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PCA Talent Sent to U. S. Senate

Jim Talent, a member of the Presbyterian Church in America (PCA), was elected to the United States Senate from his native state of Missouri. He is apparently the first member of the denomination to serve in the upper house of Congress.

His victory over Democrat Jean Carnahan, the incumbent Senator, was one of the key victories in the Republican re-taking of the United States Senate in the 2002 off-year election. With all precincts reporting, Mr. Talent had 935,032 votes, or 49.8 per cent of the total of 1,877,620 votes cast. Mrs. Carnahan had 913,778 (48.7 per cent). Also in the race were Tamara A. Millay of the Libertarian Party (18,345 votes) and Daniel Romano of the Green Party (10,465 votes).

Jim Talent had served in the state legislature and in the U. S. Congress for sixteen years, before running for Governor of Missouri in 2000. In a closely-fought race, and on a night which saw voting irregularities in heavily-Democratic St. Louis, he lost to Bob Holden, 1,152,752 to 1,131,307 (or 49.1 per cent to 48.2 per cent).

The win on November 5, 2002, thus caps a political comeback for the lawyer-politician, who has been described by national media as "cerebral" and an all-round nice guy.

Mr. Talent's predecessor, Jean Carnahan, had been appointed in 2000 to be the Senator from Missouri after her husband, who had been killed in a plane crash three weeks before the election, posthumously defeated incumbent Senator John Ashcroft in a close race. Senator Ashcroft declined to challenge the irregularities in the election, including the question of whether a dead man could be elected to the Senate, and conceded in an emotional speech. He was later tapped by President George W. Bush to be Attorney General. Mr. Ashcroft, like Mr. Talent, is an evangelical Christian, being a member of the Assemblies of God. By a slim margin, he was confirmed by the U. S. Senate; among those voting against his confirmation was Mrs. Carnahan.

Because Mrs. Carnahan was appointed to the Senate seat, the recent election was to fill the unexpired term. Mr. Talent therefore was able to assume the Senatorial oath of office and duties as soon as the election results were certified by Missouri's Secretary of State, rather than waiting until January 3, 2003.

Mr. Talent won the right to challenge Mrs. Carnahan by winning the Republican primary on August 6, 2002. One of his four opponents was Joseph A. "Doc" May, a Jefferson City dentist whose web page identified him openly as being a born again Christian. Dr. May's web page claimed that Mr. Talent as a Congressman cast the deciding vote in favor of a 1994 law which banned so-called "assault weapons"; and that he also voted several times for Most Favored Nation status for Communist China. Garnering 395,994 votes (89.6 per cent), Mr. Talent won handily, with Dr. May coming in second with 18,525 votes (4.2 per cent).

Mr. Talent's web page stated that he "understands Missouri's common sense, conservative values."

The candidate was endorsed by the Missouri Right

to Life Political Action Committee. However, his campaign web site did not contain any reference to abortion under the "Issues" section.

Among the positions touted by his campaign was his commitment to Social Security. He views the Social Security system as constituting a promise made to the



Senator Jim Talent

retired citizens of America, and he opposes privatization as well as the investment of Social Security funds in the stock market. He also is in favor of providing an immediate Medicare prescription drug benefit which, according to his web site, seniors have been promised for years.

During the campaign, he was supported by a group called Women for Talent. Among the high-profile women who traveled to the Show Me State in support of his candidacy were Janet Ashcroft, wife of the current Attorney General of the United States; Congresswoman Jennifer Dunn (R—Wash.); Karen Hughes, Counselor to President George W. Bush; and Mary Matalin, Assistant to the President and Counselor to the Vice President.

According to Mr. Talent's campaign, he is strong on defense and homeland security issues, and worked to keep funding for the F-18 Super Hornet Navy jet fighter—an action which helped save thousands of Missouri jobs. He was an author of the bipartisan Welfare Reform bill,

which was enacted into law in 1996. As Chairman of the Small Business Committee, he had unprecedented success in garnering bipartisan support for legislation which aimed at job creation, tax relief, and economic growth.

He was only the third legislator ever to receive the Vietnam Veterans of America (VVA) Lifetime Achievement Award. According to Mr. Rick Weidman, VVA Director of Government Relations, Representative Talent was given the award for his work especially in two areas: POWs/MIAs, and veterans interest in small business entrepreneurship. Mr. Weidman said that the Congressman was "absolutely a staunch ally" on the POW/MIA issue. He added that he was the "first elected politician ever invited by Rolling Thunder [an advocacy group for MIAs] to speak" at the group's annual gathering around Memorial Day, and has spoken at that event for several years. Mr. Weidman indicated that it was because of Jim Talent in the House of Representatives "that we were able to finally get the Veterans Entrepreneurship and Small Business Act of 1999," as a way of assisting disabled veterans.

Mr. Weidman waxed eloquent on Mr. Talent's character. He is "not a guy who runs and seeks the media" on issues. He is "one of those rare people in public office who's smart, he's straight, he listens hard to people." In dealing with veterans matters, the Congressman "was directly involved, not just his staff."

While a Congressman, Mr. Talent voted to impeach President William Jefferson Clinton. In comments found in the *Congressional Record*, the Missourian stated that voting for impeachment was a matter of integrity and honor: "Mr. Speaker, on this record it is impossible not to conclude that the President obstructed justice, that he perjured himself, that he flouted his oath of office, that he abused the powers of his office, that he manipulated other high officers of government, and that he did all these things, first to obstruct a sexual harassment lawsuit against him, and then to cover up the fact that he had committed perjury.

"Impeachment is a hard thing, Mr. Speaker. But again, what is at stake here is our integrity. If we do not stand up for something that is clearly right when we have an inescapable obligation under the Constitution to do it, we become part of what is wrong. I am not going to vote for these articles because I want to, I am going to vote for them because I see no other honorable alternative for me to follow than to support these articles calling for the impeachment of the President."

At the time, Mr. Talent was one of four members of the PCA who was in the House of Representatives [see "Impeaching a President," *P&R News*, March 1999].

Jim Talent has been married to Brenda, another attorney, since 1984. They have three children.

The Talent family belongs to Twin Oaks Presbyterian Church, Ballwin, Missouri, pastored by the Rev. Rodney Stortz. When the PCA General Assembly met in St. Louis in 1998, Mr. Talent addressed the church court. He shared his personal faith in Christ and his gratitude for the PCA.

Western Carolina Discusses Denominational Issues, Defeats PPLN-Sponsored Amendments

By Dr. Neill H. Payne

Western Carolina Presbytery held a called meeting on Saturday, September 21, 2002 at Covenant Reformed Presbyterian Church in Asheville, North Carolina, for the purpose of discussing the *BCO* amendments and the "Strategic Plan." TE Calvin Jett, Vice Moderator, called the meeting to order.

After hearing short reports from the committees, the assembled elders took up the discussion of the "Framework of Strategic Direction of the PCA" (the Strategic Plan). The Presbytery was Providentially blessed to have Ruling Elder Joel Belz, who is a member of the committee that formulated this plan, on hand to give them his sense of what the committee had in mind.

He assured the Presbytery that this committee was seeking consensus and was not seeking to concoct some plan, which would then be delivered *ex cathedra*. The committee's orientation, Mr. Belz assured the presbytery, was focused on a bottom up approach. This would be a grassroots effort to gather input from the church members through the sessions to the presbyteries. The presbyteries would then advise the committee who would then refine the input to formulate the "Strategic Plan."

To many of the elders, this was good news to an extent. They were happy to know how the committee in charge of the "Strategic Plan" viewed their mission. However, not many of the presbyters seemed to agree that this "Plan" was altogether necessary or well advised.

One criticism that several men in attendance voiced was that the whole idea of a "vision statement" seemed to be an attempt by the church to "follow after the world." Supporters of the idea of a "Plan" quite rightly said that just because businesses use these methods, i.e., vision statement, and consensus building, does not make them wrong per se.

Nevertheless, many of the members expressed doubt as to the validity or benefit of such an exercise as the "Plan" proposes. Others raised concerns that the "Plan" might eventually take on a life of its own. Consensus building, it was noted, is often used to exclude those who would hold on to principles that not everybody in the group shares. In dialoguing to consensus the goal is to find a set of ideas on which most of the group members can agree. In this group dynamic the main goal is to maintain the good feelings and relationships among the group members even if that involves pressuring a minority to abandon certain unpopular principles for the sake of group harmony. Holdouts against the consensus are labeled "intransigent" and "divisive." Thus they are marginalized or excluded.

No one, it should be noted, implied that this is what the Strategic Planning Committee had in mind. But looking down the road, some worried that this is what the "Plan" might become. One member asked rhetorically if the vision would become a de facto constitution? If so, how would it be amended? Would adherence to the "Plan" be based on good faith or strict subscription?

Mr. Belz returned to say that many of the Presbyterian Church in America churches are hurting, or stagnant or even in decline. He urged the presbyters to forgive the committee for poor wording and

to overlook whatever quibbles they might have about the mechanics the committee is employing. The important goal of this committee was to find a common path that we as a church might tread toward a healthier future for our congregations.

Everyone appreciated this position and certainly no one there was advocating for any course that would promote church decline. That being said, there was still a profound sense that even if this vision-statement project were not at least problematic it was quite probably and very simply the wrong solution. Rather than having the church cobble together some hopeful vision for the future and then come up with a twelve step program to achieve our desires, perhaps we ought to renew our vision of the past.

One member related a story of an elder in Brazil who was on fire about the Reformed Faith because he had recently become aware of what the Fathers of the Reformation had had to endure to transmit to us our heritage of Faith. He asked, "How can we pray that God will give us that Spirit in Brazil." How many of our church members know about what this brother has only recently discovered for himself? Are we too anxious to grasp for the new and trendy before we have fully implemented the tried and true.

The assembly then recessed and returned to discuss the amendments to the *BCO*.

One of these amendments would amend *BCO* 34-1 from requiring two Presbyteries to requiring ten percent of the Presbyteries to request the General Assembly to assume original jurisdiction over a case of ministerial discipline. Much of the discussion centered on the concern that raising the bar to ten percent would effectively nullify this provision.

This provision originated from the lack of a mechanism under the rules of the old Presbyterian Church in the United States to address problems in a Presbytery that the Presbytery of original jurisdiction itself negligently refused to address. Since the founding of the denomination, this provision has only been used once.

In the last General Assembly, it was erroneously suggested that the number two was originally adopted because the denomination was so small at the time. One member pointed out that when it was adopted in 1989 there were 40 presbyteries. So, obviously the General Assembly that adopted this provision was not thinking of ten percent then.

Another elder voiced his concern that church discipline is usually too little, too late. The sense was that this amendment would impose an undue if not impossible burden for other presbyteries to initiate an investigation. Having oversight and accountability is supposed to be a good thing.

The second amendment, that regarding subscription, engendered a lively debate. The majority of the presbyters were concerned with the lack of specificity in the language of the amendment. The amendment creates more problems than it seeks to remedy. There is no distinction between what is an exception and how it is handled.

There were objections even to the way that this argument has been framed. The term "good faith" is a legal term of art according to one of the elders present. It means absence of malice or a state of mind

denoting honesty of purpose. He noted that motive is involved in the meaning of this term. Everyone, he noted, should be subscribing in "good faith". The problem is not with the motives of the person subscribing but with the substance of that to which he is subscribing.

We obviously have men that disagree on fundamental issues and others who think that these issues are not important. We will not get anywhere unless we address the honest disagreement. The question is how do we get there to keep the unity of the Holy Spirit and the bond of peace?

In the Presbytery's stated meeting in November, the Presbytery voted down both amendments. Since these amendments are sent down to the presbyteries for advice

and consent, the Presbytery voted to exercise its right to advise the General Assembly of its reasons for voting these amendments down. The Presbytery voted to assign the task of composing such a letter to a commission which will circulate the letter to the various presbyteries. There is also the desire that the letter be read to the next General Assembly when these matters will be taken up.

[The convenor of that commission is the Rev. Jeff Hutchinson, senior pastor of Trinity Presbyterian Church, Asheville, North Carolina. The other members of the commission are the Rev. Skip Gillikin, the Rev. Craig Bulkeley, Mr. Scott Carter and Mr. Joel Belz.]

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Reasons For Opposing Item 2, the PPLN Amendment on Subscription

[A “good-faith” subscription amendment, sponsored by the Presbyterian Pastoral Leadership Network (PPLN), was adopted by the 2002 General Assembly and is now before the PCA presbyteries for their advice and consent. Numerous papers and documents in opposition to this amendment have been circulating throughout the denomination. Found below are some of the reasons why seasoned churchmen are cautioning against the denomination adopting the proposal—Ed.]

1. Pressing the overture now failed to heed the wise counsel of the 22nd General Assembly:

[W]ith respect to the question concerning subscription, the Assembly suggests that interested Ruling and Teaching Elders (particularly from ostensibly differing points of view) could serve the church well by producing and circulating among themselves draft language for a new section IV of the Preface of *The Book of Church Order* (to be titled: “Of the Church’s Confession and Subscription”) where in brief paragraphs would be stated the nature and authority of the Confession and Catechisms, their justification and purposes, and the meaning of subscription to the doctrinal standards in the PCA. Such drafts as perfected through prayerful study and charitable discussion, without the pressures and politics of an impending vote, could then be proposed to the Presbyteries for study, perfection, and circulation among themselves, in hope that some measure of consensus could be achieved in the church before the formal amending process of sending an overture to the General Assembly even begins. Perhaps this course, with the Lord’s blessing, would provide a way for securing both the bonds of our unity, and the purity of our faith, while maintaining peace in the church under the reign of our Lord Jesus Christ.” *M22GA* (1994), pp. 233-34.

Had this advice been followed, the outcome would likely be far less divisive. The best hope is that the proposal will fail, and we will have more time to reason together.

2. The proposed amendment is inappropriately placed in the text of the *BCO*, outside of the description of the parts of the ordination trial (21-4. A-d.). Thus will confusion abound: does the omission rule apply to these paragraphs or no? The matter ought to be included under the “Trials for ordination”.

3. The proposed amendment neglects to correct the redundancy it introduces with respect to 21-4, second paragraph, last sentence: “In all cases, he should be asked to indicate whether he has changed his previous views concerning any points in the *Confession of Faith*, *Catechisms*, and *Book of Church Order* of the Presbyterian Church in America.”

4. The first phrase of the proposed amendment is a Constitutional oddity (“While our Constitution does not require the candidate’s affirmation of every statement and/or proposition of doctrine in our Confession of Faith and Catechisms”), setting forth what is not meant. Were this pattern generally to prevail, the *BCO* would be in many volumes. Further, the sentence denies what no one has affirmed, and thus functions only to enshrine a straw man.

5. The second phrase in the first sentence is ambiguous (“it is the right and responsibility of the Presbytery to determine”); it is obviously aspirational, but the question can be properly raised: though the Presbytery has this right and responsibility, is the exercise of this responsibility mandatory or discretionary? The phrase should read “Presbytery shall determine if the candidate is out of accord. . . .”

6. The proposed amendment uses metaphors (“fundamentals,” “vitals”) that have themselves long been subjects of controversy, and yet without any clarification as to their meaning. In the past these terms were only found in little used portions of the *BCO* (21-5. Vow 2; 34-5); now they are brought to the foreground. The controversy will continue. Further, *BCO* 21-5, the final clause (“and do you further promise that if at any time you find yourself out of accord with any of the fundamentals of this system of doctrine, you will on your own initiative, make known to your Presbytery the change which has taken place in your

views since the assumption of this ordination vow?”), is a provision of very dubious Presbyterian pedigree. Consider E.T. Thompson’s account of its origin.

The 1924 General Assembly had before it an ad interim report recommending extensive changes in the Book of Church Order. Dr. H.M. Moffett moved from the floor that the ordination vows of a minister be amended to require the candidate to signify his acceptance of half a dozen specific doctrines, fundamentals of the faith. In a brief recess that followed Dr. W.L. Lingle, chairman of the ad interim committee, pointed out to Dr. Moffett that this proposed amendment would change the Book of Church Order into a confession of faith and that in addition it was laying emphasis upon certain doctrines to the exclusion of others of equal importance. The two men then agreed upon a compromise proposal which required the candidate to promise that if at any time he found himself out of accord with any of the fundamentals of the system of doctrine set forth in the Confession of Faith he would on his own initiative make known to his presbytery the change which had taken place in his views since the assumption of his ordination vow. This proposal was accepted by the General Assembly and subsequently, according to prescribed constitutional procedure, by the church as a whole.

Dr. Lingle later recalled that within 24 hours he had come to regret his hasty and ill-considered acceptance of this amendment, in which subsequent events proved to have been an unnecessary concession.

From Ernest Trice Thompson, *Presbyterians in the South*, 3 vols. (Richmond, VA: John Knox Press, 1963-73), III:325-26.

7. The proposed amendment fails to define “an exception.” No defect is more fatal to the happy use of church law than undefined terms. Further, in an act that reflected poorly on the consistency of the Committee on Constitutional Business (CCB), such a fatal flaw was offered as a ground for finding that another overture this year should be rejected because the language created “constitutional ambiguity.” “3. An ambiguity created by the proposed language is the introduction of the phrase: “exception to the standards.” This phrase is nowhere else found in our constitution. The phrase elicits a plethora of interpretations, many of which go beyond our present Constitutional parameters” (CCB Advice on Overture 4)

8. The last sentence, a most critical element, is syntactically incoherent, as is apparent from the attempts to remedy the matter in the alternate versions. Who can say what “grant an exception to any difference of doctrine” means? An “exception” is usually taken to mean “a stated difference in doctrine.” On that reading the phrase amounts to “grant a difference in doctrine to any difference in doctrine”!

9. The proposed amendment fails to deal with the question of how the excepted matter is to be dealt with, so far as teaching is concerned. The need for some clarity here is more important than a statement about subscription, since our Presbyteries have been generally muddling through on that question, but real controversies come up when the courts address the “teaching” status of the exception. Here the proposal sins gravely by omission. If the reason for this omission is found in reasoning akin to that of the CCB in commenting on Overture 29, then the reason for opposition is all the more pressing.

CCB Concerning overture 29,

1. It allows a presbytery to determine whether a man may or may not teach what he believes, even if it is not out of accord with any fundamental of the system of doctrine, thus going beyond our constitution to bind the man’s conscience. (BCO Preface II.1 and II.7.)

This assertion is contrary to the regular ruling of the Assembly that the Presbytery does have the power to limit the sphere within which a man may teach with respect to doctrines judged erroneous. See, for example, the answer of the 1986 General Assembly to the Constitutional Inquiry from Gainesville (Va.) Presbyterian Church regarding men

who have taken exceptions with the Constitutional Standards.

“...[W]e have a considerable amount of disagreement over how a teaching or ruling elder is to handle the issues on which he differs from the official PCA stand. Specifically, is he allowed to preach and teach his views even when they differ from the views of the denomination?”

ANSWER: When a man is ordained with the allowance of exceptions to his full acceptance of the PCA standards, he thereby obtains (1) approval of his suitability to function within the ordained office, and (2) liberty to believe and live in some way not fully in accord with some portion of those standards. This allowance of exceptions, however, does not warrant his teaching or preaching of that matter so as to disturb the peace and purity of the church. The court of jurisdiction must determine in each situation whether such unwarranted actions have occurred.

Or consider the position of the General Assembly in denying the complaint of Robert D. Hopper vs. James River Presbytery [Case 91-4], 1992, p. 160, 20-69, III,1.

Presbyteries have the right of original jurisdiction to decide cases of judicial process concerning teaching elders (BCO 34-1). Those cases may include doctrinal matters where the presbytery determines that a matter is either erroneous or injurious to the peace and purity of the church. Presbyteries have powers in controlling the credentials and preaching of teaching elders (BCO 13-9). . . . [I]n 1990, the 18th General Assembly adopted this recommendation:

Presbyteries do have jurisdiction over TEs and have the authority to restrict a minister from preaching views which the presbytery is convinced may be harmful to the spiritual welfare of the churches under its care (BCO 13-9 and 34-5). If a member of a church is convinced that the presbytery under whose jurisdiction he is has erred, judicial process is provided for in BCO 43 (Complaints). (M18GA, p. 205.)

Presbyteries may exercise such power over the preaching and teaching of its members short of a determination that the forbidden teaching is heresy, without necessarily binding the consciences of the men under its care. JRP has not determined, in this case, that the complainant’s preaching or teaching is heretical. We must defer to presbytery, therefore, as the court most able to determine what may be harmful to the spiritual welfare of the churches under its care.

We do not find any evidence in this case that JRP, by limiting the preaching and teaching of the complainant in the areas here in issue, has violated Chapter XX of the Confession of Faith or the Scripture cited in the complaint. . . .

10. The proposed amendment fails to note the right of review by the General Assembly, or make provision for that review by insisting upon a careful record of permitted differences. Again, if the reason for this omission is found in reasoning akin to that of the CCB in commenting on Overtures 4 and 29, we have a far bigger problem than just differences about subscription. It would appear that the views expressed by the CCB at this year’s Assembly abandon an essential element of Presbyterian polity.

CCB Concerning overture 4,

2. The proposed overture language requiring Presbyteries to record every man’s views disagreeing with the Constitution will erode the Presbytery’s exclusive authority to determine if a candidate receives and adopts the Confession of Faith and the Catechism [sic] of the PCA as containing the system of doctrine taught in the Holy Scriptures. See BCO 21-5. This is in conflict with Preliminary Principles II.2 that recognizes the right of each court to determine its membership. (BCO Preface II.2, BCO 21-1 through 7; BCO 13-1; BCO 13-9 a, c., d; BCO 11:3 & 4. . . .

CCB Concerning overture 29,

3. The last paragraph unconstitutionally provides a mechanism that puts the final approval for presbytery membership at the GA instead of the presbytery

level. (BCO Preface II.2., BCO 21-1 through 7, BCO 13-1, BCO 13-9a, c, d; BCO 11-3&4)

On this view, BCO 34-1 is unconstitutional, as is 42-9, and 14-6.a. and c! Contrast this amazing discovery with the following expressions of historic Presbyterianism:

1898, p. 223. The Assembly was asked to give a deliverance upon Paragraph 119, Section 2, Book of Church Order, relative to the meaning of the words, "system of doctrine." Can a minister or officer accept the Standard as a whole without subscribing to each particular doctrine therein?

The Assembly answered as follows: *First*, The words "system of doctrine" as applied to the whole body of truth contained in the Confession of Faith, being not ambiguous, but sufficiently definite and plain, the Assembly considers it unnecessary, and therefore declines to give any further definition. *Second*, The use of the words "system of doctrine" in the terms of subscription precludes the idea of the necessary acceptance of every statement in the Standards by the subscribers, but involves the acceptance of so much as is vital to the system as a whole. *Differences of opinion as to whether any divergences are or are not vital to the system, when of sufficient importance, should be determined judicially by the proper ecclesiastical courts.* (Emphasis added. Nicolassen, *A Digest of the Acts and Proceedings of the General Assembly*, p. 16.)

There is no doubt that there is an area of tolerated divergence from the Confession of Faith. How large that area is will depend upon the degree of readiness there may be in the Church to move the ecclesiastical courts, and upon the decisions reached in the court of last resort. Historical students may tell us what the Church has thought upon the subject, and dogmatic theologians may tell us what the Church ought to think; but it is only as the General Assembly decides concrete cases in appellate jurisdiction, and the principle of *stare decisis* may be supposed to govern subsequent deliverances, that the area of tolerated divergence can be defined. (F.L. Patton *The Revision of the Confession of Faith*. Read before the Presbyterian Social Union, New York, December 2, 1889, p. 6.)

1934, p. 32. Answer to an overture asking for a definition of the Phrase, "The System of Doctrine taught in Holy Scripture," . . .

(2) The General Assembly cannot set forth "the fundamentals of this system of doctrine" as required in the ordination vow. It can, of course, declare what it conceives to be the fundamentals of this system. But it cannot determine abstractly, *apart from regular judicial process*, how the presbytery, which under our Constitution is charged with the duty of ordaining candidates, is to interpret this requirement in the regular discharge of its own functions. . . . (Emphasis added. *A Digest of the Acts and Proceedings of the General Assembly of the PCUSA, 1861-1965*, pp. 213-14.)

11. Finally, the overture will not resolve the problem that is alleged to be in need of resolution. According to the Presbyterian Pastoral Leadership Network (PPLN) web site:

5) *The importance of passing such clarifying wording became apparent at last summer's subscription forum when both parties representing a "strict" position presented their understanding of who should be allowed to become elders. One . . . said that the Confession had to be so precisely affirmed that even someone who took a stricter position than he on the issue of grounds for divorce would also have to be denied ordination (RE or TE) in the PCA. It is important to recognize the harm of such strict conclusions and the negative consequences for our church if we do not continue to rely on the informed judgment of godly elders exercising their rights as a presbytery—as has historically been the practice of the PCA in accord with the wording of our present standards.*

Nothing in the PPLN proposal would prevent a presbytery, through the "informed judgment of godly elders exercising their rights," from finding that the biblical grounds for divorce were "fundamental" to the system, and thus prohibiting the ordination of men who dissent from the Confession on that point. After all the sound and fury, nothing much will have been accomplished at all.

Mississippi Valley Crushes PPLN- Sponsored Amendments

The Presbytery of Mississippi Valley, at its stated meeting on November 12, 2002, decisively defeated the *Book of Church Order* amendments sponsored by the Presbyterian Pastoral Leadership Network (PPLN). The vote on the amendment that would up the number of presbyteries necessary to assume original jurisdiction over a minister was 7 for, 53 against, and 4 abstain. The vote on the amendment with regard to theological subscription was 5 for, 64 against, and 0 abstain.

The meeting was held at Twin Lakes, the conference ground owned by First Presbyterian Church, Jackson, Mississippi. Prior to the General Assembly, the Session of the large congregation had sponsored an overture that would have endorsed the "good faith" subscription position a version of which was ultimately adopted by the 2002 General Assembly. However, that overture was defeated, 16-29.

Mississippi Valley Presbytery voted to instruct its credentials committee to bring in a proposed communication to the General Assembly, setting forth its reasons for voting against the amendment.

Van Til Conference

Christ Presbyterian Church of Elkton, Maryland, has announced its annual Van Til Apologetics Conference. The perennial event is scheduled for March 20-22, 2003 at the Wyndham Hotel, Wilmington, Delaware. The theme this year will be Creation. Among the speakers will be Dr. Joseph Pipa, President of Greenville Presbyterian Theological Seminary.

Details are available by calling the church at (410)398-3192 or visiting its website at www.christpresbyterianchurch.com.



CHRIST COLLEGE of GEORGIA

You and I both know what I am supposed to do here: I'm supposed to go into an orgy of adulation praising the most amazing institution of higher learning known to mankind since Plato opened his Academy. But between the two of us, I eschew ostentation. Maybe you do too. So I'll be sincere with you in what I say. I like this college. If you are contemplating the pursuit of a vigorously Christian education, you might like it too. (Then again you might not.) I like this college because we're not trying to perpetuate the academic status quo here. Since the faculty are more interested in principles than in politics, they are not afraid to ditch elements of ideological and procedural rubbish which they see as detriments to sound Christian learning. The faculty are also not afraid to place challenging expectations on students. The workload can get pretty heavy around here. I like that too - I lose respect for people who habitually underestimate my intellectual capabilities. I get really bored around those people.

There is also sacrifice attendant on participation in a small, new institution such as this one. We can't offer you all the perks

that a big school can. But I think that the difficulties here are the most exciting part. Here's why: I feel that I am sharing in the birth pangs that are bringing a unique child into the academic world. This school is a place where I am both birthing and being birthed - and I find that highly gratifying.

Comments by Steve Clark, Humanities Student

Christ College of Georgia is a small undergraduate institution whose academic rigor is an outgrowth of our radical commitment to orthodox and Reformed Christianity. Our principles, methods, and goals are not calculated to accommodate contemporary popular opinion. On the contrary, we are dedicated to a long-range vision of cultural transformation through application of the principles of divine revelation to every facet of human existence. If you share in our goals and motivations, prayerfully consider us as an option in your academic future.

Christ College does not discriminate in any way on the basis of race, color, national and ethnic origin.

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Why Are We Celebrating? The Meaning of History

[The following sermon was preached at the Coeburn (Va.) Presbyterian Church on September 29, 2002.]

This has been an exciting day in the life of Coeburn Presbyterian Church. We have been able to celebrate a golden anniversary—a jubilee. Fifty years ago, Coeburn Presbyterian Church, which had had to close its doors, was finally re-organized. Today, we celebrate God's goodness to us as a congregation, in preserving this church and enabling us to experience many mercies.

Indeed, it is a joyous occasion as we experience great fellowship with one another, including being able to renew old acquaintances. We also can think back to the many wonderful experiences we have had in this congregation. At least some of you were converted through the ministry of this church. Some of you were married in this church. Many of you were attracted to this congregation because of its strong preaching and teaching ministry through the years. Perhaps this anniversary occasion brings to mind a sermon you heard preached years ago, or enables you to reminisce on the joy and wonder which a newly-discovered truth brought to you.

Yes, we have much about which to be thankful. However, this still does not answer the deeper question as to why we have chosen this particular occasion upon which to express our thankfulness and joy. Why is it that we choose special anniversaries in order to look back on where we have been? It is because we view history as important. It is because we believe that history is a recounting of God's actions with relation to His people. In other words, this special occasion is a way of our celebrating not simply what we have experienced, but more definitively, what God has done.

By putting the matter this way, we can see that there is an objective aspect to what has gone on here. Furthermore, it allows us to appreciate something else, viz., that our commemoration of the past, of necessity, entails more than just the good times. There have been hard times through which this church has gone. In the early days, there were only a few members—sometimes only a handful. In 1940, the church doors were closed, and it took six years to re-open them, and another six years until a sufficient number of men could be found to serve as elders so that the church could be formally organized once again.

More recently, the church has experienced difficulties and heartaches. And any honest recounting of history must take such matters into account.

Most importantly, any honest recounting of history does take such matters into account precisely for the reason that overarching all of the joys and sorrows is the absolute sovereignty of God, the One who is working all things according to the counsel of His own will. Even our foibles and our sins are used by the Almighty in order to bring about His purposes, often in ways far beyond what we could think or imagine. It is His plan that is unfolding in space and time—in history—and it is before His awesome majesty that we must bow, humbly and reverently.

The Bible has much to say, although for the most part indirectly and by implication, about history. One of the best passages to teach us a proper view of history is found in Acts 17.

As you may know, in Acts 17, the Apostle Paul was on a vacation of sorts. While in Athens, he felt stirred up by the superstition around him. As he spoke his apologia, or defense of the faith, Paul touched upon philosophy of life, which is

very closely related to philosophy of history. By deduction, we should be able to determine what the Bible says about the meaning of history.

The first principle is that the meaning of history is to be found transcendentally—that is to say, outside of itself. Paul presupposed the fact that one, true, and living God exists. The Apostle had a faith commitment in this Triune God. When we use the term "faith," we're not using it in the modern sense of an irrational feeling which goes contrary to reason and to facts. Rather, faith gives one the basis for understanding the facts; it enables one to know that history is not all there is, that there is a Master outside of the workings of history Who provides a rationale for living. Only by faith in this Lord can we escape the meaninglessness which characterizes the work of so many contemporary historians.

A second principle which we may note from our text is that God is sovereign over history. Notice how the sacred writer brings this to our attention: "He has made of one blood all nations of men to dwell on the earth; He has determined the times before appointed, and the bounds of their habitation."

Think of all the things which have transpired throughout history. All of the murders and other crimes; all of the wars (and rumors of wars); all of the scientific discoveries; all of the sinkings of vessels at sea and other catastrophes; all of the diseases and sicknesses and plagues; all of the marriages and births; the transportation revolution and the industrial revolution and the information revolution; all of the elections and other political events; all of ideological conflicts and discussions and debates. All of these things were under the absolute control of God.

Of course, we should not think that this idea of divine control is a fatalistic notion—quite the opposite. The very personal Lord, not Lady Luck or a blind fate, has predestined everything that has happened and that will happen in the Universe. His foreordaining whatsoever things come to pass guarantees that history has meaning, for at least a couple of reasons. One, God says that all things bring glory to Him. Yes, even sinful acts, even the most horrible acts thinkable, bring glory to God. We don't always know how or why they do, although we can come to an approximation of that. We know that God is good and gracious, and that He displays His grace in the midst of man's sinfulness. The most horrific act that man did was to crucify the Lord of glory, the Lord Jesus Christ. But God used that most awful series of events in order to glorify Himself, so that the angels themselves would stand back, as it were, in amazement, and proclaim the goodness and glory of God in accomplishing salvation. Two, all things work together for good to those who love God, who are chosen according to His purpose. We will elaborate on this point in a few moments; but at this point, let me simply note that God's providential care of His people gives meaning to history.

A third principle which gives meaning to history is that history is linear in nature—that is, it has a beginning, it's going somewhere, and it has an end. The Apostle Paul declared that the true God made the world and all things in it. Genesis 1 tells us that Lord called the Universe into existence by the word of His power.

History thus had a starting point. It started with creation. Events in history are being worked out according to God's plan. And, someday, history will come to a close—not as a result of the explosion of the sun five billion years from now, nor the

depletion of all energy in the cosmos. No, someday the Lord will return in judgment and set all things right. He will settle all scores then. Those who have been declared righteous in Him will go to heaven, and those who are condemned will go to hell. As the Scripture here declares, "[God] hath appointed a day in which He will judge the world in righteousness. . ." (Acts 17:31).

The Apostle Paul deliberately contrasted this linear view of history with the Greek cyclical view, which maintained that history keeps on repeating itself, with no beginning and no end. If that classical view were correct, then there would be no point to life. But in opposition to such pagan ideas as reincarnation and an eternal universe of endless cycles, Scripture states, "it is appointed unto man once to die, but after this the judgment" (Hebrews 9:27).

The fact of judgment means that the events played out in history will have eternal consequences. Someday the books will be opened, and every action, whether private or public, will be judged. Every political fight, every domestic squabble, everything taught in the public schools, every word uttered in a mine or on the railroad, everything done in church—everything will come under the omniscient scrutiny of the Almighty.

A fourth principle which arises from the notion of judgment, is that there is a reason for the judgment, viz., the sinfulness of man. Towards the beginning of history, not soon after creation, there was the reality of the Fall of man into sin. The events in the Garden of Eden really did occur, and we are seeing the effects of the Fall every minute of every day. As a result of the Fall of man into sin, man's nature is sinful. To put it bluntly, man is a sinner. Indeed, he is totally depraved, in that every part of man has been affected by and infected by sin.

It is because of this sinful nature that much conflict occurs. St. James asks rhetorically, "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not" (James 4:1-2).

A fifth principle is that history records the conflict of ideas, especially religious ones. The Areopagus, where Paul reasoned with the Athenians, was kind of like an ancient version of London's Hyde Park—a place which welcomed a free interchange of ideas. Paul courageously proclaimed that there is only one true God, who calls upon all men everywhere to repent. What any

given society thinks about this Lord has a lot to do with what will happen to that society.

One implication which flows from this principle is that ideas, not environmental factors, are determinative of how people will behave. This is true even at a very base level, in that whether one gives one's self over to lusts and wars and fightings will be determined by what that person really believes about God. It is what one believes in the core of his being, that leads him either to respect the Ten Commandments or deliberately to disobey them.

Another implication from this principle that history records the conflict of ideas, is that countries often go to war for ideological reasons. Not infrequently, ideological conflict spills over into flesh-and-blood warfare. These ideological differences quite often center on the question of what constitutes righteousness. Determination of right and wrong is an ethical and therefore a religious matter.

What this means is that people, made in God's image, are making real choices based on their understanding of reality, not because of the inevitability of their genetic code and their environment. Ideas, especially religious ideas—and not chemical reactions—form the dynamics of history.

A sixth principle is the importance of facts. This principle arises from the linear view of history. In a cyclical view, where history keeps on repeating itself, it is difficult to see what relevance "facts" could have. But if history has been somewhere and is going somewhere, then the importance of facts becomes at once apparent.

Facts do exist. This is not to say that there are "brute facts"—that is, that there are facts that are self-attesting and self-interpreting. Facts do have to be interpreted—they do have to be put into a proper context and framework. Nevertheless, facts are real. They do reflect truth and reality.

It is a fact that the Declaration of Independence was signed at Philadelphia, Pennsylvania, July 4, 1776. It is a fact that Napoleon was defeated at Waterloo. It is a fact that the *Titanic* sank after hitting an iceberg. It is a fact that our denomination, the Presbyterian Church in America, was founded in 1973. It is a fact that we, on September 29, 2002, are celebrating the fiftieth anniversary of our church's re-organization. These are all facts of history. They reflect things that actually did occur—things which God foreordained would occur. Or, to put this a bit differently, there is reality to history. What we perceive by

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the senses is real. And events do occur in space and time—they are not figments of our imagination.

A seventh principle is that the resurrection of Christ is the central event of history.

There have been philosophers and theologians who have claimed that the resurrection is a spiritual matter, and that sounds, of course, very pious. But what they usually mean by that claim is the resurrection of Christ occurred in an “upper story”, the realm of the noumenal, which has no bearing on the phenomenal, or what really happens.

Now, to be sure, Christ’s resurrection is a spiritual reality, but that does not mean that it did not actually take place in history. Jesus did rise from the dead in a physical body, and this great event not only has profoundly shaped history—it’s the key to all of history.

Christ’s resurrection demonstrates God’s concern for His creation. The Son of God became flesh and dwelt among us. He suffered and died for the sins of His elect, and rose again for their justification. And, by His resurrection, the Lord has guaranteed that by this God-man He will judge at the Last Day, at the end of history.

That is precisely what the Apostle Paul says to the Athenian skeptics. Paul declared that God “now commandeth all men everywhere to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

An eighth principle is that history illustrates principles. In other passages of Scripture, we read that whatsoever a man sows, that shall he also reap. It is a principle which is true not only of individuals, but also of nations.

In Acts 17, Paul states that because “we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.” In other places of Scripture, there is a clear warning against those who would worship idols. God is not mocked, and He will certainly punish those, whether nations or individuals, who spurn Him and His true spiritual worship.

This was a lesson which the Lord taught His covenant people in the Old Testament. II Chronicles 36:16 says, “But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.”

A ninth principle is that man, being made in God’s image, is significant and is the subject of history.

There are those who question this truth. One of the most noteworthy of those who question the dignity of man is B. F. Skinner, a psychologist who wrote *Beyond Freedom and Dignity*. In Skinner’s view, man is just an animal, subject to instincts.

But Paul’s proclamation on Mars’ hill assumes that man is a responsible creature. It also assumes a point which other Scripture more clearly teaches, viz., that man is the subject of history.

A tenth principle revolves around God’s providential care for His people throughout history. History does not exist simply for man as man. Rather, it is redeemed man, especially considered corporately—that is, as the people of God, the church—which is the reason for history.

Surely that fact must astound us. To think that God has created the Universe and all within in order to display His glory in the redemption of His people.

This truth about the church being the apple of God’s eye, and the special object of His providential care, makes us realize not only how important history is, but also

how significant church history is.

Traditionally, in schools and colleges, students have studied Western Civilization. Over the past couple of decades, there has been a movement toward studying World History, while denigrating the study of Western Civ. Now, we have no objection per se toward studying any aspect of the world and its history. However, the traditional emphasis on Western Civilization has been well-founded, not only because our own civilization is Western, but also because of God’s providential action in Acts 16. You remember that Paul and Silas desired to go into Bithynia, “but the Spirit suffered them not” (Acts 16:7). Two verses later, we are told of a vision in the night, in which a Macedonian man appeared to Paul, asking him, “Come over into Macedonia, and help us.” As a result of that divinely-given vision, the gospel went West, into present-day Greece, rather than going East. All of human history was affected by that turn to the West.

This is not to say that the gospel would not eventually penetrate all of the earth. However, God had elected unto eternal life many Macedonians and Athenians, and in His providence, He used Paul to call those elect unto Himself. The church spread largely to the West, eventually into the heart of the Roman Empire.

Let me suggest that it behooves us to concentrate our study on Western Civilization precisely because this is where Christianity flourished. Our whole civilization was profoundly influenced by Christianity. And out of that context came the greatest revival the world has ever seen, viz., the Protestant Reformation.

There may very well be other areas of the world which will likewise witness the great movement of God’s Holy Spirit. We can think of Africa and certain places in Asia, such as Korea, where the church has been raised up in marvelous ways. But the point we want to make is that although all of history has significance, the history of the church and its progress in this world is where we should concentrate our study. And the reason for that is because where the church is, there God the Holy Spirit is at work. Where the church is, there God the Son is protecting His bride. Where the church is, there God the Father is providentially preserving His people.

By way of application this afternoon, let me make several points.

The first point of application is this: Let us never forget that we are a pilgrim band, on a journey as believers through this world, heading toward the consummation of all things at the end of history. As such, we join with believers across racial and socio-economic lines. If it is true, as our Scripture text clearly affirms, that God has made of one blood all the tribes on earth, it is most definitely true that He has united with the strongest possible bonds those who have been bought with the blood of Christ.

We also confess that the bond of unity crosses denominational lines—we join with all true believers everywhere on our pilgrimage. We are thereby looking outside of history, to the time when history as we know it shall come to a conclusion. We live our lives, therefore, with eternity in view.

The second point is this: What we do here in history is significant. We will be judged for our words, thoughts, and deeds. Furthermore, what we do in our church life and as a church has great significance.

What we do here in Coeburn affects the universal church, whether for good or ill. The Scripture uses the figure of a body in order to convey the reality of the organic unity of the church and the truth that what happens to one part of the church affects the whole.

It may be hard to appreciate this fact.

After all, here we are in the mountains of southwest Virginia, in a town most people outside of this area have never heard of. We are in a region that is certainly not experiencing great growth in population. We are in southern Appalachia, with high rates of unemployment and poverty.

And yet, we have an important role to play in God’s plan for His church. We may not always be aware of God’s ways of working; but given the inter-connectedness of our world today, we may be having an impact far out of proportion to our size or importance of our location. Even with the migration of young people to more urban areas, we are able to have a significant impact, for if we train our young people well, they will be able to take their faith with them and influence their new places of residence with the gospel and their new churches toward further reformation.

Even here in Coeburn and Wise County, despite our small numbers, I dare say that we are able to be, like the Puritans in America in 1630, a city set on the hill, giving light to the area and serving as an example to the world and to other congregations. We should not be deterred by the fact that we are few in numbers, for God is able to use even a solitary person in order to make a difference.

We celebrate the fact that saints down through the ages, in Biblical times and throughout church history, have given faithful witness and have been used by God in significant ways. One of the more poignant accounts of this in Scripture is found in the book of Esther. You remember that Mordecai instructed Esther that the Jews would be delivered one way or another, and that if Esther did not help her people, she and her father’s house would be destroyed. But, as Mordecai said to his cousin, “who knoweth whether thou art come to the kingdom for such a time as this?” (Esther 4:14). While not all of us are privileged to be in the palace or a member of the royal family as was Queen Esther,

nevertheless, all of us face the same challenge as did she: will we stand our ground and do our part for the sake of the kingdom?

In this regard, it is important to remember that often it is the small things that make all the difference. I’m sure you’re familiar with the old saying, “For want of a nail, a shoe was lost; for want of a shoe, a horse was lost; for want of a horse, a knight was lost; for want of a knight, a battle was lost; for want of a battle, a war was lost; for want of a war, a kingdom was lost; and all for want of a nail.” We don’t know necessarily how our actions, even of the most ordinary and mundane nature, will affect history. But we do know that God is working all things together for the good of His church and for His own glory.

The third point of application is this: Let us learn to appreciate that God is in charge, even in the bad times. It is so easy for us to praise the Lord when things are going well, and so hard to praise Him when things are looking bad. What we must realize is that the Lord Jesus loves His church far more than we do, and that He is sovereignly ruling over her for her ultimate good. This is no excuse, of course, for failure on our part to do what is right. Nor is it a way of counseling complacency in the face of threats to the life and health of the church. Nevertheless, we need to acknowledge that the Lord uses even the failures in order to work His purposes, which, at the end of history, will result in the glorious bride meeting her Husband.

Finally, let me say that in order to appreciate the meaning of history, you have to know the Lord of history. And if you don’t know the Lord of history, then there’s really very little reason for you to celebrate the history of this congregation—a church which proclaims without apology the gospel of Christ. May the Lord grant to each of us the grace to be united with Him and with His church.



PCA Church in Germany Holds Annual Alpine Retreat

Trinity Reformed Church, a Presbyterian Church in America (PCA) congregation in Germany, had close to 100 people attend its fifth annual summer retreat in the Swiss Alps. The speaker for the June 2002 event was Dr. David H. Jussely, Professor of Practical Theology at Reformed Theological Seminary, Jackson, Mississippi.

In his seven-part series, Dr. Jussely emphasized the pastoral nature of Paul’s teaching on the Second Coming of Christ, and the vision of hope which that promise holds. He noted the present value of this hope, that we are being changed even now, so that at the return of Christ we shall be changed from glory into glory. The Rev. Doug Hudson, pastor of the Trinity Church, noted that the professor’s pastoral heart was evident, as he embodies the very heart of hope and comfort that he highlighted from God’s Word through Paul.

Dr. Jussely also emphasized Paul’s

admonition to be ready. Being ready, he said, means we are to do the work of the Lord, as we marvel at His grace. The breathtaking scenery of the Swiss Alps proved a grand backdrop to reflect on the matchless grace of Jesus, His work of redemption, and His sure return.

About two dozen children learned application lessons about the fruit of the Spirit, presented by a group from the Belhaven College Reformed University Fellowship. RUF campus worker Brad Bailey and his wife Rebecca led the team of eight.

The only PCA congregation in Germany, Trinity Reformed Church is a mission work of Southeast Alabama Presbytery. Since the 1991 Gulf War, the group has held weekly Lord’s Day services in Spesbach, Germany, near Ramstein Air Base.

Next year’s retreat is scheduled for June 16-20 in Beatenberg, Switzerland.

Westminster Presbytery Adopts Report of Conflict Resolution Committee

Kingsport, Tennessee (October 12, 2002)—Westminster Presbytery of the Presbyterian Church in America (PCA) voted today overwhelmingly to approve the report of its Conflict Resolution Committee. The voice vote revealed less than a handful of negative votes on a document designed to lay to rest some of the troubling issues that have threatened the peace and unity of the regional court.

The document sets forth where the Presbytery stands on several controversial matters with regard to the reception and ordination of ministers, as well as the practice of local churches. The paper covers the days of creation, theonomy, Freemasonry, paedocommunion, the regulative principle of worship, tongues, parental responsibility in education, Sabbath observance, and the role of women [see box].

Presenting the report was the Rev. Larry Ball, pastor of Bridwell Heights Presbyterian Church which was hosting the Presbytery today. Mr. Ball was Stated Clerk of the Presbytery from 1976 to 1999, and he has served on the Conflict Resolution Committee since its inception almost four years ago. Regarding the work of the Committee over the past several years, he commented: "We have learned to communicate with each other with civil, humble, relative peace, knowing that there will not be perfect peace until the consummation of the church." He stated that the Committee was not unanimous on every thing, but that it was willing to stand behind it. "We have sought to be straight and plain," he said, adding, "It is preventive medicine, in the sense that we lay our cards on the table ahead of time."

The Rev. Jim Thornton attempted to amend the document by moving a substitute for point number 2 with regard to theonomy. Mr. Thornton wanted to denounce the teaching of R. J. Rushdoony regarding his condemnation of inter-racial marriage, to denounce the teaching of Gary North that the moral obligation of Christians is to recapture all human institutions for Jesus Christ, and to denounce the teaching of Rushdoony that those who oppose his view of the law are anti-nominans. However, his motion died when it did not receive a second.

The Rev. John Myers raised the point that the General Assembly has already said that it is acceptable to have a variety of views on the days of creation. "And if the General Assembly, our highest court, has already said this is true, then are we not opening ourselves to having a church or a minister taking us to General Assembly and having our position overturned?"

Mr. Ball responded by saying, "It definitely does not reflect the position of the PCA. However, the PCA has built its position on the fact that every Presbytery has the right to set its own membership."

The Rev. Brent Bradley added that point number 1 had in committee "received no debate." He also contended that the preliminary principles of the *Book of Church Order* "say this very thing," viz., that a court may determine its own membership.

The Rev. Larry Stallard moved that the Presbytery postpone action until the January stated meeting. Mr. Conrad Friede, a Committee member, responded by saying, "We strongly considered that. [But.] we have several churches without pastors at this time. . . . We certainly feel the necessity for elders to endorse this."

A ruling elder from one of the churches with a vacant pulpit, Memorial Presbyterian Church, Elizabethton, Tennessee, argued for the motion to postpone: "We haven't had a chance as a Session to look at this. I can't vote on this, because I can't vote for my Session."

The Rev. Richard Hicks responded by saying, "I say this with no disrespect whatsoever. But, we're in a situation where a number of elders could be coming into our Presbytery quickly. These things are open wounds. We've been meeting [recently] in a sweet spirit of unity. But I'm afraid that what we have is a possibility for conflict. We need to avoid potentially explosive problems. You have the potential for division once again." Referring to the issue of tongues, the Haysi, Virginia, pastor said, "Our Presbytery was split down the middle. If we wait, it may blow up on us now."

The Rev. John Irwin said that he wanted to see the Sessions get involved. Referring to his own struggles to be ordained by the Presbytery, the Kingsport, Tennessee, pastor remarked, "I'm one who certainly went through an interesting time."

Mr. Friede moved that the Presbytery consider the matter at a called meeting on November 16, 2002. He quipped, "November 16—let's see how committed these deer-hunters are."

But the Rev. Bill Leuzinger argued against postponing action. "We have been given the responsibility to come to this meeting in order to act."

Larry Ball also argued against postponement of the vote. He noted, first, that "this Committee consists of men that you chose from both sides," and that "discussion is not going to solve" all of the nuanced differences. Secondly, he argued that "adopting the report does not bind your conscience. What we're saying is that if we submit ourselves in this way, we're going to have peace." He added, "We worked through these things" as a committee, and had reached "enthusiastic consensus."

Mr. Thornton countered that two members of the committee are "pretty new"; and, furthermore, that "one of the . . . issues, cronyism, hasn't even been addressed."

Ruling Elder Neil Smith, a member of the Committee, rose to say with regard to cronyism, "The Lord had evidently been in

these [Committee] meetings. We've been able to embrace each other. We've overcome a lot of barriers of sin [and] pride. . . . At first, we were yelling at each other." With regard to the Committee's product, Mr. Smith stated, "We were afraid we'd get to Presbytery and it'd get nit-picked to pieces. This [document] represents what we want to do as a Presbytery, and who we truly are as a Presbytery."

Dr. Ed Crook, another member of the Committee, said, "I'm aware about . . . cronyism in the past." The Bristol, Tennessee, pastor stated that, without any pejorative connotations toward former members of the Committee, "The addition of two new members broke the logjam."

The court then proceeded to vote. First, the procedural motion, to postpone consideration of the matter, was defeated. Then, the main motion prevailed on a voice vote.

After the vote, Mr. Friede, referring to comments made at the last stated meeting of the Presbytery, said, "We have finally learned to talk to rather than about each other, due to the conviction of the Lord Jesus Christ."

Report of the Conflict Resolution Committee

Nearly four years ago, the Conflict Resolution Committee was appointed by Presbytery. We have been working diligently to understand and resolve the conflict among us. Realizing that there is always more involved in conflict than just doctrinal issues, yet we believe that much of the conflict is rooted in doctrinal issues. The "Statement Of Adopted Positions" below represents an enthusiastic consensus of our Committee. This list of items is not meant to be an exhaustive list of issues, but we only seek to address those issues that have caused grievous conflict in the recent past within our Presbytery. We are asking each presbyter to consider the Report and to be ready to vote at the October Stated Meeting.

Recognizing that the "Summary Of Adopted Positions" is not on the same level as the Confessional Standards, nevertheless Westminster Presbytery encourages all elders and churches to use the "Summary of Adopted Positions" as a set of guidelines and parameters in order to protect and promote the peace and purity of our Presbytery.

In our effort as a Committee of Presbytery to resolve conflict among us and to be of one mind and one accord, we encourage all elders and churches of Westminster Presbytery to embrace and apply these principles. This we believe will be of great benefit in resolving the conflict that has existed among us.

SUMMARY OF ADOPTED POSITIONS

1. In regard to the issue of Creation, Presbytery has already stated our position that only those who believe in the 6/24 hour creation days will be received into Westminster Presbytery.
2. In regard to theonomy, Presbytery takes the position of the PCA General Assembly that has been documented in its own Minutes. Theonomy will not be used as a test for orthodoxy.
3. In regard to Freemasonry, Presbytery reaffirms its historical position recorded in the Minutes of Presbytery. Membership in Freemasonry is incompatible with Christianity, and no Freemason will be ordained as an officer in this Presbytery.
4. In regard to the issue of Paedocommunion, Presbytery reaffirms its position that it is an exception to the Confession and cannot be taught or promoted in our Churches.
5. In regard to the Regulative Principle of Worship, in view of its importance in the Scriptures, Presbytery affirms the Regulative Principle as taught in our Standards.
6. In regard to the issue of Ordination Conditioned on More Study, Presbytery commits itself not to ordain any man to the office of teaching elder unless he passes the examination in all areas required by the Book of Church Order. Every man must fully pass the examination before he will be ordained. Presbytery will avoid the concept that a man will be ordained conditioned upon his further study in an area where he has failed the examination.
7. In regard to tongues, all miraculous tongues in the Scriptures were known languages and were revelatory. Those tongues ceased with the end of the Apostolic Age. Any position of holding to the existence of non-revelatory tongues including what is commonly called private prayer language, will be viewed as an exception to the Confessional Standards, and Westminster Presbytery will not allow such a view to be taught in this Presbytery.
8. In regard to Christian Education, Presbytery strongly encourages all of our elders to support Christian School Education or Christian Home Schools for their children. We recognize that, as an alternative to Christian Schools or Home Schools, for the present time within our geographical region of the USA, parental responsibility in education may be satisfied through government schools when accompanied by diligent parental oversight, correction, and supplementation of the educational content offered by government schools.
9. Westminster Presbytery holds to the continuing, abiding validity of the Sabbath Day as stated in the Confession of Faith, which is to be a day of joy and delight which God has given to His people. We believe that unorganized, informal recreation on the Sabbath is an allowable exception to the Confession. Participation in organized sports is considered contrary to the Confessional Standards and an exception that will not be allowed for admittance into this Presbytery. We recognize that there are differing scruples on minor issues in regard to how to keep the Sabbath Day holy.
10. Women may not be ordained to either office of elder or deacon in the Church, and thus they must not exercise the authority that accompanies an ordained office. Westminster Presbytery affirms the teaching of Scripture that women should not teach men nor have authority over men in the Church (I Timothy 2:11-14; I Corinthians 14:34-35). Women should not be allowed to lead the congregation in prayer, Scripture reading, or teach a Sunday School class where adult men are participating. Considering the fact that no Session is above the authority of Scripture, every Session should be careful that the principles in I Timothy chapter 2, are not violated in any other meeting of the Church under the authority of the Session. However, women should participate in corporate worship and are strongly encouraged to exercise their gifts outside of public worship.

MEMBERS OF THE COMMITTEE

RE Hugh Belcher, TE Larry E. Ball, RE Charles Newland, TE Rick Light, RE Conrad Friede, TE Brent Bradley, RE Neil Smith, TE Ed Crook

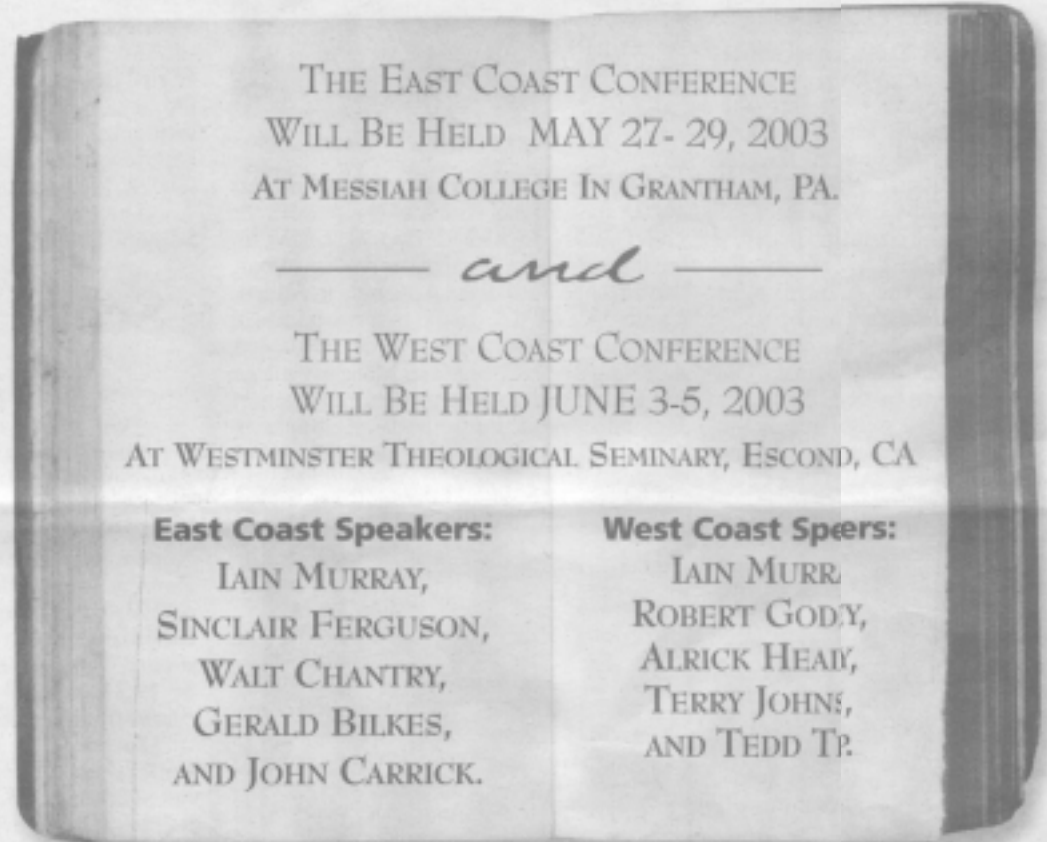
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Pastor Steve Martin
Suburban Atlanta

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Rev. Ian Hamilton
Cambridge Presbyti Church
Cambridge, Englan

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Covenant College Soccer Teams Enjoy Successful Seasons

Men's Team Advances to NAIA National Tournament

The men's and women's soccer teams at Covenant College enjoyed highly successful seasons. The men's team advanced to the National Association of Intercollegiate Athletics (NAIA) Tournament for the first time since 1986, winning its first match against the University of Illinois—Springfield and becoming one of the Elite Eight. The Scots then lost to the top ranked team in the country, Auburn University—Montgomery, in the quarter finals.

The men's team ended their season with a 22-3 record—a winning percentage of 88 per cent. One of its losses during the regular season came at the hands of the University of Mobile, the eventual NAIA champion. Among the Scots' achievements was a perfect regular season conference record.

The Scots distinguished themselves at the NAIA National Tournament by winning the Nels Dahlquist Team Sportsmanship Award. Named after a former official who is in the NAIA Hall of Fame, the annual honor has been awarded since 1989.

The men's soccer team got into the national tournament by winning Region XII. They did so first by defeating conference foe, King College of Bristol, Tennessee, 3-1; and then defeating Mid-Continent College of Kentucky, 4-2, in the championship match.

The team from Lookout Mountain, Georgia, also took the AAC Tournament Championship, defeating Brevard (N.C.) College and Union College (Ky.) before facing Virginia Intermont College in the final. The Scots and the Cobras battled for 110 minutes of scoreless play (90 minutes of regulation and 20 minutes of overtime) before settling

down to penalty kicks. By virtue of winning 5-4 on penalty kicks, Covenant was crowned champion by a score of 1-0.



Members of the men's team

The women's team also enjoyed success on the soccer field. Early in the season, the Lady Scots had achieved national ranking for the first time ever. During the regular season, they finished third in the Appalachian Athletic Conference (AAC). In the first two games of the AAC Tournament, Covenant prevailed, defeating Bryan College and Milligan College, but fell to the number one team in the nation, Union College of Barbourville, Kentucky, 4-1, in the championship game. However,

Union College has since been forced to forfeit its win due to the use of an ineligible player, meaning that Covenant has now been crowned as the tourney winner.

Three days after the AAC tournament, on November 12th, the women's team season came to an end, as they were upset at home by Tennessee Wesleyan College in the NAIA Regionals, 1-0. The Lady Scots ended the year with a record of 16-3-2.

Six Scots earned all-conference honors. Those named to the first-team were Ben Kellogg, Kyle Smith, Roddy Chisholm and Tim Cobb, while Sheldon Grizzle and Michael Krom were on the second team All-AAC. Eight players received recognition as all-academic, including Stephen Strawbridge, Rich Everett, Matt Jelley, Ben Kellogg, Kyle Smith, Sheldon Grizzle, Michael Krom, and Roddy Chisholm.

Three of the women soccer players—Suzanne Jenkins, Julianne Savage, and Ashley

Sherbondy—were named to the All-Region team, thereby automatically making them honorable mention All-American. Miss Jenkins was also named to the third team All-American, the first member of a Covenant College women's soccer team to receive recognition as one of the top 33 players in the country.

Lady Scots who made the first team All-AAC were Suzanne Jenkins and Julianne Savage. Honored as second team all-conference were Ashley Sherbondy, Rachael Sasscer, and Jill Somers. Jenee' Bourgeois, Heather Rudy, Ruth Godfrey, Meg Meiners, Ashley Sherbondy, Lindsey Latta, Mary Alice Meyer, Amanda Lewis, and Rachael Sasscer were named to the conference all-academic team.

Throughout the season, the men's soccer team was ranked in the NAIA's top 25, sometimes as high as fifth in the nation, and was ranked seventh in the final poll. There are more than 300 institutions of higher learning in the NAIA.



Scots in action

Scots' Harriers Compete in NAIA National Championships

Two cross-country runners from Covenant College competed in the National Association of Intercollegiate Athletics (NAIA) National Championships at the University of Wisconsin—Parkside, on November 23, 2002. Miss Rebecca Roos, a sophomore, finished 49th out of 259 starters, earning her the highest finish ever for a Covenant College runner. Her time in the 5 kilometer race of 19:33 was the best of any female runner from Region XII.

Jason Mitchell, a junior, finished 154th out of 260 runners, with a time of 27:59 in the 8 kilometer race. He also won honors as an All-American Scholar Athlete.

Both of these Covenant College harriers earned the trip to race in Kenosha, Wisconsin, by their

performance in the Region XII races held on November 9, 2002, in Louisville, Kentucky. Miss Roos finished third with a time of 19:38 in the 5K course, and Mr. Mitchell finished eighth with a time of 27:12 over eight kilometers.

Both the men's and the women's cross country teams finished third in the regional competition and second in the Appalachian Athletic Conference (AAC) competition; the AAC uses the regional meets as its own conference championships.

Anna Garriott and Amanda Whitehead received second team All-Region and first team All-AAC for their performances. Just missing all-star honors was Jonathan Hubbard, who finished sixteenth in Louisville.



Rebecca Roos and Jason Mitchell



The 2002 Covenant College Men's Soccer Team

Photos courtesy of Covenant College

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Covenant College's Crossman Named Coach of the Year

Covenant College men's soccer head coach, Dr. Brian Crossman, was named Coach of the Year for Region XII of the National Association of Intercollegiate Athletics (NAIA), and for the Appalachian Athletic Conference (AAC). He won the regional award by vote of the eighteen head coaches in the region. He won the conference honor after his team finished with a perfect regular season conference record.

Dr. Crossman has been head coach at the Lookout Mountain, Georgia, school since 1984.

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Temple Completes a New Sanctuary

Temple Presbyterian Church in America, between York and Clover, South Carolina, has completed a new 3,500 square foot sanctuary. The contractor, an elder, members of the church and volunteers from other PCA churches in Fellowship Presbytery did most of the construction



Temple Presbyterian Church, York, South Carolina

themselves. This resulted in considerable savings to the church, and great praise to God for His provision and enabling.

The following statement was issued from the church.

As we dedicate this new sanctuary, we praise God for His great provision in the building of this sanctuary. When the educational building was paid off, our congregation had the vision of a sanctuary being built here. They continued a building fund to save for the sanctuary. Ten

months ago construction was begun.

We praise God for each person who has been a part of constructing this building. People from other congregations came to give their labor to enable us to get the building erected. Equipment has been donated to help us get work done. Many of our own congregation have given many hours of work.

Each year we have had a tradition of Tom Clark giving the history of Temple and an up date report on our building fund. Here is a summary of one of the reports given by Tom.

Temple Presbyterian Church in America was organized in 1975, but that was not the beginning. Our church and denomination came about because of the liberalism which was growing in our former denomination. Several groups were formed to try to turn the

denomination back to the true mission of the church—spreading the gospel of Jesus Christ. When this didn't work, it was agreed to withdraw and form a new denomination. In 1973 churches began to withdraw from the other group.

Some churches were able to depart with their property, officers, and members. Temple was not able to do this. There was a group in the Beersheba Church which refused to leave and the property was left in their hands and the group which formed

Temple had to leave.

For two and a half years we met in school buildings and on special occasions we were able to use the Filbert Church.

We withdrew without a hymn book or offering plate, and our friends and neighboring churches came in to help us.

From the beginning we started to raise money to build our own building. Mrs.

to continue to spread the gospel. If I did not believe this, I would not be here today.

Then we came to the next stage, and this was to build a sanctuary. Two years after we had paid off this building (1988), we had raised \$11,000.00 toward a sanctuary. Then 11 years later (1999) God had provided over \$112,000.00 for the sanctuary.

By the time construction was begun in the Spring of 2001, there was over \$180,000.00 in the building fund. During construction, offerings have continued to come in. Because of the volunteer labor and loaned equipment, the final cost of the building was greatly reduced.

We are praying that God will enable us to pay off the loans of some \$60,000.00 very quickly. He is able to provide, and we are asking that He provide through His abundant

providence.

As we remain faithful to the calling of our Lord, He will provide for the needs here. As each one of us is faithful to pray and to work to reach the lost, God will continue to bless the work being done here in His name. We request that you would pray with us for an increased outreach in our surrounding community and to reach youth for Christ.



The Temple community at worship

Marie Templeton donated the property here for us to build the church. Some money was raised, the building was built and paid off in 13 years instead of 30 years. It was by the provision of the Lord that we were able to do this.

We were not ready to stop, and the Lord was not ready for us to stop or He would have already stopped us. I believe that He intends for us to stay here in this place and

NEWS FLASHES

The Rev. David Hall, pastor of Covenant Presbyterian Church, Oak Ridge, Tennessee, has been called as senior pastor of Midway Presbyterian Church, Powder Springs, Georgia. The Rev. Jim Richter, pastor of First Presbyterian Church, Biloxi, Mississippi, has been called as pastor of Westminster Presbyterian Church, Johnson City, Tennessee.

Quotes from the Quorums

The following was heard on the floor of Westminster Presbytery at its stated meeting on October 12, 2002.

"We have a telephone, which is obviously ringing right now. . . ."—Larry Ball, welcoming the Presbytery to the Bridwell Heights Presbyterian Church.

"Even though I knew that all of you either have your Book of Church Order with you, or have it memorized. . . ."—Bill Leuzinger.

"Several years ago, I had the opportunity to go to Fuller Theological Seminary—please don't hold that against me."—Bill Barton.

"I wanted to introduce Charles Wilson for some special reasons. My son married his daughter, we have a grandchild on the way—we're going to have to learn to get along with each other."—Larry Ball.

"Bill [Barton] just spoke about fulfilling his dreams. I just fulfilled one of mine. I don't know if you realize it, but the Moderator conferred on me my doctorate. I am so pleased!"—Charles Wilson. "If you want to attend my university, there are forms at the back."—Moderator John R. Whitner.

"All those in favor [of the motion to appoint a committee], raise your hands!"—Moderator. "There's your committee!"

"We need a ruling elder."—Moderator John R. Whitner. "Why don't you put John Robbins on? I've been trying to get him on something."—Ross Lindley. "Would he be willing to serve?"—Moderator. "Yes, he can read and write, too."—Ross Lindley.

"We need, a convenor, too. Should we make it Ed Crook, since he's already left?"—Moderator. "We'll see if he reads the minutes."—Brent Bradley.

"When I was Stated Clerk, nobody knew what a computer was."—Larry Ball, who served as Presbytery's Stated Clerk from 1976 to 1999.

The following was heard on the floor of Westminster Presbytery at its called meeting on December 10, 2002, during the examination to receive the Rev. Jim Richter:

"What books have you read the past six months?"—John Robbins. "Most of the books I've read in the last six months have been on gambling."—Jim Richter, who has been a pastor on Mississippi's Gulf Coast, explaining that he has been working on his dissertation which is on the ethics of gambling.

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For inquiries, please contact Dr. Baynard at <preacher@loclnet.com>.

Editorial

Back to the Future

On November 14, 2002, this editor did something he had never done before—he attended a meeting of a presbytery of the Presbyterian Church (United States of America). It was Abingdon Presbytery, located in southwest Virginia, and the place was the historic Green Spring Presbyterian Church, located a few miles south of the town of Abingdon.

Attending mostly out of curiosity, I thought that showing up to that stated meeting might be an eye-opening experience.

The opening worship service featured fundamentalistic hymns, readings from the Living Bible, an eight minute sermonette, and the administration of communion by a male minister (the host pastor) and a female elder. The congregants filed up to the front to partake of the sacrament, and partook of bread that was dipped into the fruit of the vine.

I was encouraged by the ladies sitting in the pew behind me to go up and partake, but I politely declined, of course. I did so for two basic reasons: one, since the PC(USA) is under the PCA's ecclesiastical discipline, we cannot recognize their courts as valid; and two, even though I was on the side where the man was serving communion, I would not have wanted to participate when a woman was also officiating. A third reason for not participating became evident during the administration of the sacrament, viz., because of the dipping of the bread into the juice, thereby going contrary to our Lord's command and example, and confusing the distinction between the two elements of the Lord's Supper.

During the time for introductions, this editor stood up and identified himself as pastor of a Presbyterian Church in America congregation, and also Editor of Presbyterian International News Service. I invited the people there to pick up copies of *Presbyterian & Reformed News*, in case they would like to know what was happening in the PCA. (Actually, quite a few of the newspapers were taken.)

The Stated Clerk of the presbytery warmly and genuinely welcomed me, as did numerous others. As a matter of fact, I was received considerably more graciously than I have been at more than one PCA presbytery meeting. Among those who greeted me were a fairly recent Covenant Theological Seminary graduate, a Reformed Theological Seminary graduate (whom I knew during my two quarters of study in Jackson in the 1970s), and another young minister who attended a PCA congregation during his university days in North Carolina and who was good friends with two current PCA ministers.

A female elder from the Royal Oak Presbyterian Church in Marion, Virginia—a congregation which historically was known for its evangelical and conservative stance—was elected Moderator of the presbytery. (Her daughter is studying for the ministry.) This was undoubtedly her first experience as Moderator: her parliamentary skills were, to put it politely, not her strong suit.

In the morning session, about an hour was taken up with debate and voting on numerous, and generally complicated, amendments to the *Book of Order*. Bureaucracy, it appears, is alive and well in Presbyterianism.

After lunch, an older minister was transferred from another presbytery, without any questions being asked of him on the floor. Two pages of his written testimony and theological views were included in the commissioners' packet.

The entire business of the court lasted

about three hours.

During the course of the meeting, one curious minister asked what the differences were between a PCA presbytery and what I was experiencing that day. I replied that the first noticeable difference was that the preaching of the Word would have been considerably longer than eight minutes. The second major difference was that women would not be members of the court.

A third major difference dawned on me towards the end of the meeting—that the members of the presbytery to which I belong are relatively younger, whereas Abingdon Presbytery is comprised mostly of older people.

I had not intended to write an article as



Green Spring Presbyterian Church

a result of attending this meeting, but, upon reflection, I decided that I would. For I could not help but wonder if I was seeing the future of the PCA.

Consider with me that one of the suggestions now in vogue throughout the denomination is to have extensive examinations to occur in committee rather than on the floor of the presbytery. After all, why should we take up a lot of time on examining someone, when the work of the kingdom must go on?

I was also struck by how the participation by the women seemed so "natural." Their involvement, as Moderator, as Chair of a committee, and as distributor of communion, was so matter-of-course.

The process by which the full acceptance of female leadership in the relatively conservative South became a non-issue was one which took several generations, and it was fostered gradually by mostly well-intentioned folks. In Southern Presbyterian General Assemblies and presbyteries, women were eventually given the authority to give reports (on Women's Work, of course!). That long-standing practice broke down the walls, both logically and psychologically, to the Biblical injunction against women speaking in the church. Once we can explain away that Scriptural prohibition and allow women a place of authority (contra I Timothy 2:11-15), the logic of that position will eventually lead to other rationalistic explanations of Bible texts (such as I Timothy 3:1ff).

Please don't get me wrong. These ladies were very nice and gracious, conveying not a sense of militant feminism, but rather the nurture of motherhood and grandmotherliness. But it is precisely those qualities of warmth which can be so beguiling, and which can lead the church to determine that, after all, we know these ladies and how wonderful they are, and we don't have to follow the old fuddie-duddies of a previous generation who tried to restrict leadership to men.

Is it so far-fetched to think that female ordination is going to be an issue in the PCA? Several years ago, one PCA Session actually ordained women as deacons, before having to backtrack on the matter. In other congregations, women have for years served on the diaconate, voting with ordained deacons in the matters to come before that body. In at least one PCA congregation, women assist in the serving of communion, not so very differently from the practice I witnessed at Abingdon Presbytery. Having women give reports at meetings of PCA church courts is almost universally accepted today. Women have been encouraged to participate in the discussion of the denominational Strategic

Planning Committee document when it comes before the presbyteries. And let us not forget that the spokesman for the Presbyterian Pastoral Leadership Network declared in an interview with this newspaper that PPLN was not seeking women's ordination "at this point" (with the spokesman adding those three words when he reviewed the interview before we went to press).

But perhaps the most poignant moment for me came when I realized the theological diversion manifest at that old historic church building. The Green Spring Presbyterian Church had been founded, out in the rolling hills south of town, after the Sinking Springs Presbyterian Church downtown had abandoned historic Presbyterian worship practice in the late 1700s. The downtown church had betrayed its Scotch-Irish heritage, and was willing to follow the lead of its minister in rejecting the singing of psalms exclusively. The folks who founded the Green Spring Church reacted against that rejection of the Westminster Standards



The state historical marker notes that James Montgomery deeded the property to the congregation as long as its minister adhered "to the West Minister confession of faith" and the Catechism was taught here.

and the adoption of man-made worship.

Such a position has long since been forgotten at the Green Spring Church, and it would not take great imagination to perceive that the falling away has entailed more than the doctrine of worship. Does anyone really think that the pastors for the

past several generations have actually subscribed to the Westminster Confession of Faith in its entirety? And yet, the grant of land was made to the congregation so long as the minister holds to the Westminster Confession.

Perhaps the recent ministers do subscribe to the Westminster Standards—along the lines of a "good faith" subscription. (The PC(USA) does claim to be "Reformed.") But somehow, I don't think that the person who gave the property would view that as a valid subscription.

There were other hints at where the PCA might be tempted to go in the future. In a report on the PC(USA) General Assembly, it was reported that that high court had once again affirmed that biological evolution is not incompatible with the Bible; and that a boycott of Taco Bell was proceeding as a protest against its tomato-picking practices. Given the soft views on Genesis 1-2 in the PCA, why should we think that a totally-rationalistic approach might not gain favor? And given the fact that we want to be a leader denomination in the world, why shouldn't we strike a blow for the downtrodden and oppressed? (Maybe in the future we'll need to repent of some exploitation perpetrated by our forefathers.)

The folks at Abingdon Presbytery were so very nice and polite (and certainly I don't want to downplay those qualities). But my impression is that John Calvin and John Knox would not have felt comfortable in that milieu of social niceties and spiritual platitudes; I also don't think that they would have been welcomed as members of the court.

I came away from the PC(USA) presbytery meeting, glad that I had attended, and yet also reflective on what proved to be a sobering experience. How long, I wondered, would it be before the PCA slips into the same mold?

To be sure, there are and remain profound differences between the two denominations. On the other hand, many of the deviant practices I witnessed could be at most only a generation away, or perhaps are even here. As one who has always been an enthusiastic apologist for the PCA, this present writer had always maintained that the difference between the PCA and our mainline counterpart was essentially antithetical. But having reflected on the matter, I'm now not so sure but that the difference may be one of degree (albeit great degree, at this point), rather than of kind.

Reinforcing that impression is the realization that there are PCA ministers who have greater fellowship with ministers in the PC(USA) and other liberal groups, than they do with some of us in the PCA.

The sight of rippling brooks and green meadows proved to be of comfort and cheer, as I traveled back from the meeting of Abingdon Presbytery. Yes, God is still good to Israel, and he will always have a people to praise Him on this earth. But will the PCA, formally and organizationally, be among those candlesticks the Lord recognizes when He returns? Or will the PCA continue to go "back to the future", the place of spiritual shipwreck and the putrefaction of liberalism? Time and providence will tell. In the meantime, our duty is to be faithful to our calling, maintaining the truth of our fully-Biblical Confessional Standards against attempts to water them down or render them meaningless; and always looking to Jesus, the author and finisher of our faith and the One in Whom our genuine future is secure.

—FJS

Book Review: *Children of Wrath: New School Calvinists and Antebellum Reform*

Children of Wrath: New School Calvinists and Antebellum Reform. Leo P. Hirrel. Lexington, Ky.: The University Press of Kentucky, 1998. x + 248. \$39.95.

Recent discussions within conservative Presbyterianism over the meaning of theological subscription and the debate between New School and Old School Presbyterianism have often had a parochial focus. However, in the midst of these contemporary discussions over theological pedigree, it is useful also to have a broader view of the issues in terms of the historical context, especially by utilizing the insights of scholars outside of the Reformed community.

Leo Hirrel, who is employed at the DuFour Law Library at The Catholic University of America, is able to help in both regards. In this volume, he has demonstrated the crucial role which theology played in driving much of the antebellum reform efforts—a point often lost on secular historians. But by placing New School Calvinism in its historical context, Hirrel's work can also be of benefit to churchmen who can more appreciate what exactly was at stake in the theological battles of the 1820s and 1830s.

The first chapter of this volume, "The Challenge to Orthodoxy," notes that rationalism posed a great challenge to strict Calvinism. Deism was the most radical expression of this Enlightenment-inspired approach. In response to the attack, Calvinist clergy in the 18th century "seemed to feel a desire to establish that God was being fair to His creatures. Consequently, they began making 'improvements' on traditional theology in order to make Calvinism more acceptable to their audience."

Out of this felt need came the revisionism called the "New Divinity" or "Hopkinsianism," named after Samuel Hopkins, a student of Jonathan Edwards. "Hopkins," writes Hirrel, "based his system on the principle of benevolence, which for him meant a calculated regard for the greatest good of all beings and a conscious effort to promote that good."

Part of Hopkins' departure from the teaching of the Westminster Standards was a denial of the imputation of Adam's guilt to posterity. "Humans were judged guilty because they freely consented to Adam's act, and in so doing joined with their own first parent in his rebellion. By entering into Adam's rebellion, humans made Adam's sin their own."

But despite the New Divinity being "a remarkable achievement," it "failed as a permanent defense of reformed theology. Whereas Edwards might have consistently argued that humans were incapable of judging the divine plan, Hopkins and [Joseph] Bellamy implicitly conceded that God's ways might be evaluated by human standards. In saying that thousands would be saved for every soul damned, they unwittingly converted the sublimeness of Puritan theocentrism into a question of numbers."

As the 18th century turned into the 19th, Unitarianism became increasingly powerful and eventually dominant in New England, as part of the tide of rationalistic thought. It was in that context that the New Haven theology developed.

As Hirrel notes in his second chapter, New Haven theology was essentially New School Calvinism. "The New School adherents used traditional Calvinist terminology, but their emphasis on unaided human reason to justify these doctrines went beyond the traditional tenet that faith did not depend on reason.

"New School Calvinists did not conceive of a God who glorified Himself through man's dependence. Their God was a more rational figure who governed His creation through intelligible moral laws."

Hirrel posits that the rationalistic impulse working throughout New School theology significantly modified traditional Calvinism, including the doctrines of the atonement and regeneration. "New School Calvinists did not deny the working of the Spirit, but they maintained such a strong faith in the power of the means of grace that they all but ignored the role of the Spirit."

Hirrel believes that Scottish Common Sense Realism, which pervaded the American religious community, was particularly important for the New School and its "fixed concept of truth." New Schoolers also believed that this truth was "self-evident." Consequently, a failure to accept the truth was, in the minds of New School adherents, the result of a suppression of

the truth—a manifestation of a conspiracy, of "a concerted effort to perpetuate the reign of darkness."

In Part Two of the book, Hirrel writes of New School Calvinists embarking on various reform movements. "Believing that unregenerate humanity was fearfully depraved, they typically credited the most horrifying stories about Catholics, slaveholders, and pagans. With their faith in a fixed, objectively valid truth, they expected all men to accept their religious values and attributed diversity of religious opinions to sinister motives."

The common thread which bound together the crusades against Catholicism, slavery, and liquor, therefore, was a belief in fixed truth, combined with the notion that it was only because of sinister forces at work that prevented all people from recognizing the obvious truth. What made each of these crusades so intense—perhaps even fanatical—was that New Schoolers did not distinguish between the tendency toward sin and sin itself.

As suggested above, Hirrel's book is important for the current discussions in denominations such as the Presbyterian Church in America, and that for several reasons. First of all, we need to understand just what New School thought is, and from whence it came. Secondly, we need to be careful in the use of labels when describing our fellow believers; we especially should avoid stereotyping. For example, not every PCA minister who rejects the appellation of "Old School" would necessarily embrace the heterodoxy of New School theology. Third, do recent trends toward turning the PCA into a "leader denomination" for our culture reflect a New School impulse? This book may help to answer that question.

Finally in this regard, Hirrel maintains that Charles Hodge, one of the champions of the Old School, was not really a full subscriptionist, and that he opposed "ultraconservatives" who wanted ordinands to adopt the Westminster Standards word for word. One might disagree with Hirrel's conclusion; however, the fact that someone from outside the Reformed community makes such an observation has to carry some weight, especially since he doesn't have a stake in the outcome of the discussion.

This is a very scholarly and well-written book. We highly recommend it.

—Frank J. Smith

A Word from a Board Member

Brethren, having not been at the last PCA General Assembly, I can only read what has been printed. This is only found on the Internet (PCA News and *P&R News*) and then the latest edition of this paper, *P&R News*. The place I found that gave the assembly the coverage that should be forthcoming was this newspaper. And I imagine the same can be said of everyone who wanted a report from a realistic and conservative point of view.

But, this newspaper needs your help. The editor and his wife with a lot of time and effort put this paper together. Monies for printing and distribution have come from many faithful individuals and churches that see this as a ministry. But with each issue it gets more costly, USPS postage, printing and supplies. Therefore we need your help. We need individuals and churches that agree with our efforts to assist us with this endeavor. Individual subscriptions are \$15.00 per year. Church sponsorship begins at \$100.00 per year for churches with under 100 communicant members, \$225.00 with 100-299 members and \$350.00 for those with over 300. The churches that support our efforts are listed on the back two pages of each edition. So you do get some advertising along with copies of the paper for your members. Ten, twenty and thirty-five copies are sent corresponding to the number of communicant members in your church.

At this time in the life of our denomination we need the support of our readers who believe that we serve a purpose and our paper is needed to disseminate all the news of the PCA.

Bob Wildrick, Member, Board of Directors, Presbyterian International News Service

Letter to the Editor

To Whom It May Concern:

I recently learned of the passing of overture #20 titled "racial reconciliation" at the P.C.A. general assembly this year. How I can say this with Christian love and grace? This is a clearly unbiblical overture passed by men who should know better than to go along with passing it!

How dare they! Who do they think they are to speak such nonsense on my behalf as a member and deacon of the Presbyterian Church in America?

This overture is clearly flawed from keeping with the Word of God.

1. We are called to repent of sins individually. I cannot repent of someone else's sins anymore than they can repent of mine. Moreover, God does not wink at sin. He clearly defines sin. Slavery, in its proper relationship, is without sin in as much as we obey God. In Christ, we are all His slaves. Without Him we are slaves to sin.

2. This is a "politically correct" passion play that has no real goodness or usefulness in it—If we want to improve race relations, do something meaningful, helpful as St. James suggested in Ch. 2 verses 14-17. Perhaps it would be more meaningful to establish a fund or funds for the relief of churches in depressed areas, urban, inner city churches that have financial needs and such that could be helped by wealthier churches that feel led to show their hearts of reconciliation and true Christian love for our brothers and sisters in Christ.

Send teams of volunteers to help with projects, etc. James 2:17 "Faith by itself, if it does not have works, is dead."

3. This overture encourages bad history, fake guilt and egalitarianism. This kind of cheap talk is just beneath the heritage of biblical clarity and truth we have inherited from the Reformers and of course, our Lord who was full of Truth and Grace, not pomp & worldly sorrow.

4. True sorrow and repentance is personal just like salvation. God changes the heart. Not overtures or resolutions by an assembly.

This overture is so very worldly in its ambition. It is flawed in every aspect and meaningless. It is just another slippery step on the way to irrelevance for our denomination.

I ask that you print this rebuke so that if possible the men responsible for the passing of this overture might repent of their arrogance and self-righteousness in claiming to know better than the rest of us in the P.C.A. I am appalled at this meaningless action that only serves to alienate Christians from Christians. I ask humbly in the name of Christ my Saviour that they repent and repeal this stain on our Lord's church.

Soli Deo Gloria,
Darin Gautier
(830)904-4200
Christ Presbyterian Church
New Braunfels, Texas

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News From The Presbyteries

Blue Ridge

Newest PCA Presbytery Forms in Virginia

Gathering at the Westminster Church in Roanoke, Virginia, on Saturday, September 14, twenty Teaching Elders and 18 Ruling Elders representing 11 churches and 2 missions, along with a throng of visitors, met in an Advisory Convention to form the newly approved Presbytery of the Blue Ridge.

Blue Ridge Presbytery is made up of six churches from New River Presbytery, four from James River, and one from Potomac. The territory is that part of western Virginia starting on the east face of the Blue Ridge Mountains and going west through the Shenandoah Valley. In the north the boundary line is the West Virginia state line; in the south the boundary is the North Carolina state line, and in the extreme south the western boundary is I-77, which divides Blue Ridge from the area of Westminster Presbytery in the far Southwest of Virginia. The new court is the sixty-fourth presbytery of the Presbyterian Church in America (PCA).

The convener for the meeting, appointed by New River Presbytery, the official sponsor of this daughter regional church, was the Rev. Dr. Don Clements, pastor of the Valley Presbyterian Church in Narrows, Virginia. After calling the roll, he led in a worship service, preaching from the text of Habbakuk 3:1-3. Titled the sermon "Revival In The Midst Of Years" (taken from a book by that name written by a southern Presbyterian leader, Dr. Benjamin Rice Lacy, more than 50 years ago), Dr. Clements reviewed the history of great Presbyterian-led Biblical revivals that had affected the region now making up the new Presbytery. He noted that the last recorded revival had been in the period of the War for Southern Independence, meaning that the area had been bereft for nearly 140 years. He called on the members of the new Presbytery to PREPARE, PRAY, AND PREACH for revival to come in the Blue Ridge area once again.

The primary work of the meeting was to adopt a set of Standing Rules. The highlight of the Standing Rules was the adopting of the following Purpose Statement: "In response to God's leading and enabled by His grace, we will:

I-4-1 Gather as a worshipping assembly of the elders of the regional church that seeks to love and serve each other and our churches faithful.

I-4-2 Be marked by Christ-centered ministry of the Word and Gospel renewal as an expression of our commitment to the Reformed faith.

I-4-3 Express the missionary character of this regional church through special emphasis on the following: A. Church Planting B. Collegiate engagement C. World Missions."

Using the initial model of New River's document, the presbyters spent nearly five hours perfecting their version of the document, making major changes in the area of committee structure. They will have a Facilitating Committee made up of the current moderator, immediate past moderator, Stated Clerk, and chairmen of the five other permanent committees, which will be (along with their new chairmen): Leadership Development, Rev. John Pearson, Reformed University Ministries, Washington & Lee University; Church Nurture, Ruling Elder Wayne Dymacek, Lexington; Collegiate Engagement, Ruling Elder Bill Bebout, Blacksburg; Church Planting, Dr. Cortez Cooper, Draper; World Missions, Rev. Gordon Woolard, Blacksburg.

The first officers of the Presbytery will

be: Moderator, Rev. Essen Daley, Fishersville; Stated Clerk, Dr. Don Clements, Narrows; Recording Clerk, Ruling Elder Bill Porter, Charlottesville; Assistant Recording Clerk, Mr. Terry Burns, Charlottesville; Treasurer, Ruling Elder Bill Porter, Charlottesville.

The moderator had been an Assistant Pastor at the Covenant Presbyterian Church in Harrisonburg, and is now the Organizing Pastor of their daughter church in Augusta County. He had been the leader of the group providing motivation for the forming of a new Presbytery from James River and Potomac Presbyteries.

The new Clerk, Dr. Clements, has previously served as Stated Clerk of the old Mid-Atlantic Presbytery and for the previous five years of New River Presbytery. He was the Chairman of an Ad-Hoc Committee of New River to form the new Presbytery.

The Recording Clerk/Treasurer is on the Session at the Trinity Presbyterian Church, Charlottesville. The Assistant Recording Clerk is the Administrator of the Trinity Church who is also completing his seminary studies and will be coming under care in the near future.

Stated meetings have been set for the second Friday and following Saturday of April and October and the second Saturdays of January and July. Noting the lack of motels the second weekend in October due to a football game and parents weekend in Lexington, Virginia, the Presbytery's first formal act was to suspend their new Standing Rules to set the dates for the first stated meeting for October 18-19.

Covenant

May Stated Meeting

The 95th stated meeting of Covenant Presbytery met at Grace Presbyterian Church, Starkville, Mississippi, on May 28, 2002. The Moderator, Ruling Elder Jim Alinder, called the meeting to order. Mr. Chris Miller brought a sermon during opening worship, based on Philippians 4:4-7.

Presbytery approved the reports of the following commissions: to install Jon Anderson as associate pastor at Grace Presbyterian Church, Starkville, Mississippi; and to install Shawn Keating as pastor at Carrollton (Miss.) Presbyterian Church.

Ruling Elder Lee Mattox gave the Treasurer's report. It showed that there was a balance on January 1, 2002, of \$47,040.32, and a balance of \$23,097.13 on April 30, 2002, of which \$5,273.07 is restricted for designated causes.

Presbytery recognized Christ the King PCA as a mission church in Conway, Arkansas, with the Rev. Glenn Durham as its organizing pastor. Presbytery also approved the call of Mr. Chris Miller, pending his ordination, to be Presbytery's evangelist in Bentonville, Arkansas. Mr. Miller reported that the concern of the Reformed Church in the United States with regard to the NAPARC comity agreement had been addressed and resolved.

Presbytery approved the request of the Mississippi Joint Committee on Campus Work that Robert Browning start working with the campus ministry at the University of Memphis.

The written reports from Candidates Hunter Bailey, Bill Evans, Robert Farris, Mark Koller, Harold Sprayberry, and Dana Emborsky, and a report from Bill Evans' instructors, were approved. Also approved were the written reports from Interns Hunter Bailey, Bill Evans, and Mark Koller, as well

as a report from Bill Evans' instructors.

The Presbytery scholarship fund at Covenant Theological Seminary in the amount of \$1,950 was divided equally among the students from the Presbytery who will be in attendance at Covenant Seminary.

Presbytery approved Kelley Hand's internship, which was completed under Missouri Presbytery; and the completed internship of Chris Miller.

Presbytery took under care Messrs. Craig Barnard and Robert Browning, and approved Mr. Browning's previous ministerial experience as meeting the internship requirement for ordination. Presbytery approved Mr. Barnard beginning an internship under the mentorship of the Rev. Jim Danner.

The Rev. Julian Russell gave an encouraging report on the New Beginnings Community Church ministry in inner city Memphis, Tennessee.

The Rev. Matt Schilling presented the Christian Education Committee report. It was reported that the Committee is investigating having an Equip Conference for teachers and others involved in the educational ministry of the church; and is investigating the possibility of having a Peacemakers Conference which will deal with Biblically handling conflict in the church. Mr. Schilling also reported that the Committee had approved the PresWIC budget, and had approved money for PresWIC officers to go to the PCA WIC conference, per the decision of the last stated meeting of Presbytery.

Presbytery dissolved the pastoral relationship between the Rev. Lee Bloodworth and First Presbyterian Church, Indianola, Mississippi, effective April 1, 2002. The terms of the dissolution included three months in the manse and three months pay from the date of dissolution.

Presbytery dissolved the relationship between the Session of Covenant Presbyterian Church, Cleveland, Mississippi, and the Rev. Jay Outen; and approved his call to become Mission to the World's Director of International University Ministries. Permission was granted to Mr. Outen to serve outside the geographical bounds of the Presbytery, and permission will be sought from North Georgia Presbytery for him to serve within its bounds. It was reported that the Session expressed regret at Mr. Outen's resignation, but concurred in it.

Presbytery spread upon the minutes the statement of the Rev. Josh Martin of his intent to file an exemption from self-employment tax, per IRS Code 1402(e).

Presbytery spread upon its minutes a memorial regarding George Fenner Giles, Jr., a ruling elder at Grace Presbyterian Church, Jackson, Mississippi, who passed away on March 27, 2002.

The Rev. Alan Cochet reported 117 people from Covenant Presbytery went on short-term Mission to the World missions trips last year.

Dr. Sal Pellicano, executive director of Beginning Again in Christ prison ministry, addressed the court about the ministry of BAIC. He thanked the presbyters for their continued support.

Presbytery approved the licensure examination of Mr. Robert Browning, and the ordination examinations for Messrs. Kelley Hand and Chris Miller. Mr. Hand has been on staff at Covenant Presbyterian Church, Little Rock, Arkansas.

July Called Meeting

Covenant Presbytery met for a called meeting on July 30, 2002, at the Christ Presbyterian Church, Olive Branch,

Mississippi. The Rev. Corey Pelton was transferred from Mississippi Valley Presbytery in order to become Presbytery's evangelist to Hot Springs, Arkansas. Mr. Pelton was granted the powers of evangelist to receive and dismiss members. The court dissolved, with thanks, the commission that had exercised Sessional oversight over the Hot Springs mission work.

Eastern Canada

The Presbytery of Eastern Canada had a joyful meeting in Bedford, Nova Scotia, October 25-26, 2002. The Presbytery heard reports of growth and conversions in its congregations. After years of praying for new families for Covenant Reformed Presbyterian Church, Miramichi, New Brunswick, the court rejoiced to learn of three new families taking part. As always, the high point of the meeting was the time spent sharing needs and blessings, and praying for one another.

The Presbytery now has three active missions, with a fourth (Grace Mississauga) soon to split from Grace Toronto. Grace Japanese still struggles with resources, but reports regular conversions. Growth is slow because most of the people involved return to Japan after a short time in Canada. Sovereign Community Church in Miramichi is looking for suitable property for a building. Sovereign Grace Presbyterian Church in Antigonish and River Denys, Nova Scotia, hopes to receive an organizing pastor soon. They have expressed their desire to have Stephen Welch, a recent graduate of Knox Seminary as their pastor. He is now in the process of getting approval as a church planter through MNA's Assessment Center, and preparing to raise the support that will be needed for him to come to Nova Scotia to lead this work.

Presbytery learned of four men who are preparing for ordination as teaching elders. Mike Ivancic is being hired by Grace Toronto to minister with Stephen Beck there, and will (God willing) appear before the Presbytery in February for ordination examinations. As well, a ruling elder in Grace Toronto, Sandy Scott, is beginning Presbytery's supervised study program. Two other men, Frank Lembo and Mark Germain, are also engaged in that study program, and working with Grace Mississauga. Eastern Canada's Stated Clerk, the Rev. Don Codling, later commented: "We rejoice in God's provision of labourers for days to come, and ask our brothers and sisters to pray for these five men."

Presbytery considered the proposed amendments to the *Book of Church Order*. Most of the commissioners felt that 10% of presbyteries for Assembly to take original jurisdiction was too high a bar, and voted against that proposal. On the other hand, the court strongly backed the addition to BCO 21-4 regarding candidates' exceptions to the confession and catechisms. The consensus thinking is that this proposal goes a long way toward answering concerns about subscription being taken lightly, and should serve to unite the church. The court also agreed to adding "and unity" to the ministerial ordination vows.

The meeting was graced by two reports. Presbytery Women in the Church (WIC) president, Evelyn Roberts, told about the work of WIC, and its blessings to some of the people in the Presbytery's congregations. As well, a visitor from the Presbyterian Church in Uganda, the Rev. James Yiga, told about their work.

Eastern Canada is numerically the smallest presbytery in the denomination;

Evangel, Mississippi Valley and North Georgia have significantly more ruling elders than the entire Presbytery has members. Mr. Codling said: "We need your prayers. For much of our church planting we need a great deal of outside help. Nevertheless, we rejoice as the Lord's blessing is evident in our midst, and we look and pray and work towards the day that Eastern Canada will be filled with vital, growing, faithful congregations."

Grace

First Presbyterian Church, Biloxi, Mississippi, hosted the 103rd stated meeting of Grace Presbytery on May 14, 2002. The Old Hundredth ("All People That on Earth Do Dwell") was sung during the opening worship; a sermon, entitled "The Sermon in the Synagogue", based on Luke 4:14-30, was preached. A total of 44 commissioners (26 ministers and 18 ruling elders) was registered for the meeting.

Presbytery approved the call of First Presbyterian Church, Hattiesburg, Mississippi, to the Rev. Dr. Robert Penny as assistant pastor, with a package of \$60,000. Presbytery also approved a change in call from the congregation of First Presbyterian Church, Picayune, Mississippi, to the Rev. Stanley Layton, increasing his vacation time from two weeks to four weeks. Admitted to record were the minutes of the commission to ordain and install the Rev. Donald A. Admire as assistant pastor at Hattiesburg's First Church.

The Treasurer's report indicated that for the first four months of the year, \$10,787.40 had been received; \$2,981.67 had been disbursed; leaving a balance of \$14,621.42. During the same period, \$6,297.81 was received into the benevolence fund account; \$7,568.00 was disbursed; leaving a balance of \$8,131.40.

The Advisory Committee, acting as a commission, dissolved the pastoral relationship between the Rev. Alton Phillips and the Columbia (Miss.) Presbyterian Church. Mr. Phillips has been called to be pastor of First Presbyterian Church, Greensboro, Alabama, in Warrior Presbytery.

Presbytery examined and received from Mississippi Valley Presbytery the Rev. Dr. Ralph Davis, who has been called by Woodland Presbyterian Church, Hattiesburg, Mississippi, with a package of \$69,250. The Rev. George Felton, the Rev. Gene Case, and Ruling Elder Roy D. Martin asked that their negative votes be recorded on approving the theological portion of Dr. Davis' exam, due to his views on creation, the role of women in the church, and historic pre-millennialism.

The Rev. Joseph E. Rolison was examined and received from the Episcopal Church, in order to become pastor of the Leakesville (Miss.) Presbyterian Church, with a package of \$19,000 plus manse.

Five minute reports were heard as follows: the Rev. Ray Bobo regarding Harvest Ministries 2002 summer camp; Miss Linda Wixon regarding her work with Mission to the World in Japan; Miss Terri Carlton, MTW candidate to Scotland, regarding MTW's work there; the Rev. Curt Moore regarding the Spring Youth Retreat & the Summer Short-Term Mission project to Fairmont, West Virginia; the Rev. Pat Davey regarding the church planting effort in McComb, Mississippi; and Ruling Elder John Burnam with regard to the Reformed University Fellowship work at the University of South Mississippi.

James River

New Life in Christ Church, Fredericksburg, Virginia, hosted the summer

stated meeting of James River Presbytery on July 20, 2002. The Moderator, Ruling Elder Richard Hutton, read from I Peter 4:7-11 and Romans 12:9-13 and preached on "Hospitality." The Rev. Harry Long led in prayer for the newly-created Blue Ridge Presbytery. The Rev. Howard Griffith prayed for Reformed University Ministries. The Rev. Don Ward led in prayer for the Presbytery. And the Rev. Frank Crane prayed for the denomination.

Presbytery approved the report of the following commissions: to install Tony Bryant as assistant pastor of New City Church (Fredericksburg, Va.); to install David Muntsinger as assistant pastor of West End Presbyterian Church (Richmond, Va.); and to install John Kuebler as associate pastor of Covenant Presbyterian Church (Harrisonburg, Va.).

It was moved, seconded, and carried not to find in order the complaint filed by Ruling Elders Sam Couch and Leland Nichols, because it was not filed in a timely manner.

The Stated Clerk reported that the license to preach of Ruling Elders John Waddell and Richard Hutton had expired in April.

The Treasurer, Charles Parker, reported that receipts through the first half of the year totaled \$16,732.53, and disbursements totaled \$21,325.67, leaving a balance on June 30, 2002, of \$9,375.74.

The Presbytery voted to fulfill its commitment of \$36,000 to Reformed University Ministries through 2002, and to send a letter to the churches departing to Blue Ridge Presbytery "strongly urging that they continue their giving to [James River Presbytery] through year end to help meet this commitment." It was noted that the four churches leaving for Blue Ridge Presbytery provided 48% of the income to the Presbytery in 2001. The Special Committee on the Budget recommended that the Presbytery commit 52% of the current \$36,000 RUM budget for 2003. This recommendation was referred to the Court Duties Committee. The Presbytery also voted to encourage churches that are not giving to Presbytery now, to consider how they might support Presbytery with funding in 2003. It was reported that there are twelve churches in the Presbytery that are not giving to Presbytery at all.

Various bylaw changes, reflecting the establishment of the new Blue Ridge Presbytery, were approved on first reading.

The Ministerial and Church Relations Committee, acting as a commission, dissolved the assistant pastoral relationship between the Rev. Kenneth Brown and New Covenant Presbyterian Church, Virginia Beach, Virginia, effective May 31. Mr. Brown is being called as a church planter in the Silicon Valley of California.

The Presbytery approved an increase of \$250/month to the Rev. Bill Harrell, pastor of Immanuel Presbyterian Church, Norfolk, Virginia.

The Rev. Frank Sindler reported regarding his work in Senegal.

It was reported that the Rev. Greg Thompson is beginning a core group and establishing a presence on the campus of the University of Virginia. The Rev. John Pearson is busy coordinating one of the fastest growing campus ministries in the region at Washington & Lee University. Efforts are underway to organize Reformed University Fellowship groups at other universities throughout the Commonwealth.

Internship reports from Messrs. Frank Sindler, Joe Varaksa, Dennis Bullock, Robert Rink, and Scott Wells were approved. The court approved the completed internship of Ken Christian. David Baggett's Lamb Fund application was approved.

Presbytery received under care Mr. Matt Roberts. Presbytery renewed Ruling Elder Kevin Greene's license to preach. The Presbytery invoked the extraordinary clause with regard to the licensure examination for Ruling Elder Rick Hutton, whose licensure exam had expired, and conducted an abbreviated exam before re-licensing him to preach.

Presbytery voted to provide \$600 to one of its ministers in order to attend the Mission to North America church planting assessment center.

Presbytery extended the status of the Rev. Jack Howell as an evangelist for one year.

The Rev. Ken Brown gave a brief report on the network to plant churches in the Tidewater area.

The Rev. Harry Long was placed in nomination for Moderator.

Louisiana

July stated meeting

Pineville (La.) Orthodox Presbyterian Church hosted the 71st stated meeting of Louisiana Presbytery (PCA) on July 20, 2002. The Moderator, Ruling Elder Tom Billiodeaux, called the meeting to order and presided. Mr. Stanley Pace brought a sermon from Psalm 73, and the Session of the Delhi (La.) Presbyterian Church administered the Lord's Supper.

Mr. Pace was examined and approved for ordination. He has been called to be pastor of the Acadiana Presbyterian Church, Lafayette, Louisiana, with a package of \$40,000.

Mr. Blake Purcell was granted five minutes in order to present his work in Russia. The Presbytery voted to give him \$1,000 for his mission work.

Presbytery voted to ratify the expenditure of funds for the Bossier City, Louisiana, mission work. The court voted to give the Rev. Jeff Steel up to \$1,500 between presbytery meetings for his expenses with regard to the Bossier City work, exclusive of his travel expenses. Mr. Steel reported on the work in Bossier City, as well as the fact that three families have requested help in establishing a church in the Alexandria area.

Presbytery amended its rules with regard to the keeping of Sessional records. Previously, the provision read: "Minutes should be kept in a lock-type record book, with the church's name on the cover, unless the session duplicates its minutes. The clerk shall send a copy to Presbytery, certifying that it has an authentic copy." The amended version now reads: "Minutes should be carefully recorded and maintained. Each year the clerks of the various sessions shall promptly send Presbytery or its Review of Session Records Committee a copy of the signed and approved minutes from the previous year, which the clerk shall certify is authentic." The committee offered the following rationale: *This adds clarity to the duty of sessions to maintain proper records and to submit them promptly to Presbytery for review. There is no good reason in light of technological improvements to require records to be kept in a lock-type record book.*

The closing devotional was brought by the Rev. Paul Lipe of Delhi, Louisiana, on Romans 8.

October stated meeting

The 72nd stated meeting of Louisiana Presbytery was hosted by the Auburn Avenue Presbyterian Church, Monroe, Louisiana, on October 19, 2002. Mr. Rich Lusk brought a sermon from Isaiah 11:1-10, and the Auburn Avenue Session administered the Lord's Supper.

Mr. Lusk was examined and approved for ordination as assistant pastor at the

Auburn Avenue Church, with a package of \$42,500. He noted the following exceptions to the Standards of the PCA: 1. paedocommunion: he believes that baptized children should be included in the Lord's Supper, contrary to WLC 177 and BCO 58-2; 2. he does not believe that general family recreation is unlawful on the Lord's Day, contrary to WCF 21-8, WSC 61, and WLC 119; 3. he does not think that the term "covenant of works" (cf. WCF 7-2) is an accurate way of expressing the pre-fall relationship of God with man, and prefers the term "covenant of life"; 4. he believes that the private administration of baptism is permissible in extreme (emergency) situations, contrary to BCO 56-2; 5. he believes that suspension from the Lord's table should not be differentiated from excommunication, contrary to WCF 30-4, BCO 30-3 and 36-5; 6. he subscribes to Calvin's four office view (pastor, teacher, elder, and deacon) contrary to BCO 8-1 and 8-4. The Rev. Dr. Jim Jones, the Stated Clerk of Presbytery, recorded his negative vote on approving the portion of the ordination examination which covered the sacraments.

The Presbytery dissolved the pastoral relationship between the Rev. George Crocker and Westminster Presbyterian Church, Opelousas, Louisiana, and transferred Mr. Crocker to Salem Reformed Church, Rome, Georgia, pending receipt, where he has been called as pastor.

Presbytery elected the following officers for 2003: Stated Clerk, Jim Jones; Treasurer, Volney Pierce; Moderator, William R. Smith.

The Rev. Steve Wilkins gave the closing devotional on Isaiah 64.

[For further information about Louisiana Presbytery, see the story in this issue, "Cajun Court Contends with Controversies."—Ed.]

New Jersey

The 103rd stated meeting of the Presbytery of New Jersey met on November 16, 2002, at Evangelical Presbyterian Church, Mt. Laurel, New Jersey. Host pastor Gary Englestad conducted the opening worship service, and Lt. Col. A. Warren Bridgeman, an Episcopalian who is Senior Protestant Chaplain at McGuire Air Force Base, preached a sermon from Judges 21:25, entitled, "The Age of Anything." Chaplain Bridgeman is applying for membership in the Presbytery.

The Moderator, the Rev. Chris Ehlers, presided over the meeting. There were fifteen teaching elders and six ruling elder commissioners from four churches in attendance.

Mr. Tad Mann was allowed the privilege of the floor in order to present his Urban Family Conflict ministry.

Presbytery's 2003 budget, which totals \$16,500, was adopted.

Presbytery assigned to its Administrative Committee the responsibility of reviewing the compensation and insurance coverage for all teaching elders in the Presbytery.

The Presbytery defeated the first two BCO amendments. The amendment which would increase the number of presbyteries necessary to request the assumption of original jurisdiction was defeated, 4-14-1. The amendment which would specify "good-faith" subscription was defeated, 3-15-1. The other two amendments were ratified. The addition of the words "and unity" to the sixth ministerial ordination vow was approved, 15-2-2. The change of the name of the denominational agency from Insurance, Annuities, and Relief to PCA Retirement and Benefits, Inc., was approved, 19-0-0.

Presbytery approved a call from New Life Presbyterian Church, Middletown, New

Jersey, to the Rev. Keith Graham, to be associate pastor.

All of the business of the Presbytery, other than the adoption of the Thanks Committee, was completed by the time of the lunch recess at 12:20 PM. After lunch, the Presbytery engaged in a time of sharing and prayer. The meeting adjourned at 2:00 PM.

Palmetto

The Seventy-Fifth stated meeting of Palmetto Presbytery was held at First Presbyterian Church, Dillon, South Carolina, on July 25, 2002. The Rev. John Olson, Moderator, opened the meeting with prayer. During the opening worship, the Presbytery recited the Apostles' Creed and the Pledge of Allegiance to the Flag. A special offering was taken for the Pastor's Relief Fund, to go to the Rev. Dr. Kenneth Mulholland. The Rev. Dr. Douglas Kelly, currently a professor at Reformed Theological Seminary, Charlotte, North Carolina, and formerly pastor at First Church, Dillon, preached from Revelation 1:12-18, "The Eternal Christ Opens Doors." The host pastor, the Rev. Dr. John Bumgardner, administered the sacrament of the Lord's Supper.

The Presbytery spread on the record a memorial tribute to Ruth Pearson Wilbur Plowden, wife of the long-time Stated Clerk of Presbytery, Mr. William C. Plowden, Jr., who passed away on June 24, 2002. The memorial was presented by her pastor, the Rev. Gordon K. Reed. The tribute noted Mrs. Plowden's service in standing beside her husband as he served with distinction not only as Stated Clerk of Calvary and then of Palmetto Presbytery, but also as he served in the Reagan administration as Assistant Secretary of Labor in charge of Veterans' Affairs. "This high honor and stern duty was in recognition not only of Billy's ability and leadership, but also in recognition of faithful Ruth, through whom God has brought so much strength and leadership to her beloved husband. She was there, lending her aid, support, and encouragement to Billy; and at the same time winning the hearts of other women in like positions, and helping in the establishment of Bible study and prayer groups on Capitol Hill."

A resolution honoring the life of Ruling Elder (Emeritus) MacLellan Cash, who passed away on November 22, 2001, was also entered on the minutes. He was a member of Grace Presbyterian Church, Aiken, South Carolina.

Presbytery commended its Stated Clerk, Mr. Plowden, and the Recording Secretary, Mrs. Becky Baston, for their good work in preparing the minutes of the Presbytery.

The minutes for the following commissions were entered on the minutes of the court: Commission to Install T.E. Tom Myers as Pastor of St. Andrews PCA, Irmo, South Carolina; Commission to Particularize Island Community Church, Charleston, South Carolina; Commission to Examine Island Community Church Elders Elect, Chris McClelland & John Hildreth; Commission to Particularize Covenant Community Church, Red Bank, South Carolina; and Commission to Examine Covenant Community Church's Elders Elect, Art Bailie, Dan Osterhaus, Robbie Jeffcoat and Wayne Lown.

Presbytery dissolved the pastoral relationship between the Rev. Ray Cureton and the Trinity Presbyterian Church, Van Wyck, South Carolina, and transferred Mr. Cureton to Southeast Alabama Presbytery pending notification of receipt. Presbytery dissolved the pastoral relationship between the Rev. Cameron Kirker and the Oakbrook Community Church, Summerville, South Carolina, and voted to carry him on the rolls of Presbytery as without call. Presbytery

dissolved the pastoral relationship between the Rev. Art Scott and the Faith Presbyterian Church, Myrtle Beach, South Carolina, effective September 30, 2002, and voted to carry him on the rolls of Presbytery as without call. Presbytery dissolved the pastoral relationship between the Rev. Michael J. Harvey and the Aimwell Presbyterian Church, Ridgeway, South Carolina, effective August 12, 2002, and transferred Mr. Harvey to Ascension Presbytery pending notification of receipt. The pulpits of these churches were declared vacant.

Presbytery approved the call of the Covenant Community Church, Red Bank, South Carolina, to the Rev. Terry Wilkes, with a total package of \$65,877 and four weeks vacation.

Presbytery examined and approved for ordination Candidate Blue Thomas and Licentiate Dan Ratchford. Mr. Thomas has been called as assistant pastor at New Covenant Presbyterian Church, Aiken, South Carolina (total package of \$58,198); and Mr. Ratchford has been called as assistant pastor at St. Andrews Presbyterian Church, Irmo, South Carolina (total package of \$63,163.32).

Presbytery examined and received the Rev. Dr. Karl McCallister from Southeast Alabama Presbytery, and the Rev. Greg Marshall from the Associate Reformed Presbyterian Church. Dr. McCallister, previously a member of the Presbytery, has been called as pastor by Faith PCA, Ballentine, South Carolina (total package of \$62,500), and Mr. Marshall has been called as assistant pastor of the Lexington (S. C.) PCA (total package of \$48,720).

Mr. Justin Griffin was taken under care as a ministerial candidate, and his internship with the Cornerstone PCA, Irmo, South Carolina, was established. An internship for Licentiate Rob Korn, a member of Union Memorial PCA, Winnsboro, South Carolina, where he serves as supply pastor, was established. Mr. Korn is presently a student at Columbia (S. C.) Biblical Seminary.

Presbytery distributed its Covenant Theological Seminary scholarship money to five candidates at the St. Louis school.

The Rev. Craig Wilkes reported on his work, "Grasping God's Grace Personally to Give God's Grace Globally." Reports were also heard from the Rev. Art Scott (re his trip to Quito, Ecuador) and Ruling Elder Henry Clay (re his trip to Argentina).

The Rev. Daryl Madi reported on his work as campus minister at the University of South Carolina, Columbia. The Rev. Terry Wilkes reported on the progress his new church is making.

Siouxlands

Siouxlands Presbytery was hosted in her 66th meeting by Good Shepherd Presbyterian Church in Minnetonka, Minnesota, a suburb of Minneapolis. Presbytery met on September 26 and 27, 2002.

After the opening formalities and receiving written reports from each church, Presbytery members met in small groups for prayer. Among the apologies for absence was a request to be excused from the Rev. Chris Florence, whose wife was giving birth to their first child during the time of Presbytery. (Bailey Diane safely arrived the evening of the 26th.)

Presbytery heard special reports from the Rev. David Lee concerning the chaplaincy; from the WIC in Siouxlands concerning a mercy ministry in Atlanta; and from Living Hope Community Church in Tea, South Dakota, concerning the improved health of the Rev. Wayne Reed (as well as increased health problems in his family.)

Presbytery agreed to discuss at our next meeting (January 2003) issues regarding

practical concerns in our extensive and rural Presbytery bounds and the Overtures sent down from General Assembly.

Trinity PCA of Rochester, Minnesota, reported a manifesting vision to plant a church in nearby Mankato, Minnesota. In the course of the meeting, Greg Lawrence was licensed with the intent of serving in this church plant. Siouxlands Presbytery's other church plant in Duluth, Minnesota, reported their first covenant baptism, a well attended new member class, and requested prayer for some practical needs.

The Rev. Ian Hewitson led Presbytery in worship (including the request to sing "heartily" the hymn, "The Church's One Foundation"). The worship service was well attended by members of all ages from the host church.

South Texas

Spring Cypress Presbyterian Church of Spring, Texas, hosted the seventieth stated meeting of South Texas Presbytery on July 26-27, 2002. The Moderator, Ruling Elder Martin Wysocki, called the meeting to order and presided.

The Rev. Dr. Robert Ferguson and the Rev. Jeff Candell led the Presbytery in worship, and the Lord's Supper was administered.

Presbytery approved the following commission reports: to ordain and install Linc Ashby as assistant pastor at Christ the King Presbyterian Church, Houston, Texas; and to organize Christ Presbyterian Church, Victoria, Texas, as a particular congregation and install the officers. The Rev. Mike Singenstreu is senior pastor of the Victoria church; the ruling elders are Ty Zeller, Donald Nelson, and Stephen Rigby; and the deacon is Steve Matusevich.

A complaint from Dr. Marcos Iglesias against the Session of Faith Presbyterian Church, San Antonio, Texas, was received and referred to the Administration Committee.

Presbytery heard a report from the Rev. Mike Hall of the denominational Insurance, Annuities, and Relief agency.

Dr. Ferguson presented the report of an ad interim committee regarding the possibility of creating at least two presbyteries from the present South Texas Presbytery. The court approved the following resolution: "The South Texas Presbytery resolves, in principle, to create at least two presbyteries out of the present South Texas Presbytery, and instructs the ad interim committee, for consideration by the October 2002, presbytery meeting, a set of draft proposals for the creation of such presbyteries and in preparing these draft proposals the committee: 1. Hold informal discussions with members of the Presbytery on a geographical basis, 2. The geographical focus meetings should be arranged in the San Antonio area, in the Austin area, in the Valley, in the Houston area. 3. These discussions should seek input on the possible boundaries and names for the new presbyteries, and discuss the division of assets and resources between the new presbyteries. 4. The committee members should also make initial contact with the various chairmen of our Presbytery committees, with the North Texas Presbytery, and with the coordinator of MNA/Atlanta for their input. 5. The committee's draft recommendation should also include a possible time line for consideration by the Presbytery.

The Rev. Jason Walch was transferred to North Georgia Presbytery. The pastoral relationship between Westminster Presbyterian Church, Bryan, Texas, and the Rev. Shawn Timothy Doud was dissolved. The Rev. Jason Little requested that the pastoral relationship between himself and the Southwest Presbyterian Church,

Bellaire, Texas, be dissolved, so that he can accept a call from Reformed University Ministries at the University of Tennessee at Chattanooga. Since there was no one from the Southwest congregation to respond, no action was taken on this request. Presbytery approved the call of its Mission to North America Committee to the Rev. Aureliano Tan.

Presbytery divided its scholarship funds equally between Kyle Livingston and David Hall. The Lamb Fund proceeds were designated to Jamison Galt. A member of Redeemer Presbyterian Church, Austin, Texas, Mr. Galt was later taken under care as a ministerial candidate.

It was reported that Candidate Brandon Petre is now under care of North Texas Presbytery; and that Licentiate Rich Lusk has come under care of Louisiana Presbytery. Presbytery examined and voted to receive the Rev. Oscar Olivares from the Presbyterian Church (United States of America). He stated that he has no exceptions to the Westminster Standards. Presbytery placed in his hands a call to be a church planter in San Antonio.

Messrs. Robert Cook and D. H. (Chip) Vining were examined and approved for ordination. Mr. Cook was being called as an assistant pastor at Christ the King Church in Houston, and Mr. Vining was being called as an assistant pastor at the Spring Cypress Church.

Ruling Elder Brad Bradley reported on the Southwest Church Planting Network, and the Rev. Ronnie Rowe reported on the work of Reformed University Ministries in South Texas.

Via written report, Matt Monds reported that over 100 youth attended a presbytery-wide worship service at Christ Presbyterian Church, New Braunfels, Texas, and then visited Schlitterbahn.

Southwest

January 2002

Christ the King PCA Mission in El Paso, Texas, hosted a stated meeting of the Presbytery of the Southwest on January 24-25, 2002. The Moderator, Ruling Elder David Moon, called the meeting to order and opened with prayer.

Mr. Jeff Dykema from the Sunshine Community Church (CRCNA) spoke of the Christian Reformed Church's vision for expanding its ministry along the Mexican-American border.

The Rev. Russ Scharf was dismissed to Rocky Mountain Presbytery, since his new prison chaplain work is in Colorado.

Various reports were heard with regard to budding mission works and other ministries, including those of military chaplains from the Presbytery.

The Rev. Martin Ban was examined and transferred from Heartland Presbytery, in order to become organizing pastor in Santa Fe, New Mexico. He was given the powers of evangelist, except for organizing a particular church and ordaining and installing ruling elders and deacons. The name of the new mission work will be Christ's Church Mission.

The Presbytery examined and licensed Mr. Bill Inman, a licentiate from Mississippi Valley Presbytery, in order that he might preach at the Navajo Bible Church in Crystal, New Mexico. Presbytery also approved his previous internship experience at Alta Woods Presbyterian Church, Jackson, Mississippi.

Presbytery approved the loan applications, offered by Covenant Theological Seminary, for Joshua Moon and Ryan Hughes.

Presbytery approved the petition from Christ the King Mission to become a particular church. The service of

organization for the El Paso congregation was conducted at the Presbytery's Friday night worship service.

The 2002 budget was adopted.

Because of an exception in the minutes of Immanuel PCA, Mesa, Arizona, the Administration and Judicial Business Committee moved that the Stated Clerk send the following letter to the Rev. Vince Wood and Immanuel PCA: "In reviewing the minutes of Immanuel PCA, an exception to our standards was discovered. Let it be noted that the Presbytery of the Southwest has great love and respect for our brother elders serving God's people at Immanuel PCA. We trust this admonishment will serve to return your practice to our standards. We note that your minutes of September 27, 2000 indicate your approving RE Joel Smith to administer communion at Hunter's Point. This action is in violation of BCO 8:5, appears to violate your ordinations vows in 21-5 (questions 2 and 4), and appears as though this is an impropriety on the part of TE Vince Wood in teaching his Presbytery approved exception to our standards as acceptable practice within the PCA. We therefore admonish the Session

with regard to this action and require you to (a) cease this practice and conform your actions to your vows and our BCO; (b) follow guidelines in the BCO to promote change in this area if you feel inclined; and (c) respond to the April 2002 meeting of the Presbytery with a letter assuring us of your intent to conform to our standards of TE's only administering the sacraments of the church." On a voice vote, this motion was defeated. The Rev. Tom Troxell asked that his "Yes" vote be recorded on the failed motion. After further discussion, the matter was reconsidered, and the above motion was adopted, sans section (c), and with the addition of a phrase at the end of the penultimate sentence, viz., "when BCO 56-58 have binding authority on us." [NB: this action was later rescinded; see report below.—Ed.]

Presbytery approved the minutes of the commission to organize Rincon Mountain Church, to examine, ordain, and install elders, and to install Phil Kruis as pastor.

On Saturday morning, the Presbytery recessed for five minutes, in order to meet as a corporation. The following officers were elected: David Moon, Chairman; Stu

Sherard, Secretary; and Andy Balcom, Treasurer.

April 2002

Covenant Presbyterian Church, Sun City West, Arizona, hosted a stated meeting of the Presbytery of the Southwest on April 25, 2002. The Moderator, Ruling Elder David Moon, presided.

Ruling Elder Brad Bradley from North Texas Presbytery reported on the Southwest Church Planting Network, including a new effort called "Project Phoenix." The Rev. Ronnie Rowe from South Texas Presbytery reported on Reformed University Ministries work within the bounds of Southwest Presbytery. He spoke at length about a deficit occurring for the support of the RUM work at the University of Arizona. Questions were asked regarding this deficit, and there was discussion regarding what Presbytery's responsibilities are in this matter.

The Rev. Gary McMillan gave a report on the Providence PCA mission work in Farmington, New Mexico, including a new Bible study which has attracted three new families. The Rev. Jack "Billy" Barnes reported on the Covenant Community PCA mission work in Scottsdale, Arizona.

It was reported that Mr. Shaynor Newsome is coming to Las Cruces, New Mexico, as an RUM staff person. The following motion was presented to the Presbytery: "That Reformed University Fellowship be allowed to bring Mr. Newsome to New Mexico State University in Las Cruces, NM as a RUF staff member, while he pursues licensure and ordination in a timely manner, with a view to a call as the RUF campus minister at NMSU. This licensure and ordination process is expected to be completed no later than the January 2003 meeting of the Presbytery of the Southwest. Until then, we expect Reformed University Fellowship to take full responsibility for Mr. Newsome." An amendment was attached to this motion, viz., that "presbytery's agreement to let Mr. Newsome move on the field is contingent on assurances from RUF, in writing, that they will take full responsibility for him until he is licensed by the Presbytery of the Southwest." The main motion, as amended, passed.

Presbytery approved the applications of Messrs. Allen Cooney, Joshua Moon, and Ryan Hughes, students at Covenant Theological Seminary, to receive the Presbytery Scholarship made available by that school. The applications of Messrs. Moon and Hughes to receive the Lamb Fund scholarship offered through Covenant Seminary were approved.

The Presbytery scheduled a called meeting for July 12, 2002, to examine Mr. Shaynor Newsome with a view to his coming under care as a candidate and being licensed; to examine the Rev. David Valencia (a minister in the Anglican Fellowship) with a view to receiving him as a member of the Presbytery and approving his call as assistant pastor at Catalina Foothills PCA, Tucson, Arizona; and to deal with any items related to the organization and/or particularization of Covenant Community mission work in Scottsdale, Arizona.

The associate pastor relationship between the Rev. Doug Coyle and University PCA, Las Cruces, New Mexico, was dissolved at the request of both parties. Presbytery dissolved the pastoral relationship between the Rev. Tom Johnson and Christ the King PCA, El Paso, Texas, at the request of both parties. [He had been installed as pastor when the congregation was particularized three months earlier.—Ed.] Mr. Johnson requested permission to keep his credentials in the Presbytery of the Southwest until he has determined what to do next. The court voted to have the

Officers, Churches, and Nominations Committee to discuss with him the change in his views that has occurred, and report their findings to the Presbytery at its September stated meeting.

A motion was made and seconded to accept the written response from Immanuel PCA to be a full and sufficient response to the exceptions found in their session minutes at the January 2002 Presbytery meeting [see above—Ed.]. That motion was tabled. After other items of business were dealt with, the following motion was approved: "that the Presbytery directs it be recorded in its minutes that, having reviewed its minutes of the meeting of January 2002, it deems the action taken as item II, D, 7 was improper, because use of the word 'admonish' implies formal judicial action which was never intended, because the Session was not contacted and provided an opportunity to explain the situation, and because the words 'appearance of impropriety' were based upon unsupported conjecture. Therefore, that action is rescinded, and the following is substituted: 'In reviewing the minutes of Immanuel PCA, an exception to our standards was discovered. We note that your minutes of September 27, 2000 indicate your approving RE Joel Smith to administer communion at Hunter's Point. This action is in violation of BCO 8-5, and we trust that you will take the appropriate corrective action.'" After the approval of that motion, the previous motion regarding approving the response of Immanuel PCA was taken from the table, and was itself approved.

The Treasurer's report was approved, after approval was given to increase the line item on the Treasurer's Expenses by \$50. After much discussion, the Presbytery spent time praying for wisdom and discernment regarding the deficit at the RUM work at the University of Arizona. The Presbytery voted to send \$4,000 from its checking account as a one-time gift to that work.

Southwest Florida

Seminole Presbyterian Church, Tampa, Florida, hosted the forty-eighth stated meeting of the Presbytery of Southwest Florida on July 13, 2002.

The Rev. Freddie Fritz was received from Susquehanna Valley Presbytery to become senior pastor of Tampa Bay Presbyterian Church, Tampa; and the Rev. David Swicegood was received from North Georgia Presbytery to become associate pastor of Marco Island (Fla.) Presbyterian Church.

Mr. Jeff Neikirk was taken under care as a ministerial candidate and also approved as an intern. Mr. James Boone Leigh was approved as an intern, retroactive to January 2002, serving at Cypress Ridge Presbyterian Church, Winter Haven, Florida.

Committee reports having been received in a timely manner, the business of the Presbytery was completed before lunch.

Susquehanna Valley

Providence Presbyterian Church of York, Pennsylvania, hosted the stated meeting of Susquehanna Valley Presbytery on September 21, 2002. The Moderator, Ruling Elder, Jeff Barrall, called the meeting to order and presided. The Rev. Chad Brewer preached from Psalm 13. Host pastor Andy Phillips administered the Lord's Supper. An offering in the amount of \$175.40 was taken.

The Treasurer's report was received. Per his request, the licensure and candidacy of Ed Suthers was removed.

Appeal Made for Minister's Wife Who Needs Matching Bone Marrow

A call has gone out from the Committee on Diaconal Matters, Presbytery of Southern California of the Orthodox Presbyterian Church, for someone who is willing and able to donate matching bone marrow for the benefit of a minister's wife. Katherine VanDrunen, wife of the Rev. Dr. David VanDrunen, is presently undergoing intensive chemotherapy for leukemia as she searches for that special person who can help her.

According to the Committee on Diaconal Matters, "There is presently no match for Katherine in the National Marrow Donor Program® (NMDP) Registry, therefore we are asking you to **inform** your congregation of her need and to **encourage** their participation in the Registry."

The Committee states that no appointment is necessary at Blood Banks for a very brief test involving the draw of a single vial of blood. This test is only the first step of the process toward becoming a donor.

As part of that first step, a representative from NMDP informs the individual about the donation process; the individual completes a brief health questionnaire, signs a form consenting to having his tissue type listed on the Registry, and provides a small blood sample to determine his tissue type. In order to join the Registry, the potential donor provides his Social Security number or driver's license number, and the addresses and phone numbers of two alternate contacts not living with the individual.

The second step comes whenever the individual is identified as a potential match for a patient. At that point, another blood sample is taken to determine whether the match is good enough in order for the person to serve as a donor.

In step three, if the person is determined to be a match, he attends an information session concerning the process involved in donation and undergoes a physical examination to confirm his health and eligibility to donate.

The fourth step is that of deciding, after being fully informed about the donor experience, as to whether the person will actually donate.

In the final step, arrangements are made for the donation procedures to begin.

The Presbytery's Committee urges the wide distribution of its appeal letter.

**'Please help me live...to love my husband and raise our son'
Minister's Wife Makes Personal Plea for Assistance**

My name is Katherine VanDrunen, my husband is a professor at Westminster Theological Seminary in California, and our son Jack is 4. Just after he was born, I was diagnosed with Leukemia. Chemotherapy put me into remission, but now I've relapsed and need a Bone Marrow



The VanDrunen family

Transplant. I was born and raised in Michigan, graduated from Wheaton College, taught at Okinawa Christian School in Japan, then completed a Master's degree at Westminster in California. There I met my husband and we were married two days after graduation. David is again at Westminster, teaching Systematic Theology and Ethics. I would love to continue to help him in his ministry.

How can you help?

Stop in at your local Blood Bank and register with the Bone Marrow Donor Registry. A simple blood draw can determine your type—what an easy way to offer a replaceable part of yourself to save a life.

Thank you!
Katherine, Jack and David

[You may email the VanDrunens at dvandrunen@wtscal.edu.—Ed.]

Reports were heard from Bob Palmer (of the denominational Christian Education and Publications Committee) and a missionary (who is raising money so he and his wife can join the Mission to the World team in a Muslim country).

Reports were also heard from organizing pastors L. Troup (Harvest at Lampeter-Strausburg) and Drew Derreth (mission work in Hanover, Pa.); and from Thomas Becker (regarding Reformed University Ministries work at Millersville State University) and Chad Brewer (regarding his vision for an RUM work at Penn State University in State College). Presbytery approved Mr. Brewer to begin itinerating.

The Rev. John Gallagher was elected as Moderator for 2003. Other officers elected for next year include Mr. C. Menges, Vice Moderator; Mr. Jeffrey Fogelsanger, Recording Clerk; and the Rev. John MacRae, Parliamentarian.

Western Carolina

A stated meeting of Western Carolina Presbytery was held on August 3, 2002, at Lakey Gap Presbyterian Church, Black Mountain, North Carolina. The Moderator, Carroll Arrowood, called the meeting to order at 8:52 AM and opened with prayer.

Mr. Scott Kesler preached from I Peter 4:3-6. Host pastor Owen Lovejoy administered the sacrament of the Lord's Supper, including the words of institution and the fencing of the table.

The Rev. Sid Anderson, a founding member of the Presbytery, was elected honorary Moderator. A Mission to the World missionary to Prague, Czech Republic, Mr. Anderson later brought greetings and exhorted the Presbytery from Acts 16:9.

The Presbytery received under care Mr. Chris Broaddrick as a ministerial candidate. Received as a candidate upon transfer from Eastern Carolina Presbytery was Mr. Mark Whipple. Mr. Whipple's previous work at Church of the Good Shepherd, Durham, North Carolina, was approved as a partial fulfillment of the internship requirement; his internship proposal for fulfilling the rest of the requirement was approved.

Mr. Greg Doty was transferred as a candidate to North Georgia Presbytery.

Mr. Kesler was licensed to preach, and his completed internship in Philadelphia Presbytery was approved as fulfilling the internship requirement for ordination.

The Presbytery voted that with regard to the suspension of the Rev. Terry Bloemsmas, it would continue to follow the

process outlined in *Book of Church Order* 38-3. [This Constitutional paragraph provides that once process is instituted, a court may continue with the disciplinary process, even if the accused has attempted to flee PCA jurisdiction. Mr. Bloemsmas has recently been received by the Associate Reformed Presbyterian Church, a denomination with which the PCA has fraternal relations.—Ed.]

Ruling Elder Scott Carter led the Presbytery in a time of Continuing Education on the ministry of the ruling elder.

Presbytery approved co-hosting with Ridge Haven a conference in spring 2003. Clete Hux of the Apologetics Resource Center will speak.

Presbytery approved the commission reports to install the following men as associate pastors: Timothy Fary, Ken Crabb, and Skip Gillikin.

The Rev. John VanDyke was transferred to Great Lakes Presbytery, and the pastoral relationship between him and the Fellowship Presbyterian Church, Newland, North Carolina, was dissolved.

In response to a letter from the Rev. Jonathan Inman, the Presbytery without dissent adopted the following response: "The Presbytery reminds and encourages TE Inman and other Teaching Elders who may be out of accord with the 30th General Assembly's 'in thesis' position on women in the military their ordination vows bind their consciences to our church's constitution, and that 'in thesis' declarations of General Assemblies do not change our church's constitution, nor do they carry constitutional authority. The 'pious advice' of assemblies, including the 30th General Assembly's 'in thesis' position on women in the military, may be wrong, and so are not to be made the rule of faith and practice (WCF 31-3, BCO 14-7)."

Presbytery extended the medical insurance for the Rev. Jim Richwine, and instructed him to request a renewal if necessary. The Rev. Mike Preg's call as stated supply at Arden (N.C.) Presbyterian Church was extended for up to one year.

The Stated Clerk was entrusted with the responsibility for the Reformation Service on October 27, 2002.

The Candidates Education and Examination Committee was authorized to examine candidates for eldership at Emmanuel Presbyterian Church, Franklin, North Carolina, and was clothed with authority to declare them eligible to serve as ruling elders. The Moderator and Stated Clerk were authorized to populate a commission for the purpose of ordaining and installing ruling elders, when the

congregation is ready to elect them. An additional amount of \$20,000 was authorized to be given to the Emmanuel Church in order to assist it.

Westminster

The October 12, 2002, stated meeting of Westminster Presbytery was held at Bridwell Heights Presbyterian Church, Kingsport, Tennessee. The Moderator, Ruling Elder John R. Whitner, called the meeting to order, and the Rev. Carl Howell opened with prayer.

The Rev. Bill Leuzinger, Chairman of the Judicial Commission dealing with the restoration of Anthony R. Dallison, was recognized. Mr. Leuzinger reported that the Commission, believing that Mr. Dallison has shown signs of true repentance, voted to restore him to the sacrament of the Lord's Supper. The Chairman therefore moved that the Presbytery would approve the action of the Commission so that Mr. Dallison would be able to celebrate the Lord's Supper with the brethren this morning. The Chairman read from Matthew 11:28-30 and pronounced the words of restoration from BCO 37-3. There was hardly a dry eye among those gathered.

Presbytery proceeded to the worship service. The Rev. Ed Crook preached the communion sermon on Chapter 29 of the Confession of Faith, which is on the Lord's Supper. Host pastor Larry Ball administered the sacrament.

Mr. Whitner, who was the nominee for Moderator, was elected by acclamation.

Presbytery voted to extend through December the position of Dr. Bill Barton as consulting pastor to the Westminster Presbyterian Church, Johnson City, Tennessee.

Presbytery received the report of the Dallison commission, dismissed the commission with thanks, and voted to communicate Presbytery's action to North Florida Presbytery (which had previously disciplined Mr. Dallison).

The Presbytery, with less than a handful of negative votes, approved the report of the Conflict Resolution Committee [see story this issue—Ed.].

Presbytery heard from two members of Palmetto Presbytery: the Rev. Charles Wilson, who reported on behalf of the denominational agency PCA Retirement Benefits, Inc.; and Dr. Bill Barton, who represented his organization, called Ministry Resource Team.

A motion was made to establish a committee to meet and discuss the document sent down from the General

Assembly, on Strategic Priorities of the PCA. The motion failed. It was then moved, seconded, and carried to receive the document as information.

Presbytery voted to establish an investigative commission with regard to a dispute between two ministers.

The court voted to dismiss the provisional session previously appointed by the Presbytery to exercise oversight over the Meadow Creek Presbyterian Church, Greeneville, Tennessee, and that Pastor Theo Van Blerk (the current pastor) and the Session of Grace Reformed Presbyterian Church, Greeneville, assume oversight.

The Rev. Jim Thornton, Chairman of the Missions Committee, reported that the excess funds for his committee at the beginning of the year had been depleted, but that the committee should be able to meet its commitment to the Rev. Curtis Stapleton through the rest of 2002. Mr. Stapleton gave a report on his work for Reformed University Ministries at East Tennessee State University and King College. The Presbytery voted to continue Mr. Stapleton's support at current levels, and strongly to encourage each congregation to give \$5.00 per capita above what is already given to support his work at ETSU.

Ruling Elder Larry Crigger and Pastors Dion Marshall and Carl Howell were added to the special subcommittee on RUM, and Ruling Elder Jerry Harr was made Chairman of this subcommittee.

It was approved for Dion Marshall to give a presentation of the Rev. Archie Parrish's ministry, and that he work with other area pastors to raise the funds needed for Dr. Parrish to come and do his seminar.

The Presbytery denied an overture from Midway Presbyterian Church, Jonesboro, Tennessee, which would have had the Presbytery meet in three rather than four stated meetings per year. The Presbytery also referred back to Sandlick Presbyterian Church, Birchleaf, Virginia, an overture asking that one hour be set apart each stated meeting of Presbytery for each church to give a brief report on its spiritual health and future. The matter was referred back to the Sandlick Session for further work on the proposal.

The budget was approved, pending certain details to be ascertained with regard to missionary support.

Presbytery approved a check list for the review of Session minutes.

The Rev. Carl van der Merwe, native of South Africa, was nominated to be Moderator for the January 2003 stated meeting.

SUPPORTERS

ALABAMA

EBENEZER PRESBYTERIAN CHURCH
2478 Hobbs Island Road/Huntsville
S.S., 9:45 AM; Worship, 11:00 AM/6:00 PM
Bible Study, Wednesday, 7:00 PM
Fellowship Supper, 2nd Wednesday, 6:30 PM

(205)883-7298

TALUCAH PRESBYTERIAN CHURCH
2374 Talucah Road/Valhermoso Springs
S.S., 10:00 AM; Worship, 10:45 AM
(205)778-8288

ARIZONA

CALVIN PRESBYTERIAN CHURCH (OPC)†
4150 Acoma Road/Phoenix
S.S., 9:15 AM; Worship, 10:30 AM/6 PM
Wednesday Bible Study, 7 PM
(602)992-4454

DESERT SPRINGS PRESBYTERIAN CHURCH

1555 W. Overton Road/Tucson
S.S., 9:20 AM; Worship, 10:30 AM
(520)742-8990

CALIFORNIA

GRACE PRESBYTERIAN CHURCH†
Meeting at Costa Mesa 7th Day Adventist Church, 271 Avocado St./Costa Mesa
S.S., 11:30 AM; Worship, 9:30 AM
(714)526-3153

CALVARY PRESBYTERIAN CHURCH
610 North Glendale Avenue/Glendale
S.S., 10:00 AM; Worship, 11:00 AM
(818)244-3747

CONNECTICUT

PRESBYTERIAN CHURCH OF MANCHESTER
43 Spruce Street/Manchester
S.S., 9:15 AM; Worship, 10:30 AM
(860)643-0906

FLORIDA

GRACE PRESBYTERIAN CHURCH
1875 N. W. Britt Road/Stuart
S.S., 9:30 AM;
Worship, 11:00 AM/6:00 PM
(561) 692-1995

SHARON ORTHODOX PRESBYTERIAN CHURCH†
17680 NW 78 Avenue/Hialeah
S.S. 11:20; Worship 10:00 AM/5:00 PM
(305)821-5761

TRINITY PRESBYTERIAN CHURCH†
44 Southview Avenue/Valparaiso
S.S., 9:15 AM/Worship, 10:30 AM
Third Sunday Service and Supper, 6:00 PM
(850)678-0060

GEORGIA

CRAWFORDVILLE PRESBYTERIAN CHURCH
Crawfordville
S.S., 10:00 AM;

Worship, 11:00 AM (2nd Sunday)

FIRST PRESBYTERIAN CHURCH
One Harker Road/Ft. Oglethorpe
S.S 10:00 AM; Worship, 11:00 AM/6:00 PM
(706)866-2521

BETHANY PRESBYTERIAN CHURCH
Bethany Church Road/Greensboro
S.S., 10:00 AM; Worship, 11:00 AM (4th Sunday)

(706)486-2682
SOUTH LIBERTY PRESBYTERIAN CHURCH
Sharon Barnett Road/Sharon
S.S., 10:00 AM;
Worship, 11:00 AM (1st/5th Sun.)
(706)456-2377

CHEROKEE PRESBYTERIAN CHURCH
5549 Hwy. 92E/Woodstock
S.S., 9:35 AM; Worship, 8:00/10:45 AM
(770)928-2051

LOUISIANA

AUBURN AVENUE PRESBYTERIAN CHURCH
224 Auburn Avenue/Monroe
S.S., 9:15 AM
Worship, 10:30 AM/6:00 PM
(318)323-3061

BETHEL PRESBYTERIAN CHURCH
2040 East McNeese Street/Lake Charles
S.S., 9:30 AM; Worship, 8:15 AM/10:45 PM
(318)478-5672

WESTMINSTER PRESBYTERIAN CHURCH

146 E. Cherry Street/Opelousas
S.S., 9:30 AM; Worship, 10:45 AM
(318)948-9339

MARYLAND

CHRIST PRESBYTERIAN CHURCH
209 East Main Street/Elkton
Worship, 3:00 PM
(410)398-3192
www/christpresbyterianchurch.com

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| <p>CHRIST REFORMED PRESBYTERIAN CHURCH Diplomat Building, 13992 Baltimore Avenue, Suite 300/Laurel S.S., 9:30AM; Worship 10:30AM/6:00PM (301) 498-3700 MINNESOTA GOOD SHEPHERD PRESBYTERIAN CHURCH 15321 Wayzata Blvd./Minnetonka S.S., 11:15 AM; Worship, 9:30 AM Sunday Evening Bible Study, 6:00 PM (952)835-6358</p> | <p>WHITESIDE PRESBYTERIAN CHURCH Highway 74/Cashiers S.S., 10:00 AM; Worship, 11:00 AM Wednesday, 7:00 PM Prayer Meeting (828)743-2122 WHITE OAK PRESBYTERIAN CHURCH 699 Polly Watson Road/Fremont S.S., 10:00 AM; Worship, 11:00 AM (919)284-4196 HAZELWOOD PRESBYTERIAN CHURCH 117 E. Main Street/Hazelwood S.S., 9:30 AM; Worship, 11:00 AM/6:15 PM Wednesday, 7:00 PM (828)456-3912</p> | <p>GRACE PRESBYTERIAN CHURCH 1955 Riverside Drive/Conway S.S., 9:30 AM/Worship, 10:45 AM (843)347-5550 FAITH PRESBYTERIAN CHURCH 1800 Third Loop Road/Florence S.S., 9:45 AM; Worship 11:00 AM/6:00 PM (843)665-9235 BEECH STREET PRESBYTERIAN CHURCH 1403 Beech Street/Gaffney S.S., 10:00 AM; Worship, 11:00 AM/6:00 PM (864)489-2014</p> | <p>NEW HOPE PRESBYTERIAN CHURCH Fairfax Fire Station #3 (Williams Memorial Hall), 4081 University Blvd./Fairfax S.S., 11:15 AM Worship, 9:30 AM/5:30 PM (703)385-9056 CALVARY REFORMED PRESBYTERIAN CHURCH 403 Whealton Road/Hampton S.S. 10:00AM; Worship: 8:30 AM/11:00 AM Evening Gathering: 6:00 PM (757)826-5942</p> |
| <p>MCDONALD PRESBYTERIAN CHURCH 295 E. Williamsburg Road/Collins S.S., 10:00AM; Worship, 11:00AM/6:00PM Wednesday prayer meeting, 7:00PM (601)765-6437 FIRST PRESBYTERIAN CHURCH East Beach Blvd. at 24th Ave./Gulfport S.S., 9:30 AM; Worship, 11:00 AM/6:00 PM Wed., Family Dinner (6:00)/Bible Study (6:30) (228)863-2664</p> | <p>SHEARER PRESBYTERIAN CHURCH 684 Presbyterian Road/Mooresville S.S., 9:45 AM; Worship, 11:00 AM/5:00 PM Wednesday, 7:00 PM (704)892-8866 TRINITY REFORMED PRESBYTERIAN CHURCH 3701 South College Road/Wilmington Worship 10:30 AM (910)395-1252</p> | <p>CALVARY PRESBYTERIAN CHURCH 9201 Old White Horse Road/Greenville S.S. 10:00 AM; Worship 11:00 AM/6:00 PM Wednesday Prayer Meeting 7:00 PM (864)294-0895 SECOND PRESBYTERIAN CHURCH 105 River Street/Greenville S.S., 9:45 AM; Worship, 11:00 AM/6:00 PM Wednesday, 5:45 PM (864)232-7621</p> | <p>WEST END PRESBYTERIAN CHURCH 1600 Atlantic Street/Hopewell S.S., 9:45 AM; Worship, 10:50 AM/6:00 PM Wednesday Prayer Meeting, 7:00 PM (804)458-6765 KNOX REFORMED PRESBYTERIAN CHURCH 4883 Southard Lane/Mechanicsville S.S., 9:30 AM; Worship, 11:00 AM Sunday Evening, 6:00 PM (804)779-7608</p> |
| <p>ST. PAUL PRESBYTERIAN CHURCH 5125 Robinson Road/Jackson S.S., 9:45 AM; Worship, 10:55 AM/6:00 PM (601)372-7497 COVENANT PRESBYTERIAN CHURCH 625 N. Church Ave./Louisville Worship 11:00 AM and 6:00 PM 2nd Sunday, Fellowship Meal, 12:15 PM, Evening Studies at 1:00 PM. Wed Supper 6:00 PM; Prayer Mtg, 6:30 PM (601)773-5282</p> | <p>NOVA SCOTIA BEDFORD PRESBYTERIAN CHURCH 49 Nelson's Landing Blvd./Bedford S.S., 11:30 AM; Worship, 11:00 AM/7:00 PM (902)864-1587 OHIO FAITH PRESBYTERIAN CHURCH 2540 S. Main Street/Akron S.S., 9:30 AM Worship, 10:45 AM/6:00 PM Wednesday, 7:00 PM (330)644-9654</p> | <p>FELLOWSHIP PRESBYTERIAN CHURCH 1105 Old Spartanburg Road/Greer S.S., 10:00 AM; Worship, 11:00 AM/6:00 PM Wednesday, 6:30 PM (864)877-3267 TENNESSEE BRAINERD HILLS PRESBYTERIAN CHURCH 6388 East Brainerd Road/Chattanooga S.S., 9:45 AM; Worship, 10:45 AM/6:30 PM (423) 892-5308</p> | <p>IMMANUEL PRESBYTERIAN CHURCH 4700 Colley Avenue/Norfolk Worship, 10:30 AM/6:30 PM Wed. Christian Education Classes, 7:00 PM Sat. Prayer Meeting, 7:00 PM (757)440-1100 TRINITY PRESBYTERIAN CHURCH† 108 Hill Street/Tazewell S.S., 9:45 AM; Worship, 11:00/7:00 PM (540)988-9541</p> |
| <p>PEARL PRESBYTERIAN CHURCH 2933 Old Brandon Road/Pearl S.S., 9:45 AM; Worship, 11:00 AM/6:00 PM (601)939-1064 TCHULA PRESBYTERIAN CHURCH 109 E. Main Street/Tchula S.S., 10:00 AM; Worship, 11:00 AM/5:00 PM Wednesday Prayer Meeting, 7:30 PM (601)924-7334</p> | <p>CHRIST COVENANT REFORMED (PCA) 14787 Palmer Road SW/Reynoldsburg Psalter Service, 9:30 AM/Worship, 10:45 AM Thurs. Bible Study, 7 PM (740)964-0889 OKLAHOMA BEAL HEIGHTS PRESBYTERIAN CHURCH 614 SW Park/Lawton Worship, 10:45 AM and 6:00 PM (580)355-4702</p> | <p>MIDWAY PRESBYTERIAN CHURCH 4011 Old Jonesborough Road/ Jonesborough S.S., 10:00 AM; Worship 11:00 AM/7:00 PM (423) 753-941 BRIDWELL HEIGHTS PRESBYTERIAN CHURCH 108 Bridwell Heights Drive/Kingsport S.S., 9:45 AM; Worship, 11:00 AM/6:00 PM (423)288-3664</p> | <p>WASHINGTON WESTMINSTER PRESBYTERIAN CHURCH 2700 Andresen Road/Vancouver Worship, 10:00 AM Sunday Bible Study, 6:30 PM (360)254-1726 WEST VIRGINIA PROVIDENCE REFORMED PRESBYTERIAN CHURCH 5865 Davis Creek Road/Barboursville S.S. 11:30; Worship 10:00 AM/6:00 PM (304)736-0487</p> |
| <p>FIRST PRESBYTERIAN CHURCH 600 Main Street/Woodville S.S., 10:00 AM; Worship, 11:00 AM/6:00 PM Wed. Prayer Mtg. (Oct.-May), 6:00 PM (601) 888-4837 SECOND PRESBYTERIAN CHURCH 1926 Grand Avenue at 20th/Yazoo City S.S., 9:45 AM; Worship, 11:00 AM/5:00 PM Wednesday, 7:30 PM (601)746-8852</p> | <p>PENNSYLVANIA NEW LIFE PRESBYTERIAN CHURCH OF HOPEWELL TOWNSHIP 2795 Patterson Drive/Alquippa S.S., 9:30 AM; Worship, 11:00 AM (724) 378-4389 LEHIGH VALLEY PRESBYTERIAN CHURCH 31 S. 13th Street/Allentown S.S., 9:45 AM; Worship, 11:00 AM/6:00 PM (610)797-8320</p> | <p>FELLOWSHIP PRESBYTERIAN CHURCH Highway 25/70/Newport S.S., 9:30 AM/Worship, 11:00 AM/7:00 PM Wednesday Prayer Meeting, 6:00 PM (423)623-8652 WESTMINSTER PRESBYTERIAN CHURCH 900 Watauga Street/Kingsport S.S., 10:00 AM Worship, 11:00 AM/7:00 PM (423)247-7341</p> | <p>WISCONSIN CALVARY ORTHODOX PRESBYTERIAN CHURCH† 136 West Union Avenue/Cedar Grove S.S., 10:30 AM; Worship 9:00 AM/7:00 PM (920)668-6463 REFORMATION PRESBYTERIAN CHURCH† Aurora Medical Center, I-94 at Highway 164/Waukesha Bible Study, 10:00 AM; Worship, 11:00 AM Wednesday Prayer Service, 7:00 PM (262)246-2421</p> |
| <p>NEW JERSEY LOCKTOWN PRESBYTERIAN CHURCH 197 Locktown-Flemington Road/Flemington S.S., 10:30 AM; Worship, 11:00 AM (908)996-7707 MOUNT CARMEL CHURCH† 350 Franklin Blvd./Somerset S.S., 10:00 AM; Worship, 11:00 AM/6:00 PM (732)846-8777 EMMANUEL ORTHODOX PRESBYTERIAN CHURCH† 325 Whippany Road/Whippany S.S., 9:30 AM; Worship, 11 AM/6:15 PM (973)539-1171</p> | <p>ROCKY SPRINGS PRESBYTERIAN CHURCH 123 Rocky Springs Road/Harrisville S.S., 10:00 AM Worship, 11:00 AM/6:00 PM (724)735-2743 HILLCREST PRESBYTERIAN CHURCH Route 19, three miles south of Leesburg/ Volant S.S., 9:45 AM; Worship 10:55 AM/6:30 PM (724)533-4315</p> | <p>TEXAS COLLEYVILLE PRESBYTERIAN CHURCH 715 Cheek Sparger Road/Colleyville S.S., 11:10 AM; Worship, 9:30 AM/6:00 PM (817)498-2626 COVENANT PRESBYTERIAN CHURCH 2701 N. 7th Street/Harlingen S.S., 9:30 AM; Worship, 11:00 AM Midweek service, 7:00 PM Wednesday (956)425-3136 COVENANT PRESBYTERIAN CHURCH SDA Church, 1209 S. John Redditt Rd./ Lufkin S.S., 9:30 AM; Worship, 10:45 AM/5:30 PM (409)637-6043</p> | <p>LAKESIDE PRESBYTERIAN CHURCH Seventh Day Adventist Church, 21380 W. Cleveland Ave./New Berlin S.S., 10:45 AM; Worship, 9:30 AM (262)968-6769 GRIEVING WITH HOPE The Rev. James Alexander PO Box 7100 Florence, SC 29502-7100 (843)664-9759 Website: www.griefwithhope.com Email: griefwithhope@abac.com</p> |
| <p>NORTH CAROLINA DILLINGHAM PRESBYTERIAN CHURCH 16 Stoney Fork Road/Barnardsville S.S., 9:45 AM; Worship, 11:00 AM (828)626-3668 COUNTRYSIDE PRESBYTERIAN CHURCH 127 Ponderosa Road/Cameron S.S., 9:30 AM; Worship, 11:00 AM (919)499-2362</p> | <p>SOUTH CAROLINA REEDY RIVER PRESBYTERIAN CHURCH 46 Main Street/Conestee S.S., 10:00 AM; Worship, 11:00 AM/6:30 PM (864)277-5455</p> | <p>CHRIST PRESBYTERIAN CHURCH 1620 E. Common Street/New Braunfels S.S., 9:30 AM; Worship, 10:45 AM (830)629-0405 PROVIDENCE PRESBYTERIAN CHURCH 3510 Austin Parkway/Sugar Land S.S., 9:45 AM; Worship, 11:00 AM and 6:00 PM (except 1st Sun.) (281)980-2522 VIRGINIA COEBURN PRESBYTERIAN CHURCH 220 Second Street SW/Coeburn S.S., 9:45 AM; Worship, 11:00 AM/6:30 PM Wednesday Prayer Meeting, 7:00 PM (276)395-2866</p> | <p>We are pleased to have congregations and organizations join us as cosponsors of this venture. If you would like to become a sponsor, just let us know: PINS Financial Office, P. O. Box 60, Coeburn, VA 24230. Checks should be made payable to Presbyterian International News Service. † Indicates a non-PCA church.</p> |

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