed of eighteen members to oversee mission projects and develop diaconate ministries in North America which normally would not become self supporting in a short period of time."

The Board took its first step toward fulfillment of this function by employing a full time Executive Director on October 1, 1974. Since that time, the challenge of the Home Board has been presented in many of our churches with very favorable results. Many of our deacons have been moved to greater awareness of their responsibilities and stimulated to increase activity in the church and community. A news letter is published quarterly to keep our church families and friends informed of the activities and needs of the BHM. Several new churches have now included the BHM in their budgets.

In other action, the Board has proposed to Synod changes in the Form of Government which will hopefully give greater Scriptural import to the spiritual office of the deacon, with special emphasis on its being a "ministry of mercy." The Board also established several committees to study those highly specialized services coming under the heading of diaconal ministries.

The ministry of the Oklahoma Mission is moving ahead under the direction of Rev. Hayes Henry. Several successful summer Bible schools were conducted this past year. There are special opportunities to minister to the Cherokee families in many parts of Adair County and there is a real need to develop a more permanent ministry in the Piney area. Special meetings were held at the Peavine church during April which gave evidence of God's blessing. A special appeal for funds to replace a storm damaged roof on the Peavine church brought a wonderful response from the churches of our Synod. We are happy to report this need was met. Many of our Women's Missionary groups have written to the Board offering their help. There is opportunity and need for a diaconal ministry at the Oklahoma Mission. Pray for the work.

God has blessed the ministry of the Rev. Jonas Shepherd at Boatswains Bay on the island of Grand Cayman. Several have been found of Christ, the services are well attended and a building program is under way. The Board is helping with Mr. Shepherd's support.

The ministry of the Chattanooga Mission continues under the leadership of students and staff of Covenant College. The new name of the mission is, "The New City Fellowship." Several young men and women have committed themselves to this ministry at great personal sacrifice. Steps are being taken

by the mission to become a particular church of the RPCES. There is an urgent need for the support of this ministry.

The Board is increasingly aware of the great challenge of our urban communities and of the need for highly skilled workers in this specialized field.

The Board regards these few months with a full time executive secretary as an exploratory period in which various possible fields have been studied, and the feeling of the churches has been sought out. We believe that the people of our churches have a vision for a real ministry of mercy and evangelism and the Board looks forward to substantial growth in this diaconal work.

We wish to express our sincere thanks for the faithful support and prayers of God's people throughout the RPCES. We hope that the BHM can continue to serve our church by carrying out the directives of the Synod during this next year.

Respectfully submitted,
C. LaRue Fritz,
Executive Director

BOARD OF HOME MISSIONS
REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD
SCHEDULE OF CASH RECEIPTS AND CASH DISBURSEMENTS
FOR THE YEAR ENDED December 31, 1974

Cash Balance, January 1, 1974	\$1,404.64
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Receipts

Withdrew from Savings for Houston Retirements	\$2,000.00	
Distributions from Board of Trustees	1,295.12	
Returned from Hospitalization (Miss Foster)	16.05	
Interest from savings account for Grand Cayman	2.25	
Contributions from Individuals and Churches	16,272.33	
Total Receipts	\$19,585.75	\$19,585.75
Total to Account for		\$20,990.39

Disbursements

Oklahoma Mission	
Salaries	
Hayes Henry	\$6,000.00
A. F. Moginot, Jr. (supply)	150.00
Housing Allowance	1,200.00
Car Allowance	1,900.00
Summer V.B.S. & Camp Program	420.00
Hospitalization	400.00
Pension	180.00

Personal gifts	47.00	
Roof repair to Peavine Church	847.89	
	<hr/>	
Total Oklahoma Mission	\$11,144.89	\$11,144.89
Houston Mission Retirements		
Retirement Payments		
Miss Elva Foster	\$350.00	
Mrs. Laura Turner	600.00	
Board expense connected with the funeral of Miss Elva Foster	340.31	
	<hr/>	
Total Houston Mission	\$1,290.31	\$1,290.31
Grand Cayman Island		
Florida Presbytery to help with salary of Rev. Jonas Shepherd	\$2,460.00	
Individual donation to Building Fund at Grand Cayman church	200.00	
	<hr/>	
Total Grand Cayman	\$2,660.00	\$2,660.00
Chattanooga Inner-City Work		
Transferred to savings account	\$143.00	\$143.00
Executive Director		
Salary	\$2,700.00	
Housing Allowance	600.00	
Office and Travel Expense	320.02	
Pension	150.00	
	<hr/>	
Total Executive Director	\$3,770.02	\$3,770.02
General Fund		
Board Travel	\$41.00	
Postage & Office Supplies	64.17	
Office Help	53.46	
Printing & mailing newsletters through NPM	677.57	
CPA Audit	150.00	
	<hr/>	
Total General Fund	\$986.20	\$986.20
		<hr/>
Total Disbursements		\$19,994.42
		<hr/>
Cash Balance, December 31, 1974		\$995.97

**Guaranty Savings and Loan Association
Savings Account for Houston Retirees**

Cash Balance, January 1, 1974		\$7,272.01
Receipts		
Interest For Year		380.25
Total to Account For		<u>\$7,652.26</u>
Disbursements		
Transfer to Citizens National Bank		2,000.00
Cash Balance, December 31, 1974		<u>\$5,652.26</u>

**Citizens National Bank Savings
Account For Chattanooga Inner-City Work**

Cash Balance, January 1, 1974		\$163.32
Receipts		
Gifts towards work	\$143.00	
Interest for year	14.15	
Total Receipts	<u>\$157.15</u>	\$157.15
Total to Account For		<u>\$320.47</u>
Disbursements		
None		
Cash Balance, December 31, 1974		<u>\$320.47</u>

Respectfully submitted,
Carl A. Stewart, Treasurer

ELECTIONS TO BOARD OF HOME MISSIONS

Upon presentation of the Nominating Committee's report, the additional names of Rev. John Vance and Rev. Arthur Kay were presented from the floor. It was moved, seconded and carried that the nominations be closed.

The results of the election were as follows:

**Rev. Gustav L. Blomquist*

**Rev. Richard Raines*

**Rev. Carl A. Stewart*

**Rev. David F. Sutton*

**Rev. David Jones*

**Harold Kennedy*

Rev. William Albany

Rev. William Wolfgang

Rev. William Phillips

Rev. Roy Wescher

INC 2/3

INC 2/3

(class of 1976)

(class of 1977)

APPROVAL OF MINUTES

Upon motion the body approved the minutes of Friday evening and Saturday meetings as distributed with minor corrections.

WORLD PRESBYTERIAN MISSIONS REPORT

The report of WPM was presented by Board Chairman, Rev. Frank Smick, with additional remarks by the General Secretary, Rev. Nelson Malkus, Associate General Secretary George Bragdon and the following missionaries, Larry Billiter, Homer Emerson, Jack Armes, Cal Frett, Dick Strom, George Omerly, Glen Fearnow, Al Sneller, and Phil Foxwell. At 11:30 it was moved, seconded and passed to extend the Orders of the Day 15 minutes.

Fathers and Brethren:

There are many things that occupy the attention of our Church—the so-called “Charismatic Movement,” the Amsterdam Philosophy, the role of women in the Church, merger plans with the Orthodox Presbyterian Church, abortion, an “umbrella” organization with several other Reformed and Presbyterian groups. However much importance we wish to attach to these matters, not one or all of them together must be allowed to obscure or diminish the Great Task to which Jesus Christ called His Church, summed up in the term “evangelism-missions.” Our concern for orthodoxy must be matched by a passion for obedience to His command to be witnesses of His sovereign majesty and His redeeming love. WPM has sought, during the past year, to be the arm of the Reformed Presbyterian Church, Evangelical Synod, stretched out to the regions beyond. This paper is an attempt at a brief yet comprehensive report of the activities of this agency.

After many years, a new member has been added to the Headquarters Staff—Mr. Charles Eckardt, who holds the title “Administrative Assistant,” with major responsibilities in the financial and purchasing departments and as deputation secretary who coordinates requests for missionary speakers and arranges their itineraries. A word of appreciation should be inserted here for the faithful work of the administrative officers and staff at 901 North Broom Street. Members of the Board, particularly those who constitute the Execu-

tive Committee, have given many hours to the work and have assumed an increasingly active role in the affairs of World Presbyterian Missions. As those chosen to forward this aspect of the Church's work, Synod is indebted to them for their efforts.

For the first time in its history, WPM receipts during the fiscal year exceeded a million dollars. It is true that these are "inflated dollars," but we are thankful for this new evidence of a sense of stewardship on the part of our constituency. In spite of our own inflationary problems and economic "crunch," we have been able to put into effect 100% of the increase reflecting the new salary base for our folks, voted by the Board a year and a half ago. We are presently working on a new adjustment to help offset the approximate 20% average "cost of living increase" on our nine fields. The final payment on bonds, sold when the headquarters building was purchased, was made in March. Our mortgage balance is presently \$4,600.70. Our special thanks to those churches and individuals who gave month by month to this special project, some for 13 years, to help make this acquisition possible.

We regret the necessity of recalling two families from their fields. We also will feel the loss of a family who have asked for a leave of absence because of the physical condition of one of their children. Including this family, we presently have 71 missionaries—or 43 missionary units (28 couples and 15 single people). During the year we have been able to appoint only one missionary couple, Bruce and Susan Young.

A lack of applicants, especially from our Reformed Presbyterian churches, is a continuing matter of deep concern. Members of WPM's administrative staff continue their visits to college and seminary campuses in their recruiting efforts.

During the past year we have welcomed home on a full year furlough five families and one single missionary and, on half-year furloughs, one couple and two single ladies. All of them have participated in a rigorous deputation ministry. Increasing numbers of churches are desirous of holding conferences and we are confident that our folks have had an impact for good wherever they have gone. They have spoken in 153 churches, many of whom have heard all of them. We are most grateful for their cooperation and thank God for His protecting care over many, many "man-miles."

Several people have served for longer or shorter periods of time at their own expense. Jack and Sjoke Plantinga, a young Dutch couple, have taught at the India Seminary for almost the entire school year. They were joined by Stuart Jones, a Westminster graduate from the midwest, for the last four months. Dr. Robert G. Rayburn, and several students of Covenant Theological Seminary, helped at Roorkee during January. The Rev. Bruce Coie, pastor of an Orthodox Presbyterian Church in California, taught during August.

has been helping his brother in construction at since last summer and Susan Gonsalves gave two nurse's hands there for the month of February. Lester Gates continues his strenuous efforts at Annoor Sanatorium in Jordan. Three students served in Chile last summer under the Student Missionary Involvement Program. Max Armes helped in Kenya for a time and two young people from Memphis assisted at Mafrag

greatly increasing the load on the present personnel.

Jordan: The new wing to Annoro Sanatorium was recently opened, increasing the capacity to 60 beds. Well drilling is currently under way, and work has been started on residences for medical personnel. Dr. Ulrich has been active in a new work for boys in the city of Mafraq.

Peru: This year found the Barrett and Little families arriving on the field. However, Russell Barrett has had great problems with respiratory infection in Lima due to the climate. A change in his assignment may be necessary. Earlier misunderstandings on the part of the national church seem to have been put to rest by a visit from representatives of the Board and Administration last fall. The jungle presbytery has requested that missionary personnel spend more time among them, especially to teach the elders. Mrs. Ruth D. Masso, after a faithful ministry of teaching our missionary children over a period of ten years, is retiring this summer. One of WPM's most urgent needs is a replacement for her.

Chile: The arrival of the "Renovacion" Movement, a neo-pentecostal group stressing the de-structuralization of the visible church, has been the occasion for great disruption in the national churches with which WPM works. How much these events will affect our work is not evident as yet.

Australia: After a wait of 15 months and continual efforts by our folks in Australia, as of the writing of this report we have unofficial word that the Australian Government will grant a four-year visa to the Billiters who should soon be on their way. David Cross has begun a new work in Duncraig, a suburb in Northwest Perth. Linleigh Roberts, WPM representative in Australia, resigned the pulpit of the Dingley Union Church to assume the role of vice-principal and theological professor at Illawarra Bible Institute east of Sidney.

New Fields: During the year the Board voted to re-enter Taiwan and to seek personnel to reinforce an indigenous Reformed movement in Spain.

Conclusion:

We wish to conclude our report with a sincere word of appreciation for the faithful support given to the agency by churches of the Reformed Presbyterian Church, Evangelical Synod. Ours is an on-going work to meet an on-going need. Our hope is that the missionary staff of WPM can grow at least in proportion to the growth of our denomination. May our prayers be to that end.

Recommendation:

The Board of World Presbyterian Missions wishes to recommend to the Synod that it adopt the following changes in the By-Laws of World Presbyterian Missions. WPM will be happy to supply a copy of the present By-Laws to any who may wish to compare them fully with these recommended changes. They may be found in the current manual which has been distributed to all of our churches in the WPM Catalogue.

By-Laws—Article IV, Section 4, Number and Tenure: In the last paragraph of this, change "Section VII of the Standing Rules of Synod" to "Section XIII of the Standing Rules of Synod."

Article IV, Section 6, Officers: Delete the word “and” after “Recording Secretary,” and insert after “Treasurer” the words “and Medical Officer.”

Article IV, Section 8, Regular Meetings: Replace the first word “Two with “At least three,” and after the words “place of the annual Synod meeting,” insert “for the purpose of the election of officers and other essential business.”; and delete the remainder of this section as previously printed.

Article IV, Section 10, Executive Committee. Change the word “appointed” in the first sentence to “elected.”

Article V, Section 5. A new section 5 shall be inserted, changing the present Section to Section 6, and the present Sections 6 and 7 to Sections 7 and 8. The new section 5 reads:

Article V, Section 5, Medical Officer. The Medical Officer shall review and keep on file the physical, dental and psychological reports of all accepted candidates and missionaries, making whatever recommendations he deems wise.

Article V, Section 6, General Secretary. Insert as the opening sentence: “The Board of Directors shall employ a General Secretary for World Presbyterian Missions who shall be its executive officer.” The rest of this section shall remain as heretofore.

These changes in the By-Laws have been approved by the Board of World Presbyterian Missions at two meetings and are subject to the approval of the Synod, in accordance with *Article IX-Amendments* of the By-Laws.

Respectfully Submitted,
Nelson K. Malkus
General Secretary

CASH STATEMENT

April 1, 1974-March 31, 1975

Balance		\$156,503.37
Receipts		
General Purposes	114,256.51	
Support - Missionaries	639,232.12	
Support - GRB	1,655.00	
Support - NKM	1,506.50	
Special Purposes-Designated	175,234.50	
Income - Endowments	7,671.12	
Income - Estates & Legacies	22,235.74	
Personal Gifts	14,608.75	
Books and Tracts	85.83	
Sinking Fund	1,439.50	
Newsletter	411.03	

Missionary Accounts Receivable	9,912.86	
Rental Income	2,505.00	
Notes Receivable	653.82	
Notes Receivable -Miss. Loans	1,656.33	
Various Misc. Receipts	<u>15,975.20</u>	<u>1,009,039.81</u>
TOTAL		\$1,165,543.18

Disbursements

Personal Gifts	15,349.11	
Missionaries' Salaries	251,877.05	
Pre-College Children's Allowance	11,248.15	
Children's Allowance	25,925.00	
Direct Expense of Missionaries	42,939.32	
Field Expense of Missionaries	78,319.00	
Hospitalization - Missionaries	18,219.14	
Pension Payments - Missionaries	26,970.00	
Special Purposes - Designated	217,032.29	
Missionary Accounts Receivable	10,452.20	
Year End Bonus	23,714.75	
Salaries		
Executive	26,923.44	
Clerical	61,248.94	
Miscellaneous	<u>1,668.07</u>	89,840.45
Executive Housing & Expense	16,391.43	
Notes Receivable	458.05	
Sinking Fund	5,390.00	
Notes Payable	2,974.01	
Mortgage Payable	2,964.90	
General Headquarters Expense	<u>111,366.19</u>	951,431.04
FICA and Taxes Withheld	<u>(18,096.70)</u>	<u>\$933,334.34</u>
Balance 3/31/75		\$232,208.84

Distribution of Balance:

Checking Account	10,158.84	
On Hand	50.00	
Certificate of Deposit	180,000.00	
Money Market Management	<u>42,000.00</u>	232,208.84

Various Miscellaneous Receipts:

Mortgage Receivable - George Cooper	\$ 275.76
Japan Mission - Revolving Loan	182.26
Additional Pension - Retirement Benefits	1,151.54
Transfer Account	299.00
Direct Expense of Missionaries	1,226.11
Executive Housing & Other Expense	546.33
Direcotrs' Meeting Expense	237.73
Hospitalization	605.00

Pension Fund Payments	706.88	
Maintenance of Office	53.77	
Postage	103.33	
Publicity and Printing Same	5.25	
Telephone and Telegraph	451.69	
Electricity and Other Utilities	245.70	
Insurance	112.20	
Interest Income	5,883.11	
Expense - Candidate School	5.17	
Other Expense	3,879.37	
Audio-Visual	5.00	\$15,975.20

General Headquarters Expense:

Headquarters Equipment	\$ 1,809.65	
Federal & State Income Tax, S.S.	17,842.57	
Office Employees Pension Benefits	240.00	
Mortgage Payable-Lehigh Road	276.97	
Transfer Account	299.00	
Contributions-Support of Missionaries	200.00	
Books and Tracts	414.59	
Directors' Meeting Expense	6,666.87	
Taxes on Wages	4,439.48	
Hospitalization	3,679.75	
Pension Fund Payments	6,173.20	
Dues and Subscriptions	2,784.50	
Maintenance of Office	9,980.80	
Postage	8,625.68	
Publicity and Printing Same	18,948.82	
Stationery, Supplies and Expense	6,026.82	
Telephone and Telegraph	3,182.44	
Professional Fees-Auditors	2,420.00	
Electricity and Other Utilities	3,309.50	
Insurance	1,143.20	
Missionary Expense chgd to General Fund	703.59	
Automobile Expense	389.35	
Interest Expense	950.07	
Expense-Missionary Candidates	527.61	
Expense-Candidate School	925.00	
Other Expense	5,090.68	
Maintenance and Expense-Lehigh Road	1,099.00	
Maintenance and Alterations-Carriage House	2,219.26	
Advertising (Magazine) Display	40.00	
Audio-Visual	660.88	
Promotion	296.91	\$111,366.19

SUBJECT TO AUDIT

for researchers until the Summer of 1976. After the move into the new library a complete system of record groups will be established to facilitate research and storage of records. After becoming established in the new location we want to encourage agencies to send their inactive files for storage. The work of the archivist will greatly accelerate once the move is completed. Details of operation will be circulated in the Spring.

3. The months preceding the move to the permanent site are a time for establishing collecting procedures and habits in the Synod. All presbytery clerks were asked to put us on the mailing list. Some—a few—have complied. Some churches have put us on the mailing list. Much work remains to be done with the agencies. The archivist will give time to this after the relocation.

4. A question has been raised concerning the storage of confidential materials. Details have not been worked through but we imagine that confidential data could be properly secured in the archives. Confidential data should not be withheld from storage because of confidentiality. This can be worked out.

5. Some presbyteries are sending microfilm; please use this material if possible when you send us your complete record of minutes.

6. The archivist has been honored with at least one honorary presbytery membership.

7. There are no recommendations for Synod action.

Very respectfully,
Edward Steele

STUDY COMMITTEE ON ECCLESIASTICAL SEPARATION

Rev. Donald J. MacNair, as chairman of the study committee, presented the following report:

Scope of this study paper

The 152nd General Synod of the Reformed Presbyterian Church, Evangelical Synod, 1974, adopted the following recommendation:

“We recommend that Synod appoint a study committee to define the biblical bounds of ecclesiastical separation and to formulate guidelines for specific application for the sake of the purity of the church and report back to the 153rd General Synod.”

I. Historical Statements

A. Statements from printed R.P.C.N.A. sources on separation.

1680, The Queensferry Paper, probably by Donald Cargill with Hen-

ry Hall (led to the Sanquhar Declaration by Richard Cameron, June 1680), throwing off the authority of both the state church and the Stewart kings:

“We shall go about this work in time to come with. . .more careful inspection into the conversation and holiness of those men that shall be chosen and ordained. Separation cannot be attributed to us. . .We are not separating from the communion of the Church and setting up new ordinances and a new ministry, but cleaving to the same ministers, and following the same ordinances, when others have slidden back to new ways and have a new authority superadded.” (G. P. Hutchinson, pp. 32-33; John C. Johnston, Treasury of the Scottish Covenant, pp. 140-141)

1721, First Society Meeting of the R.P. Church organized in America. Nature:

“They kept themselves distinct from the other worshipping societies which they found formed or forming in the land in which they were come to sojourn, as judging them no way disposed to enter into the full spirit of the covenanted reformation.” (Reformation Principles Exhibited, 1871 ed., historical sec., p. 113)

1743, Alexander Craighead’s renewal of the Solumn League and Covenant, Octorara, Pennsylvania:

“We look upon it as our Duty to separate ourselves from the corrupt Constitutions of both Church and State, and not to touch, taste, nor handle these Abominations, lest by partaking with them in their Sins, we be made Partakers with them in their Plagues.” (Hutchinson, note, p. 42)

1806, Reformation Principles Exhibited: Being the Declaration and Testimony of the R.P.C.N.A.:

“When [in] any church. . .the administration is corrupt, and attempts at its reformation have proved ineffectual, it is the duty of Christians to separate from it,” XXI:5.

“We therefore condemn the following error, and testify against all who maintain it: that separation from a corrupt or declining church is not a Christian duty,” XXI, error no. 4.

1905, 82nd General Synod, R.P.C.N.A.:

“The plea of union with the Presbyterian Church, U.S.A., was opposed on the ground that the U.S.A. Church was becoming more and more contaminated with modernistic teachings.” (Robert Waldo Chesnut, A Historical Sketch of the R.P.C. General Synod, p. 34)

1931, 108th General Synod, R.P.C.N.A., on the modernist controversy:

“What is the remedy? Come out from among them and be

separate. . .there are only two classes, the sheep and the goats, the wheat and the tares. . .Our duty is to continue the struggle, and. . . they who are faithful to the end shall be saved.” (Minutes, p. 173)

B. Harvey Cedars Resolution

1. We hold that it is a Christian’s duty to separate himself from all cooperation in religious activities with those who deny the full authority and dependability of the Word of God, and that no consideration of expediency could ever warrant such cooperation.

2. As concerns cooperation with those who, while themselves believing in the fundamental doctrines of the Christian faith, continue in membership in denominations which include known unbelievers, and fail to see clearly and to observe fully the scriptural injunction to separate themselves from such organizations, we hold that this is a sphere of expediency, that is, one in which no man’s conscience may be bound by other men; however, we as a Synod feel that great harm is done in many cases by such cooperation, and hence that it is unwise to enter upon or continue in them without careful consideration.

3. Regarding such individuals as are described in paragraph one, we should seek by every possible means to win them to Christ; regarding such individuals as are described in paragraph two we urge that they be dealt with in a spirit of brotherly love, seeking by every proper means to win them to the scriptural position of separation rather than to drive them from us, and yet not violating our conscience.

C. 1965 Plan of Union

Be it further resolved that we counsel our ministry and membership that there is wide-spread apostasy and unbelief in church organizations today, and that we are not to be partakers with unbelievers in their religious activities.

Be it finally resolved that whenever we have connections with believers who maintain associations with liberal church organizations, that we exercise great care and take every precaution to preserve an uncompromising stand with the Lord and His infallible Word, yet all the while dealing with others in grace and love.

II. The Biblical Grounds for Being a Separatist Church

A. Clarifying Comments

1. Limitations of this paper.

Occasionally circumstances demand that “separation-from” be practiced in the ecclesiastical, ethical, and/or personal areas of life. This study is limited to the ecclesiastical area and to the application of this study to our 20th century.

2. The Motivating Principle for Biblical Separation.

While the word "separation" is biblical, the phrases "the doctrine of ecclesiastical separation," "the separatist church," and "the pure church" are historical and pragmatic applications of the word.

The motivating principle behind biblical separation is submission to the Lordship of Jesus Christ. Separation, therefore, is a positive action, a commitment of all that we are to Jesus Christ. Separation may consequently include a prohibition of relationships with organizations or people, but only when such prohibition is necessary in order to continue in submission to the Lordship of Jesus Christ.

This submission to Jesus Christ must be practiced by the church which aggressively attempts to be a pure church. Such a church will seek to do whatever is necessary to glorify Christ and consequently will attempt to win over or to separate from anything or anyone opposing this commitment. Furthermore, this attempt will be simultaneously practiced on the denominational, the local church, and the individual membership levels.

3. The Danger of Improperly Motivated Separationism.

The use of the terms "separation," "the pure church," etc., are often construed as majoring in the negative. It is further seen as inevitably developing a callousness which will fail to perceive the beautiful consequences of submission to the Lordship of Jesus Christ. This criticism may be valid regarding "separation" in some of our church's tradition. Without taking time to prove this criticism true or false, it must be affirmed that only an improper motivation—something less than true submission to the Lordship of Christ—produces a "majoring in the negative." It must also be recognized that, when a church does find it necessary to "separate-from" an existing church in order to continue in true submission, the charge of "majoring in the negative" is untrue, even though many accept that interpretation of the circumstances.

The Reformed Presbyterian Church, Evangelical Synod, is a church which has "separated-from" existing churches. This is true in both of its branches. It is a church, however, which has declared itself to be committed to submission to the Lordship of Jesus Christ, a church seeking to be a pure church, regardless of the degree of success it had in avoiding the pitfall of less than biblical motivation.

There is yet another danger threatening the church as it attempts to be pure. It is the danger of accepting an "escape-clause" psychology toward the problems which come from trying to keep both unity and purity in the church. This psychology is a fatalistic admission that purity cannot be developed over a long period of time, at least not on a denominational level. If this

premise is accepted, “separation-from” becomes the standard operating procedure for maintaining a pure church rather than the biblical oversight by elders. Such oversight properly administers discipline at each step and on each level. This strength to aggressively attempt to maintain a pure church lies in the ruling eldership. This ministry is given to the church by delegation from Christ. Through it the church will simultaneously grow in size and will preserve spiritual unity. The elders will also lead the church into “separation-from” when it has exhausted its ministry and still finds itself unable to maintain purity. Such leadership is the consistent consequence of shepherding and oversight.

B. The Biblical Authority for Separation as the Ultimate Application of Submission to the Lordship of Christ.

The demonstration of submission to the Lordship of Christ as the motivating principle behind biblical separation must be given. Also, the demonstration of who stands accountable to responsibly lead in such action must be given. (Only a few key passages have been listed.)

- Colossians 1:17-18
Ephesians 1:11-12 “And He is the head. . .of the church; . . . so that in everything He might have the supremacy.” Jesus Christ, as the Head of the Church, must be given all our praise and glory. This, of course, includes the relationships of the church with others.
- I Peter 2:9-10 “. . .you are a chosen people. . .belonging to God, that you may declare the praises of him. . .” The church is a special body of people. They belong to God. They belong to God because He chose them, because He gave them mercy. Their purpose is to praise Him.
- Ephesians 1:22-23 “. . .appointed Him to be the head over everything. . .” The basis for decisions concerning the church’s relationships with others is submission to the authority of Jesus Christ by all parties of the proposed relationship.
- Colossians 1:28
Hebrews 13:17 “Obey your (elders). . .they keep watch over you as men who must give an account.” The responsibility to determine which relationships to establish or to maintain is ultimately invested in the eldership. Elders must be free to exercise

their oversight, since they are held accountable for their ministry.

● II John 10-11

“If anyone comes. . .and does not bring this teaching. . .do not take him into your house or welcome him. . .(or you will) share in his wicked work.” The teaching to be brought is that “Jesus Christ has come in the flesh.” To accept in the church a denial of that is to share in wickedness. This, then, is an absolute standard for union or non-union.

C. The Importance of Attempting to Maintain a Pure Church Stance.

II Corinthians 6:14-7:1—Paul, quoting Isaiah 52, demands that they must come out from among them and be separate. He argues that, because they are the temple of God, He will “. . .live with them, and walk among them, and. . .will be their God. . .”

Paul thus declares that only the church attempting to live with the consequences of the Lordship of Christ can anticipate the full blessings involved in being the temple of God.

D. Summary

1. Jesus Christ is the Lord of the church.
2. The church is a people called out to praise His Name.
3. He has delegated His authority to men in the body of believers called elders.
4. That delegated authority includes using every circumstance for His glory and being held accountable for that ministry.
5. For the good ordering of the body, the participants are, by oath in subjection to their courts of original jurisdiction.
6. Only when this delegated authority is practiced can the church anticipate the full blessings involved in being the temple of God.
7. Attempting to live under the Lordship of Christ is attempting to be a pure church.

III. Explanations and Definitions

A. The remaining portions of this paper attempt to define and apply the boundaries after which ecclesiastical separation is necessary. This separation may either be:

- from an existing union; or,
- continued separation between non-united parties.

B. Definitions:

“union”

This term is used for a relationship of either a church or an individual. It indicates that an affiliation in addition to membership in the RPECES is established with:

- a church or an ecclesiastical organization which is actually doing the work of a church or which could exercise some degree of official jurisdiction over the RPCES church or member;
- an organization or junction in which the RPCES church's or member's testimony to the clarity of the message of Jesus in the scriptures is subjected to being strengthened or made less clear by the other participants in the union.

“organic union”

This term is used to indicate the merger of two organizations (and therefore two organisms) into a new organization. This new organization will include all the people, programs, assets and liabilities, etc., of the original two organizations.

C. Terminology.

- Unless otherwise noted, the term “church” will be used to refer only to local congregations.
- Since no RPCES church can enter an “organic union” without involvement of presbytery and/or General Synod, the term “organization” is used to mean any organization other than a particular church or a denomination unless specifically indicated otherwise by the illustration:

IV. Bounds of Ecclesiastical Separation for the Local Church as a Corporate Body

A. Delineation of Boundaries.

1. The Lordship of Christ over the church provides boundaries.

Ephesians 4:4-5

Cf. Westminster Confession of Faith, Chapter 25-1, 2, 3
Form of Government, Chapter I

Deductions:

The church should be striving to provide the whole counsel of God, the sacraments and discipline for each member of the body. It may not enter any union which reduces its commitment to these provisions.

The church cannot enter into union with any organization that denies Jesus Christ His headship over the church and each member of it.

The church cannot unite with unbelievers.

Example:

An RPCES church may be the only church in the community

which is not a member of the local council of churches. However, that particular local council of churches is committed to developing in the community an ecumenical church in which Jesus Christ will only be presented as a good man, not as God in the flesh. Although it may be ridiculed for its stand, the RPCES church may not become part of that local council of churches.

Example:

Because of the financial drain of maintaining two plants relatively close to each other, an RPCES church might be asked to become part of an evangelical UPUSA church. The UPUSA church is (vis. the "Confession of '67" and the entire "Book of Confessions"), in effect, a non-confessional church. That is not compatible with the biblical foundation upon which the RPCES stands. Therefore this merger cannot even be proposed to presbytery for consideration.

2. The doctrine of sanctification produces boundaries.

Some key verses of Scripture are:

Matthew 6:33, I Peter 2:11-12, II Corinthians 6:14-18. The Westminster Confession of Faith, Chapter 13-1, and the Westminster Shorter Catechism No. 35 teach that Christians "... are enabled more and more to die unto sin, and live unto righteousness."

Deductions:

The church cannot enter into organic union with an organization which would have any authority, design, or practice which would erode or replace the commitment of the church actively to prosecute this doctrine.

Example:

An RPCES church may be located where the sociological-moral conflict generated by statewide pressures to legalize casino gambling is raging. The church MUST take its stand—publicly (cf. New Jersey, 1974). A local social activist-led front may be proposed to defeat the referendum at the polls. The proposal is only for a temporarily united front to fight the gambling issue. However, various facets of the "front" also advocate such things as pre-marital sex. If the proposal involves the RPCES church so that at least for the length of time agreed upon to fight the issue, it agrees (actually or even tacitly) not to speak out on positions of the other members with which it disagrees, the church may not enter the union. It may, of course, endorse this one particular stand of the union. To become united, however, is to open the way to destroying the Holy Spirit's work of sanctification.

3. The ordination vows of the elder's office provide boundaries.

The Form of Government prescribes that the questions of ordina-

tion which each elder vows are, in fact, the expression of his conscience. All of them must be understood to be interrelated, so that it is impossible to hold reservations about one without distorting the commitment of one's conscience to the others. Among them, Question No. 6 stands out as the most cogent expression of moral commitment directly related to the need to practice ecclesiastical separation.

Question No. 6: Do you promise to be zealous and faithful in maintaining the truths of the Gospel and the purity and peace of the Church; whatever persecution or opposition may arise unto you on that account? (Form of Government, Chapter V,3)

Deductions:

The church cannot enter into union with any organization whose purposes or practices will dilute the Headship of Christ over each individual of the church and thus force the elders, wittingly or not, to violate their ordination vows.

Example:

An RPCES church may have members actively engaged in a political party or organization. They may ask the pastor or an elder to provide their political party or organization with the church roll. If the request is granted, the church has participated in presenting a non-church, non-biblical expression of conclusions about life to be circulated to the church members in order to influence them on these issues. In effect, it permits the political organization to deal with the church member about any subject as if he had chosen to become a member or at least to have had his name added to the mailing list. It is the responsibility of the elder to help the members grow into the headship of Christ. This includes guarding the freedom of the conscience of each member. Therefore, this request cannot be granted, since it will breach the officer's commitment to maintain the truths of the Gospel and will lead to the disunity, not unity, of the church.

4. The responsibility inherent in the office of elder/bishop provides boundaries.

Some of the texts which detail the major responsibilities of the bishop/elder (excluding preaching and teaching per se for the pastor-teacher) are:

Acts 20:28ff.?	Guard the flock; Oversee the flock; Shepherd the church
I Timothy 3:2	Apt to teach
I Timothy 3:5	Take care of (manage) God's church
I Timothy 4:12	Set an example for the believers
I Timothy 5:17	Direct the affairs of the church
II Timothy 4:2	Correct, rebuke, and encourage

Titus 2:1-14	Teach; set an example
Titus 2:15	Encourage and rebuke with all authority
Hebrews 13:7	Be subject to being imitated
Hebrews 13:17	Have authority over Christians
	Keep watch in order to give an account
I Peter 5:1-4	Shepherd the flock
	Be an example to the flock
II John 10,11	Guard from heresy
Summary Key: Hebrews 13:17	
Elders are to be held responsible to give an accounting to God for the flock. Cf. Ezekiel 3:17f	

Deductions:

The church cannot have union with organizations which would have the authority or design to replace the elders' responsibility for the flock with anything less than the full accountability demanded by the Word of God. This replacement could be by deletion, dilution, or substitution. This accountability includes nurturing, disciplining, and guarding the flock. The principle used to delineate the boundary of separation applied here is the natural extension of the axiom enunciated for the General Synod relative to its power: ". . . but the Synod shall *not* delegate any of its general powers beyond its own recall so as to cease to *be fully* responsible for the spiritual life of the entire denomination" (Form of Government, Chapter IV,3). It should therefore be pointed out that elders may delegate much of their work and the authority to do that work, but may not delegate their responsibility for its calibre and consequence. Putting it in this context, no union is possible which, in effect, delegates the ruling elders' responsibility to give an account for the flock (to God) to an organization, if by such delegation, proper responsibility for the spiritual welfare of an accountability for the flock is endangered.

Example:

An RPCES church may be asked to be an equal participant in a community-wide evangelistic campaign. The evangelist is clearly evangelical. Although he is not a Calvinist, he is not known as an anti-Calvinist in his preaching. The plans are to enroll every church in the community, regardless of the doctrinal position taken by that church in its formal doctrinal statements or its practical expression of them, as an equal participant in the campaign. The training of the personal workers will be done by the evangelist's staff, although the selection of those to be trained and the supervision of their work as personal workers will be done by a cross section subcommittee of the pastors of the involved churches. The converts will be

directed to the church of their choice on the presumption that, if they are truly born again and if the church of their choice does not preach the Gospel, the Holy Spirit will motivate them to locate a different church. An RPCES church may not become an equal participant in this campaign for any one or combination of the following reasons:

- (a) in subscribing to a common platform, the elders might be diminishing or even possibly forfeiting their ultimate responsibility to be accountable to God to guard the flock because of a formal relationship that condones those who do not believe that Jesus Christ is God in the flesh (cf. II John 10-11);
 - (b) in permitting the spiritual supervision of church members, the elders might be improperly delegating at least a tangible degree of their responsibility to be accountable to God to shepherd the flock by allowing a coalition of men, among whom some do not believe that Jesus Christ is God in the flesh, to oversee the work of their members in the spiritual work of personal witnessing for Christ (cf. Hebrews 13:17);
 - (c) in not fulfilling the spiritual responsibility for nurturing the new converts, the elders might be seriously curtailing their responsibility to guard the sheep from wolves by supporting a program which proposed sending new-born babes in Christ into churches that deny that Jesus is God in the flesh (cf. Acts 20:28 and Acts 20:30);
 - (d) the elders might be improperly delegating responsibility to be accountable before God for their flock by formally supporting a campaign which could distraught the Calvinistic system of theology taught in the church (cf. II Timothy 2:2).
5. The implications of government by a plurality of elders (called sessions and presbyteries) provides boundaries.

- I Timothy 5:17 ● ruling over the flock by ruling and by ruling-teaching elders, simultaneously.
- I Timothy 4:14 ● ordination by the laying on of hands by the presbytery
- II Timothy 1:6 ● differences of opinion in a specific region settled by the meeting of minds of elders from various regions.
- Acts 15

Deductions:

1. No union is possible which contradicts the majority or other prescribed minimum vote of the session as its expressed commitment to carry out its responsibility to be accountable for the flock of God.

Example: An RPCES church may be asked to join a local

evangelical council of churches. For a variety of reasons the majority of elders do not think it wise to do so, at least for the present. There is no way for the pastor or individual elders or other individual church officers to circumvent this and associate unilaterally so that the church corporately is embarrassed.

2. No union is possible which contradicts those distinctive characteristics of the church's presbytery or of the General Synod as defined in the Form of Government, the Book of Discipline, or the specific results of an appeal to the courts of the church relative to any "resolution" previously adopted by the General Synod.

3. No union is advisable which apparently contradicts those distinctive characteristics of the General Synod enunciated in any of the "resolutions" it has adopted, even if it has never been tested in the courts of the church.

Example: The General Synod of the RPCES has adopted a resolution on racial issues. It is not advisable for an RPCES church to join an organization which rejects the truth of that resolution. If the resolution has been appealed to the General Synod as an appeal court, and has been upheld by that court, it is not possible for the RPCES church to join such an organization.

B. Analysis and Guidelines of the Bounds of Ecclesiastical Separation for the Local Church as a Corporate Body.

1. Analysis.

In all the circumstances concerning the local church as a corporate body, the responsibility of the elders to lead the church (I Timothy 5:17) comes into focus. The decision ultimately rests upon their shoulders.

In making decisions, the elders are under moral oath to be examples to the flock, to guard themselves and the flock, and to shepherd and oversee the flock.

A *statement of principle* which is common to all of these boundaries, and consistent with these two conclusions, is:

- (a) The session is to exercise responsibility (because of its accountability) for attempting to maintain a pure church stance; further
- (b) This responsibility is summarily displayed in Hebrews 13:17 from which the following definition of responsibility can be drawn: the session must so rule over the flock entrusted to it that each member of the session may give a joyous, not burdensome, account to God at His day of Judgment.
- (c) This responsibility means that a spiritual judgment must be made following three practical guidelines:

- Because of the centrality of the message of Christ and the leadership that He must exercise in the work of the body, we cannot participate in any function or organization in which our testimony to the clarity of the message of Jesus in the Scriptures is made less clear by the other participants in the union.
- There is cause for concern when the potential participants fail to demonstrate commitment to the presentation of the whole counsel of God.
- There is cause for concern when the potential participants fail to manifest the work of the Holy Spirit in demonstrable fruit (cf. Matthew 7:16-20).

2. Guidelines.

- (a) Every decision with any implication of union must at least have the approval of the elders of the church.
- (b) The elders must always make such decisions as a matter of conscience, not expediency, *per se*.
- (c) The elders must exercise their conscience so that their responsibility in giving an account to God for the flock entrusted to them shows that they have served demonstrably within God's will as revealed in the Bible regardless of the pressures of the occasion.
- (d) The elders, therefore, must seek to determine boundaries such as those herein enunciated and must evaluate the evident consequences and probable implications in the light of these boundaries as the basis for their decision.
- (e) The process by which this evaluation must be made must use a uniform assessment for each situation. The process of assessment has four contributing sources through which the bounds of ecclesiastical separation are applied:
 1. a judgment about the past ecclesiastical purity of the organization with which union is contemplated;
 2. a judgment about the contemporary ecclesiastical purity of the organization with which union is contemplated;
 3. a judgment as to the probable future ecclesiastical purity of the organization with which union is contemplated;
 4. a judgment about the kind and degree of influences at work in the contemporary situation which apparently are leading the organization to its probable future;
 5. a judgment that relates (1) through (4) into a reasonable prognostication concerning the continuing commitment of the organization to the doctrine of the purity of the church.

- (f) Each decision deserves to be assessed in a meaningful and thorough way. One great danger is to presume upon and accept as still accurate conclusions others have previously made, often as much as ten to twenty years ago.

3. An example of using this process of assessment.

An invitation is extended to a newly organized particular RPCES church to join in a long-standing council of churches. The major project of this council of churches is to conduct united Easter, Thanksgiving, and New Year's Eve services. The council of churches has developed many activities and services for the benefit of the ministers whose churches belong to it. Also, in the minds of the community, it is apparently taken for granted that the only churches that do not belong to the council of churches are the "sects," etc. Finally, along with the invitation is the proposal to have the RPCES pastor be the speaker at the next Easter service (thus, of course, providing a major opportunity for exposure).

In assessing this invitation, following the procedure outlined above, the elders concluded that:

(a) In the past, all ministers had equal turns to speak. This included those who categorically reject the truth that Jesus Christ is God in the flesh, the only saviour of men. Also, these activities are planned to be services of worship. As such, they even on occasion have included the celebration of the sacrament of the Lord's Supper. By applying the aforelisted bounds of ecclesiastical separation to these findings, the judgment was made that the elders would not have been able to maintain their responsibility to give a joyous account of their "sheep" if they had obligated them to participate in the council of churches by means of union.

(b) The past policies seem to be intact in the contemporary situation. The situation about the contemporary situation confirmed the first judgment.

(c) The probable future ecclesiastical purity of the council of church for all intents and purposes is more of the same. Again, the first judgment is confirmed.

(d) An analysis of the influences permitting this situation showed entrenched leadership among "main-line" denominational men who had no concern for biblical Christianity, an apathy on the part of the evangelical leaders, and a very strong influence to be afraid of the unchurched community's reaction to non-participation.

Putting all these conclusions together led to the prognostication that only heartache and difficulties lay ahead for the RPCES church were it to join. The conclusion was that the RPCES church could not join this council of churches.

In addition, the elders had to consider their responsibility un-

der presbytery in uniting their church into a non-discipline oriented association which was, in fact, doing the work of the church yet did not even pretend to have the marks of the true church.

Ecclesiastical purity forbade joining this council of churches.

4. *Conclusion:*

The summary of biblical principles may be expressed in the following statement:

A church cannot have a union with an organization which destroys the good conscience of the ruling elders to carry out their responsibility to give joyous account to God of the sheep of the flock.

V. Bounds of Ecclesiastical Separation for the Individual Presbyter

Introduction

A basic premise of this paper is continued in this discussion, namely that each church member is in subjection to his court of original jurisdiction. For everyone except the teaching elders, the court of original jurisdiction is the session. For the teaching elder it is his presbytery. Note ordination Question No. 4, "Do you promise such subjection to your brethren as is taught in the Word of God?" This is a vow taken before his presbytery in order to establish moral ties between the teaching elder and the presbytery.

It is understood that the teaching elder cannot act unilaterally to commit his church or denomination to a union. Therefore, this discussion will deal with the area of activity and involvement of each presbyter in all *other* areas of relationships he may face.

A. Delineation of Boundaries.

1. Logic leads to the conclusion that a teaching elder acting as an individual would apply to himself any boundaries affecting the local church and the denomination itself that are applicable in the framework of personal relationships. Therefore, any conclusions from Section III that are applicable must be accepted as boundaries.
2. The teaching elder must differentiate between attending meetings as an observer on the one hand and as a participant on the other:

Deductions:

- (a) A teaching elder may attend any meeting as an observer. As an observer it is understood that he does not have the privilege of the floor or of voting.
- (b) Any teaching elder must assess, in the light of this entire discussion, the character of the group, its witness and the

oversight placed over him by the group by accepting the privilege of participating in its meeting. In some cases it would even be wise to weigh the implications of accepting travel assistance, etc., from a group in order to observe it before accepting such assistance.

Example: The World Council of Churches declares itself to be a fellowship of Christian churches, yet also declares that it cannot determine to what degree any of its member churches uphold even the oversimplified statement of faith it presents.* It would be totally proper for any RPCES member, teaching elder or not, to attend a W.C.C. meeting as an observer. It would also be proper for him to be at the meeting as a resource person for the evangelical viewpoint. However, it would be improper, at least without specific presbytery approval, to do that which implies his willingness to accept some degree of oversight (therefore discipline) by the W.C.C. over his ecclesiastical activity or over additional use of his contribution to its meeting beyond anything he has specifically granted. His participation would be improper if he were not able to qualify the use of his contribution to the satisfaction of his conscience, either as initially given or in its use thereafter.

3. The teaching elder must differentiate between joining a club, fellowship, council or organization for pleasure, debate or service to the community on the one hand and for activities which involve the systematic presentation of the Gospel or any other of the marks of the church (cf. Form of Government, Chapter 1) on the other.

Deductions:

- (a) A teaching elder may join any such group so long as it does not engage in the work of the church itself.
- (b) He must assess the character of the group, its witness, and the work (ministry) of the group to determine that membership in it does not, in effect, have him serving in two churches simultaneously.

Example: An RPCES pastor, shortly after coming to his pulpit, was asked to join a local ministerium and the local Kiwanis Club. Upon examination, he found that the ministerium, along with debates, etc., always conducted a joint Easter sunrise service. The qualification for membership was simply to be a pastor in the community. He was asked to be the speaker at the next service. The following year, a different pastor would speak, probably one

* See "Report of the Committee to Formulate a Communication to DeGereformeerde Kerken, "Minutes, 32nd General Assembly, Orthodox Presbyterian Church, page 93.

of the unbelieving men in the group. The pastor would not be proper joining such a ministerium. Among other things, his participation would have placed upon him a sense of obligation to bring his own flock to hear an unbeliever. On the other hand, he would be proper to join a service club such as the Kiwanis if the local chapter were such that he would not need to compromise his conscience in it and if his time permitted participation.

4. The teaching elder must differentiate between joining a club, fellowship, council or organization for pleasure, debate or service to the community on the one hand and secret oathbound orders on the other.

Deductions:

Because of the necessity to commit one's self to the living God, His revealed truth as found in the Bible, and the subordinate standards of the church, the teaching elder cannot join such a group.

5. The teaching elder must differentiate between joining a club, fellowship, council, or organization which does have a sound doctrinal basis in order to foster Christian fellowship and consideration of mutual problems on the one hand or to supplement the church itself by doing the work of the church on the other.

Deductions:

- (a) A teaching elder may join any such group so long as it does not engage in the work of the church itself.
- (b) He must assess the character of the group, its witness, and the work (ministry) of the group to determine that membership in it does not, in effect, have him serving in two churches simultaneously.

Example: A few years ago the National Presbyterian and Reformed Fellowship was formed. Several RPCES ministers became members. However, after the second year of its existence, there was a definite attempt made to make the NPRF a vehicle to which congregations in apparently apostate denominations could be dismissed until they determined which other denomination they wanted to join. The RPCES ministers all voted against such an action and would have had to resign from the NPRF if the action had been adopted, since such an action would have made the NPRF a denomination with judicial oversight and disciplinary responsibilities, no matter how short a time was involved in the so-called transition.

6. The teaching elder must assess all the implications involved in participating in civil or civil/religious ceremonies with other ministers. The same need for assessment exists in joining in the celebration of the sacraments with other ministers.

Deductions:

- (a) Given the right conditions any of these circumstances might be proper, while under other conditions, any of them might be improper. Consequently, this area of consideration demands very careful assessment by the teaching elder before participating. On occasion, his actions will call for much longsuffering by his brethren until they understand all the facets he used in making his decision.
 - (b) Normally, most purely civil activities (such as school bond rallies, etc.) are proper functions in which the teaching elder may participate.
 - (c) In civil/religious functions (such as weddings) the major consideration is not the joining with another minister to perform the function (since the marriage service is not a sacrament), but whether the teaching elder's conscience and witness is indeed free in honoring the Lord through such participation.
 - (d) In celebrating the sacraments with other ministers, the character of a sacrament per se demands that it ultimately is under the discipline of the church. Therefore, the teaching elder would be limited:
 - (1) to join in administering a sacrament only if it indeed is directly related to a church and denomination which was attempting to maintain biblically sound confessional standards; and
 - (2) to join in administering a sacrament only if the other minister(s) personally demonstrated his (their) commitment to maintain biblically sound confessional standards.
7. The teaching elder must differentiate, when working other than in one of the ministries of the RPCES per se, between serving under conditions that do not restrict his conscience or his testimony and conditions that do restrict his conscience and/or his testimony.

Deductions:

- (a) The Reformed Presbyterian Church, Evangelical Synod, has permitted its teaching elders to serve under many mission boards and in churches and schools which are connected with denominations with which fraternal relationships are maintained, and also with such institutions when they are independent. It has not permitted its teaching elders to serve with such institutions which are under the jurisdiction of denominations which are not attempting to maintain biblically sound confessional standards or are actually rejecting those standards.

(b) The line of distinction for some situations is difficult to determine and the presbytery must demonstrate some degree of approval for such situations.

Example: Teaching opportunities in secular schools are sometimes sought by an RPCES teaching elder a source of additional income or even as his basic source of employment. Under such conditions it is possible he might find it mandatory to teach evolution as fact. If so, he would not be in order in teaching in that situation.

Example: Teaching opportunities often are afforded RPCES ministers in nearby church-related schools, such as a UPUSA college with an evangelical dean of faculty. If the controlling church/denomination is not attempting to maintain confessional purity, the teaching elder probably could not accept the invitation, since he would either:

be giving his hand of blessing to the anti-biblical position of the denomination (cf. II John 10, 11), hence, he could not accept such employment; or

out of conscience, go into the situation with a commitment to speak his mind when non-biblical doctrine or lifestyles were promoted, which probably would make him unwanted in the first place; or

be forced to go into the situation with apparent approval of the situation and then be accused of "fifth column" activities if he expressed his conscience clearly.

However, unofficially he can fellowship with the evangelical ministers, counsel them, encourage them, etc.

B. Analysis of Boundaries

The teaching elder must live with an awareness that he is oath-bound to be in subjection to his brethren (the presbytery of which he is a member). Therefore, he must avoid establishing relationships which deprive his presbytery from its full oversight and disciplinary authority over him.

He must recognize that it is his presbytery which eventually will have to account to God, hopefully with joy, concerning him. Therefore, he must not act in such a way that he deprives his presbytery from taking its responsibility. If he does, presbytery will have to administer discipline on him.

VI. *Bounds of Ecclesiastical Separation for the Reformed Presbyterian Church, Evangelical Synod, as a Denomination*

Introduction:

"In the life of the church. . .fellowship is indispensable."* This fellowship, however, is in the context of adherence to the message and

teaching of the apostles and to the proclamation of the same message and teaching. The same criterion must apply to denominational unity, and therefore to instituting organic union between denominations.

This, in turn, demands separation from sin and works of darkness. As to the individual church itself, Paul commands the believer to “turn away” from certain individuals (Romans 16:17) to avoid divisions and occasions for stumbling. This demand is naturally projected, and properly so, to the denominational level as a restraint against establishing organic union between denominations.

A. Organic Union – Possible.

1. Organic union between the RPCES and any other denomination is possible if the other denomination has adopted one of the historic Reformed creedal documents (or its equivalent) as its sole creedal stance, and has it as part of its constitution.
2. Organic union between the RPCES and any other organization (not a church, but possibly a council of churches) is possible if the organization adheres to the message and teaching of the apostles, and to its proclamation, and does not stand opposed to the cardinal tenets of the Reformed creedal documents.

B. Organic Union – Impossible.

1. Organic union between the RPCES and any other denomination is impossible if the other denomination has not adopted one of historic Reformed creedal documents (or its equivalent) as its constitution or does not have such a document as its sole creedal stance in its constitution.
2. Organic union between the RPCES and any other organization (not a church, but such as the W.C.C. and the N.C.C.C.) is impossible if the organization does not adhere to the message and teaching of the apostles, and to its proclamation, and stands opposed to the cardinal tenets of the Reformed creedal documents.

C. Organic Union – Debatable.

1. Some churches or organizations legally meet the prerequisites of Section I above yet apparently do not honor them. In such cases, the same process of assessment as described under Section III, 2, B, must be followed.
2. Several criteria can be cited to precipitate a negative assessment when following this procedure. The clear-cut evidence of any combination of these criteria indicate the probability that the church or organization has passed the point of no return, so that

* See “Report of the Committee to Formulate a Communication to DeGereformeerde Kerken,” Minutes, 32nd General Assembly, Orthodox Presbyterian Church, page 93.

it cannot be expected seriously to know its constitutional position in the future.

These criteria are:

(a) When half or more of the theological seminaries of the church (or approved by the organization) have faculty members who admittedly reject the verbal inspiration of the Bible and yet are not disciplined and eventually removed, grave and improper direction has been established within that church/organization.

(b) When the outreach of the church or organization (in missions, publications, services, etc.) is clearly committed to the reconciliation of men to men rather than to the reconciliation of men to God, and those conducting the outreach are not disciplined and eventually removed, grave and improper direction has been established within that church/organization.

(c) When the church does not at least fence the Lord's Supper in the manner and spirit of I Corinthians 10 and 11, and when the church does not guard baptism, both infant and adult, with the standards demanded in the covenant to Abraham (Genesis 12 and 17 and Galatians 3), and does not discipline and eventually remove those who fail so to guard the sacraments, grave and improper direction has been established within that church.

All of these criteria do not fit an organization, of course, since the sacraments are not to be administered by organizations. If such organizations begin to practice the sacraments, the mere existence of such practice constitutes a grave and improper direction having been established by the organization. Further, since the organization is not a church, it probably cannot institute any discipline along these lines even if some of its members desire to do so.

D. Analysis of the Boundaries.

1. Organic union with other denominations:

The RPCES must be satisfied that the other church demonstrates:

- the marks of the church (Form of Government, Chapter I, 1).
- the constitution of that church commits the church to an adequate expression of the Reformed creedal stance as the system of doctrine of the church.
- that apparent departures from the faith and life taught in the Bible and the subordinate standards are being disciplined and corrected.

2. Organic union with organizations:

The RPCES must be satisfied that the organization demonstrates adherence to the message and teaching of the apostles and to its

proclamation. It must further be satisfied that it is practicing these commitments and safeguarding its practices.

Respectfully submitted:

Dr. Francis R. Steele
The Rev. Mark E. Pett
Dr. Peter Stam, Jr.
The Rev. W. Lyall Detlor
The Rev. Ronald L. Shaw
The Rev. Donald J. MacNair, Chairman

At 2:50 it was moved, seconded and approved that the recess time be moved to 3:15.

RECOMMENDATIONS

Mr. MacNair presented the following recommendations:

- (1) that the study committee on Ecclesiastical Separation be continued one more year;
- (2) that the study paper presented to the 153rd General Synod be studied by the presbyteries of the RPCES during the remainder of 1975;
- (3) that any suggestions the presbyteries may choose to make to the study committee be forwarded to the chairman of the committee on or before January 30, 1976;
- (4) that the study committee report back to the 154th General Synod with its study paper for action by that Synod.

At 3:15 it was moved that the time be extended 15 minutes. The motion lost and the Vice Moderator declared a recess. The Vice Moderator then led in the closing prayer. At 6:40 p.m. the Moderator led in the singing of Psalm 1 and Dr. Franklin Dyrness opened with prayer. It was moved, seconded and carried that action on the recommendations of the Committee on Ecclesiastical Separation be postponed until 7:45 p.m. (continued on page 86).

STUDY COMMITTEE ON GIFTS FOR ORDINATION

The Committee Chairman, Rev. Egon Middelmann gave the report.

Fathers and Brethren:

The 151st General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting at Covenant College, Lookout Mountain, Tennessee, on May 18-24, 1973, in response to the first recommendation of the majority report of an earlier study, "Enlarging the Definition of Ministry to In-

clude Counseling,” requested a study committee to make a “careful, extended study of the Scripture with a view to discovering what gifts are necessary for ordination and what callings, other than to a pastorate, may be considered valid for ordination” (cf. Synod Minutes, 1973, p. 95).

I. Introductory Remarks

A. According to Ephesians 4:11 Christ has given to the Church certain offices which by their charismatic character and their proper exercise within the Church call for ordination by the laying on of hands on the part of elders. (1 Timothy 4:14) Consequently our FOG is correct in calling for the ordination not only of the pastor/teachers but also of the evangelist/missionary.

B. The question raised by the first recommendation of the majority report therefore does not touch on the evangelist/missionary but on those who though ordained as pastor/teacher are not installed in a pastoral charge although serving in some other professional capacity. How are we to understand the phrase “proper scope of the function of the ministry”? (FOG V,5s p. 37f) How does the biblical teaching of the eldership relate to educators, counselors, and “administrators in Christian education and in missions”?

II. Scriptural Teaching

A. The Scriptures teach that elders fundamentally are shepherds of a flock of believers (John 21:15-17, Acts 20:28, 1 Timothy 3:5, Titus 1:7, Hebrews 13:17, 1 Peter 5:2). This shepherd office includes foremost the teaching/preaching ministry (Acts 20:32, Ephesians 4:11, 1 Timothy 3:1ff, 5:17, 2 Timothy 4:2, Titus 1:7-9) but also—as a necessary outflow of the proclamation of the Word—a ruling/disciplinary office (Matthew 16:19, 18:18, John 20:23, 1 Timothy 1:19, 2 Timothy 4:2) and a caring/edifying ministry (Acts 14:22, 20:28, Ephesians 4:12, 1 Timothy 3:5, 5:17f, Hebrews 13:7,17, James 5:14, 1 Peter 5:2). Our FOG recognizes this shepherd office as comprising these multiple aspects when it requires of the licentiate a demonstration of his gifts of preaching, teaching, shepherding and soul winning” (FOG V,5s p. 36).

B. This shepherd office over the communion of the saints is exercised in its local manifestation. The apostles or their emissaries appointed or had the congregation elect elders “in every church” (Acts 14:23, Titus 1:5). Over and over again the shepherd/elder office is seen in its concrete responsibility to the manifestation of Christ’s Body in the local church. (Acts 13:1f, Acts 20:17, Philippians 1:1, Titus 1:5, Hebrews 13:17, James 5:14, 1 Peter 5:1f). Even if we understand the “church of Antioch” or the “church of Ephesus” as a term comprising more than one congregation, the shepherd office was seen as one on the part of several elders over the one manifestation of Christ’s Body in a particular location.

C. Within the single shepherd office of the local eldership, Scripture seems to indicate a diversity of callings: those who teach and rule well (1 Timothy 3:2, 5:17, Titus 1:5), and those who “labor in the Word and teaching” (1 Timothy 5:17f). This diversity does not seem to point to a two-level spiritual oversight but rather indicates the real situation that only some of the local eldership will have been called by God to the full-time ministry of teaching and preaching.

D. The office of teaching elder, therefore, is one characterized by the regular communication of God’s Word, not only by teaching but also by preaching, and by the leadership of God’s people in worship and in example of personal piety (Acts 6:4, 1 Timothy 4:12,15,16, Titus 2:7,8, Hebrews 13:7) in addition to the functions of pastoral care and discipline of a local manifestation of the Body of Christ.

III. Summary

A. Elders—both ruling and teaching—are to exercise the one shepherd office (teaching/ruling/caring) within the concrete manifestation of the Body of Christ, the flock entrusted to them by God.

B. Any specialization of the ordained elder is one *within* the context of the collective leadership over the local church, or churches as expressed by Presbytery. To function as an ordained elder in an individualized specialization apart from that collective leadership—whether educator, counselor, administrator, musician, or such—denies the one shepherd office of the eldership.

C. A specialist is therefore only to be ordained as a teaching elder if he is called to and regularly exercises the common shepherd office in conjunction with other elders in the local church. In addition to the functions of pastoral care, ruling, and leadership of worship in the local church, it is essential to the office of the teaching elder that he engage in regular teaching of the Word, including preaching of the gospel.

D. If a teaching elder, following his ordination, feels called into a specialized ministry but does not receive a call as a teaching elder of a local church he may become a member of a local congregation and at its discretion may be elected to and installed in the position of ruling elder. (See recommendation C concerning an inactive status in Presbytery).

E. As the local manifestations of the one Body of Christ will not always be able to benefit fully from the specialization of some of their elders, the Presbytery has a legitimate interest and right to include those of its choice as members of Presbytery—and thereby teaching elders though they are not for the time being installed in a pastoral charge. This privilege on the part of Presbytery should be restricted to theological teachers, to principal administrators of the agencies of the denomination, and to other specialists who clearly have demonstrated their overriding value to the Church as a whole.

IV. Recommendations

A. Your committee recommends that FOG V, 5s (p. 37f) be changed to read, "There are cases in which the ordination of a minister is not accompanied by installation in a pastoral charge, as when the candidate expects to serve as a pastor in some remote region, as a foreign missionary, as a missionary in national missions, as a chaplain, as an evangelist, or those whom Presbytery deems of overriding value to the ministry of the Church (as theological teachers, as principal administrators of the agencies of the Church or men who serve in some other capacity within the proper scope of the functions of the ministry). In such cases. . ." (The parts deleted were the following: "as a teacher of biblical subjects, as an administrator in Christian education or in missions.")

B. Your committee recommends that FOG V, 6j (p. 40) be changed to read, "Ministers who are neither pastors nor evangelists/missionaries, but who are biennially recognized by their Presbytery as being genuinely engaged in the work of the ministry have exactly the same rank as the pastors in the courts of the Church. . ." (The part deleted was the following: "such as teaching, Christian educational or missionary administration and evangelism at home or abroad," and changed "are not pastors" to "are neither pastors").

C. Your committee recommends as a paragraph to be inserted between the two present paragraphs of FOG V, 6f the following paragraph: "If a minister in good standing is not exercising a recognized ministerial function, his Presbytery at its discretion may place him on a roll of inactive members of Presbytery. While in this status his exercise of the privileges and responsibilities of the teaching elder (sacraments, weddings, funerals, voting in Presbytery and Synod) is rendered inactive. He may become a member of a local congregation and at its discretion may be elected to and installed in the position of ruling elder. If appointed a delegate from the Session to Presbytery or Synod he may vote on issues before those courts." This amendment, if adopted, will make it necessary to omit the sentence, "They may not vote or hold office in any particular church, except as they may be called upon to serve as moderators." (FOG V, 6i)

D. Your committee recommends that in the first sentence of the last paragraph of FOG V, 6f the word "two" be inserted before "years" in accord with the Book of Discipline, VII/12.

E. Your committee recommends that Synod appoint a new committee to prepare a study of the scriptural teachings concerning the spiritual responsibility and authority for the ruling elder within the context of the oversight, preaching, and administration of sacraments in the local church.

Respectfully submitted,

William S. Barker

John W. Buswell

Arthur L. Kay

Robert G. Rayburn

Robert L. Reymond

Lynden H. Stewart

William J. Swenson

Egon A. Middelmann,
Chairman

ACTION

The recommendations (p. 64-65) were considered *seriatim*. Items A and B were approved as presented. An amendment to item C was moved, seconded and carried to strike the word "funerals" after the word "weddings." Twice during discussion on recommendations the time was extended for discussion. A third motion to extend time was lost. (continued on page 86).

THE REPORT OF THE MAGAZINE COMMITTEE

By motion at 8:35 p.m. approval was granted to the Magazine Committee to present its report. Prior to the report of the Magazine Committee an offering was received for Synod expenses.

The orders of the day were extended to allow for a fifteen minute report of the Magazine Committee. Dr. John W. Buswell presented the new chairman of the committee, Rev. Robert A. Case, III who made some remarks before having Joel Belz present the editor's report which is presented below. Dr. Buswell then called on Dr. G. Aiken Taylor, editor of the *Presbyterian Journal*, who encouraged commissioners to support the extremely low cost of publishing the *Mandate*.

Fathers and Brethren:

It has not been merely the coming of Synod that has spurred the editor of the denominational paper into renewed activity. There are good reasons both for the disappearance of *Mandate* more than a year ago and for its reappearance in April of this year.

The reasons are dollars. In the committee's report to Synod two years ago, an indebtedness of \$1,371.14 was indicated. Because more than half that indebtedness was carried personally by the editor, there was little choice other than to suspend publication. Since that time, the total indebtedness has been reduced to \$273.19, and on that basis publication has been resumed.

The suspension of publication was necessary, but obviously did not help build confidence even among *Mandate's* friends and supporters. Therefore, it is important now for the entire denomination to demonstrate good faith and to contribute generously toward the modest dollar goals necessary to get the paper out regularly. One dollar per family throughout the denomination would more than provide for circulation on a free basis to everyone requesting it. That guideline should be within the reach of every local church, and on behalf of the committee, I urge the Synod officially to recommend such a gift on the part of each local church to the magazine committee.

In the interim, I earnestly ask commissioners at this Synod to contribute during the course of the meetings. A number of \$5 individual gifts will do much to guarantee our publication during the next couple of months when the flow of gifts will be getting re-established.

We recognize at this point that only our performance will have great significance in the minds of most observers. Yet, our plans may be of interest to

those who must have a part in making our performance possible. Our plan is to publish every three weeks. The standard will be a four-page issue, but when the occasion demands more extensive editorial coverage and when finances allow it, we will publish eight pages. The editor believes there is merit to a relatively brief and easily read paper in a day when most subscribers' mail boxes are already glutted.

The committee has appointed liaison persons in various parts of the country both to promote the paper and to serve as channels for gathering editorial material. In addition, Rev. Robert Case of Phoenix, Ariz., has agreed to head a promotional effort for the paper among the churches of the denomination. Both these functions should become more visible in the next few weeks as

The editor has indicated to the committee his desire to enlarge his effort in the publication of the paper as resources allow it.

The financial report for the last two years is attached; an audit—the first since *Mandate* was started—is also being arranged.

TWO-YEAR FINANCIAL REPORT OF THE MAGAZINE COMMITTEE

April 1, 1973-May 15, 1975

STARTING BALANCE, April 1, 1973		\$162.93
Receipts—Gifts from individuals, churches, agencies		3,693.97
Disbursements		
Joel Belz		
Balance previously owed	\$707.35	
Typesetting and layout (28 pages)	1050.00	
Mileage, travel to Synod, expenses	194.59	
Telephone	23.19	
Advance on current issues	281.23	
Starkey Printing Co., on account	50.00	
Olan Mills Studios, pictures	146.26	
Synod registration, 1974	45.05	
Postage	108.70	
Mrs. John Deffenbaugh, list maintenance	292.00	
Summerville News, printing	535.29	
Kickoff Publishing Co., addressing service	361.10	
Bank charges	23.66	
Masters Agency, cartoons	26.00	
		<hr/>
		3,844.42
ENDING BALANCE, May 15, 1975		\$12.48
ASSETS		
Bank balance, May 15, 1975		\$12.48
Advance to editor		281.23
		<hr/>
		\$293.71
LIABILITIES		
Summerville News		\$92.40

Starkey Printing Co.	350.00
Kickoff Publishing Co.	124.50
	<hr/>
	\$566.90
 NET DEFICIT	 \$273.19

Respectfully,
Joel Belz
Editor

It was moved, seconded and carried to extend the orders of the day another ten minutes. In other motions, the Ecclesiastical Separation and the Gifts for Ordination reports were made the first and second order of business Tuesday morning.

Adjournment was declared. Rev. David Alexander led Synod in closing prayer.

TUESDAY MEETINGS June 3, 1975

The 8 a.m. devotional service was led by Rev. Richard Raines. Synod sang Psalm 3. Prayer was offered, then Luke 18:9-14 was read. The message was brought by Rev. Kenneth Smith of the R.P.N.A. on the subject of "The Gospel of the Kingdom of God."

The Moderator called the meeting to order at 8:40 a.m. and Rev. DeWitt Watson led in prayer.

ECCLESIASTICAL SEPARATION, (continued)

The recommendations of the committee, having been debated earlier, were placed before the Synod and approved.

LORD'S DAY ALLIANCE

On motion, the orders of the day were amended to allow for a presentation from The Lord's Day Alliance by Dr. Charles Platt, President of the Board.

GIFTS FOR ORDINATION COMMITTEE, (continued)

Recommendation "C" of the committee was amended and adopted so that it reads as follows: "C. Your committee recommends as a paragraph to be inserted between the two present paragraphs of FOG V, 6f the following paragraph: "If a minister in good standing is not exercising a recognized ministerial function, his presbytery at its discretion may place him on a roll of in-

active status of the ministry. While in this status his exercise of the privileges and responsibilities of the teaching elder (sacraments, weddings, voting in presbytery and Synod) is rendered inactive. He may become a member of a local congregation and at its discretion may be elected to and installed in the position of ruling elder. If appointed a delegate from the session to presbytery or Synod he may vote on issues before those courts. If such a man desires to return to the active status of the ministry, he may do so on the basis of an appropriate call and be reinstated after examination by presbytery without the necessity of reordination." Rev. Thomas Troxell requested that his negative vote be registered. Item D was also passed. The several items of the report having thus been approved *seriatim* it was then approved in its entirety and will be sent down to presbyteries for action.

Recommendation "E" was approved.

APPROVAL OF MINUTES

The minutes of Monday, June 2, 1975 were presented by the Clerk and upon motion were approved with minor corrections.

CHAPLAIN'S COMMITTEE REPORT

The report was presented by Rev. John M. MacGregor in the absence of the committee chairman. Mrs. Norman McCall informed Synod that the Women's Synodical had prepared an audio-visual program on the work of our Chaplains for use by our churches. Chaplains Cross, Fiol and Hubbard gave reports on their particular ministries. The report was given as follows:

Fathers and Brethren:

This year, as the 35-year war in southeast Asia enters still another tragic phase, the American military posture slowly weakens, and military defense funds are threatened by a changing congress, the responsibilities and opportunities of our chaplains are greatly increased. Growing competition for chaplain spaces as the number of billets are reduced require an even greater commitment from our chaplains at a time when it will be all too easy for the church at home to forget our ministers-in-uniform. LET US NOT DO SO!

God has given us some outstanding chaplains with enviable records of service in varying circumstances and dangers. This past year, for example, the Navy selected two more of our men for augmentation into the regular Navy, J. Robert Fiol and Robert Benn Needham, giving us all five of our Navy chaplains serving as regulars, the only denomination I know of making such a claim.

We are greatly indebted to Mrs. Norman McCall of Atlanta for her yeoman work in preparing a slide-tape presentation of our chaplains, working with Mrs. Marie Wallis and a Synodical committee. Be sure to schedule this series in your churches.

This year, the Air Force has designated its annual offering to the endorsing

agency denominations "to alleviate hunger among the people of the world." The check, when it is received, will be forwarded to WPM.

Our roster remains largely unchanged. For current addresses, see the Synod directory and/or the Index in the Synod minutes. We have two men in process of application to the Army Chaplaincy, the Rev. Wm. C. Greenwalt and Mr. Hubert R. Baker, who expects ordination this Spring. The Rev. Stephen W. Leonard transferred from an Army line officer to the reserve chaplaincy. Seminarian Arlen R. Nabors was endorsed in the Army Staff Specialist program, in preparation for the Army Chaplaincy. The Rev. Beryl T. Hubbard continues as our only Air Force chaplain, and he is in excess of quota! (Union would help!). Captain Robert A. Bonner, our ranking Navy chaplain, will move to Pearl Harbor this summer and retirement in 1976. Army Chaplain Dave Peterson (Ft. Bragg, N.C.) was accepted in The College of Chaplains, American Protestant Hospital Association, a notable achievement.

We have received no complaint from any of our chaplains this year concerning infringement on religious liberties, or of objectionable curricula materials being forced upon them.

OUR CURRENT ROSTER:

United States Army:

Robert H. Ackley (Major)
Walter Ronald Case (CPT)
Howard T. Cross (Col)

United States Navy:

Robert A. Bonner (Captain)
Robert J. Fiol (LCDR)
Arthur E. Hegeman (LCDR)
Robert B. Needham (LCDR)
Thomas E. Sidebotham (LCDR)

United States Air Force:

Beryl T. Hubbard

Reserve Chaplains:

Alan K. Austin (Navy)
Patrick Morison (Air Force)
John Harris Langford (Army)
James E. Singleton (Army)

Retired Chaplains:

William B. Leonard Jr. (CDR,
Navy)
James S. Martin (LTC, Army)
John M. MacGregor (Col, Army)
J. Norman McConnell (LTC, Air
Force)
Robert G. Rayburn (Col, Army)
Jonas Shepherd (Canadian Army)
Laurence H. Withington (Major,
Air Force)
John B. Youngs (LTC, Army)

Civil Air Patrol:

Larry Billiter
George Ackley
Daniel Fannon (LTC)

CLERKS OF PRESBYTERIES, Correct addresses are important!

Department of the Army
Office of the Chief of Chaplains
Washington, D.C. 20314

Department of the Navy
Bureau of Naval Personnel
Office of the Chief of Chaplains
Washington, D.C. 20370

Chief of Chaplains, USAF (af/HCP)
Washington, D.C. 20330

When writing regarding *CAREER RESERVE STATUS*:

U.S. Air Force
Department of the Air Force
Office of the Chief of Chaplains
Washington, D.C. 20330

When writing regarding *CHAPLAIN CANDIDATE PROGRAM*: (Seminar-ians)

Department of the Air Force
AFMPC/HC
Randolph Air Force Base
TX 78148

Clerks of presbyteries are reminded to use the recommended *FORM FOR ECCLESIASTICAL ENDORSEMENT* according to Minutes of 1973, p. 68.

Brethren, the Word of God instructs us: "If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it." I Corinthians 12:26 (NIV).

We are one with out fellow chaplains. Let us not forget!

Respectfully,
William B. Leonard Jr., Chairman
6520 Old Ranch Rd.
Colorado Springs, CO 80908
(303) 495-2741 596-7199

EVANGELISM COMMITTEE REPORT

The report was presented by Dr. Thomas G. Cross.

Fathers and Brethren:

At the Synod of 1974 it was decided that your Committee on Evangelism should become a service committee with members of the committee elected by classes. This committee met in October and March. We considered many matters which should result in enlarged activity in the field of evangelism, though at this time we would report on only two items.

1. It was decided that we should encourage evangelistic efforts by communication of ideas through the publication of "Seeds." This paper will present ideas used effectively by one or more of our churches with the hope that others may use the same idea effectively. This paper will also present reviews of books related to the work of evangelism with the hope that these books may be read with profit by pastors and elders of our churches. There will be other material printed to encourage the leaders of our churches to be more active in this field.

2. A second major decision of the committee was to recommend to our synod meeting in Beaver Falls, Pennsylvania, on May 30 through June 5,

1975, that the synod approve the establishment of a position known as Director of Evangelism and Church Growth. The job description will be worked out in detail by the Evangelism Committee, but the duties would include:

- A. Operation of evangelistic seminars for groups of churches in various areas.
- B. Assisting local churches in evaluation and planning of their evangelism programs,
- C. Editing the publication, "Seeds."
- D. Conducting meetings where possible.
- E. Planning for conferences on evangelism in conjunction with synod.

We believe that it is necessary to select a man, set him free from other duties and charge him with the responsibilities suggested above, if we are to move forward in this vital work of the church. If synod approves the concept of an Evangelism Director for our church this committee will seek to raise a budget of \$15,000 during the next year in order to finance this operation.

Respectfully submitted,
Thomas G. Cross

ACTION

The committee asked Synod to approve the recommendation in item 2 above. After much discussion (interrupted by the lunch recess) the recommendation was approved as presented by the committee.

The meeting was recessed at 11:30 a.m. and Rev. Roger Hunt closed the session with prayer. The meeting was called to order by the Moderator at 1:10 p.m. and Rev. Harwell B. Williamson led in prayer.

ELECTIONS

The Nominating Committee presented ballots for election to the Magazine, Chaplains and Evangelism Committees. By motion the nominations for the Magazine and Chaplain Committees were closed with the committee's slate. The names of Rev. Jack DeBardeladen and Rev. DeWitt Watson were added to the Evangelism Committee slate.

Ballot for Magazine Committee

Rev. Thomas Troxell
Rev. Render Caines
Rev. David Hoover
Rev. Jack Buckley

Ballot for Chaplains

Rev. William Leonard
Rev. Stephen Smallman
Rev. Robert Wildeman, Jr.

INC 2/3
INC

Ballot for Evangelism Committee

*Rev. Lou Barnes

*Rev. David Hein

INC

*Rev. Arthur Herries

INC

*Rev. Bill Leonard

INC

*Rev. William Kirwan

Rev. Douglas Lee

(class of 1977)

Rev. Howard Oakley

Rev. John DeBardeleben

Rev. DeWitt Watson

FRATERNAL DELEGATE

Dr. Thomas G. Cross, on behalf of the Fraternal Relations Committee, introduced Dr. John Bratt, of Calvin College, representing the Christian Reformed Church who then addressed the assembly. Mr. Albert A. Bel, an elder, member of the inter-church council of the CRC had already been introduced to Synod.

BILLS AND OVERTURES COMMITTEE REPORT

Rev. Samuel S. Ward reported for the committee on the following overtures to the 153rd General Synod:

OVERTURE F—Change Form of Government Regarding Deacons

In accordance with the Form of Government chapter IV, section 8, paragraph d, the Southern Presbytery meeting at Memphis, Tennessee on April 12, 1975, respectfully transmits to the 153rd General Synod of the R.P.C. E.S. meeting at Geneva College, May 30 through June 5, 1975, the following overture from the Covenant Presbyterian Church of Auburn, Alabama:

The Session of Covenant Presbyterian Church, Auburn, Alabama, at a meeting on January 6, 1975, moved to overture the 1975 Reformed Presbyterian Church, Evangelical Synod meeting, through Southern Presbytery meeting at Covenant College, January 17, 18, 1975 to substitute for Chapter II, Section 11, a through e, of the R.P. Form of Government, Chapter 10, on "The Deacon," all 7 paragraphs of the Presbyterian Church in America Form of Government-(pages 12-14).

In transmitting this overture, Southern Presbytery does not concur with the overture for the following reasons:

- a. The changes suggested seem to transfer the control of current expenses from the session and/or trustees (FOG II, 12, d) to the deacons (line 19 of the P.C.A. document).
- b. The changes suggested make the pastor as advisory member of the deacons rather than moderator as FOG specifies.

RESPONSE

The basic problem here is that the Southern Presbyterian tradition gives to the diaconate the responsibilities which are granted by our FOG to the board of trustees. It has also been the custom of the Southern Presbyterian tradition to elect a deacon as chairman of the board rather than have the pastor serve as chairman of the diaconate as the RPCES FOG provides. The reason for the separate chairman is that the diaconate is conceived partly as a business committee. In the FOG of the RPCES, those business matters such as responsibility for current expenses and care of property are placed in the hands of the board of trustees.

The Bills and Overtures Committee finds it necessary to support the position of the presbytery which rejected the overture to substitute the PCA provisions concerning the diaconate for our present provisions.

We sympathize with our brethren of the Southern Presbyterian tradition and recommend that the Form of Government Committee consider changes in FOG which would allow deacons to serve as trustees or the board of deacons to serve as the board of trustees.

ACTION

Synod amended first paragraph by adding to last line, "under the direction of the elders." Another change adopted was to delete "Form of Government Committee" in third paragraph and substituted "study committee previously appointed." (Note: Study Committee on Functions of Deacons, see p. 28). Synod then adopted the response as amended.

OVERTURE M—Confidentiality of Archives

The New Jersey Presbytery of the Reformed Presbyterian Church, Evangelical Synod, meeting in Brick Township, New Jersey on January 11, 1975 respectfully overtures the 153rd General Synod meeting May 30-June 5, 1975 at Beaver Falls, Pennsylvania, to erect a committee to develop rules to guard the legitimate confidentiality of sensitive materials that may be sent to the Archivist. The committee should consider the possibility that Presbyteries may, not having their desire for adequate protection of certain materials legitimately felt to be confidential satisfied, wish to withhold such from the Archivist.

Explanatory consideration—Presbytery recognizes that its records are "public" but nevertheless feels that the archives by their nature may make them vulnerable to a kind of curiosity that ought to be discouraged when it is felt the nature of those records warrants such action.

RESPONSE

The Bills and Overtures Committee recommends that Overture M be referred to the Archivist, requesting that he seek the advice of Synod's legal counsel and investigate procedures of other church bodies regarding the handling of such materials from sessions, synod agencies and other bodies and individuals that might be involved, in addition to materials from presbyteries, and that he report back to the 154th General Synod.

ACTION

Synod adopted the recommendation of the committee.

OVERTURE D—Change Form of Government Regarding Men Under Care

The Midwestern Presbytery respectfully requests that the 153rd General Synod propose to the Presbyteries that chapter V, 5, b, paragraph 2 of the Form of Government be amended to read as follows:

“Judging that there is no obvious impediment to prevent his progress to licensure, and that the candidate is committed to develop the Biblical qualifications for the eldership and to live a life of piety and service, and that the candidate apparently is blessed with at least some of the gifts and talents necessary for serving as a teaching elder, the presbytery may cause the candidate’s name to enrolled as under its care, and then by committee or otherwise, shall diligently seek to guide him in his further education and preparation, *which may include opportunities for the public ministry of the Word under the supervision of presbytery.*”

The Midwestern Presbytery feels that even though their omission may have been an oversight due to the fact that they were not included in the present printed Form of Government, the above italicized words should be included in that paragraph. We, therefore, urge their inclusion.

RESPONSE

We recommend that Overture D be referred to the Form of Government Committee for study during the year and to report back to the 154th General Synod.

OVERTURE E—Change Form of Government Regarding Men Under Care

Southern Presbytery meeting at Memphis, Tennessee on April 12, 1975 respectfully overtures the 153rd General Synod of the R.P.C.E.S. meeting at Geneva College, May 30 through June 5, 1975, that

WHEREAS it is anticipated that FOG V, 5, b, paragraph 2 will be changed according to the minutes of synod, 1974, page 145, and

WHEREAS a change adopted in the minutes of synod, 1973, page 122 was inadvertently omitted which we feel is important to the clarification of the activities of a man under care of presbytery,

THEREFORE we overture synod to amend that particular paragraph by adding the words “which may include opportunities for the public ministry of the word under the supervision of presbytery.”

RESPONSE

We recommend that Overture E be referred to the Form of Government for further study during the year and to report back to the 154th General Synod.

ACTION ON OVERTURES D AND E

A substitute motion carried to adopt the recommended changes to FOG since this sentence had been studied by a committee in 1973 and finally adopted in 1974. This change is to be sent down to presbyteries for action.

OVERTURE G—Amendments to the Book of Discipline

The New Jersey Presbytery of the Reformed Presbyterian Church, Evangelical Synod meeting in Star Cross, N.J. on April 5, 1975 respectfully overtures the 153rd Synod meeting May 30 through June 5, 1975 at Beaver Falls, Pennsylvania, to consider the following proposed changes to the Book of Discipline:

Chapter III, Paragraph M, page 9.

“. . .excommunicated and dealt with, not as a member of the household of Satan, yet as one for whose regeneration and restoration the church must hope and pray.”

Proposed action—Deletion of the word *not* after the word *with* and before the word *as*.

Reasoning—the word NOT in the sentence changes the sense of what is seeming intended. Furthermore, I Corinthians 5:11 seems to provide for different treatment for a professing Christian who is excommunicated than the “heathen” and “publican” who has never professed faith in Christ. Namely, the Christian is commanded not to eat with the excommunicated party. But it is understood that such treatment is not to be abusive as the Book of Discipline states.

Chapter V, Paragraph 17, Page 14.

Proposed action—after the last word of the paragraph insert the following: (See paragraph 19)

Reasoning—at each step of the trial a clear course of procedure cannot be known, as the Book of Discipline now is published, without again reading through the entire Book of Discipline. The inserting of the above change and the changes following this one give the reader of the Book of Discipline a ready reference to other information bearing on the same action.

Chapter V, Paragraph 19, page 14.

Proposed action—insert after the sentence. . .The censure shall not be put into effect before the expiration of the time in which the accused may file notice of appeal. . .the following reference: (cf. Chapter IX, Paragraph 4, page 22). . .and add the words. . .and has been properly cited to appear (cf. Chapter VIII, Paragraph 2, Page 20).

Reasoning—same as previous proposal.

Chapter VI, Paragraph 6, Page 15.

Proposed action—Insert after the words, . . .In a case initiated by a court, it shall appoint one of its members as a prosecutor. . .the following: . . .except when the number in the court make this a hardship, then any member of the Reformed Presbyterian Church, Evangelical Synod in good standing can serve as prosecutor, . . .

Reasoning—cf. Matthew 18:19. A two or three man session cannot operate under the present Book of Discipline in cases with full process. The requirement that the prosecutor be chosen from the members of the court imposes a hardship on the small session. Note further in paragraph 6 page 15 that the prosecutor may have not part in the deliberations or decisions of the trial court. Furthermore a member of the court may disqualify himself or be challenged by the accused thereby disallowing a trial by a three or four member session.

Chapter VII, Paragraph 1, page 17.

Proposed action—that a definition of what constitutes an “offense in the presence of the court” be given.

Reasoning—It should be clear if an offense in the presence of the court is only contempt of court, or is it another offense or any offense committed before session during one of its business meetings or is it an offense committed in the presence of session during a service of the church, or is this to mean any offense committed before one or more members of a session at any time?

Chapter VII, Generally

Proposed action—There should be clarification of this entire chapter. It should be determined whether all the general rules for cases tried with full process, as outlined in detail in Chapter V, apply in the trial of any cases without full process. If so this should be stated in this chapter.

Chapter VII, Paragraph 1b, page 17.

Proposed action—Clarification as to what is involved in a judicatory becoming an “original party to the case.” Further, why does this not apply to cases with full process as outlined in Chapter V?

Reasoning—By a judicatory becoming an “original party to the case” would seem to dissuade a session from trying cases without full process because they become a party to the case and would then have to *defend* their actions to the higher judicatory. Furthermore, these stipulations are not mentioned in the Trial of Judicial Cases with full process: Chapter V.

Chapter VII, Paragraph 2, page 17.

Proposed action—Change the last sentence to read. . . If these efforts fail, the session shall take no action except to erase his name from the roll.

Reasoning—As this paragraph is now stated it may be taken to imply that there was prior disciplinary action. This surely could not be as the paragraph states that we are here dealing with one who is not chargeable with an offense.

Chapter VII, Paragraph 10, Page 18.

Proposed action—In view of Chapter 5, paragraph 15 this article should be brought into conformity with action for a member who willfully refuses to appear before the court.

Reasoning—Mutatus mutandae should apply.

Chapter VII, Paragraph 11, page 18.

Proposed action—Definitions should be given to the phrase “Ceased to exercise the office of the ministry.”

RESPONSE

We recommend that Overture G be referred to the Form of Government for further study during the year and to report back to the 154th General Synod.

ACTION

Synod adopted the recommendation of the committee.

OVERTURE L—Recognition of Gifts

The Session of the First R.P. Church of Pittsburgh, overtures Pittsburgh Presbytery RPCES to request a ruling from the 153rd Synod at Geneva College, Beaver Falls, Pa., on May 30, 1975, to give an answer to the following question: "Does the Scripture forbid the acknowledgment or recognition in a memorial record of gifts received from individuals, families or from other sources?"

NOTE: The Bills and Overture Committee of Presbytery took this Overture into consideration at the Spring Meeting and came back to Presbytery with the following:

The B & O Committee feels that there is no clear Scriptural directive against such a record of memorial gifts. The purpose of such a book is to acknowledge gifts with thanks. The overtones of the Overture seem to suggest a judgment of the giver's motives. The motives behind such gifts should not be judged, but the gifts simply listed. Any who wished to be anonymous could request that their name not be listed. Such a book need not have its pages open to public display.

Ezra and Nehemiah speak of books of records of gifts. Jesus (Mt. 26:13) paid tribute to a woman for her gift. He acknowledged the widow's mite.

It would seem improper to make an ostentatious display, yet proper acknowledgement and a historical record of gifts would seem in order.

It should be noted that the B & O Committee of Presbytery urged that the Committee's recommendation be accepted by Presbytery and that the overture need not be forwarded to Synod. This was urged in compliance with Synod's request that Prsbyteries try to work out Overtures prior to forwarding them to Synod.

There were those, however, who insisted that we had no choice other than forwarding the Overture to Synod since the request was made by the church that issued the Overture. It was pointed out that this was in keeping with FOG.

RESPONSE

We recommend that the 153rd Synod of the RPCES sustain the action of the Pittsburgh Presbytery of the RPCES.

ACTION

The recommendation of the committee was adopted after deleting "such a book need not have its pages open to public display" in the third paragraph of the Overture.

OVERTURE K—Urge Combining NPM and BHM

The session of the Bible Presbyterian Church of Merrill, Wisconsin, meeting in regular session December 2, 1974 would respectfully overture the Midwestern Presbytery of the Reformed Presbyterian Church, Evangelical Synod, to overture the 153rd General Synod of the R.P.C.E.S. to consider the following matter:

Whereas, both the Board of Home Missions and National Presbyterian Missions have a concern for a Gospel outreach in the USA, and

Whereas, their areas of concern are geographically (i.e., the continental USA generally) and philosophically (i.e., to establish and help local churches) overlapping, and

Whereas, the financial need of increasing the ministry of both boards (in office space, manpower, etc.) would be great on the local churches of the RPCES, and

Whereas, the outreach of the Board of Home Missions is in its developmental stages;

We therefore urge the 153rd Synod, the Board of Home Missions, and National Presbyterian Missions to study the feasibility of combining the ministry of the Board of Home Missions under National Presbyterian Missions, and that National Presbyterian Missions employ the present executive director of the Board of Home Missions, the Rev. Larue Fritz, to work in and develop the areas of interest outlined in his presentation to the 152nd General Synod and in his initial newsletter.

Respectfully submitted,
Session of the Bible Presbyterian Church, Merrill, Wisc.

The Midwestern Presbytery responds to the overture of the session of the Bible Presbyterian Church of Merrill, Wisconsin, in the affirmative. We do so without passing judgment on the matter, but simply acquiescing to their request in transmitting the overture to the Synod for its consideration.

RESPONSE

We recognize that NPM and BHM are free to consider union at any time. However, in view of the fact that neither board believes that the areas of concern overlap philosophically, nor that the union of the two boards would appreciably increase efficiency nor reduce costs, we recommend that no action be taken.

ACTION

Synod adopted the recommendation of the committee.

By motion, the orders of the day were suspended at 2:45 p.m. to move on to the next report.

STUDY COMMITTEE ON ABORTION

The Moderator turned the chair over to Rev. Lynden H. Stewart. The report of the Abortion Committee was presented by Rev. Mark Pett.

“ABORTION: THE DISRUPTION OF CONTINUITY”

The sixth commandment, which is, Thou shalt not kill, requires “All lawful endeavors to preserve our own life, and the life of others,” and forbids “the taking away of our own life or the life of our neighbor unjustly, or whatsoever tendeth thereunto” (Shorter Catechism, qq. 68-69). The taking away of human life by another human being is justifiable only “in cases of public justice, lawful war, or necessary defense” (Larger Catechism, q. 136). Otherwise the commandment forbids the destruction of the life of any.

Abortion, in distinction from miscarriage, is the intentional killing of a human fetus between conception and birth. The fetus is human by virtue of being a product of human procreation. The act of abortion presupposes that the fetus is alive for it arrests development by inflicting death. The moral question is: whether the life of the fetus is to be preserved just as the life of any human being, or whether, as a *developing* human being, the life of the fetus may be taken away in circumstances other than the exceptional cases cited above.

Are the unborn included in the respect and preservation of human life required in the sixth commandment? Because abortion is an act of human initiative that interrupts a continuum of developing human life, the burden of moral justification rests upon those who approve abortion. If human life is held to be at some time inviolate, but not from conception, it is incumbent upon those who take this view to show that the point of discrimination is not arbitrarily chosen, but is based upon a substantive change in the fetus.

It is not possible, however, in an increasingly abortifacient society, for those concerned with the protection of fetal life to rest content having charged others with the burden of proof. The moral situation of abortion may be further clarified by appeal to (1) the biblical view of the nature of humanness, (2) the biblical view of nascent life, and (3) the biological facts of generation and fetal development.

The Biblical View of Humanness

The specific biblical ground for the protection of human life is the creation of human kind in the image of God (Genesis 1:28, 5:3). God the creator thus set human beings apart from the rest of creation. While the remainder of created things were given to man to be killed when necessary for his benefit, man was not to be destroyed by his fellow man. At the fall some spiritual qualities associated with the image of God in man were lost (true knowledge, righteousness and holiness—Ephesians 4:24, Colossians 3:10). Further, man was limited to expressing degrees of other charac-

teristics indicative of his being in God's image (reason, will, dominion). But the protection given him by God was not meted out in degrees (Genesis 9:6). It was proclaimed as a unique value, permitted to be taken only in specific situations (lawful war, public justice, necessary defense). It was predicated of beings in the human continuum as such, apart from whatever degree of human characteristics were manifest by the individuals (reason, will, righteousness). This being the case, it is impossible to construe the right to life in terms of social utility or based upon such relative and vague notions as "personhood." This principle affects not only the question of abortion, but that of mercy killing as well.

When speaking of the fetus, it is clear that it does not manifest many of the characteristics normally associated with adult human beings. But it is living and human by virtue of its being in the human continuum of development. That development originates in the reproductive system, which is the God-ordained means of perpetuating the species created in his image, and continues through the glorification of the believer by the grace of God. Therefore, the right to life of the fetus is not to be calculated in terms of its value relative to the social or psychological needs of the mother or family. While concern needs to be manifest for the quality of life of the people affected by an unwanted pregnancy, such concerns cannot weigh against the unique value of human life.

The Biblical View of Nascent Life

The Bible nowhere directly deals with the question of abortion. It does, however, contain a number of references to conception and pre-natal life from which human responsibility toward the unborn may be inferred.

The mandate for human procreation is given in Genesis 1:28, immediately following the assertion that God created mankind in his image, male and female. The God-ordained means of filling the earth with human beings in his image is the generative potency of human sexuality. Human beings do not merely reproduce "after their kind"; they procreate beings who, like themselves, are the image of God. See Genesis 5:1-3.

Not that the activity of God is suspended. The Bible frequently acknowledges conception to be a matter of God's gift. The story of Hannah is a good reminder of this, and other examples abound. Thus Eve, after the first human conception and birth, exclaims, "I have gotten a manchild with the help of the LORD" (Gen. 4:1, NASB). The truth is enshrined in the praises of Israel: "Behold, children are a gift of the LORD; the fruit of the womb is a reward" (Psa. 127:3).

Between the momentous events of conception and birth, which are regularly linked in the language of Scripture (Isa. 7:14 and many references), God continues his activity in the unfolding development of the fetus. Of this Psalm 139:13-16 is the classic expression. What David finds so over-whelming in this Psalm is the LORD's all-encompassing personal knowledge and presence. In particular he stands in awe of God's care for him in his pre-natal state: "For Thou didst form my inward parts; Thou didst weave me in my mother's womb" (vs. 13, NASB). A significant per-

sonal continuity is assumed for David continues, "I will give thanks to Thee, for I am fearfully and wonderfully made." In Psalm 51 David confesses a continuity of sinfulness not only from birth but from conception (vs. 5), the historical beginning of his existence.

Appeal may also be made to the historical beginning of the incarnation wherein the Son of God took to himself human nature, being *conceived* by the power of the Holy Spirit in the womb of the virgin Mary (Matt. 1:20, where *gennaō* stands unambiguously for conception). The uniqueness of the event and its mode does not affect its relevance to the question of abortion. From conception the Son of God is incarnate, his human nature accorded the right to life by no other law than that which grants the right to any human being. Since Jesus as to his humanity was made like us in every way (Heb. 2:17) it follows that authentic human existence deserving the respect and protection of the sixth commandment begins at conception.

This is sometimes denied on the basis of Exodus 21:22f. It is argued that since "life for life" is required only in case of the death of the mother, therefore the unborn child is not regarded as a human life to which the sixth commandment applies in the full sense—otherwise "life for life" would be required in case of the death of the fetus. Thus, abortion is justifiable under circumstances which would not justify the taking of human life already born.

Numerous difficulties surround the attempt to regard this text as definitive. Quite apart from the hazard of appealing to a particular item of civil legislation to establish a moral principle (compare the preceding two verses as well as the familiar provision for the certificate of divorce), the interpretation of the meaning of the text is in doubt. The argument assumes that the child is not included in the phrase "but no harm follows . . . but if harm follow." It is at least possible, however, that a delivery brought on by the trauma is in view (the use of *yeled* for that which comes forth lends itself to this interpretation), in which case "harm" would refer naturally to the child as well as to the mother. A text that is thus unclear in its meaning and doubtful in its application (even assuming a difference in the penalty for maternal and fetal death it might be accounted for on the basis of the indirect causation of the latter) can hardly be appealed to as providing definitive moral guidance.

The inference to be drawn from the consistent view of nascent life taught in the Bible is that human life from conception falls under the duties required and the sins forbidden by the sixth commandment, including "the neglecting or withdrawing the lawful and necessary means of preservation of life . . . and whatsoever else tends to the destruction of the life of any" (Larger Catechism, q. 136).

Biological Continuity

The right of the fetus to the protection of the sixth commandment is affirmed not only by the relationship of the image of God to normal reproduction and the inferences based upon Biblical texts, but by the nature

of fetal development. From the moment that the sperm enters the egg, creating an inviolable union, until the cessation of that life in death, there is no substantive change to the biological integrity of the created being. There is substantial development, but that development is a manifestation of the chromosomal pattern established at conception, without radical interruption or change. The radical changes that do occur (e.g., birth) are changes of situation or location, but not of biological integrity. The names given to the various stages of fetal development do not indicate the evolutionary creation of a new being at each level, but rather describe stages of change and development.

At conception the 23 chromosomes each of the sperm and egg align to form a 46-chromosome cell—human tissue—unlike that of any other living thing. The genetic structure established at the moment guides the development of sex, skin, eye and hair color, height and weight, among other characteristics. In a few days the zygote moves down the fallopian tube, to implant itself into the mother's uterus. There it picks up nourishment and discharges wastes while dividing and developing. Within four weeks, a precursor to the fully developed heart has formed and is pumping blood (several names are applied during this time, such as marula, and blastocyst). The baby is a separate but dependent human life with its own chromosomal pattern and circulatory system.

From the 4th to the 7th weeks all major internal and external structures develop. This is called the embryonic period, and at its end head, eyes, ears, nose, mouth, legs, fingers, and toes are recognizable, though small, for the baby is only ½-inch long. The 8th week to birth is called the fetal period. The stage is so called because of the ease of recognizing human features with the unaided eye. Fetal growth from the 8th week is phenomenal; first rapid head growth, then trunk growth, and finally rapid extremity growth. Eyebrows and hair appear at about 18 to 20 weeks. At 25 weeks a fetus may survive if born at that time, although many die because of incomplete lung development. The 35th to 38th week period is mostly "finishing," getting as ready as possible for survival after birth.

Biologically, at no stage can we assume the unborn is a mere appendage of the mother. Genetically they are separate individuals. Physiologically the unborn determines the development of the pregnancy. The fetus exercises in utero, by only 63 days after his beginning can grasp an object placed into his hand, and will recoil from painful stimuli such as a sharp grab.

There is no point when the developing fetus undergoes a radical change in which it ceases to be or is radically more than what it was the day before. Growth is based upon and is a manifestation of the patterns established at the point of conception. To justify abortion prior to a change in biological development, thus associating fetal humanness and the image of God with that change (EEG, "quickening," viability), is not based fundamentally upon a change in the biological structure of the fetus, but upon an arbitrary decision. The humanness of the child at birth, by tracing back its continuous development, clearly implies the humanness of the

fetus at conception. And the humanness of the fetus, given through the normal process of human reproduction, can be attributed only arbitrarily to some other point than conception.

Pastoral Guidelines

Abortion is an increasingly common experience in our culture that, by its very nature, presents conflicts between different means, means and ends, and different ends. The situation that presents itself as one in which abortion will be considered is not, for many people, one in which there is one, obvious choice. The ethical problem arises precisely because arguments can be made for the legitimate consideration of different options.

To facilitate communication with counselees and the understanding of the abortion options, the following analysis is offered. Aside from those abortions desired solely for selfish reasons, most ethical conflicts in the abortion situation may be understood in terms of conflict between two or more of the following principles of life. Counseling will often be most effective when the legitimacy of concerns is recognized while at the same time leading the person to see that the principles motivating those concerns are relative, while the principle of life protecting the fetus is absolute.

I. Principles derived from the relationship with the Creator

A. The fundamental principle of life concerns the establishment and maintenance of a living relationship with God. Repeatedly in the scriptures the Lord calls man to life, a life of abundance (John 10:10), a life of sacrifice (Mt. 8), an eternal life (1 Jn. 1), a life of trust (Mt. 6), a life of complete obedience to the Lord (Mt. 6). Man's obligation within this principle is to respond to God and to make himself available to God as a tool to facilitate the response of others.

B. The second principle of life in the scriptures concerns the obligation and right of the individual to make proper use of his psycho-physical unity. Man's life is a gift. He must use it, develop it and make it available for use to the glory of God. Within this life choices must be made. While no freedom in the creation is complete, man was created with the ability, and is continually confronted by God with the obligation, to choose between viable options in this life. Man is ultimately held responsible for the choices made in this "freedom." He must make the decisions concerning the use of his body wherever possible. The individual must choose between being a servant to passions and the God-fearing use of his body and mind.

C. The third basic spiritual obligation is the preservation and development of the family and parenthood. Not all choose to enter marriage. But once that choice is made, the functioning of the family is of utmost importance. God has established the family not only as the basis of the covenant blessings, but also as the basic sociological unit. Within this obligation a family, and the society of which it is a part, must strive to preserve the structure and effectiveness of the basic unity. Those decisions which fall within the purview of the family ought to be made there

(children, education, spiritual responsibilities, etc.) except in those few instances of overriding social obligations.

II. Principles derived from the dominion over the creation

A. The first right and obligation derived from the command to govern the created order concerns man's relationship to the use of creation. While the wanton destruction of the creation is never allowed, much less suggested, man has been given the opportunity to deal with nature in self-serving ways. The creation is available to serve man as the image of God, to meet needs as they arise and to provide the framework within which man is enabled to carry out his service to God.

B. The second basic principle, closely associated with the first, is the obligation of the species to provide and care for itself. In the garden Adam worked, thereby participating in the on-going development of creation. With the disruption of the creation in the Fall man became vulnerable to the destructive powers of the creation. His work then became not only a means to provide for himself, but also a way in which the species might survive. The obligation to affirm and preserve the life God has created involves the unified efforts of man in this fallen and populous world. Government is given to man by God, in part, to deal with this situation (LC, qq. 135, 136, Gen. 3:17).

C. As the race and the members of the race have been given the obligation to band together to protect themselves and survive, so the individual has the right to be protected and the obligation to effect the protection of the other members of the society. Building upon the specific command of the sixth commandment, society must provide both the protection of life and those conditions that facilitate the development of life (LC, q. 136 with proofs).

Discussion

In the normal process of executing the decisions of this life these principles serve as functional guidelines for the Christian, and for much of Western society. But there are occasions in which these principles come into conflict with one another. After analyzing the situations that give rise to requests for abortions, this appears to be the situation in many of the cases. *Population control* evidences the concern of the society for the quality of life of the people involved. The survival of the race and the quality of that survival are at stake in the minds of many. Concern with the *psychological health* of the mother evidences a concern with the right of the individual to maintain a life capable of making choices, a life of peace and meaning. Society has an obligation to protect the individual and to provide those situations wherein the individual may develop. Concern with the sociological and economic conditions of the *family* involved evidences a proper desire to protect and propagate the family as the foundation of both the secular and Christian experience. The desire for an abortion based upon *rape or incest* evidences the desire of the society to protect the individual from unwanted intrusions into life and to insure

the stability and sound foundation of the family. The concern for the *deformed* or the *unwanted child*, while often based upon the somewhat arbitrary commitment to the ideal right of every newborn to a sound mind in a sound body in a supportive environment, may be based upon the responsibility of the members of society to provide as much assistance as possible to make life as meaningful and useful as possible. And finally, concern for the *physical health* of the mother demonstrates the obligation to protect the individual from attack and destruction and to maintain the family as a viable, contributing force in society. It is the feeling of the committee that Christians have often tended to categorize those seeking abortions as persons who desire the destruction of life for inherently selfish reasons. It is true that there are many abortions "on demand" for reasons that are based in selfish motives (cosmetic, timing, etc.). It is also true that for many the abortion process is a dilemma because of the conflicting and legitimate desires not to destroy the fetus *and* to protect the quality of life in some other area of life, as noted above.

Where there is no conflict of life principles, the affirmation of life must take precedence over the less basic demands. For example, convenience is not a sufficient reason to destroy the dignity of the fetus. But where real conflicts occur, how are the competing claims of these life principles to be resolved? The first effort in resolving the conflict must be to ask whether the conflict between the two or more principles is in fact irremediable. The quickest option, abortion, cannot be justified unless there is no other way out of the difficulty. What such analysis will conclude is that abortion is unnecessary except in those cases where the life of the mother is threatened.

In the case of the principle of protecting the fetus as the image of God the options for remedying the situation are two: either one kills the fetus or one does not. One may choose a premature delivery, although that is not a solution to several of the conflicts. With the development of the artificial placenta, growth of the fetus outside of the womb may also become an option. But until that time possible resolutions to conflicts from the side of the fetus are limited to the two already stated. However, in the cases of the opposing principles the options for resolution are more numerous.

1) Population control. It is certainly clear that population control by the use of abortion is highly effective (e.g., Japan). But the population problem at this point is more speculation of demographers than substantiated fact. Even if it were a life-threatening problem, abortion is certainly not the only solution. Widespread dissemination of information concerning sex and the availability and instruction in the use of birth control measures are certainly two of many options. With such options available and untried, the conflict between the survival of the race and the survival of the fetus is dissipated. In such a case a violation of the principle of protection of the fetus cannot be condoned.

2) The psychological health of the mother. Until the present time, because of the restrictive nature of the abortion laws in most states, the

psychological indication has often been used as the rubric under which "demand" abortions have been performed. It is therefore exceedingly difficult to analyze the significance of this category as an option for abortion. In the first place, it is not at all clear that pregnancy is a causative factor in the advent of mental illness of a definable nature. Further, it is not clear that abortion is a remedy for any definable emotional state that incapacitates the individual. From the beginning then there is real doubt about the existence of a conflict between the psychological health of the mother and the life of the fetus.

It is true that a pregnancy may bring to the surface a latent psychological disturbance that is unrelated to the pregnancy in etiology. It is also true that a pregnancy may bring about significant emotional distress. But with the advent of increasingly effective techniques of mental hygiene and the relatively mild nature of the disturbances caused by pregnancy, the alternative of psychological care makes abortion unnecessary. In those cases where a pregnancy precipitates a severe disturbance but in which the pregnancy is not a causative factor, the application of sound treatment must be preferred to abortion. Even where the individual threatens suicide because of the pregnancy (assuming that the threat is serious), or where it could be clearly demonstrated that the pregnancy is the cause of the psychological disturbance, the effectiveness of treatment and the questionable value and result of an abortion make the conflict between maternal psychological health and fetal life unnecessary.

It must be emphasized at this point that we are not dealing only with the comparative value of treatment or abortion as therapy for psychological disturbances. It must also be noted that the reaction to an abortion is often psychologically more severe than going to term or a premature delivery. While an abortion is certainly the most rapid method of uncomplcating the situation in which a woman has an emotional difficulty during pregnancy, the questionable value of an abortion, the option of sound and helpful therapy, and the severe cost of killing the fetus make abortions on the basis of the psychological health of the mother unwarranted.

3) Deformed or unwanted child. While based upon a "quality of life" assumption that is highly questionable, there is demonstrated here a concern for the problems that the child will face and the strain placed upon the family and mother in dealing with an unwanted or deformed child who will make "excessive" demands upon the people involved. Specifically in the problem of the unwanted child researchers have been thus far unsuccessful in establishing a direct correlation between the desires of the mother and the family concerning the child during early pregnancy (unwanted) and the resulting quality of life of the child (battered, security, etc.). In addition, the vacillation in the attitude of the people involved makes the establishment of the "unwanted" category difficult. The committee doubts the viability of the category of "unwanted" pregnancies and rejects justification of abortion based solely upon these desires. Not only does the "unwanted" concept probably indicate a more basic psychological conflict that needs to be recognized and dealt with, but it may also be a

reflection of obsessive self-concern.

In the case of the deformed child, the decision is made that the life of the child is not going to be of sufficient quality to be worth living or that the family into which the child is to be born cannot bear the strain of a demanding child. In the latter case abortion deals with the problem and eliminates the conflict. In the former case, the role of criteria must be raised. Who is to decide what life is worth living and upon what criteria? What are the deformities that justify abortion and how severe must they be? The value of life based upon alien dignity runs directly counter to the mentality that would make decisions based upon this foundation.

In these cases is abortion an option? In the case of the quality of life of the deformed child, with the hubris involved in the application of criteria, abortion is not an option. Further, medical detection of deformities through amniocentesis is often probabilistic. Therefore, abortion carried out under these circumstances means that normal children are destroyed in the effort to eliminate the deformed children. Rather than carry out such injustice, it might be preferable to let the deformed children be killed after birth, so as not to make any mistakes. Beyond the scriptural data prohibiting infanticide, the possibility is so repugnant that even most ethicists reject it. Yet it would be more consistent. In the cases of desired abortion because of family economics and strain, state and ecclesiastical support for the financially beleaguered family and the possibility of adoption remove the conflict and make abortion unnecessary.

4) Rape, incest. It must first be recognized that pregnancies because of rape almost never occur. However, when they do concern for the right of self-determination and the necessity that the family begin upon a solid foundation has led most ethicists and a very large number of Christians to assume that in these cases abortion may be chosen. The assumption is that the option of killing the fetus is justified because no person should have to experience the trauma, pain and inconvenience of rape *and* a pregnancy that was not of her own choosing. But the conflict between the experience of the mother and the life of the fetus may be resolved by choosing other available options. If the fetus does have dignity, and if efforts to prevent conception fail (e.g., oil douche) the person may choose to carry the child and give it up for adoption. She may even choose to keep the child because it is the product of her reproductive processes. Further, there is a real but as yet unanswered question whether the trauma of abortion, when added to the trauma of rape, helps more than it harms the woman involved. The conflict of life principles may be resolved with adoption after birth or a premature delivery; the overall psychological cost may be reduced by encouraging the person to give birth to the child rather than having an abortion; and one will prevent the weighing of fetal dignity against significant inconvenience by encouraging term birth over an abortion. While special compassion for the person may be required here, one ought not automatically assume that because of the experience an abortion is either called for or legitimate. In fact, the violation of the life principle of protection of the dignity of the fetus does not

seem justified in the light of the options that are available.

5) Family. The dynamics in a situation that bring about the consideration of an abortion with reference to the family have been dealt with in part already (deformed or unwanted child, stability and development of the mother, especially psychological health). But often consideration of an abortion is based upon the social and/or economic needs of the family. In addition to the option of adoption which would certainly provide an alternative to abortion, increased use of contraceptive information and devices might well prevent many instances of the problem. Further, more adequate church and governmental support for the poor and destitute may make a given situation remediable without recourse to abortion. While it seems "obvious" that financial matters ought not to be equated with the dignity of the fetus, the survival of the family is of significance and, while abortion to deal with family difficulties is not advocated, the Christian response cannot be withdrawal from the situation after ensuring through legislation or some other means that the option of abortion will not be chosen. The influence of the Fall is being felt in many families and the Christian response must include concern and remedial measures for the families that are being destroyed by its social effects.

6) The life and physical health of the mother. With modern medical care most conflicts between the mother's physical health and the life of the fetus may be handled effectively and with less danger to the woman during the movement to term birth than in abortion. The situation being thus, pregnancies complicated by a detriment to health or a threat to life ought to, if possible, be dealt with by medical care that does not necessitate an abortion.

But what of those cases where the choice narrows down to the life of the mother or the life of the fetus? The options for the resolution of the conflict are limited to the life of one and the death of the other, or possibly the death of both. The conflict of principles that affirm life is irremediable. It is necessary to recognize that such a conflict of lives is a reflection of the curse on creation, not a product of the natural order created by God. Thus, to resort to non-activity to resolve the conflict is to let the fallen order take its course. While there can be no completely life-affirming action in such a case, the Christian is called upon to act within the limitations of his knowledge and ability to counter the course of the curse.

But which life should be saved? It appears that the choice must be left to the family involved. What advice may we give them? The life of the mother may need to be continued, not only for her own benefit, but for the benefit of the family responsibilities God has given to her. On the other hand, the life of the fetus should not be compared to the life of an adult in those areas where the fetus simply has potential. Recognizing the potential of the fetus and the possible ill-health of the mother may lead the woman and the family as a unit to decide in favor of the continued life of the child. In either case the participants should be supported and experience the love of God from the Body of Christ in the light of the tragic

character of either choice.*

*There is a difference of opinion on the committee concerning the nature of this decision. Some consider this choice justified under the principle of necessary defense. Others consider the choice necessary but a sinful result of the fallenness of the world.

RECOMMENDATION:

The committee recommends that Synod, in light of the above report, adopt the following resolution:

Believing that the sixth commandment condemns the wanton or arbitrary destruction of any human life at any stage of development, we therefore affirm that voluntary abortion, except in the necessary defense of the physical life of the mother when such is clearly threatened by the presence of the fetus, is a violation of that commandment.

We call upon our society to deal justly with the unborn, and encourage Christians to implement this call in their various spheres of influence knowing that "Righteousness exalts a nation, but sin is a reproach to any people" (Proverbs 14:34).

At the same time, we call upon society and the church to show compassion toward unwed mothers and other mothers in distress, not only offering sympathetic counsel but concrete relief, economic or otherwise (1 John 3:16-18, James 2:14-17).

Respectfully submitted,
Claude DePrine
David C. Jones
Fredric Sloan
Wilber Wallis
Mark Pett, Chairman

ACTION

After lengthy discussion the Committee's recommendation was approved. (NOTE: On Wednesday night, Dr. James Hurley offered a substitution for the first paragraph of the recommendation. It was approved and reads: "Believing that the Scriptures clearly affirm the sanctity of the life of man, the image of God, and condemns its wanton or arbitrary destruction, we affirm that voluntary abortion, except in the necessary defense of the physical life of the mother when such is clearly threatened by the presence of the fetus, is a violation of the principles involved in the sixth commandment." See page 163)

FRATERNAL RELATIONS COMMITTEE REPORT

At 4:30 p.m. a fifteen minute extension was granted during which the Fraternal Relations Committee chairman read the following joint resolution from the RPNA.

A Joint Resolution

June 3, 1975

**From the Synod of the Reformed Presbyterian Church
of North America**

To

The General Assembly of the Orthodox Presbyterian Church

and

The Synod of the Reformed Presbyterian Church, Evangelical Synod:

Fathers and Brethren:

We commend you for your sincere desire and effort to work for the visible oneness of the body of Christ. However, we wish, with deep fraternal regard, to protest the proposed name for the united church.

The basis for our protesting your use of the name, **REFORMED PRESBYTERIAN CHURCH**, is as follows:

1. The new denomination does not accept the covenanting tradition which is the historical precedent for the name Reformed Presbyterian.
2. It is our conviction that it will lead to practical and legal confusion.

**In Fraternal Bonds in Christ,
Bruce C. Stewart, Clerk of Synod**

In response it was voted to parallel the action taken by the Assembly off the OPC by instructing our Fraternal Committee to meet with the inter-church relations committee of the OPC in order to discuss and respond to this protest.

The Vice Moderator declared recess at 4:45 and closed the meeting with prayer.

WEDNESDAY MEETINGS June 4, 1975

The 8 a.m. devotional service was conducted by Rev. William Wolfgang who led in the singing of Psalm 22. Prayer was offered and Luke 10:25-37 was read. The message "Love Thy Neighbor" was brought by Rev. Jack White of the R.P.N.A.

The Moderator called the meeting to order at 8:40 a.m. Rev. Samuel S. Ward and Rev. John Hoogstrate led in prayer.

It was moved, seconded and passed to give 15 minutes to hear a motion by Dr. Jim Hurley concerning a reconsideration of action taken on the Abortion Committee Report following the Memorials Committee Report.

FRATERNAL RELATIONS COMMITTEE REPORT

The report regarding the Plan of Union was presented by the vice chairman, Dr. Thomas G. Cross.

THE QUESTION TO BE VOTED ON

The question on which the General Assemblies, General Synods, and Presbyteries of the respective churches shall vote "Yes" or "No" shall be:

Shall the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod be united to form the *Reformed Presbyterian Church* on the basis of the Plan of Union submitted herewith?

THE PLAN OF UNION

PART I

PREAMBLE:

A Testimony and Declaration of Purpose

The Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church come together committed to the supremacy and authority of the Scriptures, the inerrant Word of God, and confessing one Lord, one faith, one baptism. These churches* come together to unite as the Reformed Presbyterian Church in one scriptural faith and order, in full fellowship in the service of Christ under the divine authority of the whole of Scripture for all of faith and life. We come to this union acknowledging both God's grace and our sins in days past, and trusting in the renewal of the Holy Spirit for days to come.

In this union we seek first the honor of our Saviour's name; we wish to be found pleasing in the sight of the Lord who prayed for the deepest unity of His people. In particular, we would praise God for His mighty grace in bringing us together after a sad experience of division in the history of our churches. Soon after the Presbyterian Church of America was established in 1936 to continue faithful witness to the Christ of the Scriptures, a grievous division brought reproach upon this testimony. We recognize the genuine and deep concerns that influenced this division: on the one hand, a fear that the church was taking a position regarding Christian liberty and eschatology that was out of accord with evangelical American Presbyterianism and might doom the church to sectarian isolation; on the other hand, a fear that the reformation of the church would be crippled by adherence to requirements for life or faith that went beyond the teaching of Scripture.

We do not claim to have achieved unanimity of opinion on all the issues that led to that division, but in effecting this union we do confess that the unity of Christ's church should not have been broken as it was in 1937 and that neither the newly-formed Bible Presbyterian Church

* The Reformed Presbyterian Church, Evangelical Synod was formed in 1965 by the union of the Reformed Presbyterian Church in North America, General Synod and the Evangelical Presbyterian Church, originally called the Bible Presbyterian Church. The former was a church of Scottish descent. The first Reformed Presbyterian congregation in the United States existed as early as 1721 and the Reformed Presbytery was organized in 1774. The Evangelical Presbyterian Church began as part of the Presbyterian Church of America which was established in 1936 to continue the spiritual succession of the Presbyterian Church in the U.S.A. The Presbyterian Church of America in 1939 took the name The Orthodox Presbyterian Church.

nor the church from which it was formed pursued reconciliation. In seeking the joy of restored fellowship, we would confess afresh our need of the heartsearching and healing work of God's Spirit to convict us of all sin and lead us into the obedience of Christ. We express, by this union, our obligation and determination to maintain, by God's grace, the unity of the church in the mutual faith, love, and confidence which we profess. To these ends we make our testimony and declaration of our purpose.

THE TESTIMONY OF THESE CHURCHES

Humbled, but rejoicing in our renewed and extended fellowship, we would call on others to join with us in confessing the Lord Jesus Christ as He is revealed in the Scriptures. To that end we would recall the testimony that has been raised in our communions by God's grace. In our united fellowship we pray that the Lord will receive our confession of His name and build His church.

1. A Testimony to the Christ of Scripture

Both churches come to this union rejoicing in one sovereign Saviour, Jesus Christ our Lord. We confess Him as the Bible presents Him, not dividing a Christ of faith from a Jesus of history, but confessing one Jesus Christ, true God and true man, whose words and deeds were reported by those who were eyewitnesses of His majesty, and recorded for us in Scripture.

2. A Testimony to the Fundamental Doctrines of the Bible

Both churches believe the Scriptures of the Old and New Testaments to be the Word of God written, inerrant in the original writings, the only infallible rule of faith and practice. Both churches therefore have sought to be obedient to Scripture in teaching and life, in order and worship. Because the inspiration and divine authority of Scripture have been questioned and denied within the professing church, the acknowledgement of the Bible to be the Word of God written is the more necessary for those who would stand today in the apostolic gospel: "that Christ died for our sins according to the Scriptures and that he was buried; and that he hath been raised on the third day according to the Scriptures."

These two churches have a common background in our struggle to maintain the clear teachings of the Word of God that our Lord Jesus Christ was born of the Virgin Mary, worked mighty miracles, offered up Himself a sacrifice to satisfy divine justice and to reconcile us to God, that on the third day He rose again from the dead with the same body with which He suffered, with which also He ascended into heaven, and there sits at the right hand of His Father, until He shall come again bodily and visibly in power and great glory.

Modernism, old and new, in denying these doctrines and the infallibility of the Word that teaches them, denies the Lord of the Word and casts aside the scepter of His rule in His church. Since the fellowship of the church of Jesus Christ must be grounded in the

truth, the spread of apostasy brings division. Our churches exist because we have chosen to obey God rather than man in conflict with false teaching in the church.

3. A Testimony to the Whole Counsel of God

Yet in opposing such denials of doctrine essential to the Word of God and our secondary standards, these churches have not reduced the whole counsel of God to a few fundamentals of Christian faith. Rather, as we have separated from unbelief and renewed our commitment to obey the Word of God we have found fresh occasion for rejoicing in the Westminster Confession of Faith and Catechisms as containing the system of doctrine taught in the Holy Scriptures. Both churches have previously adopted the Confession of Faith in virtually identical form, a form that precedes the major modifications made to the Confession by the Presbyterian Church in the United States of America in 1903. The two churches have one Confession, a Confession that expresses the glorious fullness of the Reformed Faith, declaring without equivocation that salvation is of the Lord. *Soli deo gloria!*

To set aside the Westminster Confession for a contemporary creed might be laudable if the new creed set forth more clearly the great doctrines of God's sovereignty in salvation, if it summarized more fully the riches of God's revealed Word, if it condemned more pointedly modern errors in the light of God's abiding truth. But when new and proposed creeds frame ambiguous statements to cloak error, when they labor to break down the doctrine of inspired Scripture expressed in the Westminster Confession, when they substitute a social gospel for the biblical doctrine of salvation, then loyalty to the Westminster Confession is simply loyalty to the truth of God revealed in Scripture. To confront the sophisticated errors of our day, those who teach and rule in Christ's church need to hold fast to the whole counsel of God as He has revealed it. The high mysteries of salvation by grace alone, in particular unconditional election, definite atonement, and effectual calling including the need of regeneration for faith, as taught in the Westminster Confession, may be distorted by those who set man's wisdom above God's Word, but no lesser confession is adequate for guiding the church of Christ today.

4. A Testimony to Holy Living

New obedience to the revelation of the grace of God in Jesus Christ has kindled new desire for holy living. Both churches have manifested deep concern that Christians be not conformed to this world in an age of license, but rather be transformed into the image of Christ. These churches have honored the law of God, believing that contemporary immorality springs not only from the lusts of the flesh but also from hatred of the truth. The apostasy that casts off the authority of God's Word of commandment revealed in Scripture is at the last more destructive than guilty sensuality.

Because both churches teach obedience to the revealed commandments of Christ, they have also sought to apply these specific commandments to modern life.

The Orthodox Presbyterian Church has called attention to the specific instruction of our subordinate standards, particularly the Larger Catechism, on the requirements of the Word of God for holy living. The Westminster Larger Catechism so applies the Ten Commandments, warning that each commandment implies the specific forbidding of all sins of that kind, "together with all the causes, means, occasions and appearances thereof and provocations thereunto" (Q. 99). In the exercise of pastoral supervision, ministers and assemblies of the church have similarly warned against specific breaches of God's law. The application of the teaching of Scripture to the question of abortion was a recent example of such warning.

The plan for the union of the Reformed Presbyterian Church with the Evangelical Presbyterian Church to form the Reformed Presbyterian Church, Evangelical Synod contained a declaration on the Christian life in which the united church emphasized the applicability of God's commandments to questions of conduct and practice that arise in the modern world.

The acknowledgement of Scripture as the infallible rule of faith and life has therefore borne fruit in both these churches in specific exposition and application of the Bible to learn what man is to believe concerning God, and what duty God requires of man. In life as in faith, the rule of the Word of God is both specific and inclusive. As the church is led into all truth by the Word, so is it led into all righteousness: whatever we do, individually in our hearts, together in our homes and communities, or corporately in the church of Christ, we are to do to the glory of God.

In uniting their witness, these churches would seek to grow in love and new obedience to Christ, finding in that obedience the remedy for both legalism and antinomianism. We dare not build a hedge around God's law, adding to it the burdensome traditions of men. Neither may we ever cease to hear in the law the voice of the living God, whose will and nature are revealed in His commandments. Yet respect for the liberty of the sons of God must not dampen our pastoral zeal to warn those in our charge against particular sins and against those practices in contemporary life that frequently become occasions to sin. When the mass media pander to unlawful sexual appetites, the Saviour's warning about the lustful look must be part of the church's instruction. When respect for human life is cheapened by revolutionary violence and socially sanctioned murder, the church must declare that man is made in the image of God, and apply the commandment "Thou shalt not kill" not only to the murdering hand but to the murderous heart. When the proper function of the body is impaired through the vain pursuit of pleasure and escape by the use of narcotics, stimulants, depressants, and hallucinogenic drugs, the church must teach that our bodies are for the Lord; it must warn not only the drunkard and the addict of his sin, but also caution all those who would begin in their desires to rebel against God's ordinances for sober and responsible human life; and it must charge all Christians to obey the law of love in every situation where the exercise of their own liberty under the gospel might encourage

another to sin, or impede the service of Christ's church. When lusts and abuses of every kind are exploited for gain and power, the prophetic warnings against men who profit by pandering to vice must be heard in the preaching of God's Word. Apart from the courageous application of Scripture to individual and social sins in the context of modern life, the church cannot fulfill the whole ministry of the Word of God. ~~As~~ At the occasion demands, such application must be made not only by pastors and sessions, but also by presbyteries, synods, and general assemblies according to the principles of Chapter 31 of the Confession of Faith ("Of Synods and Councils"), which are based upon the council of Jerusalem (Acts 15). The forming of Christian consciences to distinguish between right and wrong and between truth and error is most necessary so that the church shall not be conformed to the lawlessness of an unbelieving world.

5. A Testimony to the Mission of the Church

Nowhere does the direction of the Word of the Lord appear more clearly in the witness of these churches than in the work of missions and evangelism. Not only do the doctrines of grace require the seeking of the lost by those who are drawn by the Son of God to know the Father's heart of mercy; the express command of the risen Saviour sends His disciples to the ends of the world and the end of the age. In obedience to Christ's Great Commission the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod have carried forward constantly expanding missionary programs at home and abroad. Concern for the soundness of the missionary message in the former Presbyterian Church in the U.S.A. led to the establishment of an independent board to carry on Presbyterian foreign missionary work and to the division that was forced upon those who refused to surrender that testimony. In the work of World Presbyterian Missions, National Presbyterian Missions, and the Board of Home Missions of the Reformed Presbyterian Church, Evangelical Synod and the Committee on Foreign Missions and the Committee on Home Missions and Church Extension of the Orthodox Presbyterian Church, the cause of truly Presbyterian missions has prospered. Missionaries supported by these agencies now serve throughout the United States and Canada as well as in thirteen other countries. Evangelism is also served by the printed word through the labors of our committees on Christian education.

In contrast to the secularized evangelism that would substitute political and social action for the proclamation of Christ's kingdom, the biblical evangelism to which these churches are committed recognizes that Christ must be obeyed in His program; that the gospel must be preached to all nations, and that until He comes only the Sword of the Spirit may be wielded in His name. These churches have sought to manifest the compassion of Christ by deeds of mercy and to proclaim the gospel of Christ by words of power, but the power they claim is spiritual. "For though we walk in the flesh, we do not war according to the flesh; for the weapons of our warfare are not of the flesh, but mighty before God..., casting

down imaginations and every high thing that is exalted against the knowledge of God..." (II Corinthians 10:3-5).

DECLARATION OF PURPOSE

In so speaking of the witness of our churches, we know that we have nothing that we have not received, and that we have this treasure in earthen vessels. Yet in dependence upon the sovereign God of grace and truth, we come together reaffirming our commitment to Jesus Christ, our Lord and Saviour, to His infallible Word, the Holy Bible, and to the pattern of sound words set forth in Scripture and summarized in the Westminster standards. We would now with lowliness, meekness, forbearance, and longsuffering give diligence to keep the unity of the Spirit in the bond of peace. To this end we of the Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church would remove every wall of partition that divides us, manifesting in one fellowship of faith, order, discipline, and service that unity under the Word of Christ that we profess as members of His body.

We do confess that all saints that are united to Jesus Christ their Head, by His Spirit, and by faith, have fellowship with Him in His grace, sufferings, death, resurrection, and glory; and, being united to one another in love, have communion in each other's gifts and graces. As God now offers to us opportunity we would assume the obligation of our profession to extend and maintain toward one another a holy fellowship and communion in the worship of God, in performing such other spiritual services as tend to our mutual edification, and in relieving one another according to our several abilities and necessities.

And we pray that the ascended Lord will fill us with His Spirit, will give us grace to be faithful to our affirmations, and will bless this our work of ministering in His name till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ, and that to God the Father, the Son, and the Holy Spirit, be honor and glory, dominion and power, now and forever, world without end. Amen.

PART II

THE CONSTITUTION

Although the Plan of Union includes several parts, the following standards alone shall be the Constitution of the church:

- A. The supreme standard shall be the Scriptures of the Old and New Testaments, the Word of God written, inerrant in the original writings, the only infallible rule of faith and practice.
- B. The following subordinate standards:

- 1. The text of the Westminster Confession of Faith that appears in the current edition of *Trinity Hymnal*.
- 2. The Westminster Larger Catechism as held by the Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church presently appearing in the *Standards* of the Reformed Presbyterian Church, Evangelical Synod except Questions 86 – 89 which shall read as follows:

Q. 86. What is the communion in glory with Christ, which the members of the invisible church enjoy immediately after death?

A. The communion in glory with Christ, which the members of the invisible church enjoy immediately after death, is, in that their souls are then made perfect in holiness, and received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies, which even in death continue united to Christ, and rest in their graves as in their beds, till at the last day they be again united to their souls. Whereas the souls of the wicked are at their death cast into hell, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, till the resurrection and judgment of the great day.

Q. 87. What are we to believe concerning the resurrection?

A. We are to believe, that at the last day there shall be a resurrection of the dead, both of the just and unjust: when they that are then found alive shall in a moment be changed; and the self-same bodies of the dead which were laid in the grave, being then again united to their souls forever, shall be raised up by the power of Christ. The bodies of the just, by the Spirit of Christ, and by virtue of his resurrection as their head, shall be raised in power, spiritual, incorruptible, and made like to his glorious body; and the bodies of the wicked shall be raised up in dishonour by him, as an offended judge.

Q. 88. *What shall follow after the resurrection?*

A. After the resurrection shall follow the judgment of angels and men; the day and the hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord.

Q. 89. *What shall be done to the wicked at the day of judgment?*

A. At the day of judgment, the wicked shall be set on Christ's left hand, and, upon clear evidence, and full conviction of their own consciences, shall have the fearful but just sentence of condemnation pronounced against them; and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his saints, and all his holy angels, into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels forever.

3. The Westminster Shorter Catechism as held by the Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church and presently appearing in the *Standards* of the Reformed Presbyterian Church, Evangelical Synod.

4. Form of Government

a. The presbyteries of the united Church shall operate temporarily under one or the other of the present Forms of Government (with the exception that Chapter V of the Form of Government of the Reformed Presbyterian Church, Evangelical Synod shall be deleted) concerning all matters, according to the preferences of the presbytery; congregations and sessions shall operate under the form adopted by their presbytery.

b. The constitution and actions of the general assembly shall be regulated temporarily by the Form of Government in force in the Orthodox Presbyterian Church, with the following two exceptions:

1) Chapter XXV (Of Incorporation and Corporations), Section 4 shall read:

4. All particular churches shall be entitled to hold, own and enjoy their own local properties, without any right of reversion to the Reformed Presbyterian Church, its successor, assigns, presbyteries, synods or any other courts hereafter created.

The provisions of this Section are to be construed as a solemn covenant whereby the church as a whole undertakes never to attempt to secure the possession of the property of any particular church against its will, whether or not such church remains within or chooses to withdraw from this body.

The above two paragraphs are declared applicable to all particular churches and courts of this denomination, and unamendable and irrevocable.

2) A new Section 4 shall be added to Chapter XXVI (Of Amendments) to read:

4. The provisions of Chapter XXV, Section 4, are unamendable and irrevocable, and this provision is unamendable and irrevocable.

c. The Form of Government of the Reformed Presbyterian Church, Evangelical Synod, the present Form of Government of the Orthodox Presbyterian Church, and the proposed revisions to the Form of Government of the Orthodox Presbyterian Church shall be referred to a Committee on Form of Government in the united Church for further study and recommendations.

5. Book of Discipline

a. The united Church shall operate under the Book of Discipline of the Orthodox Presbyterian Church.

b. This Book, the Book of Discipline of the Reformed Presbyterian Church, Evangelical Synod, and the proposed revisions to the Book of Discipline of the Orthodox Presbyterian Church shall be referred to a Committee on the Book of Discipline of the united Church for further study and recommendations.

6. Directory for Worship

a. The united Church shall operate under the Directory for Worship of the Orthodox Presbyterian Church.

b. This Directory, the Directory for Worship of the Reformed Presbyterian Church, Evangelical Synod, and the proposed revisions to the Directory for Worship of the Orthodox Presbyterian Church shall be referred to a Committee on the Directory for Worship of the united Church for further study and recommendations.

PART III

THE PRESBYTERIES

A. The presbyteries, with their bounds (arranged alphabetically) shall be:

California North	That portion of California north of the northern boundaries of San Louis Obispo, Kern, and San Bernardino counties; Nevada
California South	That portion of California south of the northern boundaries of San Louis Obispo, Kern, and San Bernardino counties; Hawaii
Delmarva	Delaware, District of Columbia, Maryland, Virginia
Eastern Pennsylvania	Eastern Pennsylvania (that portion of Pennsylvania east of the eastern boundaries of McKean, Cameron, Clearfield, Blair, and Bedford counties)
Florida	Florida, Grand Cayman Island, and Lowndes County, Georgia
Great Lakes	Michigan, Wisconsin, northern Illinois (that portion of the state north of the southern boundaries of Mercer, Henry, Stark, Marshall, LaSalle, Grundy, and Kankakee counties), northern Indiana (that portion of the state north of the southern boundaries of Newton, Jasper, Pulaski, Fulton, Kosciusko, Whitley, and Allen counties); Ontario, Canada
Great Plains	North Dakota, South Dakota, Minnesota, Nebraska; Manitoba and Saskatchewan, Canada
Midwest	Southern Illinois (that portion of the state south of the southern boundaries of Mercer, Henry, Stark, Marshall, LaSalle, Grundy, and Kankakee counties), Southern Indiana (that portion of the state south of the southern boundaries of Newton, Jasper, Pulaski, Fulton, Kosciusko, Whitley, and Allen counties), Missouri, Iowa
New Jersey	New Jersey
Northeast	Connecticut, Rhode Island, Massachusetts, Ver-

	mont, Maine, New Hampshire, New York; Maritime Provinces and the province of Quebec, Canada
Northwest	Alaska, Washington, Oregon, Montana, Idaho; Alberta and British Columbia, Canada
Pittsburgh	Western Pennsylvania (that portion of Pennsylvania west of the eastern boundaries of McKean, Cameron, Clearfield, Blair, and Bedford counties), Kentucky, West Virginia, Ohio
Rocky Mountains	Arizona, Colorado, New Mexico, Utah, Wyoming
Southeast	North Carolina, South Carolina, Georgia (except Dade, Lowndes, and Walker counties, Georgia)
Southwest	Kansas, Oklahoma, Texas
Tennessee Valley	Arkansas, Louisiana, Tennessee, Alabama, Mississippi, Dade and Walker counties, Georgia
Saharanpur	India

- B. In the event that either the Orthodox Presbyterian Church or the Reformed Presbyterian Church, Evangelical Synod shall have constituted new presbyteries, with consequent changes in the presbytery boundaries existing during the time of drafting and adopting this Plan of Union, the task of reorganizing the details of Part III A shall not constitute a cause for a demand to resubmit the entire Plan of Union to the churches. Rather, the task of reorganizing the details of Part III A shall be the business of the first General Assembly of the united Church.
- C. The Saharanpur Presbytery of India is urged to constitute itself a separate national denomination when the conditions in the presbytery permit and is assured of the desire of the merged Church to establish immediately a strong fraternal relationship between the merged Church and the newly constituted Church in India.

PART IV
AGENCIES

- A. The agencies which the general assembly may from time to time erect shall, together with their functions and membership structure, be specified in the assembly's Standing Rules.
- B. Members of the agencies elected by the uniting General Assembly, and thereafter, shall be members of the Church, in good standing.
- C. National missions missionaries, pastors, and executives shall be members of the Church, in good standing.

Foreign missionaries appointed in the future shall be members of the Church or of a Reformed denomination with which the Church is in fraternal relationship, in good standing.

- D. Since the general assembly is responsible for the conduct of the work which the whole Church does unitedly, the powers and activities that it has delegated to the agencies under its jurisdiction shall always be subject to its review. It shall not delegate any of its general powers beyond its own recall so as to cease to be fully responsible for the spiritual oversight of the entire denomination.
- E. There shall be three kinds of agencies of the general assembly:
 - 1. *Standing* – committees, boards, institutions, and commissions, whose members or governing bodies are elected by the general assembly in three classes of equal number. Their names and functions are:

- a. Administrative Committee

- 1) Present to each general assembly a report on the assembly's financial condition and a proposed budget for the coming year.
- 2) Coordinate and present to the churches the budgets of the general assembly and its agencies as a guide for their giving.
- 3) Review the job description and the performance of the stated clerk at the end of the term.
- 4) Function between the assemblies to assist in carrying out the actions of the assembly not specifically assigned to other agencies, committees or officers.

- 5) Present the denomination as a whole to the general public. It shall not have authority, however, to speak for the Church on any matters which have not been approved by the general assembly or its agencies, nor shall it institute any actions and/or programs in the name of the general assembly which have not been specifically called for in the minutes of the general assembly.
- 6) Recommend to the assembly a date and place for the next assembly, and be responsible for arrangements for that assembly.
- 7) Report to the next general assembly.

Membership – 6. Moderator and stated clerk of current general assembly; next past moderator of the general assembly; three ministers or ruling elders, elected by the general assembly, in three classes, none to succeed himself after a full term.

b. Chaplains' Committee

- 1) Advise ministers and licentiates with respect to service as chaplains in the U.S. Army, Navy, and Air Force, and the Civil Air Patrol.
- 2) Coordinate endorsing procedures between the services and presbyteries and general assembly.
- 3) Represent the Church, in chaplaincy matters, with the services' administrative offices.
- 4) Assist the Church's active and reserve chaplains where needed.
- 5) Disseminate information on chaplaincy matters throughout the Church.

Membership – 6. Ministers and ruling elders, at least four ministers.

c. Committee on Christian Education

Be responsible for the denominational work in Christian education, organized in two departments, one for publication and educational services and one for Christian training.

Membership – 18. Ministers and ruling elders; at least nine ministers, at least six ruling elders.

d. Covenant College

Provide general education at the college level for the benefit

of the Church and the Christian community at large, in accordance with the standards of the Church, through trustees elected by its general assembly.

Membership – 24. At least eight ministers and at least eight ruling elders.

e. Covenant Theological Seminary

Provide post-college training that is in accordance with the standards of the Church, for the ministry of the Word, through trustees elected by the general assembly.

Membership – 24. At least twelve ministers and at least ten ruling elders.

f. Committee on Diaconal Ministries

Serve as the arm of the denomination in enabling the diaconates to extend their ministries nationwide and worldwide.

Membership – 12. Three ministers, three ruling elders, six deacons.

g. Reformed Presbyterian Foundation

Serve the Church primarily in the area of planned (deferred) giving by the obtaining, administering, and disbursing of funds for the benefit of the congregations, and the denomination and its agencies.

Membership – 11. Six elected by the general assembly; the chief administrative officer (or another appointed by him) of the following agencies: Committee on Christian Education, Covenant College, Covenant Theological Seminary, Committee on National Presbyterian Missions and Church Extension, and Committee on World Presbyterian Missions.

h. Committee on Interchurch Relations

Seek and advance a biblical relationship between the denomination and other churches and ecclesiastical bodies.

Membership – 9. Ministers and ruling elders, at least six of whom are ministers.

i. Advisory Committee for Judicial Procedures

1) Upon request, to advise any of the courts of the Church as to procedures related to judicial matters.

2) Review, prior to consideration by each general assembly,

all complaints and appeals to determine that they are in proper form.

Membership – 3. Ministers and/or ruling elders.

j. Committee on Ministerial Training

Assist the churches in seeking out young men for the ministry, in assisting in pre-seminary and post-ordination training, and in seeking to serve as a link with Westminster Theological Seminary and other seminaries not of our denomination which serve the Church. It shall administer a scholarship program, including the Lamb Fund.

Membership – 9. Six ministers and three ruling elders.

k. Committee on National Presbyterian Missions and Church Extension

Serve as the arm of the denomination in its corporate task of proclaiming the gospel and establishing churches at home.

Membership – 18. Ministers and ruling elders; at least nine ministers, at least six ruling elders.

l. Nominating Committee

Recommend to each assembly a list of nominees for election by the general assembly to fill the vacancies in the agencies of the assembly. In all cases nominations may be made from the floor.

Membership – one appointed by each presbytery. Ministers and/or ruling elders.

m. Committee on Pensions and Insurance

Administer pension, insurance, and hospitalization coverage for the ministers and full-time employees of the denomination, its agencies, its churches, and associated organizations.

Membership – 9. At least three ministers and at least three ruling elders.

n. Trustees of the General Assembly

Serve as the corporate representatives of the denomination, and receive, hold, and administer assets of the denomination which are in the name of the denomination or its trustees.

Membership – 9. At least three ministers and at least three ruling elders.

o. Committee on World Presbyterian Missions

Serve as the arm of the denomination in its corporate task of proclaiming the gospel and establishing churches abroad.

Membership – 18. Ministers and ruling elders; at least nine ministers and at least six ruling elders.

2. *Special* – committees and commissions that are appointed by a general assembly to serve for a special purpose following the general assembly but for a limited period of time.
3. *Temporary* – those committees that serve only during a general assembly.

F. In the uniting and reconstituting of the agencies of the general assembly the following procedures shall be observed (these procedures shall supersede the Standing Rules for the uniting General Assembly):

1. Continuity

- a. The united agency shall elect its own officers at its first meeting. Prior to the meeting the chairmen of the respective merged agencies shall appoint two members of their agencies to serve as a joint nominating committee which shall present one nominee for each office; additional nominations may be made from the floor.
- b. The first meeting of each united agency shall be called and convened by the chairmen of the merged agencies, serving as co-conveners. They shall also serve as co-chairmen pro tem until a successor has been elected. A docket for the meeting shall be prepared jointly by the general secretaries of the merged agencies, if there be such, in consultation with the respective chairmen; if there be no general secretary the docket shall be prepared jointly by the chairmen.
- c. The employed administrative personnel of the agencies shall be retained and continued in their respective offices until the agencies have been united and reconstituted.
- d. The records of each of the merged agencies shall be preserved by the united agency. It shall begin a new record book and shall record in the minutes of its first meeting its membership by classes and a summary of the scope of its current work, together with other information necessary to maintain the continuity of the merged agencies.
- e. Existing corporation charters shall be maintained, and where there are two existing for the same sphere of activity, the united and reconstituted agency shall determine, with the advice of legal counsel, under which charter the agency shall operate and how the charter shall be amended. The charter of

the other corporation shall be retained as dormant. The members and officers of the agencies shall automatically be members and officers of the dormant corporation also.

2. Membership of Standing Agencies

- a. All elected members shall serve out the full terms to which they were elected.
- b. Neither general synod nor general assembly shall elect a new class for its agencies in the final meeting prior to merger. The uniting General Assembly shall elect these classes consisting of the agreed number specified for each agency in the Plan of Union. The same procedure shall be followed in succeeding years.
- c. In the case of agencies that have counterparts in each of the uniting churches, the agencies to be merged may present names for nomination not to exceed one-half of the class to be elected by the uniting General Assembly.
- d. In the case of agencies for which there is no counterpart in the other Church each such agency shall list publicly its (board) membership; it may present as many names for nomination as it cares to make for the class to be elected at the uniting General Assembly.
- e. Agencies that present names for nomination shall forward them to the stated clerk of their general synod or general assembly by the first day of the synod/assembly preceding merger.
- f. Each agency may present one nominee for each vacancy in its membership.
- g. Further nominations may be made from the floor.

3. Membership of Special and Temporary Committees

If there are to be elections to such committees, one more than the number to be elected shall be nominated by a nominating committee; further nominations may be made from the floor. Such committee shall consist of the co-moderators, co-stated clerks, and two others appointed by them.

4. The fiscal year of the agencies of the general assembly shall coincide, insofar as possible, with the December 31 fiscal year of the denomination.
5. The agencies for Christian education, foreign missions, and national missions shall consult, and decide, if possible, where the offices of these agencies should be located.

G. The *de facto* situation with regard to Westminster Theological Seminary, Covenant Theological Seminary, and Covenant College:

The uniting churches recognize that Westminster Theological Seminary, although independent of ecclesiastical control, has served the interests of the Orthodox Presbyterian Church since 1936 and that Covenant Theological Seminary was established as the seminary of the Evangelical Presbyterian Church and is now the seminary of the Reformed Presbyterian Church, Evangelical Synod.

The uniting churches commend these institutions to their congregations for continued prayers and financial support. In uniting, the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod accept the *de facto* situation that Covenant Seminary, as the seminary of one of the uniting churches, will of necessity be an integral part of the united Church, that Westminster Seminary will continue its independent status, and that both institutions will now serve a broader constituency in the united Church as well as continuing to serve other ecclesiastical bodies and religious organizations. Covenant College is subject to the Synod of the Reformed Presbyterian Church, Evangelical Synod and therefore as an institution of one of the uniting churches will be an institution of the united Church. In recognizing this, the uniting churches also are aware of the fact that it is the opinion of many in the Orthodox Presbyterian Church that it is not proper for the institutional church to engage in educational activity in the area of liberal arts and sciences, and that it is the prevailing opinion of the Reformed Presbyterian Church, Evangelical Synod that it is proper for the institutional church to serve its families in educational activity in the area of liberal arts and sciences taught from the perspective of general and special revelation by means of a college operated by a board of directors elected by the synod. It is recognized that the support of the aforesaid institutions and other particular agencies is a matter of individual conscience and that it is not the prerogative of the general assembly to demand such support.

H. Support of the benevolence agencies

Funds for the benevolence agencies of the Church shall be handled, initially, in the following manner:

1. The benevolence agencies of each denomination shall inform the constituting General Assembly of the budgets currently in force.
2. The general assembly shall inform the congregations of the advisability of their adopting benevolence budgets for the agencies.
3. The general assembly shall inform the congregations of the agency budgets and suggest a percentile division of the congregational budgets for the agencies.
4. Until the agencies are merged, undesignated contributions shall be sent to the general assembly treasurer and such contributions

from former Orthodox Presbyterian congregations shall be divided among the former Orthodox Presbyterian Christian Education, Foreign Missions, and Home Missions Committees in accordance with the relation of their respective budgets to the sum of their budgets.

5. The Administrative Committee shall consider the matter of denominational giving and recommend to the next general assembly a suggested guide for giving.

PART V
INTERCHURCH RELATIONSHIPS

A. Until the second General Assembly of the merged Church, that Church shall continue the fraternal relationships with other ecclesiastical bodies that existed with either or both of the merging churches (if that is acceptable to the third parties), namely:

1. The Christian Reformed Church
2. The Reformed Presbyterian Church of North America
3. The Reformed Church in the U.S. (Eureka Classis)
4. The Presbyterian Church of Korea (Hap Dong)
5. The Presbyterian Church of Korea (Kosin)
6. The Reformed Church in Japan
7. The Japan Christian Presbyterian Church
8. The National Presbyterian Church of Chile
9. The National Presbyterian Church of Peru
10. The Free Church of Scotland
11. The Reformed Churches in Australia
12. The Reformed Churches of New Zealand

The second General Assembly of the merged Church shall, after recommendation by the Committee on Interchurch Relations, determine which of these relationships it wishes to continue.

B. The merged Church shall continue the relationship of the Orthodox Presbyterian Church to the Reformed Ecumenical Synod until after the meeting of the Reformed Ecumenical Synod in 1976. The first Assembly of the merged Church subsequent to that meeting shall determine if this relationship is to be continued.

PART VI

PROCEDURES TO ACCOMPLISH UNION

1. Approval of the Plan of Union shall follow the constitutional provisions of the respective forms of government for the amendment of the respective doctrinal standards and therefore shall be by a two-thirds majority of those voting at two successive general synods and general assemblies of the respective churches, and by two-thirds of their presbyteries in the intervening year. Approval by a presbytery shall be by simple majority of those present; where civil regulations require a larger majority, these regulations shall be satisfied.
2. The general synods, general assemblies, and presbyteries shall vote "Yes" or "No" on the following question:

Shall the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod be united to form the Reformed Presbyterian Church on the basis of the Plan of Union submitted herewith?

3. If the Plan of Union is approved by the 1975 General Assembly of the Orthodox Presbyterian Church and the 1975 General Synod of the Reformed Presbyterian Church, Evangelical Synod, these bodies shall each determine to meet in 1976 in nearby locations and on dates that will allow each to take final recess at the same time for the purpose of meeting in uniting assembly. Upon final approval of the union by each body, and when the business of each has been completed, they shall, before adjourning, call a new general assembly "to meet with (name of corresponding body) at (place) at (time) for the purpose of completing the union of the Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church, in accordance with the provisions of the Plan of Union."
4. The date of the uniting Assembly shall be June 1, 1976.
5. Uniting General Assembly
 - a. The number of commissioners from each church at the uniting General Assembly shall be in proportion to the total membership of the respective churches as of December 31, 1973, i.e., three Reformed Presbyterians to two Orthodox Presbyterians.
 - b. The maximum number of commissioners at the uniting General Assembly shall be 377 (Reformed Presbyterian, 222; Orthodox Presbyterian, 155).
 - c. Only persons who served as commissioners to their church's final General Assembly and Synod may be commissioners to the

uniting General Assembly. If either final Assembly consists of more commissioners than the number allotted for the uniting General Assembly, that body shall determine which of its commissioners shall be commissioned to the uniting General Assembly.

d. All ministers and ruling elders of the uniting churches who are present at the uniting General Assembly may be enrolled, by registering their names with the clerks at that Assembly, as "Founding Members." Only those who are also commissioners at the uniting General Assembly shall have the privilege of the floor and of voting.

6. When they have convened they shall:

a. Constitute themselves as one body, to be known as the General Assembly of the Reformed Presbyterian Church.

b. Adopt the following:

**Solemn Covenant
and Declaration of Union**

This General Assembly declares that the Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church, having adopted the Plan of Union in good faith and in accordance with their respective constitutions, have by this action signified that they, each with the other, do enter into solemn covenant to labor in one fellowship under God and in accordance with His Word and the subordinate standards, to which common commitment has been made; and this General Assembly does further declare these churches now to be fully united, in accordance with the Plan of Union, as the Reformed Presbyterian Church.

c. Declare itself to be the legal successor to the General Synod and General Assembly of the uniting churches, and the committees, boards, and other agencies of the uniting churches to be agencies of the Reformed Presbyterian Church and to continue to function as such until duly reconstituted.

d. Conduct such other business as may be appropriate.

7. In bringing together the Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church, thereby uniting the legal and spiritual succession of the Reformed Presbyterian Church, General Synod and the true spiritual heritage of the Presbyterian Church in the U.S.A., the uniting General Assembly shall be designated as the 155th General Assembly of the Reformed Presbyterian Church.

8. The business of the uniting General Assembly shall be ordered according to the Form of Government and Book of Discipline adopted in this Plan of Union and according to Standing Rules adopted by the Joint Committee on Church Union of the two churches, except as specified elsewhere in this Plan of Union.
9. The moderators and clerks of the respective General Synod and General Assembly immediately preceding the uniting General Assembly shall serve as co-moderators and co-clerks of that Assembly.
10. Arrangements for the uniting General Assembly shall be made by the Joint Committee on A Plan of Union.
11. Any special committees serving their respective general synod or general assembly shall be continued into the merged Church and shall continue to serve at the pleasure of the uniting General Assembly.
12. Temporary committees shall be appointed to serve the uniting General Assembly in accordance with the Standing Rules.
13. Second General Assembly
 - a. The total number of commissioners at the second General Assembly shall not be more than 300 plus the two previous co-moderators and two previous co-stated clerks.
 - b. The co-stated clerks of the uniting Assembly shall determine the number of commissioners to be sent by each presbytery on the basis of the relationship of the total membership of the churches within the presbytery to the total membership of the whole church, except that each presbytery shall be entitled to at least two ministers and two ruling elders as commissioners.
 - c. In electing commissioners the presbyteries shall endeavor to send an equal number of ministers and ruling elders.
14. The second General Assembly shall make provisions for the number of commissioners to compose the next General Assembly and their distribution by presbyteries.

PART VII
SPECIAL PROVISIONS

It is clearly understood that the rights specified below are agreed upon in good faith as an integral part of the Plan of Union for the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod, and are irrevocable:

A. Congregations

1. Congregations of the uniting churches at the time of the merger shall be part of the merged Church. However, a congregation may, at a constitutionally called and conducted meeting of the congregation, determine not to remain in the merged Church.
 - a. It is recommended that if such a meeting is called, the question to be voted on shall be:

Shall this congregation withdraw from the merger of
the Orthodox Presbyterian Church and the Reformed
Presbyterian Church, Evangelical Synod?
 - b. It is recommended that, if a congregation meets to consider withdrawal, it extend an invitation to the presbytery of which the congregation has been a part to send a representative to the congregational meeting, and give him the privilege of the floor subject to all the rules of parliamentary procedure.
 - c. Such a congregation shall be assured that no presbytery or any representative of a presbytery shall have any right to interfere in any way with the meeting or the voting.
2. As elsewhere provided in the Plan of Union it is here reaffirmed that neither the denomination to which the congregation belonged prior to the merger, nor the denomination which results from the merger, shall have any claim upon the property or properties owned by a congregation that withdraws from the merger except as provided by some legal debtor obligation that the congregation had at the time of the merger.
3. A congregation that does not enter the merged Church shall have the right to maintain whatever name it had before the merger. It is recommended, however, that churches that enter the merged Church will conform their names to that of the merged Church as soon as possible after the merger becomes final.
4. A person who is a member of a congregation that enters the

merged Church but who himself leaves the membership of the congregation shall have no rights in the property of the congregation.

5. A person who is a member of a congregation that withdraws from the merged Church but who himself leaves the membership of that congregation in order to be a member of the merged Church shall have no rights in the property of the congregation.
6. A congregation that withdraws from the merged Church shall have no rights to property of either the denomination of which it was a part before merger or the merged Church.

B. Pastoral Relationships

1. A congregation that enters the merged Church, but whose pastor does not do so, shall have the right to such a pastor's services for a period of five years after the merger has been concluded, provided that he is willing to submit to the presbytery with respect to his doctrine and life. Such a minister shall be regarded as pastor *in situ* and serve as moderator of the session.
2. A congregation that withdraws from the merged Church, but whose pastor does not do so, may continue to have his pastoral services so long as the conditions of his work conform to the requirements of the Form of Government, Chapter XIX regarding ministers "laboring in other churches."
3. If a minister who did not enter the merged Church at the same time as the congregation of which he was then the pastor, but who has continued to serve the congregation in a pastoral capacity, desires, during that time, to enter the ministry of the merged Church, the presbytery shall follow the provisions of the Form of Government for the reception of ministers.

C. Pension Rights

1. The merger shall in no way change, annul, or violate any of the vesting rights of any participant as provided in the respective pension plans of the merging churches.
2. In addition to those rights, however, it is agreed that
 - a. A participant in either plan who does not enter the merged Church, but who continues to provide pastoral services to a congregation that entered the merged Church, shall be continued as a participant in that plan so long as he continues in that pastoral relationship.
 - b. A participant in either plan who enters the merged Church, and who continues to provide pastoral services to a congregation that does not enter the merged Church, shall be continued as a participant in, and according to the provisions of, the plan in which he has been enrolled.

- c. The rights of a participant in either pension plan who does not enter, or withdraws from, the merged Church, shall be governed by the provisions of that plan in which he has been enrolled.
3. It being understood that the merger will require, in due time, a revision of the pension and insurance plans of either or both of the merging churches, it shall be further understood that such revision shall not reduce the equity or vested rights of any participant.
4. Cases of employment change until the separate pension plans of the two churches are changed or replaced so as to provide one plan for the merged church:
 - a. If a person who is a participant in one plan begins to serve an employer that was previously contributing to the other plan, the participant shall remain in the plan in which he had been a participant, and the employer shall contribute to it for him in the manner provided in that plan.
 - b. If a person who was not previously in either plan begins to serve an employer that had previously contributed to one of the plans, and if the person wishes to participate in a pension plan, he shall be enrolled in the plan to which the employer had contributed previously.
 - c. In cases in which neither the employee nor employer in the merged Church have participated in either plan, the employee shall have the right to select the plan of his preference.
5. The Committee on Pensions and Insurance shall present to the second General Assembly of the merged Church recommendations for the revision of one or both existing plans, or an entirely new plan, to serve as the one pension plan of the merged Church. After the General Assembly adopts such a plan all future new participants shall be enrolled in that plan.

APPENDIX
(not a part of the Plan of Union)

PROCEDURE FOR THE MERGER OF PRESBYTERIES

In the event of union of the two churches, the Joint Committee will recommend to the uniting General Assembly that it adopt the following procedure for the merging of the presbyteries:

1. The uniting General Assembly shall appoint a specific presbyter to serve as convener for each of the new presbyteries.
2. The Orthodox Presbyterian and Reformed Presbyterian presbyteries existing at the time of the merger shall meet separately by the September 15th following the merger in order to make the proper disposition of their records, assets, and legal matters, and, where necessary, to be dissolved.
3. The new, merged presbyteries shall meet and organize by the October 15th following the merger.

a. Continuity

- 1) Presbyteries that are formed by merging an entire presbytery with less than an entire presbytery:
 - a) The formerly entire presbytery shall be the continuing presbytery.
 - b) The officers of the formerly entire presbytery shall continue in office until the expiration of their terms.
 - c) The records of the formerly entire presbytery shall be the official records of the united presbytery; however, if it so requests, it shall be permitted to make copies, for its records, of the records of the presbytery from which the partial presbytery came.
 - d) The original records of a presbytery that has been divided by the Plan of Union shall be preserved with the records of the general assembly.
- 2) Presbyteries that are formed by merging entire presbyteries of each denomination:
 - a) The united presbytery shall be the successor to all the presbyteries that compose the united presbytery.
 - b) The officers of each of the merged presbyteries shall serve

until the end of the denominational fiscal year – moderators shall preside in turn at the meetings, stated clerks shall serve jointly, and assistant clerks may be allowed to resign if the presbytery judges that the services of the stated clerks serving jointly would be sufficient.

- c) The records of each of the merged presbyteries shall be preserved by the united presbytery. It shall begin a new record book and shall record in the minutes of its first meeting the bounds of the presbytery, its composition (churches, ministers), its licentiates and those under its care, its committees, and other information necessary to maintain the continuity of each of the merged presbyteries.

b. Committees

Committees of the merging presbyteries shall be continued until the end of the denominational fiscal year. Committees that have counterparts in the merging presbyteries shall become one committee, retaining all the members until the end of the denominational fiscal year; the presbytery shall determine the future composition of such committees. Committees that have no counterpart in the other merging presbytery shall continue to serve through the following fiscal year unless their tasks have been completed; at the end of that time the presbytery shall determine the future of the committee.

c. Appointees

Persons serving by appointment of the presbytery in capacities other than committee membership shall serve until the end of the denominational fiscal year, at which time the presbytery shall review the appointments.

- d. The first meeting of the merged presbytery shall set the time and place of its next meeting, which shall be not more than two months after the first meeting.

e. By-laws

By-laws shall be adopted at the second meeting of the merged presbytery, the proposed by-laws having been submitted to the sessions and ministers of the presbytery not less than two weeks prior to the meeting. The by-laws shall include provision for stated and special meetings of the presbytery.

- 4. Immediately after organizing, each presbytery shall report to the stated clerk of the General Assembly the date of organization, officers, roll of churches and number of members, roll of ministers, and the dates of stated meetings.
- 5. The existing and merged presbyteries shall obtain legal counsel for the termination or merging of presbyteries, as the case may be, as determined by the uniting General Assembly of the merged Church.

6. The fiscal year of the presbyteries shall coincide, insofar as possible, with the December 31 fiscal year of the denomination.

7. Records

The official records of the merging presbyteries shall be preserved by the united presbytery. In the case of a presbytery being divided by the terms of the merger, a copy of the records of the presbytery shall be provided, upon request, for the permanent record of each of the united presbyteries to which parts of an original presbytery have been assigned.

ACTION

Synod approved the following recommendation which had been adopted by the joint committees on Fraternal Relations of the OPC and RPCES on June 3, 1975: "That this joint committee attempt no modification of the Plan of Union with respect to the name at this time and that this committee propose a resolution for adoption by our respective General Synod and General Assembly informing the Synod of the RPCNA that it is our intention to take account of their scruple regarding the name, if and when the union is consummated."

Dr. Cross moved that Synod adopt the proposition on Union as presented in the Proposed Plan of Union. The motion was seconded.

A substitute motion was moved, seconded and approved that Synod go into a committee of the whole to discuss the question of union. Synod went into committee of the whole with Mr. Stewart serving as chairman.

At 9:15 it was announced that Mrs. Edith Schaeffer was at that time undergoing surgery. The Moderator led in prayer in her behalf.

Recess was declared at 11:55 a.m. and Rev. Robert Hamilton closed with prayer.

At 1:05 the Moderator re-convened the Synod and Psalm 103 was sung. Rev. William A. Mahlow, Sr., led in prayer. At 2:00 p.m. a motion was passed to rise and report.

Rev. Lynden Stewart, acting as chairman of the committee of the whole, reported to the Moderator that no conclusion had been reached.

Synod again went into a committee of the whole to discuss the original motion of the day which was that Synod adopt the Proposed Plan of Union and pertinent matters. The Moderator ruled Synod would act on the motion itself at 4:15 p.m. without substitutes being allowed. Mr. Stewart was again appointed chairman of the committee of the whole.

At 4:12 it was moved, seconded and carried that the committee rise and report.

Prior to the voting, Dr. William Barker and Rev. Homer Emerson were asked to lead in prayer. It was moved, seconded and approved that the vote be taken by secret ballot.

By motion Synod gave a vote of thanks to the Fraternal Relations Committee for their work. This was done by a standing ovation.

The results of the voting were announced: 122 YES, 92 NO, which was shy of the 2/3 vote required. At the same time the results of the OPC vote was announced: 95 YES, 42 NO, which carried. The following men recorded their YES votes:

Paul H. Alexander, David J. Allen, Dominic Aquila, Glen Baas, Wm. S. Barker, Marion Barnes, Joel Belz, Larry Billiter, George H. Birchler, Steven Bradford, Harold Burkhardt, Render Caines, Robert A. Case II, John P. Clark, Sr., James J. Conrad, Frank P. Crane, John P. Cummer, C. Don Darling, John DeBardeleben, Charles W. Donaldson, F. Seth Dyrness, Jr., Charles Eckardt, Arthur L. Fawthrop, Stephen B. Ford, Ronald C. Freiwald, David L. Gardner, Ross W. Graham, Robert G. Hamilton,

Harold D. Hight, David J. Hoover, Roger Hunt, Jim Hurley, James P. Kern, Douglas Lee, David H. Linden, John M. MacGregor, Bill Mahlow, Jr., Egon A. Middelmann, George C. Miladin, Terry L. Nixon, Michael Parker, Mark Pett, John C. Pickett, Fred Pletscher, Jr., John F. Pokrifka, Dick Reiter, Robert L. Reymond, Douglas Rogers, Richard Rowe, Rudolph F. Schmidt, Ben Short, John C. Taylor, Mark Tedford, Thomas E. Troxell, John Vance, John H. Van Voorhis, Robert P. Warren, Henry G. Welbon, Roy Wescher, Robert A. Wildeman, Jr., Charles Winkler, John Woll, Mark Youndt, John M. L. Young, Walter F. Zumbach

Rev. Max V. Belz led in prayer entrusting the results to God's gracious providence. (The committee's report is continued on page 164).

REFORMED PRESBYTERIAN FOUNDATION REPORT

The report was given by Rev. Donald J. MacNair and by motion received by the Synod.

Dear Fathers and Brethren:

During the calendar year 1974 the Foundation continued to remain active. A total of \$76,000 was received for ten gift annuities. Two of these gift annuities were from new accounts and one was rather substantial. In addition, a Trust Agreement was revoked and converted to an interest free loan to the Seminary and a substantial gift to WPM. One of the gift annuities resulted in the establishment of a \$10,000 memorial endowment for the Seminary.

Some traveling was done on behalf of the Foundation and one board meeting was held in St. Louis in November. Four of the six agencies continue to faithfully support the operating expenses of the Foundation. The level of support was established to provide an approximate break even of yearly expenses. Since all support income is not realized, it is necessary to use some unrestricted funds each year. Although the market condition has depressed market values of the Foundation securities, the income stream has been maintained with one exception. This exception is Cousins Real Estate Investment Trust which dropped to a negligible value during the year and was sold off early in 1975.

The Foundation remains ready, willing, and able to service all agencies or churches of the RPCES in the area of deferred-giving advice or the processing of deferred gifts.

Respectfully submitted,
Donald J. MacNair, President
Gordon D. Shaw,
Secretary/Treasurer

THE REFORMED PRESBYTERIAN FOUNDATION

Balance Sheet
December 31, 1974

	Total	Unrestricted	Restricted
<i>ASSETS</i>			
Cash	\$(257.21)	\$(257.21)	
Accounts Receivable	4,540.43	4,540.43	
Investments			
Merrill Lynch Account	151,415.68	9,659.84	141,755.84
Edie Institutional Fund	25,047.50		25,047.50
Agency Notes	3,000.00		3,000.00
Office Equipment	<u>696.95</u>	<u>596.95</u>	
Total Assets	<u>\$184,443.35</u>	<u>\$14,640.01</u>	<u>\$169,803.34</u>
Contingent Asset	<u>\$34,237.38</u>		
<i>LIABILITIES</i>			
Reserve for Annuity			
Payments	\$62,287.40		\$62,287.40
Accrued Payroll Taxes	<u>247.56</u>	<u>247.56</u>	
Total Liabilities	\$62,534.96	\$247.56	\$62,287.40
FUND BALANCES	<u>\$121,908.39</u>	<u>14,392.45</u>	<u>107,515.94</u>
Total Liabilities and Fund Balances	<u>\$184,443.35</u>	<u>\$14,640.01</u>	<u>\$169,803.34</u>

Statement of Revenue and Expenditures
For Twelve Months Ended December 31, 1974

	Total	Unrestricted	Restricted
<i>REVENUE</i>			
Agency Support	\$6,030.00	\$6,030.00	
Designated Gifts	14,765.88		14,765.88
Investment Income	21,834.87		21,834.87
Other Income	<u>62,934.12</u>		<u>62,934.12</u>
Total Revenue	\$105,564.87	\$6,030.00	\$99,534.87
<i>EXPENDITURES</i>			
Personnel Expense	\$4,763.30	\$4,763.30	
Office Expense	1,216.46	1,216.46	
Travel	823.74	823.74	
Other Expense	146.00	146.00	
Designated Gifts	14,765.88		14,765.88
Contract Payments	<u>22,151.23</u>		<u>22,151.23</u>

Total Expenditures	<u>\$43,866.61</u>	<u>\$6,949.50</u>	<u>\$36,917.11</u>
Total Revenue Over (Under) Expenditures	<u>\$61,698.26</u>	<u>\$(919.50)</u>	<u>\$62,617.76</u>

LAMB AND THEOLOGICAL COMMITTEE REPORT

Mr. MacGregor Scott presented the report.

Fathers and Brethren:

The Trustees of the Lamb and Theological Fund have conducted their routine business during the past year and have granted Aid Loans to the following ministerial students:

Charles B. Holliday	Paul Meiners	Phillip Siddons
Robert Eichelberger	David Troxell	James Routzong
Timothy Stigers	Ross Lindley	Barry McWilliams
Peter Rich	John Riddle	Robert MacPherson

The twelve students mentioned above each received \$500.00.

It appears for the year 1975-76 that the amount each applicant could receive would again be \$500.00, which is the maximum permissible under the present rules. With the present inflation and cost-of-living, this is not a very large sum. It would be well if *each church would contribute more for the Lamb Fund* to enable benefits to be increased. We are grateful for the number of young men who are training for our churches and foreign mission work. Now is the time that our assistance will mean much to them.

To be considered for 1975-76 Aid Loans, eligible students must send *complete and accurate* applications to the Secretary before June 30, 1975. Each application should be accompanied by an endorsing letter from his session and presbytery—a separate letter for each applicant. Rev. Ernest Breen keeps individual files.

Respectfully submitted,
McGregor Scott
Secretary

LAMB FUND TRUSTEES ANNUAL TREASURER'S REPORT February 20, 1974—February 20, 1975

RECEIPTS:

Bank Balance—February 20, 1974		
Savings Account	\$5,995.80	
Checking Account	9.73	\$6,005.53
	<hr/>	
Income—Board of Trustees, RPC,ES 1st Quarter, 1974	1,545.36	

2d Quarter, 1974	1,556.88	
3d Quarter, 1974	1,568.97	
4th Quarter, 1974	1,856.00	6,527.21
<hr/>		
Loan Repayments		
Ron McKenzie	992.00	
Ed Eppinger	1,282.60	2,274.60
<hr/>		
Bank Interest	295.84	
Bank Interest	36.48	332.32
<hr/>		
TOTAL INCOME AND BALANCE 1974		\$15,139.66
EXPENDITURES:		
Student Loans (12 @ \$500.00 each)		
1st Semester, 1974-75	3,000.00	
2d Semester, 1974-75	3,000.00	
Refund—Ron McKenzie	192.00	
Treasurer's Expenses	13.15	
Bank Charges	10.73	6,215.88
<hr/>		
Bank Balance—February 20, 1975		
Savings Account	8,879.93	
Checking Account	43.85	8,923.78
<hr/>		
TOTAL EXPENDITURES & BALANCE 1974-75		\$15,139.66

RECOMMENDATION

The committee recommends that the Trustees of the Lamb Fund be permitted to increase the present maximum loan of \$500 per year per applicant at their discretion as funds become available.

ACTION

The recommendation was approved.

PENSION FUND COMMITTEE REPORT

The report was made by Rev. William A. Mahlow, Sr.

Fathers and Brethren:

The Pension Plan now covers 294 Ministers, Missionaries, and other eligible personnel of our denomination. For these, \$64,679.00 was paid into the Plan during this present fiscal year. Life insurance premiums totalling \$11,170.84 were paid to the Presbyterian Ministers' Fund for a coverage of \$605,000.00 of life insurance.

At present, there are 11 retired participants receiving regular quarterly pension checks. Benefits of \$2,507.37 were paid this year.

As of March 31, 1975, there is \$53,356.93 in the Reserve Account available for distribution to the Participant's Accounts which shows a present balance of \$424,342.81. This means that the Participant's Accounts could be increased by 12½% after the annual audit has been made.

The Treasurer's Report, as prepared by Mr. Floyd Rundle, is a part of this report—namely, a Trial Balance and Investment Statement as of 3/31/75 and the Cash Account Statement for 4/1/74 through 2/5/75.

The proposal of term insurance made in last year's report was carefully reviewed by the Committee. Since payments into the Fund are irregular, and with some accounts showing no income during the past year, it was decided not to inaugurate this for the present.

With the rapid inflation in living costs, the Committee feels it will be necessary for contributions to the Plan to be greatly increased if Pensions are to be any real benefit. We suggest that churches and agencies consider making payments in an amount equal to 10% of salaries and fringe benefits.

The bookkeeping, under the supervision of Mr. Floyd Rundle, has been handled by the office personnel of The Quarryville Presbyterian Home. Likewise, the secretarial work has been done with the staff of the Home. All of this is at no cost to the Plan.

Mr. Rundle plans to move South in the near future, which necessitates his relinquishing his position as Treasurer. Mr. Gordon Shaw, Business Manager of Covenant Seminary, has been elected as the new Treasurer. As of June 1, 1975, all payments should be sent to Mr. Gordon Shaw, 12330 Conway Road, St. Louis, Missouri 63141.

Respectfully submitted,
F. S. Dyrness
Secretary

RECOMMENDATIONS:

1. That Mr. Robert Stewart be given the status of a "life member emeritus" on the Pension Committee, effective at the end of his present term, May 1975.
2. That the amount of payment into the Plan for any participant be unlimited, in \$5.00 increments.
3. That the churches and agencies of the denomination be encouraged to increase contributions for participants, setting as an ultimate goal annual payments equivalent to 10% of the participant's salary and fringe benefits.

THE PENSION FUND
of the
REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD

TRIAL BALANCE
March 31, 1975

	<i>Debits</i>	<i>Credits</i>
Cash	\$2,096.79	
Expense	1,067.40	
Accrued Income	2,596.26	
Investments	444,656.13	
Participant's Control		\$420,811.23
Reserve Account		53,356.93
Retirement Benefits Payable		19,805.62
Savings Account—PSFS	1,079.26	
Savings Account—WSFS	500.00	
Savings Account—Natl. Gen. Fin. Corp.	42,000.00	
Suspense Account		22.06
Revaluation of Securities		29,865.28
Unrealized Gain on Securities	29,865.28	
	\$523,861.12	\$523,861.12

INVESTMENTS
as of
MARCH 31, 1975

Balance per Audit 4/1/74		\$409,324.28
Less:		
Bonds Matured	\$6,750.00	
C/D Participation with QPH	43,000.00	
Total		49,750.00
		\$359,574.28
Investments This Year:		
Phila. Elec. Common	\$25,031.13	
Phila. Elec. 9½% Cum. Preferred	45,000.00	
Ga. Pacific Common	50.72	
Note Receivable	15,000.00	
Total		85,081.85
Total Investment Control		\$444,656.13

New Savings Account	\$42,000.00	
Other Savings Accounts	1,579.26	
	<hr/>	
Total Savings Accounts		\$43,579.26
		<hr/>
Investments and Savings Accounts		\$488,235.39

TREASURER'S REPORT

CASH ACCOUNT 4/1/74 THROUGH 2/5/75

Balance 4/1/74		\$2,721.62
<i>Receipts</i> 4/1/74 to 2/5/75		
Credit to Participants' Accounts	\$55,214.00	
Credit to Reserve (Div. and Int)	22,852.03	
Return of Investments	6,750.00	
Miscellaneous	6.00	
	<hr/>	
Total Receipts		\$84,822.03
		<hr/>
Total Receipts and Balance		\$87,543.65
		<hr/>
<i>Disbursed</i>		
Pensions	\$2,534.37	
Insurance	9,005.91	
Auditor	1,050.00	
Investments	74,056.12	
Participant Refund	125.00	
Miscellaneous Office Expense	17.51	
	<hr/>	
Total Disbursed		\$86,788.92
		<hr/>
Balance 2/5/75		\$754.73

ACTION

Synod approved all three recommendations.

TRUSTEES OF SYNOD REPORT

Dr. Franklin S. Dyrness gave an overview of the report which follows:

Fathers and Brethren:

The Board of Trustees have met several time during the past year, dealing with the various responsibilities entrusted to them by the Synod.

Mr. Robert Coie, a newly elected member to the Board of Trustees,

has resigned having united with the Orthodox Presbyterian Church.

The total capital funds stand at \$309,442.09. The income on these funds totalled \$18,965.82 or 6.12%. After expenses of \$1,092.84, as listed in the Treasurer's Report attached, the balance of \$17,872.98 was disbursed to the various agencies and indicated in the Treasurer's Report. In addition, the Trustees received \$500.00 from the Edward's Charitable Trust which has been distributed in accordance with the action of the 152nd General Synod (Minutes Pages 41-43). Distribution has been according to the most recent guide for proportional giving.

The total investment for the first time in years showed a decrease of \$40,429.28 or 27.4% as of December 31, 1974. As of March 31, 1975, the investments showed a decrease of \$25,255.28 or 17.1% This compares favorably with the general decline in stocks this past year.

Mr. Donald A. Semisch, Esquire, Legal Counsel for the Denomination, reports the following among the many services rendered for the Denomination:

- Annual I.R.S. Determination Report
- Application for Exemption from Registration-Charitable Solicitors Act Plan of Union:
- Various Reviews
- Responses to numerous OPC inquiries;
- World Presbyterian Missions:
- Correspondence re: Litigation-Fleming Estate
- Conference: Board of Home Missions
- Correspondence-Variou churches
- Review of Legal Documents-Local churches

The normal charge for the time expended and services performed would well exceed the retainer. However, the demands of Mr. Semisch's time have been less this year than in previous years. We are most grateful for the dedicated service which Mr. Semisch has rendered to our entire Denomination in his legal capacity.

In order for all churches of our Denomination to be assured of their tax exempt status, it is imperative that the proper names of all churches be included in the annual list which is sent to I.R.S. through Mr. Semisch: Hence, any new churches or change in name should be reported immediately to our Committee. The identification number of the RPC,ES is 26-6399328.

A Commerical Blanket Bond covering all Boards, Agencies and Committees of the Denomination, where funds are handled, is carried by the Trustees at no cost to those covered.

The fine work of the Treasurer continues to be done by Charles L. Eckardt. The office work of the Trustees has been done through the office of the The Quarryville Presbyterian Home at no expense.

Respectfully submitted,

Charles B. Holliday
Secretary

STATEMENT OF CONDITION
BOARD OF TRUSTEES
DECEMBER 31, 1974

EXHIBIT I

ASSETS

CURRENT ASSETS

Cash in Bank

National Central Bank (Checking Account)	\$5642.07
Roosevelt Savings Bank, New York (Savings Account)	19062.09
Waterville Savings Bank, Maine (Savings Account)	13761.41

TOTAL CURRENT ASSETS	\$38465.57
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INVESTMENTS (AT COST)

Mortgages Receivable—(Schedule A)	\$32706.11
Notes Receivable—(Schedule B)	11236.24
Stocks and Bonds—(Schedule C) (Market Value \$107,084.03)	147513.31
Certificate of Deposit—Commonwealth National Bank	20000.00

TOTAL INVESTMENTS	211455.66
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TOTAL ASSETS	\$249921.23
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LIABILITIES AND EQUITY

LIABILITIES

Payable for Real Estate Taxes on Mortgages	\$523.19
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TOTAL LIABILITIES	\$523.19
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EQUITY

Capital Funds (Exhibit II)	\$246,977.24
Reserve—Appreciation on Sale of Investments (By action of 142nd General Synod)	2,420.80

TOTAL EQUITY	249,398.04
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TOTAL LIABILITIES AND EQUITY	\$249,921.23
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EXHIBIT II

CAPITAL FUNDS (AT COST)

National Presbyterian Missions	\$32,790.77
Board of Home Missions	22,718.67

Christian Training		
Robert Young Bequest	7,300.00	
Cedarville College Fund	2,894.16	
Lamb Fund	113,000.00	
World Presbyterian Missions	66,864.15	
Elizabeth Taylor Memorial Fund	1,409.49	
		<hr/>
		\$246,977.24
World Presbyterian Missions—Trust Fund, held by Provident National Bank, Philadelphia, PA		62,464.85
		<hr/>
		\$309,442.09

STATEMENT OF INCOME—CASH BASIS
FOR THE TWELVE MONTHS ENDED DECEMBER 31, 1974

EXHIBIT III

INCOME

Investment Income		
Mortgages and Notes—Interest (5.81%)	\$2,674.07	
Stocks and Bonds—Dividends and Interest (6.27%)	9,261.77	
Savings Accounts and Certificates— Interest (5.3%)	2,758.07	
Interest on John Buchanan Trust (6.8%)	4,271.91	
		<hr/>
TOTAL INCOME (6.12%)		\$18,965.82

EXPENSES

Legal Retainer (Denomination's Attorney)	\$310.00	
Auditing Fee	200.00	
Mortgage Collection Commissions	9.83	
Telephone	33.05	
Stationery and Postage	60.40	
Commercial Blanket Bond for all RPCES agencies	442.00	
Safe Deposit Box	15.00	
Board Meeting Travel Expenses	22.56	
		<hr/>
TOTAL EXPENSES		1,092.84

NET INCOME FOR YEAR		<hr/>
		\$17,872.98

DISTRIBUTION OF NET INCOME

National Presbyterian Missions	\$1,894.54
Board of Home Missions	1,311.88

Christian Training	
Robert Young Bequest	421.80
Cedarville College Fund	166.22
Lamb Fund	6,527.21
World Presbyterian Missions	7,469.12
Elizabeth Taylor Memorial Fund	82.21

\$17,872.98

Note: In addition, \$500.00 was received from the Edwards Charitable Trust and distributed in accordance with the action of the 152nd General Synod (Minutes: pp. 41-43).

**STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
FOR THE TWELVE MONTHS ENDED DECEMBER 31, 1974
EXHIBIT IV**

CASH RECEIVED

Income (Exhibit III)		\$18,965.82
Contributions Received:		
Edwards Charitable Trust		500.00
Sale of Investments:		
Sales of Securities	\$20,000.00	
Reduction on Mortgages	1,068.39	
Reduction of Notes	3,097.53	24,165.92
Escrow Taxes and Insurance		622.37

Total Cash Received		\$44,254.11
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CASH DISBURSED:

Expenses (Exhibit III)		\$1,092.84
Distributions (Exhibit III)		17,872.98
Investments Purchased		20,000.00
Escrow Taxes and Insurance		992.39
Distribution of Edwards Trust		500.00

Total Cash Disbursed		\$40,458.21
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Excess of Cash Received/ over Cash Disbursed	3,795.90
Cash in Banks December 31, 1973	34,669.67

Cash in Banks December 31, 1974	\$38,465.57
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Schedule A
Mortgages Receivable

<i>Mortgagor</i>	<i>Interest Rate</i>	<i>Location of Property</i>	<i>Balance due 12/31/74</i>
Calvary Presbyterian Church	6%	Warminster, PA	\$9,654.39
Village Seven Presbyterian Church	8%	Colorado Spgs, CO	20,000.00
Charles J. Scavetti	5%	Philadelphia, PA	698.96
Anne W. Miller	6%	Philadelphia, PA	1,327.65
Alexander and Daisy Davis	6%	Philadelphia, PA	1,025.11
TOTAL MORTGAGES RECEIVABLE			\$32,706.11

Schedule B
Notes Receivable

<i>Maker</i>	<i>Interest Rate</i>	<i>Location</i>	<i>Balance due 12/31/74</i>
Calvary Presbyterian Church (Note 5)	5%	King of Prussia, PA	\$7,786.24
First Reformed Presbyterian Church	5%	Indianapolis, IN	950.00
The Presbyterian Church	5%	Manchester, CT	2,500.00
TOTAL NOTES RECEIVABLE			\$11,236.24

Schedule C
Stocks and Bonds
December 31, 1974

<i>Number of Shares or Par Value</i>		<i>Cost</i>	<i>Unit Market Value</i>	<i>Total Market Value 12/31/74</i>
134	Allegheny Power System Inc.	\$2,996.20	12¾	\$1,708.50
454	American Telephone and Telegraph	29,626.07	44 5/8	20,259.75
20	American Telephone and Telegraph \$4.00 Pref.	1,008.84	48¾	975.00
195	Associated Dry Goods Corp.	5,274.38	17 7/8	3,485.62
\$3000	Bethany Presbyterian Church— 6% Bonds	3,000.00	100	3,000.00
500	Chase General Corp.	25.00	1/8	62.50
100	Cincinnati Gas & Electric Co.	2,617.04	14½	1,450.00
\$19000	Covenant College—6% Bonds	19,000.00	100	19,000.00
\$5000	Daylin, Inc.—5% Bonds	2,711.11	22	1,100.00
200	Detroit & Canada Tunnel Corp.	3,100.00	9½	1,900.00

100	Duquesne Light Co.	1,937.50	11 7/8	1,187.50
200	Eagle-Picher Industries, Inc.	4,528.94	14½	2,900.00
55	Exxon Corp.	4,355.72	64 5/8	3,554.38
892	First Pennsylvania Corp.	13,998.07	13 5/8	12,153.50
171	Keystone Custodian Fund— Series B-4	1,871.61	6.45	1,102.95
\$7000	Lykes-Youngstown Corp, 7½% Bonds	3,574.19	55¾	3,902.50
\$2000	McLean Presbyterian Church— 7% Bonds	2,000.00	100	2,000.00
400	National City Lines	5,050.00	6 5/8	2,650.00
110	Niagara Mohawk Power Corp.	2,242.92	8	880.00
250	Penn Square Mutual Fund	2,149.12	4.96	1,240.00
500	Philadelphia Electric Co.	9,026.66	10 7/8	5,437.50
48	Proctor and Gamble Co.	2,031.00	81½	3,912.00
249	Puritan Fund, Inc.	2,413.26	7.60	1,892.40
203.913	Putnam Income Fund, Inc.	1,974.44	6.69	1,364.18
100.169	Putnam Investor Fund, Inc.	778.28	5.87	587.99
114	Talcott National Corp.	2,593.50	2 1/8	242.25
2	United States National Bank	62.00	No value	0.00
90	Warner-Lambert Co.	2,769.83	26	2,340.00
382.666	Wellington Fund	5,506.69	7.73	2,958.01
48	Westgate-California Corp.	468.00	No value	0.00
100	Wilmington Trust Co.	5,500.00	29	2,900.00
100	F. W. Woolworth Co.	3,322.94	9 3/8	937.50
		<hr/>		
TOTAL STOCKS AND BONDS		\$147,513.31		\$107,084.03
UNREALIZED LOSS (27.4%)		(40,429.28)		
		<hr/>		
MARKET VALUE				\$107,084.03

NOTES TO FINANCIAL STATEMENTS

1. The Capital Fund balances shown in Exhibit II are held by the Board of Trustees, Reformed Presbyterian Church, Evangelical Synod, in the nature of endowment or trust funds. The principal amounts of these funds may not, therefore, be used by the Synod.

2. The Board of Trustees, Reformed Presbyterian Church, Evangelical Synod, is receiving income from investments of the John Buchanan Trust. Income for the twelve month period ended December 31, 1974 amounted to \$4,271.91. The principal value of John Buchanan Trust of \$62,464.85 is combined with the principal value of World Presbyterian Missions in determining the income available to World Presbyterian Missions.

3. All current income attributable to the Capital Funds shown in Exhibit II has been distributed.

4. The \$2,420.80 shown on Exhibit I as Equity Reserve represents the

gain on sale of securities which is to be accounted for separately in accordance with the 142nd General Synod, April 2-6, 1965.

5. No payment of principal or interest was received during the year on the note of Calvary Presbyterian Church of King of Prussia, Pa.

Report respectfully submitted,
Charles L. Eckardt
Treasurer

MINISTERIAL WELFARE AND BENEFITS COMMITTEE REPORT

Mr. Rudolph Schmidt and Dr. Franklin S. Dyrness gave the following report:

April 1975

Fathers and brethren:

The principal area of responsibility for the Ministerial Welfare and Benefits Committee has been the direction of Synod's Hospitalization and Insurance Plan, and the report on the Hospitalization Plan by Treasurer Franklin Dyrness follows.

In the course of the year the needs of two ministers were considered by the Committee, but no funds were expended. The Committee again asks that anyone who is aware of ministers with special needs should inform me or one of the other members of the Ministerial Welfare and Benefits Committee so that we can act responsibly in serving ministers with a "deacons' fund." The current balance in the Committee's treasury is \$743.93.

Our committee will give attention this next year to the question of Synod's responsibility toward ministers who may become disabled.

Rudolph F. Schmidt
Chairman

Hospitalization Plan

The Medical Insurance Program of our Denomination, known as Synod's Hospitalization Plan, continues to grow and has experienced its best year during 1974. This self-insured program is operated through Inter-County Hospitalization Plan, Inc. The Term Life Insurance of Synod's Plan is carried through the Ministers Life and Casualty Union.

This past year there were 294 participants, representing coverage for approximately one thousand or more persons. There were 893 claims for Hospitalization and Blue Shield "100," for which payments were made totalling \$124,023.75. This amount was \$4,504.03 more than the premiums paid. Aside from this, there were 217 persons covered in the Plan by Inter-County and Blue Shield "65 Special." The amount of claims paid for this group was not available. There are 310 persons in the Plan covered by

Decreasing Term Life Insurance, with a total of 687 units. Each unit gives coverage of \$1,000.00 to \$12,000.00, depending on the age of the person covered.

The Plan is designed primarily for our ministers, missionaries, ministerial students, employees of our churches and agencies and also other closely related organizations of our Denomination. Elders, Deacons, and Trustees may also be considered for coverage if in good normal health.

The Plan gives complete Hospitalization coverage based on semi-private rates up to \$5,000.00 for each person in any calendar year. Beyond this, the Plan will pay 80% of the next \$20,000.00 for a total coverage of \$25,000.00 each year. Diagnostic and Blue Shield 100 continues on the basis outlined in the booklet of the Plan. Routine doctor bills are not covered. A list of individual claims paid are given as a separate part of this report, as is also the Treasurer's Report. The Reserve Account serves as a buffer when claims in excess of premiums are found, as was true in 1973 and 1974. Earnings on investments are added to this account. The total Reserve is now \$46,697.54, which is a slight increase over the previous year.

It should be remembered that this is a self-insured plan. If abused or wrongly used by anyone, it is at the expense of those in the Plan and not the insurance company. Premium notices are not normally mailed. Each participant is expected to keep records of his payments and should plan to have them sent to the address below by the 15th of the month prior to the month of coverage. Failure to make payments on time may cause your coverage to be dropped.

Complaints regarding delay of payments are mainly due to failure of not following instructions in the booklet of the Plan, Pages 9 and 10.

Due to the continued increase in hospital and doctor charges, Inter-County Hospitalization Plan, Inc., has notified us of the need to increase our present rates approximately 10% as of June 1, 1975. The new schedule is a separate part of this report.

Synod's Hospitalization Plan continues to be served, without charge, by the office of The Quarryville Presbyterian Home.

Make all *premium payments* payable to:

"Hospitalization"
R.D. 2, Box 12-A
Quarryville, Pennsylvania 17566

All *claims* are to be mailed to:

Inter-County's Service Department
Foxcroft Square
Jenkintown, Pennsylvania 19046

(PLEASE DO NOT SEND TO BLUE CROSS OR BLUE SHIELD.)

Any serious problem can be referred to the Quarryville office.

Respectfully submitted,
F. S. Dyrness, Treasurer
Charles L. Eckardt, Asst. Treas.

MINISTERIAL WELFARE AND BENEFITS COMMITTEE
STATEMENT OF INCOME AND DISBURSEMENTS

For the Period

January 1, 1974 to December 31, 1974

INCOME

Hospitalization Premiums	\$117,280.64
Term Insurance Premiums	13,714.70
Service Charge	1,344.50
Interest on Investments	
Rockland Bank	\$488.20)
Roosevelt Bank	18.59) 506.79
Certificates of Deposit	2,079.82
Dividends	950.00
	3,536.61
Refund—Inter-County Second Quarter	6,887.23
Dividend—Ministers Life & Casualty Union	2,669.70

Total Receipts for Year 1974	\$145,433.38
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Balance 1/1/74—Checking Account Farmers National Bank	4,654.41
Balance 1/1/74—Savings Account Heritage Savings Bank	9,077.99
Balance 1/1/74—Savings Account Roosevelt Savings Bank	340.22
Balance 1/1/74—Certificates of Deposit Farmers National Bank	40,000.00
Gross Cash Available for 1974	\$199,506.00

DISBURSEMENTS

Hospitalization Premiums	\$112,632.49
Hospitalization Premiums from Reserve Account	11,391.26
	124,023.75
Term Insurance Premiums	12,800.00
Term Insurance Refunds to Participants	136.00
Hospitalization Refunds to Participants	585.15
Supplies, Postage, Telephone	154.41
Auditor's Fee	100.00
	\$137,799.31

Purchase 400 shares of Philadelphia Electric Com. Pref. Stock at 9½%	40,000.00
Certificate of Deposit—Farmers National Bank	10,000
Balance Checking Account—Farmers National Bank	1,781.69
Balance Checking Account—Heritage Savings Bank	9,566.19
Balance Savings Account—Roosevelt Savings Bank	358.81
	\$199,506.00

Total

Advance Premiums from Participants 1/1/75

Hospitalization	12,418.10	
Term Insurance	2,111.20	
65 Special	479.85	
	<hr/>	
Total		\$15,009.15
Gross Assets 1/1/75	61,706.69	
Less Advance Premiums	15,009.15	
	<hr/>	
Balance in Reserve Account		46,697.54
Balance in Reserve Account 1/1/74		43,797.97
		<hr/>
Net Increase for Year 1974		\$2,899.57

“HOSPITALIZATION”

R.D. 2, Box 12-A, Quarryville, Pa. 17566
 Ministerial Welfare and Benefits Committee
 Reformed Presbyterian Church, Evangelical Synod

F. S. Dyrness, D.D., Treasurer
 Charles L. Eckardt, Asst. Treasurer

Telephone: 717/786-7321

RATES—EFFECTIVE JUNE 1, 1975

*HOSPITALIZATION, DIAGNOSTIC & BLUE SHIELD “100”
 MAJOR MEDICAL AND TERM INSURANCE (TWO UNITS)*

	<i>Monthly Payment</i>
One Person	\$20.00
Husband and Wife (No Maternity or Children)	38.00
Husband and Wife (With Maternity and Children under 19 and up to 23*)	44.00
Parent and One Child under 19 and up to 23*	38.00
Parent and Children under 19 and up to 23*	42.06
Related Dependent under 65	16.00
65 Special—A Supplement to Medicare A & B65

PLUS A \$1.00 SERVICE CHARGE WITH EACH PAYMENT

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

COVERAGE will be according to booklet on “Hospitalization.”
Hospital Care up to \$5,000.00 and, above that, 80% of the same coverage will be paid on the next \$20,000.00 in each calendar year for each subscriber.

Term Insurance—Two units are included in the above rates (except for elders, deacons, trustees, related dependents and those over 65 years). An optional third unit is available for those eligible at an additional cost of \$2.00 per month.

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

PAYMENTS: Please make all checks payable to “Hospitalization” and mail to R.D. 2, Box 12-A, Quarryville, Pa. 17566. State for whom payment is made and period of coverage. Premium payments must be received by the 15th of the month prior to the coverage period.

TO MAKE A CLAIM consult your “Hospitalization” booklet, Pages 9 and 10, for detailed information.

At 5:05 p.m. the Moderator declared a recess. Rev. Raymond Wright closed the session with prayer. Synod re-convened at 6:50 p.m. and Rev. Douglas Lee led in the singing of Psalm 113. Rev. Bob Case led in prayer.

ELECTIONS

The Nominating Committee presented ballots for the following committees. In separate motions, white ballots were cast.

REFORMED PRESBYTERIAN FOUNDATION

- *John B. Lewis* INC
- *George D. Peters*

TRUSTEES OF SYNOD

- *Rev. John Clark* INC
- *Rev. Franklin Dyrness* INC 2/3
- *Charles Eckardt* INC 2/3
- *Wesley Vannoy* INC
- *Henry Vierling* (class of 1977)

LAMB FUND

*Rev. F. S. Dyrness	INC 2/3
*Rev. Arthur Herries	INC
*McGregor Scott	INC 2/3

BOARD OF PENSIONS

*John Cristie	
*Rev. Charles Holliday	
Rev. Robert Edmiston	(class of 1977)

MINISTERIAL WELFARE AND BENEFITS

*Charles W. Donaldson	INC
*Rev. Franklin Dyrness	INC 2/3
*Charles Eckardt	INC 2/3

REPORT OF THE BILLS AND OVERTURES COMMITTEE

Before Mr. Harold C. Harris came to the chair in place of the chairman, it was announced that Tim Ward, son of Rev. Samuel Ward, had been in an auto accident and was hospitalized. Prayer was offered in his behalf by Rev. Harold Burkhart.

OVERTURE B—Change Boundaries of Pittsburgh Presbytery

The Pittsburgh Presbytery of the Reformed Presbyterian Church, Evangelical Synod overtures the 153rd Synod meeting at Geneva College, Beaver Falls, Pa., May 30-June 5, 1975, to make a change in the geographical boundaries of the Pittsburgh Presbytery in order that the province of Ontario, Canada, from the 82^o longitude east would be within our limits. This would allow for the Mission work at Kitchener to be within our bounds and thus facilitate a request from that Mission and from the Midwest Presbytery that the Kitchener work be a part of the Pittsburgh Presbytery rather than the Midwest Presbytery.

RECOMMENDATION

We recommend that the 153rd Synod of the RPCES act affirmatively to Overture B.

ACTION

Synod approved the recommendation.

OVERTURE C—Change Boundaries of Southern Presbytery

Southern Presbytery meeting at Memphis, Tennessee on April 12, 1975 respectfully overtures the 153rd General Synod of the R.P.C.E.S. meeting at

Geneva College, May 30 through June 5, 1975, to change the boundaries of Southern Presbytery so as to include New Orleans, Louisiana and surrounding counties in the Southern Presbytery. This comes as a result of requests from the Stated Clerk of the Southwest Presbytery and from National Presbyterian Missions.

RECOMMENDATION

The Bills and Overtures Committee concurs with the overture of the Southern Presbytery of the RPCES, and recommends that the 153rd Synod change the boundaries of the Southern Presbytery to include the city of New Orleans, Jefferson Parish, Orleans Parish and New Orleans East.

ACTION

Synod approved the recommendation.

OVERTURE H—Ensure Doctrinal Conformity With WCF

The Delmarva Presbytery took action to send the following overture on to the 153rd Synod for consideration:

“The Session of the Liberty Reformed Presbyterian Church, Randallstown, Maryland, respectfully petitions the Delmarva Presbytery in consideration of the following overture:

“Consistent with the identification of a committee by the 152nd Synod to ‘study the doctrine of the Holy Spirit as it relates to these problems: revelation, gifts of the Spirit, the baptism of the Spirit, and neo-pentecostalism;’

“The Session of the Liberty Reformed Presbyterian Church of Randallstown does respectfully overture the 153rd Synod of the Reformed Presbyterian Church, Evangelical Synod, to:

“a. examine the need for doctrinal conformity to the Westminster Confession, Chapter I, paragraph VI, and;

“b. ensure that all Elders of the denomination who disagree with the strict compliance of the Chapter, document their viewpoints for inclusion in the record of the 154th Synod of the Reformed Presbyterian Church, Evangelical Synod.

RESPONSE

We answer this overture by saying:

1. We agree that there must be doctrinal conformity to the Westminster Confession of Faith, Chapter I, paragraph VI.
2. Any possible deviations from these doctrinal standards should be handled by sessions and presbyteries (FOG III, 7, e and f; II, 10, S).
3. Proper procedures for guarding the purity of the church are set forth in the Book of Discipline, chapter IV.

ACTION

Synod adopted the recommendation.

COMMUNICATION NO. 3—Concerning Study on Abortion

Pittsburgh Presbytery recommends that:

1. Synod adopt the resolution of the Study Committee presented by the committee in its report to the 152nd Synod.

2. Synod should continue the committee so that it can further study the question of abortion and in particular to the specific topics of:

a) Scripture passages that indicate that the fetus is a human from conception (1974 report is weak here).

b) Consideration of the question of the relation of the soul to life (physical)—i.e., can a “body” live without a soul and if not, then what about the fetus—does not the fact that it is alive indicate that it has a soul?

c) Current ideas such as:

1) Post-conceptive contraception.

2) The woman’s right to choose and to have control over her body.

3) Looking at unwanted pregnancies as nothing but “contraceptive failure” that can be readily taken care of by abortion.

d) Consideration of the IUD.

e) The question of population control.

f) Consideration of the providence of God as it relates to deformed babies, etc.

g) Principles of guidance for ministers, doctors, nurses, and Christians in general.

Pittsburgh Presbytery further recommends that Synod make a public declaration via the resolutions committee of the Synod Committee’s recommendations because of the increasing sin of Abortion in today’s society. “Righteousness exalts a nation, but sin is a reproach to any people.”

RESPONSE

Whereas the 153rd Synod has adopted the Study Committee’s report (which is a revision of the report to the 152nd Synod) we recommend that no further action be taken. We commend this report to the pastors and churches for their study and use.

ACTION

A substitute was made to adopt part 2, a-g of the overture. Synod postponed action until after a reconsideration of the Abortion resolution.

(Note: Synod adopted the substitute as the main motion later in the evening but reported here for convenience.) Another motion was made and passed to authorize the Moderator to reconstitute the Committee on Abortion in consultation with Mr. Pett, committee chairman.

OVERTURE A—Change Boundaries of Midwestern Presbytery

The Midwestern Presbytery of the Reformed Presbyterian Church, Evangelical Synod, meeting at Hazelwood, Missouri, on March 14-15, 1975, respectfully overtures the 153rd General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting at Geneva College, Beaver Falls, Pennsylvania, May 30-June 5, 1975, to divide this presbytery into three presbyteries with the following names and geographical boundaries:

Midwestern—The states of Missouri, Kansas, Iowa, Wisconsin, the state of Nebraska east of Highway 81, and the state of Illinois to the southern boundaries of Pike, Scott, Sangamon, Christian, Macon, Moultrie, Coles, and Edgar counties, which presbytery shall be understood as the continuing Midwestern Presbytery.

Illiana—The state of Illinois to the northern boundaries of Calhoun, Greene, Macoupin, Montgomery, Shelby, Cumberland, and Clark counties, and the state of Indiana to the northern boundaries of Vigo, Clay, Owen, Morgan, Johnson, Shelby, Decatur, and Franklin counties.

Michigan-Northern Indiana—The state of Michigan and the state of Indiana to the southern boundaries of Vermillion, Parke, Putnam, Hendricks, Marion, Hancock, Rush, Fayette, and Union counties.

These presbyteries will include their churches as follows:

Midwestern—Affton, Ellisville, Chesterfield, Hazelwood, Covenant, Olive Branch, Grace and Peace, Korean, Union, Cedar Rapids, Walker, Merrill, Elgin, Hanna City, and Limestone.

Illiana—Alton, Waterloo, Sparta, Coulterville, Cutler, Carbondale, and Vincennes.

Michigan-Northern Indiana—Grand Rapids, Merrillville, Muncie, First RP-Indianapolis, First BP-Indianapolis, First Conservative—Indianapolis.

RECOMMENDATION

We recommend that the 153rd Synod of the RPCES act affirmatively to overture A. We also recommend that the Rev. Allan Baldwin convene the Michigan-Northern Indiana Presbytery and the Rev. Harold Hight convene the Illiana Presbytery during Synod to elect moderators and stated clerks and, if possible, to set times and places for presbytery meetings. It is further recommended that non-pastor ministers be permitted to choose within the next six months in which presbytery of the three they wish to serve.

ACTION

An amendment was approved to move the words “if possible” to follow the words “during Synod.” The recommendation was approved as amended.

OVERTURE J—Regarding Ordination Without Formal Call

The New Jersey Presbytery of the Reformed Presbyterian Church, Evangelical Synod meeting in Star Cross, N.J. on April 5, 1975 respectfully overtures the 153rd Synod meeting May 30-June 5, 1975 at Beaver Falls, Pennsylvania as to whether it is ever proper to ordain a minister who does not have a formal call and asks if it is also proper for Presbytery to issue a call in view of the fact that it is the same organization that will have to approve it.

RESPONSE

Our FOG advises that presbyteries should not ordain men who have no definite prospect of service (FOG V,5,S). However the same section indicates that there are other proper fields of service than the pastorate to which a man may be ordained. (Some of which are indicated in FOG V,5,S). Although in such cases there would not be a formal call from a particular church, there must be evidence that the candidate for ordination is being appointed by an agency, board, committee, etc. to labor in a definite ministry (FOG V,5,S).

Whereas FOG indicates that appointment by a mission board or agency is proper grounds for ordination, we believe that appointment by a presbytery church extension committee/commission to such definite works as presbytery evangelist or organizing pastor is likewise proper grounds for ordination.

ACTION

A substitute motion was approved to add "in accord with our Standards" at the end of the first paragraph. The main motion as substituted carried.

ABORTION REPORT (Reconsideration)

Dr. James B. Hurley moved that Synod reconsider the previously adopted recommendation of the Abortion Committee. Reconsideration was passed.

A substitute motion to replace the first paragraph of the resolution with the following statement was approved.

"Believing that the Scriptures clearly affirm the sanctity of the life of man, the image of God, and condemns its wanton or arbitrary destruction, we affirm that voluntary abortion, except in the necessary defense of the physical life of the mother when such is clearly threatened by the presence of the fetus, is a violation of the principles involved in the sixth commandment."

FRATERNAL DELEGATE

Rev. Donald J. MacNair, on behalf of the Fraternal Relations Committee, introduced Rev. E. Clark Copeland, Moderator of the R.P.C.N.A. as the Fraternal Delegate from that body, who then addressed Synod.

FRATERNAL RELATIONS (Continued)

Dr. J. Barton Payne brought in a response regarding the results of the vote on union. Dr. Peter Stam made a brief speech presenting his observations on the action. Then Dr. Richard W. Gray presented the following motion for the committee:

"In view of the fact that the OPC voted to approve the plan of union, and our synod failed to achieve the required 2/3 vote but did achieve 57% affirmative vote, we authorize our Fraternal Relations Committee to join with the corresponding OPC committee in discussion dealing with matters they deem necessary with a view of resubmitting the plan of union within the next two years.

We urge that our presbyteries seek to arrange joint meetings with their presbyteries and our agencies and committees seek to meet with their OPC counterparts; we encourage local churches of our denominations to cooperate in joint ventures for the purpose of better knowledge and understanding of each other.

We also encourage the administrative committee to explore invitations for concurrent Synods at Covenant College in 1977."

Several changes were made to clarify the language of the motion. An amendment passed to substitute for "within the next two years" the words "in 1977." During the discussion the clerk received the following communication from the OPC General Assembly:

June 4, 1975

Synod of the RPCES
Dr. Paul R. Gilchrist, Stated Clerk

Dear Brethren:

The 42nd General Assembly has acted to seek to continue discussion with the Reformed Presbyterian Church, Evangelical Synod, with a view to effecting an eventual union and that to this end it directs its Committee on Ecumenicity and Interchurch Relations to engage in discussion with a similar committee from the RPCES if such discussion is authorized by the Synod of the RPCES.

Cordially yours in Christ,
Richard A. Barker
Stated Clerk

Rev. Kyle Thurman moved, as a substitute, that we express our gratitude to the OPC General Assembly for the action which brought the communication received from them, and we further instruct the Fraternal Relations Committee to continue discussion with them with a view to effecting an eventual

union. After a cloture vote, Synod adopted Mr. Thurman's recommendation. (The report is continued on page 166).

At 10:15 p.m. the orders of the day were called for and the Rev. Darrell Harris led in the closing prayer.

THURSDAY MEETINGS June 5, 1975

The 8 a.m. devotional service was conducted by Rev. Thomas Troxell. Psalm 67 was sung and Rev. David Hoover led in prayer. The Scripture reading was Philippians 1:3-11. The message, "Determining Priorities Among God's Commands" was brought by Prof. John Frame of Westminster Seminary.

The Moderator called the meeting to order at 8:40 a.m. and elder Stephen Bradford led in prayer for the restoration of Tom Watson, Jr.

APPROVAL OF MINUTES

The Tuesday minutes were presented by the Clerk and approved by motion.

REPORT OF THE NOMINATING COMMITTEE

The ballots for elections to the Fraternal Relations Committee were distributed. On motion Synod went on record understanding that Dr. Rayburn was to be a member of the class of 1977 when elected last year. Considering that the minutes of 1976 implied a notice of change, it was moved, seconded and approved that Chapter XIV, 3, b of the Standing Rules be amended to change 9 to 10. Nominations were closed.

FRATERNAL RELATIONS

<i>*Rev. Thomas G. Cross</i>	INC
<i>*Rev. Richard Gray</i>	INC 2/3
<i>*Rev. Lynden Stewart</i>	INC
Rev. Robert Reymond	
Rev. James Hurley	

NOMINATING COMMITTEE

<i>*Rev. Robert F. Auffarth</i>	(DMV)
<i>*Rev. John Hoogstrate</i>	(PNW)
<i>*Rev. John Young</i>	(SO)
<i>*Rev. Eugene Potoka</i>	(PH) INC
<i>*Rev. W. Duke Johnson</i>	(GP)
Rev. William Mahlow, Jr.	(DMV)

It was moved, seconded and passed that the two presbyteries in the Midwest, namely Midwestern and Michigan-Northern Indiana be granted the privilege of appointing members to the Nominating Committee for the coming year only.

JUDICIAL COMMISSION

- *Rev. Lynden Stewart* (alt.)
- *Rev. Paul Alexander* INC
- *Rev. Charles Holliday* (alt.)
- *Clarke Breeding*
- Rev. William Mahlow, Sr. INC

PRESBYTERY RECORDS COMMITTEE

- Rev. William Wolfgang* INC
- Rev. Mark Youndt* (Class of 1976)
- Rev. John Taylor, Jr.* INC
- Rev. John Taylor, Jr. INC
- Rev. Richard Tevebaugh* INC
- Rev. Robert Wildeman, Jr.*
- Rev. James Smith*
- Rev. John DeBardeleben*

FRATERNAL RELATIONS (Continued)

Dr. J. Barton Payne in presenting the report, recommended that Dr. Peter Stam, Jr. be made a life member emeritus of the Fraternal Relations Committee. The recommendation was approved.

The committee also recommended Fraternal Relations with Reformed Presbyterians in Ireland, Scotland and Australia. This was approved by Synod.

Fathers and Brethren:

The principal item of this committee's report is the Proposed Plan of Union for the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod. Our committee has worked carefully and prayerfully on this plan for a number of years. It has involved many hours of work and a great deal of correspondence, and we have come up with a plan which we believe is a good plan and the best that we could have proposed under the circumstances. We offer it herewith to the Synod for its action.

[Editor's note: Printed copies of the final edition of the Plan of Union had been mailed out under separate cover to ministers and churches. The Plan of Union itself has been printed earlier in these Minutes, see pages 110 through 141, and acted upon by Synod.]

In addition to the Plan of Union the committee has the following propo-

sals to recommend to the 153rd General Synod of the Reformed Presbyterian Church, Evangelical Synod.:

1. A resolution with respect to our relationship to the Reformed Presbyterian Church of North America:

Whereas, recent years have witnessed an increasing unity of understanding between the Reformed Presbyterian Church of North America and the Reformed Presbyterian Church, Evangelical Synod (which includes what was from 1833-1965 the Reformed Presbyterian Church in North America, General Synod) concerning the Reformed Presbyterian principle of political dissent, which was the cause of the division in 1833, whereas, last year a warmth of relationship was exhibited between the RPC of NA and RPCES in our joint celebration of America's Reformed Presbyterian bicentennial, 1774-1974, at Paxtang, Pennsylvania, and, whereas, this year is marked by the concurrent gathering of the synods of both Reformed Presbyterian branches in the facilities of the "Old Light" Geneva College in Beaver Falls, Pennsylvania, in a demonstration of fellowship unprecedented since 1833, therefore, be it resolved that the 153rd General Synod of the RPCES hereby records its official regret for the manner in which the lamentable division of 1833 took place, and that this resolution be conveyed by our moderator to the concurrently meeting synod of our brethren of the RPC of NA.

2. We recommend to the 153rd General Synod of the RPCES to become a member of the North American Presbyterian and Reformed Council on the basis of its Constitution and Bylaws, which are as follows:

CONSTITUTION

I. NAME

The name of the Council shall be The North American Presbyterian and Reformed Council.

II. BASIS OF THE COUNCIL

In commitment to Jesus Christ as only Savior and Sovereign Lord over all of life we acknowledge that the basis for the fellowship of Presbyterian and Reformed churches is full commitment both to the Scriptures of the Old and New Testaments as the infallible Word of God and to their teachings as set forth in the Reformed standards, viz., the Heidelberg Catechism, the Belgic Confession, the Canons of Dordt, the Westminster Confession of Faith, and the Westminster Larger and Shorter Catechisms.

That the adopted basis of fellowship be regarded as warrant for the establishment of a formal relationship of the nature of a council, that is, a fellowship that enables the constituent churches to advise, counsel, and cooperate in various matters with one another and hold out before each other the desirability and need for organic union of churches that are of like faith and practice.

III. PURPOSE AND FUNCTION

1. Facilitate discussion and consultation between member bodies on those issues and problems which divide them as well as on those which they face in common, and by the sharing of insights “communicate advantages to one another” (Institutes IV.2.1.).
2. Promote the appointment of joint committees to study matters of common interest and concern.
3. Exercise mutual concern in the perpetuation, retention and propagation of the Reformed faith.
4. Promote cooperation wherever possible and feasible on the local and denominational level in such areas as missions, relief efforts, Christian schools, and church education.

IV. NATURE AND EXTENT OF AUTHORITY

It is understood that all actions and decisions taken are advisory in character and in no way curtail or restrict the autonomy of the member bodies.

V. MEMBERSHIP

1. For the purposes of the initiation of the Council those of the following churches which are officially represented in these organization meetings whose assemblies give their approval be the founding churches of the Council: namely, Christian Reformed Church; Orthodox Presbyterian Church; Presbyterian Church in America; Reformed Presbyterian Church, Evangelical Synod; Reformed Presbyterian Church of North America.
2. Those churches shall be eligible for membership which profess and maintain the basis for fellowship expressed in II and that maintain the marks of the true church (pure preaching of the gospel, the Scriptural administration of the sacraments, and the faithful exercise of discipline.)
3. Admission to and termination of membership shall be by recommendation of the Council by two-thirds of the ballots cast and this recommendation must then be adopted by the approval of two-thirds of the major assemblies of the member churches.

VI. AMENDMENTS

This constitution may be amended by recommendation of the Council by two-thirds of the ballots cast and this recommendation must then be adopted by two-thirds of the major assemblies of the member churches. The amendment as recommended to the member churches is unamendable.

BY-LAWS

I. MEETING OF THE COUNCIL

1. The Council normally shall meet once each year.
2. Before adjournment the Council shall set the date and place for the next meeting. The Interim Committee shall make arrangements for the

next meeting and shall supervise the election of a chairman, secretary, and treasurer.

3. All meetings shall be open to observers and guests except when the Council decides to meet in Executive Session.

II. DELEGATES

1. Each member church shall appoint no more than four delegates to each meeting of the Council.

2. Each delegate of the member church shall be entitled to vote on items before the Council. Voting on major decisions (as determined by the body) shall be by unit vote of church delegations.

III. OFFICERS OF THE COUNCIL

1. Each meeting of the Council shall elect its own officers, as follows: chairman, secretary, treasurer.

2. The responsibilities of the officers will be as follows:

a. Chairman—to preside at meetings of the Council, to make required appointments, to see that business is conducted in an orderly manner.

b. Secretary—to keep a roll of delegates, to record and distribute the minutes of the Council, to carry on the correspondence in reference to Standing Committees, Study Committees and the next meeting of the Council, and to prepare the Agenda for the next meeting of the Council.

c. Treasurer—to receive bills for the expenses of the meeting of the Council, to receive funds to pay bills incurred by the Council, and to submit reports regularly to the Council.

IV. ITEMS FOR CONSIDERATION BY THE COUNCIL

The Council shall deal only with:

1. Communications received from member churches.

2. Inquiries from churches for membership.

3. Reports produced by its Committees.

4. Official documents from organizations in which member churches are cooperating.

5. And such matters as may by majority vote be declared properly before the Council.

V. STUDY COMMITTEES

1. Each Council shall appoint as many study committees as circumstances may require.

2. A representative from each church may be appointed to each committee by the delegates of that church to the current meeting of the Council.

VI. INTERIM COMMITTEE

The Interim Committee shall consist of the officers of the previous meeting and two other persons elected by the meeting. Its functions shall be limited to those specified below:

1. Make the arrangements and prepare the agenda for the meeting of the Council.
2. Call meetings of the Council or Study Committees when unusual circumstances warrant.
3. Give counsel to the Secretary regarding correspondence and procedure.
4. Deal responsibly with all matters inadvertently overlooked which call for action before the next meeting of the Council.

VIII. AMENDMENTS

These By-Laws may be amended or suspended by the Council on a motion passed by two-thirds of the voting delegates.

The Revision of Westminster Standards Sub-Committee has met this year, both separately and along with our RPNA and OPC counterparts. We have finished the revision through chapter eighteen of the Confession.

We have heard that Philadelphia Presbytery of the OPC is bringing an overture to their General Assembly questioning the continuation of this work in view of the extreme difficulty of making a verbal revision without changing the meaning. This means that it is quite likely that the OPs will not officially support any continuation of the work. However, the OP members of their committee are willing to continue working to finish the task.

We assume that we are to continue with the Covenanters and the OP men, whatever their status may be, toward the completion of the revision. If there are other instructions from Synod, we await them.

Rev. David Hopkins, because he has had to take secular employment, has withdrawn from the committee. Rev. Paul Taylor has been added to the committee.

Thomas Cross
Richard Gray
Lynden Stewart
Robert G. Rayburn, Chairman
Franklin S. Dyrness
R. Laird Harris
Kenneth A. Horner
Donald MacNair
George Miladin
J. Barton Payne

ACTION

The first recommendation, i.e. resolution 1 was approved. Regarding recommendation 2, a substitute motion was made that we relate to NAPARC in the capacity of observers for one year. The substitute lost. The following registered their affirmative vote: Rev. Nelson Malkus, Rev. William G. Phillips, Rev. William Albany. Then recommendation 2 was adopted after inserting the words "provisionally for one year and then evaluate" after the word "Council." Synod then instructed the delegates to NAPARC to seek to strengthen the doctrinal statement of NAPARC specifically to include the concept of infallibility where Scripture speaks of history and the cosmos.

PRESBYTERY RECORDS COMMITTEE REPORT

Rev. Terry Nixon, serving as chairman in the absence of Rev. Samuel R. Brown, presented the report, reading the exceptions for each of the presbytery record books:

PITTSBURGH

Approved without exception. Applauded by Synod.

The records of the following presbyteries were approved with exceptions as noted:

CALIFORNIA

1. No record of actions on exceptions to the minutes by the 152nd General Synod.
2. Improper formation of the roll at meetings. (As no list of members absent without excuse, churches without elder delegates).
3. Omission of questions and answers noted to be listed, p. 107, 108.
4. No record of closing prayer, p. 115, 119.

DELMARVA

p. 84 portions of the call for the Pro Re Nata meeting stating the purpose of the meeting not recorded verbatim.

FLORIDA

1. Ministers absent without excuse are not listed, p. 125, 131.
2. Churches without elder delegates not listed, p. 125, 131.
3. Ministers R. Watson and J. Shepperd were received "pending examination," contrary to FOG.
4. D. Lee was licensed and ordained simultaneously at the same meeting with no mention of 4/5 vote exception (FOG V, 5, g, p. 33).
5. Call for pro re nata meeting not recorded verbatim.
6. No notation of finding the call in order, p. 135.
7. D. Darling received with no record of examination.

GREAT PLAINS

No record of actions on exceptions to the minutes by the 152nd General Synod.

MIDWESTERN

1. No record of actions on exceptions to the minutes by 152nd General Synod.

2. Churches without elder representatives are not listed on pages 147, 151, 171, 179.

NEW JERSEY

G. Hutchinson was dropped from the rolls on "reliable information" without record of his request or judicial action, p. 48.

NORTHEAST

1. No record of actions on exceptions to the minutes by the 152nd General Synod.

2. p. 44, 49: Churches without elder delegates not listed.

PACIFIC NORTHWEST

No record of actions on exceptions to the minutes by the 152nd General Synod.

PHILADELPHIA

1. No call or relevant portions of a call for a pro re nata meeting are recorded verbatim, p. 130.

2. No record of actions on exceptions to the minutes by the 152nd General Synod.

3. It appears that exams in theology were not given to ordained ministers coming into the presbytery, p. 136, 137.

4. It appears that the statement "the implied concurrence of the General Assembly of the OPC" may be prejudicial and a misstatement of fact, p. 137, 8, a.

ROCKY MOUNTAIN

1. No record of actions on exceptions to the minutes by the 152nd General Synod.

2. Stephen Leonard was ordained without notation of a call.

SOUTHEAST

1. p. 176, No mention of letter of recommendation from session for bringing R. McPherson under care.

2. p. 176, No motion with regard to transfer and dismissal of D. Goodrum to the N.P.C. as a licentiate.

SOUTHERN

No record of actions on exceptions to the minutes by the 152nd General Synod.

SOUTHWEST

1. No action is recorded on the motion to sustain the examination of Mr. Shirk, p. 163.

2. No action recorded on the exceptions to the minutes by the 152nd General Synod.

SAHARANPUR

1. Presbytery is meeting only once per year, CF. FOG, III, 4.

2. Ministers absent without excuse are not listed.

We recommend that the presbytery be commended for the marked improvement in the keeping of the presbytery records.

The recommendation commending Saharanpur Presbytery for improved records was passed.

A motion was made to admonish the Florida presbytery for apparently violating the FOG and instructing the presbytery to correct deficiencies and report back to the next General Synod. It was then substituted to refer the matter to the Judicial Commission for investigation. However, the substitute was lost as the main motion.

MEMORIAL SERVICE

Just before the Memorial Service, an offering was received for Synod since it had not been possible to receive one the previous evening.

Rev. Lynden H. Stewart presided over the memorial service, being assisted by Elders Charles Richardson and Matthew McDonough, and Rev. Messrs. James Conrad, John M. MacGregor, John Taylor. Psalm 73c was sung and a prayer of invocation given. Revelation 21:1-7 was then read. Psalm 90:1,3,5,6 was then sung after which the following memorials were read:

ELDER WILLIAM AVERY MITCHELL, SR.

Mr. William Avery Mitchell, Sr., went home to be with Christ on December 12, 1974, at the age of 79. Funeral services were conducted at the Augusta Street Presbyterian Church, Greenville, South Carolina.

Mr. Mitchell was a veteran of World War I, having served overseas in Company A, of the 118th infantry, of the 30th division.

He was a faithful member of the Augusta Street Presbyterian Church for over 25 years. For many years he served as an elder and was actively engaged in many areas of church work. He had an especially deep concern and love for our young people. His godly influence will be greatly missed.

He is survived by his wife, Eva Rigdon, his son, Dr. William A. Mitchell, Jr., and grandson, William A. Mitchell, III.

“Precious in the sight of the Lord is the death of his saints.”

ELDER LOY VERNON BRADLEY

Elder Loy Vernon Bradley of Faith Presbyterian Church, Charlotte, North Carolina, went to be with Christ on July 16, 1974, at the age of 92. Mr. Bradley was born on November 19, 1881. He was married to the former Lillie Gribble who preceded him in death in 1954.

Mr. Bradley was a lifelong railroad worker, having worked for Southern Railway System for more than 47 years, retiring in 1954.

He was the father of two sons and a daughter and a number of grandchildren and great grandchildren.

Mr. Bradley was a radiant, victorious Christian who was always ready to give a word of testimony for the Lord. One of his favorite Bible verses was Romans 8:1 and he often quoted this verse in testimony. He was elected to office of Elder when Faith Presbyterian Church was organized in 1948 and he served faithfully in this church until he suffered a stroke in April 1974 which resulted in his death in July 1974. He frequently attended Presbytery and Synod meetings and his church was truly his life. He taught the Men's Bible Class for several years also.

We, of Faith Church, have felt a keen loss in the homegoing of Mr. Bradley but our comfort is found in knowing that he is where he longed to be—with his Lord.

ELDER CARL OWEN BOYNTON

Carl O. Boynton, elder in the Alderwood Presbyterian Church, Alderwood Manor, Washington, passed into the Lord's presence on December 29, 1974 after a short illness.

Born in Nelson, B.C., he had resided in Everett, Washington for 49 years and had served as elder in Westminster Evangelical Presbyterian Church. He was employed as a project clerk by the Weyerhaeuser Company and recently received a gold watch to mark 38 years of service.

During World War II he spent several years with the U.S. Army in the Philippines. For over 40 years he maintained connections with the Boy Scout movement, particularly the Sea Scouts, and was accorded the Silver Beaver Award, highest honor in Scouting. At the time of his passing he held the post of Regional Commodore of the Evergreen Area Council of the Boy Scouts of America.

Carl Boynton became a charter member of the Alderwood Presbyterian Church when it was organized in 1969 and was one of the first three elders elected. From then until his passing he served as clerk of Session. Among his varied gifts which he used in the Lord's service was a musical talent, and he led the service of praise as organist. He taught the high school class in Sunday School. He also acted for several years as chairman of the church's Building Committee which prepared the way for the erection of the new building in 1973.

Carl loved the Lord, understood today's theological issues, and was faithful in attendance at all services.

"Blessed are the dead which die in the Lord. . .their works do follow them." (Revelation 14:13)

ELDER THEODORE R. MORRIS

Dr. Theodore R. Morris was called to be with the Lord in December 6, 1974. He was born on May 13, 1911, and lived most of his life in Nebraska.

With deep conviction for the authority of God's Word, Dr. Morris was instrumental in establishing Trinity Presbyterian Church in Kearney, Nebraska. He not only was a charter member, but served faithfully through the years as an elder and Sunday School teacher.

Dr. Morris loved the Reformed faith and some of his favorite reading was the commentaries of John Calvin. Those who sat under his teaching will never forget his great wisdom and insight surpassed only by his humility.

We, at Trinity Presbyterian Church, mourn the loss of this man who in many ways was our spiritual father and we will remember his example throughout our lives.

Dr. Morris has "finished the race," "fought the good fight," and "kept the faith." He will receive the "crown of righteousness" for "all who have longed for his appearing."

ELDER JOHN MCCRACKEN

Mr. John McCracken, an Elder in the Fifth Reformed Presbyterian Church was called to be with the Lord on January 5, 1975.

One of our faithful friends and a servant of God passed on to his eternal home and we offer our respects to one who served the Reformed Presbyterian Church for about forty years. He was ordained an Elder in Fifth Church on April 10, 1949 serving faithfully and diligently in the Church and the various organizations of the church. He served on the Lamb Fund Committee for many years prior to the merger in 1965 and sought to do his best to provide the assistance to worthy students in their preparation for the ministry. He also had a concern for the Houston Mission and on occasions he visited the mission. It can be said of John that he did his duty to God, his Church and his fellow man with no thought of self if he could help someone along life's way. Thus, he earned the respect and admiration of many friends in the Church and the community.

In the last two years, due to failing health, John became less active in Fifth Church but attended faithfully a Church near his home and endeavored to serve as his strength would permit. His passing has left us with many pleasant memories of one who gave of himself to help others to know the Savior that he served. We share with his loving wife the sadness of his departure brought us but knowing God in His wise Providence has something far better in Mansions prepared for us. May we sing with him his favorite hymn, "We will Say Goodnight Here but Good Morning Up There."

ELDER GEORGE POTTS

Mr. George Potts, an elder in the Fifth Reformed Presbyterian Church of Philadelphia for over 46 years went to be with his Lord and Savior on November 19, 1974 suffering serious injuries as a result of being struck down by a car while walking near his home.

Mr. Potts came to Philadelphia from Ireland, joining Fifth Church in 1924, becoming an active worker in the church and was ordained an Elder on April 4, 1928. 46 years as an Elder is an outstanding record in the Reformed Presbyterian Church and his Christian character that he exemplified in his daily walk with the Lord gained him the respect and admiration of all who served with him in the Church and on the Session. His dedication to the fundamental doctrine of the Christian faith in the Reformed Presbyterian Church was ever present in the Session meetings and the activities of the Church.

He will be missed by his beloved wife and family as well as all the many friends that came to know and love him as a "Christian Servant." His valued counsel also will be missed and his faithful attendance for over 50 years leaves a void that is felt by all at Fifth Church. In all the years of service he gained no worldly acclaim and did not seek it but his desire was to serve His Lord and Savior in his humble way and try to meet the needs of those in need. He fought a good fight and he kept the faith.

ELDER LOUIS SHLIMME

On May 6, 1975, Mr. Louis Schlimme, an elder in the Bethel Reformed Presbyterian Church of Sparta, Illinois went home to be with His Lord. Louis was a faithful member of Bethel Reformed Presbyterian Church for over 35 years. For the past five years he had served on the session of the church. Louis' Christian testimony among his fellow church members and with his neighbors is well-attested to by all who knew him. Louis is survived by his wife, Fern, and four children, two of whom are at present actively involved in the high school young people's organization of the church.

REV. JOSEPH P. FREE

The cause of Bible-believing archaeological study today owes more to Joseph P. Free than to any other individual. It is an honor to the Reformed Presbyterian Church, Evangelical Synod, that for 30 years he has been numbered among our teaching elders.

Joseph Free was born in Cleveland, Ohio, October 1, 1911, and entered our Lord's presence from Bemidji, Minn., on October 12, 1974. He attended Stony Brook School, Long Island, New York, and received the A.B., A.M., and Ph.D. degrees from Princeton University, New Jersey. In 1935 Dr. Free accepted an invitation to join the faculty of Wheaton College, Illinois, in the departments of French and Spanish. For ten years he studied in the field of Near Eastern history and archaeology at the Oriental Institute of the University of Chicago; and for nearly 20 years, until 1965, he served as Fred McManus Professor of Biblical Archaeology at Wheaton. After a brief period of retirement to his home in the north woods of Minnesota, he resumed his life work in the teaching of archaeology at Bemidji State College, Minnesota, where he was employed at the time of his death. He was in the Midwestern Presbytery, and was its moderator for two years in the 1940s. He was ordained in 1944 to the ministry of the Bible Presbyterian Church. At his death he was a member of the Midwestern Presbytery, RPCES.

Dr. Free is best known as the excavator of ancient Dothan, in northern Israel, the town near which young Joseph was sold by his brothers (Gen. 37:17) and the prophet Elisha performed a miracle of deliverance (II Kings 6:13). Professor Free had gained archaeological field experience as a staff member with the American Schools of Oriental Research in Jerusalem; and he and Mrs. Free directed ten seasons of excavation at Dothan between 1953 and 1964. Many field archaeologists and teachers, including several on the present staff of Covenant Theological Seminary, owe their basic training to his untiring efforts and competent leadership. His vision resulted in the founding of the Near East Archaeological Society in 1960 and the Near East School of Archaeological and Biblical Studies in 1962, under which scores of students were introduced to Bible geography, history, and archaeology. He authored the widely used textbook *Archaeology and Bible History*, plus more than fifty articles on archaeology for both scholarly and popular Christian journals. He held membership in the Evangelical Theological Society, the American Schools of Oriental Research, American Oriental Society, Society of Biblical Literature, and National Society of Arts and Letters, which he served as National Literature Chairman, 1966-1970.

He was married to Ruby Aldrich on August 20, 1935. In addition to Mrs. Free he is survived by a daughter, a son, three grandchildren, a foster son, Abed Ismail, and two sisters. Joseph P. Free was zealous in his defense of the faith and of the inerrancy of Holy Scripture. The same verse that at Princeton honors the memory of one of America's greatest nineteenth century Reformed scholars of the Old Testament, Dr. William Henry Green, may now with propriety be applied to our brother Dr. Free: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." (Daniel 12:3)

REV. EDWIN FISK

Rev. Edwin Fisk was one of the most faithful Indian pastors in the Saharanpur Presbytery. He passed away to be with our Lord on June 7, 1974, after over 50 years of good pastoral ministry to two vital congregations, the Roorkee Reformed Presbyterian congregation for about 30 years, and the First Indigenous Reformed Presbyterian Church of Dera for 20 years.

He was the late Dr. John Calvin Taylor's most valuable helper not only during these 50 years, but about ten years previously as housefather of a Christian boys' orphanage.

He earned his ministerial status after completing his training at the old Saharanpur Presbyterian Theological Seminary.

Humility before the Lord was always evident in his prayerful life, even when he preached with power and conviction to root out evil.

His memory will continue to inspire many others to be faithful to the end as his Master.

He is survived by a brother who is ruling elder in our indigenous Reformed Presbyterian Church in Dera Dun, besides his family.

Pray that they and all he touched will be upheld by the everlasting arms.

ELDER WARREN H. WOLF

Elder Warren H. Wolf "walked with God, and he was not, for God took him; but before his departure he had this testimony, that he pleased God."

It was under the leadership of Mr. Wolf that God led a small group of people from the bondage of unbelief in a Presbyterian congregation to the formation of Westminster Reformed Presbyterian Church in Suffolk, Virginia. The first service of Westminster Church was held in the basement of Mr. Wolf's home on June 15, 1969. He had served as an elder in his previous church and as Clerk of Session in the newly formed church. Warren was an "example of the believers, in word, in conduct, in love, in spirit, in faith, in purity." And he did not neglect the gift that was in him, which was recognized with the laying on of the hands of the presbytery. He gave himself in diligence to develop this gift, and his profiting appeared to all. Warren was God's man "for such a time as this."

Mr. Wolf was diligent in his faithfulness as husband and father, to his office as elder and Clerk of Session, and he received the highest commendation from the company with which he was employed. On October 26, 1974 he went to be with the Lord whom he faithfully served to hear His commendation, "Well done, good and faithful servant, enter into the joy of your Lord."

ELDER HARRY J. WILLOUGHBY

On March 7, 1975, Elder Harry J. Willoughby entered into the glorious presence of the Lord as a trophy of God's grace. In this life Mr. Willoughby's testimony to the grace of God was expressed many times in his favorite hymn, "Amazing grace! how sweet the sound, that saved a wretch like me! I once was lost, but now am found, was blind, but now I see."

Mr. Willoughby's life was a doxology. Though a man of few words, his sincerity and humility expressed a life of devotion to the Lord. He avoided pretense and sought not the praise of men, but the honor of God. He sought pleasure in the quiet of nature, art, and the study of the Scriptures. Harry gloried in the "hope which we have as the anchor of the soul." He knew this hope as the only firm, unchanging reality in a world in which nothing is firm, secure and permanent. His colleagues knew him as a man who experienced the practice of casting his cares upon the Lord, and found in Him a "refuge and strength in time of trouble." He served God in his home, job, and as an elder in Westminster Reformed Presbyterian Church. In his death as in his life, he honored the Lord. His last words to his wife, Ruth, were "Praise the Lord."

ELDER DONALD EASTON

The Session and Pastor of Immanuel Reformed Presbyterian Church of Poland, Ohio, grieve for Elder Donald Easton and honor his memory. Mr. Easton served one year as Clerk of Session (1973) after serving the church as its first Treasurer.

Mrs. Easton and their two sons have moved back to her family home in Colorado. He was called to be with the Lord after serious heart trouble, October 9, 1974.

The memorial service was concluded with prayer and the benediction pronounced by Rev. John M. MacGregor.

STUDY COMMITTEE ON STEWARDSHIP

Rev. Robert Auffarth reported simply that the committee could not ascertain precisely what the 152nd General Synod had assigned them to do. Consequently, he recommended that the committee be discharged. Synod concurred with the recommendation.

The orders of the day were called at 11:55 a.m. and Rev. William A. Mahlow, Jr. closed the session with prayer. Synod reconvened at 1:05 and sang Psalm 3. Prayer was offered by Rev. J. MacDonald Bell.

APPROVAL OF MINUTES

Wednesday's minutes were presented and approved with minor corrections.

STUDY COMMITTEE ON A WORLDWIDE PRESBYTERIAN CHURCH

There was no report. Synod then discharged the committee.

REPORT OF THE JUDICIAL COMMISSION

Dr. Wallis reporting for the commission stated that the commission is studying communication no. 2 concerning an appeal from Mr. and Mrs. Hawley of Indianapolis and that a report of the Commission's action would be made next year.

It was also reported that the Commission was making an advisory reply to a request from the Pacific Northwest Presbytery.

A motion was approved that Synod instruct the Commission to endeavor to resolve the Indianapolis case with whatever information is available by the end of August.

The Moderator turned the chair over to the Vice Moderator.

STUDY COMMITTEE ON AMSTERDAM PHILOSOPHY

The report was made by Dr. Richard C. Chewning as follows:

INTRODUCTION

Reporting on the Association for the Advancement of Christian Scholarship and its Institute for Christian Studies (AACS/ICS) presents a challenge and requires that everyone reading this report clearly understand the limitations of the report, the nature of it, and the spirit of the findings.

This report is not an attempt to establish what Dooyeweerd's philosophy is nor to establish a relationship between the aforementioned philosophy and the AACCS/ICS. An understanding of the systematic and technical aspects of these movements and philosophies is very important when examining and evaluating the "well-spring" of thought from its presuppositional stage to the concluding statements. But such a technical understanding is not necessary for the General Synod to evaluate whether or not published statements produce confusion, misunderstanding or even on occasion give the appearance of being completely out of conformity with the positions of historical Christianity.

In addition this report is not an attempt to correct error but to show that it exists. The movement under study is not a part of our denomination and therefore we have no disciplinary relationship with it.

This report is not directed at any *particular* individual(s). Those who make up the AACCS/ICS, either at its core or on its periphery, do not agree on matters within their own body. As is true in any movement, it is fluid and diverse. An example of this internal struggle is seen in an "open" letter sent to Nicholas Wolterstoff by Dr. Hendrick Hart in January, 1975 in which he said:

"There can be little doubt that many an AACCS devotee in the past displayed attitudes that are not known as virtues in the Christian Church. That was and is inexcusable." (Page 3)

"At any rate, we reacted with an often judgmental attitude that was sometimes presented with bitter and sarcastic overtones. We were responsible for that and are guilty as charged . . . And we are sorry for having caused so much disruption with these peculiar growing pains." (Pages 3&4)

"We would very much like to be given the opportunity to live down our past mistakes. We would like to be forgiven. We have made many serious mistakes. Our critics have made us think and in many ways have convinced us. Now that we not only own up to that and apologize, but also try to live differently, our opponents would honor us by taking us for who and what we are today. Perhaps some day they may even admit some of our critique. Whatever the case, we would like to receive the opportunity to make our contribution. We are ready to serve." (Page 9)

The study committee takes note of such searching and prays that it will continue on a broad basis within the movement so as to produce a genuine healing under the light of our Lord. As commendable as these beginning searchings are they have not progressed to the point of undertaking concrete steps that will lead to a specific solution of the problem as it currently exists. There has been no specific retraction or correction of published theological positions.

OVERVIEW

This Committee perceives that the basic problems generated by the AACCS/ICS stem from their failure to establish the clear supremacy of Scripture in

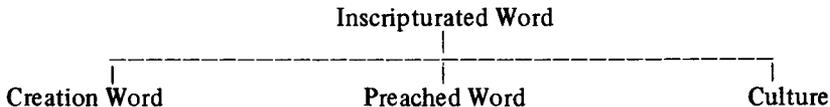
matters of faith and conduct. Saying that Scripture is supreme is not sufficient when the presentation of the material is so *structured* and the *emphasis* on subordinate elements is so heavy that many individuals repeatedly perceive that the high view of Scriptures held by Reformed Christians is lacking. The AAC/ICS affirms that Scripture is the only “infallible authority” for men in matters of “Salvation” and that “Scriptures. . . are the final court of appeal, the first and last word.” (“Perspective”, special issue, Vol. 8, No. 6, November, 1974; page 6.) In the same article, however, the AAC/ICS returns to the affirmation that the Bible does not “exhaust the Word of God”, and with this, negative implications arising from their historical inability to clearly handle such a concept are once again brought to the forefront.

The AAC/ICS often seems to be struggling to affirm old truths on the one hand while insisting that they stay away from familiar categories of expression. But how one says something is also a part of what is said, and often their expressions have caused problems which have not been cleared up.

Frequently the work of the AAC/ICS has brought numbers of Christians to perceive that they (AAC/ICS) *operationally* structure reality in a linear manner as follows:

Culture—Creation Word—Inscripturated Word—Incarnate Word—Preached Word

Questions of authority can be raised and become confusing in a relationship where everything is assumed, implied or perceived to be on the same operational level. The Scripture and Westminster Confession would insist on the following structure:



In this system the lines of authority are clear. All who will are called to the authority of Scripture and all who call can point to no other final authority against which all of life must be tested.

PROCEDURE

This report will give some concrete examples to demonstrate that the AAC/ICS is responsible for publishing some material that is neither in conformity with Scripture nor with the system of doctrine contained therein as it finds expression in the Westminster Standards. This report contains, as an appendix, a *partial* bibliography. The articles and books listed in it have been read by members of the study committee and are offered as supporting material, the reading of which produces a great many other examples similar to the ones used in this report.

The specific items incorporated here were selected because they are basic, understandable in non-technical terms, and are concerned with the specific issues given this Committee, *viz.*, “The committee should give special attention to such sensitive aspects of this philosophy as touch upon the Word of God, and the Church’s task relating to the missionary and cultural mandates.”

CASES OF ERROR

Word of God.

The following six paragraphs come from the first chapter of *Understanding the Scriptures* by A. DeGraff and C. Seerveld. These paragraphs were specifically chosen because they are statements by leaders of the movement on the Word of God; they are from a major work of seven years ago that was a primary cause for many Christians crying out against this movement; and this book serves as a reference point against which we can examine later works to see if their positions are shifting. Recent printings of this volume have not been altered even though some AACS members have said that the form of expression is ill-advised.

“But let me first state my main thesis. If you should ask me how you should read your Bible, then my answer would be that you must read it as the book of the acts of God. The Scriptures are first of all the recital of God’s mighty acts in Jesus Christ through Whom He created and re-created the world. Secondly, they contain *man’s response* to God’s revelation. Inescapably, the Bible confronts us with the covenant keeping, redeeming and judging Creator of heaven and earth, Who demands our faithful, loving, and obedient response. This means that you distort the Scriptures when you read them as a collection of objective statements about God and man, as truths in propositional form, or as a collection of moral lessons. *They do not contain any rational, general, theological statements about God and his creation, from which we can deduce some moral applications.* The authors of the Scriptures never abstract, they never theologize, *not even Paul.* This is the main thesis I would like to work out in some detail today and Monday. This morning I am going to deal primarily with the kerygmatic nature of the Word of God, which excludes the idea of Scripture as a collection of propositional truths. Monday I hope to deal mainly with the Word of God as religious Directive, which excludes the idea of Scripture as a collection of moral lessons.”

(Page 2)—(Study Committee’s italicizing)

“Just as the Bible does not answer our abstract questions about the existence of the idols, so the Scriptures fail to satisfy our intellectual curiosity about the nature of God. The Bible authors are not interested in an Unmoved Mover or a Pure Spiritual Substance, nor do they care to prove God’s existence logically by making Him a part of a syllogism and comparing Him to other minds. *The Scriptures know nothing about God’s essence or about his incommunicable and communicable attributes.* This entire Greek-Scholastic way of thinking about God is foreign to the Bible. As G. Ernest Wright put it in his *God Who Acts; Biblical Theology As Recital,*

‘The being and attributes of God are nowhere systematically presented but are inferences from events. Biblical man did not possess a philosophical notion of deity whence he could argue in safety and ‘objectivity’ as to whether this or that was of God. This ubiquitous modern habit of

mind which reasons from axioms and principles or universals to the concrete would have been considered as faithless rebellion against the Lord of history who used history to reveal his will and purpose. Hence the nearest approach to atheism which the Old Testament possesses is the fool who says in his heart there is no God (Ps. 14:1; 53:1). Yet the Psalmist means by this, not a theoretical atheism, but rather the practical atheism of a sinner who calls God's works, not his being, into question.'

'Summarizing our findings thus far we can say that it is not the purpose of the Bible to inform us about the nature of God's being or his attributes. To treat the Scriptures as if it did contain such general, theological statements and propositional truths, therefore, would be to distort the very nature and purpose of the Word of God. The Bible wants to proclaim, not to explain! It is only in his actions that God's being and his attributes are revealed to us.'

(Page 9 & 10)-(Study Committee's underlining)

"The Bible is certainly not irrational, and un-historical, and it is certainly not without directives, but neither is it rational, or historical, or moral in nature. The Bible is of a religious nature and the historical, and analytical aspect of Scripture, which it undeniably has, is only that, one side of Scripture and nothing more. It is only through a process of abstraction from the total, loving Word of God that one can get these different aspects of Scripture into focus. Often people ask, "Does this view of Scripture not lead to an irrationalistic, existentialistic, or Barthian position?" I am not always sure if people know what they mean by these adjectives. But my answer is; no, the Scriptures are neither rational nor irrational in character. They have an analytic side, just as they have a historical, a lingual, and an aesthetic side, but they are not characterized by any of these aspects. Moreover, there is greater danger on this continent to fall into a rationalistic reduction of the Scriptures than an irrationalistic."

(Page 18)-(Study Committee's italicizing)

Throughout history, error that has found its way into the church has arrived infolded in a great deal of truth. In fact it pleads for acceptance because it is accompanied by so much truth. But truth is not established by association. In a like manner, much of what AACS/ICS has published is accompanied by sentences, paragraphs and pages of acceptable material while parts of it cry for clarification and correction.

The italicized sentences in the above paragraphs certainly are open to the charge that they do not support a "high view of Scripture" or even to the charge that they are "just plain wrong". There are many such statements in the AACS/ICS publications that have caused confusion, debate, and division over the past decade. Two questions should now be asked and answered. Have later works by the same people clarified or corrected such statements? Are we dealing only with semantics? The answer in both cases must be "no". Those associated with AACS/ICS point to a later work entitled *Will All the Kings Men . . .* and say that this answers many of the criticisms received from earlier work. It is the conclusion of this committee, however that this is not the case at all. While this later work does not contain the

inflammatory and grossly misleading phraseology of some of the earlier work, it does nothing to clarify, renounce or retract earlier work. When someone makes a statement that is called into question, the only way of obtaining an understanding is to explain the specific statement. Covering the same material with new and less inflammatory phraseology without explanation means that in all probability the reader's original perception will still be operating and used to interpret the new material.

A broader reading of papers, pamphlets and more extensive works leaves the committee with the conclusion that there has been no real shift in the theological position of the AACCS/ICS's concerning the Word of God. The Rev. H. L. Downs has written a book entitled *Power-Word and Text-Word in Recent Reformed Thought* which discusses in great depth the issues surrounding the discussion of the AACCS/ICS's position on the Word of God. (See Bibliography). In the committee's judgement, error is still very evident in the published material of AACCS/ICS.

Law of God

The following four paragraphs found in Chapter III of *Understanding the Scriptures* are included to bring before Synod this movement's views on morality and to give the general context in which the particular italicized sentences are found. This section also serves as an important bridge to the next section of our report which discusses the confusion surrounding the position of the AACCS/ICS on the relationship between the Cultural and Missionary mandates of Scripture. In reading, please note the tone and manner of articulation as well.

"God requires that we unconditionally surrender ourselves to his service and that we radically deny ourselves for his sake, following after Christ. This kind of discipleship requires a great deal more and often something much different than the standards of our society demand. The righteousness, the covenant faithfulness that we are commanded to seek above anything else in life, requires radical commitment and total self-denial. It may mean, even today, "Sell all that you have, . . . and come, follow me." It may require acting neighborly, that is, like one may expect from a true partner, toward Samaritans, toward people that ordinarily we would not consider associating with. It may mean that in obeying God we must disobey Caesar, even if that brings imprisonment or death."

"Civil obedience, like other commandments, is a relative norm, relative with respect to the great commandment. Without that relative position, the state becomes another god over against Yahweh for us. Then we start to act unrighteously in the name of the Lord. Then Western Christianity happily joins in, with approval of the pope and the blessing of the protestant ministers, in the killing of six million Jews and other inferior species. "Jesus saves, you little bastard!" And there goes another little baby, thrown right from a second story window into an open truck already full of Jews. If you have ever seen documentary films of these things, then you know what I am referring to: ministers standing in line

watching the parade next to the army brass, shouting "Heil Hitler!" and people being rounded up like cattle and shot like unwanted mongrels. Such deification of state and race gives to think!"

"The great commandment relativizes every other commandment the Scriptures contain. That is a hard lesson to learn for us moralists. It is much easier to hide behind a formal system of 'absolute' laws, because autonomous little rules for every situation do not have to be worked out; they do not appeal to our responsibility, for law is law, unchangeable like the laws of the Medes and the Persians. This kind of law we can fulfill without committing ourselves and without denying ourselves."

"Not so the religious directives of the Scriptures, they always refer us back to the great commandment; they always demand radical self-denial and total commitment. These dynamic directives of Scripture inescapably confront us with God's righteousness, which demands that we respond as true partners. God's laws are religious principles, beginnings that want to take on concrete form in our lives in such a way that it becomes evident that we are God's partners and, therefore, our neighbors partners. The Scriptures contain only one Directive, and that is the great commandment. Even the ten words (not commandments) are specifications of this central religious Directive. All the other ordinances are nothing more than concrete outworkings, positivizations of this Directive within a particular period of history. *None of them can be literally followed or applied today, for we live in a different period of history in a different culture.* But this does not make these commandments, not even those of Leviticus and Numbers, or Paul's admonitions with regard to a woman's hairdo and her keeping silent, irrelevant. On the contrary, these religious directives are divinely given directives, examples, crosscuts and depth dimensions of what it means to be a true partner. They are inscripturated in order that we might take them to heart, and act in that same radical manner as exemplified in these divinely given directives."

(Pages 35-36)-(Study Committee's italicizing)

This discourse on the Law is highly suggestive of potential antinomianism and is recognized by the authors of *Understanding the Scriptures* as potentially confusing. The next quotation included in this report came from the very next page following the above quote and the authors admit that people might accuse them of presenting "situational ethics", which they deny. But the drift of the book seems to flow from a view of the Word of God that does not support a high view of Scripture, to a highly questionable view of the Law, and finally to a position which has led many to believe that the AACS/ICS is also responsible for making statements which lead to confusion concerning the relationship between the Cultural and Missionary mandates of Scripture.

Missionary and Cultural Mandates

The next assignment given this Committee by Synod is concerned with possible confusion emanating from statements by the AACS/ICS concerning

“the church’s task relating to the missionary and cultural mandates.” The Committee perceives that this problem results from a practical working out of their statements when it is done against the backdrop of a low *operational* view of Scripture.

The second section of the Committee’s report, entitled *OVERVIEW*, set forth the perception held by this Committee that the AACS/ICS is guilty of *operationally* structuring a horizontal relationship between the Inscripturated Word, Creation Word and Culture. [Some members of the Committee perceive that the AACS subordinates the Written Word to the Creation Word and Culture.] This can easily result in the possibility of the untutored or naive Christian implicitly equating the missionary mandate to, “Go ye therefore,” with the cultural mandate to, “Be fruitful . . . subdue . . . and have dominion.”

When a low view of Scripture, at the operational level, is coupled with a very strong emphasis on the Creation Word, natural revelations and the need for each man to establish his “office” and calling as a teacher, politician, and artist (all of which are appropriate when held in a proper balance and tested step by step against Scripture), much room for errors in fact, errors in emphasis, and errors in perception may result. When a foundational presupposition (high view of Scripture) is called into question, all else falls under a shadow.

The following paragraph begins on the page following the paragraphs quoted above in the section on the Law of God. Those paragraphs lead into and are part of the justification and rationale for the following:

“In this way all the Scriptural directives, more general or very specific, must be read. And if we so read our Bibles, we will not lose the Way. Neither a casuistic legalism nor a situation ethics can help us in this Reformational understanding of the Scriptural directives. *Perhaps some of you may be inclined to call what I presented to you “situation ethics.”* However, that would not be a correct understanding of this perspective. *We do have more than the love commandment to go by* in the widely varied situations of our daily lives. The meaning of the great commandment has been spelled out for many concrete situations in the Scriptures, in order that we may do likewise. However, these fundamental religious directives remain just that, directives, principles, beginnings. It is our religious calling to give concrete form to these directives for our times in our situations. But even in this ‘positivizing’ we are not left without guidance. For every situation is structured, ordered, subject to God’s law. *This creation order is also revealed to the Christian. By faith he can begin to discern this law-order again. The Scriptural directives appeal to this order; they are in harmony with it and they point to the creation ordinances.* In fact Christian policemen or soldiers cannot even begin to understand the meaning of Christ’s commandments for their office, if they do not at the same time seek to understand what it rightly means to be a policeman or a soldier. The Bible ‘only’ tells us how to go about serving God and our fellowmen, but that is more than sufficient for knowing how to live as a true partner.

For the rest, just as we concluded after the first lecture, we are referred to and are dependent upon God's revelation that comes to us in creation. Having neglected and discredited this full revelation of God, it is no wonder that many Christians today are lost and unable to decide what is right and wrong before God." (Pages 37 & 38)-(Study Committee's italicizing)

One who holds a high view of Scripture might, with some effort, interpret or perceive the above statements as being acceptable within the historic Reformed posture. But when one sees them in the context of a work holding a low operational view of Scripture; finds no appeal to test the faith discerned law-order revealed in creation against Biblical norms; and is aware that this kind of writing has in fact caused problems (the existence of this Committee bears witness to this), then the perception of such incomplete and imbalanced work is not likely to be one of "understanding". The Committee feels that work of this quality is potentially misleading; not constructive in helping one understand the relationship between the special revelation of Scripture and the natural revelation of creation; and in its broader contest can lead to a misunderstanding about the Church and its relationship to the cultural mandates. Such work is very dangerous.

CONCLUSIONS

- 1) Confusion has often resulted from positions taken by members of the AACS/ICS.
- 2) Clarifying statements by the AACS/ICS have not removed the basic problems perceived by this study committee.
- 3) Much material published over the past decade by the AACS/ICS contains serious error in it.
- 4) The confusion and error are dangerous to immature, naive, and weak Christians and offers temptation to mature Christians.

The problems outlined above produce a deep concern. Should pastors or officers have an occasion to instruct a congregation or counsel an individual church member concerning the public addresses, conferences, or publications of the AACS/ICS, it is suggested that they incorporate the recommendation of this report, as adopted, in their advice.

(Synod is asked to adopt the following recommendation and is not asked to adopt the entire report of the study committee.)

RECOMMENDATION

Since some of the publications of the Association for the Advancement of Christian Scholarship and its Institute for Christian Studies (AACS/ICS) have taken positions that can lead members of Reformed Presbyterian Church, Evangelical Synod (RPC,ES) into serious error in matters relating to the Word of God, Law, and the Cultural and Missionary Mandates of Scripture, members of the RPC,ES are advised that the teachings alluded to contradict the Westminster Confession.

APPENDIX

Bibliography On The Amsterdam Philosophy

The Association for the Advancement of Christian Scholarship has publicly estimate that there are over two thousand books, articles, essays, and reviews dealing with the Amsterdam Philosophy. The fourteen books and articles listed below are representative of those in the movement and of those critical of the movement.

- DeGraff, A., and Seerveld, C., *Understanding the Scriptures*. Hamilton, Ontario, Guardian Press, 1968.
- DeKoster, Lester, "Editorials", *The Banner*, Vol. 107, Nos. 14, 15, 17, 18, 19, 20 (April 7, 14, 28,; May 5, 12, 19, 1972).
- Downs, Harry L., *Power-Word and Text-Word in Recent Reformed Thought*. Nutley, New Jersey: The Presbyterian and Reformed Publishing Co., 1974.
- Frame, John M. and Coppes, Leonard J., *The Amsterdam Philosophy—A Preliminary Critique*. Phillipsburg, New Jersey: Harmony Press, 1972.
- Frame, John M., "The Word of God in the Cosmonomic Philosophy," Parts I & II, *Presbyterian Guardian*, Vol. 41, Nos. 8, 9. October & November, 1972, pp. 123-125, 140-142.
- Hart, Hendrik, "Can the Bible be an Idol?" *Sola Fide*, Vol. 17, No. 6 (September 1964) pp. 3-10.
- Hart, Hendrik, *The Challenge of Our Age*. Hamilton, Ontario: Guardian Publishing Co., 1968.
- Morey, Robert A., *The Dooyeweerdian Concept of the Word of God*. Philadelphia: Presbyterian & Reformed Publishing Co., 1974.
- Nash, Ronald H., *Dooyeweerd and the Amsterdam Philosophy*. Grand Rapids: Zondervan Publishing House, 1962.
- Olthius, John A., Hart, Hendrik; Seerveld, Calvin; Zylstra, Bernard; and Olthius, James H., *Out of Concern for the Church.*, Toronto: Wedge Publishing Foundation, 1970.
- Olthius, James H., *Out of Concern for the Church.*, Toronto. Wedge Publishing Foundation, 1970.
- Olthius, James, J.; Hart, Hendrik; Van Dyk, John; DeGraaf, Arnold; Seerveld, Calvin; Zylstra, Bernard; Olthius, John A., *Will All The King's Men.*, Toronto: Wedge Publishing Foundation, 1972.
- Shepherd, Norman, "God's Word of Power," *International Reformed Bulletin*, No. 38 (July, 1969), pp. 17-20.
- Shepherd, Norman. "The Doctrine of Scripture in the Dooyeweerdian Philosophy of the Cosmonomic Idea," *The Christian Reformed Outlook XXI*, 2, 3 (February, March, 1971), 18-21 of XXI, 2: 20-23 of XXI, 3.
- Schrotenboer, P., "The Bible, Word of Power," *International Reformed Bulletin*, XI, 32-33 (January, April, 1968). Discussion continued in XII, 38 (July, 1969).

Respectfully submitted,

Richard C. Chewning, Chairman
Gordon H. Clark
James B. Hurley
Synesion Lyra, Jr.
C. Howard Oakley
John W. Sanderson

ACTION

After several amendments, Synod adopted the recommendation which now reads: "Since some of the publications of the Association for the Advancement of Christian Scholarship and its Institute for Christian Studies have taken positions that can lead members of Reformed Presbyterian Church, Evangelical Synod into serious error in matters relating to the Word of God, Law, and the Cultural and Missionary Mandates of Scripture, members of the RPCES are advised that segments of the teachings alluded to contradict the Bible and the Westminster Confession of Faith and [such positions] are to be opposed."

AUDIT COMMITTEE REPORT

Dr. John P. Cummer presented the report.

The committee examined the following C.P.A. audited financial reports of the following boards, agencies, or committees and audited by the following firms:

1. Christian Training, Inc., Niessen, Dunlap and Pritchard, October 31, 1974.
2. Covenant College, Hazlett, Lewis and Bieter, June 30, 1974.
3. Health and Welfare Committee, David M. Huber, Jr., December 31, 1974.
4. National Presbyterian Missions, Inc., Allen E. Muench, December 31, 1974.
5. Reformed Presbyterian Foundation, Allen E. Muench, December 31, 1974.
6. Board of Trustees, David M. Huber, Jr., December 31, 1974.
7. World Presbyterian Missions, Inc., Miller, Miller and Co., March 31, 1974..
8. Pension Fund, Miller, Miller and Co., March 31, 1974.
9. Board of Home Missions, Charles J. Loll, December 31, 1974.
10. Synod Treasurer, Johnson and Keown, March 31, 1975.
11. Pension Fund, Miller, Miller and Co., March 31, 1974.
12. Covenant Theological Seminary, Burleigh L. Coombes.

The Financial reports of the following boards and agencies, appearing as part of their report to Synod, were found to be in order, and there was neither time nor substantiating data available to fully audit the books as would be the case of a C.P.A. audit.

1. Lamb Fund
2. Mandate Committee

The following recommendation is made by the Audit Committee for Synod consideration. In concurrence with the 151st Synod (1973) minutes, that "boards, agencies and other committees handling over \$10,000 annually or employing one or more full-time employees have their books audited by a C.P.A. firm," the audit committee recommends that the Synod standing rules be changed to allow the C.P.A. audits to be submitted to the office of the stated Clerk of Synod and be made a part of his annual reports to Synod; and furthermore, that the audit committee be terminated as standing committee of Synod.

Respectfully submitted,
Louie M. Barnes, Jr., Chairman
John Cummer
William Alling

ACTION

The recommendation was approved.

TREASURER'S REPORT

The report was given by Dr. Donaldson.

Fathers and Brethren:

It was reported at last year's Synod that the financial condition of the treasury was stable. The situation this year is not as bright. There was a marked increase in support from individual ministers who are not pastors of churches. This resulted from a letter sent out by the stated clerk in January. In the other categories of support, however, there was a decline, with churches and agencies each contributing over one hundred dollars less than in the previous year. Expenditures, on the other hand, increased by over three thousand dollars, with the biggest increases coming in arrangements for Synod and the printing and mailing of the minutes. A widening gap between income and expenditures obviously cannot continue, and we will be taking steps during this coming year to encourage increased giving from the various churches in the denomination, only about half of whom regularly send contributions to the Synod fund.

While drawing attention to the fact that income has not been sufficient to cover expenses, we do wish to express appreciation to those individ-

uals, churches, and agencies who are very faithful and regular in contributing to the needs of Synod.

I wish to express again my appreciation for the privilege of serving the Church of Jesus Christ in this small way.

REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD
BALANCE SHEET
 March 31, 1975
 (Subject to Audit)

<i>ASSETS</i>	<i>March 31, '75</i>	<i>March 31, '74</i>
Cash	\$3,341.86	\$3,058.23
Inventory of Forms and Minutes	370.00	466.15
Fixed Assets:		
Equipment, less an Allowance for		
Depreciation of \$280.00 and \$140.00	660.60	800.60
Prepaid Expenses	-0-	775.00
 Total Assets	 <u>\$4,372.46</u>	 <u>\$5,099.98</u>
 <i>LIABILITIES AND FUND BALANCES</i>		
Notes Payable	\$153.00	\$306.00
Deferred Income	-0-	1,471.95
Owed to Synod Trustees	1,500.00	-0-
Fund Balances		
General	1,975.53	2,663.10
Ministerial Relief	743.93	658.93
 Total Liabilities and Balances	 <u>\$4,372.46</u>	 <u>\$5,099.98</u>

REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD
STATEMENT OF REVENUE AND EXPENDITURES
 FOR THE YEAR ENDED MARCH 31, 1975
 (Subject to Audit)

<i>REVENUE</i>	<i>General</i>	<i>Ministerial Relief</i>
Synod Income-		
Lodging and Tours	\$15,132.62	
Registrations	2,540.00	
Offerings	671.73	
Miscellaneous	62.28	
	<u> </u>	
		\$18,406.63
Support:		
Churches	\$9,761.34	

Agencies	1,112.04	
Individuals	592.00	
		11,465.38
Ministerial Relief:		
Churches	\$792.00	
Presbyteries	200.00	
Individuals	40.00	
		\$1,032.00
Sale of Minutes and Forms		354.25
Miscellaneous Income		5.50
TOTAL INCOME		\$30,231.76
		\$1,032.00

EXPENDITURES

Synod Expenses:

Lodging and Tours	\$14,476.15	
Arrangements	3,080.93	
Clerical Help	158.00	
Assistant Clerk	100.00	
Treasurer	100.00	
Travel Expenses	2,791.78	
		\$20,706.86

Stated Clerk:

Salary	2,400.00	
Office Rental	750.00	
Office Expenses	634.77	
Clerical Help	726.25	
		4,511.02

Committees:

Fraternal Relations	\$498.28	
History of the Church	145.52	
Other	48.18	
		691.98

Miscellaneous Administrative Expenses

Admin. Travel	\$547.53	
Treas. Expenses	120.21	
Archivist Expenses	229.50	
		897.24

Printing and Mailing Minutes 3,876.08

Other Expenses:		
Supplies	\$96.15	
Depreciation	140.00	
	<hr/>	
		236.15
Ministerial Relief		\$947.00
		<hr/>
TOTAL EXPENDITURES	\$30,919.33	\$947.00
	<hr/>	
EXCESS REVENUE OVER EXPENDITURES		\$85.00
		<hr/>
EXCESS EXPENDITURES OVER REVENUE	\$687.57	
	<hr/>	

REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD
STATEMENT OF CHANGES IN FUND BALANCES
MARCH 31, 1975
(Subject to Audit)

	<i>General</i>	<i>Ministerial Relief</i>
Balances, April 1, 1974	\$2,663.10	\$658.93
Excess Revenue over Expenditures		85.00
Excess Expenditures over Revenue	687.57	
	<hr/>	<hr/>
Balances, March 31, 1975	\$1,975.53	\$743.93
	<hr/>	<hr/>

Respectfully submitted,
Charles W. Donaldson
Treasurer of Synod

SYNOD BUDGET FOR 1975-1976

Synod adopted the budget presented earlier. [Note: Later in the day a slight change was adopted by Synod so that the budget is as follows:]

INCOME

Synod Registrations	\$1,500.00
Synod Offerings	800.00
Church Support	12,900.00
Agency Support	1,200.00
Individual Gifts	500.00
Sales of Minutes and Forms	375.00
	<hr/>
	\$17,275.00

EXPENDITURES

Synod Arrangements	\$1,200.00
Synod Clerical Help	200.00
Assistant Clerk Honorarium	150.00
Commissioners' Travel	3,400.00
Fraternal Delegates and Guests	300.00
Stated Clerk Salary	2,600.00
Clerical Help (Stated Clerk)	750.00
Office Rental	850.00
Office Expenses	650.00
Treasurer's Honorarium	150.00
Treasurer's Expenses	125.00
Archivist's Expenses	250.00
Travel: Ad. Com., Stated Clerk	1,200.00
Printing and Mailing Minutes	3,600.00
Synod Directory (CTI)	400.00
Magazine Committee	500.00
Fraternal Relations Committee	500.00
Other Committees	350.00
Miscellaneous	100.00
	<hr/>
	\$17,275.00

ATTENDANCE AND EXPENSE COMMITTEE REPORT

Rev. Robert Palmer gave this report:

Letters requesting excused absences were received from the following certified commissioners:

California Presbytery

Donald Buchanan, Jr.
Robert B. Needham, LCDR

Florida Presbytery

Laverne Donaldson

Midwestern Presbytery

Ted Engstrom
Dr. Roland Dykema, elder
James Kalleen, elder

Pacific Northwest Presbytery

Hurvey Woodson

Pittsburgh Presbytery

Richard Brinkley

Rocky Mountain Presbytery

Roswell Kamrath
Frank Carr, elder
Rev. Jim Weist
James Singleton

Southeast Presbytery
John R. Hill

Southern Presbytery
George Anderson
Raymond Dameron
Martin Freeland

Ninety-seven (97) certified commissioners were absent from Synod but submitted no letter requesting to be excused.

A letter requesting permission to be tardy was received from Wilbur Siddons (PH). Letters requesting permission for early departure were received from the following:

Delmarva Presbytery
Gustav Blomquist

Pittsburgh Presbytery
William J. Brooks
Samuel S. Ward

Great Plains Presbytery
Robert Wildeman, Sr.

New Jersey Presbytery
John Palmer

Midwestern Presbytery
Willard O. Armes
J. Barton Payne
Francis A. Schaeffer
Robert Wildeman, Jr.

Rocky Mountain Presbytery
Wm. B. Leonard, Jr.

Southeast Presbytery
John W. Buswell
Robert Hoyle

The Attendance and Expense Committee received thirty-one requests for travel compensation. Because of the small amount of available funds the committee felt it could recommend disbursements amounting to an average of only about 38% of the requests at this time. However, since a larger amount was approved by Synod in its budget, the treasurer will send an additional proportionate reimbursement to those commissioners who submitted expense forms. This will be done no later than January, 1976. The total amount to be disbursed will not exceed the \$3,400 allotted by Synod.

RECOMMENDATION

The committee recommends granting a portion of each requested amount according to the following criteria.

1. Requests from "commissioners who as individuals, or whose churches, or whose agencies support the administrative fund of Synod and send their statistical reports to Synod (Standing Rules, Chapter XVII, Section 6 as amended).

a. 50% to those traveling greater distances (California, Great Plains, Pacific Northwest and Rocky Mountain Presbyteries, and Grand Cayman Island).

b. 36% to others.

2. Requests from commissioners who do not meet requirements of support as given above.

a. 25% to those traveling greater distances.

b. 18% to others.

Those from whom requests were received, and to whom compensation is recommended, are the following.

California Presbytery

Jack Buckley

Florida Presbytery

Steven Bradford

Darrell Harris

Jonas Shepherd

Flournoy Shepperson

Great Plains Presbytery

Robert Wildeman, Sr.

Pacific Northwest Presbytery

George Ackley

Robert Jewell

J. Clare Martin

William McColley

Rocky Mountain Presbytery

Robert Case

William Leonard

William McNutt

Terry Nixon

John Pickett

Midwestern Presbytery

William Barker

Ronald Freiwald

Harold Hight

Harold Kennedy

David Linden

J. Barton Payne

Robert Reymond

Peter Stam

Wilber Wallis

Northeast Presbytery

Richard Gray

E. Wygant Smith

Southeast Presbytery

John Buswell

Norman McCall

Jayne Sickert

Southern Presbytery

Charles Anderson

Southwest Presbytery

John Thorpe

ACTION

Synod approved the recommendation.

STUDY COMMITTEE ON DEMONIC ACTIVITY

The report was given by F. Seth Dyrness.

AN ANALYSIS OF SATANIC ACTIVITY FROM A BIBLICAL PERSPECTIVE

(Revised)

Without question, one of the distinctive characteristics marking this portion of the twentieth century is the resurgence of the occult. This is attested to by the burgeoning interest in demonic, occult and psychic phenomena which has swept the United States and Western Europe, and of which the record breaking interest in, and profit from "The Exorcist" is only symptomatic. Although the swelling influence of this underlying dark current in our society has baffled and concerned many secular psychologists, doctors, and others in the scientific and intellectual, as well as, religious segments of our culture, it should not unduly baffle those who understand the nature of reality from a Biblical perspective. Certainly this is the perspective from which demonic and occult activity must be understood, since Scripture alone is the revelation of truth concerning reality, and in particular, all supernatural reality which is above the realm of our natural experiential situation. Thus, it is Scripture alone which is able to give us the perspective we need in order to understand, evaluate, and effectively deal with current demonic activity.

The Bible categorically places the present created world under the temporary, but very real, influence of Satan. The Apostle John clearly states that the "cosmos" is presently lying under the influence or in the power of the evil one—to ponaro (I John 5:19).¹ Complementing this are the statements of Paul in which he characterizes the present—enestotos—age as "evil"—ponarou—(Galatians 1:4); and therefore exhorts the Ephesian Christians to take care in walking wisely, making the most of their time, because the days are (present tense) evil (Ephesians 5:15-16). Though there may be some who would limit this to the period of Apostolic times, the weight of evidence favors the interpretation of such passages as referring to the period of history lying between Christ's first and second advents, of which our present age is a part. As this present age is identified with, and characterized by the nature of the "evil one" (in whose power the whole world lies), it stands in opposition to the Word, will and law of God, the person and work of Christ, and the Gospel; and it is influenced by the destructive and wicked actions of the adversary, as God works out His plan of redemption in salvation. It is a period of time which is "evil," "dangerous," "critical," filled with the distress of the sufferings and temptations of the last times.²

For members of the Kingdom of God these facts are significant in 1) setting the stage for us in dealing with the present reality of evil in the "cosmos" as warfare against Satan, and 2) challenging us to be wise and alert in exploiting all resources and opportunities to stand against the "evil one," in the power of Christ, (in those areas of responsibility committed to us.)

so that the victory which He has gained may be clearly manifested in this present age of evil.

It is in this context, then, that we must face and evaluate the current resurgence of “demonic” and “occult” activity.

HISTORICAL

Although accounts of witchcraft, demonism, and exorcism run throughout Church history, there is some question as to how much of this was actually authentic and how much was merely superstitious ignorance. However we may look at it, it is evident that there is no clear demarcation in this matter between the Apostolic age and the Church Fathers of the second century and later. Men such as Justin the Martyr, Tertullian, Cyprian, Origen, Jerome, and Augustine all testified to the reality of possession and exorcism in their day, and expressed a keen sense of awareness of the looming presence of the Kingdom of Satan with its threat.

Although Calvin did not mention demonic possession or occult activity in his *Institutes*, he did mention the misuse of God’s name in regard to “unlawful exorcism”

. . . if there is so much evil in this rash readiness violently to misuse God’s name, it is a much greater sin if it be put to abominable uses, as those do who make it serve the superstitions of necromancy, frightful curses, unlawful exorcism, and other wicked incantations.³

In another place, Calvin referring to man in general, wrote, “. . . while he is bound in servitude to the devil, he seems to be actuated more by the devil’s will than by his own.”⁴ But in spite of how Calvin may have viewed demonic possession and occult activity, he was firmly convinced that the Scriptures warn us of a spiritual enemy who relentlessly threatens us in an irreconcilable struggle.⁵ Thus, it is not surprising that a theme of warfare between the Kingdom of God and the kingdom of Satan is common in Calvin’s writings.

In more recent times, the history of missions gives some convincing accounts of demonic possession and deliverances which significantly resemble those during the ministry of Christ, recorded in the Gospels. (See Nevius, *Demon Possession*). Equally impressive are some of the testimonies given by men like Dr. Kurt Koch, a leading Christian authority on the occult. However, though historical data may give evidence which attests the reality of demonic influence in possessing men and various occult phenomena, we must turn to the normative principles of Scripture for an objective basis in order to evaluate and interpret the present phenomena.

One striking fact in Biblical history is that whenever God works to vindicate His name in the lives of His people, and to fulfill His covenant promises to them, there is a confrontation with spiritualistic, occult, and demonic forces that challenge and attempt to negate all that which He is doing—for example, deliverance from Egypt, entrance into the promised land of Canaan, the incarnation and ministry of Christ, and the establishing of the Church. At the same time God used these situations to prove His authority and power over the total creation, including Satan. Thus the Biblical evidence would

lead us to expect recurring manifestations of such activity until the final confrontation at the Second Coming of Christ.

SATAN—HIS PERSON AND WORK

Before considering the nature of various types of demonic activity referred to in Scripture, it is important to clarify the person and work of Satan.

In his fallen state he holds two major roles of power. In both roles he is distinguished from the demons—*daimonia*—by the term, “devil” *diabolos* (In the King James Version “*daimon*” has been wrongly translated “devil,” which breaks down this distinction.) Satan’s first area of rule is that of the “Ruler of Demons.” All the “demons,” whatever they may be, are under his authority and serve him in carrying out his crafty, destructive, and rebellious plans. In this role, he is the unifying head of the kingdom of evil (Matthew 12:24; Mark 3:22). Synonymous with this title are those given by Paul in Ephesians 2:2, “Ruler of the power of the air,” and Ephesians 6:12, “Ruler of Darkness.” Kittel points out that “in later Judaism as a whole there seems to be relative autonomy of demons as a whole, but in the New Testament demons are completely subject to Satan—the ruler of the powers of the air.”⁶

Satan’s second role of power is that of “Ruler of this world.” I John 5:18,19, teaches that God has granted Satan a measure of rule in the physical creation to the extent that this world of unregenerate men, and their culture, is under his power and authority; also that the world of redeemed men is subject to his powerful works. Both however are under the Sovereignty of God.

Two other terms which are used to designate his person, “*ho ponaros*” and “*satanas*,” clearly bring out his character which motivates and permeates all of his activity. He is the “evil one”—*ho ponaros*—the embodiment of all that is in rebellion against God and His Word, and destructive to the life of man, in the lustful use of the flesh and of the mind (Ephesians 2:2,3). He blinds the minds of men to keep them from perceiving the light of the Gospel of Christ (II Corinthians 4:4). He multiplies the destructive forces of evil in people (Luke 11:24-26). He is against Christ and scatters His work (Matthew 12:25-30; cf. Luke 11:23). He is the enemy of God and man who sows confusing weeds of imitation and lawlessness in the areas where Christ is working, in an attempt to corrupt the seed of eternal life (Matthew 13:25, 28, 38, 39). He is a raging destroyer (I Peter 5:8) who works with cunning designs (II Corinthians 2:11). He afflicts people physically (Matthew 9:32-34; 17:14-20; 12:22; Luke 13:10-17). He hinders the people of God in their work (I Thessalonians 2:18). He is the father of murder and deceit (John 8:44). Consequently he is frequently referred to as “*satanas*,” the enemy, adversary, or opponent.

“The account of the Fall in Genesis 3:1-13, where Satan attacks both God and Man, is a clear illustration of his work today. Calvin delineated this in three steps: 1) seduces man from obedience to God, 2) simultaneously deprives God of the honor due Him, 3) hurls man into ruin. Since then all

of his actions have been directed toward 'the end that he might overturn God's Kingdom and plunge men with himself into eternal death.'"⁷

This relentless warfare which was introduced into this present world at the time of the Fall continues in full intensity. Kittel states: "In the New Testament there are two kingdoms, the Kingdom of the prince of this world and the Kingdom of God. Satan fights with all his might against the Kingdom of God."⁸ He implies that the main concern of the New Testament is not with the lesser and subordinate activity of demons, but with the vicious and relentless attacks of Satan in his final struggle against the Kingdom and the people of God before his ultimate judgment at the Second Coming of Christ. However, as Calvin pointed out, even in this activity Satan is limited because,

. . . Satan is clearly under God's power and is so ruled by His bidding as to be compelled to render Him service. Indeed, when we say that Satan resists God, and that Satan's works disagree with God's works, we at the same time assert that this resistance and this opposition are dependent upon God's sufferance. I am not now speaking of Satan's will nor even his effort, but only of his effect. . ."⁹

The question which naturally arises is that of the relationship between the warfare waged by Satan, particularly manifested in New Testament times, and the binding of Satan (Matthew 12:22-30; Mark 3:20-27) and his fall from heaven (Luke 10:17-19), which are mentioned in these passages with reference to the coming and presence of God's Kingdom. Although there are various interpretations of this, the relationship simply is that both facts are true. Satan is definitively* defeated, but he is still waging war in a violent "death throes" type of struggle.

When the Kingdom of God was introduced with the first coming of Christ, Satan was truly bound, and definitively* cast from his place of power (in ruling). Christ has, and manifested, the power to bind Satan, cast out demons, and correct his destructive influences in the creation. This power was also entrusted by Christ to His disciples (Matthew 12:28; Luke 10:19). Thus, the casting out of demons and the healing of diseases were truly signs of the presence of the Kingdom of God and the vanquishing of the enemy, even though the ultimate fulfillment of this fact has yet to come. In the meantime, Satan makes violent attempts to reverse the inevitable results in the irreversible flow of history, by all out warfare against Christ and His Kingdom. Consequently, as Werner Foerster states, "though Satan's activity in general is not ended. . . he has lost his power to harm wherever the power of Jesus Christ is at work."¹⁰

Therefore, it is in this context that we must understand the current resurgence of demonic and occult activity. This we must do unless there is some clear Biblical evidence which would clearly show a radical difference between the nature of the reality between the first century A.D. and the present time. The first century Christians maintained that whoever is not in the Church is considered to be under the authority—exousias—of Satan (Colossians 1:13). This was an absolute distinction in the nature of reality, a distinction also reflected in the writings of the early Church Fathers such as Augustine's con-

trast between the two cities: Man's verses God's.

The activity of Satan can be divided into two areas: 1) unusual works, 2) operations which are analogous to God's providence. The "unusual works" of Satan are: a) "Lying miracles," such as occult activity, and b) "demonization." Both of these areas include activity which may be "beneficial" (done with God's approval— and "destructive" (harmful demonic activity). The "providential works" of Satan refer to his non-occult activity, in which he is particularly active in tempting, hindering, and seeking to ensnare, or wound with his "fiery darts" the people of God. Biblical references for these distinctions will be given as they are discussed.

DEMONIZATION

A. Nature

In the New Testament, the term used to indicate what is referred to today as demon possession is "daimonidzomai." This specifically means that a person is demonized or suffers possession, affliction, vexation by a demon or evil spirit which inhabits the individual in his body.¹¹ Other terms which are used interchangeably with "daimonidzomai" in the New Testament are: 1) "ta pneumata ta ponara"—"an evil spirit"; 2) "daimonia"—a person is said to have a "demon"; 3) "ta pneumata ta akartharta"—"an unclean spirit" (Mark 1:23-28; 3:11-12; 5:2-13). 4) Occasionally the demon or spirit is defined more specifically in relation to the effect which it has on the individual, for example, "oelaniadzetai"—"a lunatick, moonstruck" (Matthew 17:15, 18). These are the only types of demonic activity mentioned in the Scriptures in which a demon has a controlling influence on an individual. They are found mainly in the Gospels, and there is no definitive reference to our current distinctions: oppression, obsession, and possession.

It is apparent that in all of the cases mentioned in the New Testament in which Christ deals with demonic activity, He was not casting Satan out, but rather is directly countermanding the orders which Satan had placed upon a particular demon to afflict a particular individual. In this Christ truly challenged Satan, demonstrating His power over him and his hosts, clearly manifesting the presence of the Kingdom of God. This is particularly expressed in Christ's discourse with the Pharisees who had accused Him of casting out demons in the name of Beelzebul (Matthew 12:22-30, Mark 3:20-27). In only two cases is there an indication that Satan himself actually used or controlled an individual: 1) Peter (Matthew 16:21-24); 2) Judas in his betrayal of Christ (John 6:70, 71; 13:27; Luke 22:3). Because of the rarity of this phenomenon in Scripture this type of Satanic activity should not be considered a probable reality today except in the person of the prophesied Anti-Christ.

Christ's main encounter with demonic activity was in Galilee, where the people "walked in darkness." Though there was an awareness of demonization among the people of Jerusalem, there is no mention of any occurrences there. However, Jews as well as Gentiles were afflicted by the work of Satan, at least in physical illness (Luke 13:16).

B. Characteristic Manifestations

The Scriptures tell us nothing about how a person becomes demonized. Rather it is simply and categorically stated that this is the state of the particular individual(s) affected. The only light shed on this is that, as mentioned above, Satan commands his demons to afflict, harass, and destroy men in the sinister outworking of his role as the ruler of this world and of demons. It is important to note that in the Gospels, there is no indication that the particular individual had committed any *particular* sin or group of progressive sins prior to his being demonized.

Although *daimonidzomai* manifests itself in a variety of physical, spiritual, and social aberrations, there are certain *basic symptoms* or characteristics given in the Biblical accounts that have also been present in other historical accounts. Though extreme care must be taken in making any diagnosis, the following may be considered possible symptoms of “demonizing” today, and are usually found *together*, i.e., the presence of one isolated symptom does *not* indicate “demonizing.”

- 1) The individual gives evidence of being controlled by a force or personality, apart from his own, which uses his body.
- 2) Bizarre anti-social behavior (Matthew 8:28; Mark 5:2,5; Luke 8:27).
- 3) Superhuman strength beyond the individual’s normal ability (Matthew 8:28; Mark 5:3,4; Luke 8:29).
- 4) Intense convulsions, seizures, and bodily self harm in destructive and distorted ways (Matthew 17:15; Mark 1:26; 5:5; 9:18,20,22,26; Luke 4:35; 9:39,42).
- 5) Crying out with a loud shrieking voice (Mark 1:26; 9:26; Luke 9:39)
- 6) Coherent or incoherent speech (possibly in an unknown language) which is notably different from the individual’s normal form of expression and voice.
- 7) The individual confesses a name or names other than his own. This usually identifies some aspect of evil, characteristic of the demon spirit inhabiting the individual (Mark 5:9; Luke 8:30).
- 8) There is recognition of, and resistance to the person of Jesus Christ. (Matthew 8:28; Mark 1:24; 5:6,7; Luke 4:34, 41; 8:28).
- 9) The demon inhabiting the person must obey Christ (Matthew 8:16, 32; 17:18; Mark 1:27; 5:12, 13; 9:25, 26; Luke 4:35; 8:32) or a command in his name (Acts 16:18).

In the Roman Catholic Church, three phenomena must be considered as a possible source of their problem: 1) he must be able to speak a language that is unknown to him, 2) he must have knowledge of secret facts, previously unknown to him, 3) he must possess strength beyond his age and ability.

We must warn both the credulous and the incredulous to avoid reacting in an extreme way to this data. First, where there is credulity, warning should be given not to identify every major or minor physical, spiritual, social or psychological aberration that we come across as relating to

“daimonidzomai.” Christ did not perceive the nature of reality in this way. He healed many who were sick with various diseases, but in no way did He automatically identify these problems with demons, even though some diseases were identified with Satanic activity (Luke 13:16). Kittel makes this clear:

It should be noted that in the New Testament not all sicknesses are attributed to demons. . . . Nevertheless, it may be said that the existence of sickness in the world belongs to the character of the age of which Satan is prince. . . . Thus while not all sicknesses are the work of demons, they may all be seen as the work of Satan.¹² (Luke 13:10-16)

Therefore, great care must be taken in counselling to properly understand individual situations in light of the medical, psychological, and spiritual facts related to them, in order to avoid doing greater harm to the individual by a wrong diagnosis. There is no benefit in being overly credulous and sensational. Rather, with the wise counsel of those with gifts in medicine, psychology, and true spiritual wisdom, which God gives to those who seek it, we must carefully evaluate and deal with each situation we are called upon to counsel.

On the other hand, it is just as possible to be naive in incredulity, thinking that such occurrences of “daimonidzomai” as those given in the Gospel, were isolated to that age. Although there is no explicit Biblical teaching, apart from Mark 16:17, concerning the continuation of “daimonidzomai” after the first century A.D., there is much evidence given throughout the Apostolic writings which supports the continuation of occult and Satanic activity until the second coming of Christ. (This will be discussed later.) It is clear that during the first century, real phenomena of demons inhabiting people took place. Only the extreme skeptic could doubt an actual confrontation with spiritual demonic forces in the cases of “demonizing” which Christ, the Apostles, and the seventy disciples encountered. Almost all of the demons recognized Christ and audibly spoke with Him, acknowledging that He is the Son of God, and the reality of their fate in future torment under His judgment. Christ also recognized them and rebuked them as demonic beings who were inhabiting individuals and causing the particular aberrations which afflicted them. Though it is possible that modern medical and psychological techniques might have been able to modify or control the symptoms of “demonizing” in these individuals, no permanent cure could have been effected without the casting out of the demon by Christ, and the powerful word of His command that the demon leave the person being afflicted.

Therefore, we should conclude that “demonizing,” is caused by a demon being inflicted on a person by Satan for the purpose of distorting or destroying that person as the image bearer of God and perverting all that God has intended him to be. This type of Satanic activity seems to be more evident in backward and pagan cultures, which have not been widely exposed to the Gospel and influenced by it, than in the more civilized cultures where Christianity has had a significant influence and effect. One possible reason for this is given by Nevius:

The reason for the fact that cases of possession are less frequent in Christian countries, is to be found in Satan himself. He uses methods best suited to his end. A form of possession adopted to advance his ends in heathen lands, may also be suited to subvert them in Christian lands. . . .¹³

Some Biblical support for this may be found in the fact that, although there does not appear to have been any confrontation with demonization in Jerusalem (note above), there was an incredible confrontation with unbelief there. Christ attributed this unbelief directly to Satan (John 8:42-47). It was a sign of the influence of the kingdom of Satan and the people's identity with it, to their own detriment and loss. Ultimately, it led them to lash out against Christ in frenzied anger and to crucify Him in an attempt to destroy Him. So it is clear in Scripture that Satan uses different tactics in different situations, but all are directed toward the same end.

There are two further reasons why demonization seems to be more prevalent in the primitive, pagan cultures than in the more advanced and Christian-influenced cultures. First, is the fact that we may have more demonization in our culture than we realize, but because of the rationalistic and anti-supernatural presuppositions of modern science, demonization is not being considered as a viable possibility in diagnosing psychological, mental, and medical problems. Secondly, because primitive and pagan cultures tend to be more superstitious, they would naturally be more open, and therefore vulnerable, to occult activity and all that goes along with it. Many people in primitive cultures believe in animism—a world inhabited by and controlled by local divinities—demons. Faith in such personal forces apparently increases the outward manifestations of power by them.

However, it must also be emphasized that the power of the Gospel is tremendously effective in diminishing and overcoming every work of Satan wherever it is preached and lived out under the authority of Jesus Christ, in the power of the Holy Spirit. Nevius gives witness to this fact:

In China the uniform testimony of the suppressed demon is, "I cannot live where Christ is. I must go." There is something in the very atmosphere of Christianity which is repellent to them.¹⁴

Consequently we should expect to see a diminishing of such Satanic activity wherever the Christian Church is strong in its life and witness.

But as this is a source of encouragement and challenge to us on the one hand, on the other it serves a solemn warning; for wherever there is the erosion and breakdown of Christianity within a particular culture, there will be found the encroaching resurgence of the machinations of Satan and his forces. There is no reason to doubt that demonization will be among these.

What is the connection, if any, between a man's specific sins and demonic possession? Consider Job's case. Although he was only harassed by Satan and not demonized, this fact had no causal relationship to sin in his life, but was rather a demonic harassment which tested his commitment to God (Job 38-41). In the midst of his afflictions, he was commanded to pray for his friends and bring sacrifices for them, but not for himself. It is also significant to note that in the Gospel accounts there is no evidence of any

requirement made by Christ for ceremonial sacrifice, or forgiveness given by Him, after a person had been delivered from demonization, as was the case after the healing of a disease. Quite possibly this indicates that the individual was not responsible in any way for his affliction, and that some forms of demonization and harassment are not necessarily caused by a specific sin in the life of an individual, but are simply an attack on the individual by Satan.

Some Christians, on the basis of experiences they have witnessed, believe there is a type of demonization which *is* the climax of a degenerating condition of sin in the individual's life, and that Christians can be demonized. For instance, a Christian missionary has recently written the following concerning a Christian woman with whom he is acquainted:

Many years ago we were called to a village of a fine Christian woman who they said was possessed. They wanted us to come and pray with her. She was a real Christian and still is. When we arrived at her mud and grass hut she was all dissheveled and wrought. They found her in the dry river bed—casting herself on the stones, having thrown off her clothes. She was stareyed and shaking, etc. We talked to her and prayed with her at which time she calmed down. Although we were not aware of it, she did understand what we were saying. My faith was not strong enough to cast out demons, but we did pray for her deliverance. We left her in that state and the next day we were called again to go and see her. At that time we found out that, during the night, she herself called on the Lord, saying, "Oh Lord, I know I am your child, and I know you are stronger than the demons and I call on you to drive them out." God answered her prayer and she was delivered. We found her fully clothed, in her right mind, and willing and able to discuss the whole affair. A neighbor's goats had eaten crops in her garden. In an attempt to bear a Christian testimony, she had simply forgiven him, rather than make the usual court case to sue. Now, some time later, her goats got into his garden; and he, instead of forgiving her, sued for loss of his crops. This made her angry, whereupon she took back all her forgiveness and hardened her heart. Her own conviction was that her spirit of lack of forgiveness opened the door for the devil to attack her. Several interesting things came out of this. 1) The importance of a Christian forgiving certainly was uppermost in my mind, 2) but also the fact that a Christian could be possessed by a demon.¹⁵

Some also maintain that Satan cannot violate the will of the individual until the individual gives access to him by 1) giving into TEMPTATION in the areas of ideas and thought (anger, pity, revenge, lust, pornography, tampering with occult materials and groups). This step leads to 2) VEXATION, now everywhere the individual turns he is faced with the temptation. If unchecked this leads to 3) OBSESSION. The individual becomes obsessed with the particular idea(s) and problem(s). (At this point or immediately prior to it there is an invasion of the body by a demonic force.) 4) OPPRESSION is next, characterized by a spirit of depression or some form of illness which leads to 5) POSSESSION, the individual becomes physically and mentally

controlled by the demonic force.¹⁶ However, it should be emphasized that there is no explicit Biblical evidence to support this type of progression in demonization, although there may be empirical and historical evidence.

There are other types of Satanic affliction which are different from the above but are evidently still the work of Satan. As indicated above, illnesses are directly attributed to Satan in the case of the woman with a crippling infirmity (Luke 13:10-16). This seems to be something inflicted upon her without any relationship to a particular sin in her life.

There is also the “beneficial” work of Satan through demonic activity. In this, God allows Satan to work in the lives of His people in order to accomplish through their suffering that which will ultimately be for their good in sanctification. This is revealed in Paul’s thorn in the flesh (II Corinthians 12:7), and Job’s testings. In both cases, though affliction is attributed to Satan or a messenger—*aggelos*—of Satan, it is ultimately seen as the work of God, who is able to use even Satan’s evil and harassing work for good ends in the lives of His people (Job 23:10). This should not be identified with the “*daimonidzomai*” discussed above, which is evil and destructive in its end.

C. Deliverance from Demonization

The current influence of “The Exorcist” and the Roman Catholic ritual of exorcism has popularized the term “exorcism” as the means whereby a person is delivered from an inhabiting demon. The Bible uses the term “exorcism” only in regard to deliverance by an exorcist who expels the demon by some magical formula. It was the ancient custom to expel demons who unlawfully inhabited a person by pronouncing against them the name of a more powerful spirit. A whole apparatus of formulae and measures had developed and these measures were used at the time of Christ. Jesus obviously had no need of this exorcist type of ritual. He had full power over the demons who had to respond in obedience to His command (Mark 1:27). Therefore he did not exorcise the demons, but expelled or cast them out—*ekballō*—by the word of His command (Matthew 8:16), from their place of unlawful dwelling. Thus the individual was healed.

The only mention of “exorcism” in the Bible is in Acts 19:13. The sons of Sceva, roving Jewish exorcists, sought to combine their incantations with the name of Christ in exorcising an evil spirit. The situation backfired, and the demon attacked the exorcists.

This confirms the Church’s awareness of demonizing and exorcisms via magical and mediumistic means after the ascension of Christ, continuing into the apostolic age. Many of the same characteristics of demonic activity were affirmed again in this account with the added testimony on the part of the demon that it was aware of both Christ and Paul, His servant. Could this possibly mean that the demon was able to perceive the power of Christ in Paul and that the same power was not in the sons of Sceva, who therefore could not control the demonic forces? It seems that this is the point, and the situation clarifies several things. First, that involvement with demonic activity should be taken very seriously, and any attempt to cast a demon out should be handled wisely, carefully, and properly. Where it is not, the one “exor-

cising” may be attacked or become far more involved than he intended. This is confirmed in other historical accounts and also in the precautions given in the instructions of the Roman Catholic ritual of exorcism. It is stated that the exorcist may encounter physical injury or death, intimidation by embarrassing statements, and attacks or possession by the demon force. Second, there may be exorcism by occult practices, but it is evil and even dangerous to try to mix this with the power and name of Christ. Third, no one other than a Christian is able to have any long run control over a demonic spirit, nor permanently cast it out of an individual by the use of the name of Jesus Christ (Matthew 12:43-45).

There is little mention of demons being expelled by the disciples apart from the accounts given in Matthew 10:8 (cf. Mark 6:7; Luke 9:1), and Luke 10:19-20. In Acts it is implied that the disciples had this ability (Acts 16:16-18; 19:15), but in the Epistles there is no command given to expel demons, no recorded instance of “*daimonidzomai*,” and no mention of a charismatic gift of expelling demons. This does not necessarily mean that demons were not expelled by members of the Christian Church, but may well be an indication of a totally different emphasis of concern in the apostolic writings. If demonization does not usually affect the Christian it is likely that the matter of demonization and the expelling of demons was considered an unusual phenomena, and not an issue of major concern within the first century Church. Consequently, as the apostles wrote to the churches for the purpose of teaching and discipline, their emphasis in instruction about Satan’s activity dealt with that area in which believers are particularly vulnerable—temptation toward ethical sins (See “Non-Demonic/Non-Occult Satanic Activity—Ethical Sin,” p. 211).

Thus, the only passage which gives an indication that the ability to cast out demons is a continuing ministry in the church is Mark 16:17, plus evidence which can be drawn implicitly from passages such as Matthew 28:18-20 and John 14:12. Christ promised his powerful presence with His people in the world, and therefore, as He dwells in us by His Spirit He will do great works through us. Historically, there is much evidence to confirm that Christians still have this ability and can exercise it. However, it should *only* be used when a situation has been very clearly confirmed as “demonization” in consultation with spiritually competent medical and psychological authorities, if possible. When it is used, the Scriptures teach that there is a need for much prayer, and a demon is only expelled when it is commanded in the name and power of Jesus Christ to leave the individual.

In conclusion, it is important that we understand the exhortation of Christ to the disciples as His exhortation to us also:

Nevertheless do not rejoice in this that the spirits are subject to you, but rejoice that your names are recorded in heaven. Luke 10:20

Not everyone who says to Me, “Lord, Lord,” will enter the Kingdom of Heaven; but he who does the will of My Father who is in heaven. Many will say to Me on that day, “Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform

many miracles?" And then I will declare to them "I never knew you; depart from Me, you who practice lawlessness." Matthew 7:21-23

OCCULTIC DEMONIC ACTIVITY

The second area of Satan's activity is that of lying wonders. This encompasses the whole area of the occult: Lying wonders of magic, foretelling the future, trying to communicate with the dead through mediums, astrology, and other related activity. It basically involves an attempt to probe into the area of extraordinary gifts or supernatural agencies.

It is commonly held that certain aspects of modern witchcraft can be traced back to the magicians of Egypt, like those encountered by Moses, while astrology goes back possibly as far as the tower of Babel. This shows that occult activity is very old and has been present with us probably since the Fall, when Satan began to rule as "the prince of this world." Occult activity is different from demonic activity, in that it involves the use of demons to carry out the various activities listed above. It does not necessarily require that individuals, as initially passive victims, have demons inhabiting them, but may lead to, and involve the individual in a relationship with demons in which he is controlled to varying extents by demonic power. Some people believe that it can lead to demonic possession of the type discussed above. Although there is no Biblical evidence for this, there is historical evidence for it. In any case, the significance of the occult is that Satan takes advantage of man's insatiable curiosity or fear of the future, and his desires to control and manipulate beyond his ability, thereby enslaving men to himself and his distorted, destructive view of life. God does not intend for man to be barred from knowledge of the future, with no resources beyond his own limited perception and ability. But he does intend for man to find these needs fulfilled in the resources God has provided rather than those of occult activity.

This is made quite clear in Deuteronomy 18:9-22. As a prelude to entering the promised land, God warned Israel concerning the evils of occult activity in Canaan, The Israelites were commanded neither to become involved in these practices nor to imitate them, since they are detestable. This activity was never condemned merely because it was superstitious or psychologically influential, as is some of the current phenomena. It was considered to be the direct outworking of the power and influence of Satan through evil spirits, using men to do supernatural works of magic, witchcraft, healing, casting of spells, communicating with the dead, and foretelling the future, and prophecy. Satan's purpose is to discredit the work and revelation of God, turn men away from their commitment to Him, and gain control over their lives. Thus, involvement in the occult was considered to be a "natural and voluntary intercourse with the evil spirits," but the sin was not primarily in the fact of communication with evil spirits. Rather it was the fact that such a relationship involved a turning away from a personal relationship with Jehovah, in a looking to Satanic resources for wisdom and knowledge rather than using the adequate and sufficient resources of the revelation of Jehovah's word through the prophets. This is confirmed by the fact that,

in contrast to the command against involvement in the occultism of Canaan, the promise is given to Israel that God will give them a prophet like Moses through whom He will continue to speak and lead them as His servants.

Several other things are implied here, and in all other related Old Testament passages. First is the fact that God's people are vulnerable to the influence and control of this type of Satanic activity if they unwisely expose themselves to it by tampering with it. At the same time it is of absolutely no threat to them if they avoid it, because no omen or divination can be made against Israel (Deuteronomy 18:22; Numbers 23:23). Secondly, we should expect to find real miracles, fulfilled prophetic utterances, and other supernatural phenomena where the occult is truly operative, since it is controlled and motivated by the supernatural forces of Satan as he attempts to confuse men, and discredit the adequacy of the Word and work of God.

Though there are few explicit references to occult activity in the New Testament, where it is mentioned, particularly the references to sorcery, false prophets, and lying wonders, it supports what has already been deduced from the Old Testament. In Matthew 24:25 (cf. Mark 13:22), Christ stated that in the future false christs and prophets will appear who will even threaten to deceive the elect of God with their great signs (sameia, cf. John 20:31) and wonders. In Revelation 19:20, we note that these false prophets through their "sameia" deceived those men who followed the Anti-Christ. In Revelation 16:14, it is implied that the source of these false prophets' power is the "spirit of demons." In Paul's reference to the Anti-Christ in II Thessalonians 2:7-10, he made it very clear that there will be occult activities accompanying him, and that such activities have their source in Satan and deceive unrighteous men because they do not receive the love of the truth which leads to salvation.

Viewed from this perspective, the current resurgence of occult activity should not be considered a merely cultural phenomena, or passing fad which men have resurrected to escape the tension of life in a technological society. From its most "innocent" forms—for example, the ouija board, horoscope, and white magic—to its most evil expressions, it is to be treated with great caution and seriousness, and should not be tampered with. Though Christians are no longer legally empowered by the civil government to stone individuals who become involved in the occult, as was done in the Old Testament (Leviticus 20:27), the danger of the sin of tampering with it still continues, and numerous references are made in the New Testament to the fact that sorcerers (pharmakeia) will not enter the Kingdom of God, but will be cast into Hell (Revelation 21:8).

The writer of this article has been informed of a reliable interview with three Christians who have formerly been involved in the occult. A summary of their experiences follows:

1. Two of the three had experiences which they believe may well have been dominated by demons.
2. G— after being heavily involved has no doubt about the inter-relatedness of sexual, spiritual, astrological, and drug problems. These were con-

densed into the issue of self-gratification in quest for power over oneself and others.

3. E- was a Christian prior to getting involved and began experimenting with psychic powers and telepathy after having her curiosity aroused through J. Stafford Wright's book *Mind, Man, and the Spirits*, (Zonder-van). Later she experimented with another Christian friend in "white magic" seeking to manipulate people and things through occult power.

4. L- was introduced to astrology and Tarot card reading early in life, practicing both while experimenting in psychedelic drugs. She became involved in the counter-culture and had casual encounters with people who would invite her to their apartment to share drugs with her. She was struck by the fact that these people seemed to be able to read her mind, and believes they and she were under the control of demons. Therefore there was ready communication of thought between them, and the appeal to try one more way to get through to the desired light.

5. All three, in different ways, had their occult ties broken by Christian intervention, and the claiming of the power of Christ through prayer.

6. All three warned of the danger involved in occult practices, of becoming so involved as to be susceptible of demonic control.

7. Each stressed the necessity for instruction of anyone that is ministered to for demonic deliverance concerning the relation of demonic activity and the corruption of the human nature, in order to make clear that every problem is not caused by demonic powers and there is human responsibility in sin.

Thus, because of the subtle and powerful work of Satan through the occult, we need to wisely and carefully instruct people to "discern the spirits" to see whether they be of God, especially in "charismatic" experiences of speaking in tongues. There have been numerous instances in which people, who have not been wise in discerning the source of this charismatic gift by trying the spirit (I John 4:1-3), have found themselves under the influence of demonic spirits. In I Corinthians 12:3, there is a reference to a situation in the Corinthian Church in which people speaking in a heightened language were calling Christ "anathema." This activity had earmarks of authenticity, but disparaged the name and person of Christ. We must remember that glossalalia is not solely a Christian Church phenomena. It is found in many sects, in Hinduism, and Buddhism, as well as in liberal, creedal and anti-creedal Protestant Churches, some which emphasize a Neo-Orthodox "encounter" with God. Also glossalalia is considered in the Roman Catholic Church, under certain circumstances, a possible sign of demon possession. This by no means deprecates the true gift of glossalalia, but warns that unusual gifts of this nature must be carefully evaluated, because Satan as an angel of light and the father of lies seeks to discredit that which is truly of God by counterfeits.

The same is true in regard to miraculous healings. Some are of God, but others are not. (Note: Kurt Koch, *Occult Bondage and Deliverance*, 1970,

p. 54). This can be attested in many places of the world today. By offering a person bodily healing through spiritistic forces of a faith healer or some other means, Satan seeks to gain control over the individual. "Healing on demand" in mass meetings is demonic. The godly form is quiet, within the framework of church government, and holy (James 5:14-15).

Therefore, in relation to occult activity, we must be wise in avoiding what is obviously related to this area, and in regard to glossalalia and miraculous healing, we must carefully discern between that which is really of God, and that which is not.

NON-DEMONIC/OCCULT SATANIC ACTIVITY—ETHICAL SIN

One of the most effective stratagems employed by Satan, is to lure our attention from the area of his main attacks. This is a danger in the study of demonic activity. We may become so preoccupied with peripheral phenomena, of which we should be aware, that we fail to consider the area of his most intense involvement in attacking the Kingdom and people of God. Though Satan may not be able to possess a Christian, he is still involved in relentless warfare against us, seeking to deceive, undermine, fragment, and weaken the body of Christ through temptation. Therefore the major emphasis in the New Testament Epistles, regarding the threat of Satan's activity is the echoing of Christ's admonition to the disciples in the Garden of Gethsemane, "keep watching and praying that you may not enter into temptation; the spirit is willing but the flesh is weak" (Matthew 26:41).

The area of "ethical sin" is *the area of greatest danger* in Satan's attack against the Church. The Bible places the Christian life in the following perspective. First, we are called out of the kingdom of Satan and the darkness of rebellion against God, and through Christ brought into a deep personal relationship of love and fellowship in the Kingdom of God. Second, because of the reality of our relationship with Christ, we are immediately placed in a position of active warfare and resistance against Satan, which has real threats (cf. Ephesians 6:10-14a; James 4:17; Ephesians 4:7). Certainly the strenuous and ever continuing nature of this conflict is reflected in the sixth petition of the Lord's prayer, "deliver us from evil."

In this light, Paul's exhortation to the Church at Corinth has much significance for us today when he refers to the importance of the need for Christian forgiveness: ". . . in order that Satan might not outwit us, for we are not unaware of his schemes" (I Corinthians 2:11). Obviously, it was possible for Satan to undermine the Apostolic Church when the Word of God was not properly obeyed and followed. This is the part of the battle to which we as Christians are primarily called—to *resist temptation by obedience to the Word of God*, giving no place to Satan to work. Calvin confirms this in the following statement:

The fact that the devil is everywhere called God's adversary and ours also ought to fire us to an unceasing struggle against him. For *if we have God's glory at heart*, as we should have, we ought with all our strength to contend

against him who is trying to extinguish it. *If we are minded to affirm Christ's Kingdom* as we ought, we must wage irreconcilable war with him who is plotting its ruin. *Again if we care about our salvation* at all we ought to have neither peace nor truce with him who continually lays traps to destroy it.¹⁷

With this, Calvin urges us into battle, emphasizing that “this military service only ends at death. . . .”¹⁸ During our life we must stand in wise and disciplined resistance against the main attacks of Satan and his demonic hosts in their incessant attacks of temptation, scheming deceit, and subtle snares leveled against the people of God.

Some of the Satanic attacks and snares to which we need to be alert and resist are:

1. Satan's attempt to make the Word of God ineffective in our lives by snatching it away as soon as it is sown (Matthew 13:19), or by choking it out through the cares of life and the deceitfulness of riches, thus making it unfruitful (Matthew 13:22).
2. The temptation to evaluate and consider matters from the perspective of our own interests rather than the interests of God (Matthew 16:23).
3. Satan's attempt to cause men to doubt and deny Christ by sifting them through difficult experiences and afflictions (Luke 22:31,32; Job).
4. Pretense and lying (Acts 5:3, cf. John 8:38-41).
5. Timidity—being ashamed of Christ and His Word (Matthew 26:69-75, II Timothy 1:7).
6. The temptation to a self-centered perspective within the Body of Christ (Philippians 2:3; Galatians 5:20), and also within the marriage relationship, whereby the couple deprives one another of legitimate fulfillment in marriage (I Corinthians 7:5).
7. Withholding forgiveness which is due. This leads to strife, tension, bitterness, and destruction of people (II Corinthians 2:10-11).
8. Being deceived in straying from the simplicity and purity of devotion to Christ and sound doctrine (II Corinthians 11:3,4).
9. Unconfessed sinful anger leading to a deeper sin (Ephesians 4:26,27).
10. Temptation to a self-centered pride before God which leads to a fall similar to Satan's.
11. The temptation to assert one's self rather than being meek and gentle in the face of irrational opposition of men in order that the work of God might be accomplished. (II Timothy 2:9).
12. Quenching the spirit of God (I Thessalonians 5:19).
13. Returning evil for evil rather than good (I Thessalonians 5:15).
14. Prayerlessness (I Thessalonians 5:17, cf. Matthew 26:41).
15. Failure to give thanks in all things (I Thessalonians 5:18).

Two of the most significant exhortations of this type in the New Testament are those given by the apostle Paul in Galatians 5:19-21, and the apostle James in James 3:13-18. Paul lists not only sexual immorality, idolatry, and the occult practices of sorcery as the works of the flesh which separate men from the Kingdom of God, but also the works of *enmity, strife, jealousy, outbursts of anger, disputes, dissensions, factions, and envyings*. Certainly the subtlety of Satan's attacks on the Church can be seen in the fact that while we would be quick to discipline individuals for the first three works of the flesh, all too often we allow the other manifestations to exist and grow among us. Again in James 3, the very thing which James calls demonic—wrong use of our tongues in expressing bitter jealousy and selfish ambition—seems to be too much tolerated in the Church simply as the “nature of reality.” However, if we are truly resisting the work of Satan, standing against him in the power of the Holy Spirit (James 4:7; Ephesians 6:10-13) in our personal lives, as well as in the fellowship of the Church, these things ought not to exist.

How shall we resist, dealing competently with these works of the adversary? The only answer given in Scripture for resisting him in any area is the disciplined and earnest use of prayer and the Word of God, and an unwavering commitment to Jesus Christ (Revelation 12:11). There is no other source of defense or release from the militant onslaught of the “evil one.” Therefore, Paul exhorts Timothy, “preach the Word; be alert in season and out of season; reprove, rebuke, exhort with great patience and instruction” (II Timothy 4:2), and the Ephesians, “with all prayer and petition pray at all times in the Spirit . . . be on the alert with all perseverance and petition for all saints . . . putting on with care each piece of the whole armor of God, that you may be able to resist in the evil day” (Ephesians 6:10-18).

These are our weapons of warfare and resistance against Satanic and demonic activity in demonization, occult practices and influence, and subtle, eroding temptations. They are absolutely adequate. If we do not properly use them, we, as individuals, and the visible Church, will become weak and vulnerable to the ravaging attacks of Satan. However, if we more zealously and wisely avail ourselves of them, we will be successful, not only in resisting Satan, but also in tearing down of his strongholds (II Corinthians 10:4-6), through the power and authority of our Lord and Saviour, Jesus Christ. His is the Kingdom, and the power and the Glory, forever and ever.

This paper is the report of the study committee to the 153rd General Synod of the Reformed Presbyterian Church, Evangelical Synod, but does not necessarily represent the full position of the committee nor the position of the Reformed Presbyterian Church, Evangelical Synod.

MEMBERS OF THE COMMITTEE:

Rev. Jack Buckley
Berkeley, California

Dr. Robert Nuernberger
Chattanooga, Tennessee

Rev. Seth Dymess
Quarryville, Pennsylvania

Rev. Dan Orme
Athens, Georgia

Rev. George Miladin
Lookout Mountain, Tennessee

Dr. John Sanderson
Lookout Mountain, Tennessee

Dr. John Young
Lookout Mountain, Tennessee

1. "keimai/keitai," **The Analytical Greek Lexicon**, (New York: Harper and Row Publishers), p. 227.
 2. Gerhard Kittel and Gerhard Friedrich (eds.), **Theological Dictionary Of The New Testament**, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968), Vol. VI, p. 554.
 3. John Calvin, **Institutes of Christian Religion**, John T. McNeill, (ed.), (Philadelphia: The Westminster Press), Book II, Chapter VII, Section 22, p. 388.
 4. *Ibid.*, Book II, Chapter IV, Section 1, p. 309.
 5. *Ibid.*, Book I, Chapter XVI, Section 13, p. 173.
 6. Kittel & Friedrich, *op cit.*, Vol. II, p. 18.
 7. Calvin, **Institutes**, Book I, Chapter XVI, Section 15, p. 174.
 8. Kittel & Friedrich, *op cit.*, Vol. II, p. 18.
 9. Calvin, **Institutes**, Book I, Chapter XIV, Section 17, p. 176.
- *DEFINITIVELY: When a particular act or activity is technically or in principal accomplished, so as to fix its result as an unquestionable fact, even though its total effects are not yet fully realized historically.
10. Kittel & Friedrich, *op cit.*, Vol. VII, P. 157.
 11. **Analytical Greek Lexicon**, p. 84.
 12. Kittel & Friedrich, *op cit.*, Vol. II, p. 18.
 13. John L. Nevius, **Demon Possession**, Grand Rapids: Kregel Publications, (1968), p. 277.
 14. *Ibid.*
 15. A letter from Rev. Jack Armes, Missionary to Kenya under World Presbyterian Missions (March, 1974). Note also similar accounts given by Jonathan Goforth, Dr. William Chisholm, John L. Nevius, Dr. Kurt Koch.
 16. "Minutes of Meeting", Committee on Demonic Activity, Reformed Presbyterian Church, Evangelical Synod, August 22, 1973.

ACTION

On motion Synod commended the report to the churches as a useful tool in providing information helpful in understanding and dealing with the activity of Satan and that the committee be discharged.

At 3:20 Synod extended the orders of the day to 4:30 p.m.

STUDY COMMITTEE ON WORK OF THE HOLY SPIRIT

The report was given by Dr. Wilber B. Wallis.

Fathers and Brethren:

The 152nd General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting at Elizabethtown College, Elizabethtown, Pennsylvania, May 24-30, 1974, requested that a Study Committee be assigned the task of preparing a report, to be brought to the 153rd Synod, treating definitively the work of the Holy Spirit in his relationship specifically to the revelatory process, gifts of the Spirit, the baptism of the Spirit, and neo-pentecostalism.

The committee often felt the overwhelming nature of the assignment from the standpoint of the sheer breadth of the theological issues involved and decided that while in-depth studies were certainly warranted in each of these areas, the format of a synod report made that kind of treatment impossible. Committee has, however, attempted to center its and synod's attention upon the central issues in each of these specified areas of research.

Part I

THE HOLY SPIRIT AND REVELATION

As to the first—that dealing with the relationship of the Holy Spirit to revelation—some brief definition is in order. Revelation may be defined as God's self-disclosing activity in both deed and word, the latter of which is the expression of His will unto His church, as the Confession of Faith asserts, God committed "wholly unto writing" by the inspiration of the Holy Spirit of God (II Peter 1:21). The final product of such inspiration is a revealed body of inerrant divine truth in propositional terms.

Committee is aware that nothing in the preceding paragraph is under any debate among Reformed Presbyterians. The more critical question before us is this: Has the revelatory process, so evidently in progress throughout the Old and New Testament periods through the Apostolic Age (excepting, of course, the Intertestamental period) ceased? The Westminster Confession of Faith, both in I/1 and I/6, answers in the affirmative without the slightest equivocation. Taking them together and interpreting each statement in the light of the other, one can hardly conceive of a stronger assertion of the cessation of revelation than one finds here. Is the Confession correct? Committee believes it is, and in the following pages will attempt to state our reasons for believing so.

Before we begin, however, it will be in order to assure ourselves that we have properly understood the intention of the Confession. Warfield certainly would have agreed that we have. Commenting on the pertinent phrase in I/1, he declares: "The necessity of Scripture. . .rests on the insufficiency of natural revelation and the cessation of supernatural revelation. . ." On the latter article, he asserts: ". . .the absolute objective completeness of Scripture for the purpose for which it is given is affirmed, and the necessity of any supplements, whether by traditions or new revelations, denied" (*Shorter Writings of B. B. Warfield*, II, 563, 568).

Furthermore, a comparison of these statements with other Protestant Confessions will disclose that the Westminster position is not unique among Protestant statements of faith.

In *The Formula of Concord* (1576) we read:

We believe, confess, and teach that the only rule and norm, according to which all dogmas and all doctors ought to be esteemed and judged, is no other whatever than the prophetic and apostolic writings both of the Old and of the New Testament. . .But other writings, whether of the fathers or of the moderns, with whatever name they come, are in no wise to be equalled to the Holy Scriptures, but are all to be esteemed inferior to them, so that they be not otherwise received than in the rank of witnesses, to show what doctrine was taught after the Apostles' times also, and in what parts of the world that more sound doctrine of the Prophets and Apostles has been preserved. (I)

In the *French Confession of Faith* (1559) we are told:

Inasmuch as [the Bible] is the rule of all truth, containing all that is necessary for the service of God and for our salvation, it is not lawful for men, nor even for angels, to add to it, to take away from it, or to change it. (V)

Again, the *Belgic Confession* (1561) affirms:

[God] makes himself. . .known to us by his Holy and divine Word; that is to say, as far as is necessary for us to know in this life, to his glory and our salvation. (II)

Furthermore, the same Confession affirms:

We believe that these Holy Scriptures fully contain the will of God, and that whatsoever man ought to believe unto salvation, is sufficiently taught therein. . .it is unlawful for anyone, though an Apostle, to teach otherwise than we are now taught in the Holy Scriptures: . . .since it is forbidden to add unto or take away anything from the Word of God, it doth thereby evidently appear that the doctrine thereof is most perfect and complete in all respects. (VII)

The Second Helvetic Confession (1566) expressly declares:

We believe and confess the Canonical Scriptures of the holy prophets and apostles of both Testaments to be the true Word of God. . .And in this Holy Scripture, the universal Church of Christ has all things fully expounded which belong to a saving faith, and also to the framing of a life acceptable to God; and in this respect it is expressly commanded of God that nothing be either put to or taken from the same . . .when this Word of God is now preached in the church. . .we believe that the very Word of God is preached. . .and that neither any other Word of God is to be feigned, nor to be expected from heaven.

The Sixth of *The Thirty-Nine Articles* reads:

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man. . .

The Irish Articles of Religion (1615) reads on this point:

The ground of our religion and the rule of faith and all saving truth is the Word of God, contained in the Holy Scripture. . .The holy Scriptures contain all things necessary to salvation, and are able to instruct sufficiently in all points of faith that we are bound to believe, and all good duties that we are bound to practice. (6)

From these statements it is clear that the Westminster assertion is in no way unique to Protestant confessionalism, but rather that it simply has lent its voice to the combined testimony of many before it, a testimony, not simply of Presbyterianism, but of Protestantism as a whole, to the effect that revelation has ceased and that the only rule of faith and practice is the Scriptures of the Old and New Testaments. If the *Westminster Confession of Faith* is more explicit, it is simply to its credit and its glory as a precise and articulate statement of faith. Certainly a Confession of Faith should not equivocate in stating a studied theological position. In the face of such overwhelming testimony, the Protestant today should not lightly brush such a testimony aside.

Only on equally overwhelming and incontrovertible evidence should he insist otherwise to the effect that revelation has *not* ceased and that it comes from God directly to men today.

In spite of Protestantism's historic confessional testimony, however, many people under the influence of the claims of the charismatic movement are calling into question the position of historic Protestantism on this matter and are being persuaded by the most extravagant claims that God is speaking directly to men today (as a case in point consider David Wilkerson's *The Vision*), shortcircuiting thereby the *absolute necessity* for the Scriptures so far as a revelation from God is concerned, and calling into question its sufficiency. Committee would emphasize that this is precisely the immediate result of such teaching, for *just to the degree that men claim to receive revelations from God directly, and propagate these so-called "revelations," just to that degree, men who hear and accede to them do not need the Scriptures.* The Christian who asserts that he or others receive such revelations, to be consistent, must cease to speak of the Bible as the *only* infallible rule of faith and practice, for he or they have *another*, namely, the *new* revelations. Such revelations, by their very nature would be on a par with Scripture respecting their authority. Paul Woolley is absolutely right when he says, "If such communications were actually being made, every Christian would be a potential author of Scripture. We would only need to write down accurately what God said to us, and we would be legitimately adding to the Bible, for such writings would be the Word of God" (*The Infallible Word*, p. 192). Committee asks, how is the Christian to respond to the first verb in the imperative mode in such a revelation when it comes, and it will come, indeed, it already has! How can he be sure it is genuine? Must he heed it? Is it not true that he faces nothing less than a crisis in authority? The answer is obvious. This inevitable result, as the outcome of the denial of the Westminster position, should be clearly understood as we consider now two reasons for urging the accuracy of the Confession of Faith.

I. The argument from history.

It is clear from the writings of the first generation of post-apostolic writers that they were aware that an epoch had ended with the passing of the Apostles from the scene through death. R. Laird Harris declares: "Clement, Irenaeus, and Polycarp all clearly distinguish themselves from the apostles, and they named no other apostles than those within the circle of the Twelve" (*Inspiration and Canonicity of the Bible*, p. 231). Let us hear them directly. Clement of Rome, our first witness, dates to about 95 A.D. According to Irenaeus, he had seen the Apostles and had the highest regard for them. He writes, "The apostles received the Gospel for us from the Lord Jesus Christ." They are "the greatest and most righteous pillars of the Church." Of Paul he declares, "Truly under the inspiration of the Spirit he wrote to you." Ignatius of Antioch, who wrote in approximately 117 A.D., deprecates himself as not being "competent for this, that being a convict, I should write you as though I were an apostle. . . I do not, as Peter and Paul, issue commandments unto

you. They were apostles; I am but a condemned man" (Letter to Romans, chapter 4). Polycarp, bishop of Smyrna, wrote around 118 A.D. Irenaeus tells us that Polycarp had been instructed by the Apostles and in fact had been appointed bishop of the Church of Smyrna by the Apostles. He declares: "For neither am I, nor is any other like unto me, able to follow the wisdom of the blessed and glorious Paul, who, when he came among you, taught face to face with the men of that day the word which concerneth truth carefully and surely, who also, when he was absent, wrote a letter unto you." Testimonies from Papias (c. 140 A.D.) and the epistles of Diognetus and of Barnabas could also be cited. The last named source expressly limits the number of the Apostles to the Twelve and declares that Jesus chose them. Here is an explicit disclaimer to apostleship for himself and for anyone else. If anything is clear from these writings it is that Christ's gift to the Church of *apostles* had terminated with the death of the Apostle John. Warfield tells us that the anxiety of the Apostolic Fathers "with reference to themselves seems to be lest they should be esteemed overmuch and confounded in their pretensions with the Apostles" (*Counterfeit Miracles*, p. 10).

Now what is the immediate conclusion that must be drawn from the fact of the close of the Apostolic Age—the Age during which the canon was completed—if it is not that the revelation was then completed, and that as far as a Word from God is concerned, the completed canon sufficiently meets the need.

II. The argument from Scripture.

Careful attention should be given to what Paul writes in 2 Tim. 3:16-17. Note that it is of Scripture—that which is *written*—that he speaks: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Now it has been often suggested that Paul speaks only with reference to the Old Testament when he says "All Scripture is God-breathed." While it is true that such a phrase as *pasa graphe* certainly includes the Old Testament, it is extremely doubtful that Paul restricted it to the Old Testament. By the time he wrote this statement, a good portion of the New Testament had already been written. Note that in 1 Tim. 5:18 Paul under the single term *Scripture* coordinates a statement from his companion Luke's Gospel (10:7) with a statement from Deuteronomy (25:4). Clearly Luke's Gospel is already in existence and is regarded by Paul as *Scripture*. Moreover, Paul was certainly aware that what he himself spoke and later wrote was the Word of God and carried divine authority (cf. 1 Cor. 2:13; 14:37; 1 Thess. 2:13; Gal. 1:1, 11-12). Peter acknowledges this in so many words in his second letter (3:16), for he places Paul's epistles on a par with "the other scriptures" which earlier he had declared were the product of men who spoke from God (1:21). He declares that those who wrest Paul's writings away from their intended meaning do so "unto their own destruction." Could anything be clearer than that the word *Scripture* for the Apostles included the apostolic writings? To speak of "all

Scripture” is to speak of the totality of that particular group of writing which falls under the classification of that which is technically called *Scripture*, whether already written or to be written, just as the phrase, “all dogs are animals,” includes all those creatures which fall under the animal classification *dog*, whether they have lived in the past, are living now, or shall live in the future. Warfield declares: (*Inspiration and Author.*)

What must be understood in estimating the testimony of the New Testament writers to the inspiration of Scripture is that “Scripture” stood in their minds as the title of a unitary body of books, throughout the gift of God through His Spirit to His people; but that this body of writings was at the same time understood to be a growing aggregate, so that what is said of it applies to the new books which were being added to it as the Spirit gave them, as fully as to the old books which had come down to them from their hoary past. It is a mere matter of detail to determine precisely what new books were thus included by them in the category “Scripture.” They tell us some of them themselves. Those who received them from their hands tell us of others. And when we put the two bodies of testimony together we find that they constitute just our New Testament. It is no pressure of the witness of the writers of the New Testament to the inspiration of the Scripture, therefore, to look upon it as covering the entire body of “Scriptures,” the new books which they were themselves adding to this aggregate, as well as the old books which they had received as Scripture from the fathers. Whatever can lay claim by just right to the appellation of “Scripture,” as employed in its eminent sense by those writers, can by the same just right lay claim to the inspiration which they ascribe to this “Scripture” (p. 165; cf. also p. 133).

Of course, this includes just the Scripture of the Old and New Testaments. Now, note very carefully what the Apostle affirms about *these* Scriptures in verse 17. Not only are they divinely “breathed out” and hence profitable for teaching, for reproof, for correction, and for training in righteousness (verse 16), but also as *inscripturated* revelation (note: inscripturated alone and not additional so-called *extra*-Scriptural revelations) they render the man of God “complete” (*artios*), thoroughly equipping (*exertismenos*) him unto every (*pan*), (not just some or many) good work”: If this means anything, it means that when the New Testament Scriptures were finally written, revelation for this age was completed. The man of God *needs no further revelation*; otherwise, Paul’s statement to the effect that *inscripturated* revelation equips the man of God to *every* good work is false and misleading. It also explains Paul’s insistence in 4:2 that Timothy “preach the *Word* it is Scripture and nothing else that can meet the need of men for a revelation from God. The New Testament prophets (Ephesians 2:20, 3:5; I Cor. 14:29-30) and glossolalists (I Cor. 14:2) were also organs of revelation during the apostolic age, and enough has already been said to lead us to conclude that with the completion of the canon and the passing of the apostles from the scene, these and other revelatory charismatics also passed out of the Church. But some additional discussion, however, is in order.

First, Committee does not deny that “miracles of grace” and remarkable answers to prayer occur today. Committee does, however, question the occurrences today of what are referred to as genuine “miracles of power.” Such miracles in the days of the Apostles had for their purpose, as indeed such miracles had earlier even for Christ himself (John 5:36, 10:38; Acts 2:22),

the *authentication of the apostolic message*. As Warfield declares,

“These gifts. . . were part of the credentials of the Apostles as the authoritative agents of God in founding the church. Their function thus confined them to distinctively the Apostolic Church, and they necessarily passed away with it” (*Miracles*, p. 6).

In the churches founded by the Apostles, God granted to Christians many and diverse gifts. All such gifts were to be exercised for the edification of the church, but the immediate end they served—the overarching purpose for which they were intended—was “not *directly* the extension of the church, but the authentication of the Apostles as messengers from God” (*Miracles*, p. 21). In II Corinthians 12:12, Paul writes in defense of his apostleship: “Truly the signs of an apostle were wrought among you. . . by signs and wonders and mighty works” (cf. Rom. 15:18-19). Clearly, if the Apostles possessed special signs which authenticated their claim to authority, they necessarily passed from the scene with the passing of the Apostles. As an illustration of this very claim, we are told in Acts 14:3 that when Paul and Barnabas were in Iconium, they spoke boldly in the Lord, “who bore witness unto the word of his grace, granting signs and wonders to be done by their hands.” Clearly miracles served here not as ends in themselves, but as “authenticating” means to an “authority end.” The writer of Hebrews (2:3-4) states this fact very clearly: “How shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard: God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will.”

Warfield, with great perception into these passages, recognizes a deeper principle here,

. . . of which the actual attachment of the charismata of the Apostolic Church to the mission of the Apostles is but an illustration. This deeper principle may be reached by us through the perception, more broadly, of the inseparable connection of miracles with revelation, as its [the latter’s] mark and credential; or more narrowly, of the summing up of all revelation, finally, in Jesus Christ. Miracles do not appear on the pages of Scripture vagrantly, here, there, and elsewhere indifferently, without assignable reason. They belong to revelation periods, and appear only when God is speaking to His people through accredited messengers, declaring His gracious purposes. Their abundant display in the Apostolic Church is the mark of the richness of Apostolic age in revelation; and when this revelation period closed, the period of miracle-working had passed by also, as a mere matter of course. It might, indeed, be *a priori* conceivable that God should deal with men atomistically, and reveal Himself and His will to each individual, throughout the whole course of history, in the penetralium of his own consciousness. This is the mystic’s dream. It has not, however, been God’s way. He has chosen rather to deal with the race in its entirety, and to give to this race this complete revelation of Himself in an organic whole. And when this historic process of organic revelation had reached its completeness, and when the whole knowledge of God designed for the saving health of the world had been incorporated into the living body of the world’s thoughts—there remained, of course, no further revelation to be made, and there has been accordingly no further revelation made.” (*Miracles*, pp. 25-26).

Warfield by no means is alone in understanding the purpose of miracles in this way. In his Prefatory Address to King Francis I of France at the beginning of his *Institutes*, John Calvin writes:

[Our antagonists] do not cease to assail our doctrine and to reproach and defame it with names. . . They ask what miracles have confirmed it. . . In demanding miracles of us, they act dishonestly. For we are not forging some new gospel, but are retaining that very gospel whose truth all the miracles that Jesus Christ and his disciples ever wrought serve to confirm. But, compared with us, they have a strange power: even to this day they can confirm their faith by continued miracles!. . . Perhaps this false hue could have been more dazzling if Scripture had not warned us concerning the legitimate purpose and use of miracles.

He proceeds then to discuss Acts 14:3 and Hebrews 2:4, and draws precisely the same conclusion that Warfield did almost four hundred years later as to their purpose: the authentication of the Apostolic message. He then continues:

. . . we may also fitly remember that Satan has his miracles, which, though they are deceitful tricks rather than true powers, are of such sort as to mislead the simple-minded and untutored [cf. II Thess. 2:9-10]. Magicians and enchanters have always been noted for miracles. Idolatry has been nourished by wonderful miracles, yet these are not sufficient to sanction for us the superstition either of magicians or of idolaters.

He then concludes this section by expounding Christ's teaching with respect to false prophets in Matt. 24:24, who "with lying signs and prodigies would come to draw even the elect (if possible) into error." In sum, for Calvin, it was the man who has a new message, *another* Gospel, who needs new at-testing miracles. He was content with the apostolic miracles as sufficient at-testation to the truthfulness of their (and his) gospel.

We should also listen to Herman Bavinck, A. Kuyper's successor to the Chair of Systematic Theology at the Free University of Amsterdam:

According to the Scriptures, special revelation has been delivered in the form of a historical process which reaches its end-point in the person and work of Christ. When Christ had appeared and returned again to heaven, special revelation did not indeed, come at once to an end. There was yet to follow the outpouring of the Holy Ghost, and the extraordinary working of the powers and gifts through and under the guidance of the Apostolate. The Scriptures undoubtedly reckon all this to the sphere of special revelation and the continuance of the revelation was necessary to give abiding existence in the world to the special revelation which reached its climax in Christ. . . Truth and life, prophecy and miracle, word and deed, inspiration and regeneration go hand in hand in the completion of special revelation. But when the revelation of God in Christ had taken place, and had become in Scripture and church a constituent part of the cosmos, then another era began. . . New constituent elements of special revelation can no longer be added; for Christ has come, his work has been done, and his Word is complete. (cited by Warfield, p. 27)

Here then is a united testimony to the cessation of revelation and miracles of power in one continuous confessional tradition from the Reformation to the present.

Some moderns argue that a reading of the history of the church will ade-

quately demonstrate that both revelations and charismatic gifts have continued throughout these almost twenty centuries. Committee would make two comments. First, the fact that there are on record many claims to both new revelations and charismatic gifts in no way establishes the legitimacy of either after the apostolic age. The rankest heresies in the church have been "authenticated" by appeal to both. Just because men today speak in an ecstatic fashion or come forward with a new "Thus saith the Lord" or work great wonders in no way furnishes infallible proof that they (the men) are legitimate "charismatics." Second, Committee suggests that Warfield's thoroughly researched insistence that "there is little or no evidence at all for miracle-working during the first fifty years of the post-Apostolic church; [that] it is slight and unimportant for the next fifty years; [that] it grows more abundant during the next century (the third); and [that] it becomes abundant and precise only in the fourth century, to increase still further in the fifth and beyond" (*Miracles*, p. 10), may be explained, as he says elsewhere, by the fact that the Gospel of the first century in its propagation did not advance upon a world that was anti-supernaturalistic but, to the contrary, was permeated with all kinds of superstitions and marvels and with a readiness of mind to believe on little or no evidence almost any kind of claim to supernatural occurrences, however grotesque in character they might be. Thus, as the Church brought into its fold peoples already conditioned to such extravagances, these peoples brought with them the "unbaptized" elements of their past religious and cultural affections. This alone would explain the ever-increasing number of claims "to have seen" or "to have heard of" great and miraculous events. Listen to Warfield's conclusion from his own pen:

. . . this great stream of miracle-working which has run. . . through the history of the church was not original to the church, but entered it from without. . . The fundamental fact which should be borne in mind is that Christianity, in coming into the world, came into a heathen world. It found itself, as it made its way, ever more deeply immersed in a heathen atmosphere which was heavy with miracles. This heathen atmosphere, of course, penetrated it at every pore, and affected its interpretation of existence in all the happenings of daily life. It was not merely, however, that Christians could not be immune from the infection of the heathen modes of thought prevalent about them. It was that the church was itself recruited from the heathen community. Christians were themselves but baptized heathen, and brought their heathen conceptions into the church with them, little changed in all that was not obviously at variance with their Christian confession. He that was unrighteous, by the grace of God, did not do unrighteousness still; nor did he that was filthy remain filthy still. But he that was superstitious remained superstitious still; and he who lived in a world of marvels looked for and found marvels happening all about him still. In this sense the conquering church was conquered by the world which it conquered. (*Miracles*, p. 74)

The Reformation, then, in addition to its many other "purifying" accomplishments which we all already recognize, when it limited by its Confessional statements revelation and that activity's authenticating miracles to Apostolic times, was only purging the Church of its many ancient and medieval heathen superstitions, all of which greatly clouded the glory of apostolic *doctrine*. It is sad that well-meaning Protestant Christians are once again on the move away

from pure Reformation theology back to an experience-oriented religious commitment which requires continuing bolstering up by recurring external phenomena of “miraculous” import, rather than remaining with a faith that possesses a clear and final “Thus saith the Lord” from prophetic and apostolic Scriptures, already thoroughly authenticated by Christ and His apostles.

Your Committee then recommends (1) that we take this opportunity as a Church to reaffirm our hearty acceptance to the historic Protestant principles of Scripture and revelation as expressed in our Confession of Faith; and (2) that any Presbyter who has doubts or reservations on these matters should make them known to his Presbytery.

Part II THE HOLY SPIRIT AND SPEAKING IN TONGUES

It is the opinion of the majority of the committee that the gift of tongues is not a present gift of the Holy Spirit in the Church. This will be argued more at length in the third part of this report. At this point, we offer a preliminary proposal that if one believes speaking in tongues is a present gift, he must exercise it as Paul commands in 1 Corinthians 14.

1. We believe that the glossolalia of the Corinthian church was an utterance of real human languages. Paul seems to speak with Pentecost in the background, and it is generally agreed that specific human languages were uttered and heard at that time. There was a difference between the Pentecostal and Corinthian tongues-speaking in that the Pentecost utterance was immediately understood, while the Corinthian glossolalia needed to be translated.

2. Paul lays great stress on the edification of the church. Comprehension of what was spoken in prophetic communications was indispensable to that end. Hence, he commanded that if there was no interpreter the speaker was to keep silent in the church (1 Cor. 14:28).

3. We believe that since real languages were involved, and intelligent comprehension was necessary, actual *translation* of the utterance was commanded by Paul. This is the meaning of the word *diermeneutes* (1 Cor. 14:25). Dr. Buswell properly says, “If Paul’s restrictions were literally carried out in the modern church, making sure that the translator, *diermeneutes*, is a genuine translator, following known rules of grammar and syntax and vocabulary, the actual miracle of language as it occurred on the day of Pentecost would never be interfered with. Rather it would be better attested; but the counterfeit ‘miracle’ would be eliminated” (*Theology* I, 180).

4. Paul further specifies: “If anyone speaks in a tongue, two—or at the most three—should speak, one at a time, and someone must interpret. If there is no interpreter, the speaker should keep quiet in the church and speak to himself and God” (1 Cor. 14:27-28, NIV).

5. Since Paul in 1 Timothy 2:12 forbids women to teach in the church, it follows that any tongues-speaking in the church is forbidden to women.

The committee therefore recommends that, if one believes that speaking in tongues is a present gift of the Spirit in the church, he exercise the gift as the Apostle Paul commands.

Part III

THE BAPTISM OF THE HOLY SPIRIT AND NEO-PENTECOSTALISM

I. Introduction:

In this third part of the committee's study, we address ourselves to the third item assigned to us: the problem of the baptism of the Holy Spirit. It will appear that our understanding of this expression forms part of a larger argument which will present the classical Reformed argument for the mediation of the special charismatic gifts through the Apostles and the consequent cessation of those gifts after the passing away of the Apostles.

II. The Problem of Pentecost:

A. The origin of the charismatic movement.

In arguing the case for the cessation of the special charismatic gifts, we think it is important to remember that the present day claim of charismatic gifts has grown out of the original Holiness or Perfectionist movement. Donald W. Dayton aids us in understanding the origin of Pentecostalism in his careful statement: "Many interpreters fail to distinguish between the holiness movement and Pentecostalism. There are many similarities and historical connections. In the late nineteenth century, holiness writers began to speak of entire sanctification as a 'baptism of the Holy Spirit' on the model of Pentecost. It was in this milieu and thought pattern that Pentecostalism was born in America" (*The New International Dictionary of the Christian Church*, p. 475).

Thus the original Wesleyan and holiness theme of entire sanctification began to be understood on the model of Pentecost. This development crystallized one of the two principal errors which underlie the Holiness and Pentecostal movements.

The first error is the Wesleyan doctrine of separating sanctification from justification and speaking of it as Wesley did as "a still higher salvation. . . immensely greater than that wrought when he was justified" (*Plain Account*, p. 7). B. B. Warfield states accurately the relation of sanctification to justification, and it is important to have this conception before us so as to appreciate how it differs from the Wesleyan idea of sanctification supposedly obtained directly and immediately by faith. He says:

Justification and sanctification. . . are thought of as parallel products of faith. This is not, however, the New Testament representation. According to its teaching, sanctification is not related to faith directly and immediately, so that in believing

in Jesus we receive both justification and sanctification as parallel products of our faith; or either the one or the other, according as our faith is directed to the one or the other. Sanctification is related directly not to faith but to justification; and as faith is the instrumental cause of justification, so is justification the instrumental cause of sanctification. The *vinculum* which binds justification and sanctification together is not that they are both effects of faith—so that he who believes must have both—because faith is the *prius* of both alike. Nor is it even that both are obtained in Christ, so that he who has Christ, who is made unto us both righteousness and sanctification, must have both because Christ is the common source of both. It is true that he who has faith has and must have both; and it is true that he who has Christ has and must have both. But they do not come out of faith or from Christ in the same way. Justification comes through faith; sanctification through justification, and only mediately, through justification, through faith. So that the order is invariable, faith, justification, sanctification; not arbitrarily, but in the nature of the case” (*Perfectionism I*, p. 363).

The Wesleyan theory throws this order into chaos by proposing a new beginning, a new act of faith specifically for sanctification. This is not open to us, nor necessary, for we had the beginning of our sanctification in our regeneration, which in turn was not separated from the faith through which we were justified.

Further confusion is added to the first Wesleyan error by calling the experience of entire sanctification a Pentecostal experience. Dayton’s statement above quoted shows that this was a datable historical development of the late 19th and early 20th centuries. This brought the demand for speaking in tongues, as it occurred at Pentecost. As Williams and Waldvogel show (*The Charismatic Movement*, pp. 98-100), Pentecostal speaking in tongues, after the Azusa Street revival of 1906, became “. . . the initial evidence of Spirit baptism in the tri-partite *ordo salutis*. . .” (p. 100).

B. B. Warfield also has demonstrated that historically, Pentecostalism is a development of the Wesleyan idea of a second work of Grace. This is abundantly documented in the two volumes, *Studies in Perfectionism*, and is illustrated in the commentary on Warfield’s work on Perfectionism, which accompanies this report. This development is recognized by the Pentecostal-Holiness movement itself. The conception rests on the misinterpretation of “the baptism of the Spirit,” and particularly on the misconstruction of the events in the book of Acts which are Spirit-baptisms: Pentecost and the conversion of Cornelius. The root exegetical problem is the choice as to whether we will have an unique Pentecost and unique and unrepeatable sign miracles in the Apostolic age, or have these miracles continued throughout the present age.

B. Neo-Pentecostalism:

The committee believes that the term neo-Pentecostalism does not raise any further doctrinal issues, but is simply a convenient historical expression. It refers to the extension of Pentecostal practices and doctrines into “main-line” churches which lie outside the Pentecostal orbit.

The following description of neo-Pentecostalism is taken from a pamphlet, reprinted from *Present Truth* (exact reference not given in pamphlet), pp. 17-19

The Neo-Pentecostal, or Charismatic, Movement

From 1900 to 1960, the Pentecostal movement continued to grow outside the mainstream of Protestantism. Yet by 1960 it had attained a worldwide membership of about eight million. At that time, men like Dr. Henry Van Dusen began to call the movement the "third force" in Christendom.

Then about 1960 a remarkable change took place. Pentecostalism began to jump the denominational boundary lines and to penetrate the mainline Protestant churches. As John Sherrill says in his book, *They Speak With Other Tongues*, "the walls came tumbling down." Soon there were thousands and then millions, of Episcopalian, Methodist, Lutheran, Baptist, Presbyterian, Congregationalist and other Protestant Pentecostals. This inter-denominational phase of the movement became known as the neo-Pentecostal, or charismatic, movement. It was no longer a separate denomination but an experience that transcended all denominational boundary lines. Those sharing the experience in different denominations saw themselves as having more in common with each other than with non-charismatics of the same church. Many confidently predicted that this was the beginning of the greatest revival the world had ever known.

Toward the end of the decade, the neo-Pentecostal movement made two further astounding strides. It entered the new youth culture and became known as the Jesus movement. (It is estimated that ninety per cent of the Jesus People, as they are called, have some form of Pentecostal experience.) Many from the drug culture became "high" on Jesus instead of drugs. Then, to crown its success, the neo-Pentecostal movement entered the Catholic Church in 1967. After a modest beginning in its great centers of learning (Duquesne and Notre Dame), it is now spreading rapidly in the Catholic Church, attracting the support of cardinals, bishops and thousands of priests and nuns. Since Roman Catholics are now receiving the identical Pentecostal experience as Protestants, the old-line Pentecostals are having to re-evaluate their attitude toward Roman Catholicism. Traditionally anti-papal, the classical Pentecostal churches are changing their stance since "Pentecost" has come to Rome.

Although Pentecostalism was introduced to the Catholic Church initially by Protestant Pentecostals, it is meeting even less resistance in Catholic circles than in Protestant circles. In fact, as many Catholic authors are pointing out, Pentecostalism is more at home in the ancient church. It is more at home there because the overwhelming Pentecostal emphasis on the subjective experience is in essential harmony with the tradition of the Roman Church. Says Benedictine monk, Father Edward O'Conner of Notre Dame:

Although they derive from Protestant backgrounds, the Pentecostal churches are not typically Protestant in their beliefs, attitudes or practices.—Edward O'Conner, *The Pentecostal Movement in the Catholic Church* (Notre Dame, Ind. Ave Maria Press, 1971), p. 23.

. . . it cannot be assumed that the Pentecostal movement represents an incursion of Protestant influence.—*Ibid.*, p. 32.

. . . Catholics who have accepted Pentecostal spirituality have found it to be fully in harmony with their traditional faith and life. They experience it, not as a borrowing from an alien religion, but as a connatural development of their own.—*Ibid.*, p. 28.

. . . the spiritual experience of those who have been touched by the grace of the Holy Spirit in the Pentecostal movement is in profound harmony with the classical spiritual theology of the Church.—*Ibid.*, p.183.

. . . the experience of the Pentecostal movement tends to confirm the validity and relevance of our authentic spiritual traditions.—*Ibid.*, p. 191.

Moreover, the doctrine that is developing in the Pentecostal churches today seems to be going through stages very similar to those which occurred in the early Middle Ages when the classical doctrine was taking shape.—*Ibid.*, pp. 193-194.

Moreover, neo-Pentecostalism certainly does nothing to unsettle the faith of Catholics in their church and traditions. Says Father O'Conner:

Similarly, the traditional devotions of the Church have taken on more meaning. Some people have been brought back to a frequent use of the sacrament of Penance through the experience of the baptism in the Spirit. Others have discovered a place for devotion to Mary in their lives, whereas previously they had been indifferent or even antipathetic toward her. One of the most striking effects of the Holy Spirit's action has been to stir up devotion to the Real Presence in the Eucharist.—Edward O'Conner, *Pentecost in the Catholic Church* (Pecos, N.M.: Dove Publication, 1970), pp. 14-15.

C. Exegesis of the phrase "Baptism of the Holy Spirit."

1. The 1971 committee addressed itself to the question, Is the baptism of the Holy Spirit a definitive work of grace subsequent to conversion and attested by speaking in tongues? We believe that the exegesis of the 1971 committee, found on pp. 88-92 of the *Minutes*, is sound, and supports adequately their negative answer to the question stated.

We add the following considerations in further support of their conclusion, and in explanation of the meaning of the phrase, "Baptism of the Holy Spirit."

2. The meaning of the phrase, "the baptism of the Holy Spirit" is very clearly explained in Pauline usage. There is a comprehensive theological statement in Titus 3:4-8: the Spirit is poured out on us generously by God through Jesus Christ, that being regenerated and justified, we may become heirs according to the hope of eternal life. A parallel and confirmatory statement is given in I Corinthians 12:13: by the Spirit we are all baptized into the one body and are all made to drink of the one Spirit.

The language of these passages—baptism and pouring out—are the key motifs used to describe Pentecost. It appears that Paul is writing with the model of Pentecost in mind. These passages explicitly relate the pouring out and baptism to regeneration and union with Christ. Yet the baptism of the Spirit at Pentecost happened to people who were already certainly regenerate (cf. John 7:37-39). Bruner's conclusion that Pentecost was the day of their conversion is absurd (*A Theology of the Holy Spirit*, p. 196). James D. G. Dunn also commits this incredible theological blunder: "The *beginning* for the apostolic circle was the beginning of the Church at Pentecost. The reception of the Holy Spirit was the beginning of their *Christian* experience as it was for Cornelius, their baptism in the Spirit into the new covenant and the Church as it was for him" (*Baptism in the Holy Spirit*, p. 52).

Peter declared at Pentecost that in the light of what the people of Israel had seen and heard poured out by Jesus Christ, they should conclude that Jesus was Lord and Messiah. The fact that Jesus had caused the great miraculous sign in fulfillment of Joel's prediction suggests the answer to the ques-

tion, what is the meaning of the baptism of the Spirit at Pentecost? If indeed the baptism of the Spirit is associated with regeneration by Paul, how can this be if the people at Pentecost were already regenerate? Do not these facts suggest the true meaning of Pentecost? It is the climactic attestation of the claims of Christ at the conclusion of His earthly ministry, parallel to the striking attestation by the Spirit at the beginning of His ministry. John 1:33, 34 is the key passage here. The one on whom the Spirit came and remained was marked as the one who baptizes with the Holy Spirit (v. 33). In the climactic parallel of John 1:34, John the Baptist says he has seen and witnessed that this is the Son of God. Peter says in Acts 2:38 that the baptism with the Holy Spirit proves that Jesus is Lord and Christ. Thus his doctrine is exactly parallel to that of John.

Note further: John says that the one on whom the Spirit came was the one who baptized with the Holy Spirit. This may indirectly predict Pentecost, but it also agrees with Paul's statements that the regenerating Spirit is given through and by Jesus Christ. Obviously, the Pentecost situation is again parallel: by the demonstration of the Spirit, Jesus is proved to be the sovereign Lord and Christ who gives the Spirit of regeneration. Pentecost teaches not only the supreme deity of Christ, but also His peculiar saving work of imparting the redemption He purchased, applying it by the gift of the Holy Spirit.

Pentecost further assures us of the unity of the church. In the light of Pentecost we are assured that Jesus is the one who baptizes with the Holy Spirit. In this way and at all times since His mediatorial work began in a sinful race, His elect have been regenerated.

Pentecost, then, was an unique sign-miracle, attesting the claims of Christ and teaching the central Biblical doctrine of the application of redemption by the Spirit. The same interpretation holds good for the one other occasion which is said to be a baptism with the Holy Spirit: that is the reception of Cornelius into the Church (Acts 10). Peter draws the parallels, and we are warranted in concluding that, just as at Pentecost, there was a demonstration of the Spirit on persons who had been regenerated. In Acts the *outward* demonstration is called the baptism and outpouring of the Spirit, whereas by Paul the *inward* regeneration is called the baptism or the outpouring. Clearly, Pentecost and the reception of Cornelius were unique divine attestations of the inward miracle of regenerating grace. Pentecost said emphatically that salvation is applied by the Spirit poured out by Jesus Christ. In the reception of Cornelius God said with the same clarity that He was pleased to accept regenerated Gentiles. Thus, we believe there is a way of viewing Pentecost and the conversion of Cornelius which is in harmony with Biblical and Reformed doctrine. We do not see in Pentecost the indication of a radical new departure in the relationships of the Holy Spirit. Rather we see a great sign miracle testifying to the claims of Jesus to be Lord and Christ. The central fact of His person and work—enshrined in His very name Christ, the Messiah, the One anointed by the Holy Spirit—is that He, the Savior, applies by His Spirit to His elect in all ages the virtue and benefits of His death and resurrection. We are not adopting cramped and inadequate categories in thus

interpreting Pentecost. We accept the wonder of the sign-miracle. What does it prove? As Peter said, "Therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom you crucified both Lord and Christ."

Further, like all miracles, this miracle has a great didactic function. The miracle of Pentecost, an event in history, definite and unrepeatable, is a great object lesson showing that Jesus is the one through whom the Spirit is given each time one of His elect is regenerated. Dr. Buswell is correct when he says:

Combining all the actual references to baptism by the Holy Spirit in the New Testament, the promise in the four gospels, the promise of Acts 1:5, the experience of the day of Pentecost, the experience of Peter in the household of Cornelius, and Paul's general statement with regard to all Christians, it seems to me we must hold that this expression refers to the initial work of the Holy Spirit in making the elect of God members of the true church, the body of Christ, or marking them as such. (*A Systematic Theology of the Christian Religion*, II, pp. 209).

III. The Apostolic Miracles:

Miraculous outward attestations by the Spirit were given through the laying on of hands of the Apostles on two significant occasions: at Samaria (Acts 8) and at Ephesus (Acts 19). God thus attested the authority of the Apostles by the miraculous display of charismata when they laid their hands on persons who were already regenerated. Thus, with exquisite discrimination, God showed that the *inward* gift of regeneration was in His own hands and sovereign power: that cannot be given by human instrumentality, even that of an Apostle. Baptism with water, as Peter said at the reception of Cornelius, and as the Lord had commanded (Mt. 28), then follows as the appropriate *continuing* symbol of regeneration in the church. Thus Warfield quotes Hermann Cremer with approval:

The Apostolic charismata bear the same relation to those of the ministry that the Apostolic office does to the pastoral office; the extraordinary gifts belonged to the extraordinary office and showed themselves only in connection with its activities" (*Counterfeit Miracles*, p. 23).

The case for the cessation of the charismata is well argued by Warfield in the first chapter of *Counterfeit Miracles*, and has been cogently restated by John Skilton in an excellent pamphlet published by Westminster Seminary, "Special Gifts for a Special Age."

To limit the miraculous signs of the baptism of the Spirit and speaking in tongues to the Apostolic Age is harmonious with the idea that the Apostles are organs of revelation, and that the miracles are the divine confirmation of their mission. When their mission of revelation was done and the Scripture completed, and they passed from the scene, the miraculous accompaniments ceased: a revelatory epoch had been completed. (Heb. 2:1-4)

An additional consideration confirming the judgment that revelation and miracles are not occurring today is the testimony of students of the charisma-

tic movement that none of the specimens of speaking in tongues that have been recorded and studied have been proved to be languages. John P. Kildahl says:

There are no reported instances of a glossolalist speaking a language which was then literally translated by an expert in that language. Of the hundreds of thousands of occasions on which glossolalia has been uttered, there is no tape recording that can be translated from a language spoken somewhere in the world. My point is this: If glossolalic utterances were somehow real languages, it would seem that there would exist somewhere in the world evidence that the speaking in tongues was in fact in such a foreign language. (*The Charismatic Movement*, ed. Michael P. Hamilton, pp. 137-138)

In this connection, note again the judgment of Dr. Buswell, quoted in Part II of this report that the basic meaning of *hermeneuo* and *diermeneutes* is *translate*, and should be insisted on in modern situations. Also, J. G. Davies, as indirectly quoted by Krister Stendahl (*The Charismatic Movement*, p. 60) says that the primary meaning of *hermeneuein* is *translate* rather than *interpret*. In any case, one cannot rationally interpret without translation of a genuine communication.

We wish to say emphatically that in arguing for the cessation of special charismatic gifts, we are not impoverishing the church. We have the Scriptures, and we have prayer. Our Lord said, "If ye then being evil, know how to give good gifts to your children, how much more will your Heavenly Father give the Holy Spirit to those who ask Him?" (Luke 11:13). Here is a comprehensive promise parallel to and supportive of the command to be ever filled with the Spirit. Our Lord's comprehensive invitation should not be dispensationalized. The infinitive *didonai* of Lk. 11:13 is in the present tense, implying that our Heavenly Father is ready to give as often as we ask.

IV. Conclusion:

We are convinced that in the Protestant horizon, at least, Pentecostalism and the tongues movement has its origin in the Wesleyan Holiness movement, and in the original error of separating justification from sanctification. That error was aggravated by the Pentecostal practice of speaking of the experience of sanctification on the model of Pentecost. "Pentecostalism proper, as distinguished from the Holiness teaching postulated a third stage in the application of redemption by regarding tongues speaking as "initial evidence of the completion of the *ordo salutis*. . ." (*The Charismatic Movement*, pp. 98-100).

We have offered a viable alternative interpretation of the Scriptural facts. The cases of the miraculous displays at Samaria and at Ephesus when the Apostles laid hands on certain individuals are not baptisms of the Spirit and are not said in Scripture to be such. These are sign-miracles, harmonious with Apostolic claims of authority, vindicating these Apostolic claims and authority. The Acts incidents clearly teach that the supernatural displays and the speaking in tongues in Acts 8 and 19 were mediated through the Apostles. Since the office of the Apostles was unique and not continued in the Church, we may confidently conclude that the miracles which attested their office and claims were unique and have not been continued in the Church.

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RECOMMENDATIONS

The committee is ready to recommend the following propositions for adoption by Synod:

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. 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.
4. If one believes that speaking in tongues, as described above, is a present

gift of the Spirit in the church, he exercise the gift as the Apostle Paul commands.

Charles Anderson
James Ranson
Robert Reymond
William Kirwan
Wilber Wallis, Chairman

Minority Report

With regret of dissent from the majority report both because of the committee's procedures and because of its interpretation of *charismata*.

I. The Committee Procedures and Report

Regarding procedures, the committee did not begin work until after December, 1974. No attempt was made to convene the entire committee, nor was there exchange and debate by mail among committee members of their various view. In January 1975 I was informed that the late date and the scope of the matter precluded a full report to this year's Synod. I heard nothing more until mid-May when I received this majority report.

Regarding the substance of the majority report I believe that it fails to deal adequately with the essential problems involved in the current debates over charismatic gifts, and that its treatment only reiterates a traditional opposition to continuing *charismata*. It seems therefore ineffectual and irrelevant in the main. I do not accept the assumption that the Reformed doctrine of Scripture and its sufficiency is necessarily compromised by continuing *charismata* nor that these gifts were essentially in lieu of a completed canon. Furthermore no truly Reformed theologian accepts the Arminianism, perfectionism, or subjectivism of the Wesleyan holiness movement or pentecostalism. Acceptance of the possibility of *charismata* today no more implies acceptance of pentecostal interpretations and practice than accepting a real biblical sanctification implies agreement with the Wesleyan view of it.

Part II of the report concedes a "tolerance" for modern belief in "tongues" which is consciously inconsistent with its dogmatic assertions in Part III. How the committee majority can tolerate something it thinks (wrongly, I believe) violates the sufficiency of Scripture is a mystery. This approach seems likely to breed confusion and do nothing to heal strife over these matters. Furthermore it lacks in-depth study of other *charismata* and gives little help for discernment, instruction, discipline and pastoral care for our people in general and in particular for those who believe they have a spiritual gift.

Finally, while there is much reference to classical Reformed creeds and scholarship and to ancient Christian opinion, there seems little direct exe-

gesis that focuses on the possibility of *charismata* today and on their correct interpretation. The Westminster Confession insists that:

The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture" (1/10)

Although we believe them to be the product of the Spirit's illumination of his Word to our Reformed fathers, even our Confessional Standards cannot have the *final* word, much less individual scholars. Otherwise we invest them with an authority not unlike Romanism accords its dogma and traditions.

In summary, Synod's concern to appoint a committee to study and report on this entire matter would seem to have been misplaced if it only wanted to rehear the traditional arguments against continued *charismata*. A few references would have sufficed. Because of its inadequate work and conclusions, I do not believe this majority report will help our church correctly respond to the issues raised by the "neo-pentecostal" movements of our day. I have suggested before that the 1973 Synod Report of the Christian Reformed Church on "Neo-Pentecostalism" offers us an excellent model both in comprehensive coverage and pastoral concern for such a report.

II. Summary of My Understanding of *Charismata*

The key biblical section which speaks to this issue is I Corinthians 12-14 with necessary supplement from Acts 2 and 10; Romans 12 and Ephesians 4:1-16. We must first separate the modern problems (and our feelings about them) from the biblical material and concentrate on careful exegesis and exposition of the latter. Then we may address the contemporary situation more objectively and convincingly. In this regard I must dissent from a position on *charismata* like that of B. B. Warfield (although I highly regard him otherwise). This position (that of the majority report) does not rest on exegesis per se but on inference which I question is really "good and necessary." That, I believe, is the "achilles heel" of the position. "Good and necessary inferences"—infant baptism, the Trinity, presbyterian order, etc.—must and do have strong exegetical bases. Infant baptism is supported and required by the whole structure of covenant theology; it has exegetical ground in passages like Genesis 17 and Colossians 2:11-12. That kind of support for Warfield's position seems singularly inadequate.

This exegetical lack in that position is particularly significant because it does not adequately deal with the exegesis of one key passage, I Cor. 13:10-12. This sets the terminus ad quem for these gifts at that point "when that which is perfect is come." Attempts have been made to read this as a prediction of the completed canon; however, this seems an arbitrary intrusion into the text of a fact it does not have in view. Can anyone seriously claim that with even Scripture we have perfect knowledge; Most Reformed expositors (and others) take this to be an eschatological reference. If so

(and I believe it it), Scripture would appear to set the end of this age specifically as that point when the *charismata* are terminated. Within this age the bestowal of any gift is determined by the sovereign decision of the Spirit (I Cor. 12:11) and is governed and tested in the church by the doctrine and discipline of the Apostles (i.e. the New Testament).

In light of these foregoing observations, I summarize five conclusions relative to *charismata* per se.

First, these spiritual gifts are abilities which serve the church's edification; they are not direct evidence that one so gifted is of high spiritual quality. The Corinthians were abundantly gifted, but their spiritual state was gravely deficient. Hence, none is a sign one is filled or "baptized" with the Holy Spirit; none guarantees one's conversion or commitment. Misunderstanding at this point underlies the error of pentecostalism in seeing "tongues" as a sign of or means into a state of sanctification. Paul's emphasis in I Corinthians 14 is correcting perversion, abuse, and excess. Modern pentecostals usually choose to ignore the fact that Paul's emphasis tends to *discourage* "tongues" in the assembly, only stopping short of prohibition. On the other hand, he does accept them as a genuine gift having some practical benefit when translated.

Second, the phrase, "baptized in the Spirit" in a general sense seems scripturally to refer most properly to the initial Pentecost outpouring of the Spirit on the whole church, fulfilling Joel's prophecy. Christ, our high priest enthroned at the Father's right hand, has baptized his covenant people once for all with the Holy Spirit. In a more specific sense, the phrase describes that spiritual incorporation into the body of Christ that accompanies a believer's regeneration. (I Corinthians 12:13). As such it seems to relate to the sacrament of water baptism.

Third, the uniqueness of the apostles' office must be maintained (Cf. N. Geldenhuys, *Supreme Authority*.) Their commission included extensive miraculous powers to confirm and establish their authority and message because their ministry was an extension through the Spirit of Jesus' ministry. (Cf. Acts 5:12; 9:38, 40-41. 2 Corinthians 12:12.) The apostle's qualifications and mission were such (Acts 1:21-22) that once their foundational ministry was complete and their generation passed the active office could not continue as such. However, Paul lists healing and miracles as distinct from apostles which implies that certain other believers received similar but lesser gifts for the edification of the church. These could not have compromised the apostles' authority. In one sense the apostolic ministry continues; i.e. their canonized writings continue to bear their witness to the risen Christ and his Word. Are we exegetically required to eliminate the possibility that in certain circumstances the Spirit might also use miraculous signs to confirm the truth and authority of that apostolic Word today, particularly in pagan areas new to the gospel or in fact of manifest Satanic opposition; As spiritual conflict mounts toward the end of this age, might not the church witness miraculous activity from God for the sake of the elect?

Fourth, what positively are the *charismata*? In all of Paul's discussions of these gifts (Romans 12, I Corinthians 12-14, Ephesians 4:1-16), he emphasi-

zes, not their miraculous character, but the unity and edification of the church as their proper context and purpose and love as necessary to their valid use. This, plus the term *charisma* itself, emphasizes the grace of God as their source. Apart from those occasions when they were used as vehicles of revelation, they seem to be *means of grace* provided in the Word specifically conferred by the Spirit, for the continuing welfare of His covenant people and the glory of God. Applied to "tongues" their practical significance in Corinth seems to have been as an expression of prayer and praise. It is indisputable that they were intelligible communication, capable of translation. Here again the pentecostals fall short of biblical understanding. Tongues were not irrational ecstatic expressions which Paul would forbid in the congregation and eschews in private.

Central among these gifts are the four ministries of the Word discussed in Ephesians 4:7-12. (The more general Greek terms for giving and gift (*didomi* and *dorea*) are used here as a manifestation of the grace (*charis*) of Christ.) No other gift or service in the church can function properly and effectively apart from them. (For us the gift of *apostle* is contained in the New Testament; it is not a continuing authority to declare new revelation.) Any claims to have or use a *charisma* must be tested and disciplined by the church, the cardinal tests being their adherence to the Word and their benefit to the church. As such *charismata* need no more add to the Scripture than other means of grace that apply the Word like preaching or counselling. As preachers we seek to declare the Word under the power and illumination of the Spirit, applying it to contemporary living; can that not be described as a prophetic ministry in a true biblical sense without implying new revelation? When we speak of the sufficiency of Scripture, does that not include the use of the means of grace provided by the Spirit in the Word and used alongside of it and under its authority, like preaching, prayer, the sacraments, the *charismata*?

Fifth, related to the above, what relationship do the *charismata* have to *special revelation*? Are these gifts *necessarily* and *only* revelatory? Obviously some were used as vehicles for revelation, notably prophets, apostles, and miracles, but the Word also indicates a ministry of prophets and apostles which operated on a secondary, non-revelatory level. In I Corinthians 14 neither glossolalia nor prophecy as practiced by the Corinthians are given the authority and honor accorded revelation; rather they are subservient to apostolic word. So although God used some of these gifts as vehicles to bring new revelation until the canon was complete, the gifts themselves do not appear inherently necessarily revelatory. Is all communication from God *special revelation* in the sense that the Westminster Confession means it? When someone would interpret a "tongue", would that be special revelation unless it conveyed new truth? The use of the term *musterion* relative to glossolalia (I Corinthians 14:2) appears to mean little more than their unintelligibility without translation. The context does not support the concept they were in Corinth (or elsewhere ordinarily) a form of God's revealing his divine mysteries. While he does not apply it to this verse, Kittel recognizes this lesser sense as one use of *musterion*.

Finally, a brief comment about our pastoral care. We must receive the “neo-pentecostals” who become part of our congregations and who give credible profession of faith as fellow-members of the body of Christ, brought to us in the providence and grace of God. They are subject to the biblical ministry and authority of the Word as much as everyone else. However, we must not treat them as a “spiritual plague” to be forced out just because they believe they have a *charisma*.

III. Conclusion

I offer this report not as a definitive study but as a first effort to hear the Holy Spirit speaking in Scripture to instruct, correct, and unify the church in these controversial matters. I raise questions about the “Warfieldian” position not out of sympathy for pentecostal doctrines but out of concern to hear his Word clearly.

The winds of pentecostal doctrines come out of a subjectivist “hermeneutic” in which “spiritual experience” rather than the Word itself controls doctrine and practice. They will not cease to blow just because we object. We must address their challenge with clear doctrine that convinces other believers not because it is “traditional,” but because it is demonstrably based on accurate interpretation and application of God’s Word.

I also believe the pentecostals (as well as the Wesleyan holiness movement in general) raise valid questions about personal sanctification and spiritual effectiveness even if their answers are not biblically valid. Our concerns about the Holy Spirit’s presence and ministry must go beyond *charismata* and beyond opposition to error. We must understand and apply all the Word provides. We must *experience* the gracious power of the Spirit reviving our personal and congregational lives lest our teaching sound unreal despite its theological precision.

RECOMMENDATIONS

1. That Synod *not* adopt either the majority or minority reports, but that they be made available to the churches and presbyteries to initiate general creative study of Scripture in those areas.

2. That presbyteries and sessions be urged to study and discuss these matters thoroughly and exegetically but not bound to a predetermined tradition we may read back into Scripture. Through this seek to articulate what the Word itself says, applying this in sound teaching and practical pastoral care and seek to reach a consensus as a church from which we may exercise consistent oversight and discipline.

3. If the Synod determines that a further study is needed, that it appoint a committee of entirely new members and give it definitive instructions as to the scope and purpose of its report.

Respectfully submitted,
Patrick H. Morison

The following articles by Dr. Wilber B. Wallis are reprinted from *Salt* (the student theological journal of Covenant Seminary) volume 5, 1974-75, and are herewith reproduced for the benefit of churches and presbyteries in accord with the recommendation adopted by Synod (see page xxx).

*REVIEW AND COMMENTARY ON WARFIELD'S STUDIES
IN PERFECTIONISM*

Warfield's analysis of perfectionism can be better appreciated if we have in mind the history of the development of perfectionism in America as Warfield saw it.

The two concluding articles of *Studies in Perfectionism* conveniently provide this needed historical sketch. These articles, "The 'Higher Life' Movement," and "The Victorious Life" were among the first in the series of articles printed between 1918 and 1921.

"The 'Higher Life' Movement" takes its theme from the title of *The Higher Christian Life*, (1859) by W. E. Boardman. The date of the publication of this volume is a convenient point from which to look back and forward in a sketch of the history of perfectionism.

Warfield first shows that the idea of "Christian perfection" was introduced into Protestant thought by John Wesley. The teaching accompanied the growth of the Methodist churches and was one of the distinguishing doctrines of Methodism in America.

About the middle of the nineteenth century, a parallel, but independent development appeared among American Congregationalists. Warfield says that the appearance of Pelagian ideas was responsible, since both in the American development and elsewhere, there is a correlation between the Pelagian doctrine of the will and perfectionism.

Warfield further argues that in the social flux of the American frontier these perfectionist tendencies found fertile soil. ". . .the constant interchange between the frontier and the country at large spread the contagion rapidly throughout the land. Among the other extranvagances thus given great vogue was naturally a tendency to proclaim perfection a Christian duty and an attainable ideal, which none who would take the place of a Christian in this wicked world could afford to forego." (*Perfectionism*, II, 465)

In such a milieu Boardman's book appeared, winning immense popularity in England and America. Other teachers followed Boardman's leading, especially Mr. and Mrs. Pearsall Smith. From the influence of the latter grew the Keswick movement in the late nineteenth and twentieth centuries.

Warfield says that the real power of Boardman's book lay in its fundamentally Christian tone—" . . .It exalts Christ, and it exalts faith. And no book which exalts Christ and exalts faith will ever fail of an immediate response from Christian hearts." (p. 473)

In this review of Boardman's book (pp. 474ff), Warfield focuses on the key weakness of perfectionist teaching. Boardman in effect divides our one indivisible salvation into two distinct parts, each of which is received by a distinct act of faith. (p. 474) This would lead to the absurdity of dividing Christ

(p. 475). Yet this conception is of basic importance in Boardman's system of doctrine, so that Warfield says, ". . . This separation of justification and sanctification as two distinct 'experiences' resting on two distinct acts of faith is in point of fact Mr. Boardman's primary interest, and constitutes the foundation stone of his system. Grant him the reality of the 'second conversion' by which we obtain sanctification, as distinct in principle from the first conversion by which we obtain justification, and he will not boggle over much else." (p. 476) This sharp separation of justification and sanctification would appear to make two kinds of Christians: those who are merely justified as distinct from those who are both justified and sanctified. Yet Boardman does not really believe this, for he teaches in effect a doctrine of perseverance, since all those who are justified will sooner or later have the second experience of sanctification. Warfield then remarks, "But it falls gravely short of the teaching of Scripture which connects sanctification with justification as its necessary issue and through it the necessary issue of the indivisible faith that lays hold on the indivisible salvation of the indivisible Christ." (p. 482)

Warfield says that the most difficult point in Boardman's teaching is to be sure what one receives in the "second conversion." There is a contradiction between the teaching that sanctification is process (p. 484) and the idea that this sanctification is secured instantaneously. Warfield concludes, "In one way or another, Mr. Boardman also certainly teaches that when we accept Christ for sanctification, we not only make our sanctification certain but obtain it at once." (p. 485) This impasse is resolved by Boardman's idea that when we accept Christ for sanctification we receive in Him freedom from all *conscious* sinning and at the same time we receive absolute assurance in Him that He will progressively cleanse our 'heart and life' in His own good time and way from all sin. (p. 485)

Warfield is confident that Boardman's scheme is perfectionism. He says, "It ought to be added, however, that in his latest years Mr. Boardman appears to have exchanged this most ingenious form of perfectionism by which a constant, conscious perfection is maintained in the course of a steady, actual growth towards real perfection, for the exaggerated mysticism which has become a characteristic doctrine of the later advocates of the Higher Christian Life." (p. 489)

Some incisive criticisms of the Boardman scheme are offered by Warfield. It is not a real sanctification. What the Christian receives when he accepts Christ for sanctification is not sanctification but peace. "But this only uncovers to us the ingrained endimionism of the whole Higher Christian Life movement. It is preoccupied with the pursuit of happiness and tends in many ways to subordinate everything to it." (p. 491)

Warfield continues his sketch of the progress of perfectionistic thinking, reviewing the life and teaching of Robert Pearsall and Hannah Whitall Smith. Warfield believed that through them the movement begun by Boardman attained its widest extension and most lasting influence.

Mrs. Smith remained a Quaker all her life. "In her later years, even the fundamental mystical doctrine of the 'divine seed' is quite clearly enuncia-

ted and the characteristic Higher Life teaching developed out of it.” (p. 495) Her doctrine is “quietistic mysticism,” (p. 497) She held very strongly a doctrine of universal salvation. (p. 534)

Robert Pearsall Smith (1827-1899) acquired his perfectionist ideas under Methodist influences, in Methodist Holiness Meetings. He and his wife became enthusiastic adherents of the Wesleyan doctrine of sanctification by faith. Smith appears to have followed Boardman rather closely (p. 503). His principal book, *Holiness Through Faith*, appeared in 1870. He continued to preach and teach, and appeared in London in the spring of 1873, beginning a remarkable series of meetings which ran up to the Oxford Union meeting of August 29 to September 7, 1874. Boardman joined Smith and his wife in the fall of 1873, and together they met select parties of ministers and Christian workers of London, speaking of the Higher Christian Life. It will be recalled that Boardman’s popular book had appeared in 1859 and was very popular in Britain. It was reprinted in many editions in England and one publisher alone sold 60,000 copies of it before 1874 (p. 473). Large popular meetings followed, climaxing with the great Oxford Union Meeting of September, 1874. Another influential perfectionist teacher appeared along with Boardman and Smith. This was Dr. Asa Mahan, the outstanding Oberlin perfectionist. During the next year, 1874-1875, such meetings continued in England, and Smith also preached in Germany with remarkable results. It is noteworthy that the Smith-Boardman meetings coincided with the two year Moody-Sankey campaign in England and Scotland, which began in June, 1873. Warfield says the Higher Life movement was “embroidered” on the Moody-Sankey evangelistic campaign (p. 470).

The Oxford meeting of 1874 was amazingly effective, so that the teaching and interest spread through Britain and over to the Continent. Smith preached at Berlin, Basel, Stuttgart, Heidelberg, and Barmen. Smith returned to England and led a great international convocation at Brighton from May 29 to June 7, 1875. Plans for continuing the campaign were suddenly broken off when it was announced that Mr. Smith’s engagements had been cancelled and that he had returned to America. Apparently, Smith had “lapsed into antinomianism” (p. 508) and had said that those who are in Christ are no longer subject to the law of God, as the rule of their conduct. Smith went into retirement for the rest of his life.

The Higher Life movement of the 1870s was carried on in the Keswick movement in Britain and in the “*Heiligungsbewegung*” (Holiness Movement) in Germany. Warfield believed that these movements “kept the essential teaching but mitigated some of the most objectionable features” (p. 556)

At the beginning of this paper, there was mentioned the movement from the Congregational side—the “new divinity.” This movement produced Oberlin College under the leadership of C. G. Finney and Asa Mahan. The appearance of Mahan with Boardman and Smith at the Oxford meeting in 1874 was symbolic and significant. Perfectionism from the Wesleyan side and the “new divinity” side were in essential agreement. Warfield’s summary brings these strands together: “Mahan’s life long propaganda of the earlier form of Oberlin Perfectionism was not barren of fruit. The ‘Higher Life Movement’

which swept over the English-speaking world—and across the narrow seas into the continent of Europe—in the third quarter of the nineteenth century, was not without traits which derived from Oberlin. And Mahan lived to stand by the side of Pearsall Smith at the great Oxford Convention of 1874, and to become with him a factor in the inauguration of the great “Keswick Movement,” which has brought down much of the spirit and many of the forms of teaching of Oberlin Perfectionism to our own day. If Oberlin Perfectionism is dead, it has found its grave not in the abyss of non-existence, but in the Higher Life Movement, the Keswick Movement, the Victorious Life Movement, and other kindred forms of perfectionist teaching. They are its abiding monuments.” (p. 213)

Warfield’s extensive research in the backgrounds of perfectionism makes us aware of the principal forces and historical developments which entered into the emergence of perfectionist teaching in nineteenth century America. The review of Boardman and Smith points out the dominant influence of the Wesleyan teaching. Mrs. Smith’s Quakerism contributed a strain of mystical quietism, while the appearance of Mahan with Boardman and Smith in London in 1874 represents the pelagianizing new divinity from New England. This latter movement is examined in detail (pp. 1-214) under the title “Oberlin Perfectionism.” The last section of this article reviews the theology of Charles G. Finney. It is most instructive as an exercise in systematic theology, since it shows forcefully the interrelations of Finney’s Pelagianism throughout his system, and sets in clear light his unsatisfactory governmental doctrine of the atonement. The effects of mysticism on perfectionist doctrine is shown in Warfield’s exposition, “The Mystical Perfectionism of Thomas Cogswell Upham,” (pp. 337-459). A more general article on “Mysticism” is also found in the volume, *Studies in Theology*. Upham (1799-1872) was a brilliant and able teacher of psychology and philosophy at Bowdoin College. Warfield characterizes him thus: “He was a Congregationalist before he became a Methodist Perfectionist—a Congregationalist of the ‘New Divinity’ type, and holding the ‘New Divinity’ firmly, though not in an extreme form. What we have to do within him, accordingly, is a somewhat mild ‘New Divinity’ Congregationalism, overlaid with Wesleyan Perfectionism, endeavoring to read the quietism of Madame Guyon in harmony with itself.” (p. 373)

Warfield sums up the findings of his wide-ranging and thorough investigation of perfectionism: “. . . as wave after wave of the ‘holiness movement’ has broken over us during the past century, each has brought, no doubt, something distinctive of itself. But a common fundamental character has informed them all, and this common fundamental character has been communicated to them by the Wesleyan doctrine. In all of them alike, justification and sanctification are divided from one another as two separate gifts of God. In all of them alike, sanctification is represented as obtained, just like justification, by an act of simple faith, but not by the same act of faith by which justification is obtained, but a new and separate act of faith, exercised for this specific purpose. In all of them alike the sanctification which comes on this act of faith, comes immediately on believing, and all at once, and in all of them

alike this sanctification, thus received is complete sanctification. In all of them alike, however, it is added, that this complete sanctification does not bring freedom from all sin; but only, say, freedom from sinning; or only freedom from conscious sinning; or from the commission of 'known sins.' And in all of them alike this sanctification is not a stable condition into which we enter once for all by faith, but a momentary attainment, which must be maintained moment by moment, and which may readily be lost and often is lost, but may also be repeatedly instantaneously recovered."

Such is perfectionism as Warfield saw it. In reply, he constantly reiterated the teaching of Romans 6. "The whole sixth chapter of Romans, for example, was written for no other purpose than to assert and demonstrate that justification and sanctification are indissolubly bound together; that we cannot have one without having the other; that, to use its own figurative language, dying with Christ and living with Christ are integral elements in one indisintegrable salvation. To wrest these two things apart and make separable gifts of grace of them evinces a confusion in the conception of Christ's salvation which is nothing less than portentous. It forces from us the astonished cry, Is Christ divided? And it compels us to point afresh to the primary truth that we do not obtain the benefits of Christ apart from, but only in and with His Person; and that when we have Him we have all." (p. 569)

B. B. WARFIELD: DIDACTIC AND POLEMIC THEOLOGIAN

One of the most remarkable features of B. B. Warfield's total literary production is the quantity of work produced at the very end of his life in the investigation of the roots of perfectionism. The two volumes of collected articles entitled *Studies in Perfectionism*, (N.Y., 1931), contain 1,000 pages of very thorough historical and theological discussions.

A preceding article (*Salt*, Vol. 5, No. 2, Nov., 1974) gave a sketch of the contents of the second volume, since it dealt with the American origins of perfectionistic teaching, and only slightly touched on the exportation of the movement to England and the continent.

The first volume of *Studies* may at first seem to be of less immediate relevance and interest to American readers. It is probably for that reason that only two of its articles have been included in the later volume *Perfectionism*, reprinted in 1958.

Though, (or perhaps, *because*) the first volume deals with phases of perfectionism in Germany, it can be very instructive in understanding the problems which perfectionism raises. Since *Hebrews* assures us that without holiness no one will see the Lord, the very importance of the topic gives relevance to the remarkable history of perfectionism in German theology. On the one hand, there appeared in Albrecht Ritschl and his successors an *exegetical* perfectionism. That is, the Ritschlian rationalistic treatment of the Christian life ran to the extreme of asserting that the apostle Paul taught perfectionism. Of course, Ritschl and the rest did not believe in the objective reality of perfectionism: fastening this teaching on Paul, thus making him appear extreme and fanatical, only served to discredit supernatural Christianity.

Perfectionism had another course of development in Germany. Pearsall Smith made a brief and dramatic tour of Germany in 1875, and addressing large audiences through interpreters, powerfully presented perfectionistic teachings. The impulse of Smith's preaching, as Warfield saw it, was grafted on to what was known as the "Fellowship Movement," which descended from the pietism of an earlier time. The last two articles in Warfield's volume trace this development. Chapter six, "Die Heiligungsbewegung," (The Holiness Movement) is a comprehensive sketch of the perfectionistic development, from its American beginnings in W. H. Boardman, through Pearsall Smith and the Oxford conference of 1875, and the attendant transplantation of the teaching to France and Germany. The polemical strife which perfectionism produced in the Fellowship Movement, with the ultimate separation of the Fellowship Movement and the Gnadau Conference from perfectionism, will be traced in greater detail in this paper.

The last chapter of Warfield's volume, "The German Higher Life Movement in Its Chief Exponent," is not easy reading. It is Warfield's masterly analysis of the progress of the thought of Theodore Jellinghaus. Jellinghaus attended the Oxford Conference, and took up the exciting emphasis of Pearsall Smith. He grafted perfectionism on to his "mediating theology" received from C. F. K. von Hofmann at Erlangen, and wrote the definitive theology of the Fellowship-perfectionist movement: *the Complete, Present Salvation through Christ* (first edition 1880). After this work went through several editions—the last in 1903—Jellinghaus in 1912 dramatically renounced the perfectionist emphasis with the publication of a book entitled *Avowals about my Doctrinal Errors*, and turned toward stable Reformation doctrine.

We turn, then, to a brief commentary on Warfield's study on the rationalistic handling of the theme of the Christian life.

Warfield's first two chapters form a unitary study: "Albrecht Ritschl and His Doctrine of Christian Perfection: Article I. Ritschl the Rationalist," and "Article II. Ritschl the Perfectionist."

Warfield believed that "The perfectionist teaching of Ritschl presents a highly individual example of a Pelagianizing Perfectionism quite independent of all either Mystical or Wesleyan influences." (p. 4). Ritschl denied any native bias to sin in men. Every man comes into the world with a bias to good, and yet every man forms an evil moral character. This he does because of the evil of society which infects every man with a social inheritance of evil. Nevertheless, Ritschl apparently believed and taught that just as a man forms an evil character, he is capable of reversing his activities, and revolutionizing his character. Being motivated by the community in which he lives, he may help to build up a Kingdom of God in which he may be perfect.

Ritschl constantly asserted an independent power of the human will: the will has power to determine itself. Warfield remarks: "Though all explanation of the possibility of the exercise of such an independent power of the will fails, "the assertion of its reality is persistent." (p. 7).

Thus Ritschl was confronted with the fact of man's universal sinfulness, contradicting his doctrine of the independent power of the will. He believed that the universality of sin ". . . is due to the reaction of the unformed will

to the temptations of social life. . . Ritschl does not scruple to say that in the environment with which man is thrust he cannot avoid sinning." (p. 14). Warfield rejoins ". . . the cause of sin must be found in something in the sinner rather than in something in his environment" (p. 15). "It is not altogether easy to comprehend how Ritschl, with his descriptions of the depth of the evil which pervades the kingdom of sin, preserves any individual from the full strength of this bias to evil. It must be that, after all, he thinks of sin lightly." (p. 18).

Warfield further traces in Ritschl a defective view of the soul. There is not really a substantially existing soul: the soul exists only in the multiplicity of its functions. The possibility of character and immortality are denied (p. 21).

Further, as Warfield notes ". . . it is not the soul of man alone which is dissolved in the acid of Ritschl's non-substantial metaphysics. The being of God is dissolved in it also." (p. 23). He knew of no trinity, no pre-existent Christ, and no personal Holy Spirit (p. 23).

In the final analysis, Ritschl eliminated supernaturalism from Christianity: ". . . the proclamation of the Gospel and the impression made on men by the personality of Christ bring about their justification and regeneration. . . by awakening faith in them." (p. 27). He explains regeneration wholly within the sphere of human action (p. 29). "Jesus Christ does not live in His church. It is only His Gospel—the memory of him—which lives in it and works the conversion of men." (p. 35). "The whole truth is that Ritschl in contending for 'the dependence of Christianity on the historical revelation of God in Christ' is not neglecting merely, but denying, the dependence of vital Christianity on the immediate operations of the Spirit of God in the heart." (p. 36).

Ritschl was a thorough-going anti-supernaturalist (p. 37). He did not teach the proper deity of Christ (p. 40). "Like Jesus, and under the impulse received from him (through the community), we are to live in faith, humility, patience, thankfulness, and the practice of love in the kingdom of God. Doing so, we shall be divine as He, doing so, was divine. This is to Ritschl the entirety of Christianity: and this is at bottom just a doctrine of 'imitation' of the 'religion of Jesus.'" (p. 46).

Though Ritschl was thus an anti-supernaturalistic rationalist, yet he ". . . clothes his naturalistic system with the terms of supernaturalism, or, to be more precise, of conservative evangelicalism. He himself thought of this procedure as a reminting of the old coin; it is not strange that the evangelical public itself looked upon it as rather counterfeiting it." (p. 49). The effect, of course, was that the public was deceived. It is not difficult to recognize in the description of Ritschl's system the outlines of the "modernism" or "Liberalism" which persists and underlies much so-called Christianity today.

Upon this rationalistic anti-supernaturalistic system Ritschl nevertheless advanced a doctrine of perfection. Warfield's second article "Ritschl the Perfectionist" expounds Ritschl's teaching. ". . . Ritschl's whole doctrine of sin, guilt, forgiveness. reconciliation moves, not in the realm of realities, but in that of the subjective consciousness." (p. 57). We are not really under con-

demnation: justification is simply the assurance that we are wrong in thinking that we are, and that all is well with us.

Warfield shows that Ritschl presented justification as "a profoundly immoral doctrine" (p. 64) because God simply arbitrarily forgives sin, as He must, since there was no expiatory or sin-bearing character in the work of Christ.

Warfield then expounds Ritschl's conception of the Christian life, and in so doing exposes Ritschl's perfectionism. "We perceive that Ritschl's conception of the Christian life amounts briefly to just this: free ethical life inspired by a sense of wellpleasingness to God. Justification is viewed as the assumption of a new attitude of trust towards God and entrance, in this trust, into participation in God's aims to found an ethical Kingdom; and this Kingdom of God is viewed as the society of those animated by this motive and sharing in this endeavor. Justification thus prepares for the ethical effort, the Kingdom of God is its sphere. This free ethical life under this inspiration constitutes now Christian perfection, in Ritschl's nomenclature; that is to say, it is all that is necessary to have in order to be a Christian—it makes us perfectly Christian though it may not make us perfect Christians." (p. 68).

Warfield shows that Ritschl regarded his doctrine of Christian perfection as embodying the essence of his religious teaching. (p. 70). "Ritschl did not make little of his doctrine of Christian perfection, or thrust it into a corner." (p. 72).

In a very effective section, Warfield compares Ritschl's conception of the Christian life with that expressed by Melancthon in the Augsburg Confession. "According to the Confession the Christian life receives its form from three fundamental reactions. These are sincere fear of God, assurance of His reconciliation through Christ, and confidence that He will answer the prayers of His people." (p. 75). Ritschl, however, transposed these Evangelical themes into the rationalistic key: there is no God to dread, since He is love and only love. He needs no placating sacrifice, and He does not answer prayer (p. 76).

Warfield approaches the detailed discussion of Ritschl as perfectionist by ascertaining his doctrine of salvation. ". . . justification, reconciliation, regeneration, have as their aim, and issue into, a purely subjective change, that and that only. We need not, because of them, find ourselves in any objectively different situation from that occupied before; we in point of fact, do not. There has come about a change only in our 'tone of feeling.'" (p. 79). Ritschl conceives eternal life to mean an attitude toward the actual course of this world. This attitude is a 'tone of feeling.' ". . . it is now, this general point of view or 'tone of feeling' (*Gesinnung*) which constitutes, on the religious side, what Ritschl calls Christian Perfection. He who is of this way of thinking and feeling is a Christian, and is all that he need be, from the religious point of view, in order to be all that a Christian is." (pp. 84-5). Ritschl's idea of perfection emerges in the description of the Christian's ethical task, which is making God's self-end his own, and God's self-end is the Kingdom of God. "He that is faithful in his vocation has performed his whole duty in the Kingdom of God, and, being thus whole in himself, is perfect" (p. 86). Warfield com-

ments: "we perceive that the chief concern which Ritschl shows in developing his doctrine of vocation is to utilize it so to limit the range of duty as to make it possible for the Christian man to be ethically as well as religiously perfect" (p. 87). Ritschl ". . .repels the evangelical doctrine that even in the state of grace we must always be mindful of the imperfection of our moral conduct, so that we may never be tempted to depend for our salvation on our own works, which never meet the demands of the law, but only on Christ received by faith alone." (p. 87) "The ultimate conclusion to which he would drive us is that the Christian man's works are not subject to the judgment of the law" (p. 87). Warfield believed that one of Ritschl's leading motives was to find a remedy for the Protestant perplexity regarding the assurance of salvation (p. 88). Warfield is surely right in assuring us that ". . .to find salvation in progress is as sound evidence of salvation as to find it completed—provided salvation be a supernatural work" (p. 88) Perfectionism spoils this assurance, because ". . .in proportion as it is made the Christian's duty not so much to work out his salvation continuously, but to enjoy it at once in its completeness, the believer, conscious of sin, loses his confidence that he is a believer at all. If this attainment of complete salvation is made coincident with justification, all sense of continued sinfulness is a clear disproof of present salvation." (p. 89) On pp. 90-1 Warfield gives an eloquent exposition of the Reformation doctrine of the Christian life. If our sense of sin makes us dissatisfied with ourselves and more satisfied with Christ, we may find assurance in Him. Ritschl taught, however, that the satisfaction of the Christian has its ground in himself. Ritschl apparently actually undertook to prove that the Reformers in teaching dissatisfaction with ourselves were at odds with the Scriptures. "The exegetical justification of this contention he seeks to supply in a passage in the closing pages of the second volume of his main work which has become famous and which has exerted a greater influence than any other portion of his discussion of the perfection of the Christian. In this passage Ritschl declares that the relation in which the Reformers place the believer's supposed consciousness of continued imperfection to justification was wholly unknown to Paul." (p. 91). This sense of dissatisfaction was repugnant, and impossible to Ritschl, so that he was compelled to develop a conception of the Christian life which involved perfection (p. 94). That perfection, however, had the fatal error attaching to all perfectionism—the antinomian substitution of a standard other than the law of God. "In the absolute freedom of his will he chooses his own end; and that end determines his rules of living for him. These are the elements of Ritschl's ethics." (p. 97).

Warfield forthrightly attacked Ritschl's construction as immoral (p. 100). "We perceive that Ritschl holds strongly that every transgression of moral law is sin and that there can be no perfection where the whole moral law is not kept. His mode of escape is to deny the validity of all 'statutory law.' There is no such thing as a universal moral law imposing duty in all its items on all men alike. Each man secretes for himself his own moral law, and in order to be perfect must fulfill only it in all its requirements" (p. 101). Ritschl's perfection, like all perfectionism, is a delusion.

In this paper, it will be impossible to trace in detail the development of

Ritschl's influence, as expounded by Warfield in the section entitled "Miserable-sinner Christianity in the Hands of the Rationalists." Warfield traces the development of Ritschl's ideas over a period of some thirty-five years, from the publication of Ritschl's work on justification in 1874, through the discussion provoked by the work of Wernle in 1897. This in turn led to a development in liberal exegesis which came to final expression in the work of Windisch in 1908.

Warfield prefaces this weighty 200 page review with a rewarding exposition of the Reformation doctrine of the Christian life (pp. 113-132). He then shows Ritschl's reaction to this teaching, with the subsequent effect on liberal exegesis.

Warfield's estimate of the effect of the rationalistic assault on Reformation doctrine was that it helped the perfectionist parties at work in the church. It was ". . . in effect an attempt to supply to the contentions of these perfectionist parties a scientific exegetical basis. . ." (p. 298). Of course, the rationalist held the Methodist in contempt: "Bousset, in the very act of declaring that, among modern religious tempers, that embodied in Methodistic Christianity comes nearest to the Christianity of Paul, remarks that nevertheless to modern men it is abhorrent. . ." (p. 298). The purpose of the Rationalists was to assault the Reformation teaching, and they saw in the perfectionist movements similar revolts against the Reformation doctrine of the Christian life and the process of salvation (p. 299). The Rationalist, though despising the perfectionist, claimed him as an independent witness to the correctness of the Rationalist interpretation of the New Testament.

Parallel to and contemporaneous with the Rationalistic development which has just been traced, was another movement in Germany, known as the Fellowship Movement. It had sprung from Pietistic sources. Laymen within the national church carried on a varied work of hospitals, orphan asylums, and Bible schools. Warfield felt that the movement represented the formation of a "great German Free Church." (p. 308). It was a revolt from the idea of a state church. It was partly parallel to the Keswick Movement, (p. 312) having received the ministry of Robert Pearsall Smith. It was a holiness movement, and the Gnadau Conference was the center of its public life.

Warfield gives some of the eyewitness accounts of the excitement attending Smith's ministry in Germany which moulded the Pietistic tendencies into a movement. Warfield regarded the movement as a prolongation of the American Holiness movement, and the immediate effect of the "very extravagant English upheaval." (p. 323). The movement had extravagant and fanatical perfectionist tendencies, and these were accentuated by "a staggering blow from the importation in the spring of 1905 of the Welsh Revival with more than the Welsh excesses." (p. 326). That was followed by the impact of the Pentecost Movement, stemming from the Los Angeles Revival of 1907.

We need to recognize at this point that the Holiness movement in America had undergone a development. It is now generally recognized that the Pentecostal movement appeared in Holiness circles. Donald W. Dayton says: "Many interpreters fail to distinguish between the holiness movement and Pentecostalism. There are many similarities and historical connections. In the late

nineteenth century, holiness writers began to speak of 'entire sanctification' as a 'baptism of the Holy Spirit' on the model of Pentecost. It was in this milieu and thought pattern that Pentecostalism was born in America." (The *New International Dictionary of the Christian Church*, p. 475a). See also the article "Pentecostal Churches" by R. S. Clouse in the same volume.

Under the impulse of the Pentecostal idea, one of the leaders of the Gnadau Conference, Pastor Paul, began to speak in tongues (p. 327). The excesses of Pentecostal manifestations provoked a reaction. Pastor Paul's perfectionism, linked to Pentecostal motifs, was condemned by Gnadau in 1911: "We must cease to offer salvation to our people in three distinct stages, (1) forgiveness of sins, (2) sanctification, (3) the Baptism of the Spirit." (p. 329).

Warfield analyzes Pastor Paul's doctrine, and finds that it did not differ from ordinary Wesleyan teaching, particularly in the sharp separation between sanctification and justification, and in teaching an immediate sanctification on faith, by which the sinful nature is eradicated (p. 332).

These developments caused the leading theologian of the movement, Theodore Jellinghaus, to break with the excesses and produce a book entitled *Avowals about My Doctrinal Errors* (1912). Many people apparently followed Jellinghaus' cry "Back to the Reformation."

The last article of *Perfectionism-I*, is a detailed study of the teaching of Jellinghaus. It parallels the one just reviewed, but brings under scrutiny the influential book of Jellinghaus, which was written out of the inspiration received at the Smith-Oxford Conference of 1874.

Jellinghaus was a Lutheran, but his doctrine had become "mediating" under the influence of C. F. K. von Hofmann, who had taken away from him the central doctrine of the penal satisfaction of Christ (p. 349). His mystical doctrine of redemption combined with Smith's teaching of sanctification by faith alone. (p. 350).

The net result of Warfield's detailed review of Jellinghaus is to show the instability of attempting to separate justification from sanctification, instead of linking them together: one salvation received by faith from the one Savior; justification by faith, and through justification, sanctification.

The 1,000 pages of Warfield's *Studies in Perfectionism* are rewarding reading, and a must for understanding the modern charismatic movement. Along with it should be read *Counterfeit Miracles*. I should say that both of these works lie in the area of a Theology of the Holy Spirit, and give massive support to the Reformation viewpoint. Both of these works lie near the end of Warfield's life: *Counterfeit Miracles* appeared in 1918; and the articles now found in *Studies in Perfectionism* appeared at the very end: some in fact were published after his death. These massive productions of the last decade of the great theologian's life bear out in a broad way the schematic suggestion of our first study. The major emphasis of Warfield's thought may be traced by decades: 1880-90 emphasized Biblical foundations; 1890-1900 brought the clash with McGiffert over Christian origins; 1900-1910 was Christological; 1910-1920 logically was concerned with the application of redemption and the theology of the Holy Spirit. No doubt Warfield held the whole grand

system from the beginning. It was only as the advance of rationalistic liberalism successively attacked first the Scriptures and then Christ and the salvation accomplished by Him, that Warfield responded with his masterly analyses. The *Studies in Perfectionism* must stand as a model of immensely thorough and learned defense of the Biblical doctrine of the Christian life. The very thoroughness of Warfield's analysis speaks of the importance of the subject and his deep concern for a sound doctrine of the Holy Spirit.

There is now available a bibliography of Warfield's published works by John E. Meeter and Roger Nicole: *A Bibliography of Benjamin Breckenridge Warfield 1851-1921*, issued by the Presbyterian and Reformed Publishing Co. Much more material is now available and better perspective of Warfield's breadth of learning is now possible. One can hope that in due time an adequate biography will be written.

—Wilber B. Wallis

RECOMMENDATIONS

It was moved that Synod receive the reports and make them available for study to the presbyteries and sessions and to continue the committee to revise the report for the 154th General Synod.

ACTION

An amendment was passed that the report be placed early in next year's docket. A further amendment that Synod instruct the presbyteries to report their findings back to the committee by January, 1976. The main motion as amended carried.

BILLS AND OVERTURES

Mr. Harold C. Harris reported again.

OVERTURE I—Position on "Charismatic Renewal"

This is to notify you that the Florida Presbytery in action taken at its March 7-8th meeting held at Calvary Presbyterian Church in Tampa, Florida voted to send to the 153rd General Synod, RPCES the following overture:

WHEREAS the Bible is the only infallible source and rule of the church's doctrine and deportment (everything contrary to the scriptures being rejected by Bible-believing Christians);

AND WHEREAS we believe that the doctrinal distinctives as historically held by those who confess the Reformed Faith are essential for fellowship, cooperation and cohesion between local churches and denominations, constituting the minimum of doctrinal unity vital for fellowship and service;

AND WHEREAS the movement known as the "charismatic renewal" is based on a totally unscriptural interpretation of the ministry and "filling" of

the Holy Spirit, viewing the "baptism" as a post-conversion experience, usually accompanied by tongues-speaking, which "gift" (whether special revelation or ecstatic utterance), is often declared to be "the initial evidence" of the "Spirit-filling";

AND WHEREAS traditional denominational, ultra-spiritual, liberal, modernist and Roman Catholic groups have identified themselves with these charismatic adherents, around such faulty interpretation which is experience-centered, rather than biblically-oriented or Christ-centered;

AND WHEREAS such charismatics have remained within apostate denominations, with "a renewed interest and love for their churches and clergy," and some have declared that this "experience" has bestowed upon them a "deeper appreciation for the mass" (thus denying the once-for-all finished work of Christ), and a "deeper love and veneration for the Virgin Mother of God" (thus displacing Christ as the "only mediator between God and man"), and many of them persist that "it matters not what a person believes as long as he has "it";"

THEREFORE BE IT RESOLVED that we, the Florida Presbytery humbly overture the 153rd General Synod, R.P.C.E.S.

1. to repudiate the claims of the current charismatic movement, in that it does not represent a genuine work of the Holy Spirit, is not based upon a proper understanding of the scriptures, and leads to many positions totally contrary to the scriptures;

2. to encourage the pastors and teachers of our churches to declare clearly the scriptural command to "be being filled with the Holy Spirit" (Eph. 5:18), expounding the proper usages of spiritual gifts, and

3. to repudiate the use of "the gift of tongues" when there is no credible interpretation into the language understood by the assembled congregation, as being in opposition to the biblical check in the use of such a "gift" (genuine or spurious) in public assemblies of worship.

RESPONSE

The committee is cognizant of the wide spread growth of the neo-Pentecostal movement, and of the divisive and confusing effects within the church today. The committee also sympathizes with the Presbytery of Florida in its desire to secure a clear statement on this matter. However, for several years the Synod has been hearing reports on Charismatic gifts and related matters and is still studying the question. We therefore refer Florida Presbytery to Synod's studies on the Work of the Holy Spirit including the report to be presented to the 153rd Synod.

ACTION

Synod approved the response of the committee.

STUDY COMMITTEE ON ROLE OF WOMEN IN THE CHURCH

Elder Gordon Shaw presented the report as follows:

The committee felt that since considerable work has been done in the study of women's role within the church that it would limit itself to review of study papers and position reports already available. The impetus for Synod's request seems to stem from the societal response to demands of women to be more active in the decision making apparatus of our society. The papers, books and other documents reviewed are listed in the attached bibliography.* The committee feels, on the basis of its studies, that the following conclusions are warranted:

- a. God has granted the same dignity to men and women in creation, justification, sanctification, and glorification. Gen. 1:26,27; Gen. 2:18, ff; Gal. 3:28.
- b. God desires that both men and women use their gifts for the edification of the whole congregation and not for themselves. I Cor. 12:4-11; Rom. 12:3-8; I Pet. 4:10,11.
- c. God has not called out women to the authoritative teaching or ruling office (elder) in the church. I Tim. 2:11,12; I Cor. 14:33b-36.
- d. In light of the power-structure oriented world the elders are to carefully heed the command of Christ: "whoever would be first among you must be your slave." Mat. 20:26-28.
- e. Elders are to take special care that all members of the one body of Christ are enabled to use all those gifts which have been granted to both men and women by the Holy Spirit. Eph. 4:11-14.
- f. God has called out some women full of the Holy Spirit to exercise the ecclesiastical office of deacon. Rom. 16:1; I Tim. 3:11.

Based on the committee's study, it recommends that women be permitted the office of deacon within the local church and that they should enjoy the same privileges, ordination and installation that the men deacons have traditionally received. Further, the committee recommends that the position of elder, both teaching and ruling, be limited to men of good report as specified by the Bible. The tasks of women deacons and the respect granted to them would be identical to the tasks and respect assigned by the local church to men deacons.

On the matter of women participation on the boards of denominational agencies it is the committee's recommendation that the agencies be permitted fully participating women members if they modify their by-laws accordingly.

Since a Board of Trustees only acts with authority when it is in session (no additional rights obtain to the individual board member out of session) and since the board is under the oversight of the Synod, which is a body of ruling and teaching elders, the committee does not feel board participation by women would give individual women authority over men.

Your committee recommends:

- a. Women be permitted the office of deacon within the local church and that they enjoy the same privileges, ordination and installation that

*Editor's NOTE: No such bibliography was given the Stated Clerk.

the men deacons have traditionally received and the form of government be appropriately changed.

- b. The agencies be permitted to have women as members of their board if they modify their by-laws accordingly.

Respectfully submitted,
Rev. Walter L. Gienapp
Dr. R. Laird Harris
Rev. William D. McColley
Rev. John C. Pickett
Rev. Stephen E. Smallman
Gordon D. Shaw, Chairman

RECOMMENDATION

The committee recommended that it be continued and bring back to the 154th General Synod the exegetical support for its conclusions.

ACTION

A motion to amend by agreeing to consider the last two paragraphs of the report and adopt recommendation B. The amendment failed. J. M. L. Young, G. B. Bragdon, and R. B. Strom registered their yea vote. The recommendation of the committee that it be continued passed after a vote to enlarge the scope of the study to include the role of women teaching in the church, Sunday School, youth groups, etc.

It was moved, seconded and carried to recommend that the Administrative Committee consider placing this item early on next year's docket.

A motion to reconstitute the committee was passed.

Another motion that agencies be permitted to have women as consultants to their board without voting power if the agencies modify their by-laws accordingly was tabled.

COMMUNICATION FROM OPC

The Stated Clerk read the following communication:

June 5, 1975

Synod of the RPCES
Dr. Paul R. Gilchrist, Stated Clerk

Dear Brethren:

The 42nd General Assembly of the Orthodox Presbyterian Church has on motion determined to ask the Synod of the RPCES to consider sending one or more observers to the 1976 Reformed Ecumenical Synod (to be held in in Capetown, South Africa).

Cordially yours in Christ,
Richard A. Barker
Stated Clerk

Synod by proper motion approved the request and put the communication in the hands of the Fraternal Relations Committee for possible implementation.

WOMEN'S SYNODICAL SOCIETY REPORT

Mrs. Roger Hunt, President of Women's Synodical, gave the report without reading it, but included here by common consent:

Fathers and Brethren:

On behalf of the Women's Synodical Society, I wish to present this report.

The twenty-sixth annual meeting of the Women's Synodical Society met at 10:00 a.m., Saturday, May 31, 1975 in the College Hill R. P. Church (RPNA), Beaver Falls, Pa. The theme was "Woman and God." Mrs. Richard Gray was the speaker and the key thought in her subject was ONENESS. Woman has three jobs: 1. Procreate, which included nurture; 2. Subdue—dominion over everything else God has made; 3. Participate in the corrective work of redemption and sanctification, necessary because of the entrance of sin into the world.

A panel discussion followed the luncheon which consisted of five women on these topics:

1. Woman and Culture—Mrs. Trudy Rosenberger
2. Woman and her Mate—Mrs. Charles Anderson
3. Woman and Her Career—Mrs. Allan Baldwin
4. Woman and Her Children—Mrs. Charlotte Brown
5. The Single Woman—Miss Kerry Mumford

Miss Mary Edwards gave a historical sketch (25th anniversary) of the Women's Synodical Society.

Mimeographed reports were given out to all the ladies from the standing committees and offices. The Treasurer asked that churches contribute to Synodical during the course of the year because money was needed to meet all the commitments of Synodical.

A slide presentation of the churches in the Midwestern Presbytery was presented by the Fellowship Chairman.

Missionary wives and chaplain wives were introduced.

Mrs. Douglas Rogers, chairman of the Abortion Committee, showed the Abortion Packet that had been compiled and suggested that the three-part packet be studied Scripture first, then Pro-Abortion and finally Anti-Abortion. She encouraged the ladies to be involved and to let their voices be heard as Christian women.

The latest undertaking of Synodical is a semi-annual Newsletter of our Society, "The Informer". The response was encouraging and it was decided to continue publication. At least one person in each church will receive a copy and is encouraged to pass this on to other women in the church.

New officers elected were: President, Mrs. Roger Hunt (Indianapolis Ind.); Corresponding Secretary, Mrs. George Smith (Willow Grove, Pa.); Treasurer, Mrs. George Fielding (McLean, Va.); Missions Chairman, Mrs.

Douglas Rogers (Eighty Four, Pa.). Rev. Samuel Ward, retiring Moderator of Synod, installed the new officers.

Jean Shaw's workbook on John Calvin's life is on sale now along with Betsy George's "Long Ago" book.

An "Agency Pamphlet" is still in the process of being compiled.

There were over 160 ladies in attendance which included guests from the OP and RPNA ladies.

I wish to thank the men of Synod for their interest and prayer for the Women's Synodical Society. It has been very encouraging to have their support.

Respectfully submitted,
Mrs. Roger Hunt, President

RESOLUTIONS COMMITTEE

The report was presented by Mr. Robert Jewell.

Resolution No. 1

Whereas it has been the privilege and pleasure for the 153rd Synod of the RPCES to meet on the grounds of the Geneva College and to accommodate ourselves to the facilities thereof,

Be it therefore resolved that we the commissioners of the 153rd Synod of the RPCES express our sincere appreciation and gratitude for the gracious hospitality demonstrated to us by the Geneva College of Beaver Falls, Pa. We extend a word of thanks to Dr. Edwin C. Clarke, President, for his warm words of welcome and fellowship addressed to our opening session.

Be it further resolved that appreciative recognition be extended to Mr. Paul Bischoff for his excellent management of the Concurrent Synod Conference and his attentive care given to the commissioners thereof. We also commend his staff for their diligence in meeting our needs and providing us comfort with a welcoming attitude and cordial sacrificial service. We as well wish to commend the cafeteria manager, Donald E. Welling, and staff for their generous provision and fine preparation of food.

Resolution No. 2

Whereas we have had the honor of meeting with the Concurrent Synods of the RPCNA and the OPC on the historic grounds of Geneva College that we might share in the riches and blessings of our mutual Christian heritage,

Be it resolved that the 153rd Synod of the RPCES express its heartfelt appreciation to Moderator, Dr. Clark Copeland and his church, the RPCNA for extending to our church an invitation that has made such fellowship possible.

Resolution No. 3

The 153rd Synod of the RPCES wishes to express appreciation to Rev. Charles B. Holliday and the local churches of the RPCES in the Pittsburgh

area for extending an invitation to our commissioners to worship with them in their respective congregations and enjoy the privilege of their hosting Sunday dinner to all commissioners who responded.

Resolution No. 4

The 153rd Synod of the RPCES commends with high esteem our Moderator, Rev. Paul Alexander, for the leading of our Synod with clarity and precision and dignity while showing a real concern for a balanced expression from the commissioners of the 153rd Synod. May we commit ourselves to be in constant prayer for the leadership and witness that our moderator will give throughout the year to our church before God and man. May we also commend with prayer our vice-moderator, Rev. Lynden Stewart, and our clerk, Dr. Paul Gilchrist, and assistant clerk, Rev. William Wolfgang, for God's guidance and duration in their leadership of our church. And we wish to give a particular "thank you" to Mrs. Paul Gilchrist for her invaluable service to the program of the 153rd Synod.

Resolution No. 5

We the commissioners of the 153rd Synod of the RPCES wish to express words of high commendation and sincere gratitude to the Fraternal Relations Committee of the RPCES for their ten years of zealous and intense study, deliberations, and masterful presentations with respect to the formulation of a proposed plan of union with the OPC. It is without doubt that this committee has rendered a high and valuable service to our respective churches for which we are most appreciative. May their future endeavors be encouraged with our prayers and praise.

ACTION

Each resolution was approved.

FINAL ROLL CALL

At noon time on Thursday, the Stated Clerk distributed attendance sheets. Any commissioner signing was considered present for the last meeting. The record of attendance has been given on pages 6-8.

APPROVAL OF MINUTES

Dr. Gilchrist, with the assistance of Rev. William Wolfgang read the minutes of Thursday's meeting. They were approved as read with corrections.

ADJOURNMENT

At 5 o'clock, Synod adjourned. The Moderator, Rev. Paul Alexander, pronounced the constitutional words of dissolution:

"By virtue of the authority delegated to me, by the Church, let this Synod be dissolved, and I do hereby dissolve it and require another Synod the

members of which shall be chosen as provided in our Form of Government, to meet at Colorado Springs, Colorado, during the week of May 21 to 27, 1976.”

Synod joined in singing Psalm 133 followed by prayers made by the Rev. Messrs. Max V. Belz, Nelson K. Malkus, Jack Buckley, and Paul H. Alexander, who closed with the apostolic benediction.

A handwritten signature in black ink that reads "Paul R. Gilchrist". The signature is written in a cursive style with a large, prominent initial "P".

Paul R. Gilchrist
Stated Clerk of Synod

SYNOD STATISTICS 1974

	Communicant Members	Covenant Children	Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Sunday A. M. Worship	Sunday P. M. Worship	Midweek Prayer Meeting	Sunday School	D. V. B. S.	Profession of Faith	Reaffirmation	Letter of Transfer	Letter of Dismission	Death	Ordination	Dropped from Roll	General Oper- ating Budget	Capital Improvements	Benevolences	Total Receipts	Manse Provided Pension Plan Hospitalization Social Security				
CALIFORNIA PRESBYTERY																													
Reformed Presbyterian Canoga Park, CA	35	31	19	2	3			1	53	32	10	37		2	3		1		1	20	19720	2979	2989	25688	N	N	N	N	
Covenant Evangelical Presbyterian Chatsworth, CA	95	54	60	3	5		3	1	110	70	44	119	41	12	12	5	3			13	39192	563	6220	45975	N	Y	Y	Y	
Korean Central Presbyterian San Francisco, CA	NO STATISTICS SUBMITTED FOR PAST TWO OR THREE YEARS																												
First Reformed Presbyterian Yucaipa, CA	32	7	18	2	0	2	0	2	40	20	15	30				10				1	15632	2933	2535	21100	N	Y	Y	N	
TOTALS																													
Ministers 15	162	92	97	7	8	2	3	4	203	122	69	186	41	14	25	5	4		1	34	74544	6475	11744	92763					
Church 4																													
Missions 0																													
DELMARVA PRESBYTERY																													
Berea Presbyterian Hockessin, DE	75	65	45	4	7				105	45	25	85	110			1	5				22670			2684	25355	N	N	Y	Y
Evangelical Presbyterian Newark, DE	352	146	186	9	9		11	5	352	164	49	265	200	24	38		26			9	82703	15390	30383	128475	Y	Y	Y	Y	Y
Bethany Presbyterian New Castle, DE	119	70	56	6	5		4	1	126	82	17	112	170	6	4	2	10			8	37580	5792	4350	47722	Y	Y	Y	Y	Y
Manor Presbyterian New Castle, DE	47	10	25		3				50	45	15	48	83	1	5					4	14397	276	1263	15936	Y	Y	Y	N	
Faith Presbyterian Wilmington, DE	562	74	327	8	8		1	3	365	153	53	243	143	17	5	14	5	4		7	83508	4874	32843	121225	Y	Y	Y	N	
Evangelical Presbyterian Annapolis, MD	359	152	132	7	12	1	4	15	392	270	50	390	125	40	31					1	69551	36865	20380	126796	N	Y	Y	Y	Y
Armistead Gardens Presbyterian Baltimore, MD	54	20	38	2	3			2	65	29	9	50		3				3	1	19	15772	850	940	17562	Y	Y	Y	N	
Evangelical Presbyterian Baltimore, MD	233	92	128	7	10		1	4	235	136	61	179	156	3	2			8	1	9	61317	4446	12615	78378	Y	Y	Y	Y	Y
Evangelical Presbyterian Elkton, MD	43	24	27	3	3		3		77	28	16	43	81	4	3						17234	537	4054	21825	Y	Y	Y	Y	Y

Liberty Reformed Presbyterian Randallstown, MD	203	96	93	9	6	6		3	193	150	15	150		7	12	3	3			29532				29532	
Timonium Presbyterian Timonium, MD	390	93	209	9	6	7	2	5	352	121	51	215	111	19	3	47		2		5	60384	120115	31152	211651	N Y Y Y
Evangelical Presbyterian Chesapeake, VA	193	32	58	4	5	3	2	2	120	50	25	121	125	2	4	10	2	2			18685	9891	3571	32147	Y Y Y Y
Munson Hill Presbyterian Falls Church, VA (1973)	147	38	83	10	7	2	2	6	159		25	85	42	2	12	23	13	2			37163	8468	3804	48436	Y N Y N
Calvary Presbyterian Hampton, VA	39	30	21	4		3	6	7	65	23	7	54	76	9	6	4					12780		480	13260	Y Y Y Y
Grace Presbyterian Lexington, VA	58		25	3	1	2			43	23	12	53	42	3				3			15356		637	15983	Y Y Y Y
McLean Presbyterian McLean, VA	185	73	83	7	7	1		3	210	75	12	130	80	5	10	6				2	27388	21132	15764	64284	Y Y N Y
Stony Point Reformed Presbyterian Richmond, VA	69	22	42	3	3			4	130	35		70		4	9	11				2	21555		6205	27760	N Y Y N
Westminster Reformed Presbyterian Suffolk, VA	86	9	44	4	4			1	81	13	18	31			11	2		1	2	1	15100	15450	1200	31750	N N N Y
TOTALS																									
Ministers	40																								
Church	18	3214	1046	1622	99	99	25	36	61	3120	1442	460	2324	1544	149	156	127	70	16	2	67	642675	244086	172325	1058077
Missions	0																								

FLORIDA PRESBYTERY

First Reformed Presbyterian Bradenton, FL	39	2	28	2					85	40	15	10			1	7		2		1	12000	200	1450	13650	N N Y N
Westminster Presbyterian Fort Walton Beach, FL	137	27	50	5	10		4		132	48	14	105		15	8	12	12	1		36	19241	4926	2062	26229	Y N Y N
Immanuel Evangelical Presbyterian Goldenrod, FL	76	24	40	3	3			1	91	45	16	79	65	7	2	2					30602	5445	2262	38309	Y Y Y Y
Covenant Presbyterian Lakeland, FL	422		229	9	12	4	3	6	354	152	50	287	132	15	15	78	3	3			60821	11201	34500	106522	Y N Y N
Covenant Presbyterian Naples, FL	150	50	72	8	5			3	150	83	48	66	100	3	10	4	3				41207	17941	5929	65077	Y Y Y N
Grace Presbyterian Pinellas Park, FL	52	18	34	2	3	1	5	1	43	14	6	43	61					3		3	12378		463	12841	N Y Y N
Faith Presbyterian Sarasota, FL	125	33	62	6	5	4	1		150	52	40	79	60	7	7				1	7	34186		4617	38803	Y Y Y N
Calvary Presbyterian Tampa, FL	152	35	50	6	4		3	7	75	25	15	50		3					7	2	17421	4000	3591	25012	Y Y N Y

	AVERAGE ATTENDANCE											MEMBERSHIP CHANGES							FINANCES										
	Communicant Members	Covenant Children	Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Sunday A.M. Worship	Sunday P.M. Worship	Midweek Prayer Meeting	Sunday School	D. V. B.S.	Increases			Decreases				General Oper- ating Budget	Capital Improvements	Benevolences	Total Receipts	Manse Provided Pension Plan Hospitalization Social Security				
														Profession of Faith	Reaffirmation	Letter of Transfer	Letter of Dismission	Death	Ordination	Dropped from Roll									
First Presbyterian North Port Charlotte, FL	110	8	50	7	6			90	35	20	30											16080	144	1122	18346	Y Y Y Y			
First Evangelical Presbyterian Grand Cayman, B.W.I.	45	66	32	3	3		2	61	90	30	97	130						1			1	9956	2906	1031	13893	Y N N N			
TOTALS																													
Ministers	23																												
Churches	10																												
Missions	0																												
GREAT PLAINS PRESBYTERY																													
Reformed Presbyterian Lemmon, SD	58	15	35	2	2			35				25																	
Reformed Presbyterian Underwood, ND	52	0	30	3	3		1	35	20	20	30	10	1					5	2			4	6975	1042	2037	10053	Y N N N		
TOTALS																													
Ministers	6																												
Churches	2						1	70	20	20	55	10	1					5	3			4	11855	1042	3797	16693			
Missions	0																												
MIDWESTERN PRESBYTERY																													
Reformed Presbyterian (M) Kitchener, Ontario, Canada	9	3	6			1	1	10				15	25												5134		300	5434	Y N N N
Westminster Presbyterian Alton, IL	59	21	28	3		3	1	39	16	13	28			2	1	3	2	3				3	13266		1759	15025	N Y Y N		
Evangelical Presbyterian (M) Carbondale, IL	25	20	17			3	3	73	18	5	45			1	7										12000		980	12980	N Y Y N
Grandcote Reformed Presbyterian Coulterville, IL	205	35	110	6		4	4	115	45	12	88	45						3	3			2	17487	3924	6147	27558	Y Y N N		
Faith Bible Presbyterian Cutler, IL	31	11	25	3	1		1	30	10	9	45	30								1					6750	570	685	8005	Y N Y N
Westminster Presbyterian Elgin, IL	93		49	6	4		1	2	98	37	9	55	70	1	4	3	9	4				9	35500		10484	45684	Y Y Y N		

Reformed Presbyterian Hanna City, IL	142	16	31	6	3			140	75	30	126	175		1	3			17088		5335	22423	Y	N	Y	N			
Limestone Reformed Presbyterian Hanna City, IL	61		25	4	3			40			30	175			1			5700	1272	2725	9697	N	N	Y	N			
Bethel Reformed Presbyterian Sparta, IL	135		73	6	7	2	106	32	10	95	55	8		2	3			22333	6000	5714	34047	Y	Y	Y	Y			
Concord Presbyterian (M) Waverloo, IL	23		10		3			65		25	50	46		17				22375		1425	23800	N	N	Y	N			
First Bible Presbyterian Indianapolis, IN	42	7	23	3		2	29	14	13	22	88	3	1	3	1		12	16172		2819	18992	Y	Y	Y	Y			
First Conservative Presbyterian Indianapolis, IN	49		12	4	1		41	27	24	36			5	14				13137		1200	14397	N	N	N	N			
The First Reformed Presbyterian Indianapolis, IN	79	25	43	2	3	1	2	90	45		65	60	3	7	4			21538	8171	8257	37965	Y	Y	Y	N			
Church of the Good Shepherd (M) Merrillville, IN	11	9	6		3	1	33		5	37															Y	N	Y	Y
Westminster Presbyterian Muncie, IN	89	17	42	6	4	1	3	3	97	28		60	50	4	14		2	33842	10358	3135	47334	Y	Y	Y	N			
Westminster Presbyterian Vincennes, IN	30	21	17	2	1			49	24	12	35	55		3	4			13468		1169	14638	Y	N	Y	Y			
Indian Creek Reformed Presbyterian Cedar Rapids, IA	26	6	10	1	1			25		8	20							8300		490	8790	N	N	N	N			
Bible Presbyterian Walker, IA (1973)	61		32	3		1	3	85	50	50	67		4	2	7	3			179	10340	10519	Y	N	Y	N			
Christ Church Grand Rapids, MI	106	65	64	4	4		3	200	50		150	60	14		2	1	3	23514		7457	30971	N	Y	Y	N			
Bethel Presbyterian Afton, MO	51	30	35	2	1		2	70	15	12	45	40	1	3	1	1		2	17059		2964	20023	Y	Y	Y	Y		
Glen Ridge Reformed Presbyterian Chesterfield, MO	60	50	31	4	2		5	86	56		54	67	2	9	6			26331	6462	5998	38791	Y	N	N	N			
Lafayette Presbyterian Ellisville, MO	36	21	17	3	3	1	2	64	41	10	50	25	3	3	3		25	19825		675	20500	Y	Y	Y	Y			
Hazelwood Reformed Presbyterian Hazelwood, MO	120	69	45	6	4		4	108	56	12	83	95	7		19		5	30279	13427	4245	27951	Y	Y	Y	N			
Covenant Presbyterian St. Louis, MO	469	235	242	13	17		3	6	346	181	88	328	292	19	12	3	11	4	6	71725	12836	67812	152373	Y	Y	Y	N	
Grace and Peace Fellowship St. Louis, MO	150	33	98	4		2	2	3	200		105	135		14	15	9	10		1	24696	645	10538	35879	Y	Y	Y	N	
Korean Presbyterian St. Louis, MO (1973)	46	10	27	2		5	3	1	35					3	9			10	3700	800	180	4680	Y	N	N	N		

Westminster Presbyterian Nova Scotia, Canada	71	29	54	4			3	80	60	20			1		2			16089	51989	9008	77086	Y	N	N	N		
<i>Presbyterian Church (M) Coventry, CT</i>	<i>NO STATISTICS SUBMITTED FOR LAST TWO OR THREE YEARS</i>																										
Presbyterian Church Manchester, CT (1973)	115	54	75	7	6		1	180	35	22	110	113	4		7	3		2	27761	4887	6809	39457	Y	Y	N	N	
Grace Reformed Presbyterian Ballston Spa, NY	23	7	10	3	1		2	45		25	38			1	2				15806	262	180	16249	Y	Y	Y	N	
Reformed Presbyterian Duanesburg, NY	100	56	53	4	3		1	150	40	25	100		14					2	37576	6174	31296	75046	Y	Y	Y	Y	
Covenant Presbyterian Johnstown, NY	90	21	24	4			1	55	6	6	30	22	1					2	13100	1150	2048	16298	Y	Y	Y	N	
Westminster Presbyterian Newburgh, NY	84	18	60	6	1	1	2	71	21	10	48		9					2	6	18434	1805	3841	24080	Y	Y	Y	Y
TOTALS																											
Ministers 15																											
Churches 7	506	199	294	30	11	1	11	581	162	114	342	135	28	1	8	7	5	10	145270	66504	53879	265654					
Missions 1																											

PACIFIC NORTHWEST PRESBYTERY

Glenmore Reformed Presbyterian Alberta, Canada	36	19	18	3	2		1	52	22	14	25		1		4			3	19335		2635	21970	N	Y	Y	Y	
Crestwood Presbyterian Alberta, Canada	53	16	24	1	1		1	60	28	10	40	43			1			3	16380	1393	3227	21001	Y	N	Y	Y	
Alderwood Presbyterian Alderwood Manor, WA	51	20	35	2	5		3	47	18	5	53	76	3	5	4	1	2		14463		1083	15546	N	N	Y	N	
First Reformed Presbyterian Bellingham, WA	44		30	5	4		1	2	52	20	8	27						1	15000		400	15400	N	N	Y	Y	
Westminster Evangelical Presbyterian Everett, WA	295	60	175	9	7	7	1	180	65	25	118	100	1	6	5	6	5	4	35517		11935	47452	Y	Y	Y	Y	
Covenant Presbyterian Issaquah, WA	94	35	65	4	4		1	1	55	30	20	60	80	2		4	4	1	12500	200	5500	18200	Y	Y	Y	Y	
First Evangelical Presbyterian Seattle, WA	135	32	45	8	4		1	90	40	15	55	50		6			2	42	21424	9738	15518	46680	Y	Y	Y	Y	
Highline Reformed Presbyterian Seattle, WA	32		12	3	2			40	16	7	40	35		4					12624	2500							
Faith Evangelical Presbyterian Tacoma, WA	313	46		12	12		4	3	175	110	18	110	90	13			8	3	51593	3500	10907	66000	N	Y	Y	Y	
TOTALS																											
Ministers 16																											
Churches 9	1053	228	404	47	41	7	9	10	751	349	122	528	474	20	21	13	24	14	52	198936	17331	51205	252249				
Missions 0																											

	AVERAGE ATTENDANCE														MEMBERSHIP CHANGES						FINANCES					
	Communicant Members	Covenant Children	Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Sunday A.M. Worship	Sunday P.M. Worship	Midweek Prayer Meeting	Sunday School	D. V. B. S.	Increases			Decreases			General Oper- ating Budget	Capital Improvements	Benevolences	Total Receipts	Manse Provided Pension Plan Hospitalization Social Security		
														Profession of Faith	Reaffirmation	Letter of Transfer	Letter of Dismissal	Death	Ordination						Dropped from Roll	
PHILADELPHIA PRESBYTERY																										
Reformed Presbyterian Boothwyn, PA	205	69	140	7	6	10	1	1	181	72	25	179	106	10			3				27644	3490	7902	39036	Y Y Y Y	
New Covenant Fellowship Camp Hill, PA	31	11	12			2	1		35		8	18		4	5	4	2			2	9045		630	9675	N N Y N	
Covenant Presbyterian Glen Mills, PA	48	21	25	3	2	1		1	60	25	10	40	89				1			1	14055	1203	3890	19148	Y Y Y N	
Beechwood Reformed Presbyterian Havertown, PA	50	11	18	2		1			40	21	10	34	50				3		4	2	8030	1100	2937	12067	N Y N Y	
Calvary Presbyterian King of Prussia, PA	15	10	5	1	1		1	1	35	10	6	8					3								Y Y N N	
Westminster Presbyterian Lancaster, PA	248	80	134	12	12		4	7	253	79	49	160	61	7	15		15	2		9	31981	40897	22389	95267	N Y Y N	
Lansdale Presbyterian Lansdale, PA	90	77	40	5	3	3	1	1	110	45	12	90	101	19				6		16	26900	50000	15743	108385	N Y Y Y	
Evangelical Presbyterian Levittown, PA	152	32	91	4	5			2	178	88	40	125					2	1		1	29347	860	15641	45848	Y Y Y Y	
Calvary Presbyterian Media, PA	115	7	65	5	3	4	1	1	100	35	12	50	45	11				3	3	1	32600	13000	2900	48500	Y Y Y Y	
Christ Reformed Presbyterian Oreland, PA	61	29	33	4	3		3	4	95	70	16	62	31	8	3	1	3	1	2	9	20830	4899	3813	29542	N Y Y N	
Third Reformed Presbyterian Philadelphia, PA (1973)	174	125	115	8	3	13	4	5	175	60	10	150	122	8	17						23821		5478	29299	N Y Y Y	
Fifth Reformed Presbyterian Philadelphia, PA	72	6		2		4	2		35			40					1		3	5	9802		3219	13021	N N N N	
Faith Reformed Presbyterian Quarryville, PA	95	22	48	4		4	1	1	151	109	60	150					4	3	2	1	1	20204	3026	17097	40327	Y Y Y Y
Calvary Presbyterian Warminster, PA (1972)	61	48	30	2	2	4		2	100	35	6	84	90	2			2				13	20750	1890	1002	23642	
Calvary Presbyterian Willow Grove, PA	534	352	223	9	12	11		12	377	125	45	249	95	3	5	7	12				65777	52039	31513	149329	Y Y Y Y	
TOTALS																										
Ministers	41																									
Churches	15																									
Missions	0																									
	1951	900	979	69	52	57	16	38	1913	774	309	1439	790	73	56	17	55	16	4	50	340786	172404	134154	663086		

Leper Asylum Reformed Presbyterian
Ambar Talab Chandarpuri (1973)
Roorkee, U.P. India 43 18 2 2

TOTALS

Ministers 8
Churches 5 273 143 106 12 2 7 5 13 270 35 1 176 4 1 4 9 1 21
Missions 0

SOUTHEAST PRESBYTERY

First Reformed Presbyterian (M)
Atlanta, GA 21 4 8 23 20 9 23 4 15000 1154 16154 N Y Y N

Second Street Presbyterian
Albemarle, NC 258 41 130 7 8 3 180 65 25 125 93 3 3 7 2 5 1 26171 12825 3420 42416 Y N Y Y

Faith Presbyterian
Charlotte, NC 135 8 58 7 4 2 120 55 15 80 100 4 26000 830 9401 36231 Y Y N Y

Westminster Presbyterian
Concord, NC 70 32 4 3 1 2 44 20 90 2 1 3 6256 901 570 7727 Y N N N

Lednum Street Presbyterian
Durham, NC 43 4 26 3 3 38 22 12 20 8 3 9879 1316 275 11470 Y N Y N

First Reformed Presbyterian (M)
Greensboro, NC 11 25 25 13 15 3330 30 3360 N N N N

Meadowview Reformed Presbyterian
Lexington, NC 138 4 48 7 7 3 125 71 36 100 158 3 8 1 4 19095 4560 4532 28187 Y Y Y Y

Reformed Presbyterian
Reidsville, NC 23 1 7 2 20 15 12 18 2 4200 330 4530 N N N N

Trinity Presbyterian
Wilmington, NC 43 26 25 2 2 1 36 16 12 24 4 5 6 1 23855 1714 25569 N Y Y Y

First Reformed Presbyterian
Anderson, NC 154 33 66 6 6 1 1 125 50 30 80 40 1 6 5 1 20335 13000 1536 34871 N N N N

Reformed Presbyterian
Charleston, SC 60 24 28 3 2 1 4

St. Andrews Presbyterian
Columbia, SC 18

Augusta Street Presbyterian
Greenville, SC 232 14 75 8 8 8 3 98 50 30 91 98 8 9 1 2 5 21 34389 2000 11970 48359 Y N Y Y

Mitchell Road Presbyterian
Greenville, SC 492 230 230 9 9 5 22 377 212 112 346 139 14 47 19 2 10 108560 46044 35998 186286 N Y Y N

Shannon Forest Presbyterian
Greenville, SC 303 57 130 7 7 6 6 306 171 100 188 125 19 19 4 2 13 51880 59674 54215 166179 N Y Y Y

	AVERAGE ATTENDANCE													MEMBERSHIP CHANGES					FINANCES											
	Communicant Members	Covenant Children	Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Sunday A.M. Worship	Sunday P.M. Worship	Midweek Prayer Meeting	Sunday School	D. V. B.S.	Increases		Decreases			Dropped from Roll	General Oper- ating Budget	Capital Improvements	Benevolences	Total Receipts	Money Provided Pension Plan Hospitalization Social Security						
														Profession of Faith	Reaffirmation	Letter of Transfer	Letter of Dismission	Death							Ordination					
Faith Presbyterian Myrtle Beach, SC	81	20	46	3	3		3	4	156	68	55	68	120	6	17	4	3	1		2	31240	6000	8590	45830	Y	N	Y	N		
Trinity Presbyterian Spartanburg, SC	84	8	46	4	4		3		84	64	41	63		3	6	1				23290		7608	30898	Y	N	Y	Y			
TOTALS																														
Ministers	28																													
Churches	15	2134	470	947	70	68	1	32	46	1709	859	480	1223	971	60	112	24	41	22	56	385150	147150	140159	668553						
Missions	2																													
SOUTHERN PRESBYTERY																														
Covenant Presbyterian Auburn, AL	48	8	21	3	2		1	100	32	16	55	19		1	6	3	2		1	17000	83350	1001	100852	Y	N	N	Y			
Reformed Presbyterian Fellowship (M) Birmingham, AL								18	10	10										6886		614	7500	N	N	N	N			
Reformed Presbyterian Huntsville, AL	147	59	48	7	6		1	5	175	80	30	98		7	7		14		12	45836	390	5040	51266	Y	Y	Y	Y			
Ryder Memorial Presbyterian Bluff City, TN	50	1	27	2		1		64	27	22	69	124			3				2	4400	125	1701	6227	N	N	N	N			
Reformed Presbyterian Lookout Mountain, TN	195	76	75	8	7		1	9	350	300	50	135	100	10	4	26	26		1	4	24493	6391	28652	59536	N	Y	Y	N		
Reformed Presbyterian Nashville, TN	23	21	15	2	1			42	33		38	50			1		5		1	13500	100	650	14250	N	N	N	Y			
First Reformed Presbyterian Memphis, TN	110	14	57	6	6		3	79	51	36	44	45		1	34		3		7	23711	13270	9137	46118	Y	Y	Y	Y			
TOTALS																														
Ministers	27																													
Churches	6	573	179	243	28	22	1	2	18	810	523	154	439	338	18	50	32	51	2	1	27	128940	103626	46181	278249					
Missions	1								18	10	10										6886		614	7500						
SOUTHWEST PRESBYTERY																														
First Presbyterian Minco, OK	70	14	48	4	2			46	27	14	46	36								10013	3000	4552	17565	Y	Y	Y	Y			

Calvary Presbyterian Stilwell, OK	30	2	17	3	1	3	27	30	20	27	86	3	3	1858	1217	3044	6119	N	N	N	N	N	
Christ Presbyterian Tulsa, OK	82	15	45	3	3	4	75	40	20	35	38	7	27	22750	1590	3412	27752	N	N	Y	N	N	
Westminster Presbyterian Bedford, TX	34	19	18	2	4	1	37	17	12	26		2	8	12099	1073	845	14017	N	Y	N	N	N	
Town North Presbyterian Richardson, TX	42	7	20	3	3	5	70	25	8	55		13	4	23670	11471	2863	39365	Y	Y	Y	Y	Y	
Westminster Presbyterian Gainesville, TX	240	25	127	9	5	7	3	215	93	75	94	115	7	26	31972	16897	8432	57270	Y	Y	Y	N	
TOTALS																							
Ministers 11																							
Churches 6	498	82	275	24	18	14	9	470	232	149	283	275	17	71	4	11	4	102362	35248	23148	162088		
Missions 0																							

SUMMARY BY PRESBYTERIES—1974

	Ministers Churches Missions			AVERAGE ATTENDANCE													MEMBERSHIP CHANGES						FINANCES					
				Communicant Members	Covenant Children	Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Sunday A.M. Worship	Sunday P.M. Worship	Midweek Prayer Meeting	Sunday School	D. V. B.S.	Increases			Decreases			General Oper- ating Budget	Capital Improvements	Benevolences	Total Receipts		
																	Profession of Faith	Reaffirmation	Letter of Transfer	Letter of Dismissal	Death	Ordination					Dropped from Roll	
CA	15	4	0	162	92	97	7	8	2	3	4	203	122	69	186	41	14	25	5	4		1	34	74544	6475	11744	92763	
DMV	40	18	0	3214	1046	1622	99	99	25	36	61	3120	1442	460	2324	1544	149	156	127	70	16	2	67	642675	244086	172235	1058077	
FL	23	10	0	1308	263	647	51	51	9	16	20	1231	584	254	846	548	50	43	103	31	8	1	48	253892	46763	57027	358862	
GP	6	2	0	110	15	65	5	5		1		70	20	20	55	10	1			5	3		4	11855	1042	3797	16693	
MW	71	24	4	2264	685	1164	98	48	40	21	47	2201	837	439	1689	1402	99	88	30	95	24	5	76	463715	65564	166822	695861	
NJ	17	7	0	547	120	260	26	13	16	4	18	544	268	87	472	345	39	3	15	11	10	1	19	129954	18690	37947	186476	
NE	15	7	1	506	199	294	30	11	1		11	581	162	114	342	135	28	1	8	7	5		10	145270	66504	112949	265654	
PNW	16	9	0	1053	228	404	47	41	7	9	10	751	349	122	528	474	20	21	13	24	14		52	198836	17331	51205	252249	
PH	41	15	0	1951	900	979	69	52	57	16	38	1913	774	309	1439	790	73	56	17	55	16	4	50	340786	172404	134154	663086	
PI	22	15	0	1534	490	534	61	44	33	17	28	1280	485	252	900	887	58	27	40	23	11		59	270777	43610	67352	379956	
RM	14	7	2	978	572	469	29	44	5	33	40	1004	461	203	712	862	62	62	33	25	5		162	240224	66526	43818	342839	
Saharanpur	8	5	0	273	143	106	12	2	7	5	13	270	35	1	176		4	1	4	9	1		21					
SE	28	15	2	2155	474	966	70	68	1	32	46	1757	904	502	1261	971	60	112	25	41	22		56	403480	147150	141343	688067	
SO	27	6	1	573	179	243	28	22	1	2	18	828	533	164	439	338	18	50	32	51	2	1	27	135826	103626	46795	285749	
SW	11	6	0	498	82	275	24	18		14	9	470	232	149	283	275	17	71	4	11	4			102362	35248	23148	162088	
TOTALS																												
Canada	5	4	1	192	81	120	10	3	1	1	6	202	110	50	96	68	1	1		5	3		6	63174	53619	74937	142929	
India	8	5	0	273	143	106	12	2	7	5	13	270	35	1	176		4	1	4	9	1		21					
USA	341	141	9	16853	5345	8019	644	524	197	204	347	15953	7173	31441	1476	8622	688	715	452	453	140	15	664	3414196	1035019	1070426	5448230	
Total	354	150	10	17318	5569	8245	666	529	205	210	366	16425	7318	31951	11748	8690	695	717	456	467	144	15	691	3477370	1088638	1145363	5582825	

Table I—ANALYSIS OF STATISTICS

Line	1966	1968	1970	1972	1974	
1	Number of Churches	112	121	128	142	150
2	Number of Mission Churches	7	9	8	8	10
3	Number of Ministers	254	285	319	332	354
4	Number of Communicants	11,761	12,960	14,026	15,892	17,318
5	Number of Covenant Children	2,561	3,538	3,755	4,589	5,569
6	Total Membership	14,576	16,783	18,100	20,812	23,241
7	Total Giving	\$2,412,860	\$3,303,137	\$4,250,370	\$5,553,293	
8	Percent for General Budget		60.0%	61.9%	58.1%	
9	Percent for Capital Expenditures		79.3%	19.5%	18.6%	23.8%
10	Percent for Benevolences		20.7%	20.3%	19.0%	18.0%
11	Per Capita Giving (Communicants)	\$211.67	\$248.43	\$267.45	\$323.47	
12	Per Capita Giving (Total Membership)	143.77	183.04	204.23	240.85	
13	Per Capita Personal Income (USA)	\$3,433	\$3,945	\$4,524	\$5,400 (est.)	
14	Percent of RP Giving/Personal Income		4.1%	4.6%	4.5%	4.5%(est)

**Table II—CHANGES IN COMMUNICANTS
RPCES**

Line	Category	1968	1970	1972	1974
1	INCREASE by Profession	495	471	610	684
2	by Reaffirmation	658	379	579	738
3	by Letter of Transfer	423	300	397	453
4	Total Increase	1576	1150	1586	1875
5	DECREASE by Transfer of Letter	256	241	426	448
6	by Death	122	101	130	136
7	by Ordination	n/a	n/a	21	15
8	other	386	281	462	655
9	Total Decrease	764	623	1039	1254
10	Net Reported Gain (Loss)	812	527	547	621
COMMUNICANT MEMBERSHIP					
11	At beginning of the year	11284	13620	14646	16665
12	At end of the year	12960	14026	15892	17168
13	Total Increase for Synod	1676	406	1246	503
14	NET INCREASE (DECREASE) by adding (losing) churches	864	(121)	699	(118)

COMPARATIVE DATA

Table III—Per Capita Giving—Communicant

	1968	1970	1972	1973	1974
RPCES	\$211.67	\$248.43	\$267.45	\$282.35	\$323.47
OPC	223.61	251.00	293.00	305.00	327.00
RPNA	211.66	235.86		307.95	N/A
UPUSA	108.20	115.46	127.93	N/A	N/A
PCUS	133.57	145.36	165.43	175.02	N/A
ARP	139.00	153.00	145.49	N/A	N/A
PCA	—	—	—	207.02	N/A

Table IV—Average Annual Rate of Growth

	Communicant Membership	Total Membership
RPCES	5.0%	6.0%
OPC	1.9%	1.6%
UPUSA	-1.7%	N/R
PCUS	-1.3%	N/R
RPNA	-1.7%	-0.4%
ARP	0.6%	N/R
U.S. Population	-----	1.04%

Table V—Benevolent Giving to Agencies

By Number and Percent of Churches in Synod

Number of Churches	1971		1974	
	Number	Percent	Number	Percent
	132		149	
Giving to:				
CHRISTIAN TRAINING, INC.	59	44.6%	77	51.7%
COVENANT COLLEGE	80	60.6	105	70.5
COVENANT SEMINARY	98	74.3	111	74.5
BOARD OF HOME MISSIONS	16	12.2	38	25.5
NATIONAL PRESBYTERIAN MISSIONS	101	76.5	123	82.6
WORLD PRESBYTERIAN MISSIONS	103	78.0	138	92.6
GENERAL SYNOD	64	48.5	79	53.0
PRESBYTERY	60	45.5	75	50.4
OTHER CHRISTIAN SCHOOLS	n/a		51	34.2
OTHER USA MINISTRIES	85	64.4	102	68.4
OTHER FOREIGN MINISTRIES	66	50.0	72	48.3

Table VI—PASTORAL COMPENSATION STUDY

Size of Congregation	Number of Churches Reporting	RPCES, 1974		
		Median Average Compensation	Mean Average Compensation	Range of Total Compensa- tion
I. Up to 49	33	\$10,800	\$10,528	\$16,640- 5,400
II. 50 to 99	40	11,289	11,612	15,660- 7,200
III. 100 to 199	25	12,604	12,848	18,950- 7,800
IV. 200 to 299	12	13,890	13,853	17,079- 9,772
V. 300 and up	8	19,518	19,596	23,000- 15,720

Table VII—ANALYSIS OF MINISTERIAL STATUS

POSITION	NUMBER	PERCENT
PASTORS	185	52.2%
RPCES churches	156	
Other churches	29	
MISSIONARIES	39	11.0
WPM	25	
Other missions	14	
CHAPLAINS	12	3.4
ADMINISTRATORS	27	7.6
RPCES agencies	13	
Other Christian organizations	14	
PROFESSORS (colleges and seminaries)	23	6.5
TEACHERS (high schools, etc.)	12	3.4
COUNSELORS	4	1.1
STUDENT MINISTERIES	2	.6
RETIREES	17	4.8
SECULAR POSITIONS	13	3.7
UNKNOWN	20	5.6
Total	354	99.9

OFFICERS OF SYNOD

Moderator: Rev. Paul H. Alexander
Vice Moderator: Rev. Lynden H. Stewart
Stated Clerk: Dr. Paul R. Gilchrist
Treasurer: Dr. Charles W. Donaldson
Assistant Clerk: Rev. William R. Wolfgang
Archivist: Rev. Edward A. Steele III
Statistician: Dr. Paul R. Gilchrist

SYNOD AGENCIES

BOARD OF HOME MISSIONS, C. LaRue Fritz, Executive Director, M.R. 10, Kittaning, PA 16201. Phone (412) 543-7181.

CHRISTIAN TRAINING, INC., Box 505, Coventry, CT 06238. Arthur L. Kay, Director. Phone (203) 742-7391.

COVENANT COLLEGE, Lookout Mountain, TN 37350. Dr. Marion D. Barnes, President. Phone (404) 831-6531.

COVENANT THEOLOGICAL SEMINARY, 12330 Conway Road, St. Louis, MO 63141. Dr. Robert G. Rayburn, President. Phone (314) 434-4044; 434-0040.

HOSPITALIZATION, SYNOD, RD 2, Box 12-A, Quarryville, PA 17566. Phone (717) 786-7321.

LEGAL COUNSEL, Donald A. Semisch, Esq., 408 N. Easton Rd., Willow Grove, PA 19090. Phone (215) 659-7680.

MANDATE, Scenic Highway, Lookout Mountain, TN 37350. Phone (404) 831-6170. Joel Belz, Editor.

NATIONAL PRESBYTERIAN MISSIONS, 12330 Conway Road, St. Louis, MO 63141. Donald J. MacNair, Executive Director. Phone (314) 878-7177.

PENSION FUND, Gordon D. Shaw, Treasurer, 12330 Conway Road, St. Louis, MO 63141. Phone (314) 434-4044.

REFORMED PRESBYTERIAN FOUNDATION, 12330 Conway Road, St. Louis, MO 63141. Phone (314) 434-5883.

WOMEN'S SYNODICAL SOCIETY, Mrs. Roger Hunt, President, 438 E. 51st St., Indianapolis, IN 46205. Mrs. M. Evans Brown, Recording Secretary, 1378 Slayton Dr., Maple Glen, PA 19002.

WORLD PRESBYTERIAN MISSIONS, 901 N. Broom St., Wilmington, DE 19806. Nelson K. Malkus, General Secretary. Phone (302) 652-3204.

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Chairman: C	Alternate: Alt	Treasurer: T

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Class of 1977

Class of 1978

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James Kern	John Palmer	David F. Sutton
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(Plus: the chief executive office and a board member of each agency)

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James B. Hurley (Chairman), Gordon Shaw, Stephen Smallman, Herman Mischke, John Pickett, John M. L. Young

Special Committee on Saharanpur Presbytery Relation

John Clark (Chairman), John Taylor, Paul Gilchrist, Cal Frett, Wilbur Sidons, Robert Titmus, Walt Zumbach, Arthur Herries

DIRECTORY OF ELDER AND NON-RPCES MEMBERS OF AGENCIES AND COMMITTEES

- Akin, Paul B. [CC] President, Laclede Steel Co., Equitable Building, St. Louis, MO 63102
- Barker, Rev. Frank [PCA. CC], Briarwood Presbyterian Church, 3001 U.S. Highway 380, Birmingham, AL 35243
- Barker, Dr. Nicholas P. [Mag.], Covenant College, Lookout Mountain, TN 37350
- Barnes, Dr. Marion D. [CTS], Covenant College, Lookout Mountain, TN 37350
- Belz, Joel, Scenic Highway, Lookout Mountain, TN 37350
- Belz, Mark [CC], Keyes and Crawford, Suite 615, Merchants National Bank Bldg., Cedar Rapids, IA 52401
- Bonner, William [WPM, Trust], 109 Homestead Ave., Haddonfield, NJ 08033
- Brake, Robert [CTS] Winter Address: 4479 Michigan Lane, Clearwater, FL 33520; Summer Address: 5053 Edenshire, Memphis, TN 38117
- Breeding, Clark [CTS, Jud.] P.O. Box 12447, Dallas, TX 75225
- Brown, Dr. M. Evans [WPM] 1378 Slayton Drive, Maple Glen, PA 19002
- Chewning, Dr. Richard C. [CC], 7 Ridge Road, Richmond, VA 23229
- Christie, John [WPM, Pensions], 607 Wilson Rd., Wilmington, DE 19803
- Cleary, John W. [NPM], 6142 S. Victor Ave., Tulsa, OK 74136
- Cox, Charles R. [CC], 96 Carriage House Apt., Pelham Rd., Greenville, SC 29607
- Crews, C. Herb [CC], 1 Sheraton Ave., Greenville, SC 29607
- Crozier, Donald M. [NPM], 6519 20th NE. Seattle, WA 98115
- Crumbaker, J. Alan, 1135 Evans Way, Baltimore, MD 21205
- Darger, Carl A. [Trust.], P.O. Box 670, Muncie, IN 47305
- Donaldson, Dr. Charles W. [Mag., M. Wel.&Ben., Treas. Synod], 211 Red Riding Hood Trail, Lookout Mountain, TN 37350
- Dykema, Ronald [RP Found.] 6N141 Highland Ave., Medina, IL 60157
- Eckardt, Charles [M. Wel., Trust.] Shady Beach Boat House, P. O. Box X, North East, MD 21901
- Ellingsworth, Richard H. [CTS, Trust.], 1011 Cloverleaf Road, Towson, MD 21204
- Gorab, Ed [CTS], 2505 Rimrock Dr., Colorado Springs, CO 80915
- Gray, Robert D. [CTI, Lamb Fund], 2415 Knowles Rd., Wilmington, DE 19810
- Hall, Dr. William [CC, WPM], 1019 Sweetbriar, Orlando, FL 32806
- Heerdt, Robert J. [CTI], 600 Lindley Rd., Glenside, PA 19038
- Hocanson, John A. [BHM], RD 1, Darlington, PA 16115
- Hoffman, Dr. Shirl [CTI], 4102 Dundee Drive, Murrysville, PA 15668
- Johnson, Dr. Hugh N. [CTS], 6 Covington Meadows, St. Louis, MO 63132
- Jones, Harold [NPM, Min. Wel. & Ben.], 436 Bertonley Ave., Charlotte, NC 26211
- Kaufmann, J. James [CC], 11011 Vivian Dr., Huntsville, AL 35810

Kennedy, Harold [BHM] 8240 St. Charles Rock Rd., St. Louis, MO 63114
 Kennedy, Dr. Nelson M. [WPM], RD 1, Box 156, Darlington, PA 16115
 Lewis, John B. [RP Found.], 810 So. Warson Rd., St. Louis, MO 63124
 Loeks, John D. Jr. [CC] 2425 Elmwood, Grand Rapids, MI 49506
 Lynn, William J. [NPM], 6403 Green Leaves Rd., Indianapolis, IN 46220
 Martin, Dr. J. Robert [CTS], 213 Hullihen Rd., Newark, DE 19711
 Moore, Lanny [CTS], 7 Shelburne Rd., Greenville, SC 29607
 Orders, James B. [CTS], 17 E. Lanneau Dr., Greenville, SC 29607
 Paist, John B. [Trust.] 2245 Edge Rill Rd., Huntingdon Valley, PA 19006
 Peace, Fred D. [CTS] 4206 Tombrook Drive, Huntsville, AL 35807
 Peters, George D. [RP Found.], 25 Brook Mill Lane, Chesterfield, MO 63017
 Pierce, Vernon [CC, RP Found., Trust.], Box 246A, Quarryville, PA 17566
 Ragsdale, Dr. William M. [CTS], 417 79th Ave., N. Myrtle Beach, SC 29577
 Richardson, Charles [HM], 240 Ellis Rd., Willow Grove, PA 19090
 Rundle, Floyd M. [WPM], 80 E. Street Rd., West Chester, PA 19380
 Schmidt, Rudolph [Min. Wel. & Ben.], 5 Frontier Bluff, Lookout Mountain,
 TN 37350
 Scott, McGregor [Lamb Fund], RD 2, Box 12A, Quarryville, PA 17566
 Semisch, Donald A. [Synod Attorney], 408 N. Easton Rd., Willow Grove,
 PA 19090
 Shaw, Gordon D. [NPM, Min. Wel. & Ben., Pensions], 911 Clayworth Dr.,
 Ballwin, MO 63011
 Shoemaker, Dr. William A. [CC], 3905 LaVaine Ct., Annadale, VA 22003
 Simpson, Raese V. [CTS], 7801 Forsyth Blvd., Clayton, MO 63105
 Smartt, Rev. Kennedy [PCA, CC] West End Presbyterian Church, 1600
 Atlantic Ave., Hopewell, VA 23860
 Smith, Richard J. [RP Found.], P.O. Box 424, Union, MO 63084
 Smith, Ted [CTS], 6325 Washington Ave., St. Louis, MO 63130
 Stam, Dr. Peter Jr., 519 Morningside Dr., Worthington, MN 56187
 Stanton, Rev. Donald [OPC, CC], 609 Center Avenue, Oostburg, WI 53070
 Steinert, Jeffrey [Ind., CC] 3327 Providence Rd., Charlotte, NC 28211
 Stoll Arthur [CTS], 750 E. Main St., So. Elgin, IL 60177
 Strong, Richard [CTI], 8002 Travis Ln., College Park, MD 20740
 Titmus, Robert [Nom. Com.], 313 McKenzie Dr., Pittsburgh, PA 15235
 VanKley, Dr. Harold [CTS], 1065 Appalachian Tr., Chesterfield, MO 63017
 Vannoy, Dr. Wesley G. [Trust.], 1104 Woodlawn Ave., Wilmington, DE
 19805
 VantSlot, Peter [NPM], 4416 Dalny, Dallas, TX 75214
 Van Voorhis, John H. [NPM, Jud. Com.], 1653 Whitehouse Rd., Maple Glen,
 PA 19002
 Vierling, Henry [WPM, Trust.], 28 Bridle Brook Lane, Covered Bridge Farms,
 Newark, DE 19711
 Whitlock, Dr. Luder [OPC, CC], West Hills Presbyterian Church, P.O. Box
 26, Harriman, TN 37748
 Williamson, Jack [PCA, CC] Attorney at Law, P.O. Box 467, Greenville, AL
 36037
 Wood, Herbert B. [CTI], 199 Brandywine Blvd., Wilmington, DE 19809

**PRESBYTERIES, CHURCHES, MINISTERS,
AND CLERKS OF SESSIONS**

(JUNE, 1975)

(Italicized names are members of Presbytery)

CALIFORNIA PRESBYTERY California, Nevada

MODERATOR: Rev. Donald G. Buchanan, Jr.

STATED CLERK: Dr. Louie M. Barnes, Jr.

Reformed Presbyterian Church, 7401 Jordan

Canoga Park, CA 91304 (no mail)

Rev. Benjamin R. Short (Elizabeth)

19859 Kittridge, Canoga Park, CA 91304

(213) 883-8199

Clerk of Session: Brent N. Smith

5351 Woodlake, Woodland Hills, CA 91364

(213) 347-2126

Covenant Evangelical Presbyterian Church

10209 DeSoto Ave., Chatsworth, CA 91311

(213) 341-2343

Dr. J. David Winscott, (Gloria)

9952 Casaba Ave., Chatsworth, CA 91311

(213) 886-1888

Clerk of Session: William S. Bissell

11442 Louise Ave., Granada Hills, CA 91344

(213) 368-3291

Korean Central Presbyterian Church

245 Duboce Ave., San Francisco, CA 94103

(415) 863-7511

Rev. Yong Choon Ahn

245 Duboce Ave., San Francisco, CA 94103

(415) 863-7511

First Reformed Presbyterian Church

31970 Yucaipa Blvd., Yucaipa, CA 92399

(714) 794-4217

Rev. W. E. Lyons, (Helen)

35354 Sunlight Dr., Yucaipa, CA 92399

(714) 797-0272

Clerk of Session: James D. MacDonald

35428 Sunlight Dr. Yucaipa, CA 92399

(714)797-5067

OTHER MINISTERIAL MEMBERS

Andres, Lawrence G. (Elizabeth) 1569 Ilikai Ave., San Jose, CA 95118

Pastor, Westminster Chapel, unaff.)

(408) 536-3331

Bransby, David, 9200 Haskell Ave., Sepulveda, CA 91343

(213) 894-9208

(Asst. Pastor, Valley Presbyterian Church)

Barnes, Louie M., Jr., D.Min. (Lavonda), 17725 Romar St., Northridge, CA 91324

(Pastor, Valley Presbyterian Church—(213) 785-9200)

(213) 349-3325

Buchanan, Donald G., Jr. (Anne), 1823 Foxworthy Ave., San Jose, CA 95124

(Director of International Communications, Christian Nationals' Evangelism
Commission)

(408) 293-0419

Buckley, Jack (Joanne), 2342 Grant St., Berkeley, CA 94703

(Teacher, Covenant House)

(415) 841-3268

Bunzel, Claude (Opal), 2925 W. Lincoln Ave., No. 62, Anaheim, CA 92801
 (Curator, Independence Hall and Colonial Research Library; Minister, Church
 of Reflections, Knott's Berry Farm) (714) 827-1226

Gaylord, Leonard I. (Fern), 334 E. Badillo St., Covina, CA 91723
 (Retired) (213) 331-6942

Gilchrist, George R. M. (Ruth), Box 461, 9 Mound Ave., Mount Hermon, CA
 95041 (Retired) (408) 335-7925

Gilchrist, James S. (Anne), Box 461, Mt. Hermon, CA 95041
 (Translator, Latin America Mission Press)

Glasser, Arthur F., D.D. (Alice), 1265 North Allen Ave., Pasadena, CA 91104
 (Dean, School of World Mission, Fuller Seminary) (213) 794-9068

Needham, LCDR Robert B. (Barbara) 925 E. Elm St., Hanford, CA 92320
 (Chaplain, USN) (209) 582-8364

DELMARVA PRESBYTERY Delaware, Maryland, Virginia

MODERATOR: Rev. Jan Senneker

STATED CLERK: Dr. Wesley G. Vannoy

1104 Woodlawn Ave.

Wilmington, DE 19805

(302) 652-6570

Berea Presbyterian Church

Sunnyhill Lane and Old Lancaster Pike, Hockessin, DE 19707

(302) 239-7631

Rev. Robert P. Warren (Patricia)

104A Toucan Rd., Wilmington, DE 19808

(302) 994-2595

Clerk of Session: Eugene Wentling

2315 Farrand Dr., Wilmington, DE 19808

(302) 998-5954

Evangelical Presbyterian Church

308 Possum Park Road, Newark, DE 19711

(302) 737-5335

Rev. Robert F. Auffarth (Ruth)

505 Woodlawn Ave., Newark, DE 19711

(302) 737-5476

Rev. William A. Mahlow, Jr. (Mary Lou), Assistant

714 Limerick Circle, London Green II, Wilmington, DE 19808

(302) 731-7082

Clerk of Session: Frank P. Voshell

Oldfield Point Rd., R. D. 1, Box 52, Elkton, MD 21921

(301) 398-6970

Bethany Presbyterian Church

Airport and Edinburgh Dr., New Castle, DE 19720

(302) 328-9794

Rev. Raymond J. Wright (Patsy Ann)

28 E. Edinburgh Dr., New Castle, DE 19720

(302) 328-1172

Clerk of Session: Gerrit Hopman

Old Elk Neck Rd., Elkton, MD 21921

(301) 287-8562

Manor Presbyterian Church

- 105 Morrison Ave., New Castle, DE 19720 (No Mail) (302) 328-1429
Rev. Gustav L. Blomquist (Aileen)
301 Haslett Rd., New Castle, DE 19720 (302) 328-1429
Clerk of Session: W. Gary Grantham
302 Murphy Rd., Wilmington, DE 19899 (302) 654-4703

Faith Presbyterian Church

- 720 Marsh Rd., Wilmington (Carrcroft), DE 19803 (302) 764-8615
Rev. Frank Smick, Jr. (Terry)
3318 Morningside Rd., Wilmington, DE 19810 (302) 478-7495
Rev. J. Mark Tedford, Assistant (Linda),
722 Marsh Rd., Wilmington, DE 19803 (302) 764-1943
Clerk of Session: Donald G. MacLean
132 Marcella Rd., Webster Farm, Wilmington, DE 19805 (302) 478-7079

Evangelical Presbyterian Church

- Ridgely and Wilson Rds., Annapolis, MD 21401 (301) 757-4599
Rev. William A. Mahlow, Sr. (Sarah)
Rt. 10, 1731 Long Green Dr., Annapolis, MD 21401 (301) 757-4677
Clerk of Session: Dr. Samuel A. Elder
308 Halsey Road, Annapolis, MD 21401 (301) 268-5864

Armistead Gardens Reformed Presbyterian Church

- Wright and Ashland Ave., (No Mail), Baltimore, MD 21205 (301) 483-1496
Rev. Hermann Werner Mischke (Barbara)
5216 Ashland Ave., Baltimore, MD 21205 (301) 483-1496
Clerk of Session: J. Alan Crumbaker
1135 Evans Way, Baltimore, MD 21205 (301) 483-3545

Evangelical Presbyterian Church

- 3599 E. Northern Parkway, Baltimore, MD 21206 (301) 254-7641
Rev. Jan Senneker (Ruth)
3601 E. Northern Parkway, Baltimore, MD 21206 (301) 426-4936
Michael S. Fowler, Assistant (Sharon)
6612 Fairdel Ave., Baltimore, MD 21206 (301) 254-8121
Clerk of Session: Donald G. Honeywell
2830 Superior Ave., Baltimore, MD 21234 (301) 661-7337

Evangelical Presbyterian Church

- P.O. Box 682, Elkton, MD 21921 (301) 398-3192
Rev. Robert C. Weeber, Jr. (Betty)
R.D. No. 5, Box 116, Elkton, MD 21921 (301) 398-3192
Clerk of Session: Keith Brockman
Rt. 1, Rising Sun, MD 21911 (301) 287-8655

Liberty Reformed Presbyterian Church

Box 376, Liberty Rd., Randallstown, MD 21133 (301) 655-5466
Rev. Mark E. Pett (Linnea)
7116 Old Washington Road, Woodbine, MD 21797 (301) 795-0156
Robert P. Eickelberg, Assistant (Paige)
16 Cinnamon Circle, Apt. 3-B, Randallstown, MD 21133 (301) 922-9678
Clerk of Session: Russell Doig
3524 Cabot Rd., Randallstown, MD 21133 (301) 922-8160

Timonium Presbyterian Church

303 W. Timonium Rd., Timonium, MD 21093 (301) 252-5663
Rev. Arthur L. Herries (Doris)
216 Locknell Rd., Timonium, MD 21093 (301) 252-7335
Clerk of Session: Robert H. Eickelberg
605 Seabrook Rd., Towson, MD 21204 (301) 823-6281

Evangelical Presbyterian Church

2101 West Iowa St., Chesapeake, VA 23323 (804) 487-0676
Rev. Henry W. Stevens (Kathleen)
2109 West Iowa St., Chesapeake, VA 23323 (804) 487-2356
Clerk of Session: John A Bateman, Jr.
2412 Meiggs Rd., Chesapeake, VA 23323 (804) 487-1346

Munson Hill Presbyterian Church

6071 Leesburg Pike, Falls Church, VA 22041 (703) 820-1010
Rev. Paul A. Doepke (Donna)
3318 Glenmore Dr., Falls Church, VA 22041 (703) 931-6022
Richard Kennedy, Asst.
2101 Ferguson Rd., Herndon, VA 22070
Clerk of Session: Bernard S. Duskin
1007 Mountfort Ct. SW, Vienna, VA 22180 (703) 281-3297

Caivary Presbyterian Church

403 Whealton Rd., Hampton, VA 23666 (804) 826-5942
Rev. David R. Kiewiet (Jan)
8517 Orcutt Ave., Newport News, VA 23605 (804) 838-3918
Clerk of Session: Richard Harrison, Jr.
407 Biltmore Pl., Portsmouth, VA 23702 (804) 393-0348

Grace Presbyterian Church

506 S. Main St., P.O. Box 849, Lexington, VA 24450 (703) 463-2374
Rev. Roger G. Shafer (Myrna)
506 S. Main St., P.O. Box 849, Lexington, VA 24450 (703) 463-2374
Clerk of Session: J. F. Coffey
119 S. Jefferson St., Lexington, VA 24450 (703) 463-3736

McLean Presbyterian Church

- 7144 Old Dominion Dr., McLean, VA 22101 (703) 356-8383
Rev. Stephen E. Smallman (Sandra)
 7211 Warbler Ln., McLean, VA 22101 (703) 356-6480
 Clerk of Session: Dr. Fulton Abercrombie
 1711 Wolfram Court, McLean, VA 22101 (703) 356-4689

Stony Point Reformed Presbyterian Church

- P.O. Box 3296, Richmond, VA 23235 (804) 272-8111
Rev. Dominic A. Aquila (Davileen)
 8925 Elm Rd., Richmond, VA 23235 (804) 272-5663
 Clerk of Session: Dr. Richard Chewning
 7 Ridge Rd., Richmond, VA 23229 (804) 282-0374

Westminster Reformed Presbyterian Church

- 312 E. Constance Rd., Suffolk, VA 23434 (No Mail) (804) 539-0540
Rev. Mark Youndt (Connie)
 454 Williams Rd., Suffolk, VA 23434 (804) 539-8333
 Clerk of Session: Harry B. Leggett, Jr.
 420 Forest Hill Crescent, Suffolk, VA 23434 (804) 539-5532

OTHER MINISTERIAL MEMBERS:

- Armes, John G.* (Laura Belle), P.O. Mwingi, Kitui, Kenya, East Africa
 (Missionary, Kenya)
Bragdon, George R. (Mary), 1515 Woodsdale Rd., Wilmington, DE 19809
 (Associate General Secretary, WPM) (302) 762-0618
Chisholm, William H., M.D. (Bertha), 12730 Lazard St., Sylmar, CA 91342
 (Retired) (213) 367-8943
Cooper, George L. (Edith), 24 Harvard Rd., Wilmington, DE 19808
 (Teacher, Wilmington Christian School) (302) 998-6559
Cross, David L. (Barbara), 266 Spencer Rd., Thornlie, West Australia 6108,
 Australia (Missionary)
Cross, W. Gerald III (Margaret) Casilla 373, Quillota, Chile, S.A. (Missionary)
Dorsey, John L. (Mary), 13/15 East Patel Nagar, New Delhi 8, India
 (Missionary)
Emerson, Homer P. (Marion), Apto. 1529, Lima, Peru (Missionary)
Fearnow, Glenn A., R.N. (Helen), P.O. Box 31, Ras al Khaima, via Dubai,
 United Arab Emirates (Missionary)
Foxwell, Philip R. (Jane), 8-15, 1-chome, Hikawadai, Higashi Kurume-Shi,
 Tokyo, 180-03 Japan (Missionary) Furlough: 1608 So. 8th Ave., Maywood,
 IL 60153 (312) 345-5313
Hubbard, Beryl T. (Carolyn), 12439 S. 25th Ave. (Capehart), Omaha, NB
 68123 (Chaplain) (402) 292-2502
Jensen, Franklin T., Cape St. Clair Rd., Rt. 6, Annapolis, MD 21401
Kirwan, William T., D. Min. (Anne), 12462 Larkwood Rd., Creve Coeur, MO
 63141 (Dean of Students, Covenant Theological Seminary) (314) 434-3251

Ledden, John H. (Lorraine), Rt. 2, Box 306, Mason School Rd., Oakland, MD
 21550 (Pastor) (301) 334-4280
Malkus, Nelson K. (Florence), 907 Parkside Blvd., Claymont, DE 19703
 (General Secretary, WPM) (302) 798-3401
Marshall, Harry G. (Florence), Casilla 1, Huanta, Peru (Missionary)
Roberts, Linleigh J. (LaVerne), c/o Illawarra Bible College, Box 158, Katoomba,
 N.S.W. 2780 Australia (Dean)
Smiley, David H. (Carolyn), 703 Godfrey Dr., Newport News, VA 23602
Welbon, Henry G. (Dorothy), 4403 N. 16th St., Arlington, VA 22207
 (Retired) (703) 527-7556

FLORIDA PRESBYTERY Florida, Cayman Island

MODERATOR: Rev. Darrell C. Harris
STATED CLERK: Rev. Claude D. DePrince III

First Reformed Presbyterian Church

4408 York Dr., Bradenton, FL 33507 (No Mail) (813) 755-4014
Rev. Claude D. DePrine III (Donna)
 1818 Cortez Rd., West (Apt. 205F), Bradenton, FL 33505 (813) 746-2385
 Clerk of Session: Frank Nuttall
 3100 11th St. W., Bradenton, FL 33505 (813) 746-2001

Westminster Presbyterian Church

P.O. Box 1235, South Ave. and Woodham
 Fort Walton Beach, FL 32548 (904) 242-8825
Rev. C. Don Darling (Mary), 117 Bayshore Ct., NE
 Fort Walton Beach, FL 32548 (904) 243-0718
 Clerk of Session: Earl Smith
 311 Sudduth Circle, Ft. Walton Beach, FL 32548 (904) 243-2764

Immanuel Evangelical Presbyterian Church (Orlando area)

Howell Branch Rd. and Grand Rd. (305) 671-8080
 P.O. Box 313, Goldenrod, FL 32733
Rev. David W. Hein (Naomi)
 3549 Baxter Dr., Winter Park, FL 32789 (305) 671-6060
 Clerk of Session: Manker Sherrod
 3631 Shalimer Ct., Orlando, FL 32808 (305) 299-4437

Covenant Presbyterian Church

210 E. Poppell Dr., Lakeland, FL 33803 (813) 646-2618
Rev. Wyatt H. Folds, Jr. (Janice)
 3905 Skyland Drive, Lakeland, FL 33803 (813) 646-8188
 Richard M. Gray, Assistant (Karen)
 811 Lakeside Ave., Lakeland, FL 33801 (813) 683-1987
 Clerk of Session: Roy L. Reiber
 422 Hillsdale Circle, Lakeland, FL 33803 (813) 646-5304

Covenant Presbyterian Church

570 Trail Blvd., Naples FL 33940 (813) 597-3464

Rev. James J. Conrad (Evelyn)

570 Trail Blvd., Naples, FL 33940 (813) 597-3464

Clerk of Session: Earl F. Gray

1555 Nautilus Rd., Naples, FL 33940 (813) 642-8619

Grace Presbyterian Church

10991 58th St. North

P.O. Box 625, Pinellas Park, FL 33565 (813) 544-8252

Rev. George H. Birchler (Darlene)

15231-B Verona Ave., Clearwater, FL 33520 (813) 535-2668

Clerk of Session: Thomas K. Brown

10857 74th Ave., N. Largo, FL 33540 (813) 392-3439

Faith Presbyterian Church

1801 N. Lockwood Ridge Rd., Sarasota, FL 33580 (813) 955-7074

Rev. Darrell C. Harris (Betty)

3804 Melgert Ln., Sarasota, FL 33580 (813) 955-4743

Rev. Douglas Lee, Associate (Nancy)

2801 Poplar St., Sarasota, FL 33580 (813) 955-2456

Clerk of Session: Fred R. Faull, Sr.

3220 Bay Berry Terr., Oak Wood Manor, Sarasota, FL 33580
(813) 955-1351**Calvary Presbyterian Church**

30th St. and E. Hanna Ave., Tampa, FL 33610 (813) 233-7211

Rev. Flournoy Shepperson, Jr. (Lee)

2505 W. Lorraine Ave., Tampa, FL 33614 (813) 933-5524

Clerk of Session: D. Dean Hamlin

c/o 1810 Powhatan, Tampa, FL 33610 (813) 232-8443

First Presbyterian Church111 N. Biscayne, North Port Charlotte, Venice, FL 33595 (No Mail)
(813) 426-1230*Rev. L. LaVerne Donaldson* (Louise)

133 Merrill St., North Port Charlotte, Venice, FL 33595 (813) 426-1230

Clerk of Session: Kenneth Harman

239 Mayberry, North Port Charlotte, FL 33595 (813) 426-2225

First Evangelical Presbyterian Church

Box 266, West Bay, Grand Cayman, B.W.I. 93468

Rev. Jonas E. C. Shepherd (Marjorie)

P.O. Box 266, West Bay, Grand Cayman, B.W.I. 93468

Clerk of Session: Mr. Bertie Ebanks

P.O. Box 266, West Bay, Grand Cayman, B.W.I.

OTHER MINISTERIAL MEMBERS:*Cannon, H. Richard* (Carol), 824 S.E. 8 St., Fort Lauderdale, FL 33316

(Pastor, Calvary Presbyterian) (305) 523-0813

Case, Walter Ronald, 8th Maintenance Battalion, Office of the Chaplain,
 APO, NY 09165
De Velde, Everett C. (Billie), 570 Trail Blvd., Naples, FL 33940
Heil, A. Carlton (Ruth), 1906 Dahlia Dr., Tallahassee, FL 32304
 (904) 575-1774
Martin, David A. (Jacqueline), 8-15, 1 Chome, Hikawadai, Higashi, Kurume
 Shi, Tokyo, Japan 180-03 (TEAM missionary)
McLean, Charles R. (Marjorie), Rt. 11, Box 1730 A, 5111 Orange Ave.,
 Lakeland, FL 33801 (813) 858-1369
Palmer, P. Robert (Gloria), 715 Foxwick Dr., Manchester, MO 63011
 (Vice-President, Covenant Seminary) (314) 527-6241
Richey, Richard E., Calle Normas, 17, Portal B, 1-C1, Madrid, Spain
 (Missionary)
Schultz, Thomas, Th.D. (Barbara), 23 Browning Blvd., Winnipeg, Manitoba
 R3K0K7 (Pastor, Elim Chapel; Professor, Winnipeg Bible College)
 (204) 837-6191
Sidebotham, Thomas E. (Dottie), Chapel, Marine Corps Air Station, Futema,
 Okinawa (H) FPO, Seattle 98772 (Chaplain)
Stowe, Max F. (Emily), 4203 14th St., Tampa, FL 33603 (Retired)
 (813) 234-7211
Watson, Tom, Jr. (Lucille), Independence Ave., Lakeland, FL 33803
 (813) 646-8188

GREAT PLAINS PRESBYTERY North Dakota, South Dakota, Minnesota,
 Montana

MODERATOR: Mr. Walter LeRoy, Underwood, ND 58576
STATED CLERK: Rev. Robert A. Wildeman, Sr., Underwood, ND 58576

Reformed Presbyterian Church

1st Ave. W. and 5th St., Box 388, Lemmon, SD 57638 (605) 374-3568
Rev. Robert A. Wildeman, Sr. (Eva)
 604 3rd Ave. W., Lemmon, SD 57638 (605) 374-3568
 Clerk of Session: John Ostenberg
 RR, Lemmon, SD 57638 (701) 376-5365

Reformed Presbyterian Church

P.O. Box 173, Underwood, ND 58576 (701) 442-5333
Rev. W. Duke Johnson (Sally), P.O. Box 173, Underwood, ND 58576
 Clerk of Session: Frank Snyder
 Underwood, ND 58576 (701) 442-5579

Reformed Presbyterian Church

Dodge, ND 58625
 (Pulpit Vacant)
 Stated Clerk: George L. Mattson
 Route 1, Box 10, Golden Valley, ND 58541 (701) 983-5252

OTHER MINISTERIAL MEMBERS:

- Campbell, F. Sanders* (Grace), Box 43489, Nairobi, Kenya, East Africa
House, Alvin J. (Evelyn), 3rd Ave. and 7th St., Wishek, ND 58495
(Pastor) (701) 452-2110
Peterson, David P. (Sandra Kay), Office of the Post Chaplain, 5th Special
Forces, Ft. Bragg, NC 28307 (Chaplain)
Snyder, Lloyd C., 127 E. Main St., Rapid City, ND 57701
(Retired) (605) 343-3281

ILLIANA PRESBYTERY The state of Illinois to the northern boundaries of Calhoun, Greene, Macoupin, Montgomery, Shelby, Cumberland, and Clark counties, and the state of Indiana to the northern boundaries of Vigo, Clay, Owen, Morgan, Johnson, Shelby, Decatur, and Franklin counties.

- MODERATOR:** *Mr. Clifford McIntyre*
RD 1, Sparta IL 62286 (618) 443-3179
STATED CLERK: *Mr. Glenn Baas*
30 Vance Drive, Olney, IL 62450 (618) 393-7486

- Westminster Presbyterian Church**
212 E. Elm St., Alton, IL 62002 (618) 462-5171
Rev. Stephen B. Ford (Margaret)
2713 Grovelin, Godfrey, IL 62035 (618) 466-1934
Clerk of Session: Robert M. Stillwell
2515 Donald St., Alton, IL 62002 (618) 462-1701

- Evangelical Presbyterian Church**
933 W. Walnut St., Carbondale, IL 62901 (618) 549-0816
Rev. J. Wyatt George (Betsy)
933 W. Walnut, Carbondale, IL 62901 (618) 457-5493
Clerk of Session: Jack Van Der Slik
1602 Briarwood, Carbondale IL 62901 (618) 549-7167

- Grandcote Reformed Presbyterian Church**
7th and Chestnut Sts., Box 411, Coulterville, IL 62237 (618) 758-2432
Rev. Dennis R. McDonough (Susan)
Locust St., Box 411, Coulterville, IL 62237 (618) 758-2432
Clerk of Session: Ronald Grafton
Coulterville, IL 62237

- Faith Bible Presbyterian Church**
Box 217, Cutler, IL 62238 (618) 497-2468
Rev. P. Legree Finch, Jr. (Sue)
Box 277, Cutler, IL 62238 (618) 497-2468
Clerk of Session: Leland Preston
Cutler, IL 62238 (618) 497-2418

Bethel Reformed Presbyterian Church

226 N. St. Louis St., Sparta, IL 62286 (No Mail) (618) 443-3521
Rev. J. Render Caines (Linda)
 1003 Hillcrest Dr., Sparta, IL 62286 (618) 443-4443
 Clerk of Session: Moore Wilson
 RD 1, Sparta, IL 62286 (618) 443-2905

Concord Presbyterian Church (Mission)

Box 156, Rt. 3, Waterloo, IL 62298 (618) 939-7116
Rev. Thomas F. Jones
 Box 156, Rt. 3, Waterloo, IL 62298 (618) 939-7116

Westminster Presbyterian Church

1150 McKinley Ave., Vincennes, IN 47591 (812) 882-2735
Rev. Ross W. Graham (Nicole)
 R.R. 4, Main St. Rd., Vincennes, IN 47591 (812) 882-5380
 Clerk of Session: Eugene A. Deckard
 2007 Greenview Dr., Vincennes, IN 47591 (812) 882-3482

OTHER MINISTERIAL MEMBERS:

Beesley, Richard V., Ed.D., LL.D. (Naomi), Marion Heights, Oakland City,
 IN 47460 (Dean, Oakland City College) (812) 749-3035
Dunn, Robert W., 540 E. 9th St., Alton, IL 62002 (Pastor)
Fogal, Robert K. (Margaret), P.O. Box 428, Coulterville, IL 62237
 (Retired) (618) 758-2016
Hight, Harold D. (Carmen), 106 N. James St., Sparta, IL 62286
 (Headmaster, Faith Christian School) (618) 443-4200
Stewart, Robert W., D.D. (Elsie) 409 N. Maple St., Sparta, IL 62286
 (Retired) (618) 443-2640

MICHIGAN-NORTHERN INDIANA PRESBYTERY The state of Michigan
 and the state of Indiana to the southern boundaries of Vermillion,
 Parke, Putnam, Hendricks, Marion, Hancock, Rush, Fayette, and
 Union counties.

MODERATOR: *Rev. Allan McD. Baldwin*
STATED CLERK: *Rev. Addison P. Soltau*

First Bible Presbyterian Church

5102 Central Ave., Indianapolis, IN 46205 (317) 257-3500
Rev. Roger W. Hunt (Helen)
 438 E. 51st St., Indianapolis, IN 46205 (317) 257-5564
 Clerk of Session: Dr. Roland Dykema
 4526 Ayrshire Ct., Indianapolis, IN 46208 (317) 924-2060

First Conservative Presbyterian Church

8401 Rawles Ave., Indianapolis, IN 46219 (317) 898-1219

Rev. James Perry (Peggy)

447 N. Eaton Ave., Indianapolis, IN 46219 (317) 897-8582

Clerk of Session: Kenneth Brooks

5148 S. Emerson Ave., Beach Grove, IN 46107 (317) 787-6018

The First Reformed Presbyterian Church of Indianapolis

7900 Allisonville Rd., Indianapolis, IN 46250 (317) 849-1565

Rev. Edward A. Steele III (Shirley)

7936 Allisonville Rd., Indianapolis, IN 46250 (317) 849-6979

Clerk of Session: William J. Lynn

6403 Greenleaves Rd., Indianapolis, IN 46220 (317) 251-9700

Church of the Good Shepherd (Reformed Presbyterian) (Mission)

74th and Colorado

(Mail address) P.O. Box 8183, Merrillville, IN 46410 (219) 942-0601

(Pulpit Vacant)

Clerk of Session: Ken Borland

7712 W. Farmington Rd., Peoria, IL 61604

Westminster Presbyterian Church

721 N. Tillotson Ave., Muncie, IN 47304 (317) 288-3355

Rev. Frank P. Crane (Joy)

3412 Torquay Rd., Muncie, IN 47304 (317) 288-1131

Clerk of Session: Carl Darger

Box 670, Balsam Dr., Muncie, IN 47304 (317) 759-7194

Christ Church

100 32nd St., Grand Rapids, MI (No Mail)

Office: 1432 Wealthy St. SE, Grand Rapids, MI 49506 (616) 458-0163

Rev. Allan McD. Baldwin (Claude-Marie)

1457 Ardmore SE, Grand Rapids, MI 49507 (616) 452-4821

Clerk of Session: John Loeks, Jr.

2425 Elmwood SE, Grand Rapids, MI 49506 (616) 494-3225

OTHER MINISTERIAL MEMBERS:*Clark, Gordon H. Ph.D., D.D.* (Ruth), Rt. 2, Box 219, Rising Fawn, GA
30738 (404) 398-3203*Hamilton, Robert G.* (Helen), 265 W. Edwards Ave., Indianapolis, IN
(Assistant Superintendent, Wheeler City Mission) (317) 783-6015*Pfeiffer, Charles F., Ph.D.*, 1309 Highland St., Mt. Pleasant, MI 48858
(Professor, Central Michigan University) (517) 773-9107*Soltau, Addison P.* (Roz), 1664 Hiawatha SE, Grand Rapids, MI 49506
(Professor of Missions/Evangelism, Reformed Bible College) (616) 452-7477*Wilson, Donald R., Ph.D.* (Hilda), 1811 Woodcliff S.E., Grand Rapids, MI
49506 (Professor of Anthropology, Calvin College) (616) 949-4000

MIDWESTERN PRESBYTERY The states of Missouri, Kansas, Iowa, Wisconsin, the state of Nebraska east of Highway 81, and the state of Illinois to the southern boundaries of Pike, Scott, Sangamon, Christian, Macon, Moultrie, Coles, and Edgar counties.

MODERATOR: Dr. J. Barton Payne

STATED CLERK: Dr. Kenneth A. Wolf

Westminster Presbyterian Church

991 Deborah St., Elgin, IL 60120 (312) 695-0311

Rev. Charles B. Holliday III (Debbie)

977 Diane St., Elgin, IL 60120 (312) 695-1470

Clerk of Session: Sidney Peters

326 Hamilton, Elgin, IL 60120 (312) 742-8627

Reformed Presbyterian Church

South Main St., Hanna City, IL 61536 (309) 565-4465

Rev. David W. Robinson (Elaine)

114 N. Main St., Hanna City, IL 61536 (309) 565-4277

Clerk of Session: Bernard Deakin

202 Lakeshore Dr., Hanna City, IL 61536 (309) 565-4671

Limestone Reformed Presbyterian Church

RR 1, Hanna City, IL 61536

(Fork of Rt. 8 and Rt. 116, 3 miles east of Hanna City)

Rev. David W. Robinson (Elaine)

114 N. Main St., Hanna City, IL 61536 (309) 565-4277

Clerk of Session: Kenneth Borland

7712 W. Farmington Rd., Peoria, IL 61604 (309) 674-0219

Indian Creek Reformed Presbyterian Church

1101 Old Marion Rd. NE, Cedar Rapids, IA (No Mail)

Office: 615 Higley Bldg., Cedar Rapids, IA 52401 (319) 363-3415

Robert G. Sanderson (Laura) (Stated Supply)

182 14th Ave., SW, Cedar Rapids, IA 52404 (319) 364-2152

Clerk of Session: Dr. Fredric Sloan

421 Indian Creek Rd. SE, Cedar Rapids, IA 52403 (319) 362-0771

Bible Presbyterian Church of Cono Center

Walker, IA 52352 (319) 448-4360

Rev. Edward T. Noe (Ruth), Walker, IA 52352 (319) 448-4430

Rev. Walter L. Gienapp, Asst. to the pastor (Carol)

Walker, IA 52352 (319) 448-4360

Clerk of Session: LeRoy Gardner

Rowley, IA 52329 (319) 448-4597

Bethel Presbyterian Church

8721 Mackenzie Rd., Affton, MO 63123

(314) 631-4941

Dr. Kenneth A. Wolf (Mary)

9300 Lenard Ct., Affton, MO 63123

(314) 638-7442

Clerk of Session: James Routszong

6230 Marquette, St. Louis, MO 63109

(314) 352-8968

Glen Ridge Reformed Presbyterian Church

Rt. 2, Box 184, Chesterfield, MO 63017

(314) 275-2615

(Pulpit Vacant)

Clerk of Session: Dr. Harold Van Kley

1065 Appalachia Tr., Chesterfield, MO 63017

(314) 532-4236

Lafayette Presbyterian Church

82 Henry Ave., Ellisville, MO 63011

Rev. David L. Gardner (Joy)

233 Hutchinson Rd., Ellisville, MO 63011

(314) 527-3560

Clerk of Session: Paul Brumley

Rt. 1, Box 755, Glencoe, MO 63038

(314) 273-6936

Hazelwood Reformed Presbyterian Church

306 Taylor Rd., Hazelwood, MO 63042

(314) 895-3150

Rev. David H. Linden (Shirley)

511 Impala Ln., Hazelwood, MO 63042

(314) 895-3319

Clerk of Session: Wally Gustafson

324 Superior Dr., Ferguson, MO 63135

(314) 522-8308

Covenant Presbyterian Church

2143 N. Ballas Rd., St. Louis, MO 63131

(314) 432-8700

Rev. Willard O. Armes (Mary Ellen)

2209 N. Ballas Rd., St. Louis, MO 63131

(314) 432-8720

Mr. Peter Cross, Assistant to Pastor (Dale)

206 Enchanted Parkway, Apt. G, Manchester, MO 63011

Clerk of Session: Winston A. Lindley

715 Westchester Ct., Kirkwood, MO 63122

(314) 821-0971

Grace and Peace Fellowship

6003 Kingsbury St., St. Louis, MO 63112

(314) 862-7343

Rev. Egon A. Middelmann, Co-Pastor

6003 Kingsbury St., St. Louis, MO 63112

(314) 863-3977

Rev. James P. Kern, Co-Pastor (Nan)

6003 Kingsbury St., St. Louis, MO 63112

(314) 862-3676

Rev. Michael N. Parker, Co-Pastor

522 S. Kings Highway, Cherry Hill, NJ 08034

Clerk of Session: Richard J. Smith

P.O. Box 424, Union, MO 63084

(314) 583-8708

Korean Presbyterian Church

201 S. Skinker, St. Louis, MO 63105 (No Mail)

Rev. Chong-Wan Lee (Hong Sam)

951 Liggett, Crestwood, MO 63126

(314) 968-2755

Clerk of Session:

Olive Branch Presbyterian Church

2201 Sidney St., St. Louis, MO 63104

(314) 772-5984

Rev. Charles Todd, III (Margo)

1902 Victor, St. Louis, MO 63104

(314) 865-3704

Clerk of Session: Fred Stroup

3242 Missouri St., St. Louis, MO 63118

(314) 771-1094

Franklin Reformed Presbyterian Church (Mission)

Contact: Bob Luedde

Rt. 2, Box 9, Highway M., Villa Ridge, MO 63089

(314) 742-3206

Bible Presbyterian Church

207 E. First St., Merrill, WI 54452 (No Mail)

(715) 536-4748

Rev. Robert A. Wildeman, Jr. (Nancy)

1007 E. Third St., Merrill, WI 54452

(715) 536-4748

Clerk of Session: Roger Gutnecht

1807 E. 10th St., Merrill, WI 54452

(715) 536-2369

OTHER MINISTERIAL MEMBERS:

Aeschliman, Richard (Sandra), 636 Prospect St., Elgin, IL 60120

Barker, William S., Ph.D. (Gail), 7475 Cornell Ave., University City, MO 63130

(Dean of Faculty, Associate Professor of Church History, Covenant Theological Seminary)

(314) 726-1705

Belz, Max V. (Jean), Cono Educational Network, Inc., Walker, IA 52352 (President, Cono Network; Pastor Emeritus, Cono Church)

(319) 448-4360

Brande, L. Ned, 924 West 2nd St., Boone, IA 50036 (Teacher)

Carmichael, John, 8 Minjah Court, Dingley, Australia 3172

Collins, Winslow A. (Lillian), 12200 Big Bend Rd., Kirkwood, MO 63122

(Retired)

(314) 821-1528

Donaldson, Robert E. (Margaret), 3 Marchiori Rd., Blackburn, Victoria 3130, Australia (Pastor)

Engstrom, Theodore, 905 Seventh St., Wausau, WI 54401

(715) 842-7039

Fiol, J. Robert, 2703 Mossy Oaks Rd., Beaufort, SC 29902

(803) 524-9212

(Chaplain, USMC)

Fitzhenry, William, Rt. 1, Box 134, Pevely, MO 63070

(314) 479-3294

Gosling, Charles H. (Delores), 815 N. Scott, Wheaton, IL 60187

(Teacher)

(312) 653-1531

Gray, Eugene G. (Joan), 3715 Neosho St., St. Louis, MO 63116

(314) 832-0647

Greenwalt, William C., 306 N. 5th St., Elsberry, MO 63343 (Chaplain)

- Harris, R. Laird, Ph.D.* (Elizabeth), 12304 Conway Rd., St. Louis, MO 63141
(Professor of Old Testament, Covenant Seminary) (314) 878-9003
- Hegeman, Arthur E., Jr., D.F.A.* (Patricia), U.S. Naval Security Group Activity,
Box 200, F.P.O., New York 09555 (Chaplain, San Juan, Puerto, Rico)
- Jones, David C., Ph.D.* (Sue), 12256 Conway Rd., St. Louis, MO 63141
(Professor, Covenant Seminary) (314) 434-7848
- Kreisel, Carl R.* (Ruth), P.O. Box 161, Buffalo, MO 65622
(Missionary, American Sunday School Union) (417) 345-7742
- MacGregor, John M.* (Jane), 103 Hardy Rd., Lookout Mountain, TN 37350
(Chaplain, Covenant College) (404) 831-6000
- MacNair, Donald J.* (Evelyn), 480 Brightspur Ln., Ballwin, MO 63011
(Executive Director, National Presbyterian Missions) (314) 878-7177
- Mare, W. Harold, Ph.D.* (Elizabeth), 12262 Conway Rd., St. Louis, MO 63141
(Professor, Covenant Seminary) (314) 878-7016
- Moginot, Albert F., Jr.* (Vivian), 610 Edna Ave., Kirkwood, MO 63122
(Industrial Chaplain) (314) 965-2241
- Park, Young Hee* (Jong Hwa), 7429 Ethel Ave., Richmond Heights, MO 63117
(314) 647-7097
- Payne, J. Barton, Ph.D.* (Dorothy), 12270 Conway Rd., Creve Coeur, MO
63141 (Professor of Old Testament, Covenant Seminary) (314) 878-1644
- Perera, Ananda*, (Edna), P.O. Box 480, Colombo, SRI LANKA (National
Director, Campus Crusade)
- Rapp, Harold A.* (Charity), 3334 Boca Raton, Arnold, MO 63010
(Retired) (314) 464-0562
- Rayburn, Robert G., Th.D.* (LaVerne), 12330 Conway Rd., St. Louis, MO
63141 (President, Covenant Theological Seminary) (314) 878-9070
- Reymond, Robert L., Ph.D.* (Shirley), 1437 Jaywood, St. Louis, MO 63141
(Professor, Covenant Seminary) (314) 878-4525
- Schaeffer, Francis A., D.D.* (Edith), Chalet Les Melezes, Huemoz Sur Ollon,
Switzerland (Director, L'Abri Fellowship)
- Smallman, Robert* (Linda), 200 Julian St., Apt. 1104, Waukegan, IL 60085
(Graduate Study)
- Sneller, Alvin R.* (Marilyn), Box 23, Taejon, Korea 300 (Missionary)
- Stigers, Harold G., Ph.D.* (Mary), 24 Cheyenne Ct., Kirkwood, MO 63122
(Architect) (314) 961-2893
- Strom, Richard B.* (Donna), 2 Civil Lines, Roorkee, U.P. India (Missionary)
- Wallis, Wilber B., Ph.D.* (Marie), 18 Winslow Ln., St. Louis, MO 63141
(Professor of New Testament, Covenant Seminary) (314) 822-1721
- Wolf, Robert O.* (Natalie), 6720 Mary Ellen Pl., St. Louis, MO 63121
(WESL Manager) (314) 382-1063
- Woodson, Robert C.* (Shirley), Casilla 63, Ayacucho, Peru (Missionary)

NEW JERSEY PRESBYTERY New Jersey

MODERATOR: Rev. John M. Kay, Jr.

STATED CLERK: Rev. James A. Smith

Calvary Presbyterian Church

206 Washington Dr., Brick Town, NJ 08723 (201) 899-2422

Rev. Robert L. Craggs (Betty)

776 Princeton Ave., Brick Town, NJ 08723 (201) 899-4774

Clerk of Session: James L. Stites

708 Mary Drive, Brick Town, NJ 08723 (201) 477-8334

Evangelical Presbyterian Church

733 N. 27th St., Camden, NJ 08105 (609) 963-4563

Rev. John Palmer (Helen)

2720 Arthur Ave., Camden, NJ 08105 (609) 963-0684

Clerk of Session: Wilbert J. Williams

47 S. 42nd St., Camden, NJ 08109 (609) 365-5730

Covenant Presbyterian Church

Kings Highway & Churchill Rd., Cherry Hill, NJ 08034 (609) 429-1225

Rev. Kenneth A. Horner, Jr. (Dorothy)

14 Plymouth Rd., Cherry Hill, NJ 08034 (609) 428-9276

Clerk of Session: Charles Scott

7 Plymouth Drive, Cherry Hill, NJ 08034 (609) 428-5988

Koinonia Reformed Presbyterian Church (Mission)

Rt. 130 and Tenby Chase Dr., Delran, NJ (No Mail)

P.O. Box 1132, Delran NJ 08075

Rev. Roy C. Wescher (Kathy)

1616 Pierce Ave., Camden, NJ 08105 (609) 541-6583

Seaside Bible Church

Barnegat and Hancock Ave., Seaside Heights, NJ 08751

Rev. George Jaggard, II (Joan)

1015 Barnegat Ave., Seaside Heights, NJ 08751 (201) 793-6613

Evangelical Presbyterian Church

35 Arlington Ave., Trenton, NJ 08618 (609) 392-8951

(Pulpit Vacant)

Clerk of Session: Donald Price

326 Pennsylvania Ave., Morrisville, PA 19067 (215) 295-4632

Ventnor Presbyterian Church

5000 Ventnor Ave., Ventnor, NJ 08406 (609) 822-4742

Rev. John M. Kay, Jr. (Joan)

320 N. Cambridge Ave., Ventnor, NJ 08406 (609) 823-1034

Clerk of Session: Stephen Egrie

24 N. Troy Ave., Ventnor, NJ 08406 (609) 823-3329

Evangelica Presbyterian Church of Star Cross
 420 Janvier Rd., Williamstown, NJ 08094 (609) 629-7780
Rev. John F. Pokrifka (Faye)
 420 Janvier Rd., Williamstown, NJ 08094 (609) 629-7780
 Clerk of Session: Wilmer C. Ward, Sr., R.D. 2, Box 557
 239 Williamstown Rd., Franklinville, NJ 08322 (609) 629-5715

OTHER MINISTERIAL MEMBERS:

Bonner, Robert A. (Lida), 1963 23rd West, Seattle, WA 98199
 (Chaplain) (206)AT4-2813
Crane, John G. (Barbara), Casilla 373, Quillota, Chile, S.A. (Missionary)
Cross, Howard T. (Virginia), 9 Mackenzie Drive, Ft. Leonard Wood, MO
 65473 (Chaplain, USA) (314)368-4584
Doughty, David C. (Francine), 1107 Merrick Ave., Collingswood, NJ 08108
 (Teacher) (609) 854-4183
Marshall, Samuel, 531 Delaware Ave., Delanco, NJ 08075
 (Retired) (609) 461-9805
Martin, James S. (Jean), 2 Randolph Dr., Mt. Holly, NJ 08060
 (Counsellor) (609) 267-1105

Smith, James A. (Marilyn), 410 Raleigh Rd., Brick Town, NJ 08723
 (Pastor, Faith Bible Presbyterian Church, unaffiliated) (201) 477-6170
Warner, Harry W. (Gertrude), 22 Conger St., Dover, NJ 07801 (201) 366-1864

NORTHEAST PRESBYTERY New England States, New York, Canada east
 of the St. Lawrence River

MODERATOR: Rev. Mack A. Weiford
STATED CLERK: Mr. Howard Grup, RD 1, Box 236, Cole Rd., Delanson, NY
12053 (518) 895-2683

Covenant Reformed Presbyterian Church
 357 McKenna Ave., Newcastle, New Brunswick, Canada EW 2K5
 (506) 622-1540

(Pulpit Vacant)
 Clerk of Session: Alexander Murray
 Tabusintac, New Brunswick, Canada

Westminster Presbyterian Church
 Terrace and Herbert Sts., Box 84, Sydney, Nova Scotia, Canada
 (902) 564-4341

Rev. David R. Ketchen (Evelyn)
 169 Park St., Sydney, Nova Scotia, Canada B1P 4W7 (902) 562-5088
 Clerk of Session: C. Robert McDougall
 51 Grandview St., Sydney, Nova Scotia, Canada B1P 3N4 (902) 562-4143

Presbyterian Church of Coventry (Mission)

Coventry, CT 06238

Rev. Richard W. Gray, D.D. (Emily)

Cornwall Dr., R.D. 4, Coventry, CT 06238

(203) 742-8206

The Presbyterian Church of Manchester

43 Spruce St., Manchester, CT 06040

(203) 643-0906

Rev. Mack A. Weiford (Marian)

47 Spruce St., Manchester, CT 06040

(203) 643-0906

Clerk of Session: Bert Ooms

Box 426, RFD 3, Coventry, CT 06238

(203) 742-9439

Grace Reformed Presbyterian Church

R.D. 4, Greenfield Ave., Ballston Spa, NY 12020

(518) 885-7442

(Pulpit Vacant)

Clerk of Session: John B. Stover

R.D. 3, Ballston Spa, NY 12020

(518) 899-2625

Reformed Presbyterian Church

Rt. 7, Duaneburg, NY 12056

(Mail Address) Box 165, Duaneburg, NY 12056

(518) 895-2142

Rev. Earl R. Eckerson (Marjorie)

Box 247A, Delanson, NY 12053

(518) 895-2448

Clerk of Session: Norman Collins

R.D. 1, Delanson, NY 12053

(518) 895-2328

Covenant Presbyterian Church

27 North Market St., Johnstown, NY 12095 (No Mail)

Rev. Arthur L. Fawthrop (Ellen)

301 Meadow St., Johnstown, NY 12095

(518) 762-7174

Clerk of Session: Douglas Hays

108 South William St., Johnstown, NY 12095

(518) 762-8641

Westminster Presbyterian Church

167 Grand St., Newburgh, NY 12550

(914) 562-8223

Rev. John L. Vance (Marlene)

45 Hudson View Terr., Newburgh, NY 12550

(914) 561-8083

Clerk of Session: E. Wygent Smith

116 Propsect St., Newburgh, NY 12550

(914) 565-2995

OTHER MINISTERIAL MEMBERS:

Brown, Samuel R. (Virginia) Wilson Hill Rd., Merrimack, NH 03054 (Associate Pastor, First Congregational Church)

Cunningham, Ralph T., No. 26, Ajit Mansions, Darjeeling, West Bengal, India (Missionary)

Edmiston, Robert E. (Judith), Gehring Rd., Tolland, CT 06084

(Associate Director, CTI)

(203) 875-4037

Fiol, Frank L. (Esther), 2 Civil Lines, Roorkee, U.P., India (Missionary)

Gordon, Bruce E. (Brenda), Baboosic Lake Rd., Merrimack, NH 03054
(Pastor, First Congregational Church) (603) 424-5824
Jones, Morgan W. (Mary Jane), R.D. 2, Germantown, NY 12526
(Clermont Bible Church) (518) 537-4319
Kay, Arthur L. (Barbara), Lewis Hill Rd., P.O. Box 505, Coventry, CT 06238
(Executive Director, CTI) (203) 742-7391
Morton, James E., 301 Nellis Dr., Waco, TX 76705
(Graduate Study)
Smick, Elmer B., Ph.D. (Jane), 84 Old Cart Rd., S. Hamilton, MA 01982
(Professor of Old Testament, Gordon-Conwell Seminary) (617) 468-3603

PACIFIC NORTHWEST PRESBYTERY Washington, Idaho, Oregon, British
Columbia, Alberta

MODERATOR: Rev. W. Lyall Detlor
STATED CLERK: Rev. John P. Hoogstrate

Glenmore Reformed Presbyterian Church
3818 14a St. SW (No Mail), Calgary, Alberta, Canada (403) 246-1000
Rev. William D. McColley (Jessie)
3116 49th St. SW, Calgary, Alberta, Canada T3E 3Y3 (403) 246-1000
Clerk of Session: Richard F. Mercer
5012 15th St. SW, Calgary, Alberta, Canada T2T 4B6 (403) 287-2604

Crestwood Presbyterian Church
9616 143rd St., Edmonton, Alberta, Canada T5N 2R2 (403) 452-3020
Rev. J. Clare Martin (Pat)
9616 143rd St., Edmonton, Alberta, Canada T5N 2R2 (403) 452-3020
Clerk of Session, Pro tem: Mr. J. B. Poppitt
11164 105 St., Edmonton, Alberta, Canada (403) 477-6819

Alderwood Presbyterian Church
16620 Ash Way, Alderwood Manor, WA 98036 (206) 743-9111
Rev. W. Lyall Detlor (Margaret)
1908 S. 104th St., Seattle, WA 98168 (206) 762-2712
Clerk of Session: Donald Coxon
9023 N.E. 34th St., Bellevue, WA 98004 (206) 455-2683

First Reformed Presbyterian Church
4454 Pacific Highway (No Mail), Bellingham, WA (206) 734-1974
Rev. W. Hurvey Woodson (Dorothy)
1121 Roland St., Bellingham, WA 98225 (206) 734-0644
Clerk of Session: Rolland C. Lyle
450 W. Bakerview Rd., Bellingham, WA 98225 (206) 733-1930

Westminster Evangelical Presbyterian Church	
2531 Hoyt Ave., Everett, WA 98201	(206) 252-3757
<i>Rev. John P. Hoogstrate</i> (Shirley)	
1302 Grand Ave., Everett, WA 98201	(206) 259-1098
Clerk of Session: Thomas Staudacher	
325 Elm St., Everett, WA 98203	(206) 252-0655
Covenant Presbyterian Church	
22116 S.E. 51st Pl., Issaquah, WA 98027	(206) 392-5532
<i>Rev. William J. Swenson</i> (Letha)	
22133 S.E. 51st Pl., Issaquah, WA 98027	(206) 392-5532
Clerk of Session: Ray Bothel	
6825 150th N.E., Redmond, WA 98052	(206) 885-6423
First Evangelical Presbyterian Church	
6318 Linden Ave. N., Seattle WA 98103	(206) 782-5546
(Pulpit Vacant)	
Clerk of Session: Donald M. Crozier	
6519 20th Ave. N.E., Seattle, WA 98115	(206) 522-4144
Highline Reformed Presbyterian Church	
19639 28th Ave. S. (No Mail), Seattle, WA 98188	
(Pulpit Vacant)	
Clerk of Session: Joseph DeWeese	
18539 Marine View Dr. S.W., Seattle, WA 98166	(206) CH4-2502
Faith Evangelical Presbyterian Church	
620 S. Shirley, Tacoma, WA 98465	(206) 752-7601
<i>Rev. George H. Ackley</i> (Wanda)	
6122 N. 16th, Tacoma, WA 98465	(206) 752-3293
Clerk of Session: James Vincent	
316 Eldorado, Tacoma, WA 98466	(206) LO4-5795

OTHER MINISTERIAL MEMBERS

<i>Billiter, Larry D.</i> (Linda) Box 6, Bassendean, W. A. 6054 Australia (Missionary)	
<i>Brown, Robert B., D.D.</i> (Adelaide), 6924 40th St. S.W., Seattle, WA 98116 (Pastor, Hillcrest Presbyterian Church, Unaffiliated)	(206) 937-8529
<i>Hanson, James E.</i> (Janet), 15 Grandview Pl., Gig Harbor, WA 98335	
<i>Kelley, Howard C.</i> (Marlene), 3720 S.W. Ida St., Seattle, WA 98126 (Director of Christian Education, Hillcrest Presbyterian Church)	
<i>Morison, Patrick H.</i> (Jane), 1521 Sanderson Ave., Colorado Springs, CO 80915 (303) 596-6087	
<i>Parris, Douglass M., Dr.</i> 20024 Burke Ave., N., Seattle, WA 98133 (Teacher)	(206) 542-3653
<i>Richmond, John P.</i> (Lynette), 3617 S.E. Woodward St., Portland, OR 97202 (503) 236-1369	
<i>Tonneson, Gareth E.</i> (Nel), Box 43489, Nairobi, Kenya, East Africa (Missionary)	

Youngs, John B. (Amelia), American Red Cross, APO, New York, NY 09403
(Field Director III Liaison Representative American Red Cross)

PHILADELPHIA PRESBYTERY Eastern Pennsylvania

MODERATOR: Rev. Wayne F. Brauning

STATED CLERK: Rev. Ernest Breen

Reformed Presbyterian Church of Boothwyn (215)HU5-2644
P.O. Box 2013, 2655 Chichester Ave., Boothwyn, PA 19061

Rev. Malcolm D. Brown (Florence) (Pulpit vacant, September 1)
2323 Chichester Ave., Boothwyn, PA 19061 (215)HU5-9770

Clerk of Session: Samuel S. Pennington
4355 Bethel Rd., Boothwyn, PA 19061 (215)HU 5-2115

New Covenant Fellowship

15 S. 30th St., Camp Hill, PA 17011 (No Mail)

Rev. John C. Woll (Sharon)
3621 Brookridge Terr. No. 302, Harrisburg, PA 17109 (717) 545-9800

Clerk of Session: Lowell Starling
3505 Margo Rd., Camp Hill, PA 17011 (717) 761-3908

Covenant Presbyterian Church of Concord

Cheyney Rd., Box 210, RD 2, Glen Mills, PA 19342

Rev. William Shannon (Ursula)
Cheyney Rd., Box 210, Glen Mills, PA 19342 (215)GL9-0865

Clerk of Session: James Register
53 Concord Rd. No. 20, Chester, PA 19014 (215) 494-4989

Beechwood Reformed Presbyterian Church

Beechwood Rd. and Lawndale Ave., Havertown, PA 19083 (215)MI2-4355

Rev. William B. Cordes (Pauline)
231 Potomac, Wilmington, DE 19803 (302) 652-1356

Clerk of Session: Stephen Cunerd
127 Sibley Ave., Ardmore, PA 19003 (215)MI2-7186

Reformed Presbyterian Church

486 Keebler Rd., King of Prussia, PA 19406 (215) 265-4107

Rev. David J. Hoover (Judi)
486 Keebler Rd., King of Prussia, PA 19406 (215) 265-4107

Clerk of Session: Donald W. Whitpan
591 Prince Frederick Ave., King of Prussia, PA 19406 (215) 265-1761

Westminster Presbyterian Church

2151 Oregon Pike, Lancaster, PA 17601 (717) 569-2151

Rev. Wilbur Siddons (Elizabeth)

1766 Linwood Ave., Lancaster, PA 17603 (717) 394-0365

Mr. Robert Bell, Assistant

Clerk of Session: William Mehler

17 W. Roseville Rd., Lancaster, PA 17601 (717) 569-9864

Lansdale Presbyterian Church

418-420 Oak Park Rd., Box 664, Lansdale, PA 19446 (215) 368-1119

Rev. John Preston Clark (Dolores)

W. Walnut St., Colmar, PA 18915 (215) 822-9444

Clerk of Session: Fred Pletscher, Jr.

709 Rosemont Ave., Lansdale, PA 19446 (215) 855-5420

Evangelical Presbyterian Church

Pinewood Dr. and Link Ln., Levittown, PA 19054 (215) 949-1166

Rev. Eugene Potoka (Janice)

37 Primrose Ln., Levittown, PA 19054 (215) 946-2401

Clerk of Session: Stewart Wilson, Jr.

133 Forsythia Dr. N., Levittown, PA 19056 (215) 949-3326

Calvary Presbyterian Church

601 S. New Middletown Rd., Media, PA 19063 (No Mail) (215) TR2-6802

Rev. Ernest Breen (Shirley)

613 S. New Middletown Rd., Media, PA 19063 (215) TR2-6802

Clerk of Session: Mr. James Albany

737 Stockton Circle, Ridley Park, PA 19078 (215) LE2-7138

Christ Reformed Presbyterian Church of Oreland

210 Plymouth Ave., Oreland, PA 19095 (215) TU6-3924

Rev. Harold Burkhart (Elaine)

427 Beaver Rd., Southampton, PA 18966 (215) 355-0936

Clerk of Session: Walter F. Zumbach

302 Elm Ave., Glenside, PA 19038 (215) TU7-9517

Third Reformed Presbyterian Church

3024 Byberry Rd., Philadelphia, PA 19154 (215) 637-2266

Rev. Eugene L. Fackler (Sally)

1159 Cushmore Rd., Southampton, PA 18966 (215) 355-4372

Clerk of Session: Howard Tansley

1959 Lycoming St., Willow Grove, PA 19001 (215) 657-0670

Fifth Reformed Presbyterian Church

2441 N. Front St., Philadelphia, PA 19133 (215) 634-0345

(All Mail to Clerk of Session)

Rev. Charles W. Ellwanger (Supply Pastor) (Lucy)

31 Medallion Ln., Willingboro, NJ 08048 (609) 871-0583

Clerk of Session: Albert F. Tapken

1327 E. Airdrie St., Philadelphia, PA 19124 (215) JE5-4658

Faith Reformed Presbyterian Church

South Church St., Quarryville, PA 17566 (No Mail)

Rev. John DeBardeleben (Deborah)

425 S. Church St., Quarryville, PA 17566

(717) 786-7906

Clerk of Session: Lawrence E. Rineer

RD 1, Box 286, Strasburg, PA 17579

(717) 786-2671

Calvary Presbyterian Church

P.O. Box 232, Street and Norristown Rds., Warminster, PA 18974

(215) 675-1232

Rev. Lester O. Sharp (Nanette)

1039 Coronet St., Warminster, PA 18974

(215) 672-7298

Clerk of Session: Charles Troxell

6 James Rd., Hatboro, PA 19040

(215) 675-1376

Calvary Presbyterian Church

Easton Rd. at Allison, Willow Grove, PA 19090

(215) OL9-0554
or 0564*Rev. George W. Smith* (Martha)

407 N. Easton Rd., Willow Grove, PA 19090

(215) 659-0510

Rev. David F. Fleece (Madge)

1830 Acorn Ln., Abington, PA 19001

(215) OL9-8187

Clerk of Session: John Paist

2245 Edgehill Rd., Huntington Valley, PA 19006

(215) 659-5542

OTHER MINISTERIAL MEMBERS:*Ackley, Maj. Robert H.* (Joan), QTRS 329A Lasher Rd., Ft. Wadsworth NY
10305 (Chaplain)*Black, Bryant M.* (Shirley), 617 Meadowvale Ln., Media, PA 19063

(Director of Development, The Christian Academy)

(215) 876-3208

Blakely, Wilbur W. (Avis), 875 Hemlock Rd., Warminster, PA 18974

(Counselor)

(215) 675-1236

Brauning, Wayne F. (Joan), 515 Alcott St., Philadelphia, PA 19120

(Parole Agent II, Pa. Board of Probation)

(215) RA8-1419

Buswell, J. Oliver, Jr., Ph.D. (Helen), R.D. 2, Box 12A, Quarryville, PA 17566

(Retired)

(717) 786-7613

Derk, Carl H. (Nancy), 401 Orlando Ave., State College, PA 16801

(Campus Staff: Inter-Varsity Christian Fellowship)

(814) 237-4624

Dyrness, Franklin S., D.D. (Dorothy), R.D. 2, Box 10, Quarryville, PA 17566

(Administrator, The Quarryville Presbyterian Home)

(717) 786-7321

Dyrness, F. Seth, Jr., R.D. 2, Box 10, Quarryville, PA 17566 (Chaplain,

Assistant Administrator, Quarryville Home)

(717) 786-2648

Garver, Bruce A. (Peggy), 8219 Michener Ave., Philadelphia, PA 19150

(Principal, New Life Boy's Ranch)

(215) CH7-5560

Gerow, G. Howell (Louise), 240 Nemoral St., Warminster, PA 18974

(Teacher)

(215) OS5-8799

Hunt, John K. (Inez), Box 23, Taejon, Korea 300 (Missionary)

- Johnson, Ellis C. H.* (Ann), Rt. 1, Box 165D, Eastover, SC 29044
Kiefer, James S. (Velma), P.O. Box 95, Elizabethtown, PA 17022
 (Banker) (717) 367-4020
Kim, John E. (Missionary)
Laird, Harold S., D.D. (Betty), 37 Cedar Dr., New Britain, PA 18901
 (Retired) (215) 345-1678
Little, Joseph J. (Ann), Casilla 63, Ayacucho, Peru (Missionary)
Omerly, George G. (Audrey), Casilla 63, Ayacucho, Peru (Missionary) Fur-
 lough: 19 Lehigh Rd., Wilmington, DE 19808
Phillips, William G. (Carol), 1207 Gateway Ln., West Chester, PA 19380
 (Pastor, Bible Presbyterian Church, Unaffiliated) (215) 696-5726
Ransom, James L. (Barbara), 845 Hostman Dr., Warminster, PA 18974
 (Associate Director, NPM) (215) 355-4774
Reumann, Robert R. (Mary Jane), 1181 Lombardi Ave., Petaluma, CA 94952
 (707) 763-6922
Shelor, Archie W., P.O. Box 222, Malaga Lake Dr., Malaga, NJ 08328
 (Director, Christian Youth Crusade) (609) 694-3184
Stannard, George, 443 School Ln., Harleysville, PA 19438
 (Teacher) (215) 256-9758
Steele, Francis R., Ph.D. (Mary Elizabeth), 323 Bobbin Mill Ln., Broomall, PA
 19008 (Home Director, North Africa Mission) (215) 353-4229
Swayne, Robert H. (Dorothy), 9210 West Chester Pike, Upper Darby, PA
 19082 (Electrical Designer, United Engineers and Constructors)
 (215) 789-4886
Wallace, Kenneth I. (Evelyn), 1330 Grovania Ave., Abington, PA 19001
 (Principal, Phila. Asso. Christian Schools) (215) TU7-8072
Werner, John R., Ph.D. (Helen), 5 Clover Ln., Mechanicsburg, PA 17055
 (Bible Translation Consultant, Tyndale House Pub. Co.) (717) 697-8054

PITTSBURGH PRESBYTERY Western Pennsylvania, Ohio, West Virginia

*MODERATOR: Mr. Harold C. Harris, 151 Cherry Ln., North Huntingdon, PA
 15624 (412) 863-5684*

STATED CLERK: Rev. William R. Wolfgang

Reformed Presbyterian Church (Mission)

P.O. Box 152, Cambridge (P) Ontario, Canada N3H 4X8

Rev. J. MacDonald Bell (Margaret)

754 Parkview Cres., Cambridge (P) Ontario, Canada N3H 4X8

(519) 653-7859

The Trinity Presbyterian Church of Columbus, Ohio

3738 Snouffer Rd., Columbus, OH 43085 (All Mail)

(614) 889-8551

Rev. Richard L. Brinkley, Sr. (Frances)

4243 Chesford Rd., Columbus, OH 43224

(614) 471-8472

Clerk of Session: Ralph Hogle

6332 Riverside Dr., Dublin, OH 43017

(614) 889-2091

Immanuel Presbyterian Church

3339 Dobbins Rd., Box 5052, Poland, OH 44514 (216) 757-8268

Rev. Donald F. Hicks (Betty Jane)

7967 Sigle Ln., Youngstown, OH 44514 (216) 757-4608

Clerk of Session: Harold Girt

6021 Chichester, Canfield, OH 44406 (216) 533-5473

Robinwood Reformed Presbyterian Church

471 Mathews Rd., Youngstown, OH 44512 (216) 758-5628

Rev. William R. Wolfgang (Judith)

799 Ridgefield Dr., Youngstown, OH 44512 (216) 748-8417

Clerk of Session: Edward Sontag

735 Blueberry Hill, Canfield, OH 44406 (216) 533-5256

Chapel Reformed Presbyterian Church

3435 Dutch Ridge Rd., Beaver, PA 15009 (412) 775-7328

Rev. Thomas E. Troxell (Jean)

3435 Dutch Ridge Rd., Beaver, PA 15009 (412) 775-7328

Clerk of Session: Nicholas Barr III

302 Pine St., Beaver, PA 15009 (412) 495-7359

Christ Presbyterian Church

Blackhawk and Georgetown Rds., Beaver Falls, PA 15010 (412) 843-1423

Rev. Richard F. Rowe (Barbara)

774 Blackhawk Rd., Beaver Falls, PA 15010 (412) 846-4902

Clerk of Session: David J. Allen

774 Blackhawk Rd., Beaver Falls, PA 15010 (412) 846-4902

Darlington Reformed Presbyterian Church

P.O. Box 236, First St., Darlington, PA 16115 (412) 827-2517

Rev. William H. Albany (Hazel)

P.O. Box 236, Darlington, PA 16115 (412) 827-2818

Clerk of Session: James McChesney

R 1, Box 195, New Galilee, PA 16141 (412) 336-2381

View Crest Community Church

R.D. 3, Box 189, Thomas-Linden Rd., Eighty-Four, PA 15330

(412) 941-9772

Rev. Douglas Rogers (Joyce)

R.D. 3, Box 189, Thomas-Linden Rd., Eighty-Four, PA 15330

(412) 941-9772

Clerk of Session: Paul D. Anthony

621 Water Dam Rd., Canonsburg, PA 15317 (412) 941-9451

Bible Presbyterian Church

Box 262, East Vine St., Enon Valley, PA 16120 (412) 336-4447

Rev. David F. Sutton (Helen)

Box 262, Enon Valley, PA 16120 (412) 336-5896

Clerk of Session: Wilbert V. Moore

4519 W. 5th Ave., Beaver Falls, PA 15010 (412) 846-0892

Rocky Springs Reformed Presbyterian Church	
R.D. 2, Box 372, Harrisville, PA 16038	(412) 735-2443
<i>Rev. Daniel Fannon (Betty)</i>	
2901 Riverside Ave., Cleveland, OH 44109	(216) 661-3535
Clerk of Session: James H. Depew	
R.D. 4, Slippery Rock, PA 16057	(412) 794-6098
Fairview Reformed Presbyterian Church	
R.D. 1, Box 172, Industry, PA 15052	(412) 643-8104
<i>Rev. Richard Raines (Delores)</i>	
R.D. 1, Box 172, Industry, PA 15051	(412) 643-8104
Clerk of Session: Herbert W. Nida	
R.D. 1, Industry, PA 15052	(412) 643-4864
Reformed Presbyterian Church of Kittanning	
R.D. 4, Kittanning, PA 16201	(412) 543-3702
<i>Charles L. Winkler (Janine)</i>	
R.D. 1, Box 316, Worthington, PA 16262	(412) 297-3739
Clerk of Session: Joseph C. Wilson	
R. D. 1, Box 317, Worthington, PA 16262	(412) 297-5540
Maranatha Reformed Presbyterian Church	
Murrysville Community House, Carson St. (Temporary) (No Mail)	
P.O. Box 388, Murrysville, PA 15668	(412) 327-8002
<i>Rev. Paul W. Taylor (Sarah)</i>	
429 Alpine Village Dr., Monroeville, PA 15146	(412) 327-8002
Clerk of Session: Lee M. Huizenga	
4315 Bulltown Rd., Murrysville, PA 15668	(412) 327-8480
Christ Reformed Presbyterian Church	
334 E. Moody Ave., New Castle, PA 16105	
<i>Rev. David R. Hopkins (Carolyn)</i>	
211 E. Sheridan Ave., New Castle, PA 16105	(412) 658-7307
Clerk of Session: Floyd B. Grace	
4841 Whippoorwill Dr., Sharon, PA 16146	(412) 981-4903
Calvin Presbyterian Church	
411 Woodall Ave., North Huntingdon, PA 15642	
<i>Rev. Samuel S. Ward (Rosalie)</i>	
401 Woodall Ave., North Huntingdon, PA 15642	(412) 863-1192
Clerk of Session: Harold C. Harris	
151 Cherry Ln., North Huntingdon, PA 15642	(412) 863-5684
First Reformed Presbyterian Church	
12900 Frankstown Rd., Pittsburgh (Penn Hills), PA 15235	(412) 793-7117
<i>Rev. Charles B. Holliday (Katherine)</i>	
141 Crescent Hills Rd., Pittsburgh, PA 15235	(412) 793-1042
Clerk of Session: R. Buck Gray	
203 Hibiscus Dr., Pittsburgh, PA 15235	(412) 241-5634

OTHER MINISTERIAL MEMBERS:

- Brooks, William J.* (Rachel), R.D. 5, Box 194B, Indiana, PA 15701
(Pastor, Curry Run Presbyterian Church) (412) 354-2911
- Fritz, C. LaRue* (Carolyn), MR-10, Butler Rd., Kittanning, PA 16201
(Executive Director, Home Missions) (412) 543-7181
- Johnson, Henry E.*, 5808 Beacon St., Pittsburgh, PA 15217 (Missionary-in-
Charge, Pittsburgh Branch, American Board of Missions to the Jews, Inc.)
(412) 731-4565
- McConnell, J. Norman* (Jean), 7911 Bellaire Blvd., Houston, TX 77036
(Chaplain, Retired)
- Sauer, Conrad P.*, 226 - 10 141 Ave. F, Laurelton, NY 11413
(I.V.C.F.) (212) 864-3170
- Stewart, Carl A.* (Paulina), R.D. 1, Box 8, Zeigler Rd., Rochester, PA 15074
(Pastor, St. John's United Evangelical Protestant) (412) 452-8139
- Taylor, John C., D.D.S.* (Adah), 9960 Laurel Ave., North Huntingdon, PA
15642 (Missionary-Dentist) (412) 863-8787
- Wolfe, Roy A.* (Helen), R.D. 4, Box 336A, Washington, PA 15301
(Pastor) (412) 225-7708

ROCKY MOUNTAIN PRESBYTERY Colorado, Utah, Nebraska west of
Highway 81, New Mexico, Wyoming, Arizona

MODERATOR: Rev. Arthur E. Scott
STATED CLERK: Rev. Terry L. Nixon

Hope Presbyterian Church (Mission)

1st Federal/Metro Center, Phoenix, AZ (No Mail)
Rev. Robert A. Case II (Kathy)
3210 W. Caribbean Ln., Phoenix, AZ 85023 (602) 944-6559
Administrative Committee Chairman: Jerry Miller
4602 S. Oak, Tempe, AZ 85282

Emmanuel Fellowship

1200 N. Santa Rosa St. (Temporary) (No Mail) Tucson, AZ
Rev. John C. Pickett (Susan)
3661 S. Liberty, Tucson, AZ 85713 (602) 624-9519
Clerk of Session: Mr. Arthur Ritter
948 N. Gadsden Place, Tucson, AZ 85710 (602) 298-7528

Evangelical Presbyterian Church

2511 N. Logan Ave., Colorado Springs, CO 80907 (303) 634-1365
Rev. Arthur E. Scott (Sharon)
2812 N. Circle Dr., Colorado Springs, CO 80909 (303) 635-0130
Clerk of Session: Edward Peterson
516 N. Walnut St., Colorado Springs, CO 80905 (303) 634-7443

Village Seven Presbyterian Church

4050 S. Nonchalant Circle, Colorado Springs, CO 80917 (303) 596-7199

Rev. William B. Leonard, Jr. (Helen)

6520 Old Ranch Rd., Colorado Springs, CO 80908 (303) 495-2741

Clerk of Session: Gerald F. Hardcastle

4310 Rocklawn Circle, Colorado Springs, CO 80915 (303) 596-1833

Covenant Reformed Presbyterian Church (Denver area)

W. 44th and Ingalls St., Wheat Ridge, CO 80033 (303) 424-8889

Rev. James E. Singleton (Beverly)

6425 Jay St., Arvada, CO 80003 (303) 423-3351

Clerk of Session: Armando V. Vigil

1577 W. Alameda, Denver, CO 80223 (303) 777-5135

Trinity Presbyterian Church

2525 Ave. A, Kearney, NE 68847 (308) 234-3142

Rev. Terry L. Nixon (Carrell)

2525 Ave. A, Kearney, NE 68847 (308) 234-3142

Clerk of Session: Maynard Cleland

421 W. 29th St., Kearney, NE 68847 (308) 237-7087

Westminster Presbyterian Church

P.O. Box 932, 2201 N. 15th St., Alamogordo, NM 88310 (505) 437-8140

Rev. James A. Wiest (Joan)

1530 Roosevelt Ave., Alamogordo, NM 88310 (505) 437-0710

Clerk of Session: E. Wayne Melton

1738 Can Court, Alamogordo, NM 88310 (505) 437-6682

University Presbyterian Church

Wisconsin Ave., Las Cruces, NM 88001 (No Mail)

P.O. Box 3277, University Park Branch, Las Cruces, NM 88001 (505) 522-0828

Rev. Robert D. Scott (Mary)

1845 Anderson Dr., Las Cruces, NM 88001 (505) 522-2107

Clerk of Session: Francis M. Burke

Rt. 1, Box 1711, Las Cruces, NM 88001 (505) 524-3220

Covenant Presbyterian Church (Mission)

P.O. Box 763, Lander, WY 82520

Rev. William E. McNutt (Beulah)

795 N. 4th St., Lander, WY 82520 (307) 332-4813

OTHER MINISTERIAL MEMBERS:

Barrett, Russell C. (Wilma), Casilla 63, Ayacucho, Peru (Missionary)

Creswell, Andrew W. (Peg), Sudan Interior Mission, P.O. Box 220, Khartoum,
The Sudan, Africa (Missionary)

Fernandez, Homer P. (Ruth), 3092 S. Saulsbury, Denver, CO 80227
(303) 986-3981
Kamrath, Roswell (Loretta), Yampa, CO 80483
(Pastor, Yampa Bible Church) (303) 638-4411
Larsen, Harold J. (Edna), 501 Rose Dr., Security, CO 80911
(Pastor, Security Bible Church) (303) 392-7676

SAHARANPUR PRESBYTERY Northern India

MODERATOR: Rev. Isaac Cornelius
STATED CLERK: Rev. Ernest Charan Singh

Reformed Presbyterian Church

Bhogpur, India

Rev. Johnson Dean

Children's Home, Bhogpur, Dist. Dehradun, U.P., India

Clerk of Session: David G. Fiol

Children's Home, Bhogpur, Dist. Dehradun, U.P., India

Reformed Presbyterian Church

Dehra Dun, India

Rev. Isaac Cornelius

No. 13, Omkar Rd., Dehra Dun, U.P., India

Clerk of Session: C. H. Joseph

Child Welfare and Maternity Center, Kutchery Rd., Dehra Dun, U.P., India

Reformed Presbyterian Church

Hardwar, India

Rev. Ernest Charan Singh

P.O. Box Rishikul Hardwar, Dist. Saharanpur, U.P., India

Clerk of Session: Samuel F. Masih

703/11/I BHEL Ranipur, Hardwar, U.P., India

Reformed Presbyterian Church

Roorkee, India

Rev. Eric Masih

3 Civil Lines, Roorkee, U.P., India

Leper Asylum Reformed Presbyterian Church

Ambar Talab Chandarpuri Roorkee, U.P., India

Rev. Eric Masih

3 Civil Lines, Roorkee, U.P., India

OTHER MINISTERIAL MEMBERS:

Hmar, Joseph D., B.P.O. Suangpuillawn, AIZAWL 796001 Mizoram, India

Singh, Jagat, Masihi Vachnalya, Suman Chowk, Tehri, U.P., India

Taylor, Gordon R., Children's Home, Bhogpur, P.O. Bhogpur, Dist. Dehrudun,
U.P., India (Missionary)

SOUTHEAST PRESBYTERY North Carolina, South Carolina, Georgia
(except Dade and Walker Counties)

MODERATOR: Rev. Mark W. Evans

STATED CLERK: Rev. Richard D. Tevebaugh

First Reformed Presbyterian Church (Mission)

1208 Rockbridge Rd., Stone Mountain, GA 30080 (No Mail)

Rev. Norman C. McCall (Betsy)

3382 Lark Ln., Decatur, GA 30032 (404) 288-6633

Elmer L. Williams, Secretary

596 Wendan Dr., Decatur, GA 30033 (404) 636-3571

Second Street Presbyterian Church

S. Second at Hearne, Albemarle, NC 28001

(704) 982-6824

Rev. David Alexander (Elaine)

100 E. Hearne St., Albemarle, NC 28001

(704) 982-5943

Clerk of Session: J. J. Almond

323 E. Park Ave., Albemarle, NC 28001

(704) 982-1038

Faith Presbyterian Church

1805 E. 7th St., Charlotte, NC 28204

(704) 375-3501

Rev. Richard D. Tevebaugh (Nell)

3816 Winterfield Pl., Charlotte, NC 28205

(704) 537-8167

Clerk of Session: Oscar K. Griffith

Rt. 3, Box D-337, Charlotte, NC 28210

(704) 588-0117

Westminster Presbyterian Church

Cabarrus Ave. and Georgia St. (House of IQMA), P. O. Box 772, Concord,
NC 28025 (704) 786-9216

Rev. Carl M. Sorenson, Stated Supply (Evelyn)

Rt. 1, Roebuck, SC 29376

(803) 576-1327

Clerk of Session: Fred N. Bost

116 Lord Street, Concord, NC 28025

(704) 782-4733

Lednum Street Presbyterian Church

2403 Lednum St., Durham, NC 27705

Rev. Harwell B. Williamson (Marion)

2405 Lednum St., Durham, NC 27705

(919) 477-1783

Clerk of Session: Jose Reyes, Hillsborough, NC 27278

First Reformed Presbyterian Church (Mission)

1030 W. Market St., Greensboro, NC 27401

(919) 272-4377

Rev. Jayme S. Sickert (Mary)

3001 Wildwood Dr., Greensboro, NC 27407

(919) 292-4711

Clerk of Session: Harold F. Jones

436 Bertonley Ave., Charlotte, NC 28211

(704) 366-3829

- Meadowview Reformed Presbyterian Church**
 204 Beethoven Ave., Lexington, NC 27292 (704) 249-2680
Rev. Werner G. Mietling (Jean)
 202 Beethoven Ave., Lexington, NC 27292 (704) 249-2676
 Clerk of Session: W. M. Smith
 Rt. 15, Box 159, Lexington, NC 27292 (704) 956-1151
- Trinity Presbyterian Church**
 3701 S. College Rd., Wilmington, NC 28401 (919) 791-1100
Rev. Lynden H. Stewart (Vera)
 205 Pinecliff Dr., Wilmington, NC 28401 (919) 791-8154
 Clerk of Session: Dwight S. Monk
 2221 S. Live Oak Parkway, Wilmington, NC 28401 (919) 762-8004
- First Reformed Presbyterian Church**
 P.O. Box 3031, Abbeville Highway (S.C. 28), Anderson, SC 29621 (803) 225-3903
Rev. Laurence H. Withington (Esther)
 Rt. 6, Box 418, Anderson, SC 29621 (803) 224-5805
 Clerk of Session: Curtis Moore
 Box A, Honea Path, SC 29654 (803) 369-0674
- Reformed Presbyterian Church**
 P.O. Box 3478, 2518 Savannah Highway, Charleston, SC 29407 (803) 766-1381
Rev. Gerald P. Malkus (Pamela)
 2435 Tiffany Dr., Charleston, SC 29407 (803) 766-7336
 Clerk of Session: Jack Merry
 106 Bobwhite St., Summerville, SC 29483 (803) 871-1265
- St. Andrews Presbyterian Church**
 1244 St. Andrews Rd., Columbia, SC 29210 (No Mail)
 (Pulpit Vacant)
 Moderator: Dr. Thomas G. Cross
 207 Mitchell Rd., Greenville, SC 29607 (803) 244-8503
 Clerk of Session: Robert Thompson
 11 Ramblewood Ln., Greenville, SC 29607 (803) 244-1580
- Augusta Street Presbyterian Church**
 705 Augusta St., Greenville, SC 29605 (803) 235-2642
Rev. Mark Wayne Evans (Pamela)
 511 Wembley Dr., Greenville, SC 29607 (803) 288-4102
 Clerk of Session: W. H. McCall
 15 Forest Circle Dr., Greenville, SC 29611 (803) 246-2704
- Mitchell Road Presbyterian Church**
 207 Mitchell Rd., Greenville, SC 29607 (803) 268-2218
Dr. Thomas G. Cross (Jane)
 One Country Ln., Greenville, SC 29607 (803) 244-8503

Rev. John W. Buswell, Ph.D. (LaVon) (Associate Pastor)
612 Del Norte Road, Greenville, SC 29607 (803) 244-7390

Clerk of Session: Robert Thompson
11 Ramblewood Ln., Greenville, SC 29607 (803) 244-1580

Shannon Forest Presbyterian Church
Rt. 2, Garlington Rd., Greenville, SC 29607 (803) 288-0542

Rev. Clarence A. Lutz (Julie)
Rt. 2, Garlington Rd., Greenville, SC 29607 (803) 288-0548

Clerk of Session: Lanny Moore
7 Shelburne Rd., Greenville, SC 29607 (803) 288-5153

Faith Presbyterian Church
805 79th Ave. N., Myrtle Beach, SC 29577 (803) 449-7972

PULPIT VACANT
Clerk of Session: D. Leon McLaurin
Colonial Dr., Myrtle Beach, SC 29577 (803) 449-3070

Trinity Presbyterian Church
203 Fremont Ave., Box 6274, Spartanburg, SC 29303 (803) 583-9068

Rev. Eulice D. Thomas (Juanita)
Rt. 1, Roebuck, SC 29376 (803) 576-5296

Clerk of Session: Paul Finch
Rt. 1, Roebuck, SC 29376 (803) 576-6553

OTHER MINISTERIAL MEMBERS:

Childs, W. Hobart (Mary), 104 Buena Vista St., Greenville, SC 29607
(Retired) (803) 232-2952

Cross, Walter G., Jr. (Mary), Casilla 373, Quillota, Chile, S.A. (Missionary)

Fiol, Bruce R. (Judy), 2 Civil Lines, Roorkee, U.P., India (Missionary)

Hill, J. Reginald (Mary Ann), 2305 Westover Dr., Reidsville, NC 27320
(919) 349-4982

Hoyle, Robert I. (Harriet), Rt. 3, Box 460, Boone, NC 28706 (Director,
Hebron Colony and Grace Home, Inc., Christian homes for alcoholic
rehabilitation) (704) 963-4842

Lyra, Synesio, Jr., Dr. (Louise), 1429 Jaywood Dr., St. Louis, MO 63141
(Assistant Professor of Missions, Covenant Seminary) (314) 434-6829

Myers, Warren E., 37-B Morley Ave., Morley, Western Australia 6062 Australia
(Pastor)

Sanders, W. Eugene, Sudan Interior Missions, Gobo Bole, Ethiopia, East Africa
(Missionary)

Schmoyer, Richard W. (Martha), 238 S. Franklin St., Allentown, PA 18105
(Banker)

Sterret, T. Norton (Eloise), Hudson House, 609 N. Broadway, Upper Nyack,
NY 10960 (Missionary)

Williams, Roy W. (Valerie), 34 Hurrell Rd., Cambridge, England (until September '75); 50 E. Wavecrest Ave., Linden, NJ 07036 (Missionary)

SOUTHERN PRESBYTERY Kentucky, Tennessee, Alabama, Mississippi,
Dade and Walker Counties of Georgia

MODERATOR: Rev. Robert Hastings

*STATED CLERK: Mr. Gary B. Huisman, 404 Carter Dr., Lookout Mountain,
TN 37350 (404) 831-2709*

Covenant Presbyterian Church

Box 882, Shelton Rd., Auburn, AL 36830 (205) 821-7062

Rev. Robert H. Cox (Margaret)

882 Cherokee Rd., Auburn, AL 36830 (205) 821-2626

Clerk of Session: R. M. Crisler

345 Nelocco Dr., Auburn, AL 36830 (205) 887-5188

Reformed Presbyterian Fellowship of Birmingham (Mission)

Baptist Student Union Bldg., 207 S. 20th St., Birmingham, AL (No Mail)

William C. Hogan (Phyllis), 717 56th St. S, Birmingham, AL 35212

(205) 595-3544

Sec./Treas.: Lane Thigpen

5440 Tenth Court South, Birmingham, AL 35212

Reformed Presbyterian Church

3100 University Dr., Huntsville, AL 35805 (205) 536-0066

Rev. Paul H. Alexander (Lorraine)

4807 Calvert Rd., Huntsville, AL 35805 (205) 837-6584

Rev. James L. Cox (Sandra) (Associate Pastor)

1717 Club View Dr., Huntsville, AL 35805 (205) 852-8544

Clerk of Session: Phillip C. Olin

P.O. Box 5282, Huntsville, AL 35805 (205) 837-7132

Reformed Presbyterian Church of New Orleans (Mission)

SDA Church, 4201 N. Esplanade (No Mail), Metairie, LA

Rev. William B. Acker (Martha)

6109 Morton St., Metairie, LA 70003 (504) 455-1416

Sec./Treas.: Mrs. Ken Koller

1401 Eisenhower Ave., Metairie, LA 70003 (504) 885-0996

Ryder Memorial Presbyterian Church

Rt. 3, Box 162, Bluff City, TN 37618

Rev. Martin C. Freeland (Mary)

Rt. 3, Box 162, Bluff City, TN 37618 (615) 538-8592

Clerk of Session: W. M. Foster

Rt. 3, Bluff City, TN 37618 (615) 538-7357

Reformed Presbyterian Church of Lookout Mountain

Scenic Highway, Lookout Mountain, TN 37350 (404) 831-8575
Rev. George C. Miladin (Londa)
 1305 Aladdin Rd., Lookout Mountain, TN 37350 (404) 831-9676
 Clerk of Session: Rudolph F. Schmidt
 5 Frontier Bluff, Lookout Mountain, TN 37350 (404) 831-2710

Reformed Presbyterian Church of Nashville

1701 Eastland Ave., Nashville, TN 37206
Rev. Ronald L. Shaw (Queta)
 920 Potter Ln., Nashville, TN 37206 (615) 226-1677
 Clerk of Session: Roger VanderZwaag
 2106 25th Ave. S., Nashville, TN 37212 (615) 298-1526

Emmanuel Fellowship (Mission)

3154 Coleman Ave., Memphis, TN 38112 (901) 272-3278
 Contact: Gary Lindley
 3103 Pacific, Memphis TN 38112 (901) 324-0204

First Reformed Presbyterian Church

1625 W. Massey, P.O. Box 17651, Memphis, TN 38117 (901) 761-0590
Rev. C. Howard Oakley (Beverly)
 6144 Quince Rd., Memphis, TN 38138 (901) 682-0529
 Clerk of Session: William F. Reid
 5292 Quince Rd., Memphis, TN 38117 (901) 682-8719

OTHER MINISTERIAL MEMBERS:

Alling, William M., 3904 Nolen Ave., No. 2, Huntsville, AL 35801
 (Teacher, Westminster Christian Academy) (205) 536-4832
Anderson, Charles W. (Florence), 213 Hardy Rd., Lookout Mountain, TN
 37350 (Professor, Covenant College) (404) 831-6729
Anderson, George A. (Katherine), Graham Bible College, P.O. Box 3050,
 Bristol, TN 37620 (Professor, Graham Bible College) (615) 764-7093
Austin, A. Kenneth, Ph.D. (Joyce), Rt. 1, Box 330, Lookout Mountain, TN
 37350 (Professor, Covenant College) (404) 831-6204
Clark, Raymond W. (Penny), 1205 Elfin Rd., Lookout Mountain, TN 37350
 (Professor, Covenant College) (404) 831-6256
Dameron, Raymond H. (Dorothy), 1302 Aladdin Rd., Lookout Mountain, TN
 37350 (Professor, Covenant College) (404) 831-4228
Dodds, Robert J. (Carolyn), 229 Park Hill Dr., LaGrange, GA 30240
 (Guidance Counselor, Boys Junior High School) (404) 882-7912
Frett, Calvin F. (Dorothy), 303 N. Dillwyn Rd., Windy Hills, Newark, DE
 19711 (302) 738-7138
Gilchrist, Paul R., Ph.D. (Barbara), 107 Hardy Rd., Lookout Mountain, TN
 37350 (Professor, Covenant College) (404) 831-1919
Hustings, Robert (Ruth), 14 S. Highland St., Memphis, TN 38111
 (Associate Pastor of First Evangelical Church) (901) 323-8448

Hurley, James B., Ph.D. (Phyllis), 425 Krupski Loop, Lookout Mountain, TN
 37350 (Professor, Covenant College) (404) 831-9473
Johnson, W. Earl (Margaret), R.F.D. 1, Box 115, Fairhope, AL 36532
 (Retired) (205) 928-8984
Lambert, Roger L. (Sarah), Casilla 373, Quillota, Chile, S.A. (Missionary)
 Furlough: (Until December, 1975) c/o 24 Cheyenne Ct., Kirkwood, MO
 63122. (After January 1, 1976) 209 Rock City Trail, Lookout Mountain,
Long, John W., Jr. (Rebecca), c/o WPM Private Bag, P.O. Mwingi, Kitui, Kenya,
 East Africa (Missionary)
Nuermberger, Robert M., Ph.D. (Lois), Brow Lake, Rt. 1, Lookout Mountain,
 TN 37350 (Executive Director, Christian Counseling Service, Inc.)
 (404) 398-3356
Orme, A. Dan, Ph.D., 194 Talmadge St., Athens, GA 30601 (Minister of
 University Church, Athens) (404) 548-6655
Pitcher, Leonard S. (Lois), 306 Marin Ln., Lookout Mountain, TN 37350
 (Minister of Visitation) (404) 831-2417
Sanderson, John W., D.D. (Pearl), 1209 Aladdin Rd., Lookout Mountain, TN
 37350 (Professor, Covenant College) (404) 831-1734
Young, John M. L., D.D. (Jane), 209 Rock City Tr., Lookout Mountain, TN
 37350 (Professor, Covenant College) (404) 831-3027
Watson, DeWitt M., Jr. (Darlene), 4701 Ardmore, Huntsville, AL 35805
 (Associate Executive Director, NPM) (205) 837-0302

SOUTHWEST PRESBYTERY Arkansas, Louisiana, Oklahoma, Texas

MODERATOR: Mr. Clark Breeding, Box 12447, Dallas, TX 75225

STATED CLERK: Rev. Thomas Waldecker

First Presbyterian Church

Box 156, Minco, OK 73059 (405) 352-4966
Rev. Thomas Waldecker (Lillian)
 Box 156, Minco, OK 73059 (405) 352-4966
 Clerk of Session: Chester Hatcher
 Box 165, Minco, OK 73059 (405) 352-4963

Calvary Presbyterian Church

Rt. 3, Stilwell, OK 74960
Rev. Hayes T. Henry (Jean)
 Rt. 3, Stilwell, OK 74960 (918) 774-2864
 Clerk of Session: Robert Field
 Rt. 2, Box 293, Lincoln, AR 72744 (501) 848-3245

Christ Presbyterian Church

3901 E. 28th St., Tulsa, OK 74105 (918) 749-5102

Rev. Robert A. Petterson

3012 E. 51st St., Apt. 52, Tulsa, OK 74105 (918) 742-1564

Clerk of Session: James E. Frost

249 E. 33rd Pl., Tulsa, OK 74105

Westminster Presbyterian Church

1810 Brown Tr., Bedford, TX 76021 (817) 282-2338

Rev. John Delmar Thorpe, Sr. (Patricia)

700 Norwood, Hurst, TX 76053 (817) 268-4550

Clerk of Session: Merrill Spohn

702 Cannon Dr., Euless, TX 76039 (817) 267-0432

Town North Presbyterian Church (Dallas area)

801 W. Campbell Rd., Richardson, TX 75080 (214) 235-1886

(Pulpit Vacant)

Clerk of Session: Henry Stevenson

7866 La Verdura, Dallas, TX 75240 (214) 239-6872

Westminster Presbyterian Church

P.O. Box 47, Scott at Denton, Gainesville, TX 76240 (817) 665-5164

Rev. E. Kyle Thurman (Louise)

305 E. Scott St., Gainesville, TX 76240 (817) 665-5164

Clerk of Session: D. J. Murphy

215 E. Tennie, Gainesville, TX 76240 (817) 665-9705

OTHER MINISTERIAL MEMBERS:

Hixon, L. O., 85 Trinity, No. 314, Austin, TX 78701

Sheldon, Leroy E., Jr. (Barbara), 9801 NE 64th St., Vancouver, WA 98662

Shepperson, Sam G. (Dorothy), 903 Marrable Hill, El Dorado, AR 71730

(Pastor, Marrable Hill Chapel) (501) 862-1885

Shirey, Alton J., Box 323-C, Rt. 5, Texarkana, TX 75501 (214) 838-6781

Shirk, Ralph, 510 Warren Drive, Garland, TX 75042 (Pastor, Conservative
Congregation Christian Conference)

Soltau, George C. (Linnie), 1218 Dumont Dr., Richardson, TX 75080

(214) 238-9931

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