



Minutes - 2001

Prayer Service

Evening, Wednesday

June 20, 2001

Worship service

Rev. Dr. G. W. Knight III led a worship service for the opening of the Fifth Meeting of the ICRC. Upon invitation, Rev. J. J. Peterson extended greetings, linking the presence of peoples from all over the world to the majesty of Christ's kingship as sung of in Psalm 2. Rev. Dr. G. W. Knight III then called the congregation to worship with the reading of Psalm 96:1-13. In response to the salutation those gathered sang *Come, Let Us Sing Unto the Lord* (Psalm 98). Rev. Dr. G. W. Knight III led the congregation in a prayer of confession and, having read 1 John 1:9, assured those gathered of the forgiveness of their sins. The congregation then sang a hymn of praise, *O Come My Soul* (Psalm 103). Rev. Dr. G. W. Knight III invited various members of the Conference to lead in intercessory prayer for the part of the world they represent. During this prayer the needs of the member churches and world in general were laid before the Lord's throne in the following order: Africa, Asia and India, Australia and New Zealand, Canada, Europe, the United Kingdom and the United States of America. The congregation confessed their faith in the words of the Nicene Creed. Rev. Dr. G. W. Knight invited Rev. W. Shishko to preach the Word. Rev. W. Shishko read Ephesians 2:11-3:21 and preached on Ephesians 3:21a under the title *A Passion for the Glory of God* (See *Proceedings*). The closing hymn sung by the congregation was *O God Your Judgments Give the King* (from Psalm 72). Rev. W. Shishko pronounced the benediction and the congregation sang the doxology.

Session 1

Morning, Thursday

June 21, 2001

1. Opening

Rev. J. J. Peterson, representing the host church, opened the session by inviting the meeting to sing Psalm 66, after which he read 1 Peter 1:1-11. He then addressed the delegates on behalf of the Orthodox Presbyterian Church and led in prayer.

On behalf of Westminster Theological Seminary, Rev. Dr. W. Edgar, professor of Apologetics, spoke a word of welcome.

2. Roll Call

On behalf of the convening church, the OPC, Mr. M. Bube reported that the credentials of all delegates from member churches had been received in good order. He further reported that a written challenge had been received from the Free Church of Scotland (continuing) to the credentials of the delegates from the Free Church of Scotland. This correspondence was deferred to be considered by the Conference at a later session.

Member Churches

The Associate Reformed Presbyterian Church (ARPC)

Rev. F. Van Dalen voting

Rev. J. C. Whytock voting (enrolling later)

Rev. J. Dawson advisory

Rev. Dr. W. Evans advisory (enrolling later)

The Canadian Reformed Churches (CanRC)

Rev. E. Kampen voting

Rev. C. VanSpronsen voting

Rev. Dr. J. DeJong advisory

Rev. M. van Beveren advisory

The Christian Reformed Churches in the Netherlands

De Christelijke Gereformeerde Kerken in Nederland (CGKN)

Rev. B. de Graaf voting

Rev. Dr. J. W. Maris voting

Rev. M. J. Kater advisory

Evangelical Presbyterian Church in England and Wales (EPCEW)

Rev. C. R. H. Holst voting

Rev. Dr. P. J. Naylor voting

Rev. D. L. Cross advisory (enrolling later)

The Evangelical Presbyterian Church (Ireland) (EPC)

Rev. G. N. Burke voting

The Free Church in Southern Africa (FCSA)

Rev. B. M. Taho voting

The Free Church of Central India (FCCI)

Rev. D. John voting

The Free Church of Scotland (FCS)

Rev. C. Graham voting

Mr. D. W. Matheson voting

Rev. D. A. Robertson advisory (enrolling later)

Rev. J. S. Ross advisory

The Free Reformed Churches in South Africa (FRCSA)

Rev. D. M. Boersma voting

Rev. C. Kleijn voting

The Free Reformed Churches of North America (FRCNA)

Rev. C. Pronk voting

Rev. L. Roth voting

Rev. P. VanderMeyden advisory

The Orthodox Presbyterian Church (OPC)

Rev. J. J. Peterson voting

Rev. G. I. Williamson voting (enrolling later)

Mr. M. T. Bube advisory

Rev. Dr. G. W. Knight III advisory

The Presbyterian Church in Korea (Kosin) (PCK(K))

Rev. Dr. Chang-Kee Hwang voting

Rev. Dr. Sung-Bok Kim voting

Rev. Dr. Jong-Gil Byun advisory (enrolling later)

Rev. Nak-Heong Yang advisory

The Presbyterian Church of Eastern Australia (PCEA)

Rev. G. D. Ball voting

Rev. W. Peter Gadsby voting

Rev. Dr. R. S. Ward advisory

The Reformed Churches in Indonesia

Gereja Gereja Reformasi di Indonesia N.T.T (GGRI)

Rev. M. Biha voting

The Reformed Churches in the Netherlands (liberated)

De Gereformeerde Kerken in Nederland (vrijgemaakt) (GKN(v))

Rev. A. de Jager voting

Rev. R. ter Beek voting

Rev. C. J. Haak advisory

Rev. Dr. L. J. Joosse advisory

The Reformed Church in the United States (RCUS)

Rev. V. Pollema voting

Rev. R. Potter voting

Rev. R. Grossmann advisory

The Reformed Churches of New Zealand (RCNZ)

Rev. J. Goris voting

Rev. B. E. Hoyt voting

The Reformed Pilgrim Churches - Gereja Gereja Reformasi Musyafir N.T.T. (GGRM) (Formerly Gereja Gereja Masehi Musyafir NTT (GGMM))

Rev. Y. G. Dethan voting

The Reformed Presbyterian Church of Ireland (RPCI)

Rev. Dr. W. D. J. McKay voting

The Reformed Presbyterian Church of North America (RPCNA)

Mr. D. Carson voting

Rev. Dr. W. Edgar voting (enrolling later)

The United Reformed Churches in North America (URCNA)

Rev. Dr. M. S. Horton voting

Rev. R. J. Sikkema voting

Observers

The Reformed Presbyterian Church North East India Synod (RPCNEI)

Mr. L. K. Pulamte

Rev. L. Varte

Visitors

The Africa Evangelical Presbyterian Church (AEPC)

Rev. D. K. Kithongo

The Church of Christ in Sudan among the Tiv

Nongo U Kristu U Ken Sudan Hen Tiv (NKST)

Rev. Dr. I. Achineku

The Compassion of Jesus (Mehrete Yesus) Evangelical Presbyterian Church (MYEPC)

Mr. Z. Abraham

The Free Church of Scotland (continuing) FCS(c)

Rev. J. MacLeod

Rev. M. J. Roberts

The Independent Reformed Church in Korea (IRCK)

Rev. Byoung Kil Chung

Rev. Heon Soo Kim

The Korean Presbyterian Church in America (KPCA)

Rev. Chai Young Park

The Lanka Reformed Church (LRC)

Mr. P. de Silva

The Presbyterian Church in Uganda (PCU)

Rev. E. Kasaija

The Reformed Churches in South Africa (RCSA)

Rev. B.C.G. Fourie

Rev. C. J. Smit

The Reformed Church in Japan (RCJ)

Rev. Y. Ichikawa

The Reformed Church of Eastern Africa (RCEA)

Rev. M. Koech

The Reformed Presbyterian Church of Central and Eastern Europe (RPCCEE)

Rev. I. Szöke

Visitors not yet seen

The Federation of Reformed Free Churches of the Philippines, the Heritage Netherlands Reformed Congregations of the United States and Canada, and the Evangelical Presbyterian Church of Peru, had indicated that they would be present at the Conference. However, their delegates had not yet been seen.

3. Executive Committee

Elected to the executive committee were:

- As chairman Rev. J. J. Peterson (OPC);
- As vice-chairman Rev. B. de Graaf (CGKN);
- As correspondence secretary Rev. M. van Beveren (CanRC);
- As recording secretary Rev. Dr. P. J. Naylor (EPCEW);
- As treasurer Mr. H. A. Berends (CanRC).

4. Recess

The Conference went into recess while the executive committee met for organizational reasons.

Session 2

Afternoon, Thursday

June 21, 2001

5. Order

After the lunch break the chairman called the Conference to order. The following schedule of normal meeting times was proposed and adopted:

9:00 -10:30 AM Conference

10:30 -11:00 Recess

11:00 -11:45 Conference

11:45 - 2:00 PM Recess for Lunch

2:00 - 3:30 Conference

3:30 - 4:00 Recess

4:00 - 5:15 Conference

5:15 - 7:30 Recess for Dinner

7:30 - 9:00 Conference (cf. also art. 14)

9:00 - Coffee

6. Advisors to the Conference

The following proposal was unanimously carried:

That the speakers and the chairman of the previous Conference be appointed as advisors to this Conference.

7. Advisory Committees

The following advisory committees were appointed:

1. Membership of the RPCNEI

C. R. H. Holst (convener); W. D. J. McKay; M. J. Kater

2. Finance

W. P. Gadsby (convener); P. VanderMeyden

3. Press Release

R. S. Ward (convener); C. Kleijn

4. Correspondence concerning the Constitution IV a

J. de Jong (convener); G. I. Williamson; J.W. Maris

5. FCS / FCS(c)

R. Potter (convener); E. Kampen; C. Pronk; B. Hoyt; D. M. Boersma; G. W. Knight III; A. de Jager

6. ICRC 2005

D. M. Boersma (convener); J. J. Peterson; R. ter Beek

7. Missions

J. W. Maris (convener); L. J. Joosse; L. Roth

8. Secretary's Report

The corresponding secretary, Rev. M. van Beveren, read his report. It summarized the work of the interim committee and the preparations for this meeting. (See *Proceedings*, p. ??).

9. Recess

The Conference went into recess to allow the advisory committees to convene. The chairman suggested that those delegates not appointed to an advisory committee use the remainder of the afternoon to meet with fellow delegates.

Session 3
Evening, Thursday
June 21, 2001

10. Opening

The chairman reconvened the meeting at 7:38 pm. The minutes of the Prayer Service and the first two sessions were made available to all voting member churches.

11. Update on the Canadian Reformed Churches

Rev. E. Kampen outlined to the Conference the situation within the CanRC.

The Lord has continued to watch over the CanRC. The federation has experienced continued growth, mainly internal, at the rate of approximately 300 persons per year. Currently there are roughly 50 churches, 5 of which are situated in the United States and hence known as American Reformed Churches. There are plans for the institution of two new congregations in the coming months.

The CanRC have their mission fields in Brazil, Papua New Guinea and Northern British Columbia. Recently a new project of outreach was initiated among the Chinese population in the greater Vancouver area. Also new is the Streetlight Ministry in the inner city of Hamilton.

The recent General Synod of the CanRC has taken some major decisions. There has been contact with the L'Eglise réformée de Québec, a small group of Reformed Churches. The CanRC hope that this relationship will develop into full ecclesiastical fellowship with the ERQ at the next General Synod. Ecclesiastical fellowship has been established with the OPC, the RCUS and the URCNA. With respect to the URCNA, this fellowship is intended to develop into federative union of the CanRC and URCNA.

The chairman thanked Rev. E. Kampen for his words.

12. Paper 1: "Biblical Principles of the Unity of the Church – A Reformed Perspective" by Rev. Dr. J. DeJong.

At 7:50 pm Rev. Dr. J. DeJong, professor at the Theological College of the Canadian Reformed Churches, presented a summary of his paper. At 8:38 the chairman thanked Rev. Dr. J. DeJong for his paper and the Conference began discussing it. The discussion focused on the outworking of discipline beyond the local church, the importance of mission for church unity, and the principles of limiting a federation of churches to national boundaries, especially given the fact that national boundaries can change.

13. Closing

The day was closed with the singing of *When Peace Like a River* and the reading of Psalm 87. Thereupon Rev. J. J. Peterson led in thanksgiving and prayer and adjourned the Conference to resume at 9:00 am the following morning.

Session 4

Morning, Friday

June 22, 2001

14. Opening

The chairman called the meeting to order at 9:07 am. Corrections to the minutes were noted. Rev. B. de Graaf opened the day with devotions. The Conference sang *The Church's One Foundation*. Rev. B. de Graaf then read Jeremiah 31:27-34 and led in prayer.

The executive committee announced that in future the evening sessions would commence at 7:00 pm.

15. Introduction of the Reformed Church in Japan

Rev. Y. Ichikawa introduced the RCJ to the Conference.

There are two live issues in our churches today. First the issue of women in office. We have had women deacons from the start but now the question has arisen whether women should hold teaching and ruling office. The second issue is membership of the Reformed Ecumenical Council. At the last General Assembly a proposal for the RCJ to suspend its own membership failed by a narrow margin.

In 2006 we hope to celebrate the 60th anniversary of the church's founding. To mark the occasion we hope to publish a 60th anniversary declaration of faith on the subject of eschatology.

We have held the Westminster Confession of Faith from the beginning but have a vision to produce a confession in our own language. We are conscious that the Westminster Standards are a 17th century English confession, which needs to be made relevant for today. So far we have made declarations of faith on: predestination; Scripture; the relationship of church and state; the Holy Spirit; and Gospel proclamation.

We request you to pray for us for God's guidance and wisdom and to give us advice and admonition to keep us in the Reformed path.

The chairman thanked Rev. Y. Ichikawa for his words.

16. Advisory Committee 1: membership of the RPCNEI

The convener, Rev. C. R. H. Holst, presented the report.

We can report that the documents have been examined and have been found in good order. The RPCNEI holds the Westminster Standards and are supported by the FCCI and the GKN(v), with a further supporting letter from the FCS. The RPCNEI has a lively interest in mission and the ministry of mercy. The committee recommends approval of the application without reservation.

Opportunity for questions was given. One question was raised: which version of the Westminster Confession is used by the RPCNEI? The RPCNEI have their own language version in Manipuri.

The Conference, voting by member churches, unanimously approved the membership of the RPCNEI.

The chairman welcomed the RPCNEI to the ICRC and recorded that the ICRC now comprises 22 members. Rev. C. R. H. Holst offered prayer and thanksgiving.

17. Paper 2: "The Unity of the Church in the Westminster Tradition" by Rev. Dr. W. D. J. McKay.

Rev. Dr. W. D. J. McKay, professor at the Reformed Theological Seminary in Belfast, presented his paper. The chairman thanked Rev. Dr. W. D. J. McKay for his paper.

18. Point of order and recess

As a point of order, Rev. C. J. Haak suggested that delegates welcome the delegates of the RPCNEI with a handshake during the break. After singing *Glorious Things of Thee are Spoken*, the Conference went into recess .

19. Greetings

After the recess, the chairman read two greetings, the first from the United Reformed Churches of Myanmar and the second from TIDE, an international youth conference held in Groningen, the Netherlands (cf. art. 65).

20. Discussion of paper 2

The discussion on paper 2 covered the following issues: the need to define our thinking about ecclesiastical separation, when separation is sin or a duty; whether Bannerman held two covenants, one external and one internal, or only two aspects of one covenant; the diversity of views within the Westminster tradition, particularly the difference between Dabney (who argued for spiritual unity in face of the reality of denominations) and Murray (who argued for practical outworking of church unity); the Westminster divines' approach to supporting Scripture references; how one's definition of the church will influence one's view of unity and its outworking; the distinction between unity and uniformity (particularly in connection with the Regulative Principle).

The chairman thanked the speaker for his stimulating contribution.

21. Recess

The chairman adjourned the meeting for lunch at 11:45 am.

Session 5

Afternoon, Friday

June 22, 2001

22. Opening

The chairman opened the session at 2:18 pm. He welcomed Rev. J. Whytock (ARPC). As he had to leave due to the passing away of his mother, Rev. C. VanSpronsen addressed the Conference. He wished the Conference the Lord's blessings and thanked the participants for their expressions of sympathy.

23. Introduction of the Church of Christ in Sudan among the Tiv

Rev. Dr. I. Achineku introduced the NKST to the Conference.

We bring to you the greetings of the entire NKST community. The NKST wishes to assure you that she is, by God's grace, completely committed to the historic reformed faith, entirely rooted in the Bible, God's infallible Word.

God has granted the NKST a steady growth since the mid 1960's. Our membership is approaching 150,000 with 241 fully organized congregations, 371 ordained pastors, 2,731 preaching centers, 752 local evangelists, and 14 mission stations in Nigeria, among the Fulanis and in the Chad Republic.

The NKST has evolved a number of evangelistic Christ-Centered ministries to reach people with the Gospel. Our government has taken over our primary schools, though we are trying to regain control over them. We also have some 150 health clinics, 31 secondary schools, 9 hospitals and a number of other medical ministries. Many thousands have been touched by these ministries.

Nigeria, with a population of 120 million, is at the center of Africa, having attracted the attention of Islam and other religions. Our young people tend to be confused. We have established an educational center to train teachers. This university needs some 2 million dollars to be established. Due to its ministries and the economic depression in Nigeria, the NKST has problems meeting this need.

We request the churches to pray that the march of Islam may be halted. In Nigeria many of the northern states have already adopted the Sharia law. Christians, including ourselves, have suffered great losses because of this. We also request prayer for our President, a Christian who has constantly been the target of Moslems. Prayer is also requested for the financial problems of the Reformed Theological College of Nigeria, whose workers have not been paid the last five months.

We wish you very rewarding decisions and deliberations.

The chairman thanked Rev. Dr. I. Achineku for his words.

24. Discussion of the papers 1 and 2.

The chairman opened discussion with information about the approach of the OPC. Points touched on in discussion included: the meaning of John 17; the fundamental place of Christ-centered, biblical ministry to church unity; taking the Bible, rather than tradition and historical considerations, as the basis for progress; and that unity was fundamentally spiritual rather than organizational. Several delegates expressed the desire that the discussion should not be limited to the differences between the Presbyterian and Reformed models but should include consideration of the third world church context and the practical issues facing the churches in less developed countries. From the floor suggestions were made to standardize the terminology of the polities (e.g. 'sister church' and 'fraternal relations') and for churches to give their reactions to Document 5 of the OPC (*Proceedings 1997*, pp. 97-102).

25. Recess There was no break during this session. The chairman adjourned the session around 4:00 pm.

Session 6
Evening, Friday
June 22, 2001

26. Opening

The chairman opened the session at 7:10 pm.

27. Introduction of the Presbyterian Church of Uganda

Rev. E. Kasaija introduced the PCU to the Conference.

The PCU was invited to attend the ICRC by the OPC. Our aim is to make friends with you, seeking brothers in the Lord, reformed in doctrine and some presbyterian in government. There is opportunity for doing ministry in Uganda. I invite you to join us.

In Uganda 'retirement' means going to be with the Lord. Retired brothers here can continue to work in Uganda. Coca Cola is everywhere in Uganda: the Gospel is not.

Our roots are in the Westminster Theological Seminary. Our founder was a WTS graduate. Allow me to share a wonderful story with you. One of the WTS professors once visited Uganda. He saw all the garbage on the streets of Kampala, bought a shovel and hired a truck, and began cleaning up the streets. This drew a crowd. Having sent off the lorry, he began to preach the Gospel. I asked him what he called that kind of evangelism. He said "Garbage evangelism!" This was a practical demonstration of the power of the Gospel. The garbage is now eliminated from the streets of Kampala.

Uganda is open to you, please respond.

The chairman thanked Rev. E. Kasaija for his words.

28. Paper 3: "Hermeneutics and the Bible" by Rev. Dr. J. van Bruggen

Rev. Dr. J. van Bruggen, professor at the Theologische Universiteit (broederweg) in Kampen, presumed his paper had been read by the participants of the Conference. He presented three examples of hermeneutical problems and led a discussion by delegates. These were the issues addressed: the relationship between man and woman in Gen 1 and 2 and whether the terms 'headship' and 'submission' were appropriate; theonomy; and the place of custom and tradition in our churches. Rev. Dr. J. van Bruggen drew out of the discussion observations, for instance: we cannot read the Bible without thinking about the development in covenantal administration; the message of the source text is decisive; we don't have a complete model in the Bible for liturgy, the offices, etc. The chairman thanked Rev. Dr. J. van Bruggen for his contribution.

29. Closing

Rev. R. C. Janssen led the closing devotions. He read Job 28 and the Conference then sang *Blessed is the Man* (Psalm 1). Thereupon Rev. R. C. Janssen led in thanksgiving and prayer. The chairman adjourned the Conference to resume at 9:00 am the following morning.

Session 7

Morning, Saturday

June 23, 2001

30. Opening

Rev. Dr. P. J. Naylor opened the day with prayer. The Conference sang *Christ is Made the Sure Foundation*. Rev. Dr. P. J. Naylor read Matthew 5:1-16 and led in prayer.

31. Introduction of the Presbyterian Church in America

Rev. Dr. D. C. Davis introduced the PCA to the Conference.

Let me begin by reading Colossians 1:3-6.

The PCA has some 320,000 members, some 1200 churches and 200 mission churches, and 600 missionaries. It is a member of NAPARC and of the National Association of Evangelicals. Membership of the ICRC is not a prospect for the near future.

The PCA faces the challenge to become increasingly reformed. A discussion of subscription to the Westminster Confession is available on the church's website. The priesthood of all believers is also a question: what place should be given to the ministry of the people as distinct from the ordained ministry?

The PCA has experienced 1% growth. We feel ourselves to be ineffective in presenting the Gospel. Mission to the World is now active in Eastern Europe.

The chairman thanked Rev. Dr. D. C. Davis for his words.

32. Advisory Committee 5: FCS / FCS(c)

The convener, Rev. R. Potter, introduced the committee's report.

We are saddened by the fracture that has taken place in Scotland. In dealing with the issue, the committee first took careful note of its mandate, to define the role of the ICRC in this, studied the related documents and came with proposals. From our Constitution art. I and III the ICRC should realize that it is not a super-synod nor a church court and therefore may not judge.

The convener then presented the report itself. The chairman described the continental methods of debate and gave franchised persons the opportunity to speak on the committee report. A motion to grant the FCS(c) the privilege of the floor was defeated.

33. Recess

The Conference went into recess.

34. Advisory Committee 5: FCS / FCS(c)

The Conference resumed at 11:17 am. The chairman gave the floor to the speakers who still wanted to speak in the first round. The committee responded to these speakers. A motion to allow both the FCS and FCS(c) to be seated at the Conference was ruled out of order by the chairman on account of it being unconstitutional. An appeal was rejected. The Conference sustained the chair.

The Conference concurred with a request from the CGKN that the differences between the FCS and FCS(c) should not be raised during the Conferences.

The CGKN proposed the following:

Add the following preface to the proposals: "Without prejudice to the FCS(c) claim, either for or against, but in accordance with our constitution we can only propose the following as a practical solution."

35. Recess

At 11:59 am the Conference went into recess.

Session 8

Afternoon, Saturday

June 23, 2001

36. Opening

At 2:12 pm the chairman called the meeting to order and led in prayer.

37. Advisory Committee 5: FCS / FCS(c)

The proposal to add the preface was carried. The amended recommendations were then put to the vote as a whole and carried without dissent, the Conference deciding:

Without prejudice to the FCS(c) claim, either for or against, but in accordance with our constitution we can only propose the following as a practical solution.

1. *The FCS(C) be invited to be seated as non-voting participants for the duration of the 5th Assembly of the ICRC.*

Grounds:

a) the assembly does not have the jurisdiction to evaluate the claim of the FCS(c), because the ICRC is a conference and not a church court (cf. Constitution article III and V)

b) the ICRC Regulations allow for non-voting participants in article V.2.

2. *The FCS(c) be encouraged to apply for membership in the ICRC.*

Ground:

They are de facto a separate denomination.

3. *The FCS and the FCS(c) be encouraged to seek reconciliation with one another*

Grounds:

a) Ephesians 4,1-3, Colossians 3,12-14, and Philippians 4,2-3.

b) Compare also Constitution article III.1 and 2.

4. *The churches be reminded of this sad situation and commit this matter to the Lord in prayer.*

Grounds:

a) God asks us to pray for one another: Colossians 1,9-10 and Psalm 122,6-7.

b) God promises to give us much more than we can ask or imagine: Ephesians 3,20.

The convener of advisory committee 5, Rev. R. Potter, led in prayer. The chairman then spoke the following words:

I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all. (Ephesians 4:1-6)

Brothers in Scotland, be reconciled is the command of the Lord, so that in a far more potent way, you may conquer Scotland for Christ. That's really what is at stake. Be reconciled. You have people around the world praying for that. It may seem difficult to us, but the Head of the church can accomplish what is beyond human possibility. We hope and pray and look forward to a unified FCS in South Africa in 2005.

A word of deep thanks to advisory committee 5. You have tackled the material seriously, spending hours on it. Its value is evidenced by the fact that the proposals were adopted without dissent.

The Conference expressed its thanks.

38. Request for prayer

Rev. R. Potter informed the Conference of his granddaughter's illness, called "Failure to Thrive". The doctors are perplexed by it, because they have no experience of this complaint. He requested prayer.

39. FCS(c) invited to sit

The chairman invited the delegates of the FCS(c) to sit with the delegates of member churches as non-voting participants.

40. Advisory committee 4: Constitution art. IVa.

Advisory Committee 4 presented its report with a recommendation. It reported that the CanRC had withdrawn their letter, requesting emendation of article IVa of the Constitution. After discussion, the advisory committee was sent back to give further consideration to its recommendation. (Cf. art. 49, 51).

41. RCUS voting delegates

The RCUS reported to the Conference that instead of Rev. R. Potter, Rev. R. Grossman would be voting delegate for the remainder of the day.

42. Motion on the terminology for inter-church relations

A delegate from the ARPC moved:

- 1. that the chairman of the ICRC appoint a committee to clarify the language used by member denominations in the area of inter-church relations;*
- 2. that the member churches be requested to submit to this committee their protocol / procedures for inter-church relations including the names and descriptions of the various levels of relations;*
- 3. that this committee have the task of collating the various categories and definitions used by member denominations.*

This motion was passed into the hands of Advisory Committee 6.

43. Recess

The Conference went into recess at 3:28 pm.

44. Advisory Committee 2: Finances

After the recess, at 4:08 pm, Advisory Committee 2 presented its report on the finances and moved that the Conference receive the Treasurer's Report with gratitude to the Treasurer for his diligent work.

The Treasurer presented the budget for 2002-2005. The motion to adopt the budget was carried.

45. Closing

Rev. V. Pollema led the closing devotions. He read Psalm 122, led in prayer and the Conference sang *Jesus, with Thy Church Abide*. The chairman adjourned the Conference to resume on Monday morning.

Session 9

Morning, Monday

June 25, 2001

46. Opening

The chairman called the meeting to order at 9:08 am. The chairman informed the Conference that last Saturday the father-in-law of Rev. G. Ball had passed away. Rev. G. Burke opened the day with devotions. The Conference sang *All People That on Earth do Dwell*. Rev. G. Burke then read Matthew 4:1-11 and led in prayer.

47. Introduction of the Evangelical Presbyterian Church of England and Wales

Rev. C. R. H. Holst introduced the EPCEW to the Conference.

The EPCEW is based on the Westminster Standards.

The rise of independency and the restoration of the monarchy in the mid 17th century put an end to Presbyterianism in England for 200 years. In the mid 19th century an attempt was made to revive Presbyterianism. But the resulting Presbyterian Church of England fell under the influence of rationalism and liberalism. In 1972 the Presbyterian Church of England united with the Congregational Union of Great Britain, adopting the misleading title of the United Reformed Church. This marked an end to the attempt to revive Presbyterianism in England. In Wales the Presbyterian Church remains, as a product of the Great Awakening of the years 1735 and following, but is almost entirely liberal and in an advanced state of decline. In the late 1960's a significant number of Reformed and Evangelical congregations seceded from the Presbyterian Church of Wales, but only one retained Presbyterian polity and the confession.

Individuals concerned to revive the reformed Presbyterian cause convened a meeting in London in the 1970's, but the first concerted efforts to reestablish Presbyterianism came in the form of the London Presbyterian Conference in 1987. This resulted in the formation of the Presbyterian Association of England, which met at regular intervals until, in 1991, an interim presbytery consisting of 5 churches was established. All the congregations were very small and unable to maintain themselves at the beginning. They received support from the EPC and the GKN(v). In late 2000 two congregations from Cardiff united with the English congregations.

I wish to record our thanks for the support and encouragement of the EPC and GKN(v) and lately the OPC.

The chairman thanked Rev. C. R. H. Holst for his words.

48. Missions Committee: Report

The convener, Rev. J. Goris, presented the report. He spoke on the importance of mission to the ICRC, the aim of drawing our ranks together, referring to Judges 5:15-18. He noted that there was a report and a supplementary report, and asked the churches to keep in touch with the committee.

49. Advisory Committee 4: Correspondence concerning the Constitution IV a

Advisory Committee 4 presented its revised report (cf. art. 40).

The following amendment to the recommendation, to add the words ", and which confession (or confessions) shall be proposed to be added to article II of the Constitution." was carried.

The Conference then decided that this would be proposed to the ICRC in 2005.

50. Recess

The Conference went into recess at 10:31 am.

51. Advisory Committee 4: Correspondence concerning the Constitution IV a

The Conference reconvened at 11:08 AM.

It was moved to accept the recommendations of Advisory Committee 4 without further discussion. This motion was carried.

The ICRC decided that the following amendment to the Constitution Art. IV.a be proposed to the ICRC in 2005:

"Those churches shall be admitted as members which:

a. adhere and are faithful to one or more of the confessional standards stated in the basis, as each church has adopted one or more of these as its own standards

OR

adhere and are faithful to Reformed Confessions which are equivalent in content to the Confessions listed in the Basis (Art. 2), and which confession (or confessions) shall be proposed to be added to article II of the Constitution."

Recommendation 2, that the RCUS' suggestion for periodic affirmation of the confession be not accepted, was carried.

The chairman thanked the advisory committee for its work.

52. Revision of Conference schedule

The chairman noted that a request had been received to revise the schedule in order to close the Conference on Wednesday evening. This motion was put to a standing vote and carried.

53. Advisory Committee 7: Missions

The secretary, Rev. L. J. Joosse, presented the advisory committee report.

54. Close

The chairman adjourned the Conference at 11:47 am to reconvene at 4:00 pm in the afternoon. The first half of the afternoon could be used for inter-church discussions.

Session 10

Afternoon, Monday

June 25, 2001

55. Opening

The chairman called the meeting to order at 4:04 pm.

56. Introduction of the Independent Reformed Church (in Korea)

Rev. Heon Soo Kim introduced the IRC(K) to the Conference.

It is a great privilege to be here. The IRC is a federation of 3 congregations with some 470 members and 5 ministers. Formed in 1964 the IRC holds to the Westminster Standards, the Heidelberg Catechism and the Canons of Dordt. The IRC was formed during tumultuous years for the Presbyterian Church in Korea. During this period a lack of understanding of the concept of ecumenicity, combined with provincialism, led to much division. The IRC was formed under the leadership of Dr. Hong Chun Kim who focused attention on (1) the true gospel; (2) real spiritual life; (3) the means of grace; (4) the church; and (5) the Kingdom of God and Christian living. In our churches first the Bible was preached and now we also have catechism preaching from the Shorter Catechism and the Heidelberg Catechism.

Our church polity is both continental reformed and presbyterian. From the perspective of our eastern culture the differences between the two are minimal. We emphasize the rule of Christ in the Church. The centrality of the local church is firmly upheld.

It took a long time for the IRC to strike root in Korea. In 1974 a second congregation was planted and in 1990 a third. From our midst some 57 books have been published. Our founding pastor, doctor in both Theology and Music, has prepared Trinitarian and biblical hymns and some psalms, excluding sentimental elements.

Our international contacts have been limited, though ministers from the OPC, CanRC and CGKN have preached in our pulpits. We have come to the ICRC after careful study, and we have become convinced that your pursuit is true. We hope to be able to continue to learn from you and wish you God's blessings.

The chairman thanked Rev. Heon Soo Kim for his words.

57. Advisory Committee 7: Missions

After discussion of the advisory committee report the ICRC decided to adjust the mandate of the Missions Committee to read:

1 To have a survey so as to get all the relevant information from the member churches on mission affairs ('Handbook'), regarding vision and strategy, policy, programs or projects, including the training program of missionaries and the methodology of mission and development of a Reformed perspective on missiology relevant and attuned to the global situation in the 21st century.

2 To offer advice to mission churches and their mission projects at their request in order to formulate and exchange visions and strategies.

3 To use the Semi-Annual Newsletter as a means of communication between churches and their respective mission projects, aiming at common development of a vision from a global perspective as indicated, and at a common use of resources available.

4 To initiate and foster study on how to deal with our calling to evangelize the Jews and to ask the churches working among the Jews to keep in contact with one another and to send their report to the MC (at least at least one and a half year before the next ICRC).

5 To continue to stimulate the organizing of Regional Mission Conferences, thereby fostering the cooperation and coordination of all (national) churches and the missionary bodies responsible for missionary activities in a specific region. These conferences will send their report to the MC.

6 To draw on the Mission training experience of the MTI (Korea) and the IRTT (The Netherlands) and other institutions of missionary training within the ICRC.

7 To make use of the offered facilities of the IRTT and the CGKN mission office as an instrumental tool to the MC to realize and implement the MC-mandate.

8 To have a paper presented at the next ICRC-conference concerning the Reformed View on Mission and the Missionary challenge of the 21st century.

9 To send a report to the corresponding secretary at least 6 months before the next ICRC.

10 To set the budget of the missions committee at 8,000 USD p.a.

Appointed to the Missions Committee as members were:

Rev. J. Goris (Convener), Rev. D. M. Boersma, Mr. M. T. Bube, Prof. A. C. Boyd (alt. Rev. J. S. Ross), Rev. Drs C.J. Haak, Rev. Dr. L.J. Joosse, Rev. H. Last, Rev. D. Miller, Rev. C. Van Spronsen, Rev. R. Sikkema and a person being indicated by the Korean Church.

58. Recess

The chairman adjourned the Conference for dinner at 5:14 pm.

Session 11

Evening, Monday

June 25, 2001

59. Opening

The vice chairman called the meeting to order 7:07 pm. The Conference sang Psalm 23, The Lord is My Shepherd.

60. Introduction of the Compassion of Jesus (Mehrete Yesus) Evangelical Presbyterian Church

Rev. Z. Abraham introduced the MYEPC to the Conference.

Eritrea in East Africa gained independence from Ethiopia in 1991 after 30 years of civil war. It has 3.5 million inhabitants belonging to 9 ethnic groups. The economy is basically agricultural. The population is half Moslem, half Christian. OPC missionaries came in the 1950's. Because of the war they had to leave. After 1991 they returned and resumed their mission work and medical work. The government took over the hospital, which was very sad for us but the OPC remained committed to the church.

The MYEPC is engaged in church planting, Sunday school work and outreach in the city with literature in their own language. Three years ago the war erupted again and 208,000 people were displaced. The church chose to work in two refugee camps near the churches hoping that people would join the church there.

The main challenge is to preach the sovereignty of God. We lack Gospel laborers. The Orthodox Church has been active and aggressive. Seven months ago, there was some persecution. Nationalism is also a problem. We have to ask what comes first: God or the nation. Some church members have been taken to the war front. Some of these were potential candidates for the ministry.

We request prayer on these issues. We thank the OPC for their involvement and also the ICRC for its hospitality. Allow me to close by reading Ephesians 6:18-20.

The vice chairman thanked Rev. Z. Abraham for his words. He assured him that several congregations in the Netherlands were specifically praying for Eritrea and Ethiopia, since the UN peace keeping force involved the Dutch army. The vice chairman then read Matthew 28:18-20.

61. Paper 4: "Work among the Jewish People" by Rev. J. S. Ross.

Rev. J. S. Ross, of Christian Witness to Israel, assumed his paper had been read and presented an introductory lecture on the motivation that engaged the Church of Scotland in the work of Mission to the Jews. The vice chairman thanked Rev. J. S. Ross for his paper. The discussion focused on whether mission to the Jews held a special place beside the church's general commission to the nations of the earth. It was noted that there had been many years of study of this question in the CGKN and that there was no unanimity. Matters addressed were: whether there is a hermeneutical basis for giving priority to mission to the Jews; the effect of evangelization of the Jews upon the political situation in the state of Israel; whether Romans 1:16 is still in effect or whether Luke 24:46-47 and Acts 3:23 signal that Israel was finally cut off around ad 70 because of their rejection of the Gospel; that there are not two peoples of God (Israel and the Church), but one New Testament Church; the recognition of a debt of gratitude for what we have received from Israel and the fact that we have common roots. The Conference agreed that the Gospel must be preached to the Jews as well as the other nations.

62. Closing

Rev. V. Pollema led the closing devotions. He read Romans 9 and the Conference sang And Can It Be that I Should Gain an Interest in My Savior's Blood? Rev. V. Pollema led in prayer. The vice chairman adjourned the Conference at 9:14 pm to resume on Wednesday. (On Tuesday the Conference members visited Princeton University and New York.)

Session 12

Morning, Wednesday

June 27, 2001

63. Opening

The chairman called the meeting to order at 9:07 am. Rev. D. John led in opening devotions. The Conference sang Great is Thy Faithfulness. Rev. D. John read Luke 18:9-14 and Psalm 130. The Conference sang Have Thine Own Way. Rev. D. John led in prayer.

64. Apology

Rev. C. J. Haak apologized to the Conference for speaking too harshly and emotionally during the session on Monday evening, and asked for the forgiveness of all he had offended. The chairman asked delegates to respond to Rev. C. J. Haak individually.

65. Report of Youth Conference TIDE

Rev. D. Robertson reported on the Youth Conference TIDE held in Groningen, hosted by the GKN(v).

TIDE was held three weeks ago. There were two speakers from Scotland, one from England and two from The Netherlands. Fifty young people from South Africa, Ethiopia, Brazil, Canada, Scotland, Indonesia, and elsewhere were present. It was agreed to make the Conference a bi-annual event. The next Conference will be in Edinburgh in late summer 2003, avoiding clashes with examination periods. Information will be sent to all churches.

66. Introduction of the Reformed Churches of South Africa

Rev. B. C. G. Fourie introduced the RCSA to the Conference.

Written information has been made available. Please read that.

We have a seminary in Potchefstroom. We have 9 accredited colleges including one in Uganda and one in London. We have had controversies over Scripture, the bodily resurrection of Christ, Christ as the only way of salvation, the role of women. Marriage, abortion and euthanasia are current issues. Respect for human life is also a major concern in view of the violence in our society. Synod 2000 devised new ecumenical terminology following the OPC. We have three levels: ecclesiastical unity (pulpit exchange etc.); ecclesiastical ties, where we want contact; finally ecclesiastical contact.

The RCSA has decided to join the ICRC. Unfortunately we were unable to have our papers in order for this Conference. We have sponsors and will definitely be ready for 2005.

Thank you for the opportunity to be here. May God bless you, our work in the world, especially on the mission field.

The chairman thanked Rev. B. C. G. Fourie for his words.

67. Paper 5: "The Regulative Principle of Worship" by Rev. G. I. Williamson

Rev. G. I. Williamson presented his paper. The chairman thanked Rev. G. I. Williamson for his paper and opened discussion.

68. Recess

The Conference was recessed at 10:32 am.

69. Discussion of Paper 5

The session resumed at 11:03 am. The discussion was continued. It focused on: whether the church should recognize special days and of what kind they are (e.g. Christmas and Easter or occasions of national deliverance); the scope of the Regulative Principle; the meaning and application of Deuteronomy 12:32, Galatians 4:10, and Romans 14:5-7; the problem of handling the pagan and commercial 'cultural behemoth' of Christmas; the influence of western culture on Third World nations; the appropriate forms of music (Genevan tunes are not sacrosanct); the extent of church power (how to understand a distinction between legislative authority and declarative authority in the Westminster Tradition and John Calvin).

70. Recess

The Conference went into recess for lunch at 11:47 am, to reconvene at 4:00 pm. The first half of the afternoon could be used for inter-church discussions.

Session 13

Afternoon, Wednesday

June 27, 2001

71. Opening

The chairman called the Conference to order at 4:06 pm.

72. The Gereja Gereja Reformasi Musyafir and Gereja Gereja Reformasi di Indonesia

Rev. Y. G. Dethan introduced the GGRM to the Conference. First he gave Rev. M. Biha the opportunity to sing Psalm 133 in Indonesian. Rev. Y. G. Dethan then addressed the Conference:

Persecution of Christians in Indonesia is very, very real and very, very horrible. In this country the GGRM and GGRI are found.

The GGRM goes back to the 17th century when the Dutch established their church. When Indonesia became independent in 1945, the church also became independent. In 1950 Rev. Daud Dumanau in Timor led a number of people out of the church, dissatisfied with the liberalism prevalent in the large church. The church grew to the point that in 1987 there were 4,456 members with 112 elders and deacons, 14 ministerial candidates and 13 pastors.

Between 1950 and 1985 the GGRM had no contact with other churches. In 1985 we came into contact with people working on Sumba. In 1991 a sister church relationship was established between the GGRM and the GGRI. It is our desire to become one federation. Via the GGRI we came into contact with the GKN(v) and the Free Reformed Churches of Australia. Through their help I was able to receive a Reformed Theological training in Hamilton, Canada.

In 1995 the GGRM split. Two thirds followed a more evangelical path, Hence we now have roughly 10 churches with some 1500 members. The church I pastor has some 500 members. We have 9 ordained ministers and 2 candidate ministers. Most of our pastors are under 40 years old.

Our churches are very active in missions and evangelization. We struggle against Moslem persecution, paganism and animism, liberalism, and the charismaticism. We also are in financial need.

We remind you that Indonesia is the largest Moslem country in the world (90% of the 200 million inhabitants). Please support us through prayer, correspondence and assistance.

I would like to close with a song based on Matthew 12:46-50, entitled I Want to Follow Jesus although it Means Suffering.

The chairman thanked Rev. Y. G. Dethan for his words and both brothers for their song.

73. Advisory Committee 6: ICRC 2005

The Convener, Rev. D. M. Boersma, presented the report. The report was discussed and its proposals were adopted as directives for the Interim Committee.

The ICRC decided to mandate the interim committee 2001-2005:

- 1. to oversee the practical arrangements for the 2005 meeting in consultation with the host church;*
- 2. to draw up a draft agenda prior to the meeting, with main items of each day's business;*
- 3. to send this draft agenda to the member churches prior to the meeting, for approval by the meeting;*
- 4. to seek a host church for the 7th assembly of 2009;*

5. to appoint the ICRC auditor in consultation with the Treasurer;
6. to appoint advisory committees as deemed necessary in the light of items for the next conference;
7. to arrange and distribute all papers to all delegates and observers and make them available to visitors and the press;
8. to select topics for the papers, speakers, and workshops that have not been designated by the conference;
9. to provide the speakers with guidelines as to how to present their paper and facilitate discussion, according to the policy that was accepted by the 1997-assembly
10. to make an overview of the rules and different terminology for ecumenical relations to facilitate the discussion on harmonizing; the committee is free to appoint an advisory committee for this task.

74. Introduction of the Reformed Presbyterian Church of North East India

Mr. K. Pulamte introduced the RCPNEI to the Conference.

Greetings from the church of North East India. Thank you for admitting us to the ICRC. A red-letter day for us. We also thank the GKN(v) for its assistance with travel costs and the host church.

The RCPNEI was established in 1979. Our background goes back to 1835 when Presbyterian missionaries came to our region. In 1969 we sent students to the Reformed Presbyterian Theological Seminary to learn about reformed doctrine and government.

We have 43 churches in 2 states, with 18 pastors and over 4,000 members, 13 missionaries to the Hindus. Other states are beginning to call us to go there.

The chairman thanked Mr. K. Pulamte for his words.

75. Introduction of the Reformed Presbyterian Church of Central and Eastern Europe

Rev. I. Szöke introduced the RPCCEE to the Conference.

It gives me great pleasure to see so many churches that share our Reformed faith.

I have come from the Károlyi Gáspár Institute in Miskolc, Hungary. Károlyi Gáspár was one of the 16th century reformers in Hungary. Already then some 80% of the country became reformed. However, the Counter Reformation was brutal, wiping out all but 20% of the church. Sadly, in the 1930's the reformed church succumbed to liberal influences from Germany. With the rise of communism, the church came under government influence. In 1990 little was left of the reformed church: it was a liberal, ecumenical state church, with primarily nominal members.

In 1990 brothers came from the USA to establish an independent Reformed seminary. I myself was one of its first graduates. Our attempts to be part of the Hungarian Reformed Church were constantly frustrated by bishops and in March 1997 the seminary and its students were expelled from the Hungarian Church. We were stunned, but were also glad at the freedom gained to spread the Word in the Hungarian regions of Ukraine and Romania, and Hungary itself.

Our seminary and church hold to the Reformed faith as summarized in the Second Helvetic Confession and Heidelberg Catechism, the historic standards of the Hungarian Reformed Church. We have decided to adopt also the Westminster Confession of Faith and included the term 'presbyterian' in our name, indicating we have no bishops.

Our 16 graduates are working as evangelists in the Hungarian regions (Hungary, Western Romania and Carpathian Ukraine), with potential for work in Slovakia. There are 18 preaching points and 24 small congregations.

We are also focusing strongly on the translation and publication of reformed materials. We also do a lot of work for youth, including our own Christian schools.

Our main concern is faithfulness to God's Word. We hope that the Lord will bless our efforts. We request your prayer for us.

The chairman thanked Rev. I. Szöke for his words.

76. The Reformed Church of Eastern Africa

Rev. M. Koech introduced the RCEA to the Conference.

The RCEA goes back to the decision of the consistory of Eldoret Dutch Reformed Church established a mission committee for mission among workers on farms. Slowly the work expanded throughout Kenya. In 1959 an independent church federation was formed. The newly formed Presbytery was given control of the mission work. On account of uprisings against the colonial powers during these years, the Reformed Mission League took over control. In July 1963 the Presbytery changed its name to RCEA. Since 1980 all work has been carried out by the Synod of the RCEA, with an increasing number of churches being instituted.

Although we are 'Eastern African', we have not been able to reach beyond the boundaries of Kenya.

The situation today is that many inhabitants of Eastern Africa have not heard the Gospel. In 1998, with the help of the National Council of Churches in Kenya, the RCEA reviewed its position. We have now set in motion a five year plan.

The RCEA is Presbyterian in government, the local churches being autonomous.

The chairman thanked Rev. M. Koech for his words.

77. Lanka Reformed Church

Mr. P. de Silva introduced the LRC to the Conference.

Sri Lanka's population of 18 million is mainly Sinhalese, Tamil and Moslem: 65% Bhuddist, 17% Hindu, 7% Moslem, 6% Roman Catholic and 1% non Roman Catholic Christians.

There was no serious attempt to face up to the challenge of liberalism and Pentecostalism until 1996, when the Lanka Reformed Church, which was formed because of the ecumenical stance of the Dutch Reformed Church.

The LRC is in a missionary situation in its infancy: 20 communicant members and 7 children. The LRC is striving to be faithful to the confessions and the marks of the true church. The LRC has translated the Heidelberg Catechism and the Westminster Shorter Catechism into Sinhalese and runs a correspondence course with 600 people and 60 have come to the final stages of the course. The LRC holds public seminars on the reformed faith.

The LRC needs an ordained minister and the LRC needs the support of the ICRC churches to grow. Ministers from the GKN(v) have regularly visited us. Rev. W. D. J. McKay, Rev. R. Ward and Rev. C. R. H. Holst have visited and spoken at the seminars.

The chairman thanked Mr. P. de Silva for his words.

78. Recess

The chairman recessed the Conference at 5:30 pm for dinner.

Session 14

Evening, Wednesday

June 27, 2001

79. Opening

The chairman called the meeting to order at 7:02 pm. Rev. D. John sang Psalm 122 in Hindi.

80. Advisory Committee 3: Press Release

Rev. R. Ward read the Press Release except the last paragraph (to be heard later – art. 83).

81. Alternates for the interim committee

The Executive Committee announced the following alternates for the interim committee: Rev. C. R. H. Holst and Rev. C. VanSpronsen.

82. Paper 6: "The Work of the Holy Spirit in the Believer" by Rev. C. Pronk

Rev. C. Pronk, minister in the FRCNA, presented his paper. The chairman thanked Rev. C. Pronk for his paper. Having been asked to do so by the speaker on forehand, Rev. R. Ward, Rev. M. Roberts, Rev. Dr. J. W. Maris, and Rev. R. ter Beek responded to the propositions in the paper. Discussion focused on the following points: whether leading of the Spirit should be distinguished from regeneration; that all believers have the Holy Spirit in a saving sense but experience his work to different degrees (e.g. in assurance); whether a call to the ministry is an example of the Holy Spirit's working beyond the words of Scripture; the experience of leading Christians such as Jonathan Edwards, J. Flavel, and George Whitfield; how to explain the way in which the Puritans reconciled their idea of the communication of truth apart from the Word with Westminster Confession of Faith chapter 1 section 1; a distinction between revelation and the application of the Word and the enlightenment of Christians (which continues); the distinction between inspiration and illumination; that the effect of holiness as a criterion for testing the work of the Spirit is risky, because there can be an appearance of holiness (Colossians 2:18; Matthew 7:22-23); where the emphasis should lie – that it should be on the prophetic preaching of the Word; the question what is a 'too close' association of Word and Spirit (can the Spirit withdraw himself from the Word? preaching does not produce automatic results: Isaiah 55:10-11); John 16:33 and 14:26 as it applied to the apostles and whether it applies to us.

83. Advisory Committee 3: Press Release

Rev. R. Ward read the last paragraph of the Press Release. The Press Release was adopted.

84. Expressions of thanks

The chairman expressed thanks to Beaver College (Leslie Hayes (conference) and Rose Costa (food)), to Westminster Theological Seminary (Ken Rush, Diane Frazier, Bob Sexton, Chris Cobb, and Esther Kulp), Westminster Discount Books (Mr. and Mrs. Lee), the office (George Cottendon, Linda Posthuma, Mark Bube, Chandra Mininger, and Robert Meecher), the Phil-Mont Christian Academy (the vans) and the Executive Committee (recording secretary: Rev. P. J. Naylor; corresponding secretary: Rev. M. Van Beveren; vice chairman: Rev. B. de Graaf; assistant to the secretaries: Rev. R. C. Janssen).

The vice chairman thanked the chairman, Rev. J. J. Peterson and the OPC as host church for all that they had done.

85. Closing

The chairman, Rev. J. J. Peterson led the closing devotions. He read Isaiah 62, prayed and the Conference sang Psalm 133, How Beautiful the Sight of Brethren that Agree.

After closing the chairman noted that the minutes would be approved after the last comments had been received.

The Conference was closed at 9:32 pm with the chairman dismissing all to go in peace.