

Presbyterian & Reformed News

Recording the
Story of the
Presbyterian
Church in America

\$4.75 per issue/\$15.00 per year

Volume 8 Number 1

Published by Presbyterian International News Service, Inc., Coeburn, Virginia

January-March 2002

PCA Pastor Featured in *USA Today*

Scotty Smith's Ministry Highlighted as Typical for Conservative Southern Suburbia

A minister of the Presbyterian Church in America (PCA) was featured in the February 19, 2002, edition of the national newspaper, *USA Today*. The two-part article highlighted the profound differences between the relatively conservative Nashville suburb of Franklin, Tennessee, and the rather liberal city of Montclair, New Jersey, particularly on the issues of God, guns, and gays.

Jill Lawrence, who covered the Franklin scene, wrote about the Rev. Scotty Smith, who is senior pastor at the 5,000-member Christ Community Church. In an interview with *P&R News*, Scotty Smith mused on the press coverage of him and his ministry.

He noted that Mrs. Lawrence and her photographer were "anticipating that we would take a club in our hand and beat our Southern women," and that they were surprised by the approach he took. Even so, the journalist did not catch the gist of Pastor Smith's message on Ephesians 5:22-24, which was that "radical submission to Christ" entails a "mutual submission in Christ."

According to Scotty Smith, "The stress of that sermon was, What are those responsibilities Christ has given us in a marriage, rather than being about power." An emphasis on domineering power "is more indicative of the Fall" than of the proper covenantal relationship of marriage. He averred: "Of course I believe there's an authority structure in marriage."

Although Pastor Smith is grateful for the coverage in *USA Today*, he laments that the reporter did not cover a significant aspect of religious life in Franklin, that of on-going racial reconciliation. He referred to the late Bill Lane, a professor at Western Kentucky University who had been the first person to ask contemporary Christian musician Michael Card to write songs. While at Western Kentucky, Dr. Lane preached at a black Baptist church. Scotty Smith explained that when Bill Lane retired to Franklin, Tennessee, he "realized that Franklin has had a reputation of racial discrimination." As a result, he started meeting with local black pastors on a regular basis. His efforts resulted in the founding of The Empty Hands Fellowship, a weekly breakfast gathering of 60 or 70 whites and blacks and now some Hispanics. Pastor Smith stated: "The theme is, How is the gospel confronting our prejudice? How can we be a reconciling force in this country? That was the direction that I tried to send Jill and her photographer."

Jill Lawrence and the photojournalist had spent one and a half weeks last spring in Franklin, and then came back for about a week in the summer. She interviewed him by telephone after the terrorist attacks on September 11th. In Scotty Smith's eyes, the *USA Today* employees were "very respectful"

toward him and his ministry. Along the way, he believes that they experienced what he would call "redemptive surprises."

The article in the national newspaper states that Scotty Smith "wore jeans, socks and sandals as he tried to reinterpret—and make more palatable—the apostle Paul's instructions in Ephesians 5:22-24 that women submit to their husbands. 'Some of you hate these verses,' Smith conceded. He argued that the roles they defined amounted to 'mutual submission. . . . They are so *not* about power. They are so *not* about who has the final vote.'"

The article continued: "For a few Sundays after Sept. 11, mirroring what happened across the country, church attendance here surged, and terrorism was the only subject from the pulpit. Smith, preaching Sept. 16 for the first time in a new 80,000-square foot church, assured his traumatized congregation that God existed and was good. 'There's only one kingdom that's going to stand,' he told them. 'Brothers and sisters, you're part of an unshakable kingdom that will last forever.'"

The reporter also wrote that Pastor Smith is "a self-described '60s guy' and a conscientious objector during the Vietnam War"; and that he claims that "you'll never hear gay-bashing from [his pulpit]." However, "like most in Franklin, taking [his] cue from Scripture, [he views] homosexuality as a sin."

Accompanying the article was a picture of Mr. Smith in the pulpit. Even though he is a PCA minister pastoring a PCA congregation, the article nowhere identified their denominational affiliation.

Pastor Smith, while confirming that he was a conscientious objector during the Vietnam War, clarified that that should not be taken to mean that he is a pacifist. "I have never been a pacifist," he said.

When asked what reaction there had been to his appearance in the national newspaper, he shared that "friends were shocked that my mug was that big in the paper." He also stated that "liberal elements of our community were concerned with the impression left by the article that only conservatives and evangelicals were living in our community."

He added: "I so respect you and your publication taking the time to call me and to clarify my comments."

Born in Burlington, North Carolina, Scotty Smith is a graduate of the University of North Carolina—Chapel Hill. He received his M.A.R. from Westminster Theological Seminary in 1977. Ordained in the Southern Presbyterian Church, he served under Dr. Cortez Cooper at First Presbyterian Church, Nashville, Tennessee, before joining him and several hundred people who withdrew from First Church in 1981 to form a PCA congregation, Christ Presbyterian Church. In 1986, Pastor Smith became organizing pastor and then senior pastor at Christ Community Church.

He is the author of two books, *Unveiled Hope* (an illustrated book on the Apocalypse) and *Speechless*. He is a sought-after speaker, and has been featured on the campus of Covenant Theological Seminary in St. Louis.

INSIDE THIS ISSUE

PCA pastor featured in <i>USA Today</i>	1
New political group forms in PCA	2
AC votes to investigate apparent violation of service mark	2
Theological debate goes high-tech	4
Complaints lodged regarding overtures	5
Westminster Presbytery will stay	6
Tazewell Church joins RPCUS	7
PCA Foundation comes under scrutiny	8
Proposal calls for replacement of SJC	9
GPTS Spring Theology Conference	10
PCA minister takes group into closed country	14
Maryland church still grieving	15
Covenant College women's basketball team enjoys best season ever	16
An open letter to a brother	17
Church plant in Fayetteville, North Carolina	18
News from the Presbyteries	19
Tennessee pastor bears lonely witness against Sunday race	21
Mike Milton installed as pastor of First Church, Chattanooga	23

Denominational Administrators and Pastors Spearhead New Political Organization

A couple of denominational administrators along with pastors from mostly large churches are the leaders of a new organization engaged in ecclesiastical politics. Calling itself "PCA Pastoral Leadership" (PCAPL), the new group has helped orchestrate passage of overtures in numerous presbyteries that could profoundly affect the shape and direction of the Presbyterian Church in America (PCA).

Chief contact for PCAPL is Dr. Bryan Chapell, President of Covenant Theological Seminary, the national seminary of the PCA. Another member of the 17-man Steering Committee is Dr. Paul Kooistra, Coordinator for the denominational Mission to the World Committee.

The other 15 men on the Steering Committee serve as pastors in 14 churches. Included in that number are the Senior Pastors of the second, third, and fifth largest congregations in the PCA.

According to the 2001 PCA Yearbook, the 14 congregations whose pastors are on the Steering Committee have an average membership of 1852. They range in size from Briarwood Presbyterian Church, Birmingham, Alabama (5666 members) to The City Church of San Francisco (69 members). Other congregations in the list include Park Cities Presbyterian Church, Dallas, Texas (5309 members), Christ Presbyterian Church, Nashville, Tennessee (2928 members), Old Cutler Presbyterian Church, Miami, Florida (2021 members), Village Seven Presbyterian Church, Colorado Springs, Colorado (1868 members), Lookout Mountain (Tenn.) Presbyterian Church (1625 members), Seven Rivers

Presbyterian Church, Lecanto, Florida (1481 members), Pinewood Presbyterian Church, Middleburg, Florida (1077 members), New Life Presbyterian Church, Glenside, Pennsylvania (1041 members), Intown Community Church, Atlanta, Georgia (967 members), Redeemer Presbyterian Church, New York, New York (745 members), Covenant Presbyterian Church, St. Louis, Missouri (639 members), and Christ Church, Jacksonville, Florida (494 members).

Of the 17 men, at least four have significant ties to Redeemer Presbyterian in New York City. Dr. Timothy Keller is the Senior Pastor at Redeemer; the Rev. Terry Gyger, formerly Coordinator of the denominational Mission to North America Committee, is Executive Pastor; the Rev. Scott Sherman, presently Senior Pastor at Intown Community Church, was on staff at Redeemer; and the Rev. Fred Harrell has patterned his ministry along the Redeemer model.

Two of these 17 men serve on the denominational Standing Judicial Commission: Dr. Kooistra, and Dr. Charles McGowan, Senior Pastor of Nashville's Christ Presbyterian Church. One of them, Dr. Chapell, is on the denomination's Committee on Constitutional Business.

The PCAPL's website explains the organization's Mission, including the following points: Renewal/Revival in the Reformed Tradition; Innovative Leadership Development; A Passion for Peace and Justice; Cultural Engagement; and Reformed 'Catholicity'. Among the sub-points are the following: "Appreciating different forms of worship within the Reformed tradition"; "Seeking better ways

to support and employ the gifts of women for lay and staff ministries in accord with Scripture"; and "Having a missional (cooperative) and humble relationship with the wider church." None of these terms is particularly defined.

The PCAPL organization, which has characterized its approach as 'pastoral', has positioned itself to advocate passage of two amendments to the PCA's *Book of Church Order*. The amendment to BCO 21-4 would specify 'good faith' theological subscription to the doctrinal standards of the denomination. The term "'good faith' subscription" is being used in opposition to an undefined "system subscription" position and a "strict subscription" position.

The amendment to BCO 34-1 would change the number of presbyteries necessary to petition for original jurisdiction over a minister from a couple of presbyteries to ten percent of the total number of presbyteries. Given that there are more than 60 presbyteries in the PCA, the amendment, if it passes, would increase the number of presbyteries from two to seven.

This proposed amendment comes in the context of the request in 1999 and 2000 by several presbyteries for the General Assembly to assume original jurisdiction over the Rev. John Wood, Pastor of Cedar Springs Presbyterian Church, Knoxville, Tennessee, with regard to his purported advocacy of female preaching. The presbyteries that had requested original jurisdiction over Mr. Wood were Ascension, Calvary, Eastern Carolina, James River, and Western Carolina.

The political nature of the PCAPL

group is seen not only in its proposals to amend the Constitution, but also in the careful way in which it is attempting to shepherd the accompanying overtures through the presbyteries and to passage at General Assembly. The PCAPL website counsels potential recruits to coordinate their efforts at the presbytery level, advises when overtures have to be received by General Assembly, and issues cautions, such as: "Please do not allow the wording in the proposed change to 21-4 to be amended in such a way that the word 'doctrine' is eliminated from the opening sentence or its placement in the second paragraph."

Further counsel is slated to be offered at the group's first open meeting, set for April 10th at Intown Community Church in Atlanta. Among the items on the docket are Overture Presentation, Passage Requirements, and Questions and Answers, to be handled by the Rev. George Robertson, the Rev. Skip Ryan, and Dr. Chapell; and 2002 General Assembly Briefing and General Assembly Assignments, facilitated by Drs. Kooistra and Chapell.

[The practices of several of the men on the Steering Committee might suggest intended parameters. In at least one of the churches listed above, liturgical ballet has been used in public worship and is being fostered in the broader church. In other churches, women lead in public worship. Ecumenical services at one or more of these churches have included liberal (such as United Methodist and Episcopalian) clergy people and/or Roman Catholic priests.—Ed.]

AC Votes to Investigate Apparent Violation of Service Mark

At its meeting on March 15, 2002, the Administrative Committee (AC) of the Presbyterian Church in America (PCA) voted to investigate the apparent infringement of its denominational service mark by a group of PCA ministers. Responding to a letter from the Rev. Larry Ball, the permanent committee, which is charged with handling legal matters, took the action with regard to the newly-formed 'PCA Pastoral Leadership' organization.

Upon recommendation of Dr. L. Roy Taylor, Stated Clerk of the PCA, the AC approved the following: "1. That the AC staff investigate the matter, conferring with the leaders of 'PCAPL.' 2. That the AC staff report to the AC at the June 2002 meeting. 3. That TE Ball be informed of the above actions."

In a letter to Mr. Ball, Dr. Taylor promised to keep him apprised "as to the investigation and subsequent committee action." An accompanying email from Dr. Taylor indicated that he had spoken with Bryan Chapell, and that he "will recommend to 'PCAPL' that they change their name so that there will not be any possibility of confusion."

Dr. Chapell, who is President of Covenant Theological Seminary, is the leader of the political organization that has been using the denominational initials.

In the denomination, the issue of the initials "PCA"® first arose at the General Assembly in 1996. The AC, acting in its capacity as the Board of Directors for Presbyterian Church in America (A Corporation), had voted in October 1995 to request two entities to "cease and desist"

using the initials "PCA", since their use of the "registered trademark" was "unauthorized." Mentioned as a violator was the Center for the Advancement of



Dr. Bryan Chapell

Paleo-Orthodoxy (CAPO). Also mentioned was Teaching Elder Frank J. Smith, Editor of what was then called PCA News Service and its publication, *PCA News*. However, in point of fact, the minister was not the owner of the news service; rather, it was owned by the Session of Affirmation Presbyterian Church, Somers, New York, where he served as pastor.

Prior to 1996, there had been no public notification that the denominational initials had been registered with the federal government, and there is a question as to whether the denominational corporation had even authorized that the paper work be filed in order to register the initials. To date, no one has been able to reference that such authorization had taken place.

The Session of Affirmation Session

contested the attempt of AC to enforce a policy that had not been adopted by the General Assembly, and contended that, because of the organic unity of the church, constituent congregations should be entitled to use the denominational service mark.

The 1996 General Assembly voted to request the Affirmation Session to change the name of the news service, which was done. The news agency has since operated under the name Presbyterian International News Service, and publishes *Presbyterian & Reformed News*. (In 1998, the Affirmation Session relinquished ownership of the news service to a Georgia non-profit corporation.)



Dr. Paul Kooistra

Also in 1996, the General Assembly, upon motion by the Rev. Dr. Morton H. Smith, the first Stated Clerk of the denomination, instructed the AC to determine what exactly was service marked, and to inform all the churches of its findings.

The matter came back to the next two

General Assemblies, as the AC worked with a law firm to hammer out the details of a policy. In 1998, the AC reported that use of the initials by a local congregation for other than local ministry was forbidden, as was use of the initials in such a way as to imply denominational ownership. That policy was communicated to all PCA churches.

The AC also voted to require any member of the denominational corporation immediately to report any possible violations of the service mark, so that the Committee could determine what action would be appropriate.

In his letter to the Committee, Mr. Ball expressed surprise that PCA ministers could not have been aware of the fact that their use of the initials "PCA" would constitute a violation of the service mark. This is especially the case, since "the list of leaders includes the president of the national seminary of the Presbyterian Church in America (who also serves on the Committee on Constitutional Business), the coordinator of Mission to the World (who also serves on the Standing Judicial Commission), and another member of the Standing Judicial Commission (who was also Moderator of the 1996 General Assembly—the very same year the issue regarding the service mark first arose)."

Mr. Ball, who is Pastor of Bridwell Heights Presbyterian Church in Kingsport, Tennessee, also expressed dismay that "there is an attempt to identify the efforts of this organization with the denomination itself, and to do so by means of infringing on our denominational initials. Furthermore,

Continued on page 3

Larry Ball's Letter to the Administrative Committee Regarding PCAPL's Violation of Denominational Service Mark

Dear Fathers and Brethren:

I am writing in order to report to you what I consider is a serious infringement of the denominational service mark ("PCA").

As you know, the 1996 General Assembly—the first General Assembly to be informed of the action that had been taken on its behalf to register the initials "PCA" with the federal government—"directed the Board of Directors to prepare a statement describing what is actually trademark protected, so that there may be a clear understanding of what is or is not permissible regarding its usage. This statement is to be distributed to all Sessions and ministers of the PCA" (for corrected text, see *M25GA*, p. 485). The 1997 General Assembly reiterated that instruction, and also heard a report from the Administrative Committee (AC), including the following: "AC would remind the churches of the policy that the Board of Directors adopted following a recommendation from Gammon and Grange relating to the PCA registered trademark:

"POLICY FOR MAINTAINING AND PROTECTING THE PCA®"

"1. Presbyterian Church in America (A Corporation) grants (either expressly or tacitly) and will continue to grant to local churches and presbyteries the right to use its mark PCA® in connection with the name of the local church for ordinary local church activities (i.e., local advertising of the church's worship services and other activities, ministries in the local church and its community, local church newsletters for its members, etc.)

"2. Presbyterian Church in America (A Corporation) requires that uses of the mark for other than ordinary local church activities be approved in advance by the Administrative Committee at the denominational level. Approval shall not be granted unless the Committee is able to assert sufficient control over the mark's use to assure the mark is only utilized in a manner consistent with the doctrinal tenets, existing ministries, and policies of the denomination.

"3. Presbyterian Church in America (A Corporation) requires that any incidents of possible trademark infringement be immediately reported to the Administrative

Committee at the denominational level. The Committee will determine what appropriate action should be taken to promptly remedy the infringement" (*M25GA*, pp. 250-51).

At the next year's General Assembly, the AC stated: "Since 1974 the Presbyterian Church in America has used the initials 'PCA' to identify various programs and printed materials. In order to prevent confusion from any unauthorized use of the PCA initials, the 'service mark' was registered with the U. S. Patent and Trademark Office in 1987. Thus, the Presbyterian Church in America has the exclusive right to use the PCA® initials in matters relating to educational services, ministry services and missionary services. The Administrative Committee, which serves as the Board of Directors of Presbyterian Church in America (A Corporation), desiring to assist PCA churches in the appropriate use of the PCA® service mark, has adopted the following policy." What followed was the three-point policy, announced to the 1997 General Assembly. Also in the AC report was a section on Application:

"Because it is impossible to anticipate every possible situation when the PCA® might be used, the following are given only as examples of what is appropriate or inappropriate:

"Examples of appropriate uses of the PCA® mark:

"First Presbyterian Church, a congregation of the PCA
"PCA Women in the Church
"PCA Men's Rally

"Examples of inappropriate uses of the PCA mark which imply denominational control or sponsorship:

"PCA Publications (when printed by a local church or a presbytery—implies publication by the denomination); however, 'Covenant PCA News' would be appropriate for the newsletter of a local church named Covenant Presbyterian Church in America.

"PCA Parking (where a local church rents out its parking lot during the week—not part of the church's worship service or usual church activities and also not related to the denomination); however, 'Westminster PCA Parking' would be appropriate on the sign for the parking lot

of Westminster Presbyterian Church in America.

"PCA Christian School (implies denominational control or sponsorship); however, 'Christ Church PCA School' would be appropriate for the school operated by Christ Church PCA." (*M26GA*, pp. 287-88).

What appears to be evident from these actions, over a period of several years, is a jealous guarding of the denominational service mark, even to the point of employing Gammon and Grange, the same law firm involved in the denominational legal audit, in order to determine the appropriate uses to which the service mark may be put.

Recently, I became aware of an organization that has not complied with our jealously guarded denominational rights in this regard. A group calling itself "PCA Pastoral Leadership" has established a presence on the world wide web (www.pcapl.org), and has also called for an open meeting on April 10, 2002, at an Atlanta congregation of the Presbyterian Church in America.

The appearance of the website and the use of initials "PCA" suggest that the group intends to identify its organization with our denomination. On the web site, under the category "PCA Pastoral Leadership: The Vision," and the sub-heading, "Becoming a leader church for our culture and worldwide body of Christ," the group says: "We believe that God is calling the Presbyterian Church in America to be a leading voice for proclaiming the truth of Scripture, for propagating a biblical, Reformed worldview in our culture, and for making disciples of all nations. We also believe that God will use our church with other like-minded groups of believers across denominational, cultural and ethnic barriers if we will humbly seek to learn from and to work with others that God is calling for the advance of his Kingdom. For these purposes we have committed ourselves to providing ecclesiastical pastoral leadership in our own settings with the prayer that God would lead others of similar vision from across our church to work with us."

Again, it appears to me that there is an attempt to identify the efforts of this organization with the denomination itself, and to do so by means of infringing on our denominational initials. Furthermore, in my opinion, the organization's stated goals are out of accord with the "doctrinal tenets, existing ministries, and policies of the denomination" (cf. AC policy regarding the use of the service mark). For example, the group proclaims in its Mission Statement that it appreciates "different forms of worship within the Reformed tradition." Not only does this statement appear at best ambiguous; but, on the surface, it appears to contradict the regulative principle of worship, which states that God is to be worshipped in only one way (Confession of Faith, XXI.1). It is also out of accord with the whole premise of the Westminster Standards, which was the establishment of uniformity of worship and doctrine.

Moreover, this organization, since it is committed to fostering amendments to our Constitutional standards, evidently is not satisfied with the existing ministries and policies of our denomination, and therefore

can hardly be said to be supportive of them. Yet another example may be found in the fact that this organization proposes to operate in a divisive way, pitting some members of the denomination against other members. On their website under "Overtures Preparation Information", they describe some presbyteries of the PCA as "very small presbyteries of narrow and/or theonomic perspectives". Such stereotyping I personally find greatly inappropriate for men of such character on the Board of this Organization. They also continue to say that such presbyteries "have used parliamentary and judicial procedures to push agendas and dominate the activities of the GA in recent years." I find this divisive and lacking a charitable attitude toward brethren who, after all, are entitled to use the rights and procedures granted to them by our Constitution in obeying their own conscience. By using the initials "PCA", these comments appear to represent the position of the PCA.

It is surprising to me that the leaders of this organization, all of them ordained ministers in the PCA, could not know about the denomination's assertion of its rights with regard to its service mark. This is especially the case since the list of leaders includes the president of the national seminary of the Presbyterian Church in America (who also serves on the Committee on Constitutional Business), the coordinator of Mission to the World (who also serves on the Standing Judicial Commission), and another member of the Standing Judicial Commission (who was also Moderator of the 1996 General Assembly—the very same year the issue regarding the service mark first arose).

In accord with the duty laid upon me by the General Assembly, as well as the Administrative Committee, I am hereby informing you of this egregious violation, and I hope you will rectify the situation promptly. The organization in question indicates that Dr. Bryan Chapell is the contact person. His phone number is listed on the organization's web site as (314) 434-4044; with an email address of bchapell@covenantseminary.edu. Or, you may write him at the address he lists in the PCA Yearbook: Covenant Theological Seminary, 12330 Conway Road, St. Louis, Missouri 63141-8697.

I have nothing but the highest regard for each of these men, but I know you want to display the same zeal which you have in the past in protecting the rights of our denomination with respect to its registered service mark, and that is also why I have written to you.

Thank you for your attention to this matter. I will fax you a copy of this letter with my signature attached.

Your obedient servant,

Larry E. Ball

Member of Presbyterian Church in America (A Corporation)

Member of Westminster Presbytery

Teaching Elder — Bridwell Heights Presbyterian Church, Kingsport, Tennessee

Continued from page 2

in my opinion, the organization's stated goals are out of accord with the 'doctrinal tenets, existing ministries, and policies of the denomination' (cf. AC policy regarding the use of the service mark)." He took umbrage at the fact that the PCAPL group is attempting to act divisively by fostering non-Presbyterian views of worship, by "fostering amendments to our Constitutional standards," and by "pitting some members of the denomination against other members."

The Tennessee pastor also was concerned that the political organization on its website would "describe some presbyteries of the PCA as 'very small presbyteries of narrow and/or theonomic perspectives'. Such stereotyping I personally find greatly inappropriate for men of such character on the Board of this Organization. They also continue to say

that such presbyteries 'have used parliamentary and judicial procedures to push agendas and dominate the activities of the GA in recent years.' I find this divisive and lacking a charitable attitude toward brethren who, after all, are entitled to use the rights and procedures granted to them by our Constitution in obeying their own conscience. By using the initials 'PCA', these comments appear to represent the position of the PCA."

Larry Ball was the Stated Clerk of Westminster Presbytery for 23 years, from 1976 to 1999. His reputation as a denominational loyalist has been enhanced over the past year, as he was in the forefront of those trying to keep Westminster Presbytery from leaving the PCA.

[See this page for Larry Ball's letter to the Administrative Committee.—Ed.]

Theological Debate in the Twenty-first Century Goes High-Tech

Groups within the Presbyterian Church in America (PCA) are taking their ideological and theological viewpoints to new heights of technology. Within the past month or so, two competing websites have been established on the internet, setting forth radically different views of what the church should be.

Technological developments have always impacted the communications and commerce of civilization. Gutenberg's printing press revolutionized the spread of information, and the relatively inexpensive printing of books, including the Bible, was in God's Providence one of the keys to the success of the Protestant Reformation.

Through the centuries, the church has employed new technology in the spread of the gospel, whether it be utilizing steamships, railroads, and airplanes for travel, or attractive tracts, pamphlets, and books.

Over the past decade, the internet has developed into a fast and efficient way in which to convey information, and the number of internet sites with spiritual and religious themes has expanded exponentially. While many of those sites operated by orthodox Christians are focused on the gospel itself and address unbelievers with their need for Christ, many of them also entail the advocacy of a particular theological viewpoint. From ethics to worship, from soteriology (the doctrine of salvation) to marriage and family concerns, one can find a wealth of web pages from a Christian perspective.

The church has also always had controversy within her gates, and the polemical arguments have been voiced not only on the floor of church courts but also in books, pamphlets, and other publications.

Today, church polemics are being aired through the medium of the internet, and perhaps nowhere as notably as in the Presbyterian family

of churches.

Within the Presbyterian Church (United States of America), the Presbyterian Lay Committee has maintained a web presence for a number of years. Publishers of the *Presbyterian Layman*, the layman's organization has, since the 1950s, worked for reforming the mainline PC(USA) from a liberal to a more evangelical denomination.

In 2000, the Presbyterian Church in America approved one of the first denominational e-zines—i.e., a web based denominational magazine. Called *PCANEWS.COM*, the on-line publication has tried from its genesis to generate discussion on a wide variety of hot-button topics.

More recently, a new group calling itself "PCA Pastoral Leadership" hit the internet with its own website. The domain's administrative contact is Brad Hough, who lists his phone number as that of Covenant Theological Seminary. According to the Seminary website, Mr. Hough is the Chief Technology Officer for the St. Louis school. Documents indicate that the domain was registered on February 19th. According to an internet expert, the web page's source code indicates that the website was set up so as not to attract the attention of search engines, such as Yahoo! and Google.

Recently, the Administrative Committee of the General Assembly of the Presbyterian Church in America (PCA) voted to investigate the apparent infringement of the denominational service mark (the initials "PCA") by this fledgling organization (see "AC Votes to Investigate Apparent Violation of Service Mark," p. 2). The group apparently will be changing its name, but to what was not evident by press time. Presumably, a change in name would also result in a change of the domain name as well.

In response to the PCA Pastoral Leadership

(PCAPL) organization and its presence on the internet, a new website has emerged. Called Presbyterian Integrity, this internet site proclaims a vision of the church that is in opposition to that fostered by PCAPL.

The Presbyterian Integrity website focuses on defeating PCAPL initiatives by disseminating historical data and analyzing PCAPL resolutions. In opposition to PCAPL's proposed BCO 21-4 amendment, the website offers documentary evidence that the PCA was founded as a strict subscription church, contends that "Good Faith" subscription is a theological newcomer, and traces the roots of "Good Faith" subscription to the Proposed Statement of Identity in 1994. The website also suggests that "Good Faith" subscription is another label for one formula of loose subscription and outlines what it says is the sad history of theological disasters that have occurred whenever such policies have been adopted.

Presbyterian Integrity also contests PCAPL's proposed BCO 34-1 amendment, contending for the Biblical validity of "two witnesses" against an arbitrary standard and warning readers of apostasy that has historically occurred when unorthodox men have been shielded from prosecution.

The website not only warns against these proposals, but sounds an alarm against PCAPL's openly declared strategy-planning sessions to control this year's General Assembly, and decries the open use of political muscle to change PCA doctrine and disturb the peace and purity of the church.

Still in its infancy, Presbyterian Integrity promises to add additional content quickly.

In 1998, another organization within the PCA, Concerned Presbyterians (CP), also set up a website. Its site affirms that the PCA was formed

in 1973 as an "Old School" church (i.e., a "strict subscriptionist" denomination) rather than a New School body.

The CP site declares that subscription means "adopting the entirety of the Confession and Catechisms as containing the system of doctrine taught in the Bible. This does not mean that every doctrine in the Standards is of equal importance. What it does mean is that the Standards faithfully reflect the Bible in every area of doctrine. Finally, Old School subscription does not imply elevating the Standards to the level of Scripture itself. The Standards are not inspired, and thus must answer to the inspired Word of God. However, when we assent to the second ordination vow, we are declaring that the Standards are as written, completely faithful to the Bible."

The website calls attention to the "Memorials" which the CP group sent to the General Assembly. In 1993, the Memorial "identified seven areas of concern: 1. The Inerrancy and Sufficiency of Scripture, 2. The Delegation of Responsibilities Given to the Church Courts to Other Bodies, 3. Looseness in Practice Regarding Subscription, 4. The Drift from the Original Concept of Committees Serving the Assembly to Board-type Agencies, 5. The Efforts to Deny the Ecclesiastical Authority of Higher Courts over Lower Courts, 6. The Move Toward Congregationalism within Congregations, 7. The Flagrant Disregard of the Regulative Principle of Worship." Two other memorials were sent to the 1994 General Assembly: one repeated the concerns of the previous year, and the other expressed concern over the refusal of PCA administrative officials to release copies of the denominational Legal Audit, authorized by the 1992 General Assembly, to members of the

[Continued on next page]

Everybody Needs a Chair.

Ours are so comfortable, you'll never want to leave your seat.

- ◆ Church Chair was the first to offer Churches a foam seat more than 2" thick.
- ◆ Church Chair was the first to offer Card and Book Pockets.
- ◆ Church Chair was the first to put Lumbar Support on stacking chairs for Churches.
- ◆ Church Chair was the first to include Lumbar Supports and Ganging Attachments standard.
- ◆ Church Chair was the first to offer a true multi-use chair, ideal for:

Sanctuaries	Fellowship Halls	Banquet Rooms	Classrooms
Choir/Orchestra Seating	Conference Rooms and Convention Centers		
Retirement Centers and Nursing Homes			

12 styles to choose from, including our new "Tiny Tots" children's chair. Call for your **FREE BROCHURE** and samples of fabric, colors and patterns!

church chair industries, inc.

The First. The Finest. The **ORIGINAL** Church Chair Specialists.

7007 New Calhoun Hwy NE Rome, Georgia 30161 www.churchchair.com



If you're considering the purchase of 100 or more chairs in the next 12 months, call for your **FREE SAMPLE CHAIR!**

1-800-331-5411

Prices subject to change without notice.

(Paid Advertisement)

[Continued from previous page]
denominational corporation who requested such. With the desire "that our church 'may be perfected in unity' (John 17:23)", the purposes of Concerned Presbyterians are: "1. To declare the whole counsel of God as contained in the Scriptures and faithfully represented in the Westminster Standards, 2. To promote the biblical system of Presbyterian polity, 3. To hold the PCA accountable to the terms of her formation, 4. To identify and implement constructive and God-honoring ways to accomplish these tasks. We acknowledge the need for reform in the PCA specifically in the areas outlined in the [original] Memorial and thereby set forth this document as an attempt to outline the strategy that will be employed toward reform and the evaluation criteria by which those attempts at reform are to be measured."

The current discussions have been noticed by the official denominational web magazine. PCANEWS.COM provided information regarding the PCAPL group and its upcoming meeting in Atlanta. A recent response from the Rev. Andrew Webb was posted, in opposition to the attempted amendment of the Constitutional provision regarding the assumption of original jurisdiction.

To date, PCANEWS.COM has not carried news of the official investigation by the denomination's Administrative Committee of the apparent infringement of the denominational service mark.

Whatever the outcome of the current theological battles, one thing is clear: all parties in this twenty-first century are willing to use whatever high-tech tools are at their disposal in order to promote their viewpoint.

The "PCA Pastoral Leadership" group's website is www.pcapl.org. The Presbyterian Integrity website is www.presbyterianintegrity.org. The Concerned Presbyterians website is www.concernedpresbyterians.org.

Are you
concerned
about
the
trends in
the PCA?

Then join Concerned Presbyterians, an organization calling the Presbyterian Church in America to be what she said she would be.

Contact the Rev. Charles Wilson.
(704)542-9603 cwilson8@aol.com
www.concernedpresbyterians.org

(Paid Advertisement)

Complaints Lodged Against Actions by Presbyteries to Approve Overtures

The Session of the Church of the Covenant, Cincinnati, Ohio, has complained against the action of Ohio Valley Presbytery in adopting two overtures to General Assembly. Both of these overtures have been advocated by the "PCA Pastoral Leadership" organization.

The first complaint, with regard to the overture on "good faith" subscription, urges ten reasons for reversing the Presbytery's approval of the overture.

The first reason is that this action "has the effect of supplanting the Westminster Standards as the system of doctrine for candidates to the gospel ministry, and replacing the historically accepted system of doctrine with an arbitrary determination by the presbytery as to what constitutes the system of doctrine. For example, a candidate for ordination could argue that baptismal regeneration is consistent with WCF 28.6 (see Joel Garver's article, 'Baptismal Regeneration and The Westminster Confession 28.6' at <http://www.lasalle.edu/~garver/wcf.htm>) and the presbytery examining the candidate could agree that this interpretation is 'neither hostile to the system nor strikes at the vitals of religion.' The candidate would then be free to preach and teach this position with impunity."

The second reason is the overture "violates the very wording of the adopting vow as found in BCO 21-5. . . . 'For one to 'receive and adopt' the confession and catechisms, one is agreeing to the form and substance found in those documents. For one to say they are 'receiving and adopting' while at the same time publicly disagreeing to either or both the form and substance is intellectual dishonesty."

The third reason offered is that it "violates the instruction found in the Westminster Confession of Faith Chapter XXII, paragraph 2 by requiring men, being ordained to the gospel ministry, to vainly swear an oath to an ever changing system of doctrine as may be determined by the presbytery."

Reasons four through seven also reference the purported violation of a vow. "How can a man bind himself to perform according to a system of doctrine, when that system of doctrine may change at the whim of presbytery?", the complaint rhetorically asks. Furthermore, "This overture attempts to amend the constitutional obligations contained in the ordination vow (BCO 21-5) without changing the language of the vow, thus making void the vow."

The eighth reason is that the overture "attempts to transfer the authority of the Constitution of the Church to the presbytery, making the constitution of the church a 'living' document. The practical effect of this transfer of authority, would allow differing systems of doctrine, depending solely on the arbitrary whims of the various presbyteries, all of which would be authoritative."

Ninthly, the complaint contends that the overture "violates BCO 29-1 which reads in part: 'The Confession of Faith and the Larger and Shorter Catechisms of the Westminster Assembly, together with the formularies of government, discipline, and worship are accepted by the Presbyterian Church in America as standard expositions of the teachings of Scripture in relation to both faith and practice. Nothing, therefore, ought to be considered by any court as an offense, or admitted as a matter of accusation, which cannot be proved to be such from Scripture.'

"Should this overture be adopted, this language would have to be stricken from the BCO as the Westminster Standards would no longer be the system of doctrine by which offenses would be judged, rather, the arbitrary system of doctrine adopted by the various presbyteries would become the arbiter of

offenses.

Finally, the Session argues that the overture "violates biblical principles as to fairness in standards (Exodus 22:3,6 and 9; Deut. 10:17; Acts 10:34). Should this overture be adopted, the system of doctrine, as determined by each and every presbytery, would be no standard at all. The very notion of a standard connotes: uniformity, a definite rule, a conspicuous measure. None of these concepts is contained in this overture. Rather, this overture would codify an ever-changing standard as may be adopted by the various presbyteries. Thus the concept of the even-handed application of laws, as is found in Exodus 22:3, 6 and 9, would be ignored in favor of an ever-changing standard."

The second complaint, against the proposal to require that ten percent of the presbyteries petition in order for the General Assembly to assume original jurisdiction, argues twelve points. The first three of those points revolve around the "Scriptural standard of 'two or three witnesses' in matters of receiving testimony." The complaint states: "This standard is not abrogated following the death and resurrection of Jesus Christ but is explicitly continued in the New Testament in matters of receiving accusations against an elder in 1 Timothy 5:19: *Do not receive an accusation against an elder except from two or three witnesses.*" Furthermore, "There are no circumstances in Scripture where a higher number of witnesses than 'two or three' is required to receive testimony against an accused party. Deuteronomy 17:6: *Whoever is deserving of death shall be put to death on the testimony of two or three witnesses; he shall not be put to death on the testimony of one witness.* Matthew 18:15-17: *Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. But if he will not hear, take with you one or two more, that by the mouth of two or three witnesses every word may be established. And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.* 2 Corinthians 13:1: *This will be the third time I am coming to you. By the mouth of two or three witnesses every word shall be established.* Revelation 11:13: *And I will give power to my two witnesses, and they will prophesy one thousand two*

hundred and sixty days, clothed in sackcloth."

Reasons four and five argue that the *Book of Church Order (BCO)* maintains the same Biblical standard of requiring only two or three witnesses.

The seventh reason notes that "this principle of two or three witnesses is applied with respect to 'sessions who refuse to act.' The *BCO* carries forward the 'two or three witnesses' principle from process against individuals to process against sessions. Presbyteries are to assume original jurisdiction in matters where a session refuses to act and two or more presbyteries request the presbytery to 'initiate proper or appropriate action.'"

The eighth reason states that "the proposed requirement of 'ten percent of all the presbyteries' would also be out of accord with BCO 33-1, which grants the same provisions to sessions and presbyteries:"

Ninthly, "The proposed requirement of 'ten percent of all the presbyteries' is an unscriptural requirement, because it conflicts with the Scriptural principle that testimony shall be established by two or three witnesses. There are no examples in Scripture, nor can any case be made from good and necessary consequence from Scripture, that 'testimony shall be established by ten percent of witnesses.' This is an arbitrary threshold that violates the standard that Scripture has set. While there may be instances where more than 'two or three witnesses' are available and able and willing to supply testimony, this is nowhere required in Scripture."

In the tenth place, the complaint maintains that "[t]he proposed requirement of 'ten percent of all the presbyteries' is an unconstitutional requirement, because it is in conflict with the basic principles of discipline established in BCO 27-5.

The final objection to the proposed amendment is that "[t]he proposed requirement of 'ten percent of all the presbyteries' would, for all practical purposes, render null and void the judicial remedy provided in 34-1 with respect to presbyteries 'who refuse to act in doctrinal cases or in cases of public scandal.'"

The Stated Clerk of Ohio Valley Presbytery has circulated these complaints on a presbytery-wide discussion list, so that they may be discussed prior to the May stated meeting when they will be presented.

LOOKING FOR A PASTOR

OPC Congregation in Costa Mesa, CA, has vacant pulpit. Adherence to WCF and Catechisms essential. Congregation well-taught in postmillennialism, theonomic ethics, and 6-24hr creation day positions. Five years + experience preferred. Please inquire to Jim Andruss at 714-528-0174 or e-mail to JimAndruss@aol.com.

(Paid Advertisement)

Westminster Presbytery Will Stay

Court Overwhelmingly Reverses Its Vote to Withdraw

Bristol, Tennessee (January 12, 2002)—In a dramatic reversal, Westminster Presbytery of the Presbyterian Church in America (PCA) this morning voted to rescind its resolution to withdraw from the denomination. The voice vote was overwhelming, with only less than a handful of “No’s” being heard.

The action today marked the end of nine months of turmoil, begun when the court voted at its April 2001 meeting to substitute for a main motion, a proposal to withdraw from the PCA effective the January 2002 stated meeting. That motion was then adopted at a called meeting in May 2001, and the Presbytery communicated to the General Assembly its intention and overruled the higher court to establish a new presbytery in the same geographical bounds as the existing presbytery.

In June 2001, the higher court declined to acquiesce in Westminster’s request, and instead adopted a pastoral letter, urging the Presbytery to reconsider its action.

In July 2001, the Presbytery heard and denied a complaint lodged by the Rev. Larry Ball against the action of withdrawal. At its October 2001 meeting, the Presbytery modified the effective date of withdrawal from January to July 2002, in the hopes that the 2002 General Assembly would erect a new presbytery if the secession occurred.

In December, the Standing Judicial Commission (SJC) denied Mr. Ball’s complaint, and ruled that a presbytery may indeed withdraw from the denomination.

But in the meantime, the delays had caused concern to some in the Presbytery who very much wanted to be out of the PCA. The Rev. Henry Johnson, Pastor of Trinity Presbyterian Church, Tazewell, Virginia, was of the opinion that the General Assembly, by its refusal to create a new presbytery, had betrayed the commitment made at the Second General Assembly in 1974, which said that any presbytery could withdraw at any time according to the rules which it made. Mr. Johnson also stated that he was aware that not every church or minister that might be dissatisfied with the current direction of the denomination was ready to move out at this time.

In late December 2001, the Trinity Church voted unanimously to withdraw from the PCA, and also voted, with one dissenting vote, to join the Reformed Presbyterian Church in the United States (RPCUS). With the Tazewell congregation joining another group, there would have been only one church which would have remained with Westminster Presbytery outside the PCA, viz., Westminster Presbyterian Church, Kingsport, Tennessee. The prospect of a one-church presbytery was not a viable option, and this reality helped to drive the Committee on Ramifications of Withdrawal to recommend a motion to rescind the action to withdraw the entire court.

The vote to rescind seemed almost anticlimactic. It was almost as if the energy of the court had been sapped through the emotional roller-coaster ride over the past nine months. The voice vote, which was clearly overwhelmingly in the affirmative, had very little volume or enthusiasm behind it.

There was also very little discussion on the matter. In point of fact, the most lively debate took place on the motion on whether to go into executive session or not.

The Rev. Bill Leuzinger, the recently-retired Moderator and Chairman of Presbytery’s ad hoc committee, moved that

the Presbytery go into executive session. He did so, he said, so that “every man in this room [may] feel free to say what is on his heart, and not be concerned about how it may be quoted.”

The Rev. Dr. Steve Meyerhoff, Stated Clerk and also a member of the special committee, echoed that sentiment. Executive session was called for “to have a little bit of privacy.”

However, it was pointed out that any discussion that took place in executive session would not be able to be shared with the congregations of the Presbytery, or even with members of the Sessions who were not present. And Ruling Elder Conrad Friede contended: “We have a responsibility to be able to inform them [members of our congregations] fully. . . . This body should have nothing to hide, since it is not a personal matter.”

Henry Johnson, like his fellow ministerial members of the committee, also favored going into executive session: “Generally, I despise executive session since we are called to be children of the light. . . . Sometimes, it’s good for my wife and I to step behind closed doors, so we will know how to speak to the children.

“We should have the freedom to talk here without all our quotes being taken down, . . . without wondering if a quote will be taken out of context. . . . I despise executive sessions, but sometimes we’re in despicable situations.”

Ruling Elder John Thompson argued against proceeding behind closed doors, on two grounds. One, “the proceedings that have been in process have not been hid under a bushel. It behooves us to make sure the information flow is open. The churches need to know about it. We ought to have the freedom,” he stated, to share with the churches what was discussed. Two, “I haven’t seen anyone restrained from expressing his views.”

On a voice vote, the court remained open.

But while the amount of and the intensity of the discussion did not rise to the levels achieved in earlier meetings, there was still some debate on the motion to rescind.

Henry Johnson began the matter by presenting the unanimous recommendation of the ad hoc committee to rescind the action to withdraw. He began his speech by proclaiming: “The Lord Jesus loves His bride—a glorious bride.” He then said that several things had changed since May 15, 2001 (the date of the called meeting when the motion to withdraw carried). He stated that the Session of his church “has spent much time praying, begging the Lord for wisdom. We very much love you men in Westminster Presbytery. We do not want to cause unnecessary harm or difficulty.” Pastor Johnson announced that on December 30, 2001, the Trinity Church had voted unanimously to leave the PCA. “We did so,” he said, “because we became convinced this would be the best for the Trinity Session.”

Mr. Johnson set forth three reasons in particular for the congregational withdrawal.

First, “The General Assembly met. We believe that the General Assembly broke her word. The action of the General Assembly . . . broke the agreement by which Westminster Presbytery came into the PCA,” which included a provision that she could withdraw at any time “under the rules that she set.” He added: “I appreciate that that became a very embarrassing thing.” He

noted that the 2001 General Assembly “did not even agree to set up a new Presbytery at the next General Assembly.” This failure he regarded as a “breach of trust [and] confidence.” In his view, “If we were to carry through with this [i.e., the continued resolve to withdraw], there would be other modifications” imposed by General Assembly.

Secondly, “Many elders in Westminster Presbytery over the last few months have indicated a desire to join with us in this new, continuing Westminster Presbytery. . . . The problem is, there was no mechanism up front to deal with some of the problems among the various churches. . . . We are still not in agreement as to what we are for.”

Third, the timing was not right for many of the ministers and churches of the Presbytery to withdraw. “Several of you men . . . expressed a desire to see that happen [i.e., the withdrawal of the Presbytery]. You thought it would be a good and wise thing, so you would have a place to go. . . . If the PCA continues down the road that she presently is, many of you will be looking for a home.” He concluded: “Our prayer is that the Lord will bless you.”

The speeches that followed were more merely the expressions of concerns rather than arguments either for or against the motion. Clynard Belcher, the first Moderator of the Presbytery, expressed his desire that the Presbytery remain in the PCA. Another ruling elder, Dan Witcher, said that the Presbytery over the last several years had “discovered six or eight or ten issues” on which there was profound disagreement. As a result, a Conflict Resolution Committee was formed. “Personally, I was very concerned that we would not go to the Word of God” for resolution of those controversial matters. “We still see things that are unresolved.” Reflecting the viewpoint of his pastor, Brent Bradley, Mr. Witcher said that there are “two different covenants” now being manifest within the denomination. “Thirty years ago, we declared that Jesus Christ is the supreme Head of the church,” governing through the 66 canonical books. Further, in an early resolution, the Presbytery declared that it “receives and adopts” the Westminster Standards “in the plain statement of these words.” Elder Witcher wanted to know what would happen to the theological dialogue if the motion to rescind was adopted.

Dr. Meyerhoff responded that “the Conflict Resolution Committee does still meet” and that there would be several ways to address these issues.

The Rev. Dr. Ed Crook announced that he would be abstaining from voting on the motion. “I don’t see this as a solution. I can understand very well the struggle that a lot of the brothers in this Presbytery go through, and asking the question, Where do I best fit in this unfortunate world with a divided Body of Christ? I’ve been through that, three times,” he said, explaining that his spiritual journey had taken him from the Pentecostal to the Baptist to the Southern Presbyterian Church, before he ended up in the PCA. “I can say that in each case in which I had to make that decision, I did not make that decision based on the size of the church. . . . I always resolved the struggle on the basis of one thing. In what denomination . . . do I best fit? That was always my one and only area in which my decision was made.” The veteran pastor counseled, “Remember, the PCA didn’t join you, you joined it”; and he stated that “we’d have a lot less controversy in this

Presbytery” if people would remember that fact. Turning to Pastor Johnson, Dr. Crook stated: “I respect your decision, Henry.” He then opined that there “may be a brief time of increased harmony,” but that, in his estimation, sooner rather than later, the same theological fissures would become evident. “If someone wants to stay, they have the right. . . . Serve within it [the PCA] in a way that is helpful, not harmful.”

Ruling Elder Jerry Neas maintained that conflict in and of itself is not bad. “I hope that it [the Presbytery] is not without conflict. What I hope for is that we will return to the type of conflict we had thirty years ago.”

The Rev. Ben Konopa wanted to know from the Committee if “the motion to rescind hinges on the fact that there will be only one other congregation” to leave the PCA if the motion were not rescinded. Chairman Leuzinger responded that the Committee’s rationale consisted of “the reasons Henry gave.” Mr. Konopa replied: “I didn’t hear him speaking for the Committee as a whole.”

Mr. Johnson replied, starting with his mentioning his disillusioning experience at his first General Assembly, in 1981, in which a prominent PCA minister declared that “Calvinism and evangelism are antithetical” and no action was taken against him for that statement. The Tazewell pastor also stated: “Through the years it has been the reputation of Westminster Presbytery in this denomination to be a unique Presbytery to hold to [the Westminster Standards]. . . . Many of you men who have come into this Presbytery are not pleased with that reputation.

“About twelve years ago, I became convinced that Westminster Presbytery and the PCA were not on the same page. . . . I came to the conclusion that the PCA was going further and further away. . . . There was a marked difference in this Presbytery in the old days. There was constant appeal to the Word of God.”

Five years ago, he became concerned that Westminster Presbytery was going down the same road as was the PCA. One of the men of the Presbytery, Mr. Johnson stated, at one point asked him, “Henry, why don’t you just leave?” Mr. Johnson said: “I love this Presbytery. And I want us to be one.” He noted the graciousness of Brother Steve Meyerhoff in trying to accommodate those who had wanted to withdraw the Presbytery. But, “For the reasons I’ve stated, I don’t believe this is the wise way for me, and our Session has said it’s not the wise way for us.”

Mr. Johnson expressed his concern that the PCA was compromising on issues such as the authority of Scripture, and that there is a danger of an episcopacy in the bureaucracy and especially with regard to the Standing Judicial Commission. He also took exception to the refusal “to take stances on issues like women in the military.”

He concluded his remarks by saying: “How you resolve conflict that you do have in this Presbytery, only the Lord knows.” After Mr. Johnson’s speech, the court was ready to vote, and the motion carried with only scattered opposition.

Two of those voting against the motion to rescind, Ruling Elders John Robbins and Charles Newland, recorded their negative votes. These two negative votes reflected the irony of the entire scenario, which had seen people from diverse theological and ecclesiastical perspectives joining forces to support the move to withdraw.

Continued on page 7

RPCUS Receives Tazewell Church and Wytheville Mission Work

On the weekend of February 22-23, 2002, Covenant Presbytery of the Reformed Presbyterian Church in the United States (RPCUS) met at Trinity Presbyterian Church, Tazewell, Virginia, in order to complete the transfer of that congregation and its mission work in Wytheville, Virginia. The reception was precipitated by the unanimous vote of the Trinity Church on December 30, 2001, to leave the Presbyterian Church in America (PCA), and an all-but-unanimous vote to join the RPCUS.

The pastor of the Trinity Church is the Rev. Henry Johnson, who has served the congregation for 23 years. A graduate of Westminster Theological Seminary, he was the church's organizing pastor. The Trinity church plant was a daughter church of the Covenant Presbyterian Church, Cedar Bluff, Virginia, where Pastor Carl Howell is currently the pastor. Trinity and Covenant continue to have a close relationship with a joint radio program and other ministries.

The mission work in Wytheville, a city on the I-81 corridor, is called Providence Reformed Presbyterian Church. Begun in 1997, its oversight was transferred from Westminster Presbytery (PCA) to the Trinity Session when all of the members of the mission work transferred their membership to the care of the Tazewell church in 1999.

The Rev. Jeff Black, called to be Associate Pastor of Trinity Presbyterian, has the responsibility for preaching in Wytheville and assisting in its eventual organization. He moved onto the field after

in principle to withdraw from the PCA. If the withdrawal had actually occurred, Westminster Presbytery would be an unaffiliated presbytery, with the expectation that she would remain unaffiliated for at least

So, on Friday, February 22nd, Covenant Presbytery proceeded to examine Jeff Black in Christian experience and systematic theology. The theology portion of the examination consisted of several questions

Presbyterian body which has adopted the original 1648 Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Government and the Directories for Public and Family Worship. This original form of the Standards includes additional statements regarding whom one may marry, that the Pope is the antichrist, and with regard to the civil magistrate. According to Jeff Black, some churchmen have suggested that the modern plight of these United States can be traced to the deleting of a portion of the Confession on the civil magistrate when the Westminster Standards were adopted by American Presbyterianism's first General Assembly.

Certain distinctives identify this denomination besides the adoption of the original version of the Westminster Standards. It stresses the optimism found in the standards, particularly in the Larger Catechism's exposition of the petition, "Thy kingdom come," in the Lord's Prayer. Along with this is an emphasis upon presuppositional apologetics which the church claims is found in the first chapter of the Confession. Christian education of covenant children is another prominent distinction in the denomination. Despite an adherence to the regulative principle of worship and to the Westminster Standards, the church does not believe in exclusive psalmody, even to the point that ministers who subscribe to that doctrine are forced to take an exception to the doctrinal standards. Those active in the masonic order may not be admitted into membership. There is a desire to apply the whole of Scripture to the whole of life in Christ Jesus.

According to Mr. Black, "This small denomination seeks consciously to be



Elders and ministers of the RPCUS

three years—in effect, its own denomination during that time.

Jeff Black was not comfortable with that prospect, especially since the newly-independent court, presumably consisting of only a handful of ministers and churches, would not have had opportunity to work through differences which the withdrawing group may have had among themselves. He was, however, very much in favor of joining the RPCUS, a small denomination which had taken the time to work through knotty theological issues, and which therefore presented a unified position on them.

The Trinity Session, which had in

1999 seriously contemplated joining the RPCUS (and had at that time called, and then cancelled, a congregational meeting to effect the change), agreed with Mr. Black's perspective. Plans were accordingly laid in late 2001 to make the switch.

from each chapter of the Westminster Confession of Faith. Having sustained his examination he was received pending transfer from Westminster Presbytery (PCA). Mr. Johnson, who had sustained an examination three years ago, was not re-examined, but was received pending transfer.

Saturday the 23rd witnessed the examination of Ruling Elders Dr. Eric Schrader and Bill Alicie and Deacon Larry Lambert. The first question was put to Mr. Alicie by the Rev. Dr. Joe Morecraft III, as he asked, "In the light of the ontological trinity would you please explain the hypostatic union of the natures of Christ?" After a moment's thought, Elder Alicie responded, "We don't speak in tongues here." The procedure was similar to Friday in that the theology examination proceeded through each chapter of the Westminster Confession of Faith.

After the theology examinations were sustained questions were asked regarding church discipline. One of the RPCUS ministers said that their rules of discipline were only three paragraphs long. He further mused that the length of the book of discipline is inversely proportional to the trust between the men in the church and that the shortness of the rules was in part due to the desire that no rules be set which can not be supported by clear warrant from Scripture.

Presbytery recessed for a lunch meal and the refreshment of a free afternoon. At 5:30 PM, the ladies of the church, and some men, served a delicious supper in the fellowship building for the Presbytery and guests. At 7 o'clock, the Presbytery reconvened for a worship service of reception.

The RPCUS is a small Reformed and

faithful to the Lord Jesus Christ holding to an unswerving reliance upon sovereign grace and the sufficiency of God's Word. She is aggressive in evangelism knowing that Christ has promised to build His Church through the faithful and bold preaching of the gospel. She has set her sights upon discipling the nations for the King of Kings and is firm in her reliance that all that the Father has promised to the Son throughout the New and Old Testaments will be fulfilled."

Even though Messrs. Johnson and Black have been received by the RPCUS, they technically remain PCA ministers. Their reception is still pending transfer by Westminster Presbytery.

Trinity Presbyterian Church
P. O. Box 442 Tazewell VA 24651
(276)988-9541



John Otis, Jeff Black, Paul McDade and Henry Johnson

having served at White Oak Presbyterian Church, Fremont, North Carolina, until September 2001.

Mr. Black's acceptance of the call in Virginia came during a tumultuous time for Westminster Presbytery, which had voted



Dr. Joe Morecraft converses with Jeff Black.

Continued from page 6

The action to rescind the motion to withdraw was taken at the regular stated meeting of the Presbytery, held today at Eastern Heights Presbyterian Church.

[See also the story on this page on the reception of Trinity Presbyterian Church, Tazewell, Virginia. For the complete story on the struggle over the withdrawal of Westminster Presbytery, see the following articles in P&R News: "Westminster Presbytery Hangs by a Thread: Extremists on Both Sides Join Forces to Favor Withdrawal from PCA," March-April 2001; "Westminster Votes to Cut the Tie That Binds: Court Overwhelmingly Supports

Withdrawal from PCA," May-June 2001; "Westminster's Request Turned Down: Assembly Offers Pastoral Counsel Instead" and "Westminster Presbytery Stays on Course Toward Withdrawal from PCA: Larry Ball's Complaint Denied on Roll Call Vote of 32-19," July-August 2001; "Westminster Presbytery Will Reconsider Withdrawal from PCA: Picture is Complicated as Tazewell Congregation Votes to Leave Denomination" and "SJC Denies Larry Ball's Complaint: High Court Rules that Westminster Presbytery May Leave," Sept.-Oct. and Nov.-Dec. 2001.]

PCA Foundation Comes Under Scrutiny

Refuses to Release Names of Recipients of Benevolence Giving

PCAF's Lawyer Claims that the Denominational Corporation Has No Control Over Agency

The Presbyterian Church in America Foundation has come under scrutiny for its refusal to release the names of the recipients of benevolence giving. And in the course of the controversy, the Foundation's lawyer has maintained that it is not under the legal authority or control of the denominational corporation.

The refusal to release the information has resulted in a presbytery of the Presbyterian Church in America (PCA) sending up an overture to the General Assembly, asking for corrective action.

The non-disclosure policy of the PCA Foundation came to light last summer when Westminster Presbytery's representative to the Committee of Commissioners on Administration called the PCA Foundation (PCAF), wanting to know where \$1.3 million was being sent. That money was listed in the Foundation's budget reviewed by the Administrative Committee (AC), which is thereupon reviewed by the AC Committee of Commissioners each year.

What was initially thought to be a routine request for information turned out to be something else. Within fifteen minutes of having called the Foundation and spoken with a secretary, Westminster Presbytery's representative received a call from the Foundation's President, Randel Stair, who stated to the presbyter that for reasons of confidentiality the Foundation does not make public where the money goes.

At its meeting in August, 2001, the Foundation voted to approve the position laid out by President Stair. Subsequent correspondence with the PCA Foundation, including the Foundation's Chairman of the Board, David Clelland, has confirmed the Foundation's position: members of the denomination per se have no right to know whom that money is benefiting.

On January 12, 2002, Westminster Presbytery adopted an overture, asking the General Assembly "to instruct the PCA Foundation that it must allow members of the General Assembly to inspect the records in accord with the denominational corporation charter and Delaware state law." The overture also asks the Assembly "to instruct all of its committees and agencies, including those that may be separately incorporated, of the rights of the members of the General Assembly in this regard."

Finally, the overture petitions the Assembly "that if it is unable to assert its rightful ownership of and oversight over these agencies, the Assembly begin the process of divesting itself of these agencies."

At its meeting on March 8, 2002, the Foundation Board adopted a Resolution concerning the Westminster overture, in which it concluded that it "strongly disagrees and refutes the Overture on the PCA Foundation from Westminster Presbytery." Appeal was made not only to the lengthy argumentation which the Board offered in its eight page resolution, but also pleaded "for the cause of the Kingdom of Jesus Christ and for His Church."

Among the arguments made by the Foundation are the following: that adoption of the overture would represent "a major shift of oversight from the ecclesiastical oversight of General Assembly to civil oversight by individuals invoking Delaware State Law (that in this particular instance does not apply to the PCAF) and the 'denominational corporation charter'; that "such civil oversight of ecclesiastical matters by its members is not the intent of the PCA"; that the Board believes certain paragraphs of the overture to be "incomplete and misleading", "without merit, misleading, and incorrect", and "irresponsible"; that the General Assembly oversight to which the Foundation submits is limited to express provisions such as those found in the *Book of Church Order* and the Rules for Assembly Operation; and that "the records' could be construed by many to mean all of the records of the PCAF," including confidential personnel files.

The argument that the denomination has a right-to-know how benevolence funds are being distributed is seemingly strengthened by virtue of the fact that Presbyterian Church in America (A Corporation) is a Delaware corporation, and under Delaware corporate law, members of the corporation have the right to inspect the books. (All commissioners to the General Assembly are the members of the corporation.)

However, in a letter outlining the legal status of the PCA Foundation, the Foundation's attorney, David A. Flanigan, Jr., wrote:

"(a) under Delaware law, a member's

right to inspect the books and records of a Delaware nonstock corporation generally does not extend to the books and records of another corporation, even a controlled corporation;

"(b) it appears that the PCA Corp. has no legal authority or control over the [Presbyterian Church in America] Foundation, and that the General Assembly, which does exercise certain controls over the Foundation, is not a corporation governed by Delaware corporate law;

"and (c) the Foundation is a Georgia nonprofit corporation without any members, and therefore whatever rights that might exist under the Georgia Nonprofit Corporation Code for members to inspect the books and records of the Foundation are inapplicable."

According to a legal expert consulted by *P&R News*, the assertion by Attorney Flanigan that the General Assembly is not a corporation governed by Delaware corporate law, is a misstatement. The Corporate Bylaws of Presbyterian Church in America (A Corporation) state: "The annual meeting of the Corporation shall be at such time and such place as designated by the General Assembly" (Article II, Section 2). Other than the meeting of the General Assembly, there is no separate meeting of the corporation, thereby implying that the meeting of the General Assembly is the meeting of the corporation. Furthermore, the Bylaws also provide that the "business affairs of the Corporation, as distinguished from the ecclesiastical matters, shall be managed by the Board of Directors" (Article III, Section 1), which implies that the ecclesiastical matters of the corporation are handled by the General Assembly itself. And Article IX states: "These Bylaws may be amended by a majority vote at any annual or special meeting of the General Assembly."

The overture from Westminster Presbytery, besides calling attention to alleged problems with the Foundation's position, also notes that if that agency's reasoning is upheld in this matter, then none

of the incorporated committees and agencies would be accountable to members of the corporation or the corporation itself. Currently, the incorporated entities operating under Presbyterian Church in America (A Corporation) include Insurance, Annuities, and Relief; Mission to the World; Covenant College; and Covenant Theological Seminary.

The Westminster overture asks the General Assembly "to instruct all of the committees and agencies, including those that may be separately incorporated, of the rights of the members of the General Assembly in this regard"; and concludes by petitioning that if the General Assembly "is unable to assert its rightful ownership of and oversight over these agencies, the Assembly begin the process of divesting itself of these agencies."

The General Assembly has in the past addressed the relationship between the Assembly and the Foundation. In 1993, the judicatory declared: "That the General Assembly instruct the PCA Foundation that the Foundation is under the authority of General Assembly both ecclesiastically and as touching civil matters" (*M21GA*, p. 181).

The issue in the current dispute appears to come down to a definition of what is meant by oversight. The Foundation position is that it is required only to submit to the General Assembly as a whole, which means primarily via its report every year to the General Assembly through the PCAF Committee of Commissioners. The Westminster Presbytery position is based specifically on an appeal to corporation matters, but also informed by the notion that individual members of a corporate body have to have the ability to investigate the matters of that body. Which of these two antithetical positions is adopted by the General Assembly will, as noted by PCAF's response to the overture, have a profound impact on the direction of the denominational agencies and their relations to the General Assembly.

Response from the PCA Foundation

After the proposed article was emailed to the Foundation, and after an exchange of emails, the following statement was received from Mr. Stair: "In our opinion, there are numerous inaccuracies in the *P&R News* article and in Westminster Presbytery's Overture Concerning PCAF. If anyone desires to read in full the PCA Foundation Resolution concerning the Westminster Presbytery Overture on PCA Foundation, approved by the PCA Foundation Board of Directors at its March 8, 2002 meeting, they may request a copy by emailing PCAF@pcanet.org." Mr. Stair's comments were directed at the initial version of the article, which had been written prior to receiving the PCAF Board's Resolution on the matter.

Did you know?

-The PCA Foundation was initially founded as a sub-committee which reported to the General Assembly through the Stewardship Sub-committee (*M4GA*, p. 81).

-Incorporated in 1980, PCAF became a separate agency in 1983.

-In the year 2000 PCAF had assets of \$25 million and distributed \$6.1 million.

The American Presbyterian Church

Invites you to visit us online at

www.americanpresbyterianchurch.org

- We stand for historic American Presbyterianism.
- Complete set of lessons on the history of American Presbyterianism.
- Key Presbyterian history books serialized online.
- Time-line chart of all American Presbyterian denominations.
- Downloadable versions of the Westminster doctrinal standards complete with the full text of the scripture proofs (As amended to reflect historic American rather than continental Presbyterianism etc.).
- Examine our Form of Government, Book of Discipline, and Directory of Worship, downloadable with the full text of the scripture proofs.
- Theological articles and sermons.
- Links to other conservative Presbyterian sites.

Visit the American Presbyterian Press

www.amppress.com

(Paid Advertising)

Westminster's Overture Regarding the PCAF

WHEREAS, the PCA Foundation was formed by the General Assembly of the Presbyterian Church in America; and
 WHEREAS, the PCA Foundation is a constituent part of the Presbyterian Church in America, and all of the members of the PCA Foundation Board are elected by the General Assembly of the Presbyterian Church in America (Corporate Bylaws of Presbyterian Church in America (A Corporation), Article VI.5); and
 WHEREAS, the intimate connection between the Foundation and the denomination is seen even in the ability of the Board of the Foundation to designate a member of the Administrative Committee of the General Assembly (BCO 14-1-12); and
 WHEREAS, the PCA Foundation, which was originally a sub-committee of a sub-committee, gained separate agency status in 1983, similar to other agencies, such as Covenant College, Covenant Theological Seminary, Ridge Haven, and Insurance, Annuities, and Relief (M9GA, p. 116, 8.e.; M11GA, p. 113, 1.); and
 WHEREAS, the provisions regarding Covenant College and Covenant Theological Seminary in 1983 included the following: "Since the General Assembly is responsible for the conduct of the work which the whole church does unitedly, the powers and activities that it has delegated to institutions under its jurisdiction shall always be subject to review. It shall not delegate any of its general powers beyond its own recall so as to cease to be fully responsible for the spiritual oversight of the entire denomination" (M9GA, p. 100, 5.i.); and
 WHEREAS, recent correspondence from the PCA Foundation, indicates that the PCA Foundation is maintaining that the right of a member of the denominational corporation to inspect the records does not include the right to inspect the records of the PCA Foundation; and
 WHEREAS, the position taken by the PCA Foundation would mean that it is no longer under the effective control of the General Assembly; and
 WHEREAS, while we have no grounds to believe that there is presently any malfeasance being practiced by the PCA Foundation, nevertheless, in order to maintain proper checks and balances, the General Assembly itself, and by extension the members thereof, must have the ability to inspect the records of the PCA Foundation; and
 WHEREAS, the position taken by the PCA Foundation, if not corrected by the General Assembly, will imply that any and all denominational corporations will no longer be subject to General Assembly control, but will essentially be autonomous agencies; and
 WHEREAS, we have an obligation, corporately and individually, to exercise oversight of the denominational agencies, and it would be malfeasance on our part to refuse to assert our oversight responsibility;
 NOW THEREFORE BE IT RESOLVED, that Westminster Presbytery hereby overtures the 30th General Assembly, meeting in Birmingham, Alabama, in June, 2002, to instruct the PCA Foundation that it must allow members of the General Assembly to inspect the records in accord with the denominational corporation charter and Delaware state law;
 AND BE IT FURTHER RESOLVED, that Westminster Presbytery hereby overtures the 30th General Assembly to instruct all of the committees and agencies, including those that may be separately incorporated, of the rights of the members of the General Assembly in this regard;
 AND BE IT FURTHER RESOLVED, that Westminster Presbytery hereby overtures the 30th General Assembly that if it is unable to assert its rightful ownership of and oversight over these agencies, the Assembly begin the process of divesting itself of these agencies.

Presbytery Calls for Replacement of Standing Judicial Commission

Bristol, Tennessee (January 12, 2002)—Reflecting deep-seated opposition by many churchmen to the Standing Judicial Commission (SJC), Westminster Presbytery of the Presbyterian Church in America (PCA) today called for the abolition of the SJC and for the establishment of regional-based General Assembly judicial commissions instead. The vote was unanimous.

Under the new proposal, all commissioners to the previous General Assembly would be placed in pools, grouped geographically in no less than six regions. When a case would arise from a presbytery within that region, seven ministers and seven ruling elders, drawn at random, would be selected to constitute a commission of the General Assembly. The quorum would be ten, at least five of whom would have to be ruling elders.

In contrast to the present system, in which the General Assembly almost never votes on cases, the new proposal provides that all decisions by commissions would have to be voted up or down by the General Assembly, without debate on the matter. The reason why the motion would be non-debatable is because the Assembly as a whole would not have had opportunity to hear the matter. The reason why the decision would still have to be approved by the General Assembly is so that the court itself does not relinquish its ability to review judgments.

The wording of the proposed amendments to the *Book of Church Order* would appear to allow men who do not actually attend the General Assembly to be placed in the pools. The term utilized is "commissioners" rather than "registered commissioners." Furthermore, BCO 14 provides that all teaching elders are automatically commissioned to the General Assembly by virtue of their office. And, BCO 14 also states that those ruling elders who are eligible to attend a called meeting of the General Assembly are those who were elected by the respective Sessions to attend, not those who attended the previous Assembly.

The SJC was given final approval in 1988, and began operating in 1989. The commission is composed of twenty-four men, elected in four classes of three ministers and three ruling elders. Members may be re-elected in perpetuity. Although no members of permanent committees of the General Assembly may serve on the SJC, there is no prohibition from General Assembly employees serving. Presently, four of the twenty-four members are employed by General Assembly agencies and committees.

The proposed BCO amendments will be considered by the Constitutional Business Committee to evaluate their compatibility with the current Constitution, before being sent to the Bills & Overtures Committee for recommendation.

Southern California Center for Christian Studies

The Southern California Center for Christian Studies advances, sponsors, and subsidizes the work of serious Christian scholarship and education. It endeavors to cultivate intelligent commitment to the Christian faith and seek to expound and explain the system of truth found in the Scriptures, to challenge unbelief in all its forms, to apply God's word to all areas of life, to encourage Christian piety, outreach, compassion and maturity.

These goals are pursued by the following means: (1) Research and addressing special issues; (2) Writing and Publication; (3) Conferences, lectures, seminars, debates, TV/Radio programs; (4) Course work, instruction and tutoring through Bahnsen Theological Seminary.

Please contact us for a complimentary copy of our resource catalog

PO Box 328, Placentia, CA 92871
 714 572-8358
 study@scccs.org
 www.scccs.org



Bahnsen Theological Seminary

Traditional Reformed Theology in a Non-Tradition Package

Bahnsen Theological Seminary offers the best in Reformed theology in a non-tradition package. Utilizing technological advances, BTS allows you to complete a seminary education in the convenience and comfort of your home or office—for a fraction of what it costs to study at traditional in-residence institutions.

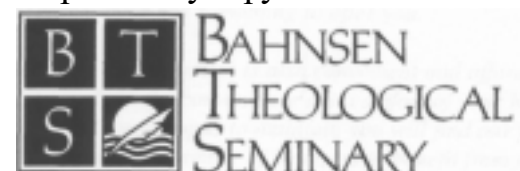
Students may enroll either in one of our four degree programs (M.Div., M.A. in Christian Studies, M.A. in Apologetics and M.A. in Philosophy) or in one of our 75 individual courses. Included in each course is up to four hours of one-on-one tutoring with one of our distinguished faculty members.*

BTS takes a no-nonsense approach to Christian education. Each program emphasizes critical thinking skills, the development of a wide breadth of knowledge and, above all, the mastery of classic texts. The heart of our curriculum is Holy Scripture. It serves as the central and final authority of all our programs.

BTS holds to the doctrines that have historically defined Presbyterianism—*sola Scriptura*, the doctrines of grace, covenant theology, the abiding validity of God's law, Sabbath observance, an eschatology of victory, six-day creation, and presuppositional apologetics.

Please contact us for a complimentary copy of our academic catalog.

714 572-8358
 study@scccs.org
 www.scccs.org



*Faculty members include Dr. James E. Bordwine, Michael Butler, Dr. Jerry Crick, Dr. Kenneth L. Gentry, Michael Mang, Dr. Joseph C. Morecraft, III, Dr. George Scipione, Jeffery J. Ventrella, and Dr. Roger Wagner

Wherein Consists Reformed Spirituality?

Greenville Seminary Theology Conference Focuses on 'Communing with Our Glorious God'

Taylors, South Carolina (March 12-14, 2002)—Reformed Spirituality was the theme for Greenville Presbyterian Theological Seminary's Spring Theology Conference. The three-day event, which focused on "Communing with our glorious God," challenged the participants with regard to personal piety, including Sabbath observance; and also witnessed a debate between an advocate of redemptive-historical preaching and an advocate of a more traditional homiletic approach.

Communion with God

Delivering the first lecture was the Rev. Ian Hamilton, a minister of the Evangelical Presbyterian Church of England and Wales and pastor of the Cambridge Presbyterian Church. A native Scotsman, Mr. Hamilton utilized the insights of John Owen, a 17th century English churchman and theologian. Using I John 1:1-7 as his text, the UK pastor spoke of the intimate communion believers enjoy with each member of the Trinity, as well as the special sense of communion during the observance of the Lord's Supper. Mr. Hamilton also emphasized the fullness of the "koinonia" which Christians enjoy with the Almighty.

The Puritan Practice of Meditation

The opening afternoon also saw the Rev. Dr. Joel Beeke speak on how the Puritans focused on a diligent use of the means of grace, including meditation. According to Dr. Beeke, more than 40 Puritans wrote on the art of Biblical meditation.

The basic meaning of meditation is to "muse." The speaker stated that the word "meditation" is used more in the

Two Types of Meditation

Dr. Beeke, who pastors the Heritage Netherlands Reformed Church in Grand Rapids, Michigan, noted that Puritans spoke of two kinds of meditation: occasional and deliberate. Occasional meditation occurs when one "takes what one observes with his senses and uses that to climb to

Furthermore, without meditation, preaching won't benefit us, our prayers won't be effective, and we will be unable to defend the truth.

Puritans recommended frequent meditation, ideally twice a day, but certainly at least once daily. A person should set a particular time for the practice, and stick with it. The Lord's

Among the numerous theological rubrics on which Puritans wrote with respect to meditation, "eschatology wins the day," including topics such as heaven, death, judgment, and hell. Christians must meditate especially on heaven.

There are many benefits to meditation, including that it helps us focus on all three persons of the Trinity; it takes the veil away; it augments one's affections; it hatches good affections; it helps us worship; it enables us to discharge religious duties; it provides relief in affliction; and it promotes gratitude and thus glorifies God. It's not the Christian who reads, but who meditates, most, who will be the most blessed and the sweetest Christian.

Obstacles to Meditating

The Puritans acknowledged that there were many obstacles to meditating, among them the following: wandering thoughts; busyness; spiritual lethargy; worldly pleasures and friendships; and adverseness of heart. But, the Puritans would remind their listeners that the Christian has a duty to meditate; that great busyness should move us to greater meditation; and that heaven is the reward of them who take the kingdom by force.

Self-Examination and Meditation

According to Dr. Beeke, "meditation was a comprehensive method for Puritan devotion." And, meditation always led to self-examination. For the unbeliever, he must ask himself the question, "Why isn't God in all my thoughts?" For the saved, the Puritans warned that "neglecting meditation was dangerous; it will destroy your love for God, dampen your fervor



Hundreds attended the conference singing psalms and traditional hymns.

heaven." Biblical examples of this type of meditation include Psalm 8, where the psalmist meditates on the glory of the Creator in the heavens and the earth; and John 4, where Christ used the well water to teach the Samaritan woman spiritual truths. "This type of meditation, the Puritans said, is really quite easy. A spiritual man can easily spiritualize natural things."

However, the Puritans were also aware "that there were dangers with occasional meditation," and were especially concerned lest occasional meditations go beyond Scripture, perhaps even into the excesses of Ignatius Loyola. What reigned in the Puritans was a deep commitment to Scripture.

Deliberate meditation, according to the Puritans, is to be done every day, as a man deliberately sets aside time to meditate upon Christ and heaven. There were two foci in this type of meditation—dogmatic (or theological) and practical.

The Duty and Necessity of Meditation

The Puritans argued for the duty and necessity of meditation. The same God who commands us to believe, commands us to meditate, and provides numerous Biblical examples of such. "One cannot be a Christian without meditation," in the view of the Puritans.

Day should be used for heavier doses of meditation, which would help to exclude worldly talk. Special times of refreshment, and turmoil, and spiritual stirring, should also be improved by meditation.

The Art of Meditating

How does one engage in meditation? First, by clearing his mind of the things of this world. Secondly, by cleansing his heart from sin. Third, by approaching the task with utmost seriousness. Fourth, by finding a quiet place, characterized by secrecy, silence, and rest (i.e., no motion). Fifth, by adopting a comfortable body posture.

The first task of meditating is to ask the Holy Spirit for assistance. Puritans suggested that the one meditating read some Scripture and adapt a verse or doctrine, picking one subject at a time, usually a subject that is most applicable to the present circumstances. Memorizing the selected verse aids one in meditating on it. Indeed, fixing one's thoughts upon the Scripture without going beyond what God has revealed is key. Other guidelines included: stirring up one's affections (love, desire, hope, courage, gratitude, joy); applying the meditations to one's self; turning personal applications into resolutions, such as the resolve to fight against temptation; concluding the time of meditation with prayer and thanksgiving and Psalm-singing; and not breaking too quickly with meditation in order to go back into worldly activity.

Appealing to historians, Dr. Beeke contended that Puritans were more diverse in their topics than were the Roman Catholics in their meditations.



Dr. Joseph Pipa

for Him, and lead you to sin."

Seeing God's Glory

Dr. Beeke also spoke on Tuesday evening, this time from Exodus 33 on Moses' yearning to see God's glory. "This is Biblical Christianity—yearning for God, declared the preacher. He noted that Moses' request was circumstantially motivated, and wondrously answered.

"Seeing the glory of God is the essence of what conversion is," said Dr. Beeke. "An unbeliever never truly



Dr. Joel Beeke chats with conferees.

Psalms than in any other book of the Bible; and argued that what makes meditation in the Christian tradition distinct from other forms of meditation is that it is rooted in the Word of God.

Furthermore, the Puritans "taught that you must meditate in order to do. He who meditates on God moves his intellect and moves his emotions. . . . True meditation penetrates the door of understanding, . . . the door of the heart, and . . . the door of practical doing. Meditation was a duty that gave rise to every other duty. It lubricates all the other means of grace."

beholds the glory of God. . . . When you can see the glory of God, that glory is far more beautiful . . . than this drab black and white world.”

In the midst of circumstances which drained Moses spiritually, and in view of what would be a forty-year wandering in the wilderness, Moses “needed the spiritual strength of seeing God’s glory.”

What is God’s glory? “It is the sum total of all His attributes as He has revealed them to us,” according to Dr. Beeke. Two attributes in particular He revealed to Moses, as He passed by the cleft of the rock: His goodness and His



Professor Nick Willborn gives suggestions for good books to read.

sovereignty.

Referring to his own experience of being mugged in Latvia a few months ago, Dr. Beeke testified that while he was bound and blindfolded and lying on the floor, “I saw the goodness of God. . . . I saw in Jesus’ blood [the goodness of God].”

The preacher averred that “God’s goodness without His sovereignty will give you a truncated view. . . . Our God is graciously sovereign, our God is sovereignly good.” Making contemporary application, he noted that “a god of capricious sovereignty is the god of Islam.”

Dr. Beeke concluded his message by maintaining that the place of Christ’s crucifixion—Golgotha—“is God’s cleft in the rock.”

The Lord’s Day and Communion with God

On Wednesday morning, the Rev. Dr. Joseph Pipa boldly proclaimed the importance and necessity of Sabbath observance for communion with God. He has already written a book on the subject, *The Lord’s Day*.

The President of Greenville Seminary began his address by reference to nineteenth century Southern Presbyterian theologian Robert Lewis Dabney, who stated that “the sacred observance of one day in seven is God’s appointed means for the cultivation of piety” and “when piety vanishes, orthodoxy vanishes.”

Using Exodus 31:12-18, a text most often employed by those who believe that the Sabbath was a ceremonial ordinance only, Dr. Pipa presented three basic points: 1. God commands careful observance of the Sabbath; 2. God appoints the Sabbath as a sanctifying sign for the Old Covenant people; 3. God

continues this for the New Covenant.

Sabbath Observance

On the first point, Dr. Pipa stated that “God calls us to a very careful and precise observance of the Sabbath,” as he noted that the Sabbath is mentioned in every genre of both Old and New Testaments. “The things that God thinks is important, He emphasizes.”

God set forth in the Sabbath ordinance His own pattern of rest. “God ceased from work. And in that resting, He took a particular delight in contemplation of that work. We then are to cease from our own work.” All kinds of work are prohibited, including mental and manual. “On the Sabbath we are to cease from all ordinary work.” Even the construction of the tabernacle was to cease on the Sabbath.

This resting is not merely a negative concept. There is also the notion of refreshment, and of celebrating the Sabbath. “We are to do, to perform, certain acts for the due celebration of the day. The Sabbath is not a time of inactivity, but rather we are freed from other activities so that we can spend the whole day in private and public worship.”

Dr. Pipa called for the Christians who go out to restaurants on Sunday, and some ministers who fly home on Sunday afternoon or evening, to change their practice. Both of these activities involve other people in unnecessary work and deprives them of a blessing.

A Sign to the Old Covenant People

With regard to the second major point, Dr. Pipa noted that the Sabbath was one of several signs, including the rainbow, circumcision, and the Passover, given to the Old Covenant people. “The Sabbath is the sign that God is their Creator. It’s also a sign of the promise of eternal life. The seventh day in the Garden was an open-ended day, pointing forward to eternity.” Therefore, the Sabbath was on the seventh day for two reasons: one, to commemorate Creation; and two, to point forward to the redemption to come.

The Sabbath, which totally set apart the Israelites from the nations around them, also entailed responsibility. Besides idolatry, Israel was judged for Sabbath-breaking. “The Sabbath was appointed to be a great means of grace.” It was, to use the old Puritan phrase, “the market-day of the soul.”

Dr. Pipa did not shun away from the traditional understanding of Isaiah 58:13-14 and its proscription of worldly employments and recreations. If Israel would keep the Sabbath, then she “would have an experimental enjoyment of the blessing of God,” denominated in that passage as the “heritage of Jacob.”

A Sign for the New Covenant, Too

For the third point, Dr. Pipa maintained that the text “teaches us that the Sabbath is a perpetual, moral obligation.” Verse 18 of Exodus 31 “reminds us of the extraordinary manner in which God gave Ten Commandments, engraving the commandments with His finger. And it’s ludicrous to pull one of the commandments out of the middle of the Ten Commandments and say that it’s

ceremonial.” Furthermore, Christ teaching that the Sabbath was made for man and not man for the Sabbath teaches that the Sabbath is a means of blessing. The way in which man enjoys that blessing is by recognizing that the day is holy to the Lord. In the words of the Westminster Shorter Catechism, God has a “propriety” in it.

Even the sanction for violation of the Sabbath—the death penalty—indicates that the Sabbath is part of the moral law, for “there is no violation of ceremonial law that led to death.”

Even so, there were ceremonial aspects which attached to the Sabbath in the Old Covenant. One of those ceremonial aspects was the observance of the day of rest on the seventh day of the week. The change to the first day of the week was in commemoration that “our redemption was accomplished on the first day of the week. . . . We need no Easter Sunday. Every Sunday is ‘Easter’ for us.”

Sabbath and the Gospel

The continuing validity of the Sabbath gives Christians a “great opportunity to witness” to the world. When unbelieving friends invite Christians to engage in forbidden activity on the Sabbath, the believers can use their polite and gracious declining the invitation to speak of their faith. The world may then clamor: “Introduce me to a God who has such a claim on your life.”

But the church’s “flagrant disregard for the Sabbath is why the church is impotent today.” Dr. Pipa noted that the church had substituted a humanly-invented list of piety in the place of Sabbath observance: “Don’t drink, don’t smoke, don’t chew, don’t date girls that do . . . don’t go to movies.”

“The Sabbath reminds us that we will triumph over sin, Satan, and death. The Sabbath puts a knife in the heart of our idolatry. The Sabbath helps us to conform us to the image of Christ. The Sabbath reminds us that this is a day of communion.”

Essential for Piety and Orthodoxy

Dr. Pipa observed: “Piety is vanishing. And understand from Dabney that orthodoxy is not far behind.” He punctuated his point with powerful pithy statements: “The Sabbath is not some non-essential . . . as I was told again just last week.” “To rule it as a non-essential will destroy any church, presbytery, or denomination that declares it to be such.” “There is no ‘continental view of the Sabbath’ during the time of the Reformation. . . . Calvin may not have gotten there the same way, but he got there [i.e., to a Sabbatarian position].”

Dr. Pipa concluded by calling for “an exuberantly entering into the glories and privileges of this day, that you and I may enter into the joy of the Lord.”

Experimental Calvinism

Also on Wednesday morning, Ian Hamilton spoke on “experimental Calvinism”—that is, the piety that most characterize every true Calvinist as well

as every true Christian.

The Formative Principle of experimental Calvinism for Mr. Hamilton is not that of predestination, but that of “the glory of the Lord God Almighty.” The primary question, then, is not, “How shall I be saved?”, but, “How shall God be glorified?”

The Foundational Experience is seen in Isaiah 6, where the prophet was brought to a deep awareness of his need for God, of his corruption, of God’s forgiving grace, and of his having to yield his life unreservedly to God. Mr. Hamilton quoted Borden of Yale, the millionaire who had given up his fortune and committed himself to go to the mission field, as he lay dying: “No return,



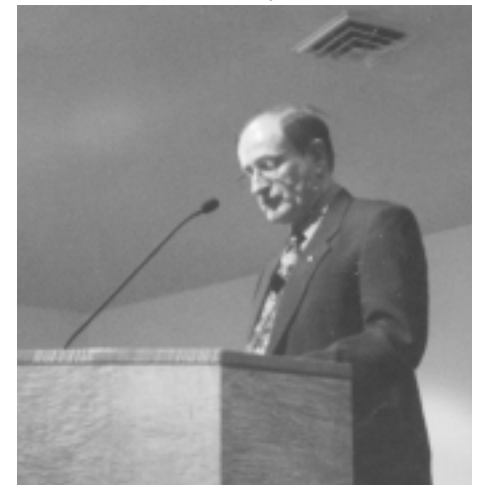
Rev. Ian Hamilton is flanked by the Rev. William Harrell and the Rev. Ken Wendland.

no reserve, no regrets.” Mr. Hamilton added: “That’s experimental Calvinism.”

The Fundamental Features are that it honors God’s unconditional sovereignty; it lives life before the face of God; it shapes all of life by the revelation of God’s unimpeachable holiness; it exercises faith in God being able to do His will; it loves God’s law; it is content and satisfied with Scriptural worship; and it cherishes God’s grace and will seek to emulate God’s love.

John Calvin’s Spirituality

On Wednesday afternoon, Dr. James McGoldrick, recently retired from a long tenure as history professor at Cedarville University in Ohio, lectured



Dr. James McGoldrick

on the spirituality of the great Genevan reformer. Currently Professor of Church History at Greenville Seminary, Dr. McGoldrick distinguished between piety and spirituality. In the sixteenth century, because the latter term was associated with Roman Catholic mysticism, the Protestant reformers preferred the term *pietas*, a Latin word which signified worship, then reverence, then charity toward needy people. The Protestants challenged the Romanist notion of a sacred/secular dichotomy,

which was expressed, for example, in the monastic lifestyle.

But the reformers certainly were deeply interested in genuine spirituality, or true godliness. For Calvin, true godliness “embraces God’s righteousness and produces a greater desire to die than to displease God.”

For Calvin, like the other reformers, “God’s revelation is the basis of true Christian living.” Nevertheless, there also must be a subjective knowledge of God, a topic with which Calvin dealt in Book III of his *Institutes of the Christian Religion*. Calvin’s magnum opus was not “so much a summa theological as it was summa pieta.” This approach fit well with Calvin’s pastoral side, and his belief that “theology was for all believers,” not for an elite class.

Calvin’s practical piety was also reflected in his emphasis on congregational singing, especially of the Psalms. For Calvin, adoration was the central feature of worship: “He wanted to avoid liturgy becoming an appeal to our feelings.”

Calvin’s theocentric focus led him also to view the love of self as “a mortal plague that Christians must rip out. What we’ve been given is to be given to others.”

The Glory and Beauty of God

Joseph Pipa preached on Wednesday evening, from Psalm 93. In his exposition, he marked out God’s majestic reign, the conquering power of the majestic Christ, and our response to the majestic King.

“There are few things more powerful than flood waters,” Dr. Pipa noted. By means of the figure of a flood, the psalmist “is picturing for us the tumultuous things of life,” both circumstances and spiritual matters, as well as the rebelliousness of the nations. But the Lord reigns over all.

With regard to our response, President Pipa pointedly proclaimed that “to refuse to submit at any point is rebellion, and if persisted in, means that you have no grounds for believing you are converted.”

Part of our response to the King is to worship Him. “When the elders turn the keys, they open the doors of heaven itself, and a mysterious transaction takes place. We mount up and join with the awesome angels, and all the departed saints. We have transactions with the King in corporate worship. With this awareness, worship will not be dull or boring, and you will not be dull or boring.”

Redemptive-Historical vs. Traditional Preaching

Thursday morning was given over to a discussion as to what type of preaching—redemptive-historical or traditional—is the most Biblical.

The Rev. Dr. William Dennison, Associate Professor of Interdisciplinary Studies at Covenant College and a minister in the Orthodox Presbyterian Church (OPC), presented the case for redemptive-historical preaching. He began by stating that, in his view, there was no longer a peaceful co-existence between the two positions, but that rather there was a cloud of suspicion

hanging over the debate. He noted that the Biblical theological approach which he represented had come in for three basic criticisms. One, Biblical theology has its origin as a specific theological discipline in the German Enlightenment. Two, the historical-redemptive genre is one of many genre of Scripture, and therefore the redemptive-historical approach is not the only legitimate one. Three, Biblical theology fails to apply the text of Scripture to the lives of God’s people. Biblical theology has been said to be analogous to the way an airplane flies—i.e., never touching the ground.



Dr. Dennison emphasises a point

Dr. Dennison maintained that both sides in the dispute agree on the necessity of application, and the reality of progressive revelation. The problem is the presuppositional grid that informs each perspective. “The discussion needs a dose of [Cornelius] Van Til’s methodology, viz., transcendental critique.”

The Covenant College professor then gave an overview of Western thought, as he spoke of the interrelationship of ethics, history, grammar, and rhetoric. The classical view of history was to make it subservient to ethics, and the Medieval church, as well as the Protestant Reformation, largely adopted the Greco-Roman approach to history.

“The relationship among rhetoric, history and ethics found a home in the church, especially with respect to preaching. Preaching was viewed as an application of history.” Ethics thus took precedence over history, with the result that the study of history was appreciated more for the moral lessons which it teaches than for its own sake.

Professor Dennison applauded the Reformers for helping to turn the classical world upside down. However, in his view, they like all of us were products of their time, and so did not fully liberate their world-and-life view from the liberal arts tradition.

In the late nineteenth century and early twentieth century, it was Geerhardus Vos, an Old Princeton scholar, who helped to define the discipline of Biblical Theology, and in so doing to recapture some of the pristine perspective of the original Reformers. “Vos saw the focus of history in Christ, not ethics. The focus of history is on Christ, not on morality.”

For Dr. Dennison, the traditional approach of grammatico-historical

exegesis should be reversed, so that the emphasis is upon history—an historico-grammatical exegesis.

In his opinion, “Good preaching does not apply the text to you, but applies you to the text. The preacher is not drawing the text into your world, he is drawing you into the world of the text.”

An Opposing Voice

Responding to Dr. Dennison was the Rev. John Carrick, also a minister in the OPC. Mr. Carrick, who is Assistant Professor of Applied and Doctrinal Theology at Greenville Seminary, began by stating that the explanation and application of the text is the traditional approach. After referring to Robert Lewis Dabney, who said that preaching is “to make men do”, Professor Carrick attacked those who in the Exemplaristic-Redemptive/Historical Controversy in Holland in the 1930s and 1940s eschewed the use of Biblical characters as examples. The redemptive-historical advocates also charged the exemplarists with moralism and anthropocentricity.

Professor Carrick, on the other hand, wants to maintain a balance between the objective and the subjective, or between the indicative and the imperative—a balance which he believes “is illustrated by Apostolic preaching.”

In his view, redemptive-historical preaching has gone astray in its “failure to note and to implement the indicative-imperative pattern.” J. Gresham Machen, one of the founders of the



Professor John Carrick answers a question.

Orthodox Presbyterian Church, “highlights the fundamental difference between liberalism and Christianity by saying that liberalism has only the imperative, while Christianity has the indicative as the foundation of the imperative. The Christian preacher begins with a triumphant indicative.” However, Machen does not leave it there, but goes to application: “Christianity is not always in the indicative mood.”

The New Testament reveals a double indicative into which a double imperative is interwoven. Christ died for sinners (indicative); therefore, repent and believe (imperative). You are dead to sin (indicative); therefore, reckon yourself dead to sin (imperative).

The Necessity of Balance

Professor Carrick, while expressing appreciation for a redemptive-historical perspective, argued for a balanced approach, and he attacked what he

called the extremes of the redemptive-historical movement. He noted that Dr. Richard B. Gaffin, generally considered one of the champions of a redemptive-historical approach to Scripture, has himself been critical of some in the redemptive-historical camp who have apparently not been willing to grant a legitimate use of example and of the imperative. With respect to James’ use of Elijah as an example of a man of fervent prayer, Dr. Gaffin, according to Professor Carrick, “points out that James has seized on an incidental and subordinate point and turned it into a major point.” The Greenville professor rhetorically asked: “Does the redemptive-historical school regard James’ appeal to I Kings 18 to be ‘atomistic’ and moralistic?”

He continued: “The fact that Christ is our Savior does not mean that He is not also an example.” Atoning value and exemplaristic value lie side-by-side.

Using Gaffin-type language, Professor Carrick declared, “Christocentricity must not be permitted to degenerate into Christomonism.”

Professor Carrick again appealed to Dr. Gaffin, who has expressed concern that “some redemptive-historical preaching is one-sided, especially because it has an eye only for the typological institutions of the Old Testament. Old Testament figures should be regarded as believers, as well as types.” Furthermore, we must not “polarize by underplaying the continuity.” And, “some so-called redemptive-historical preaching doesn’t do justice to the imperative. There is a concreteness and specificity about the imperatives of Scripture.”

Professor Carrick took to task the overemphasis on eschatology, which “goes hand-in-hand with an underemphasis on the ethical. It’s one thing to assert that eschatology is prior to soteriology in logical terms; it’s another to assert its priority in terms of importance.”

Bill Dennison Replies

Dr. Dennison replied by saying, “I don’t see myself in terms of the Netherlands-Redemption [i.e., the Exemplaristic-Redemptive/Historical Controversy—Ed.]. I don’t see myself as one who is carrying this battle cry of being against application.”

The college professor professed that he didn’t recognize himself in the critique that John Carrick had presented of the redemptive-historical school, especially with regard to the lack of the imperative. Dr. Dennison later made reference to a 1979 article of his in the *Calvin Theological Journal* in which he wrote (approvingly) on the indicative-imperative paradigm.

For Professor Dennison, the contemporary controversy is the result of the redemptive-historical and the traditional approaches operating on two different paradigms, with the result that application looks differently to each of the two schools. He agrees that Paul holds up Israel as an example in I Corinthians 10, but he does so in terms of eschatology. “We use examples; but they’re examples in the sense that you are in the eschatological drama.” In Exodus 32, “Israel was rejecting union

with Jehovah God. If they stayed in union with the God who brought them out of Egypt, they would not have made idols. The imperatives [of Scripture] are nonsense without union.”

Rejecting Professor Carrick’s call for “balance,” Dr. Dennison declared, “I’m not interested in ‘balance’—that’s an

Aristotelian golden mean idea. . . . The Christian life *is* indicative and imperative. . . . I’m interested in the intimate . . . or existential union. You just don’t have the Christian life [without] . . . loving God and keeping His commandments.”

He continued: “Your life is found in the Bible. In terms of ‘example,’ it’s not

the example of aspiration but the example of assimilation. Aspiration is Platonic—’Jesus is the ideal to which you aspire to be.’” Rather, you assimilate the life-pattern. Aspiration is works-religion. “You’re called to suffer in the world, and as you do so, you will be exalted with Christ. He allows you to live the exact

protestations, Professor Carrick stated that *Kerux*, a journal on biblical theological preaching edited by James T. Dennison, Bill’s brother, “does represent the extreme wing” of the redemptive-historical approach. Speaking of the sermons found in *Kerux*, he stated: “You can count the imperatives on the fingers of your hands. It’s all in the indicative mood.”

Prof. Carrick also rejected Bill Dennison’s assertion: “When Christ died, I died with Him. There is no imperative beyond that paradigm.” Carrick noted that it was wrong so to highlight definitive sanctification that one neglected the imperatives of progressive sanctification with which the New Testament literally teems.

He maintained that “we do believe in Biblical theology; but, we don’t want to emphasize Biblical theology to the exclusion of systematic theology and the grammatico-historical approach.”

[As in past years, Greenville Seminary is making plans for publishing a book based on the lectures at the conference. Previous volumes include *Did God Create in Six Days?* (1999), *Written for Our Instruction: The Sufficiency of Scripture for All of Life* (2000), and *Sanctification: Growing in Grace* (2001). For ordering information, call 864-322-2717 or visit the seminary’s web site at www.gpts.edu.]

They Said It . . .

“I was shaken by one thing in my talk and that is that I have seven points. But when I heard that Ian had nine, I took fresh courage.”—Joel Beeke.

“When I meet people with the lines of their theology clearly and neatly demarcated, I try to avoid them.”—Ian Hamilton, speaking on the reality of seeing through a glass darkly.

“You ask, why do you consider A. A. Hodge to be a Southern Presbyterian? Because he wrote his systematic theology while at Fredericksburg, Virginia.”—Morton H. Smith.

“He was part of the group that came from Belhaven [College] over to Reformed Theological Seminary. That particular group believed what we were teaching at that time.”—Morton H. Smith, speaking of Joseph Pipa, one of his students in the early days of RTS.

“It has been a learning experience to come to the South. I have learned that there was no Civil War—it’s the War of Northern Aggression.”—Ian Hamilton.

“A woman asked me what a Calvinist is. [After explaining it,] she looked at me somewhat puzzled and said, ‘But isn’t that what a Christian is?’”—Ian Hamilton.

“Coming from the Church of Scotland, . . . I thought that they would be a little more rigorous and heart-searching than they were.”—Ian Hamilton, on being examined for licensure by Mississippi Valley Presbytery (PCA).

“The drift [of seminaries] begins not because they adopt a different hermeneutic, but when the heart is not gripped with the glory of Christ.”—Ian Hamilton.

“‘And Isaiah got up and did a holy dance.’”—Ian Hamilton, with tongue-in-cheek regarding Isaiah 6 after Isaiah saw the glory of God.

“‘Lord, we are worms.’ . . . And he paused and he prayed, ‘Lord, make us glow worms.’”—Ian Hamilton, speaking of the late (and idiosyncratic) William Still in a prayer meeting in Aberdeen, Scotland.

“A proud Calvinist is a theological oxymoron.”—Ian Hamilton.

“God, save us from a church that is obsessed with programs.”—Ian Hamilton.

“People . . . like to portray John Calvin as a semi-human being. . . . Few people in history have suffered from misrepresentation as much as has John Calvin.”—James McGoldrick.

“So often our piety is marked by this sterility of missed expectations.”—Joseph Pipa.

“Nebuchadnezzar’s confession [in Daniel 4] is more sound than a lot of evangelicals today.”—Joseph Pipa.

“When you pick up the newspaper in the morning, you are reading of the work of the King.”—Joseph Pipa.

“Some of us grow weary in our struggles within our denominations. But it’s not our church. It belongs to the King.”—Joseph Pipa.

“I have become convinced that this is not a fruitful discussion—and yet, here I am today.”—William Dennison.

“Eschatological this, eschatological that—at times I feel eschatologized to death!”—John Carrick, speaking of the emphasis in redemptive-historical preaching on eschatology.

“It was he who did introduce me to the duties of Sabbath keeping. I did used to watch the Super Bowl. I used to rationalize doing things with youth after service in the evening. He’s ruined me—I’m not fit for today’s church and it’s all his fault.”—Joseph Pipa, affectionately referring to Morton H. Smith.

“One or two had heard that Joey [Pipa] has horns. I assumed then they were well hidden. People warmed to Joey and Sissy as a couple when they came to Cambridge. They realized they were normal people.”—Ian Hamilton.



Dr. Morton H. Smith introduced his protege, Dr. Pipa.

same life pattern. . . . You walk in the world as a suffering servant. . . . The Platonic model of aspiration . . . is nothing but works-righteousness.”

John Carrick Responds

Prof. Carrick said that it was reductionistic to attribute the exemplary or moralistic strain in interpretation uniquely to the classical tradition, as if the word of God itself did not sanction the use of such a strain.

Despite Dr. Dennison’s

Introducing
HOPE BOOKS

HARVARD ORGANIZATION OF PROFESSING EVANGELICALS
PUBLICATIONS

Rev. Russell Kent, President

For July release via University Press of America, Inc.:

A Biblical Theology of Judges, Rev. Russell Kent, Th.M., Ph.D. candidate, American University of Biblical Studies

Exegesis and Sermonic Development — The Path from Text to Sermon, Rev. Dr. George Joseph Gatis, J.D., Ph.D., Th.D.

The Puritans on Law: The View of Key Puritans on Substantive Biblical Law, Rev. Dr. George Joseph Gatis, J.D., Ph.D., Th.D.

“This is My Body” — Rattramus and Radbertus: Their Controversy Regarding the Eucharist Explicated, Rev. Dr. George Joseph Gatis, J.D., Ph.D., Th.D.

International Law Afloat on a Sea of Religious Ethics — The Influence of Major World Religions on the Development of International Law, Rev. Dr. George Joseph Gatis, J.D., Ph.D., Th.D.

The Necessity of Governmental Integrity to the Survivability of the American Constitutional Republic, Rev. Dr. George Joseph Gatis, J.D., Ph.D., Th.D.

Freedom of Religion in “Liberated” Kuwait? The Case of Robert Hussein and Its Implications for International Human Rights and American Foreign Policy, Rev. Dr. George Joseph Gatis, J.D., Ph.D., Th.D.

Calvin the Magistrate: The Legal and Political Legacy of the Genevan Reformer, Rev. Dr. George Joseph Gatis, J.D., Ph.D., Th.D.

Teaching Reformed Theology in the 21st Century — A Teacher’s Manual, Rev. Dr. Chuck Baynard, LL.D., Th.D.

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

PCA Pastor Visits Closed Country

Last fall, a minister in the Presbyterian Church in America, was part of a team of fourteen people, most from his church but also some from Texas, who visited a closed country. In the following interview, he relates what it was like to go on this trip.

Tell us how you first got involved in an overseas trip.

Between my second and third year in seminary, I was interning at Trinity Church in Montgomery, Alabama. When I showed up over there, I took 25 kids on a work project to Jamaica. I noticed a change in the kids from when we arrived to the last day; we saw the power of Christ being used through them, and they were affecting people. And they came back and were really my core youth group there in Montgomery.

In terms of this trip, how did you get involved?

We have here at Christ Church a lady who was born in this closed country and had fled. Before we arrived, she, who has a heart for her people, about four years ago, under much prayer, felt very convicted to go back and get involved with some of the people she knew before. She went back there with a legal visa from the Treasury Department. This country has between 60,000 and 100,000 Americans who go in illegally every year. We went in legally. She went back and visited some of the churches. And from that, we have developed a network to where we're meeting pastors and starting to work with other churches, throughout the whole island.

How many people were involved?

This last trip, we went in with fourteen people. We had to keep the team relatively small, because you don't want to attract too much attention when you're going through customs. From our church, we had four ruling elders, myself, two other

you know, because I asked you to pray, and others to pray, the power of prayer got us through, with no problem.

How long did it take you to prepare for the journey?

It took us three months, and most of that time was spent in prayer. We would go over from the viewpoint of the natives how best to evangelize. This was a 100% evangelistic trip. We went to work with churches in the various areas. Catholicism has a stronghold there. But it's interesting, because after the

back there, but, this is something where God is keeping me humble.

What were your thoughts after you were allowed into the country?

I had no idea what I was getting into. I was prepared, I was prayed up, I was ready to go. I had no idea what was going to take place. Our first night, we stayed in a hotel in the capital. In this hotel, we were approached by someone who spoke English very well, and we were always told that if that happened, that you just politely break

he's the pastor of a house church on the weekend. He asked me to go to a couple of these houses that he's been ministering to. The first house I went into housed a lady and man in their mid to late sixties. I started to tell them the reason I was there, that I wanted to come and share with them some news of something that has just absolutely changed my life. I started going through the 'Roman Road', and I started off with [Romans] 3:23, and then I went to 6:23, 5:8, 10:9 and 8:1. And as I was doing this, I was looking at the lady, and I could see her eyes—literally, you could see the countenance on her face change. The man was sitting about three feet or four feet from me. It was dark. There's not much electricity: the light was probably a 25 watt bulb. I could barely see his face. It was dirty and hidden behind a beard. I had no idea what was happening there. Toward the end, after I had gone through this presentation, and emphasized that they were sinners and they were lost without Jesus Christ. I asked them if they wanted to begin a relationship with Christ, did they want to be connected with a church and God's people. They both said, 'Yes.' At this point, I asked him, Do you know what a Bible is? Yes. Do you have a Bible? No, oh no, we don't have a Bible. Would you like to have a Bible? And when I gave that Bible to him, there were tears that were streaming down his face. He took that Bible. He kissed it, he held it tight against his chest. And I want you to know, Frank, I ran underneath conviction, because probably like you and me, how many Bibles do you have in your house? How many of these Bibles do you use? And this man took this Bible, and held it. This man pleaded with me, Please, this message is so good, can you come back tomorrow? I will have my entire family here. We weren't supposed to go back, because we really need to stay one step ahead of the customs people. But at this point, I said, yes, I will



The minister and a local pastor

dictator took over, it's not the Catholicism that we would see in America. There's another religion where they take voodoo and Catholicism and mix it together. The one thing we found that was really comforting is that most of the people know what a Bible is, know that it's the inerrant, infallible word of God, but they've never seen a Bible. And so we would spend time in the Word, talking about various things we may be faced with and various ways to answer them, memorizing Scripture. But mostly for these three months, we spent together in prayer.

Was this first time to go into a closed country?

Yes. Going into this closed country, I had people praying for me. I knew that there was nothing really they could do to me physically. The worst thing that could happen there was to confiscate all their materials, go out and burn them—we were carrying as many Bibles as we can. They would put us back on a plane and we would immediately just be kicked out of the country. Because the dollar there is their currency, they're not going to harm me or put me in jail. They

will just put me immediately on the plane. My big fear, and this is something I shared with the congregation, is that I am petrified of flying. My theology is sound, I know God is sovereign, but something happens when that plane starts moving. That's what scared me the whole trip—the plane ride! As the pastor-leader, my heart's desire was to go on one of these trips. So, I had a lot of people praying that I would overcome this fear of flying. I got on the plane both ways, and obviously I'm back. And I plan on going

the conversation off, because most likely they were a Communist agent. We weren't in the hotel 30 minutes when that happened. Inwardly, I was thinking, What is God trying to teach me? I think what He was teaching me was that He wanted me to be on my knees that entire trip. This really changed my



The capital city's sky line boasts no church steeples.

spiritual life. It made a tremendous impact.

Tell us about your experiences in the country.

Let me tell you two quick experiences. The first day, we went to a little city 45 miles east of the capital. The major commerce is a concrete factory. Most of the people there, because of the dust in the air, have some sort of lung problems. The mortality rate there is pretty high. As we were going in, I went door-to-door working with a gentleman who's a truck driver during the week and

be back at three o'clock. And at three o'clock the next day, his house was packed not only with family but with friends and with friends of friends. He had gotten up and rounded up as many people as he could to come hear this message. This was one of the most joyful times I have ever had, to see the joy on these people's faces, who have absolutely nothing. His average salary would probably be \$6 a month. And yet the joy that was there! He told me that when I come back, I'm welcome to stay at his house any time. And I'm looking forward to going



The first couple with whom the minister shared the gospel on this missions trip.

gentlemen, and three women.

Do you pretend you know each other, or do you pretend you don't know each other?

We don't talk with each other until we get through customs. I was traveling with one of our ruling elders and purposely sat with him the whole trip. If the question was asked, Who was my traveling partner, I would point to this ruling elder. When we went through customs in this closed country, it was pretty intimidating. But, as

back to see what God's doing.

The other opportunity was with regard to a witch. I had a translator, whom the pastor had gotten for me. These Christian translators come from all over the country. Just great, godly people. As this translator and I sat down in her living room, which was probably eight by ten (her entire apartment wasn't much bigger than that), I started to share a message which had just changed my life. She stopped me and said, I want you to know that I am a witch. At this time, I decided just to quote Scripture to her. I began by saying, Greater is he who is in me than he who is in you. And then I



One of the nicest houses in the neighborhood is the single story on the left, which is where a famous would-be refugee lives.

got on the 'Roman Road' and I just read verse after verse after verse to her. But then I asked her if she would read a Bible if I gave her one. She said yes. The people of this country are a people of their word. I gave her a Bible, and I marked the Gospel of John for her. I said please read this. I told her where the house church is, where the pastor was, and said you can talk to him and he will be able to help you. And so we left. I didn't think I'd ever see her again. About an hour later, in this complex of probably 5000 housing project apartments, she tracked me down and came in with the next family I was talking to. She sat very close to me to listen to every word that I said. When I came to that part about if it made sense to you, do you want to begin a relationship with Christ, with tears in her eyes, she raised her hand and said, Yes. That confirmed to me the power of the word of God! It's not me, it's not you. God's power is in the gospel. Romans 1:16-17 is true—I saw it. That just made me more excited when I came back here just to share the power of the gospel, to see God work.

Would you encourage others to go on similar trips?

Absolutely! I know, Frank, you and me and a lot of our brothers that are pastors spend time in prayer. But it is so different when you are out of your comfort zone, not knowing what you are going to say, not knowing who God is going to place in your path. We realized that every person we met was a divine appointment—that God had been working in their lives long before we showed up. It was God who was working, we were the ones being His instruments. God didn't need me. I was more blessed by this trip than the people in the country, just seeing how God works. That is so exciting to me. I almost feel like the church at Ephesus, returning back to that first love, that first zeal. I just want to share Jesus with the world, shout it from the rooftops. So the answer to the question—Yes!

What are the risks?

I think if there are any risks, they are probably some health concerns. You're

going to do a lot of walking. The road system is horrible. Some of the places we went to, they said there was a road—I couldn't find it. To go deal with these people, the risks are physical, and you're going to be underneath the spiritual warfare. Before I went, I had a number of problems that cropped up. I realized Ephesians 6 is true, we're not wrestling not against flesh and blood, we're wrestling against principalities, against darkness. But I go back to the verse, Greater is he who is in

you than he that is in the world. Yes, we had some risks, but God protected our team and me.

Is there anything else I didn't ask you that I should have?

I'd like to take this moment and thank you for your interest in this trip. I also want to thank you for your friendship and the kind correspondence we've had the past couple of months. I just want to take this moment to thank you for that. I was just thinking, our past circles of friends have known of

the tension between us. In the past six months, God has done a miraculous healing. But isn't it wonderful, just the power of God's love? I'm proud to call you—proud in the good sense—to call you friend, to call you brother.

Maryland Church Still Shocked by Tragedy Four Members of Family Killed in Auto Accident Six Year Old Daughter is Only Survivor

February 17, 2002, is a date that will not likely ever be forgotten at Valley Presbyterian Church. For it was on that day that the Lutherville, Maryland, congregation of approximately 500 members suffered a grievous and shocking loss.

Across the state line in Delaware, at four o'clock that Sunday afternoon, the van in which the Wayne Abbott family was riding was struck from the rear by a car driven by a 21 year old girl at a speed calculated by the police as 92 miles per hour. The van catapulted as many as three times, tossing the occupants violently. Killed instantly were Wayne, Douglas (nine years old), and Brian (four years old). Wayne's wife, Emily, died in a hospital of internal injuries. The only survivor was six year old Meg.

Losing any family in such a tragic way would be shocking enough, but the loss felt by the Valley Church is particularly acute. Wayne, aged 49, had been an elder. Emily, who had grown up in the church, was the choir director. They were, moreover, a "major family," according to Senior Pastor Tom Osterhaus, a "model family" which was an example to other families in the congregation.

The tragedy has "caused us to think," said Mr. Osterhaus. "We're still kind of reeling from this."

But it has also caused others in the community to think as well. "A lot of people's cages have been rattled for sure," declared the pastor, who also indicated that people are still attending as a result of the funeral.

News of the accident spread rapidly throughout the Baltimore area, and media coverage was intense. According to Pastor Osterhaus, "They [the media people] were absolutely wonderful. I think because of the type of the tragedy, they accommodated us. Several of them, of course, had little children and were absolutely shaken by the accident."

In the pastor's view, the media did not truncate the story. "The print media printed the whole story and the God-honoring testimonies given by people." The same was true of the local television coverage.

The way in which the church and the media interacted was apparently mutually appreciated. Mr. Osterhaus noted: "One of the TV stations called back to thank us for how we treated them."

Media outlets in Delaware, as well as national media, were interested in the story, too. Pastor Osterhaus believes that the heightened interest was because the tragedy left only "this little girl," which fact "just pulled some heart strings."

The numerous opportunities to speak with the media had given occasion for people to be "able to share their hope and faith, and the faith of Wayne and Emily," said Mr. Osterhaus. On the Monday evening, and then on the Tuesday morning, prayer services were held at the church, not only for the benefit of members of the congregation but also for anyone who wished to attend, and the press was there for those events. The press also was there for the multiple funeral itself, attended by an overflow crowd of 900 people, many of whom had to watch the service from the fellowship hall via closed circuit television.

One of the ways in which the church was able to share Emily's testimony was by means of a funeral form which she had filled out. The Valley Church asks its members to fill out a form, so that when they die, their wishes can be carried out as to which Scripture texts and hymns they would like as part of the funeral. Emily, who was 46 years old, had indicated her wishes in that regard, and had also spoken of the sovereignty of God.

That same providential care in which Wayne and Emily had trusted is now manifesting itself in the care being shown to Meg. Seriously injured, with two broken legs, a broken hand, a broken pelvis, and head injuries which necessitated a flap of the skull being removed in order to relieve the swelling of the brain, she is now doing marvelously well. Not only has she recovered from her physical injuries, but she has also demonstrated, according to Pastor Osterhaus, "amazing perception." When the child psychologist visited her a few days after the accident and asked her where her parents and brothers were, she didn't even verbalize it: she just lifted her eyes toward heaven.

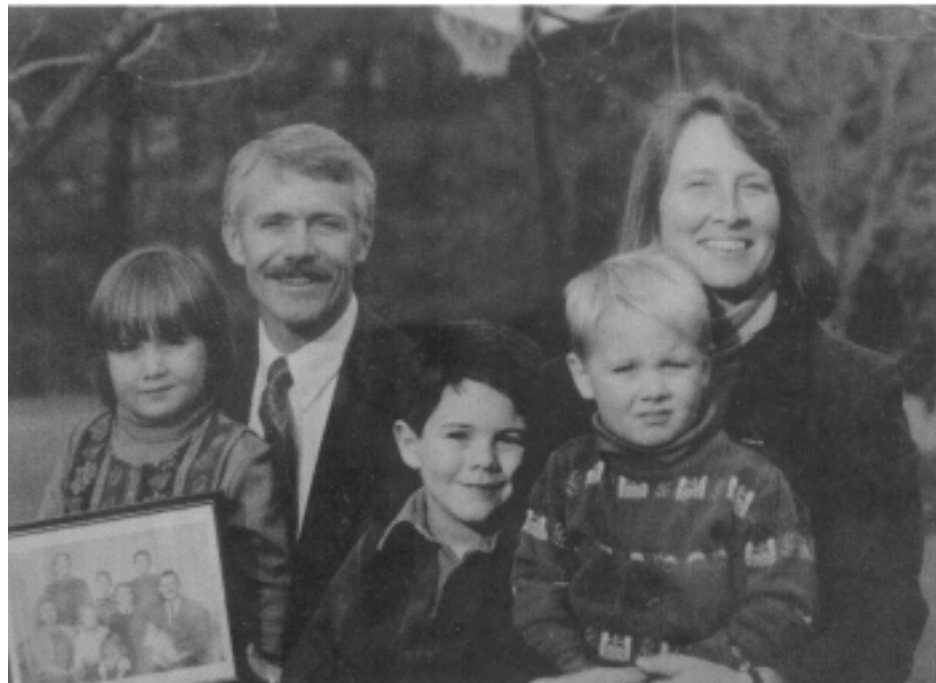
The accident's sole survivor is living with Emily's brother and his family in Manchester, Maryland. Bruce and Susan Schwarz have three children of their own, but have now taken little Meg to live with them. Bruce is an ordained deacon in the Presbyterian Church in America. He and his family are members at the Hanover Valley Presbyterian Church in Pennsylvania, formerly a mission

work sponsored by Valley Presbyterian Church. "The family that Meg has gone to is a godly family," her pastor indicated. "You couldn't have written a better script."

Asked to comment on what lessons others might learn from the recent tragic event, Pastor Osterhaus thought for a moment, and then answered: "We're in God's hands. God is sovereign. He's Lord of heaven and earth. We don't know what might come forth. So live for God's glory today."

Life, of course, goes on. It goes on for the driver of the car which caused the accident, who has been charged with four counts of manslaughter. It goes on for the members of Valley Presbyterian Church, still in shock and still wondering about the mysterious purposes of God.

But as the congregants wrestle with the reality of divine providence, they are encouraged to emulate Wayne and Emily who looked in faith to the One who has foreordained all that comes to pass—even a shocking tragedy on a Delaware highway.



The Wayne Abbott family

Covenant College Women's Basketball Team Has Best Season Ever

The Covenant College women's basketball team has just experienced the best season it has ever had. For the first time, the Lady Scots finished first in the Appalachian Athletic Conference, having become co-champions. The overall record of 24-9 represents the most wins for any basketball team at Covenant, and the 16-4 conference record the most conference wins.

Clair Lowe, a senior who became

Covenant's all-time leading scorer with more than 2500 points, won the AAC Player of the Year award and was second team NAIA All-American.

Other players who won honors were Kristyn Border, a senior, and Abby Reed, a junior, who became NAIA Academic All-Americans. For Miss Border, it was the second consecutive year for her to achieve this honor, which is open only to juniors and seniors.

In a recent interview, Coach Tami Smialek said that perhaps the most memorable game was the final game of the regular season, in which a win over Montreat College enabled Covenant to tie Brevard College for first place. The top finish garnered a plaque and a banner which will be displayed in the school's gymnasium.

Coach Smialek expressed appreciation for the great fan support,

from both students and faculty. In her words, it was an "awesome group of young ladies that have played the last couple of years." Even though several players will be graduating, she also is hopeful that the returning squad along with new recruits will enable the Lady Scots to have another successful season this coming year.

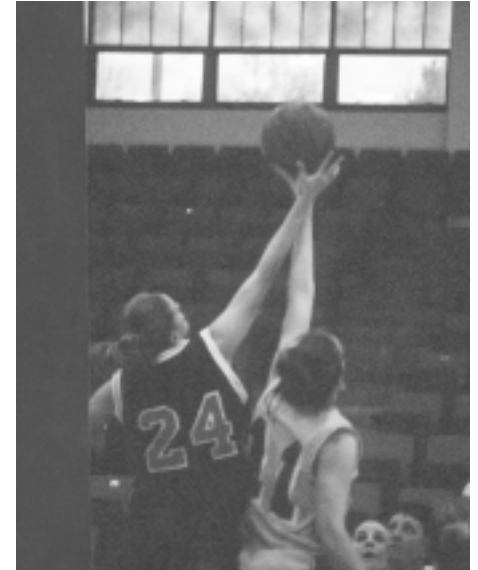
Covenant College is located atop Lookout Mountain, Georgia.



The starting five gives high fives all around.



Leading scorer Clair Lowe makes an appearance at the charity stripe.



Tip-off! Nicky Jessen of Milligan College and Clair Lowe of Covenant College reach for the ball.



A driving lay-up for the Lady Scots



Victory in the first round of the Appalachian Athletic Conference Championship: Covenant 68, Milligan 59.



Coach Smialek plots strategy during a time-out.



Coach Smialek pleads her case.



Even the referees were having a good time. Pictured above from left to right are Brent Warner, Ronnie Woods, and Sherl Ball.



Kristyn Borger shoots for three.



Abby Reed drives for the basket.



PCA minister's daughter Krista Steere of Summerville, Georgia, is Covenant's scorekeeper.

Editorial

An Open Letter to a Brother

Dear John:

I am writing in response to your letter in which you indicated your intended support of the overtures being proposed by the "PCAPL" group with regard to subscription and the assumption of original jurisdiction. In that letter, you also expressed concern because you had heard that some of the more conservative members of our denomination, perhaps including myself, would feel forced to leave the PCA should the subscription amendment be written into our Constitution.

First of all, I want to thank you for taking the time to write to me, and especially to express your genuine concern about my future in the Presbyterian Church in America. I was truly touched by your letter.

Secondly, please allow me to assure you that I have no intention of leaving my (our) beloved denomination. I have been privileged to be her first ministerial candidate, to write her first history, and to have served in her ministry for twenty-two years. As I have given my life for her service, my sincere desire is to remain within her gates all my life.

Thirdly, should our church adopt the overtures on theological subscription as written by the "PCAPL" group, I would be disappointed. On the other hand, please be aware that I am not opposed to amending BCO 21-4 in order formally to allow exceptions to be dealt with. Indeed, I have sent in a proposed overture for adoption by Westminster Presbytery, which I believe would help to clarify and to strengthen what Drs. Chapell and Kooistra and others have proposed.

Fourthly, however, I need to say that however the General Assembly handles these various proposals, there is no panacea for the intra-ecclesiastical troubles which currently plague us. There are deep-seated issues, mostly revolving around the reality that, on numerous critical issues, we simply don't agree!

Now, I personally believe that we do agree on many matters—probably 95% of all doctrine. However, the way in which we structure these doctrines does differ. And, there are different opinions on various topics, such as the role of women, the nature of worship, the place of the Decalogue in society, and the doctrine of creation.

If I understand you correctly in your letter, what you are hoping for is further dialog on these and many other matters. I heartily concur! If we believe that our position is the true one, then we should not fear vigorous debate.

However, John, in the meantime, there are indeed other dynamics at work. I have already indicated that I have no intention of leaving our beloved church. On the other hand, I and many others may have to face the possibility of persecution for remaining within her gates.

Four years ago, as Penny, Adrian, and I were preparing to move from New York to the Atlanta area, I was in essence offered a job helping to get a tutoring service started on the east side of the city. Based on the putative job offer, we put a deposit down on a house near where I would be working, and I resigned my pastorate. Two days later, the fellow who owned the business called me to say that seven well-respected people in the PCA had had some not very nice things to say about me, and therefore he was withdrawing the offer. It had been

hinted to him that it was not in his best interest to hire me.

Well, I had already resigned, and we had already put a deposit on a house, so we really had no choice but to move back to my native city. I quickly was in touch with North Georgia Presbytery and asked to be licensed to preach within its bounds. I was informed that I really didn't need to be licensed in order to preach in North Georgia pulpits, so there was no necessity for me to appear before the Presbytery.

In spring 1999, I was called by a non-PCA congregation at which I had been preaching to be the stated supply. Based on that call, I applied to North Georgia Presbytery for membership.

It was not until October 1999 that I was examined by North Georgia's committee. However, my application was delayed, and I was told to return to the January 2000 meeting. The Chairman, a few days before that meeting, told me that I didn't need to attend. After the meeting, he emailed me that the Committee was recommending that my transfer be denied.

When I showed up at the Presbytery meeting, still hoping to be examined, the court went into executive session for forty-five minutes without having asked me one question! I was thereafter informed that I had been denied transfer.

Now, John, I am sure that you would not treat me like that. However, it is a reality that there are at least several PCA presbyteries where I would not be welcome. Furthermore, as you may be aware, my wife and son have suffered insults and indignities at more than one General Assembly. No, I have no intention of leaving; but staying often comes with a high price.

I share my experience with you because of your concern that I might contemplate leaving. I share it also because there are many people in the PCA—particularly lay people—who have been treated perhaps even more shamefully. There are dear, godly saints, desirous of a good, Reformed church, who have been told that they are not welcome in their own church because they aren't with the "program"—meaning, usually, a program of seeker-sensitive, contemporary worship. I could recount for you several instances, even recently, of what I call bully-ism and tyranny by so-called under-shepherds of the flock. Being editor of a newspaper, I hear of these matters all the time, from around the country.

The problem, John, is not that people want to leave, or even necessarily feel that conscientiously they must leave. It is that they get tired and disgusted and worn out by what goes on in the PCA.

The result is that denominations like the Orthodox Presbyterian Church and Reformed Presbyterian Church of North America are reaping many of our most godly and faithful people.

To reiterate a prior point, no matter what is done on the subscription overtures, we're not going to solve these problems overnight. Sometimes I wonder what the solution is, and I would certainly welcome your suggestions.

In any case, let me thank you again for writing. I am sure that you will be in Birmingham in June—perhaps we can have a cup of coffee together.

Cordially in Christ,
Frank J. Smith

How many believers does it take to change a light bulb?

Charismatics: Only one. Hands already in the air.

Pentecostals: Ten. One to change the bulb and nine to pray against the spirit of darkness.

Presbyterians: None. Lights will go on and off at predestined times.

Roman Catholic: None. Candles only.

Baptists: At least 15. One to change the light bulb and 3 committees to approve the change and decide who brings the potato salad.

Episcopalians: Eight. One to call the electrician and 7 to say how much they liked the old one better.

Mormons: Five. One man to change the bulb and 4 wives to tell him how to do it.

Unitarians: We choose not to make a statement either in favor of or against the need for a light bulb. However, if in your own journey you have found that light bulbs work for you, that is fine. You're invited to write a poem or compose a modern dance about your personal relationship with your light bulb, and present it next month at our annual light bulb Sunday service, in which we will explore a number of light bulb traditions, including incandescent, fluorescent, three-way, long life, and tinted, all of which are equally valid paths to luminescence.

Methodists: Undetermined. Whether your light bulb is bright, dull, or completely out, you are loved. You can be a light bulb, turnip bulb, or tulip bulb. Church wide lighting service is planned for Sunday, August 19. Bring bulb of your choice and a covered dish.

Nazarene: Six. One woman to replace the bulb while 5 men review church lighting policy.

Lutherans: None. Lutherans don't believe in change.

Amish: What's a light bulb?

Jehovah's Witnesses: None. The lights are on but no one's home.

PRESBYTERIAN AND REFORMED NEWS

OWNERSHIP: Presbyterian International News Service, which publishes *Presbyterian and Reformed News*, is a non-profit 501(c)3 corporation.

PURPOSE: The purpose of Presbyterian International News Service is to advance fellowship, piety, and orthodoxy, especially among the constituency of the Presbyterian Church in America (PCA), through the dissemination of news about and of interest to the PCA and through the publication of articles and editorials which promote historic Presbyterian doctrine and practice.

POLICY: Signed articles and editorials are the responsibility of each individual author. Unsigned articles and editorials are written by the Editor. However, the Editor-in-Chief is responsible for whatever is written under the auspices of the editorial staff and published in the newspaper or posted on the PINS website. Only documents signed and authenticated by the appropriate clerks should be regarded as having official status. Unless otherwise noted, all photographs are the property of the news service. Correspondence (whether by letter, fax, or e-mail) sent to the Editor dealing with a topic previously discussed in this publication will be considered a "Letter to the Editor" unless it is clearly marked "Not for publication." Letters to the Editor should ordinarily be 250 words or less, and may be edited for space considerations.

SUBSCRIPTION POLICY: *Presbyterian and Reformed News* is published quarterly, and is sent, free of charge, to every PCA clerk of session and to every PCA teaching elder not serving in an organized PCA congregation. The subscription rate is \$15.00 (six issues), or \$4.75 per issue. Sponsoring churches may request additional copies at no extra charge, mailed in bulk to one address. Bulk subscriptions are available as follows: 5-10 copies, \$12.00 each; 11 or more copies, \$10.50 each.

ADVERTISING POLICY AND RATES: *Presbyterian and Reformed News* will accept advertising that conforms to its stated purpose; it reserves the right to reject any advertising that is antithetical to historic Presbyterian orthodoxy or practice. Rates: Classified ads—for each letter or space, \$0.10 (average 35 per line), minimum of \$10.00; 20% discount for multi-issue placement. Other ads—full page, \$500.00; half page, \$250.00; quarter page, \$150.00; eighth page, \$80.00; discounts available for advertising in multiple issues.

SPONSORS: Churches are invited to assist this ministry by becoming a sponsoring congregation. Sponsoring churches are listed in each issue, along with their address and times of services. Other bodies and institutions (such as presbyteries and seminaries) are welcome also to co-sponsor this publication, with such information

Robert Shapiro, Editor-in-Chief
Frank J. Smith, Ph. D., Editor
Penelope Ann Abraham-Smith, Assistant Editor
Adrian Abraham, Webmaster and Layout Manager
Financial Office
P. O. Box 60, Coeburn, Virginia 24230

Editorial and Business Address:
P.O. Box 60
Coeburn, Virginia 24230
276-395-PINS (7467)
E-mail: editor@presbyteriannews.org
Web Site: www.presbyteriannews.org

New Church Plant Near Fort Bragg

Providence Presbyterian Seeks to Revive Scotch-Irish Heritage in North Carolina's Sandhills

Fayetteville, North Carolina, has been known for many things through the years. It features a famed market square downtown, where slaves would be auctioned in antebellum days. It is the half-way point for snowbirds traveling down US 301 and I-95 from New York to Florida. There is a ubiquitous military presence, as the artillery from sprawling Fort Bragg can be heard for miles around, soldiers and airmen seem to be on every street corner, and aircraft from Pope Air Force Base and Simmons Army Airfield often fly overhead. For many



Joy, Margaret and Andrew Webb

a paratrooper in the 82nd Airborne, Fayetteville was the closest opportunity to visit a red light district.

Fayetteville historically was also the home of many staunch Scotch-Irish Presbyterians. And for a newly-ordained minister in the Presbyterian Church in America (PCA), the area's religious history helps to shape his vision for a new PCA church plant being organized in the north of the metropolitan area.

An Englishman who has long since been Americanized, the Rev. Andrew Webb graduated from Westminster Theological Seminary in Philadelphia last May. While in seminary, he served as a ruling elder at Christ Covenant Presbyterian Church, Hatboro, Pennsylvania. He received a call from Cross Creek Presbyterian Church in Fayetteville, which is the mission work's "mother" church, and was examined and approved for ordination in October 2001.



Hay Street in downtown Fayetteville

Ordained by Central Carolina Presbytery as an assistant pastor, he was recently installed as associate pastor at the Cross Creek Church.

Andy describes the need for a new church this way: "While there are many churches in Fayetteville, there are hardly any solid orthodox Reformed churches. There is a desperate need for more, especially in a community that has so many members going in harm's way on a regular basis.

"Truly, the saying of our Lord Jesus Christ, 'The harvest is plentiful but the workers are few', is particularly apt when

describing the situation in Fayetteville. Because this is a military town, lost souls from an incredible diversity of ethnic, religious, and economic backgrounds are constantly coming and going. It is my great desire both to reach these people with Good News of salvation through faith in Christ and to found a church where the saints who come to Fayetteville might have their faith nurtured and grow in the grace and knowledge of the Lord."

The Scottish heritage of the region is everywhere apparent, particularly in place names. Southwest of Fayetteville is Laurinburg, home of the Presbyterian-affiliated St. Andrews College and county seat of Scotland County.

Andy notes that as a result of this Presbyterian heritage, "there are several Presbyterian churches in the area, some of them dating back to the early 18th century, but unfortunately all of them went PC(USA) after the merger of the Northern and Southern churches in the 1980s. From what I can gather, this was hardly surprising as the Presbyterian churches in the area had gone liberal long

before that. While the Scots who settled this area were zealous supporters of orthodox Reformed Presbyterianism, their descendents gradually fell away from the faith of their fathers. As you probably know, the same thing has happened in Scotland itself, so that Buddhism and Islam are now growing by leaps and bounds in the nation that was once the vibrant heart of Presbyterianism. Once again we have a clear reiteration of the truism 'God has no grandchildren', as well as a stern warning that biblical orthodoxy is something that must be loved, embraced, adopted, and nurtured lest it slip away over time to be replaced by the bitter dregs of unbelief.

"I was reminded by this historical lesson of the contrast between the believing generation that entered the promised land with Joshua, and the idolatrous generations that followed: 'The people served the LORD all the days of Joshua, and all the days of

the elders who survived Joshua, who had seen all the great work of the LORD which He had done for Israel. Then Joshua the son of Nun, the servant of the LORD, died at the age of one hundred and ten. And they buried him in the territory of his inheritance in Timnath-heres, in the hill country of Ephraim, north of Mount Gaash. All that generation also were gathered to their fathers; and there arose another generation after them who did not know the LORD, nor yet the work which He had done for Israel. Then the sons of Israel did evil in the sight of the LORD and served the Baals, and they forsook the LORD, the God of their fathers, who had brought them out of the land of Egypt, and followed other gods from among the gods of the peoples who were around them, and bowed themselves down to them; thus they provoked the LORD to anger. So they forsook the LORD and served Baal and the Ashtaroth' [Judges 2:7-13].

"For this reason, I am particularly eager to see the Reformed gospel flourish once again in this area, that this place which has become something of a Presbyterian 'valley of dry bones' might come to life again: 'Thus

says the Lord GOD to these bones, 'Behold, I will cause breath to enter you that you may come to life. I will put sinews on you, make flesh grow back on you, cover you with skin and put breath in you that you may come alive; and you will know that I am the LORD'" [Ezekiel 37:5-6]. I know full well that while such a work of reformation and revival is impossible with men, with God all things are possible."

Andy himself knows something of the work of grace in his own heart. Until several years ago, he was a thorough pagan and skeptic, until the Lord wondrously got hold of him and converted him. His wife, Joy, became a Christian at about the same time.

The Webbs began attending McLean (Va.) Presbyterian Church, then pastored by the Rev. Steve Smallman. Andy gradually felt the call to the ministry, and entered Westminster Seminary in 1997.

While there, he started his own internet discussion list, the Warfield List, named after the Old Princeton theologian, B. B. Warfield. The Warfield List now boasts several hundred subscribers, who engage in often-lively theological debate.

At present, Providence Presbyterian has a core group consisting of members of Cross Creek Presbyterian, who are committed to seeing a PCA church established in the north of the city. The Cross Creek Church, including its Senior Pastor, James Braden, has been very supportive of this new effort. Mr. Braden commented: "I couldn't be happier with Andy. He's very much along the lines of what we and our church feel is right and proper. We're not 'seeker-sensitive.'"

Speaking of Andy, the veteran pastor said: "He's very bright, but also down-to-earth. He's not afraid to take a stand for his principles, but he does it in a very loving

community and searching for an affordable meeting place." According to Pastor Braden, members of Cross Creek who are not involved in the new mission work will be showing their support by helping to distribute the brochures.

Unlike many PCA church plants, Providence Presbyterian will deliberately seek to hold to the regulative principle of worship taught in the Confession of Faith, Chapter XXI.1. Andy's vision for the church's worship is that it should be simple and Biblical. By conviction, he will not impose the observance of man-made



Old town hall and slave market

religious holy days upon the flock. However, Andy's vision does represent a modification of the traditional Scottish Presbyterian worship: he does believe in requiring the use of uninspired hymnody in addition to the singing of Psalms, and also would allow the use of musical instrumentation.

Like many church plants, this one is in need of assistance. In Andy's words, "If you can, please consider supporting this church plant either financially or by committing to pray for us. In order to survive and prosper, Providence PCA will require a lot of prayer support and a good deal of financial support as well."

The transient nature of the area, with military personnel constantly being



The new Airborne & Special Operations Museum

and humble way. He seems to be very self-motivated, which is one thing that is very needed in a church planter." He summarized his view of Andrew Webb by saying that he is a "great teacher, good preacher, a very competent individual."

The fledgling group has already begun to meet in homes. "We have an evangelistic Bible study meeting on Wednesday evenings at the home of the one of the core group members and we meet for informal family worship on Sunday afternoons at our house," Pastor Webb said.

He added: "We hope to begin holding evening worship on Sundays in a few weeks. We are currently preparing advertising materials to be distributed in the

transferred in and out, makes for a particularly challenging venture. But a newly-commissioned officer in the Lord's army is committed to wielding the sword of the Spirit in order to conquer this major metropolitan area of 121,000 people with the gospel of Jesus Christ.

Those wishing to support Providence Presbyterian Church may send their checks to 430 S. McPherson Church Rd., Fayetteville, NC 28303. The Rev. Andrew Webb may be contacted at (910)482-8226 or (910)322-8611. His fax number is: (419)730-5385; ICQ#: 57574769; email: ajwebb@erols.com.

News From The Presbyteries

Calvary

The Seventy Second Stated Meeting of Calvary Presbytery met at the Greenwood (S. C.) Presbyterian Church on October 25, 2001. The Moderator, Ruling Elder John George, opened the meeting with prayer and presided.

Candidate Frank Matthews preached from II Corinthians 2:12-17 on the topic, "Giving Thanks."

Immediately after the adoption of the docket, it was moved, seconded, and carried that "In light of our National situation, to join in the Pledge of Allegiance to our nation's flag," which was done.

Several commission reports were approved: the commission to install Richard Thomas as Pastor of Mt. Calvary Presbyterian Church, Roebuck, South Carolina; to ordain and install Michael Hall as Assistant Pastor of Clemson (S. C.) Presbyterian Church; and to ordain Dr. Jimmy Agan, who is laboring out of bounds at Erskine Theological Seminary, Due West, South Carolina.

By consent of both parties, the pastoral relationship between the Rev. Bryan Wright and Smyrna Presbyterian Church, Newberry, South Carolina, was dissolved, and he was dismissed to Eastern Carolina Presbytery in order to become Pastor of Calvary Presbyterian Church, Raleigh, North Carolina. Also

by mutual consent, the assistant pastoral relationship between the Rev. Mark Horn and Shannon Forest Presbyterian Church, Greenville, South Carolina, was dissolved and he was dismissed to Tennessee Valley Presbytery.

A budget of \$90,000 was proposed for 2002. The whole matter was referred back to the Administration Committee.

All of the proposed *Book of Church Order* amendments were ratified. The proposal to amend BCO 13-1, so that every church in every presbytery will automatically be entitled to send two ruling elders to presbytery, passed, 33-32-2.

Presbytery voted to receive Mr. Stephen Murphy as a candidate pending his transfer from North Georgia Presbytery; and his internship plan under the Session of Second Presbyterian Church, Greenville, South Carolina, was approved. Mr. Daniel Dodds was received as a candidate. The internship plan for Mr. Jeffrey Ferguson was approved under the supervision of Reformed University Fellowship.

Candidate Frank Matthews was examined and approved for licensure. The court determined that when he comes for ordination, he will be re-examined in English Bible and in theology.

A petition from Scottish Presbyterian Kirk of the Covenant was presented with a list of seven petitioners.

After much discussion, the Presbytery voted 20-30 not to approve the request to organize the church. Dr. Joseph Pipa gave notice that he would be filing a complaint. [Dr. Pipa subsequently decided against bringing a complaint on the matter.—Ed.]

The Rev. Toby Woodard reported on the first worship service for the Redeemer Mission Church, held on October 14, 2001.

The following motion was adopted: "Affirming the spirit of the overture to divide Calvary Presbytery, recognizing the legitimate concerns, and committing to rural as well as urban Church planting, the Calvary Presbytery MNA Committee recommends responding with the formation of an ad hoc committee of the Presbytery to initiate cooperation with the other two Presbyteries in the state, to discuss and work toward a logical and strategic reformation of presbyteries for the purposes of better advancing the Kingdom of God in South Carolina."

A report from the Christian Education Committee was received as information. The Committee reported on its survey on Sunday Schools and Vacation Bible Schools in the Presbytery's churches. [See separate box.]

Covenant

Covenant Presbytery met in its 93rd Stated Meeting on Tuesday, October 2, 2001, at the Main Street Presbyterian Church, Columbus, Mississippi. At the opening service of worship, Mr. Joshua Martin preached from I Thessalonians 5:1-11, and the Rev. Jim Danner, the host pastor, administered the sacrament of the Lord's Supper.

The Rev. Grover Gunn gave the Stated Clerk's report. This included a report from the Rev. Don Erwin, who, as a Presbytery evangelist, had examined and ordained ruling elders and organized the Covenant Presbyterian Church, Russellville, Arkansas. The Presbytery admitted the report to the record and approved the action.

Also admitted to record was the report of the commission which had particularized the Covenant Presbyterian Church, Jackson, Tennessee, and had ordained and installed that congregation's ruling elders.

The Presbytery Treasurer, Ruling Elder Lee Mattox, presented a report. The Presbytery had a balance on January 1, 2001, of \$35,396.83. The total receipts from January 1, 2001 through August 31, 2001 were \$52,383.44 undesignated and \$68,850.00 designated. The total balance on August 31, 2001, was \$70,073.38. Of that balance, only \$24,817.15 is available for Presbytery salaries and operating expenses. The remaining \$45,256.23 is designated for other causes.

The Rev. Randy Thompson, chairman, presented the report of the Soltau Commission. The Presbytery

approved the commission recommendation that Covenant Presbytery remove the indefinite suspension of Mr. George Soltau which had been in effect since May 1996, and that Covenant Presbytery restore Mr. Soltau to his office as Teaching Elder in good standing in Covenant Presbytery in accordance with BCO 37-3. The Soltau commission was dissolved with the thanks of Covenant Presbytery.

The Rev. William Spink, chairman, presented the report of the Misner Commission. The court ratified the addition of Ruling Elder Mark Brink to the commission. The recommendation was approved that Mr. James Misner be suspended from the office of teaching elder and all of the functions thereof, for a period of one year beginning June 16, 2001. The Misner Commission was dismissed with the thanks of Covenant Presbytery.

The following men were received as ministerial candidates: Mr. David Dobbs, a student at Reformed Theological Seminary and a member of Grace Presbyterian Church in Starkville, Mississippi; Mr. Mark Koller, a student at Whitefield Theological Seminary, and a member of Covenant Presbyterian Church in Little Rock, Arkansas; Mr. Nathan Tircuit, whose candidacy was transferred from Grace Presbytery; Mr. Josh Martin, whose candidacy was transferred from Calvary Presbytery, which has already dismissed him pending reception; and Mr. Kelley Hand, whose candidacy was transferred from Missouri Presbytery.

Presbytery approved the internship of Mr. Martin, completed at Second Presbyterian Church, Greenville, South Carolina, and approved by Calvary Presbytery. The Presbytery approved the ordination exam of Mr. Martin and called him to be the Reformed University Fellowship minister at Delta State University. Also approved was the internship of Mr. Tircuit, completed at First Presbyterian Church, Crystal Springs, Mississippi, and approved by Grace Presbytery. Mr. Hand's internship, completed at Providence Reformed Presbyterian Church, St. Louis, Missouri, was accepted as meeting the internship requirement for ordination, pending approval of the completed internship by Missouri Presbytery.

Mr. Dobbs was made an intern of Covenant Presbytery; he will begin his internship within the geographic bounds of Mississippi Valley Presbytery pending the approval of Mississippi Valley Presbytery (BCO 19-11), with the Rev. Joey Wright of Mississippi Valley Presbytery as his mentor. Mr. Koller was made an intern of Covenant Presbytery with the Rev. Tim Reed as his mentor.

Mr. Nathan Tircuit was introduced to the presbytery and preached a sermon on the text, Isaiah 40:12-17. He was examined and approved for ordination, and called to be the Reformed University Fellowship minister at The University of Tennessee

The Report of Calvary Presbytery's Christian Education Committee Regarding Sunday School and VBS

Among the Committee's findings were the following:

"Many churches complained of the lack of solid Biblical and Reformed materials which were both teachable and understandable. Some of our churches are using 'Arminian' materials in the adult Sunday School. Both Great Commission Publications & Christian Education & Publication are doing very little work on adult Sunday School. The ARP [Associate Reformed Presbyterian Church] does produce an adult quarterly which is solidly Biblical & Reformed."

"Most churches in the presbytery use a random approach to subject matter for the adults. There is an obvious need for the development of a comprehensive approach to subject matter as opposed to the 'random' philosophy. Most of our adults are not getting a solid comprehensive education in Scripture through adult Sunday School."

"Most of our churches have very little or no training/development for the teachers. There are many books and video resources which can be of great help to teachers who are unable to attend training seminars."

"Most of our churches have no accountability system for the teachers. One church did pair each teacher with an elder for accountability and encouragement. The CE&P bookstore has an 'Annual Teacher Covenant Contract' which is to be signed by each teacher and by the Moderator of the Session. One church utilized a yearly self-evaluation based on the Sunday School Teacher Responsibility handout. This self-evaluation was filled out by each teacher once a year at one of the Sunday School teacher meetings. Thus each teacher was able to evaluate themselves in light of their specific responsibilities. Many of our churches do not have Sunday School Teacher Responsibility handouts which makes specific accountability difficult."

"Most of the VBS materials (even Reformed ones) utilize gospel presentations which are strongly 'Arminian' in both content and application."

"Many churches evidenced a strong 'independence' and a firm resolve to have no accountability at the presbytery level for their Sunday School & VBS ministries."

at Martin.

The Rev. Carl Chaplin reported on the work of the Czech Republic church planting team. He introduced Mr. Dick Sechler to the presbytery. Mr. Sechler and Mr. Chaplin encouraged the presbytery churches to support the church planting work in the Czech Republic. They told those present of their availability to come to churches and tell of the work in the Czech Republic. Mr. Chaplin challenged those present to consider overseas ministry.

The Rev. Curt Presley of Grace Presbytery was examined and approved to receive a call to Christ Presbyterian Church, Oxford, Mississippi.

The Presbytery granted to Julian Russell powers of an evangelist (BCO 8-6) to receive and dismiss members and to instruct and examine potential officers, in order to move the New Beginnings mission toward particularization. Mr. Russell reported that the mission work had just purchased its own building.

The Rev. Randy Thompson, chairman, presented the report of the Church Care Committee. He reported that a subcommittee has met with members and staff of First Presbyterian Church, Indianola, Mississippi, to address their concerns.

The court transferred the credentials of the Rev. Steve Willicombe to the Westbrook Church of Hartland, Wisconsin.

The Presbytery approved the calls for the Rev. Ricky Jones (Reformed University Fellowship, Mississippi State University) and the Rev. Robbie Hinton (Covenant Presbyterian Church,

Jackson, Tennessee), with the understanding that Mr. Jones will receive 4 weeks of vacation per year.

Chairman Thompson informed the presbytery that the Rev. John Rhodes has communicated a reconsideration of his views on women's ordination and is in the process of licensure in St. Andrews Presbytery of the PC(USA). No action was taken at this time.

The Church Care Committee was given the power of a commission to approve the call of the Rev. Don Erwin as the pastor of the newly organized Covenant Presbyterian, Russellville, Arkansas. After its organization, the church had called Mr. Erwin as pastor. Presbytery had not received a copy of the call in time to approve them at this meeting.

The Rev. Jay Outen, chairman, presented the report of the Administration Committee. Presbytery voted to send Grover Gunn to the Stated Clerk's meeting in Atlanta. The 2002 mileage rate was set at the current Internal Revenue Service allowable. Presbytery increased the Stated Clerk's salary \$500 to \$5300, the Recording Clerk's salary \$300 to \$2800 and the Treasurer's salary \$500 to \$3500. The Treasurer requested that \$300 of his salary increase be budgeted to accounting fees.

Presbytery awarded the Covenant Pastor's Scholarship to Andrew Russell, son of Julian Russell.

Presbytery adopted the proposed 2002 budget totaling \$87,020.00. This represents an increase from the 2001 budget which totaled \$85,620.00. The Presbytery asking per communing

member for 2002 is \$13.00.

Eastern Carolina

The 87th Stated Meeting of Eastern Carolina Presbytery was hosted by The Church of the Good Shepherd, Durham, North Carolina, on October 20, 2001. Ruling Elder Mike Newkirk served as Moderator. A total of 22 ministers and 14 ruling elders, representing 14 churches, attended.

Presbytery examined the Rev. George Lajueness for possible transfer from the Southern Baptist Church, as he continues to serve as a chaplain at the Wayne County Correctional Institute. He was granted an exemption from the language requirements (Greek and Hebrew) because of his age and the exceptional character of his ministry as a prison chaplain. Presbytery denied his transfer at this time, and recommended that he study the *Book of Church Order*, the Westminster Standards, and Bible knowledge under the guidance of the Session of the White Oak Presbyterian Church, Fremont, North Carolina.

The Rev. Bryan Wright was examined and transferred from Calvary Presbytery to become Pastor of Calvary Presbyterian Church, Raleigh, North Carolina. His salary package totals \$74,992.

The Presbytery voted to form a commission to determine eligible officer nominees for the Christ our Comfort mission and to oversee the church's organization.

A request from the Rev. Chip Denton, that he be divested without censure, was received and, per the requirements of the *Book of Church Order*, scheduled for consideration at the next stated meeting (January 2002).

It was moved and seconded that the Presbytery move into executive session for the Bill Marshall matter, with the exception of the entirety of the MNA Committee. The procedural motion failed.

The MNA Committee then presented its recommendation, as follows: *Eastern Carolina Presbytery commends the persevering faith and labor of father and brother TE Bill Marshall, serving Grace Covenant Presbyterian Fellowship for the past 11 years, during which time he also held a full-time position outside the mission's ministry and endured significant personal trials. Notwithstanding this commendation, ECP recognizes that, after more than a decade, the mission lacks the fruit of Biblical leadership (i.e. a plurality of elders) that God ordinarily produces even in difficult harvest fields (Titus 1:5, 12-13). Further, the geographic dispersion of the mission's members minimizes the likelihood that any particular community can foreseeably be reached and served effectively by this work. Therefore it is M/S that TE Marshall's powers of evangelist (BCO 8-6) not be renewed; that TE Marshall's call to serve Grace Covenant mission church be rescinded as of 60 days (BCO 13-1) from the coming Lord's Day; and*

that the members of Grace Covenant inform the MNA Committee of their wishes in regard to transfer of their church membership within one year. In addition, nonetheless, ECP would welcome a plan by the members of Grace Covenant mission for reorganizing, specifically addressing the issues cited above for our rescinding the minister's call to this work.

The court amended the main motion to strike all that is in italics, and to leave the underlined.

A substitute was moved and seconded, as follows: "1. That the powers of BCO 8-6 be renewed for a period of six months. 2. That during this period the MNA committee work with TE Marshall to set in motion, and see to its conclusion, a plan to provide ruling elders in Grace Covenant mission church no later than April 30, 2001. 3. That Presbytery appoint a commission to examine the three adult male communicant members in regular attendance with regard to their qualifications to serve as ruling elders. (Each of these members has been taught Reformed doctrine for periods of time ranging from two to ten years, including the office of ruling elder and are willing to submit to such an examination. However, if this motion should carry, the Evangelist will provide weekly and specific training in the duties of the office of the ruling elder over a period of several weeks prior to their examination by the Presbytery.) 4. If men qualified for the office of ruling elder are found, the committee will work with the Evangelist to particularize the congregation at the earliest possible date. (The minister and congregation are willing that the names of those judged qualified be submitted to the congregation for election.) 5. If men qualified to serve as ruling elders are not found, *that Presbytery provide one of two alternate means of governing a mission church found in BCO 5-3, that is, 5-3(2) governance by the session of a church within the Presbytery, or 5-3(3) a commission appointed by Presbytery to serve as a Session for the mission. (Either of these two methods would satisfy the present need for a plurality of elders at Grace Covenant.)*" This substitute motion failed, 4-20. Also failing was a motion to replace the italicized of #5 with the Committee's motion.

Finally, the main motion carried. The effect of this was to close the mission work.

The Rev. Ron Gray's existing powers of evangelist were renewed for a period of six months, during which time he is to meet monthly with the Rev. Dr. David Bowen to receive training in areas of church planting about which the MNA Committee has concerns. A motion to change the six months to twelve months failed.

The Rev. Fred Hofland was given full powers of evangelist for the coming twelve months; and the Rev. Randy Jenkins was given the power to receive and dismiss members for the next twelve months.

The Presbytery amended its Manual of Operation to establish a permanent

Central Carolina Says Confessional Phrase Means Creation in Six Calendar Days

Central Carolina Presbytery became the latest presbytery of the Presbyterian Church in America (PCA) to take a stance on the meaning of the Confessional and Catechetical phrase, "in the space of six days." At a called meeting on January 13, 2002, the court determined that the phrase does indeed mean that Creation occurred in six calendar days.

The resolution which was adopted is as follows:

Whereas, the 29th General Assembly of the Presbyterian Church in America in 2001 stated that, "it is the responsibility of the lower courts to determine if a man's views are in accord with the constitution, not the man himself, not the General Assembly, except in cases of judicial process," and

Whereas, the Bible, in Genesis 1, Exodus 20:11, and Exodus 31:17 teaches that God created the heavens and the earth, the sea and all that is in them in six days, and

Whereas, our doctrinal standards (WCF 4, LC 15, and SC 9) affirm that it pleased God, by the word of his power, to create the world and all things in the space of six days, and all very good.

Therefore, Be It Resolved, with charity toward all members and with fidelity to the original authors of our confessional standards, our understanding is that, unless evidence to the contrary is found, the Westminster Standards' phrase "in the space of six days" means that the six days of creation were days of normal duration with evening and morning. Accordingly, for the peace of the church, any future candidates who differ with this original meaning should declare an exception to the Confession, unless documentation that the Westminster Assembly meant otherwise is firmly established.

The wording of this resolution parallels similar ones passed in Calvary and Mississippi Valley Presbyteries. Those two presbyteries had also overtured the 2001 General Assembly to adopt the same position, but last year's General Assembly declined to do so. Rather, as noted in the Central Carolina resolution, the Assembly referred the matter of Constitutional interpretation to the lower courts.

Reformed University Ministries Committee.

The court denied the complaint of the Rev. Bill Marshall against the action of Presbytery in response to the complaint of Ruling Elder Keith Williams. Mr. Marshall's complaint alleged the impropriety of the Presbytery having reversed its judgment in the appeal of Dr. Neil Jeanson, and doing so by allowing Mr. Williams and other members of the trial court to present oral testimony with no opportunity for rebuttal.

North Texas

The sixty-eighth stated meeting of North Texas Presbytery was held on October 26-27, 2001, at New Covenant Presbyterian Church, Dallas, Texas. The Moderator, David Sherwood, called the meeting to order and presided. Host pastor Jeff Weir preached from I Corinthians 9:12-33 and administered the Lord's Supper.

Reports were heard from several of the churches and ministries of the Presbytery, with prayer being offered after each report.

The Presbytery approved its budget for 2002.

Reports from the Commissions to Ordain/Install Jeffrey Mays at Christ Community Church in Mesquite, Texas, and Tom Browning at Arlington (Tex.) Presbyterian Church were received and found in order.

Mrs. Debbie Kanavel and Miss Dawn Brady were allowed to address the court on their mission efforts in Senegal and Ukraine, respectively.

Four church planters gave oral reports, and reports from the Southwest Church Planting Network and Reformed University Ministries were received as information.

The President of the Pres-WIC organization reported on the Women in the Church activities.

There was a \$15,431 surplus from the General Assembly 2001 Committee, which was distributed as follows: Women in the Church, \$2,431; Presbytery General Fund, \$10,000; Administrative Committee, \$3,000.

It was moved and passed that the General Assembly Mission to North America Committee be requested to release the \$61,000 bequest for the Christian education of Cherokee Indians from the PCA Foundation to North Texas Presbytery for administration by its Christian Education Committee.

Messrs. John Allgaier and Shaynor Newsome were received under care as ministerial candidates, and their internship plans were approved.

Pete Hatton led Presbytery in a "Cheer" plagiarized from the Nittany Lions before presenting the resolution of the Thanks Committee.

Ohio Valley

The newly-formed Ohio Valley Presbytery held its Winter Stated Meeting at South Dayton Presbyterian Church, Dayton, Ohio, on January 11-12, 2002. The Moderator, Dan Clay, called the meeting to order, and yielded to the Rev. David McKay who gave a devotional based on Isaiah 42:1-7. Mr. McKay was elected Moderator for 2002.

The report of the Commission to ordain and install Marc Champagne as Assistant Pastor at North Cincinnati Community Church, Cincinnati, Ohio, was approved and admitted to record, as was the report of the Commission to organize Crossroad Community Church, Fishers, Indiana.

Presbytery granted to Rev. Michael Pahls a one-year extension of his permission to labor out of bounds.

The Stated Clerk was directed to inform Cincinnati Presbytery of the PC(USA) that Brian Carpenter is in the process of transferring his credentials to the PCA.

Mr. John McKenzie was taken under care as a candidate. By a three-fourths vote, the Presbytery waived the requirement that he be a member of a PCA church, and to recognize his membership in an independent church.

Presbytery heard reports on three educational institutions from three of its members. Mark Dalbey reported on Covenant Theological Seminary; Ruling Elder Mark Harris reported on

Covenant College; and Dr. James McGoldrick reported on Greenville Presbyterian Theological Seminary.

The Committee on Shepherding gave a "Proposal for Presbytery Care Groups," which was adopted.

The Mission to the World Committee has defined its purposes as the following: (1) To be an advocate for Presbytery missionaries; (2) To be a resource for Presbytery churches. The Rev. Scott Brown reported on Presbytery missionaries. The Rev. David Wegener reported on his plans for serving in Zambia with the denominational MTW Committee. All churches are requested to complete previously-sent Missions questionnaires and return them to the committee.

Presbytery dissolved the call of the Rev. Mike Hoppe to Crossroads Community Church, Fishers, Indiana, and approved him to be six-month interim pastor at River Oaks Presbyterian Church, Greenwood, Indiana.

The Presbytery voted to grant Rev. Roger Williams access to Eastside funds in the 2002 MNA budget for development of a mission work on the east side of Indianapolis, with oversight from the Session of Christ Community Church, Carmel, Indiana.

A six-man commission was elected in order to examine ruling elder candidates at Redeemer Presbyterian Church, Indianapolis, Indiana, and to particularize the church.

The Mission to North America

Committee continues to work on developing Reformed University Ministries within the bounds of the Presbytery. Proposals and Input from the churches are welcome.

Presbytery approved two overtures presented by four teaching elders (Mark Dalbey, Brian Kinney, Charles Scott Parsons, and Petros Roukas) with regard to amending the Book of Church Order. The first overture seeks to amend BCO 21-4 in terms of theological subscription, and the second would amend BCO 34-1 in order to increase the number of presbyteries necessary to petition General Assembly for original jurisdiction. (All four ministers have ties to Covenant Theological Seminary, three as graduates and one as an employee.) The Rev. Dan Clay requested that his negative vote be recorded on the motion to adopt the first of these overtures. [Complaints were later lodged by the Session of his church against the adoption of these motions; see story on page 5.—Ed.]

Also approved was an overture presented by the Rev. Dr. Dave Dively, Presbytery's Stated Clerk, which would also amend BCO 21-4 in order to require a presbytery to determine whether an ordinand may teach or practice any exception he has to the Confessional standards.

Per a request from the Rev. Tim Bayly, a committee was appointed to discuss with his unaffiliated congregation's relationship with Ohio Valley Presbytery.

Tennessee Pastor Bears Lonely Witness for Privilege to Worship on Race Weekend

Since the 1960s, when the Bristol (Tenn.) Motor Speedway was built, its neighbors have had to contend with inconvenience on race weekends. Over the years, expansion of the stands at what is the fastest half-mile track in the country has brought 150,000 fans to the racetrack, and has caused serious disruptions in the lives of the residents. Indeed, when the Food City 500 is held each year, it occurs on Sunday, and the resultant traffic patterns have forced half a dozen churches in the immediate vicinity to call off services, since their parishioners cannot get to church.

Most of the affected congregations have adjusted by deciding to forego worship that day and, instead, to reach out evangelistically. However, the one Reformed church in the vicinity has decided that it wants no part of countenancing Sabbath desecration.

Belmont Presbyterian Church, an unaffiliated congregation founded in the 1950s by Presbyterian evangelist Dan Graham, has decided not to compromise its Christian testimony by participating in the racing activities.

Pastor of the Belmont Church is the Rev. Trevor Downie, who is currently serving as Moderator of Westminster Presbytery (PCA). His advocacy for keeping God's Law gave him opportunity to bear what was a lonely witness for the sanctity of the Lord's Day.

An article in the March 17, 2002, edition of the *Bristol [Va.] Herald-Courier*, highlighted the contrast between Mr. Downie's principled position, and the position of other ministers, such as those from Avoca Christian Church and Volunteer Baptist Church. The latter see the Winston Cup race as an opportunity to make money by essentially renting their parking lots as well as an occasion to witness rather than attending divine worship.

In the article, entitled "What would Jesus do if 150,000 people came within a mile of his church?," staff writer Nick Adams reported: "But one church's opportunity is another's violation of God's fourth commandment—to keep the Sabbath holy."

"We don't participate in anything having to do with the race," said Trevor Downie, pastor of Belmont Presbyterian Church, which is less than a mile from the track. "Racing on the Sabbath breaks the fourth commandment, and we don't want to support it in any way."

"The heavy traffic prevents the congregation from worshipping at Belmont on Sunday, he said, so he encourages his members to attend other churches that week.

"We don't even allow people to park at the church," Downie said. "I know other churches think differently, but we disagree."

In an interview with *P&R News*, Mr. Downie related that the church perennially has had to deal with vandalism as well as clean up beer bottles after the big race. He laments the fact that none of the other churches in the area will join with Belmont in protest of the Sabbath desecration—a desecration which results in the church having to close down on race weekend.

This is Mr. Downie's second spring at the independent congregation. Both times, he has been forced to go out of town, rather than to be able to engage in worship with his church.

Like a prophet of old, Trevor Downie's stance for the fourth commandment is a lonely one, indeed, pitting him against fellow ministers as well as the opinion of the world, and forcing him to be separated from his flock. But he is also in company with Presbyterian and other pastors, both down through the ages and in today's time, whose pleasure is to call the Sabbath a delight.

Visit the American Presbyterian Press
www.amprpress.com

- Books – of particular interest to committed Presbyterians.
- Manuscripts – Interesting, but as yet unpublished books.
- Articles – On a broad range of issues of interest to conservative Presbyterians.
- New series of Articles on "Christian Resistance to Tyranny."
- Commentary – Biblical perspectives on current events.
- Evangelistic Tracts
- Book Reviews
- Two excellent, concise, scriptural books defending covenant baptism.
- A book with a Scriptural defense of religious liberty, an exposition of Scriptural civil government, and a review of the U.S. Constitution.
- A book on what the Bible really teaches about alcoholic beverages.
- A book with a Scriptural defense of using the Psalms in worship.

1459 Boston Neck Road, Saunterstown, RI 02874

(Paid Advertising)

South Texas

The sixty eighth meeting of the Presbytery of South Texas met at Westminster Presbyterian Church, Bryan, Texas, on January 25-26, 2002. The Moderator, Ruling Elder Martin Wysocki, called the meeting to order, opened with prayer, and read Scripture.

The following commission minutes were approved: to install Don Robertson as Senior Pastor of Faith Community Church, Pearland, Texas; to install Jerry Maguire as Senior Pastor of Covenant Presbyterian Church, Harlingen, Texas; and to install Whitney Anderson as Associate Pastor of CrossPointe Church, Austin, Texas.

The Presbytery approved its 2002 budget. It was moved and carried to designate a \$10,000 gift from the Irvin May estate to the Irvin M. May Scholarship Fund.

A motion was made to receive the overture from the Session of Christ the King Presbyterian Church, Houston, Texas, and docket it for vote via ballot by the delegates of this presbytery by April 1, to the stated clerk by mail or fax. A substitute motion was made to docket it as new business tomorrow. The question was called, and the substitute motion to docket the overtures tomorrow under new business failed. A substitute motion was made to docket the overtures now with 20 minute

discussions for each overture. The question was called, and the substitute motion failed. The question was called, and the original motion passed. The Rev. Jerry Maguire rose to a point of personal privilege concerning limiting debate of issues.

The judicial panel concerning the Al Anderson complaint reported that they were continuing work on the case. Mr. Wysocki is chair of that panel.

The judicial case of T. J. O'Roarke was returned to the Session of the Covenant Church, Harlingen, at the October meeting of Presbytery. The Rev. Timothy Hold visited with Mr. O'Roarke and the Harlingen Session and explained the case.

PRES WIC President Helen Ferguson was given the privilege of the floor for the purpose of addressing the floor. She reported on activities of PRES WIC and expressed thanks to the Presbytery for support and leadership. Activities include the annual October conference, the pastors' wives appreciation luncheon, and various planning meetings. Mrs. Gladys Hare is slated to be installed as the next President in February 2002.

The Presbytery heard reports from two church planters, the Rev. Tom Gibbs and the Rev. William McCrocklin. Four church groups—two in Laredo, and one each in Victoria and McAllen, hope to particularize within the year.

RUF reports were received from Pat Roach (Rice University), John

Ferguson (Texas A&M), Derick McDonald (University of Texas international students), and Bill Boyd (University of Texas). The Rev. Leo Schuster exclaimed, "Hook em Horns!"

Miss Dawn Brady was given the privilege of the floor in order to address the Presbytery regarding her work with MTW in Ukraine. The Rev. Keith Kanaval reported on his activities with MTW and his planned return to Senegal. Ruling Elder Alex Villasana reported on works in Tampico, Mexico.

Mr. Matt Boulter, who is being called as an assistant pastor by Redeemer Presbyterian Church, Austin, Texas, was examined and approved for ordination.

The Rev. Mr. Tom Gibbs of North Texas Presbytery was examined and received for reception. He is planting a church in San Antonio, Texas.

The court approved a change in the call of the Rev. Clay Holland from Assistant Pastor to Associate Pastor of Christ the King Presbyterian Church in Houston.

The Rev. Dr. Edmund Clowney was granted honorably retired status. Dr. Clowney addressed the Presbytery, and Mr. Schuster offered thanks to God for Dr. Clowney's time in South Texas Presbytery and his return to southern California.

Mr. Hoke publicly thanked Dr. Clowney for his ministry. The Gloria Patri was sung.

Westminster

Bristol, Tennessee (January 12, 2002)—Eastern Heights Presbyterian Church hosted the 106th stated meeting of Westminster Presbytery. The Rev. Tom Sullivan, following the regular Presbytery pattern of hearing sermons on the various chapters of the Westminster Confession of Faith in successive order, preached on the doctrine of baptism (Chapter XXVIII). Host pastor Rick Light and the Eastern Heights Session administered the Lord's Supper.

The Rev. Trevor Downie was elected Moderator by acclamation.

The court approved the minutes of the installation commission of the Rev. Jeff Black as Associate Pastor of Trinity Presbyterian Church, Tazewell, Virginia. Mr. Black has the responsibility of ministering to Providence Presbyterian Church, the mission work in Wytheville, Virginia.

The Rev. Bill Leuzinger proposed an amendment to Presbytery's Manual, which would add the following phrase: "At all times the Word of God is to be the supreme authority in all meetings of this Presbytery." The matter was referred to the Overtures and Judicial Business (O&JB) Committee.

Mr. Leuzinger introduced the Rev. Henry Johnson, another member of the Committee on Ramifications of Withdrawal, who presented the



NEW ST. ANDREWS COLLEGE

Classical Christian education with a Reformed backbone

NEW ST. ANDREWS has reset the standard for higher education in the Reformed tradition, and they are still alone in meeting it. Their faculty is outstanding, the curriculum demanding, and their graduates are equipped to lead, not follow, in the world God has re-given us in Christ. I know the teachers, I've met the students. This is the one college today that Reformed Christians can recommend without a string of admonitions."

Rev. Steve M. Schissel

Pastor, Messiah's Congregation, New York City

In a day when even historically conservative Reformed and Presbyterian colleges are bowing before the idols of our age—feminism, multiculturalism, liberalism, statism, and postmodernism—finding a Christian college with an academic and spiritual backbone isn't easy.

But that task just got easier.

New St. Andrews College, established in 1994, is a community of confessionally Reformed scholars dedicated to preparing the next covenant generation to stand firm in the truth, beauty, and goodness of the faith once delivered to the saints. The College has revived the classical tradition of education that gave our Protestant forefathers the

intellectual strength and spiritual stamina to stand against the idols of their day. And we seek nothing less for our day.

That's a tall order, of course, but we've already taken important steps in that direction:

- We foster a personal community environment by keeping classes—and the college—small, admitting only 40 full-time freshmen each year. We hold weekly small group tutorial sessions and conduct examinations orally. And students live as responsible members of the local community (many with Christian families), instead of in dorms where collective immaturity often breeds immorality.

- We build our curriculum on biblical foundations and focus our studies on the great works of Western civilization. We also require seniors to write and defend 20,000-word theses.

- And we're making college affordable again for most Christian families. Tuition is under \$6,000 per year, and students pay the same, fixed tuition rate for all four years. We accept no government funds or the strings attached to them.

Many Christian colleges may be older, but none is more committed to the historic Reformed faith and to putting a backbone back into Christian higher education than New St. Andrews College.



Dr. Peter Leithart
(Ph.D., Cambridge University, England), Fellow of Theology and Literature and the author of *Brightest Heaven of Invention* and *A House for My Name* leads a tutorial for his theology class that includes *Sibonon Visser* (right), a second-year student from Boise, Idaho.

I am not aware of any college that provides a more consistently reformed and academically excellent education than New St. Andrews."

Rev. Stephen M. Arrick

Senior Pastor, Evangelical Presbyterian Church, Newark, Delaware

If there is a better place for the next generation of Christian leaders to be trained and equipped, I am altogether unaware of it. The New St. Andrews experience beautifully combines academic rigor, Christian faithfulness, and the art of community."

Dr. George Grant

Author and Educator, Franklin, Tennessee

All you get at New St. Andrews is a highly qualified faculty, small classes, personal accountability, a demanding curriculum designed to develop stout, faithful servants of Christ, set in the context of a devout commitment to historic Christianity—in other words, precisely what is needed in this day."

Rev. Steve Wilkins

Pastor, Auburn Avenue Presbyterian Church, Monroe, Louisiana

New St. Andrews College is now accepting applications for the 2002-2003 academic year.

Early Application Deadline: March 1, 2002. The Spring New Student Weekend: April 12-15, 2002. Parents and Prospective Students Welcome.

For information and an application, or to make arrangements to visit the College, contact: Admissions Director, New St. Andrews College, P.O. Box 9025, Moscow, ID 83843

Phone: 208-882-1566, Fax: 208-882-4293, Email: nsaadmin@nsa.edu, Website: www.newstandrews.org

Committee's recommendation that the action to withdraw from the denomination be rescinded. The motion carried. [See story in this issue, "Westminster Presbytery Will Stay: Court Overwhelmingly Reverses Its Vote to Withdraw."—Ed.]

The Presbytery gave the Rev. Curtis Stapleton, campus minister at East Tennessee State University, a 5% increase in salary, and amended the 2002 budget accordingly.

The Rev. Ben Konopa, Chairman of the Greene County Commission, presented its report, which was approved. The Rev. Richard Hicks, Chairman of the Meadow Creek Shepherding Commission, presented its report. The court acknowledged that it had erred at the October stated meeting, "when it both passed a motion to dissolve this Commission and gave that Commission more work to do. Presbytery apologizes for this error and declares that it declares its desire that the Commission today continue its work."

The court voted that the Rev. Jim Thornton's response to Mr. Hicks and the Rev. Dr. Steve Meyerhoff "be found satisfactory and that Presbytery not place charges against him." It was also approved to require Mr. Thornton to enter into a period of six months' counseling with Dr. Meyerhoff and Mr. Sullivan and that they report to Presbytery at the end of that period. The Presbytery dismissed the Meadow Creek Commission with thanks, effective today. The court also expressed appreciation to Mr. Hicks for his service as prosecutor for Presbytery and that he be relieved of his duties as prosecutor.

Presbytery approved overtures to General Assembly with regard to the PCA Foundation and with regard to proposing a new method for handling judicial matters at the General Assembly level. [See stories on pages 6 and 7.—Ed.] The Presbytery did defeat a recommendation from its O&JB Committee, that the Presbytery send a letter regarding the PCA Foundation matter to all the churches of the PCA.

The Presbytery approved the O&JB recommendation that the Presbytery's Mission to the World and Mission to North America Committees be combined into a Missions Committee. This proposal to amend the Manual was

approved on a first reading.

The court also adopted a response to Mr. Downie's dissent to the action of Presbytery to withdraw from the PCA.

The Presbytery received as information the evaluation of the O&JB Committee concerning the Standing Judicial Commission (SJC) proposal with regard to handling Memorials. The Committee recommends opposition to the proposed amendment to the SJC Manual.

The Rev. Bill Lamkin of North Florida Presbytery had sent a copy of a letter he had written to the Editor and Editor-in-Chief of Presbyterian International News Service, calling upon them to repent with regard to their coverage of the controversy concerning Covenant Theological Seminary and a woman allegedly preaching on campus last spring. The Editor had responded to Mr. Lamkin, and had also sent a copy of his reply to Westminster Presbytery. The court voted to inform Mr. Lamkin that the Editor is a member in good standing in Westminster Presbytery, and that if he desires to bring charges against the Editor, he should do so according to the provisions of the *Book of Church Order*. Since the Editor-in-Chief is a member of the Coeburn (Va.) Presbyterian Church, the court forwarded copies of the correspondence to the Coeburn Session.

Presbytery appointed the Shepherding Committee as a commission, to handle all matters relating to the resignation of the Rev. Raymond Colgrove as Pastor of Providence Presbyterian Church, Limestone, Tennessee. Mr. Colgrove has accepted a call to his native town of Boligee, Alabama.

Dr. Roger Schultz, who had allowed his licensure to elapse, was examined for licensure. He passed.

It was reported that Ruling Elder Phil Proctor of the Brainerd Hills Presbyterian Church, Chattanooga, Tennessee, had been approved as pulpit supply at the Meadow Creek Presbyterian Church, Greeneville, Tennessee. He is a student at Greenville (S. C.) Presbyterian Theological Seminary. It was moved, seconded, and carried to approve him to preach at Meadow Creek and have a called meeting to examine him in the near future.

New Pastor Installed at First Church, Chattanooga

The Rev. Dr. Michael A. Milton was installed as Senior Pastor of First Presbyterian Church, Chattanooga, Tennessee, in a service conducted by Tennessee Valley Presbytery on Sunday evening, February 10, 2002. Dr. Milton succeeds the Rev. Dr. Ben Haden, who was Senior Pastor from 1967 until 1999.

Pastor Milton was ordained in 1993 by Heartland Presbytery, and was Organizing Pastor and Senior Pastor of Redeemer Presbyterian Church, Overland Park, Kansas. He comes to the venerable Chattanooga church after having served as Organizing Pastor and Senior Pastor of Kirk O' the Isles Presbyterian Church, Savannah, Georgia. Prior to his pastorate in Savannah, he had been an administrator at his alma mater, Knox Theological Seminary, Ft. Lauderdale, Florida.

Dr. Milton received his Ph.D. from the University of Wales in 1997. His BA degree is from Mid-America Nazarene College.

Besides having written numerous articles, he also authored a book entitled, *A Career to Follow a Call: A Vocational Guide to the Ordained Ministry*.

Among those participating in the installation service were the Rev. Dr. L. Roy Taylor, Stated Clerk of the General Assembly of the Presbyterian Church in America (PCA), who gave

the charge to the congregation; and Dr. Haden, who gave the charge to the minister. The sermon was preached by the Rev. Robert E. Baxter, who, when he was Senior Pastor of Olathe (Kan.) Presbyterian Church, disciplined the Miltons.

Dr. Milton becomes the twelfth pastor of First Church, Chattanooga, since its founding in 1840. The latest denominational statistics reveal that the downtown congregation at the end of 2000 had 2,703 members.



Dr. Michael Milton

Quotes from the Quorums

The following was heard on the floor of Westminster Presbytery at its January 2002 stated meeting:

"I was unable to be present, and they elected me Chairman."—Trevor Downie, speaking of the Christian Education Committee meeting.

Late in the meeting: "Examinations Committee—please don't tell me you have a lot of examinations."—Moderator Trevor Downie. "It's not our fault."—Chairman Ross Lindley.

"Under Christian experience, Roger, do you pay your taxes?"—Ross Lindley. "I have to."—Roger Schultz. "I move that that portion of the exam be approved."—Ross Lindley.

"I'm glad I'm not in a PC(USA) presbytery any longer. They would've been having us do exercises in the pews. On more than one occasion it actually happened."—Moderator Trevor Downie, after a one-minute break.

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

CONNECTICUT

PRESBYTERIAN CHURCH OF COVENTRY
55 Trowbridge Road/Coventry
S.S., 10:45 AM; Worship, 9:30 AM/6:30 PM
(860)742-7222

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

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

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
Elkton High School/Elkton
S.S., 11:15 AM; Worship, 9:15 AM
(410)398-3192
- CHRIST REFORMED PRESBYTERIAN CHURCH
Diplomat Building, 13992 Baltimore Avenue, Suite 300/Laurel
S.S., 9:30 AM; Worship 10:30 AM/6:00 PM
(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
- MISSISSIPPI**
MCDONALD PRESBYTERIAN CHURCH
295 E. Williamsburg Road/Collins
S.S., 10:00 AM; Worship, 11:00 AM/6:00 PM
Wednesday prayer meeting, 7:00 PM
(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
- 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
- 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
- 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
- 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
- NEW YORK**
AFFIRMATION PRESBYTERIAN CHURCH
Routes 100 and 139/Somers
S.S., 10:00 AM; Worship, 11:00 AM
(914)232-0546
- 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
- 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
- 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
- NEW COVENANT PRESBYTERIAN CHURCH
10301 Old Creedmoor Road/Raleigh
S.S., 11:00 AM; Worship, 9:30 AM/6:00 PM
(919)844-0551
- TRINITY REFORMED PRESBYTERIAN CHURCH
3701 South College Road/Wilmington
Worship 10:30 AM
(910)395-1252
- 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
- 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
- PENNSYLVANIA**
NEW LIFE PRESBYTERIAN CHURCH OF HOPEWELL TOWNSHIP
2795 Patterson Drive/Aliquippa
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
- FAITH REFORMED CHURCH
2953 Saltsman Road/Erie
S.S., 9:45 AM/Worship, 11:00 AM
(814)899-3037
- COVENANT PRESBYTERIAN CHURCH
515 West County Line Road/Hatboro
S.S., 9:45 AM (Sum., 9:00); Worship, 11:00 AM (Sum., 10:00)
(215)675-9688
- 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
- SOUTH CAROLINA**
REEDY RIVER PRESBYTERIAN CHURCH
46 Main Street/Connestee
S.S., 10:00 AM; Worship, 11:00 AM/6:30 PM
(864)277-5455
- 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
- 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
- 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
- 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
- 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
- TEXAS**
COLLEYVILLE PRESBYTERIAN CHURCH
715 Cheek Sparger Road/Colleyville
S.S., 9:45 AM; Worship, 11:00 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
- 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
- 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. 10:00 AM; Worship: 8:30 AM/11:00 AM
Evening Gathering: 6:00 PM
(757)826-5942
- 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
- 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
- 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
- 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
- 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
- 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.