



KNOW ✦
✦ YOUR
CHURCH

WILLIAM
THOMSON
HANZSCHE

REVISED & REWRITTEN BY
EARL F. ZIEGLER

KNOW YOUR CHURCH

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The United Presbyterian Church in the U.S.A.

by

WILLIAM THOMSON HANZSCHE

Revised and Rewritten by

EARL F. ZEIGLER

BOARD OF CHRISTIAN EDUCATION
OF THE UNITED PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA

Philadelphia

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FOREWORD

For more than two decades *Know Your Church*, by William Thomson Hanzsche, has been in constant demand. A new edition has been made necessary by the merger of two Presbyterian denominations in 1958 and by the accumulation of inevitable changes in the organization and administration of the church's program.

This new edition, published under the same title as that of its predecessor, should be of practical worth to all church officers, to church school leaders, to men's, women's, and youth organizations, and to the rank and file of United Presbyterian church members. It may also help in preparing people for church membership. The more we know about our church, the better able we are to guide its ongoing ministry and to fulfill Christ's commission to us in our generation.

The book has been written to read; but it can also be used in study groups, and as a ready reference for locating quickly many of the significant facts of Presbyterian church history, beliefs, and practices. And it tells the current story of the world-wide program of our United Presbyterian Church.

Sincere gratitude is due staff members of the offices of the General Assembly and of the major program areas for supplying valuable information and suggestions, and for checking for accuracy.

E.F.Z.

1

YOUR HOME CHURCH AND YOU

On the bulletin that is handed to you each week as you enter the sanctuary for worship is the name of your home church. Has it always had this name, or is its present name due to a merger, a change of location, or some other circumstance? And how did it get its name—from a street, a memorial, a Biblical place or character, a Reformer or a saint, a stream or a lake, or something else?

This booklet cannot answer these questions about your church, but if you have a bit of historical curiosity, the information will not be difficult to obtain. And it will be worth knowing.

YOUR HOME CHURCH IN YOUR DENOMINATION

Presbyterian churches are not independent; they are always constitutionally related to their denomination. Your home church is a member of a certain *presbytery*, and this presbytery belongs to a *synod*, and unifying the whole denomination is the General Assembly. Because of the relationship of your home church to your denomination, you are participating in a Kingdom enterprise that is nation-wide and world-wide in its outreach. More than this, you are a part of the National Council of Churches and of the World Council of Churches. If the urge to "belong" is one of the fundamental drives of human nature, you are truly a "belonger." You

I

are one of the fellowship of believers who continue to witness to Christ through the centuries.

THE UNITED PRESBYTERIAN CHURCH U.S.A.

The present legal name of your denomination is The United Presbyterian Church in the United States of America. And this name also has a history.

In the month of May, in the year 1958, in the city of Pittsburgh, Pennsylvania, a happy union took place between the United Presbyterian Church of North America and the Presbyterian Church in the United States of America. Exactly a century earlier, in this same city of Pittsburgh, the United Presbyterian Church of North America had been created through the union of two Scottish churches. The Presbyterian Church in the U.S.A. dated back to 1789, when the first General Assembly was organized in Philadelphia, Pennsylvania, the identical year in which George Washington became the first President of the United States.

Thus your home church is related to these historic denominations. And if the urge for unity among the churches continues, there will be other mergers, and new denominational names, as history unrolls.

THE PURPOSE OF YOUR HOME CHURCH

Every Christian church should have a purpose and a program in harmony with the commission of our Lord: "Go therefore and make disciples of all nations, . . . teaching them to observe all that I have commanded you" (Matt. 28:19-20). And after his resurrection our Lord declared: "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8).

The words "Jerusalem," "Judea," "Samaria," and "to the end of the earth" are symbols of our responsibility. We begin where

we are—Jerusalem, our home community. We branch out to Judea and Samaria—our state and nation. We go to all nations—“to the end of the earth.” Every man, woman, and child was included in the love and compassion of Jesus. They must be included in the program and outreach of your home church.

YOUR CALLING AS A CHRISTIAN

The term “calling” does apply to ministers, missionaries, and other church ministries, but it also includes the so-called “laity.” Every Christian has a “vocation”; he is “called” to be a full-time church worker.

“You shall be my witnesses,” *said* Jesus. “You shall be my witnesses,” *says* Jesus to this generation of Christians. And what is witnessing? It is living the Christian faith in our going out and our coming in; in our rising up and our lying down; in our labor and our leisure; in our laughter and our tears. Once we have become a follower of Christ, we represent or misrepresent him whatever we do, wherever we go, whenever we speak or keep silent.

Your calling as a Christian influences you to try to make your home a school in Christian living. With great insight and foresight your Presbyterian Church for several decades has been preparing its curriculum materials and other resources to help the homes to become citadels of the Christian faith.

Your way of earning a living gives you a ready opportunity to stand up and be counted for Christ as you labor in factory or office, in field or forest, in mine or any other place of duty, and as citizens of an influential democracy. We Christians are not to be *conformed* to the practices of the non-Christians, but *transformed* into the body of Christ, the fellowship of believers whose calling is to win the kingdoms of this world to the Kingdom of our Lord.

Obviously your home church will supply one of your most important opportunities for witnessing. To attend church faithfully is to witness. To give regularly, systematically, and proportionately

is witnessing. To accept responsibility as an officer, teacher, or in some other form of service is witnessing. And your outreach to win others to Christ, this too is witnessing.

Of the early Christians it was said that they outlived, out-thought, and outdied their pagan neighbors. Their witness was powerful because they were connected to God's generating plant—the Holy Spirit. Can something like this be said of us in our times?

2

PRESBYTERIAN CHURCH GOVERNMENT

The word "elder" is the key to the name "Presbyterian." The Greek word for "elder" was *presbuteros*, which is translated into English as "presbyter," and means elder. Therefore "presbyterian" refers to a form of church government in which elders govern, as representatives of the people.

The office of elder is Biblical. See such references as Ex. 3:16, Num. 11:16, and frequent mention in the writings of the apostle Paul. The synagogues of the Jews were governed by elders. The New Testament church ordained elders and placed them in charge of congregations. All this is not to claim that the Presbyterian Church as such was in operation in Biblical times. The point is that Presbyterian church government is founded on principles that were similar to those of the synagogues and the early Christian churches.

Non-presbyterian denominations have Biblical justification for their forms of church government. The *episcopal* type can point to the office of bishop. The *congregational* type can emphasize the authority of local congregations. And the *presbyterian* type, while not claiming to have a better Biblical basis than the others, has tried to avoid the weakness of independent action by congregations, and the dangers of placing too much power in the hands of the clergy. Through its practice of representative government the people rule.

THE PRESBYTERIAN SYSTEM IN ACTION

Your Presbyterian Church operates through four governing bodies, called *courts* and *judicatories*: session, presbytery, synod, General Assembly.

The session. Each particular Presbyterian church must have a session, composed of the pastor (or pastors) and the ruling elders, who have been elected by the congregation. It is the primary governing unit in local church matters. Through this judicatory the members of the church are represented.

The Constitution of The United Presbyterian Church in the U.S.A. defines the duties of the session, such as:

- Receiving, nurturing, disciplining, dismissing members;
- Exercising oversight of the worship of the congregation;
- Supervising and reviewing all the activities of the congregation and its several organizations, including the boards of deacons and trustees;
- Meeting regularly to conduct business and keeping minutes and submitting them annually to presbytery for review and for any correction needed; enrolling the names of baptized children as well as all the communicant members; electing delegates to presbytery.

A pastor is moderator of the session, and a clerk is elected to keep the records. The majority of sessions also have subcommittees that counsel with and supervise the work of the organizations. The acts of a session are subject to review by the other judicatories. In this way the people are protected from autocratic rule or misrepresentation.

The presbytery. A presbytery consists of one or more ruling elders from each church in a specific geographical area, and of all the ordained ministers who are members of this particular presbytery. There are over two hundred presbyteries since the merger of 1958.

What are the powers and duties of a presbytery? Some of them are:

To receive, examine, license, and ordain candidates for the ministry; to install pastors of churches; to dissolve pastoral relations; and to discipline members;

To visit particular churches for the purpose of inquiring into their stewardship, and redressing any irregularities that may have arisen; to unite or divide congregations at the request of, or with the consent of, the people, and to dissolve churches whose mission seems to be completed; to examine, and approve or censure, the records of sessions; to supervise the vacant churches, and give help in calling pastors and supplying vacant pulpits; to elect commissioners to synod and General Assembly; to condemn erroneous opinions that injure the peace and purity of the church.

The presiding officer of a presbytery is a moderator, usually elected annually; and each presbytery has an elected stated clerk to serve for a term of years. Numerous committees carry the main load of presbytery responsibility.

The synod. A group of presbyteries within a geographical area (frequently determined by state lines) comprise a synod. This judicatory reviews the records of its presbyteries, defines their geographical boundaries, and serves as an organizing center for the synod-wide work of the presbyteries. There are thirty or more synods in the United Presbyterian Church.

The General Assembly. Like the three lower judicatories, the General Assembly is a representative body composed of an equal number of ruling elders and ministers elected by the presbyteries. (Synods do not elect commissioners to the General Assembly.) The month of May is its annual time of meeting. Different cities are selected from year to year in order to bring this inspirational gathering to every section of the nation. About one thousand commissioners have voting privileges. Thousands of other Presbyte-

rians, as well as representatives of other denominations and of interdenominational agencies, find a welcome. Each year the Assembly elects a different Moderator from among its commissioners; and once in five years, a Stated Clerk is elected, who may be re-elected until he reaches retirement age.

The General Assembly represents in one body all the churches of the denomination. It is the final authority in all matters affecting the interests of the entire church. It receives reports from the major program agencies and passes upon their proposed budgets and programs. Overtures from the presbyteries and synods are voted upon, and cases are decided that come up from the lower judicatories. In a word, the General Assembly is our supreme administrative (executive), legislative, and judicial court, and its acts are authority.

The drama and pageantry of a meeting of the Assembly defy description. One must be there to feel the heart throb of a worldwide church carrying out the commission of our Lord to go and make disciples of all nations. And the nations are represented by converts and other believers from everywhere, many of them dressed in their native garb, and mingling with commissioners, all one in Christ, all his body. From the opening session with its solemn and stately observance of the Lord's Supper, to the sound of the final gavel of the Moderator as he dissolves the meeting, the days and nights are packed with emotional fervor. Spirited discussion by the commissioners over important issues demonstrates that the vitality of the Jerusalem assembly (see Acts, ch. 15) continues to this day. The brooding of the Holy Spirit is too obvious to discount.

THE GENERAL COUNCIL

To administer the work of the General Assembly between sessions, the Constitution provides for a General Council with a secretary, a small staff, and members elected by the Assembly (the major program agencies nominate their own members). The Council's main duties are: supervision of all the work of the pro-

gram agencies, passing on their budgets, and receiving and reviewing regular reports of their condition and progress.

THE GENERAL ASSEMBLY AND RELATED AGENCIES

The story would be incomplete without some reference to a variety of agencies and special committees that report to the Assembly. Among them are: National Council of United Presbyterian Men; United Presbyterian Women; World Presbyterian Alliance; American Bible Society; Department of Chaplains and Service Personnel; Council on Theological Education; National Council of Churches; *Presbyterian Life* magazine. Added to the reports of such agencies to the General Assembly would be fraternal greetings from many denominations at home and abroad.

Chaos may seem to rule in the world when an Assembly is meeting in Minneapolis, San Francisco, Chicago, or Omaha. But as the commissioners and other attendants worship, pray, and plan together, the conviction grows that Christ will build his church, and the powers of death shall not prevail against it (Matt. 16:18).

3

PRESBYTERIAN BELIEFS AND PRACTICES

Some Presbyterians believe more than they practice; others are reported to practice more than they believe. To be consistent, our beliefs should determine our practices. But we are not always consistent. Nevertheless, Presbyterians are not "peculiar" either in their beliefs or in their practices. With other Christians of all evangelical denominations they accept the authority of the Bible on the cardinal teachings of the faith. This common denominator of beliefs among the denominations makes it possible for Presbyterians to pass freely into another denomination, and with equal cordiality they accept members from other churches.

If there is anything distinctive in the beliefs of Presbyterians, it may be the special emphasis they have placed through the centuries on at least three important principles of Biblical teaching: (1) the sovereignty of God; (2) the freedom of man and his responsibility; (3) the supremacy of the Scriptures as the rule of faith and life.

THE SOVEREIGNTY OF GOD

To be sovereign (the Supreme Ruler), God must be both Creator and the continuing Ruler of all that he has created. He must be an everlasting sovereign. God did not end his work by winding up the universe like a clock and leaving it to run itself. Had

he done so, he would be practically an absentee God, and the people of the earth would be virtually orphans and fatherless.

Many other denominations would go along with the foregoing affirmation. But the Presbyterians (and others of the Reformed faith) have accented God's sovereignty as the key that helps to unlock the meaning of the universe. God is the Lord of history, the Lord of nature, and the Lord of men and nations whether or not they choose to obey him. All things that occur in this world are not only *foreknown* by God, but are *foreordained* by him to fulfill his eternal purpose. If this were not so, the events of history, and of our present lives, would be a Pandora's box which, once opened, could never again be closed, nor the let-loose evils be restrained. But because God knows all about the evils in the world (although he is not the author of them), he can do what the apostle Paul so forcefully declared in Rom. 8:28: "We know that in everything God works for good with those who love him, who are called according to his purpose."

Sometimes Presbyterians have been accused of stressing God's sovereignty so strongly as to make men mere puppets. But this is a caricature on Presbyterian teaching. Belief in the sovereignty of God has empowered Presbyterians to face up to the mysteries of life and death with the supreme confidence in a Heavenly Father who knew what he was doing. Man's obligation was to learn the will of the Father and do it. When we can believe that God works for good in everything with those who love him, we can know that we are called to do his purpose. And when we fulfill his purpose we complete the destiny of our own lives.

Thus the belief in divine sovereignty has been a power that transformed otherwise commonplace men and women into brave and valiant followers of the Nazarene.

THE FREEDOM AND RESPONSIBILITY OF MAN

God is sovereign; man is free yet responsible. This is putting things together that belong. Standing alone, divine sovereignty seems to be dictatorship. But because man's freedom is real, he

must be held responsible for what he chooses. We know from our own experiences that we make wrong decisions as well as right ones. How does God operate in our choices? He provides his grace (his favor) to enable us to do what is spiritually good and upright. Therefore our choices, although our own, are God-inspired. He works through our choices and decisions when we truly seek to do his will.

Divine sovereignty, as Presbyterians have understood it, stimulates human endeavor and arouses human initiative. If proof is needed, the history of Presbyterians since the Reformation is in the records. They have been in the forefront of movements for civil and religious liberty. It is fact that the American Revolution, and the consequent establishment of the United States Government, could not have been accomplished without the initiative, courage, and support of Presbyterian colonists. These "divine-sovereign, free-choice" men have always taken government, as well as their religion, seriously. And they have helped to establish a free public school system, Christian education, missions, temperance, and a stable economic system.

Because a tree is known by its fruits, Presbyterians with their "Calvinism" have yielded a hearty harvest. And the tree is still strong and growing.

THE SUPREMACY OF THE SCRIPTURES

To Presbyterians the Scriptures are the supreme and infallible rule of faith and practice. Only what is authorized by the Word of God belongs in the Presbyterian system of beliefs and practices. The Word of God is the backbone of education in our seminaries, colleges, and church schools. On the Bible is based our Confession of Faith, the Catechisms, the Directory for Worship, the Form of Government, and the Book of Discipline. Bible study is provided and encouraged for every home, for all ages, and for every need. The Holy Spirit is depended upon for guidance in the interpretation of Scripture.

It is significant that Presbyterians plan their nationwide and

world-wide programs of education, evangelism, and action only when assured that they have a Biblical or "theological" green light for what they are undertaking. Thus your church can move confidently toward its goal because its program is in harmony with the sure and eternal Word of God.

THE CONSTITUTION OF THE UNITED PRESBYTERIAN CHURCH U.S.A.

What Presbyterians are willing to go on record as believing is contained in their Constitution—a fairly long document consisting of six parts: The Confession of Faith; The Larger Catechism; The Shorter Catechism; The Directory for Worship; The Form of Government; The Book of Discipline.

Borrow a copy from your pastor, or purchase your own from the Office of the General Assembly. It really is profitable reading.

PRACTICES OF PRESBYTERIANS

When consistent, Presbyterians hold to such practices as these:

God alone is lord of the conscience, and we must obey him rather than men. We have the right of private judgment in all matters that respect religion.

Truth is in order to goodness; hence it makes a difference what opinions a man holds.

It is the intention of Presbyterians to practice what is right after they learn the truth from their study of the Scriptures. They avoid sectarianism, but believe in denominational loyalty and inter-church co-operation. In evangelism, education, and social action they have a program, but they also reinforce the work of other churches.

In summary, Presbyterians practice: (1) the right of the people of all churches and denominations to rule themselves; (2) a virile program of Christian education, evangelism, and missions; (3) co-operative fellowship with other Christians.

4

A DIP INTO CHURCH HISTORY

Church history has been accumulating since the ministry of Christ on earth. Some of it is preserved in the New Testament, but a great deal more in other documents. A working knowledge of this history can be acquired by every Christian. All of us need information about what has happened, and why, and how the Lord of history is guiding his people toward the future.

The purpose of Chapters 4 and 5 is to attempt a panoramic sketch of church history from apostolic times to the present in order to understand better where Presbyterianism fits in.

FROM THE APOSTLES TO THE REFORMATION

Approximately fourteen centuries lie between the church of the first century and the eruption of the Protestant movement under Martin Luther in 1517. What happened to produce the explosion?

The apostolic churches had officers and ministries such as Paul enumerates in I Cor. 12:27-30. These churches, founded and nourished by the apostles and others, were training schools for believers, havens for worship, and power centers for evangelism. There was no thought of creating a superchurch. But with the passing of the apostles and with the growth of church influence in the Roman Empire, more and more rule and authority were concentrated in the hands of bishops. Because of the prestige of

Rome as the capital city of the Empire, the bishop of Rome finally gained sufficient authority to become pope. His successors began to claim the right to crown and uncrown secular rulers, and to have complete spiritual jurisdiction over the destiny of human beings. The Biblical teaching of salvation by faith, which had been foremost in the early church, was transformed into salvation by sacraments and good works. The Roman Mass superseded the Lord's Supper. Belief in purgatory developed, the Virgin Mary was elevated to the rank of "Mother of God," pictures and images took on supernatural powers, church government was by the hierarchy, the people became puppets, and as a consequence Christian living declined to a low plane. Historians speak of the world as having entered the "Dark Ages."

The time for a reformation was ripe at the beginning of the sixteenth century. Then God raised up Martin Luther, followed by other spiritual giants such as John Calvin, Zwingli, Erasmus, Melancthon, and John Knox, who brought the church back to Biblical sanity.

THE REFORMATION AND MARTIN LUTHER

Martin Luther (1483-1546), a Roman Catholic priest and professor in the University of Wittenberg, rediscovered the New Testament. He was amazed at the difference between the faith and practice of the early church and of the hierarchy of his day. Conviction gripped him that the church had lost the road of "the way, and the truth, and the life" taught by Christ (John 14:6). He could not reconcile salvation by works with salvation by faith. You have undoubtedly read the thrilling account of how Luther, on October 31, 1517, took a hammer and nails, and posted ninety-five propositions for debate on the door of the Wittenberg church. They were written in Latin and intended for the eyes of scholars. But the questions they raised about pope and priests aroused everybody. German translations of the Ninety-five Theses were soon widely circulated.

Luther had no intention of splitting the church; his zeal was

to reform it and bring a return to the simplicity of the early church. But the pope and the hierarchy had a different idea. Luther was brought to trial, condemned, and ordered to recant. He stood his ground. Powerful friends protected him. The outcome was a clean break with the Roman church, and the beginning of the Protestant movement. The term "Protestant" means more than "protester"; it proclaims witnessing to the truth.

The teaching of Luther spread rapidly. The printing press, with movable type, had been invented, and ideas could no longer remain hidden under a bushel. Luther translated the Bible into the vernacular of the people, wrote hymns, created a form of church government and worship, and even married and reared a family. Others of rank and influence aligned themselves under his banner, and Europe soon was aflame with a spiritual revival.

THE CALL OF GOD TO JOHN CALVIN

John Calvin (1509-1564) was a lad of eight when Luther nailed his theses on the church door. Born in Noyon, France, some fifty miles northeast of Paris, the boy was slated for the Roman priesthood by his father. After a time Calvin switched to law. At twenty-four he experienced conversion and allied himself with the Protestant movement. This act put his life in jeopardy. Fleeing from France, he hid himself for three years to think and write. His seclusion created the original edition of the *Institutes of the Christian Religion*, which were immediately recognized as, and continue to be, the most profound statement in existence of the great doctrines of grace and redemption, the sovereignty of God, and other cardinal principles of Protestantism.

In Geneva, Switzerland, Calvin found his life's field of service. Here, with slight interruptions, until his death, he labored to transform Geneva into an earthly city of God. And he well-nigh succeeded.

Calvin went farther than Luther in developing a form of church government based on the New Testament teaching of representation of the people by presbyters (elders)—thus the name "Pres-

byterian." He was a great expository preacher. Scores of men trained by him to be pastors were sent throughout Europe to become effective witnesses to the Reformed faith. About fifty volumes of commentaries on the Bible flowed from his pen. His correspondence with Protestant leaders was immense. Philip Schaff, the church historian, says of Calvin: "Calvin's moral power extended over all the Reformed churches, and over several nationalities—Swiss, French, German, Polish, Bohemian, Hungarian, Dutch, English, Scotch, and American. His religious influence upon the Anglo-Saxon race in both continents is greater than that of any native Englishman, and continues to this day."

Geneva has become a world shrine of the Presbyterian and other Reformed churches. In 1959, the 450th anniversary of Calvin's birth, appropriate celebrations were held in Geneva, with restoration of ancient buildings and their rededication. Here the visitor may gaze upon interesting monuments and breathe the refreshing air of the Reformation. For anyone planning a European trip, Geneva is worthy of a place in the itinerary. And for one whose appetite has been whetted to know more about Calvin, scores of books are available. Our world's debt to Calvin is inestimable.

THE SPREAD OF PRESBYTERIANISM SINCE CALVIN

Luther ceased his earthly labors in 1546, Calvin in 1564, the same year in which Shakespeare was born. Onto other shoulders fell the mantles of those who had laid firm foundations. The Roman hierarchy fought viciously to prevent Protestantism from spreading. A Counter Reformation, the Inquisition, and bloody wars were tried. Persecution of Protestants only strengthened their determination to witness to the death rather than compromise their witness—their "protest."

In France, the first Protestant church was organized by a pastor trained by Calvin. Protestantism rapidly gained momentum, but it was severely wounded in 1572 on St. Bartholomew's Day, when a bloody massacre of Huguenots decimated their ranks. Contin-

uing persecution drove many to other lands, chiefly America.

In the Netherlands, persecution by Roman Catholics turned the country into a shambles, and out of these conflicts the Dutch Republic was born. In Holland today about half the inhabitants adhere to the Reformed faith.

Scotland was Roman Catholic through and through when the Reformation began. In 1559 came John Knox with his fervent prayer, "O God, give me Scotland or I die." God gave it to him in spite of an array of treacherous political and religious enemies. Here the Scottish Parliament adopted the Presbyterian faith. English kings plotted in vain to establish episcopacy. Presbyterianism is still the dominant faith of this tiny but tenacious land from which has flowed spiritual power to enrich the earth, America being a chief benefactor.

England, believe it or not, accepted Presbyterianism as the established church from 1648 to 1660. During this period the Westminster Assembly of Divines, in session in Westminster Abbey, created the Westminster Confession of Faith and its allied documents. Although the Restoration, under Charles II, reinstated the Episcopal as the established church, the work of the Westminster Divines has indelibly permeated the Reformed faith. The Constitution of The United Presbyterian Church in the U.S.A. is largely the same as that designed by the Westminster Assembly in 1643-1648. And the word "Westminster" identifies Presbyterianism.

In little Wales, on the west border of England, per capita Presbyterianism is stronger than in England proper. Back in 1735 when a religious revival shook Wales, there was no intention of the leaders to found a new church. Circumstances forced them to, and Presbyterianism was adopted. If you have ever heard a Welshman preach, you know how thoroughly he is grounded in the Reformed faith.

And Ireland, the land from which Roman Catholic immigrants have streamed to our shores, organized a presbytery as early as 1642; by 1660 there were 100,000 Presbyterian communicants. The North of Ireland became their chief stronghold, and still is. But the Irish influence in American Presbyterianism is extensive.

WORLD PRESBYTERIAN ALLIANCE

To trace the growth of Presbyterianism all over the globe would require a large volume. Some idea of its strength can be gained by reference to an organization called the World Presbyterian Alliance. The Alliance includes nearly all the denominations (some ninety or so) holding Presbyterian traditions of faith and government. Fifty million constituents make this Alliance the most widespread of all Protestant groupings. Strong churches are found in Great Britain and Eastern Europe, Asia, Africa, Australia-New Zealand, as well as in both North and South America. The General Assembly of The United Presbyterian Church in the U.S.A. receives reports regularly from the Alliance.

In the next chapter will be told in condensed description the drama of Presbyterianism as it migrated from Europe to North America, to take root in this virgin soil, to become—like the Biblical mustard seed—a tree of no mean proportions.

5

PRESBYTERIANISM IN NORTH AMERICA

When Columbus discovered America, Martin Luther was nine years old and John Calvin awaited seventeen years to be born. But these two men, and scores of other Reformers, assisted in transforming the new age into new hope for mankind. Ferment was everywhere. New ideas had hope of survival. Although the Roman Catholic Church tried desperately to dominate, the handwriting was on the wall for all to read who had eyes to see and minds to be influenced by the stirring of the Holy Spirit. The Reformation was inevitable; it was "foreordained" by the sovereign God.

PROTESTANTS MIGRATE TO THE NEW WORLD

European persecution drove tens of thousands of Protestants to the new North American "land of promise." A limited number came to "exploit" the material resources. Sailing ships brought English Puritans, Scotch and Irish Presbyterians, French Huguenots, Germans of Calvinistic persuasion, and Dutchmen of the Reformed faith. Many decades were to pass before there was any concerted effort to congeal these settlers of varied languages and nationalities into a Presbyterian church.

THE FIRST PRESBYTERY IS BORN

In 1706 seven ministers and "certain elders" organized the first presbytery in Philadelphia. Much itinerant preaching throughout the colonies had preceded this significant transaction. The Rev. Francis Makemie retains the honor of leading in this historic achievement. Ten years later the general presbytery provided for the establishment of a general synod with four presbyteries, with a total of 40 churches, 19 ministers, and 3,000 communicants. In 1729 these Presbyterians adopted the Westminster Confession of Faith, the Larger Catechism, and the Shorter Catechism as their doctrinal standards. In due time all ministers, ruling elders, and deacons were required to subscribe to these standards before ordination.

As yet there was no General Assembly. That awaited the year 1789, contemporary with the beginning of the government of the United States.

CONTROVERSIES AND SCHISMS

Presbyterians began to have growing pains. So much to do; so few pastors to lead. One group, which became known as the "Old Side," held for conservative evangelism and the training of ministers in the established seminaries abroad. Another group, the "New Side," engaged in an aggressive evangelism and supported ministerial training in such institutions as the famous William Tennent's Log College (in an indirect manner to become the mother of Princeton University). When the different ideologies and practices could not be resolved, each "Side" organized separate synods and each continued to expand into new territory. When reunion brought the Presbyterians together in 1758, their total numerical growth during separation was disappointing.

But the fighting spirit of Presbyterians was soon to have a new outlet. The people of the colonies were struggling for civil and religious liberty. The Presbyterians had had experience, much experience, in similar struggles in their native lands. Bancroft, the

historian, says: "The first voice publicly to be raised in America to dissolve all connection with Great Britain came not from the Puritans of New England, nor the Dutch of New York, nor the planters of Virginia, but from the Scotch-Irish Presbyterians." Historians generally record the contribution made by Presbyterians to the movements that culminated in the Declaration of Independence, the fight for freedom, and the final adoption of the Constitution of the United States. Outstanding among these Presbyterians was Dr. John Witherspoon, president of the College of New Jersey (later to become Princeton). He was a member of the Continental Congress and a signer of the Declaration of Independence.

A new epoch opened for the Presbyterian Church in 1789 when the General Assembly was constituted in Philadelphia. At a leap the church became national in its scope. America was at low tide spiritually following the Revolutionary War; but its citizens were ambitious to procure material possessions. The virgin lands lying westward beckoned them. The passion of the General Assembly was to overcome the depressing spiritual lethargy and to provide a ministry to the migrants swiftly pushing westward.

GROWTH—DISCORD—DIVISIONS

To promote greater missionary achievement in America the Presbyterians and Congregationalists entered into a co-operative ministry in 1801. The results were amazing. By 1837 the Presbyterian Church membership had increased elevenfold. Great revivals swept the country; seminaries were founded; mission and education boards were organized. But the Presbyterian-Congregational plan produced discord over the matter of church government and doctrine. A schism in 1837 divided the Presbyterians into the "Old School," who objected to co-operation with the Congregationalists, and the "New School," who wanted to continue the plan.

More trouble loomed. Slavery and antislavery agitation was

threatening national unity. Churches could not remain neutral. The Civil War brought divisions among Presbyterians as well as disunity among the states.

AFTER THE CIVIL WAR

A reunion of some of the Presbyterian groups was happily consummated in 1870. The continuing name of this body was the "Presbyterian Church in the United States of America." There were in the South, however, a large number of Presbyterians who voted to remain a separate church. The war had brought them into existence as the "Presbyterian Church in the Confederate States of America," and some time after the war's close they took the name of the "Presbyterian Church in the United States," which name they still retain. They are a large and growing group, with tremendous evangelistic, educational, and missionary zeal, and they co-operate freely with their sister Presbyterian denominations and with other evangelical bodies.

It would take too detailed an explanation to describe adequately all the branches of the Presbyterian church that have existed, and still exist, in North America. Schisms have rent the body; a few reunions have healed it partially. Efforts to unite all the Presbyterian branches into one entity have failed to date. But the will to unite remains strong. It is not impossible under God.

THE SECOND HALF OF THE TWENTIETH CENTURY

All the churches of Christendom have a solemn stewardship to discharge in this age of rapid change and threatening chaos. There has never been more opportunity to enthrone Christ in world affairs. The Presbyterians must not default; we believe that they will not. They co-operate with other denominations; they co-operate among themselves. In the World Presbyterian Alliance is a North American sector. Eleven or more Presbyterian denominations belong, work together, pray together. They are witnesses to

the truth as it has been revealed to them in the Bible and made more explicit through their centuries of experience.

To have come to the Kingdom for such a time as this is God's plan for these Presbyterians, and for all who are members of the one body—the body of Christ.

6

THE BOARD OF CHRISTIAN EDUCATION

The headquarters of the Board of Christian Education is in the historic Witherspoon Building, Philadelphia 7, Pa., about two blocks from City Hall. Visitors are always welcome. The governing body is composed of lay men and women, and ministers, elected by the General Assembly. A headquarters staff, and field personnel located in presbyteries and synods, administer the services of the Board.

RESPONSIBILITIES OF THE BOARD

The General Assembly is responsible for defining and assigning the work of its major program agencies, and they become responsible for discharging their stewardship. To the Board of Christian Education is assigned a wide variety of services. These include: curriculum and other help for local churches; higher education; publication; field services; vocational enlistment and guidance; missionary, evangelistic, and social education; study and research.

In discharging its responsibilities, the Board seeks to provide a variety of resources rather than a "stereotyped and packaged" program to be exactly applied throughout the church. For example, no church school quarterly can be written to be used the same way in every situation in thousands of churches. It is a resource to

aid leaders and students. Likewise, all the resources provided by the Board are only as valuable as the user makes them, adapting them to his particular needs.

The over-all purpose of discharging the Board's responsibilities is to secure personal commitment of the entire constituency of the church to Jesus Christ, that all may be good witnesses to his redemptive work in every activity of their living. By depth teaching of the gospel there will come understanding of the Christian mission in the world and of the place of each and all in that mission.

THE BOARD'S OUTREACH

Only a few examples of the Board's outreach can be listed in the limited space allotted, but these may help to dramatize the contribution this one Board is making to the church's mission among men.

Publications. The vast publishing agency of the Board, with headquarters in the Witherspoon Building and with Westminster Book Stores located in strategic centers of the nation, carries on the work of the earlier "Board of Publication," begun in 1839. Millions of curriculum resources for parents, teachers, and class members keep the mighty presses busy. Books and Bible study helps are in constant demand, as well as maps, Bible dictionaries, historical atlases, and similar materials. "The Westminster Press" is the identifying imprint for books, and the Press has earned the enviable reputation of producing the solid kind of materials that further the intelligent Christian education of men, women, and younger persons. Lay men and women are turning in increasing numbers to the Press and to the Westminster Book Stores for guided reading.

The Church Schools. Not only does the Board produce and distribute resources for the church schools, but through its staff, and the committees of Christian education in presbytery and synod, it gives helpful counsel for their use.

Higher Education. Here the Board co-operates with the church-related colleges and student centers on many campuses. Financial aid is also given, commensurate with needs and monies available to the Board for allocation. The college and university campus is everywhere recognized as a most challenging field for enlisting young men and women to respond to the call of Christ to make their lives a true Christian vocation, whether in a church ministry, in business or in a profession. The professors in higher education need to be men and women of character; the trustees of these institutions must know their stewardship; and leaders, selected in co-operation with the Board, must be trained to reach students with the challenge of Christ.

Your own community, certainly your synod, has responsibilities in higher education; and as a lay man or woman, you can keep informed by leaflets and other means easily available. As goes the campus, so may go the future character of the nation.

Church Officer Training. For many years this responsibility has been a priority for the Board. It will always need attention because church officers have a considerable turnover annually, and the work of the church must be geared to the rapid changes inherent in this exploding age. The gospel is timeless; its application must be timely.

Summer Services and Study. Your church capitalizes on the opportunities afforded by summer. A partial list would include: all kinds of summer camps and conferences; synod schools, reaching many thousands of adults in leadership training; work camps; institutes for ministers, including schools for young pastors. These summer opportunities have sparked presbyteries and synods to obtain more adequate camp and conference sites, and a Board representative is available to counsel with committees in selecting and planning.

Ghost Ranch. One of the prized possessions given to the Board is Ghost Ranch, some twenty-five thousand acres of spectacular

scenic beauty, about fifty miles northwest of Santa Fe, New Mexico. The post office address of Ghost Ranch is Abiquiu, New Mexico. As a conference center it draws all kinds of groups for study and refreshment. Ghost Ranch is well worth a visit by anyone making a tour of the Southwest.

Social Education and Action. Presbyterians have a concern for peace, social and industrial justice, race relations, temperance, the fruitful use of the Lord's Day, citizenship, world relations—in a word, responsible churchmanship in the community, the state, and the entire inhabited universe. Administratively connected with the Board is the Office of Church and Society, housed in the Wither-
spoon Building. With representatives of other major program agencies, research and study are projected, and working papers are prepared to be used by the Standing Committee on Social Education and Action of the General Assembly. Of tremendous value to church members are the study aids prepared in consultation with the staff of the Office of Church and Society.

Missionary Education. The Board co-operates with its denominational missionary agencies, and with interdenominational groups, to prepare and promote missionary study themes and the variety of other printed materials and audio-visual aids that accompany them. Presbyteries, synods, and home churches constantly utilize the experience and resources of the Board's personnel in missionary education.

Family Life Education. The significance of the family is a Biblical concept that Presbyterians have incorporated securely into the Board's philosophy and resources. Through much research and through continuous counsel from active families, the Board prepares resources and seeks to be realistic in engaging families in their own Christian education. This service enlists many young adults and reaches widely into the homes of the churches.

Work with Children and Youth. Presbyterians believe that chil-

dren and youth are an integral part of the church, and that ministry to them is as to responsible persons, not merely as to "apprentices" for future labors. The Board plans and sponsors many projects to train the leaders of children and youth. These include courses in leadership schools, workers' conferences, and laboratory and observations schools. Through presbytery, synod, and local church, United Presbyterian youth are organized to make their contribution according to their growing vision and powers.

Women's Department. The Board's staff includes a Women's Department with headquarters and area secretaries. These co-operate with similar departments from the mission boards to plan and promote the church-wide work of women through the national, synodical, and presbyterial services of United Presbyterian Women. The women propose and raise a budget reaching into the millions, and an appropriate share of this is allocated each year to specific causes of the Board of Christian Education. Presbyterian women have demonstrated their interest and efficiency in all areas of Christian education. They are avid learners in theology and churchmanship and are consecrated disciples of their Master.

Student Aid. The providing of grants, loans, scholarships, and fellowships to students who are preparing for church vocations is another service of the Board. Without this aid, many promising students might be denied the education they are willing to take to fit themselves for efficient and consecrated service as pastors, missionaries, commissioned church workers, doctors, nurses, and in other callings.

Recruiting and In-Service Training. To recruit candidates for church vocations is imperative. If our thousands of churches are to have pastors, young men and women must be enlisted. Missionaries for Christ at home and abroad must hear the call and respond, saying, "Here am I, send me." The Board, through the presbytery committees on Christian education in particular, confronts young people with the challenge. When they feel the call,

they are nurtured, guided in their preparation, and made ready for their ministries. The home churches have a particular responsibility to keep this call of Christ ever before their young people. In-service training, also a part of the Board's service, adds to the efficiency of these younger leaders, and helps older leaders who demand additional assistance to equip them for better service.

Emphasis on the Laity. We are in "the age of the laity." No longer is a rigid distinction permitted between secular and sacred callings. The Bible never did make such distinctions. Every believer was a called person. Every calling that a Christian enters must be sacred. With this philosophy governing your Board's responsibilities, greater attention is being given to the incorporation and training of the laity "to take part in this ministry."

This means that adult Christian education is the key to all the educational efforts of Presbyterians. The logic is that adults must be prepared to communicate the Christian faith to younger persons, and to their fellows in society, many of whom are unreached, but not unreachable. Many of the Board's resource materials are beamed to adults: parents, teachers, church officers, pastors, committees in judicatories.

The United Presbyterian Church is taking seriously the directive in Deut. 6:6-7: "And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise."

Field Services. The Board's personnel includes trained men and women who serve in presbyteries and synods and are available for every kind of Christian education service. They are particularly helpful as counselors to pastors and churches, and with committees of presbytery and synod. Part of your opportunity to "know your church" is to know your field director.

FINANCIAL CONSIDERATIONS

Millions of dollars annually are necessary to provide services in Christian education. Whence comes the money? Some from the benevolent giving of the churches, some from income on invested funds, a small portion from the gifts of individuals, a sizable amount from United Presbyterian Women. The publishing function of the Board pays its own way entirely, and contributes financially to the reserve funds of the Board. From these reserves have come substantial grants for special needs in higher education and for other projects.

Every person who is willing, and has the capacity, can invest in the work of the Board of Christian Education: through special gifts; in an annuity; through a will; and always through the benevolent giving of your home church.

But above and beyond these financial considerations, your Board covets your loyal co-operation in being the kind of disciple who is an eager learner in the school of Christ—the school that has as its commission, “Go therefore and make disciples, . . . teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age” (Matt. 28:19-20).

7

THE BOARD OF NATIONAL MISSIONS

In the multistory Interchurch Center, 475 Riverside Drive, New York 27, N. Y., are located the headquarters offices of the Board of National Missions. Elected by the General Assembly is the governing board of ministers and lay men and women. The administrative staff are at headquarters and are in synods and presbyteries as field personnel. A large number of ordained and lay missionaries serve in the United States and adjacent regions.

The basic task of the Board is: to penetrate the life of the nation with a knowledge of Christ through the twin thrusts of evangelism and general services for extending the church; to bridge gaps for people and places in transition; to provide a ministry of service—health, education, welfare; and to extend the church and the gospel of Christ in all its fullness and to extend his service in all its implications.

A PROBLEM IS AN OPPORTUNITY

The spiritual conquest of our land began when the first settlers debarked from their tiny sailing ships and began to build homes and a new civilization in which religious freedom became emancipation from ecclesiastical tyranny and, in some instances, license to have no religion. But the church was here to witness and to serve.

The vast expanse of a virgin continent beckoned the pioneers to keep moving westward, southward, northward. They went by horses, wagons, riverboats, stagecoaches; then railroads, automobiles, airplanes—moving, always moving. And the church was there also, moving with the people.

By 1975 the population of the United States may reach 225,000,000. The people will still be on the move. Unless the churches make a more effective witness than they have in the past (and their witness deserves great commendation), a third of our population in 1975 will profess no religious faith of any kind. Is mission needed? It is imperative. But what can we do more than we are doing? This is the problem; and this is the opportunity.

We Americans are problem-conscious; Christians must be opportunity-conscious. The field for national missions is America's opportunity areas; and they are everywhere, if we have eyes to see and ears to hear the Macedonian call of the millions. What are some of these areas that your Board of National Missions has on its heart?

The Crowded Cities. America's great cities are expanding; they are also decaying at the center—a kind of city heart disease. Once-powerful and wealthy center-city churches are in distress in increasing degree. A problem? An opportunity?

Your Board gives mighty thought and prayer to this opportunity, and a sizable share of its benevolent expenditure is being invested in pilot projects and other forms of service to undergird specific ministries. If you live where your presbytery or synod is engaging in national mission services, you may discover a once all-white church now integrated, with a staff also integrated. You may visit a downtown church, spacious but almost emptied of its former socially prominent members, now athrong with service activities to children and adults of many nationalities. Other churches are holding on, sometimes with mission aid, hoping that rehabilitation of the community may bring a new opportunity. Some churches seem blind to the mission that lies outside their door.

The encouraging certainty is that your Board is at work; it is not running away and deserting the people who are Christ's compassionate concern. By counseling, by neighborhood surveys, by emphasis on planning and strategy in the major cities, by special training and through internships for pastors at the Presbyterian Institute of Industrial Relations in Chicago, by test projects to show the way—national missions helps churches bridge transitions. Available resources run well behind aspirations for realistic approaches to the religious needs and the spiritual vacuum of our American cities. But the basic aim of your Board of National Missions remains unchanged.

The Swarming Suburbs. These satellites of the cities are often as aged as their mother; more often they are infants in years—and very productive of infants! Here dwell the ambitious and also the earnest middle and upper classes (so-called). Comity agreements among the denominations seek the placement of churches so that an effective ministry can be offered, not only to the promising, but also to the less promising communities.

How does your Board of National Missions get involved in locating churches in new suburbs, or in the expanding older ones? Very directly. Seldom does a new suburban church have the financial strength to organize and start building without aid from a parent body. Through co-operation with the local presbytery, your Board grants enough aid, whenever possible, to churches that spawn at the rate of one hundred or so each year. More benevolent giving by all our churches would mean more new churches organized, more unreached people provided with the gospel. Soon the most of these infant churches come to quick maturity, are self-supporting, and train their members to share their well-above-average financial blessings. Seed sown in a suburb brings forth a harvest—thirtyfold, sixtyfold, a hundredfold. But the abiding benefit is the enrichment of the Kingdom through committed disciples. If the church had not come at the strategic moment, the people could easily have wandered into the spiritual wastes as sheep without a shepherd.

The People of the Soil. Will there be a "rural" America by the close of the century? There will have to be—or else! Although road building, industrial expansion, water conservation, erosion, the spontaneous generation of new communities, defense projects, and scores of other encroachments all contribute to dwindling rurality, there must always be a people of the soil.

Today the emphasis is on both town and country. Towns are defined as communities of ten thousand or under, and include: county seat towns which are the magnet for their surrounding countryside; "reborn" towns suddenly invaded by industry or new residence areas; and a phenomenon of mid-century America, towns increasingly occupied by "rural nonfarm families" who live outside the city but do not farm for a living.

To strengthen existing rural churches; to create larger parishes; to link county-seat churches with the "satellite" churches of their nearby rural communities; to organize church schools and new churches—these are some of the services your Board engages in to keep up with the changing times.

There continues to be also a rural America with real "dirt farmers," stockmen, shepherds, migrant workers, fruit and vegetable growers—families who, quite as much as less scattered ones, are entitled to the church's ministries. Traveling missionaries of your Board call on lonely families and organize simple religious services in a parish that may extend over hundreds of square miles. Dramatic moments enliven the trail of these "traveling salesmen for the gospel." One such stopped at a home far distant from a neighbor to ask directions. The housewife, when she learned his identity and mission, exclaimed wistfully: "Do you mind if my boy takes a good look at you? He's never seen a preacher before."

Minority-Group Americans. The future of our country and of the Christian church is inescapably tied to the way in which each incorporates its people of whatever race, color, creed, or national origin. Your Board, as a representative and agency of the church, has struggled in the past to minister to people of minority groups.

There have been provided schools, hospitals, out-patient clinics, homes, churches, and services of a variety of kinds to Negroes, American Indians, Japanese, Chinese, Hungarians, Slavic groups, Puerto Ricans, and Spanish-speaking people of the Southwest, including those of Mexican and conquistador ancestry.

As the services provided by the Board in fields of education and medicine have been less needed with expanding government and community agencies, the church has withdrawn from some of its institutional activities and concentrated more on the ministry of local congregations. It continues, however, to serve disadvantaged groups who have for one reason or another become segregated to some extent geographically. The National Missions services, however, are directed, on an interim basis, toward remedying inadequacies in health care and schooling that limit individual development in disadvantaged areas. The Board has a definite policy of nonsegregation applying to all its institutions.

The Southwest still has Indians on reservations. A hospital set in the middle of a Navaho reservation ministers almost exclusively to these people, but its services and beds are open to all others. The same is true of the Board's hospital and clinics among the Spanish-speaking Americans of New Mexico and Colorado. Many of the schools that the Board maintained among the Spanish-speaking were closed when the states became able to provide adequate educational facilities for many of these people.

But our United Presbyterian Church must never be satisfied with isolated services to a few of the underprivileged. The whole church—east, west, north, south—must seek out the underprivileged right at home and include them in its fellowship.

Health and Welfare Work. The Presbyterian Church has always been in the forefront in its healing ministry in the Master's name. To the Board of National Missions has fallen the basic responsibility for this work in continental United States. In Fairbanks, Alaska, for example, our church provides a hostel for Eskimo girls coming from the frozen north to the "big city" for the first time; without the church as a friend they are easy prey

for the vicious and unprincipled. Farther south, in Juneau, a trained social worker is ministering to children and families in the panhandle of Alaska—children whose families have deserted them or cannot care for them; and families threatened with alcoholism, other health problems, and maladjustment to modern ways of living. All these need the healing touch of our Lord. Still farther southward, in northern California, is a home for perturbed children who receive from skilled psychiatric workers the mothering and fathering that speeds miracles of transformation.

The health and welfare program of the United Presbyterian Church, whether at the local church level, or the presbytery, synod, or General Assembly levels, has become the responsibility of your Board of National Missions through General Assembly action. The Department of Health and Welfare is accountable for providing standards, information about health and welfare services, and advice and consultation as requested. Its outreach includes some twenty children's homes, eighty or more homes for older people, and more than a hundred neighborhood houses and community centers. Our church also has more than one hundred ordained ministers at work as institutional chaplains in homes, prisons, and psychiatric institutions bringing the Word of God and the compassion of Christ to help rehabilitate bodies and souls.

As a church we have become more fully aware that health and welfare work can never be peripheral; it belongs to the heart of the gospel. The biting words of warning in James 2:14-17 should sink deeply into the mental machinery of every church member; we cannot say, "Go in peace, be warmed and filled," until we give them fuel for warmth and food for their stomachs. Then our words are no longer mockery and our love an illusion.

Radio and Television. New inventions have spurred the church to use them if they have relevance for the gospel. Many church leaders seriously believe that radio and television have "come to the Kingdom for such a time as this."

Long a bushbeater for effective evangelism via the airwaves, your Board through its Office of Religious Broadcasting, and in

co-operation with others, fingered out over the air a variety of programs with religious appeal. To encourage local pastors to use radio and television in their ministry, the office co-operates in holding workshops in broadcasting techniques. A sample outcome may be a weekly radio series beamed to the hills by a Sunday school missionary. A Board-owned radio station in Alaska (KSEW—the Voice of Sheldon Jackson) is a bridge spanning the gap between church and public. States one experienced veteran in this field: “Television, if properly used, can be the most potent force for the development of religious practice and interest since the printing of the Bible.”

Presbyterian Institute of Industrial Relations. Located in McCormick Seminary in Chicago is one of the Board’s most exciting services. Here are enrolled pastors, many of whom take short-time jobs in industry and often work incognito side by side with men at the lathe or forge. Here the minister learns how to talk religion in the lingo of the laborer. Thus trained the hard way, these pastors can minister to predominantly industrial areas and be understood. The Institute also has short-term courses for pastors and laymen who may never take an industrial job, but who become more competent in their home parishes in ministering in a manner that makes sense to the people who comprise the bulk of America.

YOU AND YOUR BOARD OF NATIONAL MISSIONS

In 1840, Bishop Coxe composed a poem (we sing it frequently in our churches) that begins with the line, “We are living, we are dwelling in a grand and awful time, . . . to be living is sublime.” In the year in which you now live, Bishop Coxe’s challenge is your call—my call—to make our witness to the nation that is our homeland. Illustrious names glow from the pages of the past history of national missions—Sheldon Jackson, S. Hall Young, the Whitmans, the Spaldings, and so many others. Our forebears on this continent were helped in establishing the Presbyterian faith

by hands that reached across the sea from Europe. This missionary spirit that is inherent in our faith goads us of the present to introduce every inhabitant of our land to Him who is "the way, and the truth, and the life." If we do less, we have defaulted; if we do all we can, we are still unprofitable servants.

Our United Presbyterian Church cannot, must not, "pull its punches" in challenging its men and women to give of their material means, sacrificially, systematically, proportionately. A share of our giving undergirds the ministry of our Board of National Missions, whose far-flung services have been only partially described and interpreted in this brief chapter. Give to the Board through your local church budget. If able, give in addition for some specific activity. Investigate the Board's annuity plan. Visit some of our national missions projects. Keep informed; be active in mission; be a disciple.

8

COMMISSION ON ECUMENICAL MISSION AND RELATIONS

The spacious Interchurch Center, 475 Riverside Drive, New York 27, N. Y., is the home office of the Commission on Ecumenical Mission and Relations. The Commission includes in its work the activities of the agency known formerly to Presbyterians as The Board of Foreign Missions. As with other major program agencies, the General Assembly elects the governing body, and the staff administers the program.

The Commission is responsible for those geographical areas and peoples which lie beyond the national boundaries and territories of the United States. For example, Alaska as a state is allocated to the Board of National Missions. But when a request comes from the United Church of Christ in Japan to The United Presbyterian Church in the U.S.A. for a person to help the church in Japan to evangelize industrial workers, the Commission considers and administers the appeal. Or if the Presbyterian Church of Nigeria needs teachers for its schools, the Commission responds. When the Dutch Reformed Church of South Africa sends emissaries to the United Presbyterian Church, the relations are handled by the Commission.

Following the merger in 1958 of the United Presbyterian Church of North America and the Presbyterian Church in the U.S.A., the mission outreach of both denominations was consoli-

dated in the Commission on Ecumenical Mission and Relations.

In such ways as these the Commission represents the United Presbyterian Church "living in fellowship and witnessing in action with other churches throughout the world, in order that all men, everywhere, may know the gospel and respond in loyal obedience to Jesus Christ, our Lord."

WE TRY TO BE AN ECUMENICAL CHURCH

As Presbyterians we believe that we should share in the world mission of the church universal. The present name of the former Board of Foreign Missions was selected to express this universal togetherness, this being brother and sister with every other believer in every other part of the world, this confidence that we are a part of "the household of faith," as believers are so aptly called by Paul in Gal. 6:10.

To be "ecumenical" is to be world-oriented. It was Jesus the Christ who commissioned his followers to go into all the world and make disciples. Among the oldest churches in Christendom are the Mar Thoma Church of South India and the Coptic Church of Egypt, both the result of early missionaries carrying out Christ's commission. Our United Presbyterian Church shares in mission with these ancient denominations. In the Philippines and in China are comparatively new churches, each bearing the name of the United Church of Christ; and we share mission with them. In Argentina is the Methodist Church; in Nigeria the Anglican; with them we bear witness together to all men. With the Presbyterian Church in Brazil, and the Presbyterian Church in the Cameroun, we are partners in the proclamation of the gospel.

In these and in many other ecumenical partnerships, our supreme and controlling purpose is to make the Lord Jesus Christ known to all men as their divine and only Savior, and to persuade them to become his disciples and responsible members of his church, in which Christians of all lands share in evangelizing the world and permeating all of life with the spirit and truth of Christ. This objective is the guiding principle around which all

relationships are developed and all work planned and executed by the Commission.

MISSIONARIES AND FRATERNAL WORKERS

Our United Presbyterian Church selects and trains, as God calls, those who will communicate the Christian faith across the boundaries of race, nation, and culture. These men and women are our *missionaries* and *fraternal workers*. Why both names? By *missionaries* our church means those persons who are sent to serve areas in which the church has not yet become highly developed, such as Nepal and Ecuador. But in Japan and the Philippines, for example, where the church has a greater degree of strength, more leadership, and a stronger structure, the persons from our land who go there to help are called *fraternal workers*. The essential aim of either a missionary or a fraternal worker is the same, and the way each works is similar, but the relationship to the church abroad is different. A fraternal worker, for example, becomes a member of the presbytery abroad, and takes his directions from his brethren in the Lord. A missionary retains his membership in a presbytery in the United States and receives his directives largely from the home base. Our church has some fourteen hundred missionaries and fraternal workers serving in twenty-five nations around the world. They are: pastors, doctors, nurses, teachers, professors, agriculturists, industrial evangelists, and of other callings, and they work alongside of national colleagues in the same areas of service.

HOW MISSIONARIES AND FRATERNAL WORKERS SERVE

How do our servants abroad live and work in the lands where non-Christians are the rule, and Christians the exception? How do they persuade men and women to become disciples and responsible church members? How do they share with local Christians in evangelizing and building up new converts? Let us try

to describe, in the following examples, how these various ministries are carried out.

1. *The servant abroad tries to love his neighbor as himself.* Who are his neighbors? They are the men and women and children who have been reared in a different culture and follow religious beliefs and practices that have their roots in the past centuries. The servant must never be annoyed or surprised by what seems stupidity or deceit or pride or primitive behavior in his new neighbors; nor will he laugh at their "strange" ways or beliefs or superstitions. He will be watched to see what his family life is like, what real concern and respect he has for other Christians, how deep his interest is in others wherever he meets them. The servant has gone abroad with the conviction that God himself appeared in history in the person of Jesus Christ, and that Christ is the only abiding value he has to share. The first and most powerful "word" that a servant can communicate to a non-Christian is the word of life, charged with love, filled with the Christ spirit. In every person he meets he recognizes himself; both he and they are never complete until the light of God in Christ shines through all their relationships. A difficult assignment, you say? Not more difficult than Jesus' command to love your neighbor as yourself.

2. *The servant abroad has some practical occupation.* Some servants go qualified to teach school. Many are physicians with the best medical education possible, and they serve on the staffs of hospitals and clinics. Agriculturists who do research and demonstrate better methods of raising food and improving the soil have lessened the scourge of famine and fed the hungry. Ordained pastors do the hard day-by-day work of a parish minister. Many nurses are needed both to give skilled care to the sick and to train others to serve their own people. All these are only a few of the practical occupations for which missionaries and fraternal workers are selected and trained.

The quality of work that these servants perform is a most im-

portant element in their witness for Christ. Careless or inefficient work testifies against the One who said, "I came that they may have life, and have it abundantly" (John 10:10). Some members of churches, both at home and abroad, have mistakenly thought that these highly skilled missionaries serve primarily to create an opening for "winning a person to Christ." Doing one's best in Christian service is never a means to some other end; it is the complete expression of a fully committed Christian life, and is always a valid witness in its own right.

3. *The servant abroad works in and through the church.* He is always a part of a community of believers. An American doctor and his wife, serving in India, transfer their membership from a congregation in the United States to a church near the place where they work. The doctor may be asked to teach in the church school, and his wife to serve as a deaconess. A Korean pastor and his wife go to Thailand. He becomes a member of a Thailand presbytery, accepts duties as a presbyter, and his wife unites with the local church, where she takes her share of responsibility along with the Thai women. God's message and will for the world are made manifest in and through the church. It has been well said that "all work, however costly and well organized, which is not rooted in a church that has found the secret of mutual love, is in the long run powerless."

4. *Preaching the Word is the servant's commission.* This Word must be proclaimed clearly, persuasively, forcefully; it must be preached, taught, and talked about. The United Presbyterian Church has more men and women abroad, trained as preachers, than it has in any other classification of mission work. The preaching is done in a variety of ways, even as it is in the United States—in humble churches and chapels; in great structures such as the Presbyterian cathedral in Rio de Janeiro; in "house-churches" like the homes in which early Christians met for worship; to groups in the open, both in cities and in country places. Most of the preaching is done in the common language of the people, some-

times through an interpreter. But many American missionaries are not only bilingual but multilingual.

The most numerous preachers of the Word are not missionaries or fraternal workers, but well-trained national colleagues in the faith. To have each cultural area develop its own preachers of the Word is a well-established plan and program of modern missionary work.

5. *Modern methods of communication enlarge the outreach.* South American missionary pilots fly light planes to give "wings to the Word." Radio is used on every continent to reach behind all "curtains"; the air waves penetrate closed doors—and closed hearts. Drama is used to express devotion to Christ and his truth with a depth of understanding and appeal to the emotions, which makes it one of the greatest means of evangelism. Films, filmstrips, flannel boards, sketchings, and paintings are used according to the situation and the genius of the worker. To paraphrase a saying of Paul, "I use every means available to win men to Christ" (I Cor. 9:22).

DENOMINATIONAL CO-OPERATION IN MISSION

Your United Presbyterian Church never works alone when it is possible to co-operate or unite with other denominations. In China, Japan, and the Philippines we are part of their respective United Church of Christ. Our church belongs to the United Mission in Nepal and to the United Andean Indian Mission in Ecuador. We are a part of the World Presbyterian Alliance, a fellowship of more than ninety denominations. Its doctrinal position is in harmony with the Reformed faith and its polity is in accord with the Presbyterian order.

The National Council of the Churches of Christ in the U.S.A. is another of our United Presbyterian partnerships in mission abroad. Through it more than thirty denominations plan and promote together. Some examples of co-operative work are as follows: The Africa Committee of the National Council marshals

united strength for mission service with the churches of Africa; the Committee on Co-operation on Latin America plans with and for the Christians of Central and South America; a massive program to teach the world's illiterate to read and write, and to provide them with Christian literature, is the function of the Committee on World Literacy and Christian Literature; through the Radio, Visual Education, and Mass Communication Committee, the denominations pool their resources for getting the gospel out to billions who have never heard it before.

Even more widely is our denominational co-operation extended through the World Council of Churches. Here your United Presbyterian Church shares with more than one hundred and seventy other denominations *unity for mission* across the world. Thousands of young people have worked together from many different nations to help construct needed buildings, and in the process, lives have been rebuilt. Perhaps the most dramatic mission, through the World Council of Churches, has been to hundreds of thousands of refugees who have been given shelter, food, clothing, and work—and a new lease on life.

The home church to which you belong is the center of your responsibility for the whole world. Your belonging to one church unites you with 700,000,000 other Christians, each of whom, like yourself, has a mission to the entire world. Together we can give of our means, study the mission program, pray, teach, witness, worship, share, and serve, and God in Christ will perform the miracle of being lifted up to draw all men unto himself (John 12:32).

This will be Ecumenical Mission and Relations in practice.

THE BOARD OF PENSIONS

“For God is not so unjust as to overlook your work and the love which you showed for his sake in serving the saints.” (Heb. 6:10.) In essence this is the mission of compassion assigned by the General Assembly to your Board of Pensions.

The headquarters of the Board is in the Witherspoon Building, Philadelphia 7, Pa. The governing body is elected by the General Assembly; a staff administers the program.

The responsibilities of the Board are: to provide pensions, disability benefits, death allowances, widows' and children's benefits, educational allowances, and sickness protection—to all who are eligible, including ministers, missionaries, and other paid workers in the church and its agencies; to build and operate homes for retired missionaries and ministers.

BEGINNINGS AND DEVELOPMENTS

As early as 1717 the colonial Presbyterian church established “A Fund for Pious Uses.” The provisions of help were pitifully small, seldom sufficient, never certain. Early in the twentieth century the Presbyterian Church became the first denomination in this country to adopt a “Contributory Pension Plan.” It was actuarial, and both the beneficiary and the church that employed him paid into the fund. A definite pension was promised at a specified

age. Experience soon convinced the church that there were many persons who could not receive the help and security they needed. By 1927, through the heroic work of a committee of laymen, a fund of \$15,000,000 was oversubscribed, and later greatly increased. At last the Board could dream of the time when the major needs of the church's servants would not go unmet.

HOW THE DREAM IS BEING FULFILLED

In 1958 the merger of the United Presbyterian Church of North America and the Presbyterian Church in the U.S.A. brought their respective boards of pensions together. By January 1, 1960, the merged boards had put into operation the new pension plan which incorporated the best features of both those former boards.

The Pension Plan. Practically all our ministers and missionaries at home and abroad, as well as many eligible lay persons, are now protected. A specified per cent of the worker's salary is paid regularly into the pension fund—so much by the worker, the remainder by the employing agency. In many cases the employing agency pays the entire pension allotment. Upon retirement, a worker draws a monthly pension determined by the total salaries he has received while in the pension system. Provision is also made for persons who cross denominational lines during their ministries.

Actuarial experience of other pension systems, and of insurance companies, has been drawn upon by your Board to make its plan as sound and efficient as human wisdom can. Men with investment know-how serve on the elected governing body and on the staff. The Board's investment practices and policies are examined and endorsed by the General Assembly.

Your Board of Pensions is never content with the *status quo*. It is constantly studying human needs and how the church can minister to the changing times and the economic necessities of its servants.

The Welfare Program. Pensions have not proven to be a cure-all for the many emergencies that constantly arise. Accident or extended illness, total disability and other unpredictable misfortunes may completely deplete a servant's ability to meet heavy costs. Your Board now has a comprehensive plan for helping. Through its Welfare Department assistance, it provides relief and emergency aid, supplements low pensions, gives major medical help when needed, and establishes homes for the retired servants of the church. Through the benevolence giving of the church at large, funds are made available. Continued giving by the churches means continued care for its worthy servants.

However, the welfare program is not a substitute for other health and insurance aids that the church's servants are encouraged and expected to provide for themselves. Blue Cross and Blue Shield, life insurance, Social Security, and other provisions are now essentials of planned living. As the apostle Paul once said, "Each man will have to bear his own load" (Gal. 6:5). A few sentences previously he had stated, "Bear one another's burdens, and so fulfil the law of Christ" (Gal. 6:2). When occasions arise, as they frequently do, that a servant has exhausted his own resources, the Board begins to "bear one another's burdens."

Homes for Retired Ministers and Missionaries. A natural development in the Board's over-all program came when it entered the field of providing homes for retired ministers and missionaries. Many of these servants had lived in temporary quarters—manses and mission dwellings—during their active service. Retirement left them homeless. Through gifts of concerned men and women, and through benevolent monies contributed by the church at large, the Board has had the exciting pleasure of locating and building colonies in beautiful surroundings where men and women find a haven of rest and security—real homes, small but adequate, and designed for the special requirements of the aging. Examples of these are in Lakeland, Florida, on the shores of beautiful Lake Hunter; in Swarthmore, Pennsylvania, a suburb of Philadelphia; and in the historical city of Sante Fe, New Mexico. Other locations

await more funds and the requirements of those seeking this form of retirement living.

Your Presbyterian Church has had a *concern* for its servants since colonial days. Now it has both a concern and some of the means to demonstrate its appreciation.

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PRESBYTERIAN ORGANIZATIONS AND SCHOOLS

When the Christian church feels a human need that is unmet, concern develops, a program is envisioned, and an essential organization is created to do the job. This has been the story since the days of the apostles. One of the striking examples is the organization of seven men who were set aside and dedicated to the administration of food and clothing to members of the fellowship. (See Acts 6:1-6.)

In this chapter a few of the diversified organizations of the United Presbyterian Church will be indicated to illustrate the wide range of service your church undertakes to discharge its divine commission.

UNITED PRESBYTERIAN WOMEN

Women equal or outnumber men in the United Presbyterian Church. To enlist this power of womanhood for Christ and his service, an organization known as United Presbyterian Women challenges every woman to become an informed and active disciple. In the home church there is a women's association, and these women are represented in presbyterials and synodicals. Thus, effective co-operation is achieved with the General Assembly and its boards and agencies in furthering the official program of the

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denomination. Especially noteworthy is the giving of women to the Board of National Missions, the Commission on Ecumenical Mission and Relations, and the Board of Christian Education, over and above their regular giving to church causes. Each year sacrificial gifts for special needs enlarge their benevolent ministries. A carefully planned study program keeps women well informed on every phase of the church's work, thus giving intelligent direction to their manifold services. The quadrennial and triennial meetings of United Presbyterian Women have become landmarks of progress in women's work and an incentive for further outreach and achievement.

UNITED PRESBYTERIAN MEN

This all-inclusive fellowship of the men of the church has become one of the chief means through which men can comprehend and co-operate in the total program of the United Presbyterian Church. The local church groups of men are called chapters. These are the key to successful men's work. In presbyteries and synods there are councils; and correlating all the work is the National Council of United Presbyterian Men, which is authorized by the General Assembly and makes annual reports to it. However, the chapters are accountable to local church sessions, and the presbytery and synod councils to their respective judicatories. The fundamental program of men's work is the program of the United Presbyterian Church. Men are enlisted for discipleship, not merely as "joiners." Men in the fellowship seek other men to become disciples, and all men are challenged to get into the harness and pull. Yearly area meetings, located strategically in several geographical centers, draw thousands of men for study, prayer, and enlistment. Here they learn more about the Presbyterian order, its Biblical foundation, and the world-wide program. They return to their local churches, presbyteries, and synods to put more power into their work.

UNITED PRESBYTERIAN YOUTH

The working purpose and philosophy of the present generation of Presbyterian young people can be stated in a sentence: "We acknowledge our ministry to be the same as the ministry of the church." Young people are not "wards" of the church; they *are* the church, and its ministry is *their* ministry. In their organized pattern, United Presbyterian Youth utilize a national committee and have occasional large national gatherings. They also work through synod and presbytery. But their main work and witness is in their home church, in school and community, and in family life. The church aids its young people by providing camps and conferences, caravans and work camps, and interdenominational projects. A "Student Section" is related to the United Campus Christian Fellowship and also to the World Student Christian Federation. From Presbyterian young people must come the recruits for all the church vocations, as well as all the other vocations into which they will be called to live their Christian witness.

NATIONAL PRESBYTERIAN MARINERS

In 1927, on the West Coast, this organization was created for Presbyterian couples whose purpose is to establish Christian homes, to give Christian service, and to offer Christian fellowship and outreach. Later they took the name "Mariners" because their objective is to rely upon Jesus Christ as pilot; upon the Bible as compass; and upon the church as anchor. Their offices carry the nomenclature of the sea. The Mariners are recognized by the General Assembly as an approved method of organizing couples in the adult program of the church, and they are directly related in this program to the Board of Christian Education. The Mariners have been zealous in organizing married couples in local churches, and in providing them with program helps and service suggestions that have greatly strengthened family life. An annual "cruise" is one of the highlights for hundreds of Mariners who gather for a week on some campus or at some conference site.

SEMINARIES AND CHURCH-RELATED COLLEGES

Eight seminaries and about fifty church-related colleges are standing evidence of the concern of the United Presbyterian Church for Christian higher education. In them are enrolled thousands of Presbyterian students, and in other institutions many additional thousands. From these hosts must come the leadership for the morrow. Will it be Christian leadership? Will the seminaries provide sufficient ministers for a rapidly growing church? They can and will if the church undergirds them financially, and if young men and women are confronted with the challenge of Christ. On the college and university campuses, spiritual guidance is given through a campus ministry maintained through a department of the Board of Christian Education. To correlate the work of the colleges, the Presbyterian College Union functions; and a similar work is done for the seminaries by the Council on Theological Education.

DEPARTMENT OF CHAPLAINS AND SERVICE PERSONNEL

This department ministers in a multitude of ways to men, women, and families engaged in our defense program. Carefully selected and trained chaplains become shepherds and pastors, counselors and comforters, and gospel witnesses wherever the service personnel are stationed on land or sea.

DICTIONARY OF PRESBYTERIAN TERMS

Each denomination is known more or less by its vocabulary, or by terms that have developed in its history. Presbyterians are no exception. The following "abridged dictionary" contains some terms that are common to all denominations, but more that are indigenous to Presbyterianism.

Admission into church membership. The session examines and votes on admission, whether on profession of faith, reaffirmation of faith, transfer from another church, or as an affiliated member.

Agencies of the church. Organizations formed within a particular church or groups of churches for the conduct of a special work for missionary or other benevolence purposes, or for instruction in religion and development in Christian nurture. Such agencies shall always be subject to the Constitution, and under the jurisdiction of a session, presbytery, synod, or General Assembly. In a local church, examples of agencies are: organized classes, missionary societies, youth and young adult fellowships, and so on.

Alliance of Reformed Churches. (See "World Presbyterian Alliance.")

Apostles' Creed. A confession of faith widely used in many denominations, beginning, "I believe in God the Father Almighty."

Although of ancient origin, it is not believed to be of direct apostolic source, but is thought to have developed gradually.

Apostolic benediction. The familiar benediction used by pastors at the close of worship. See II Cor. 13:14.

Assistant pastor. An ordained minister nominated by the pastor and invited by the pastor and session to assist the pastor in any department of his work. No formal call is issued by the congregation, but the assistantship must be approved by presbytery.

Associate pastor. An ordained minister, called and elected by the congregation, subject to approval by presbytery, and installed by it. An associate pastor shall be directed in his work by the pastor in consultation with the session.

Baptism. A sacrament administered by water by an ordained minister, both to infants and to older persons.

Bills and overtures. Official requests by presbyteries or synods for changes in the Constitution or practices of the church.

Bishops. In Presbyterian churches a pastor may be called a bishop, but it is seldom done in practice.

Boards. Usually refers to the major program agencies of the General Assembly, such as: Christian Education; Commission on Ecumenical Mission and Relations (formerly called Foreign Missions); National Missions; Pensions. But the term is used locally for the boards of deacons and trustees.

Book of Discipline. A part of the Constitution. It is for the guidance of sessions, presbyteries, synods, and General Assembly in the orderly exercise of authority as taught in the Bible. The purpose of discipline is for the instruction, training, and control of church members, congregations, pastors and officers, and judicatories.

"Book of Common Worship, The." A manual of forms, ceremonies, liturgies, and so forth, for guidance in corporate and in-

dividual worship; for administering the sacraments; for funerals, marriages, dedications, and other church functions.

Brief Statement of the Reformed Faith. A condensed statement in sixteen articles covering the main beliefs of Presbyterians. Adopted by the General Assembly on May 22, 1902; can be found in many hymnals, and is also obtainable from Westminster Book Stores.

Call of pastor. The action of a congregation voting by ballot of all communicant members present, to indicate their choice of a new pastor. Presbytery must approve the call, and install.

Candidate. A student under care of presbytery for one of the church vocations; also a minister who has been nominated for the pastorate of a church.

Canon of Scripture. The official list of Bible books approved in the Constitution: thirty-nine in the Old Testament, twenty-seven in the New.

Catechisms. A series of questions and answers on the Christian faith adopted as part of the Constitution, and contained in the Larger and the Shorter Catechisms.

Collegiate church. A local church with two or more pastors (not associate or assistant) who have equal rank.

Commissioned church worker. Unordained full-time church workers such as: directors of Christian education, directors of church music. They must have adequate training, and be approved and commissioned by a presbytery.

Commissioner. An official voting delegate to presbytery, synod, or General Assembly.

Constitution. The official written statement of the beliefs and practices of The United Presbyterian Church in the U.S.A.

Corporation. The legal name of a congregation for conducting its business according to the law of the state in which located.

Deacons. Officers of a particular church, elected by the congregation, ordained by the pastor and session, to minister to the needy, and to perform other assigned duties.

Declaratory Statement. A brief statement, at the close of the Confession of Faith in the Constitution, to clarify the Presbyterian position on such doctrines as election and the salvation of those dying in infancy.

Directory for the Worship of God. A part of the Constitution, to give guidance to churches in their worship, administration of the sacraments, marriage, burial, and other ministries.

Dissolution. An official act of a presbytery terminating the relationship between a church and the pastor or commissioned church worker. The term is also used when a church or a presbytery are dissolved.

Ecumenical. "World-wide in extent." Especially used of the church universal and of the relationships among denominations.

Elder. An officer in a congregation; elected by the congregation; ordained by the pastor; and when installed, a member of the session; correctly called a *ruling elder*.

Election sections. The voting sections in General Assembly.

Excommunication. An act of a session or presbytery expelling a member found guilty according to the discipline of the church.

Federated church. A local church composed of churches from two or more denominations.

Form of Government. A part of the Constitution. It embodies the Biblical basis for administering the work of the church at large.

Fraternal worker. See p. 42.

General Assembly. The supreme judicatory of the church, composed of an equal number of ruling elders and ministers (about

one thousand), elected by the presbyteries, and meeting annually in May to evaluate and plan the program for the entire church.

General Council. An elected body to supervise and co-ordinate the work of the church and all its agencies between meetings of the General Assembly. Synods and presbyteries also have general councils.

Ghost Ranch. See p. 27.

Honorably retired. A minister of aging years who requests presbytery to place him on the list of honorably retired. He may continue to attend and participate in presbytery meetings, but he is excused from the ordinary duties of presbyters.

Installation. The official act of completing an election to office, such as the installation of a pastor by presbytery; or the installation of ruling elders and deacons in their home church.

Judicatory. A court or ruling body, such as session, presbytery, synod, and General Assembly.

Judicial cases. Disciplinary cases that require action by a judicatory.

Larger Catechism. The 196 questions and answers that form part of the Constitution. The Shorter Catechism has 107.

Larger parish. A grouping of several churches in a geographical area for more economical and efficient service.

Lay preachers. Unordained men or women, commissioned for a definite service and period within a limited area.

Laying on of hands. Placing hands on the head or body of those being ordained; a practice that comes from Biblical times. See II Tim. 1:6 for an example.

License to preach. An act of presbytery permitting a man or woman, properly prepared and examined, to preach the gospel.

The license does not convey the right to administer the sacraments or perform marriages.

Licentiate. One in preparation for the ministry who has completed sufficient preparation to be licensed to preach.

Lord's Supper. One of the two recognized sacraments; also called Communion, Holy Communion, the Eucharist.

Manse. The residence of the minister.

Mariners, National Presbyterian. See p. 53.

Means of grace. All the means that God has provided for the saving of men and their growth spiritually, such as preaching, teaching, the sacraments, worship, service.

Ministerial relations. Committees of presbytery, synod, and General Assembly to assist in caring for vacant churches, securing and advising in the calling of pastors and commissioned church workers, and other similar services.

Missionary. See p. 42.

Moderator. The presiding officer in a judicatory, or at other church meetings.

"Monday Morning." A magazine for Presbyterian ministers published by authority of the General Assembly.

National Council of the Churches of Christ in the U.S.A. The interchurch organization in the United States, comprising all evangelical denominations that choose to belong.

National Presbyterian Health and Welfare Association. See p. 36.

Office of Information. A division of the staff of the General Council operating in the field of the church's public relations.

Ordinances. Outward means, such as the Word, sacraments, prayer, by which Christ communicates to the believer his benefits.

Ordination. The act of confirming God's call in Christ to service in the ministry or other church office; accompanied by the laying on of hands and prayer.

Overtures. See "Bills and overtures."

Pastor emeritus. A retired pastor, honored and recognized by his congregation, by being given a new status.

Per-capita apportionment. Assessment authorized by a judicatory to raise funds of a specified nature, such as the expenses of the General Assembly.

Presbyterial. Organized women's work within the bounds of a presbytery.

Presbyterian Distribution Service. Distributing agency for a variety of printed helps and other aids to churches, with service centers in Chicago, New York, and San Francisco.

Presbyterian Historical Society. The organization that collects and preserves all kinds of historical materials relevant to Presbyterian interests. Its depository is in the Witherspoon Building, Philadelphia, Pa.

"Presbyterian Life." The popular and influential magazine that reaches practically all members of the church.

Presbytery. A group of churches in a geographical area, working as a unit through its ministers and ruling elder commissioners.

Pro re nata meeting. A special meeting of a judicatory in addition to the regular and adjourned meetings.

Reformed churches. All denominations holding in general to the Presbyterian order of church government, and the Reformed theology.

Rotary system. A plan that makes local church officers ineligible for re-election until one year has elapsed.

Sacraments. The United Presbyterian Church recognizes only two: Baptism and the Lord's Supper.

Session. The ruling body in a local church.

Stated clerk. Applied to the clerk's office in presbytery, synod, and General Assembly.

Stated supply. A minister approved by presbytery to serve a local church for a specified period. He can moderate the session if he is a member of presbytery. He is neither called by the congregation nor installed by presbytery.

Suspended roll. A list of local church members placed by vote of the session on the suspended list because they have not responded to efforts to exercise their membership. Restoration to communicant membership may occur when the session has evidence of repentance and renewal of faith.

Synod. A judicatory composed of a number of presbyteries.

Synodical. Organized women's work within a synod.

Temporary supply. A minister invited by the session to fill the pulpit temporarily.

Trustees. Officers with special responsibility for the corporate interests of the church.

United Presbyterian Foundation. A nonprofit organization to assist people in making gifts for permanent investment in church causes.

United Presbyterian Men. See Chapter 10.

United Presbyterian Women. See Chapter 10.

United Presbyterian Youth. See Chapter 10.

Westminster Book Stores. Sales agencies located strategically to serve churches and individuals in buying materials.

Westminster Press. The chief publishing agency of the United Presbyterian Church for curriculum, books, and numerous other printed materials; headquarters in the Witherspoon Building.

World Council of Churches. See p. 46.

World Presbyterian Alliance. An organization of more than ninety Reformed and Presbyterian denominations of many nations. See p. 19 for more details.

