

Bible Fellowship Church



Yearbook 1999

ONE HUNDRED SIXTEENTH

ANNUAL CONFERENCE

OF THE

BIBLE FELLOWSHIP CHURCH

1999

117th Annual Conference

Convenes: 10:00 AM, April 24, 2000

Place: Pinebrook Bible Conference

Officers:

Randall A. Grossman - Chairman

William G. Schlonecker - Vice Chairman

David A. Thomann - Secretary

Convened at Pinebrook Bible Conference

Stroudsburg, Pennsylvania

April 26 - 28, 1999

Published by Order of Annual Conference

David A. Thomann, Editor

Price \$7.50

Officers of the 116th Annual Conference:

Chairman, Randall A. Grossman

Vice Chairman, James A. Beil

Secretary, David A. Thomann

Assistant Secretary, Robert W. Smock

Publisher, Daniel P. Allen

Printer, Thomson-Shore

Computer Operator: William F. Early

Annual Conference 1899

The 16th Annual Conference was held at the Upper Milford church in Dillinger, PA. (the present Zionsville BFC), March 3 - 6, 1899. The secretary, William George Gehman, described the beginning of conference: "The first session was opened by singing and a season of earnest prayer for the blessing of God and the guidance of the Holy Ghost during this Conference session, followed by a very impressive and practical address on Psalm 133 by the Chairman, C. H. Brunner, P.E."

Typical business of the denomination was handled including the oral reports of the pastors and updates on the Gospel Worker's Society. Other business included the selling of property (Plainfield church) and the change from a spring conference to the fall.

Of particular note, according to archivist, Richard E. Taylor, in a recent article for the Historical Society, was the establishment of the beneficiary society.

"The issue was complicated by the fact that our church had counseled strongly against any form of insurance and had removed men from the ministry who had life insurance. What was required was a way to say you had changed your mind. They decided after a lengthy discussion:

WHEREAS, During the past year a number of the Brethren in the Ministry have seen the necessity of organizing a Beneficiary Society, (having for its object "To aid those members of the society who may need help on account of sickness or death"); therefore

RESOLVED, That this Annual Conference will permit them to continue a society among them; and further

RESOLVED, That those brethren who do not coincide with this society shall, please, not use their influence against it.

How did they do? Notice that the word insurance never appears. They even said please."

Of great significance at the 1899 Annual Conference, one that would effect the denomination for the next generation, was the ordination of the young William George [W. G. or Daddy as some called him] Gehman, son of the father of our movement, William Gehman. W. G. Gehman was the Presiding Elder and the president of the Gospel Herald Society from 1905 until his retirement in 1941. He chaired Annual Conference in 1906 and 1907.

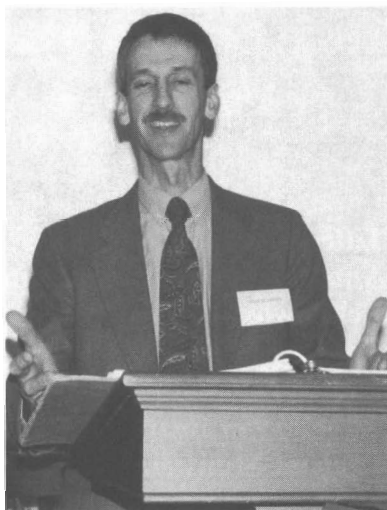
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Randall A. Grossman
Chairman
116th Annual Conference

David E. Riddell
Keynote Speaker
116th Annual Conference



Directory of Boards and Committees

Directory of Boards

Board of Directors of the Bible Fellowship Church

- (2000) Bert N. Brosius, Raymond R. Dotts, David J. Watkins
- (2001) James A. Beil, Carl C. Cassel, Robert W. Gehret
- (2002) Randall A. Grossman, Horace A. Kauffman, L. James Roberts
 - President of Corporation - James A. Beil
 - Vice President of Corporation - Carl C. Cassel
 - Secretary of Corporation - David J. Watkins
 - Financial Secretary - Horace A. Kauffman
 - Hospitalization Secretary - James A. Beil
 - Treasurer - Robert W. Gehret

Board of Christian Education

- (2000) James Harris, Annette E. Kuhns, Dennis J. Lawrence, Richard T. Paashauss
- (2001) Clyde D. Bomgardner, Jr., Pamela J. Kuntzman, Gary W. Saggio, David N. Schoen
- (2002) G. Wayne Clapier, Michael L. Herb, Karen R. Stull, Jonathan P. Tait

Board of Church Extension

- (2000) W. David Armstrong, John C. Elias, William G. Schlonecker, William R. Singletary
- (2001) Kenneth L. Good, W. Robert Buckwalter, Richard E. Taylor, Robert H. Zentz
- (2002) David E. Gundrum, Clyde W. Snyder
 - Executive Director - Daniel G. Ziegler (2000)

Board of Pensions

- (2000) Dennis M. Cahill, Robert Gaugler, William R. Singletary
- (2001) David E. Thomann, Ellis Lee Hostetter, Keith E. Plows
- (2002) Harvey J. Fritz, Jr., Richard J. Volpe, David J. Watkins

Board of Directors of Bible Fellowship Church Homes, Inc.

(2000) William H. Bartron, Glenn D. Ruoss, Dennis W. Spinney,
Hans Waldvogel

(2001) David W. Cole, Roger L. Reitz, Dean A. Stortz, John W.
Trauch

(2002) LeRoy S. Heller, Robin A. Musselman, Henry U. Sandt, Robert
W. Smock

President: Robert H. Zentz

Chairman: LeRoy S. Heller

Vice Chairman: Dean A. Stortz

Secretary: William H. Bartron

Treasurer: John W. Trauch

Board of Directors of Pinebrook Bible Conference

(2000) Lee E. Boyles, Robert F. Johnson, John F. Moran, Calvin T.
Reed, Gerald L. Schlonecker

(2001) Carl Ackerman, Daniel P. Allen, Kermit K. Gehman, John M.
Stengele, James A. Wickstead

(2002) Alva C. Cassel, LeRoy O. Herb, Harold L. Snyder, Jr.
Director - Nate Brosius

President & Chairman - Alva C. Cassel

Vice President & Vice Chairman - Harold L. Snyder, Jr.

Treasurer - John F. Moran

Secretary - Daniel P. Allen

Board of Directors of Pinebrook Junior College

Kenneth F. Barber, Dennis M. Cahill, G. Wayne Clapier,
Raymond R. Dotts, Jay H. Fasnacht, Carol A. Gearhart, John H.
Herb, Rodney A. Muthard, Robert C. Newman, Ronald W. Reed,
L. James Roberts, Jr., C. Robert Roth, Russell M. Ruch, Thomas
P. Shorb, Karen R. Stull, Robert H. Zentz

Board of Missions

(2000) Gerald L. Schlonecker, Thomas P. Shorb, David R. Way

(2001) Donald S. Faust, James W. Harris, William W. Mull

(2002) LeRoy O. Herb, Ralph M. Soper

Director - Dana E. Weller (2000)

Financial Secretary - Charles J. Albert (2000)

Board of Publication and Printing

- (2000) Jonathan P. Tait
 (2001) Daniel P. Allen, Byron G. Barnshaw
 (2002) William H. Bartron, Clyde W. Snyder

Chairman - William H. Bartron
 Secretary - Daniel P. Allen
Fellowship News Editor - Carol Snyder (2002)
FN Business Manager - Paul T. Rutman (2001)

Board of Victory Valley Camp

- (2000) Carl J. Fischer, Jr., Jonathan D. Reynolds, David L. Weller
 (2001) Gary W. Saggio., Steven D. Schlegel, Timothy D. Weaber
 (2002) Dennis J. Lawrence, William G. Schlonecker, David N. Schoen,

Director - Phil Atkins

Board of Higher Education

- (2000) Raymond R. Dotts, John C. Studenroth
 (2001) Robert C. Newman, James N. Smock, David J. Watkins
 (2002) Stephen C. Cassel, G. Wayne Clapier

Directory of Committees

Committee on Credentials

- (2000) James A. Beil
 (2001) Dennis M. Cahill, LeRoy S. Heller
 (2002) Keith E. Plows, David A. Thomann
 Chairman - Keith E. Plows
 Secretary - David A. Thomann

Committee on Ministerial Candidates

- (2000) Robert S. Commerford, Daniel G. Ziegler
 (2001) Delbert R. Baker, II
 (2002) Calvin T. Reed, Richard E. Taylor

Committee on Nominations

(2000) James H. Herrold, Roger L. Reitz

(2001) Betty M. Herb, Richard B. Ravis

(2002) Douglas D. Bowne, Thomas P. Shorb, Byron Widger

Chairman - G. Wayne Clapier

Secretary - Thomas P. Shorb

Conference Judicatory

(2000) Ronald C. Mahurin, L. James Roberts, Jr.

(2001) Clyde W. Snyder, Gregory A. Uhrich

(2002) Carl C. Cassel, Robert H. Zentz

(2003) James A. Beil, Lee E. Boyles

(2004) Harold L. Snyder, Jr., Dean A. Stortz

Secretary - Ronald C. Mahurin

Historical Committee

(2000) Jill Davidson, Daniel G. Ziegler

(2001) Donald E. Kunzman, Harold P. Shelly

(2002) David E. Thomann

Archivist - Richard E. Taylor

Ministerial Relations Committee

(2000) Keith E. Plows, Lee E. Boyles

(2001) Randall A. Grossman, Harold L. Snyder, Jr.

(2002) Calvin T. Reed, L. James Roberts, Jr., David J. Watkins

Chairman - David J. Watkins

Secretary Randall A. Grossman

Strategic Planning Committee

(2000) Dana E. Weller, William R. Singletary

(2001) Richard T. Paashaus, Gary L. Spangenburg, John
C. Vandegriff, Jr.

(2002) Daniel P. Allen, Raymond R. Dotts

Chairman: Daniel P. Allen

Secretary: Richard T. Paashaus

Directory of Annual Conference Committees

Agenda and Program Committee

David A. Thomann, Randall A. Grossman, William G. Schlonecker, Charles Cole, Brian H. Cooper, Thomas P. Shorb

Committee on Arrangements for the 117th Annual Conference

David A. Thomann, Daniel P. Allen, Clyde D. Bomgardner, Randall A. Grossman, J. Mark McCreary, Thomas P. Shorb

Committee on Statistics

LeRoy S. Heller, Hugh C. Coulbourn, Jr., Calvin T. Reed, David A. Thomann, Daniel G. Ziegler,

Committee on Examination of the Minutes of Particular Churches

Ralph M. Soper, Ronald K. Denlinger, Ronald C. Erb, Ralph E. Ritter, Jonathan P. Tait

Committee to Examine the Minutes of 116th Annual Conference

Howard N. Wells, John C. Studenroth, Steven C. Boepple

Officers of 117th Annual Conference

Chairman - Randall A. Grossman
Vice Chairman - William G. Schlonecker
Secretary - David A. Thomann

Additional Appointees for the 117th Annual Conference

J. Mark McCreary, Registrar
Jonathon Arnold, Sr., Assistant Registrar

Directory of Study Committees

Inter-Cultural Ministries Study Committee

Delbert R. Baker, II, Carl C. Cassel (Ministerial Candidate Committee), G. Wayne Clapier, David E. Gundrum, Roy A. Hertzog (Missions), Daniel G. Ziegler (Church Extension)
Chairman - Roy A. Hertzog
Secretary - David E. Gundrum

Study Committee on Baptism and Church Membership

Carl C. Cassel, Donald T. Kirkwood, Calvin T. Reed, Ronald W. Reed, John C. Studenroth, Pastor and Elder from Oley Church
Chairman - Calvin T. Reed
Secretary - John C. Studenroth

Committee to Study Divorce as it Relates to Eldership

G. Wayne Clapier, Brian H. Cooper, Richard B. Ravis, William G. Schlonecker, Jacob S. Susek

Committee to Study Multiple Staff

L. James Roberts, Jr., Dennis M. Cahill, Brian H. Cooper, John C. Elias, David A. Thomann

Committee to Study the Role of Women in the Church

Carl J. Fischer, Jr., Robert A. Sloan, J. Mark McCreary, Gary Saggio, E. Davis DeRonde, Robert C. Newman, Betty Herb, Doris Hoyle, (Sandy Kline - Alternate)

Denominational Headquarters Feasibility Study Committee

One Pastor and one layman from the following: Board of Directors BFC Homes, Inc., Board of Missions, Board of Church Extension, Board of Directors BFC, Strategic Planning Committee

Directory of Other Committees

Beneficiary Society

John H. Riggall, President; R. C. Reichenbach, Secretary; LeRoy S. Heller, Treasurer

Joint Committee on Ethnic Church Planting

From Church Extension: David E. Gundrum, Daniel G. Ziegler
From Board of Missions: Dana E. Weller, William W. Mull
Chairman - David E. Gundrum

Ministerial Convention Committee

Dennis J. Lawrence, Chairman; Allan R. Vivona, Secretary; Ronald W. Hoyle, Treasurer, Ralph E. Ritter, Jonathon W. Arnold

Pinebrook Educational Foundation

(2000) Gary E. Karch, Robert C. Newman
(2001) J. H. Fasnacht, Raymond R. Dotts
(2002) Stephen C. Cassel, Olivia Barnes

Stewardship Council

Composed of various representatives from Boards and the following elected persons:

(2000) Gary E. Karch
(2001) Richard J. Volpe
(2002) Daniel G. Oswald

Table of Ordained Ministers

<u>Pastor</u>	<u>Year of BFC License</u>	<u>Year of Ordination</u>	<u>Year of Present Status</u>
Allen, Daniel P.	1982	1979	1982
Armstrong, W. David, Jr.	1985	1987	1989
Arnold, Jonathon W., Sr.	1994	1997	1994
Baker, Delbert, R. II	1976	1979	1975
Bartron, William H.	1973	1975	1987
Brush, R. Jerome	1988	1992	1991
Cahill, Dennis M.	1986	1984	1986
Cassel, Alva C.	1958	1962	1986
Cassel, Carl C.	1956	1959	1993
Clapier, G. Wayne	1980	1981	1980
Cole, Charles E	1996	1970	1996
Commerford, Robert S.	1984	1986	1982
Cooper, Brian H.	1996	1998	1996
Coulbourn, Hugh C., Jr.	1977	1970	1976
Denlinger, Ronald K.	1994	1997	1991
Erb, Ronald C.	1981	1983	1987
Fischer, Carl J., Jr.	1990	1985	1992
Good, Kenneth L.	1975	1977	1985
Grossman, Randall A.	1981	1983	1990
Gundrum, David E.	1986	1988	1990
Harris, Richard D.	1976	1978	1988
Heineman, David N.	1996	1993	1999
Heller, LeRoy S.	1955	1958	1995
Lawrence, Dennis, J.	1993	1996	1999
Mahurin, Ronald C.	1960	1959	1977
McCreary, J. Mark	1993	1996	1990
Morrison, Mark L.	1996	1999	1996
Paashaus, Richard T.	1988	1990	1976
Phillips, D. Thomas	1971	1976	1992
Plows, Keith E.	1966	1968	1979
Prontnicki, Louis	1983	1985	1990
Ravis, Richard B.	1990	1985	1990
Reed, Calvin T.	1982	1984	1983
Reitz, Roger L.	1972	1974	1993
Ritter, Ralph E.	1991	1994	1991
Schlonecker, William G.	1985	1988	1984
Schoen, David N.	1982	1987	1987
Shorb, Thomas P.	1977	1979	1986

<u>Pastor</u>	<u>Year of BFC License</u>	<u>Year of Ordination</u>	<u>Year of Present Status</u>
Sloan, Robert A., Jr.	1988	1986	1988
Smith, Gene W.	1991	1978	1992
Soper, Ralph M.	1985	1987	1995
Spinney, Dennis W.	1984	1993	1988
Stortz, Dean A.	1983	1986	1988
Studenroth, John C.	1991	1976	1991
Susek, Jacob J., Jr.	1994	1983	1993
Tait, Jonathan P.	1994	1996	1996
Taylor, Richard E.	1973	1975	1982
Thomann, David A.	1978	1977	1987
Trommler, Steven L.	1984	1986	1984
Uhrich Gregory A.	1989	1983	1989
Vandegriff, John C., Jr.	1974	1972	1993
Vivona, Allan R.	1992	1971	1992
Watkins, David J.	1962	1965	1989
Way, David R.	1989	1993	1996
Weller, Dana E.	1972	1974	1995
Wells, Howard N.	1990	1992	1990
Wickstead, James A.	1976	1981	1976
Widger, Byron	1985	1988	1995
Ziegler, Daniel G.	1960	1963	1970

Ordained Minister Working in the Military Chaplaincy

Minsky, Barry J.	1980	1966	1982
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Ordained Ministers Working in Other Christian Ministries

Bigley, T. James	1962	1966	
DeLozier, Daniel F.	1992	1995	1995
Ellingson, Bruce A.	1963	1966	1991
Hagy, Ronald C.	1986	1988	1989
Keeler, Kenneth D.	1982	1985	1989
Martin, Carl T.	1983	1986	1997
Schell, Henry A.		1969	1983
Vining, Gilbert J.	1988	1983	1995

<u>Pastor</u>	<u>Year of BFC License</u>	<u>Year of Ordination</u>	<u>Year of Present Status</u>
<u>Ordained Ministers Between Calls</u>			
Barber, Kenneth F.	1985	1971	1998
Batchler, James R., Jr.	1976	1979	1993
Beil, Thomas J.	1993	1996	1997
Byrd, Terris L.	1969	1972	1988
Coble, Bernard N.	1972	1974	1993
Dommel, Albert J.	1982	1984	1991
Herb, John H.	1962	1966	1989
Jones, David H.	1978	1983	1994
Neher, James E.	1987	1989	1994
<u>Ordained Ministers on Leave of Absence</u>			
Burnett, Raymond G.	1984	1972	1993
Frable, Arthur H., Jr.	1969	1971	1999
MacMillan, Thomas S.	1983	1986	1990
Smith, Larry M.	1989	1990	1993
<u>Ordained Ministers in Retirement</u>			
Beil, James A.	1959	1962	1998
Brosius, Bert N.	1958	1961	1998
Buck, Leonard E.	1958	1970	1997
Butler, Brian H.	1968	1957	1997
Cassel, Willard E.	1943	1946	1988
Dotts, Raymond R.	1960	1965	1999
Draper, Robert L.	1972	1973	1994
Dunn, John	1941	1950	1979
Frank, Walter H.	1939	1961	1989
Fritz, Harvey J., Jr.	1959	1962	1995
Gordon, Robert N.	1960	1960	1998
Harley, J. Barclay	1956	1960	1997
Hartman, Jansen E.	1942	1946	1990
Herb, Frank L., Jr.	1954	1957	1991
Herb, George E.	1957	1960	1989
Hertzog, Roy A.	1959	1968	1997
Hoyle, Ronald W.	1978	1954	1998
Johnson, Robert F.	1958	1961	1995
Kirkwood, Donald T.	1951	1954	1971
Koch, James G.	1950	1953	1997
Miller, C. Leslie	1928	1933	
Mull, William W.	1968	1950	1994

<u>Pastor</u>	<u>Year of BFC License</u>	<u>Year of Ordination</u>	<u>Year of Present Status</u>
Munyan, Edgar H.	1989	1955	1993
Reichenbach, R. C.	1937	1941	1982
Riggall, John H.	1945	1948	1982
Seifert, A. L.	1950	1953	1990
Shelly, Austin G.	1956	1961	1995
Smock, Robert W.	1950	1953	1993
Thomann, David E.	1943	1946	1982
Weaber, Harold C.	1963	1967	1998
Yarrington, Harold D.	1942	1952	1987

Ordained Ministers under the Direction of the Board of Missions

Aukamp, William C.	1985	1988	1986
Boone, Clifford B.	1989	1992	1991
Gehman, Richard J.	1964	1971	1966
Harding, W. Neil, Jr.	1983	1993	1993
Head, Jim D.	1994	1996	1998
Johnston, Walter M.	1987	1987	1991
Lea, Herbert K.	1980	1982	1994
Manney, David L.		1976	1999
Morrison, Philip E.	1980	1982	1993
Moyer, Edward		1970	1957
Moyer, Jerry L.	1992	1994	1997
Pollock, Thomas A.	1996	1999	1990
Riddell, David W.	1985	1987	1987
Yerrington, Philip E.	1978	1981	1981
Zimmerman, Paul G.	1966	1971	1988

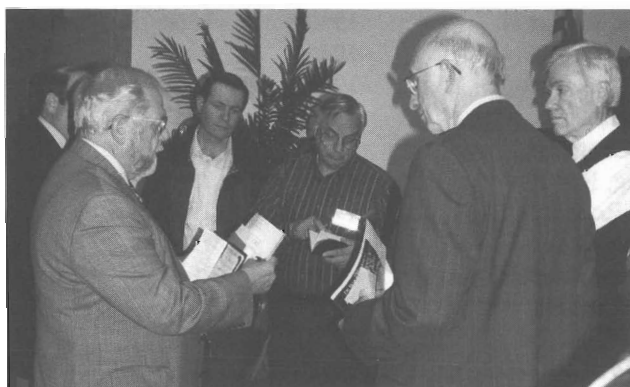
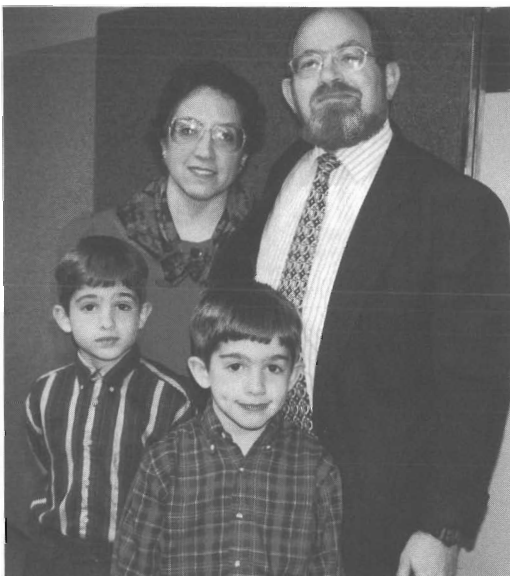


Table of Ministers

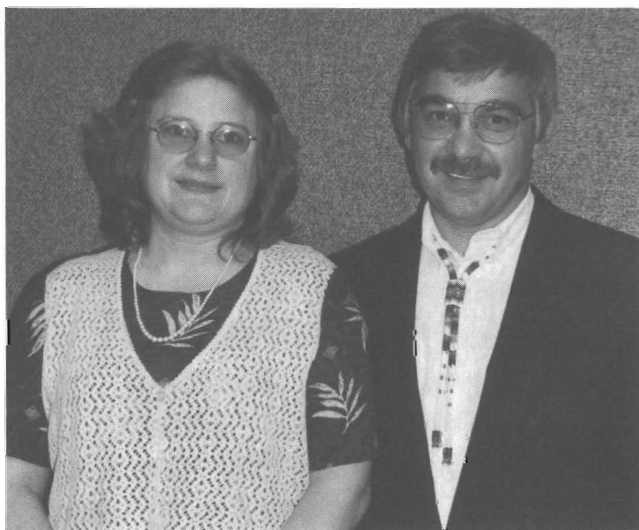
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Ordination - 1999



*Mark & Barbara, Ben & Nate Morrison
Paradise, PA*



*Thomas & Rebecca Pollock
Puposky, MN*

Annual Conference Proceedings - 1999 *First Meeting*

Monday Morning, April 26, 1999, 10:00 AM

The 116th Annual Conference of the Bible Fellowship Church was called to order by the Chairman, Randall A. Grossman, at Pinebrook Bible Conference, Stroudsburg, PA. The chairman led the body in the opening prayer. Richard B. Ravis led the conference in singing "Praise the Savior" and also led in prayer. He was accompanied by Carol Snyder on piano and Robert W. Gehret on the organ. He then led the conference in singing, "Immortal, Invisible" and "Come, Thou Fount." After a time of silent prayer when we quieted our hearts before God, Jansen E. Hartman prayed for our pastors and churches; Robert W. Smock prayed for evangelism and church extension; Bert N. Brosius prayed for Victory Valley, Fellowship Homes, Inc., and Pinebrook Bible Conference; and R. C. Reichenbach prayed for our missionary family and for Dana E. Weller who is recovering from a recent heart attack. The Chairman spoke on "The Fellowship That Unites Us" from Ephesians 4:1-6 and closed his message with prayer. Vice Chairman, James A. Beil, led in prayer for the proceedings of Annual Conference.

Report of the Registrar:

Resolved, that the tables with red tablecloths constitute the Conference Bar.

The roll of the Annual Conference was established as follows:

Aberdeen (Bayshore), NJ . .	John C. Vandegriff, Jr., E. Davis DeRonde
Allentown, Cedar Crest . . .	Ronald C. Mahurin, John Elias, David T. Allen
Bethlehem	Brian H. Cooper, Mark Tress, Rick Davis
Blandon	Carl J. Fischer, Jr., Gary W. Saggio
Brodheads ville	(Probationer), Dave Keevil

Camden, DE	(Vacant), Albert Biddle
Coopersburg	Thomas P. Shorb, Richard T. Paashaus, Clyde W. Snyder
Denville, NJ	Richard D. Harris, Steven C. Boepple
Emmaus	David N. Schoen, Ralph M. Soper, George H. Plate, Gerald L. Schlonecker
Ephrata	Daniel P. Allen, Robert W. Gehret
Finesville, NJ	Byron Widger, Michael P. Emrick, Jr.
Fleetwood	R. Jerome Brush, Adam Erb
Graterford	David J. Watkins, Douglas D. Bowne
Harleysville	W. David Armstrong, Jr., Daniel Coyle
Harrisburg	Allan R. Vivona, Harold E. Snyder
Hatfield	Howard N. Wells, Lee E. Boyles
Holmes, NY	Robert S. Commerford, Hans R. Waldvogel
Howell, NJ	David N. Heineman, Vito Paratore
Kutztown	John C. Studenroth, Byron Barnshaw
Lancaster	David A. Thomann, Horace A. Kauffman
Lebanon	Calvin T. Reed, LeRoy S. Heller, LeRoy O. Herb
Lehighton	William H. Bartron, Bruce A. Kellerman
Maple Glen	Louis Prontnicki, Lawrence Morris
Mt. Carmel	Alva C. Cassel, James J. Fetterolf
Mt. Pocono	Ronald C. Erb, Donald Faust
Nazareth	Keith E. Plows, James A. Beil
Newark, DE	William G. Schlonecker, R. Roger Cole
Ocean County, NJ	Dean A. Stortz, David M. Markuson
Oley	(Vacant), Jan Musser
Paradise	*Mark L. Morrison, W. Charles Lewis
Philadelphia, Wissinoming	G. Wayne Clapier, Bud Burroughs
Piscataway, NJ	Dennis M. Cahill, Richard B. Ravis, J. Richard Vroman
Pleasant Valley, NY	(Vacant), Wayne Chadwell
Poughquag, NY	James A. Wickstead, Thomas L. Ward
Quakertown	David E. Gundrum, Dennis J. Lawrence, L. James Roberts, Jr.
Reading	Randall A. Grossman, Jonathon W. Arnold, Ronald W. Reed, Charles A. Lavigna

Red Hill	Ronald K. Denlinger, D. Thomas Phillips, Clifford W. Luft
Royersford	Jacob J. Susek, Kenneth Bowman
Scranton	Roger L. Reitz, John F. Moran
Shamokin	Hugh C. Coulbourn, Jr., Mark Leshinskie
Sinking Spring	Robert A. Sloan, Jr., Donald D. McKinney, Stephen M. Bauer
Spring City	(Candidate), Douglas Wynn
Stroudsburg	Carl C. Cassel, J. Mark McCreary, Robert D. Carroll
Sunbury	Charles Cole, Timothy Brosius, Robert Cox
Terre Hill	Steven L. Trommler, James Wetzler
Wallingford	Richard E. Taylor, William R. Singletary
Walnutport	Jonathan P. Tait, Stanley H. Stahler
Whitehall	Gene W. Smith, Craig Montgomery
York	Kenneth L. Good, Roger L. Shambough
Zionsville	Gregory A. Uhrich, Gary E. Karch
* Ordination pending approval at Annual Conference	

Ordained Men Serving Bible Fellowship Ministries

Delbert R. Baker, II, Ralph E. Ritter, Dennis W. Spinney,
David R. Way, Dana E. Weller, Daniel G. Ziegler

Ordained Men Between Calls

Kenneth F. Barber, James R. Batchler, Jr., Thomas J. Beil,
Terris L. Byrd, Bernard N. Coble, Albert J. Dommel, John H.
Herb, David H. Jones, James E. Neher

Ordained Missionaries

William C. Aukamp, Clifford B. Boone, Richard J. Gehman,
W. Neil Harding, Jr., Jim D. Head, Walter M. Johnston,
Herbert K. Lea, David L. Manney, Philip E. Morrison,
Edward Moyer, Jerry L. Moyer, *Thomas A. Pollock, David
W. Riddell, Philip E. Yerrington, Paul G. Zimmerman

Ordained Ministers in Retirement

James A. Beil, Bert N. Brosius, Leonard E. Buck, Brian H. Butler, Willard E. Cassel, Raymond R. Dotts, Robert L. Draper, John Dunn, Walter H. Frank, Harvey J. Fritz, Jr., J. Barclay Harley, Jansen E. Hartman, Frank L. Herb, Jr., George E. Herb, Roy A. Hertzog, Ronald W. Hoyle, Robert F. Johnson, Donald T. Kirkwood, James G. Koch, C. Leslie Miller, William W. Mull, Edgar H. Munyan, R.C.Reichenbach, John H. Riggall, A.L.Seifert, Austin G. Shelly, Robert W. Smock, David E. Thomann, Harold C. Weaber, Harold D. Yarrington

Probationers Serving as First Pastors of Churches

Mark L. Morrison, Donald R. Hibbs

The Registrar reported that requests to be excused from part or all the 116th Annual Conference were received from the following: William C. Aukamp, Jonathan W. Arnold, Stephen M. Bauer, Thomas J. Beil, Clifford B. Boone, Bert N. Brosius, R. Jerome Brush, Leonard E. Buck, Bud Burroughs, Terris L. Byrd, Robert Carroll, Carl C. Cassel, Willard E. Cassel, Wayne Chadwell, Bernard Coble, Rick Davis, Adam Erb, Harvey J. Fritz, Jr., Thomas Galloway, Richard L. Gehman, John Griffies, David E. Gundrum, J. Barclay Harley, Jim Head, Frank L. Herb, Jr., George E. Herb, Roy A. Hertzog, Ronald W. Hoyle, Walter M. Johnston, David H. Jones, Donald P. Kirkwood, James G. Koch, Herbert K. Lea, Clifford Luft, David L. Manney, Don McKinney, Lawrence Morris, Barry J. Minsky, Philip E. Morrison, Jerry L. Moyer, James E. Nehr, L. James Roberts, Jr., David N. Schoen, A.L.Seifert, Stanley H. Stahler, Thomas L. Ward, Harold C. Weaber, Dana E. Weller, Jim Wetzler, Philip E. Yerrington, Paul G. Zimmerman

Resolved, that the requests be granted.

Resolved, that the following alternate delegates be seated: Thomas L. Galloway, Richard Hutchinson, Donald Stauffer.

Report of the Committee on Agenda and Program

Resolved, that the agenda be accepted.

Report of the Committee on Arrangements (see page 57)

Resolved, that the report be accepted.

Nathan Brosius, Director of Pinebrook Bible Conference, welcomed the pastors and delegates to Pinebrook. He updated us on Richard Lee who had recently undergone cancer surgery. Alva C. Cassel led in prayer for Richard Lee.

David A. Thomann, Secretary of the 116th Annual Conference, appointed the following assistants: Robert W. Smock, Assistant Secretary and Daniel P. Allen and William Early as Assistants to the Secretary.

The Chairman appointed the following:

Tellers: Keith E. Plows (Chairman); William H. Bartron, LeRoy S. Heller, LeRoy O. Herb, D. Thomas Phillips, Clyde W. Snyder, Harold E. Snyder, Mark Tress, Thomas L. Ward

Communications: Jonathan P. Tait (Chairman), Douglas D. Bowne, Dean A. Stortz

Resolutions: Ralph M. Soper (Chairman), Brian H. Cooper, Raymond R. Dotts, Harold E. Snyder, Byron Widger

Auditing: Robert W. Gehret (Chairman), Lee E. Boyles, Horace A. Kauffman, Gary W. Saggio

Committee to Examine Annual Conference Minutes: Howard N. Wells (Chairman), John C. Studenroth, Steven C. Boepple

Reporter: Carol Snyder

Timekeeper: Ronald C. Erb

Parliamentarian: James A. Beil

The new members of Annual Conference introduced themselves to the conference.

Report of the Nominating Committee

Resolved, that the report be accepted.

Report of the Ministerial Relations Committee (see page 59)

Resolved, that the report be accepted.

Report of the Committee on Credentials (see page 65)

Resolved, that the report be accepted.

Whereas, the Ministerial Candidate Committee has recommended Mark L. Morrison and Thomas A. Pollock for ordination; and

Whereas, these brethren have served acceptably as ministers of the Bible Fellowship Church for the required period of time or the equivalent thereof; and

Whereas, after examination, the Credentials Committee believes these men to be called of God to the gospel ministry and to be in accord with the *Faith and Order* of the Bible Fellowship Church; therefore be it

Resolved, that Mark L. Morrison and Thomas A. Pollock be ordained to the gospel ministry of the Bible Fellowship Church and further;

Resolved, that the service of ordination be held Tuesday, April 27, 1999, at 7:30 p.m. at Berean Bible Fellowship Church, Stroudsburg, PA.

Whereas, it is important that there be continuity in the membership of the Credentials Committee; and

Whereas, this committee has no provision for election in classes; therefore be it

Resolved, that the material in the *Faith and Order*, 512-11.1 be deleted and replaced by the following:

512-11. Credentials Committee

512-11.1 Composition and Election

(1) The Credentials Committee shall be composed of five ordained ministers.

(2) They shall be elected for a term of three years in classes as follows:

Class I	Two Ordained Ministers
Class II	Two Ordained Ministers
Class III	One Ordained Minister
[SECOND READING]	

Report of the Ministerial Candidate Committee (see page 70)

Resolved, that the report be accepted.

The men under the care of the Ministerial Candidate Committee introduced themselves to the members of conference.

Report of the Board of Missions (see page 72)

Ralph M. Soper gave an update concerning the health of Richard J. Gehman. Ronald W. Reed prayed for the difficulties facing the Gehman family.

Resolved, that the report be accepted.

Resolved, that the meeting be adjourned.

The meeting was adjourned in prayer by Lee E. Boyles at 12:02 p.m.

Second Meeting **Monday Afternoon, 1:30 PM**

Dennis M. Cahill opened the second meeting with prayer.

Resolved, that the election of the Credentials Committee be implemented as follows:

Elect Class I for three (3) Years

Elect Class II for two (2) Years

Elect Class III for one (1) Year

Report of the Board of Church Extension (see page 84)

Resolved, that the report be accepted.

Report of the Director of Church Extension (see page 93)

Daniel G. Ziegler introduced Paul Virr and his wife Inez. Paul Virr is serving as interim organizing pastor of the mission in Brooklyn, N.Y. David E. Gundrum prayed for the Brooklyn mission and for Pastor and Mrs. Virr.

Resolved, that the report be accepted.

Report of the Board of Higher Education (see page 106)

Resolved, that the report be accepted.

Report of Directors of Bible Fellowship Church Homes, Inc. (see page 112)

Resolved, that the report be accepted.

Report of Directors of Pinebrook Bible Conference (see page 118)

Director Nathan Brosius reported on the progress of Pinebrook Bible Conference and gave an update on the possible purchase of property adjacent to Pinebrook. John F. Moran led the conference in prayer concerning this property.

Resolved, that the report be accepted.

Report of the Board of Victory Valley Camp (see page 123)

Director of Victory Valley Camp, Phil Atkins, gave an update concerning the ministry of Victory Valley and encouraged the members of conference to pray for the ministry and also to consider participating in the work-days at the camp. John C. Vandegriff offered prayer for the advancement of the ministry of Victory Valley.

Resolved, that the report be accepted.

Report of the Board of Pensions (see page 128)

Resolved, that the report be accepted.

Report of the Stewardship Council (see page 134)

Resolved, that the report be accepted.

Report of the Strategic Planning Committee (see page 136)

Resolved, that the report be accepted.

Report of the Board of Christian Education (see page 143)

Resolved, that the report be accepted.

Report of Board of Publication and Printing (see page 148)

It was announced that Fred C. Montney has become the web-servant. He can be reached by phone at (302) 454-USMC, and by email at FCMontney@juno.com.

Resolved, that the report be accepted.

Report of the Historical Committee (see page 152)

Resolved, that the report be accepted.

Report of the Conference Judiciary (see page 151)

Resolved, that the report be accepted.

Report of the Committee on Examination of Annual Conference Minutes (see page 154)

Resolved, that the report be adopted.

Report of the Ministerial Convention Committee (see page 156)

Resolved, that the report be accepted.

Report of the Committee on Examination of Minutes of Particular Churches (see page 158)

Resolved, that the report be accepted.

Report of the Beneficiary Society (see page 159)

Resolved, that the report be accepted.

Horace A. Kauffman offered prayer for those members of the Society who lost spouses during this past year.

Resolved, that the following legislation be adopted at Second Reading:

Section 506-6 becomes 506-6.1 - insert "lay" between "Any" and "member." [SECOND READING]

John C. Studenroth shared with the members of conference his impending resignation as Senior Pastor from the Bible Fellowship Church at Kutztown in order to enter a ministry of evangelism among the faculty and staff of Kutztown University. Byron Barnshaw led in prayer for guidance for both John C. Studenroth's future and the search for a Senior Pastor for Kutztown.

David J. Watkins spoke about the internship program at Biblical Theological Seminary.

Resolved, that the following legislation be adopted at Second Reading:

Any pastor desiring to be excused from any meeting must present in writing the reason for such absence to the Secretary

of the Committee on Credentials no later than two weeks prior to the commencement of Annual Conference (emergency excuses being the lone exception to the two week advance notice) and the Committee on Credentials will report to Annual Conference stating the validity of such excuses.

[SECOND READING]

This is to be inserted as Section 506-6.2

Resolved, that the following legislation be adopted at Second Reading:

- 407-5 Congregations shall consult with the Stewardship Council prior to establishing any gift annuities and shall list all gift annuity obligations annually in their financial report to the congregation.

[SECOND READING]

Resolved, that the following legislation be adopted at Second Reading:

- 509-7 Agencies shall consult with the Stewardship Council prior to establishing any gift annuities and shall list all gift annuity obligations annually in their financial report to Annual Conference.

[SECOND READING]

The following were elected:

Board of Church Extension

Clyde W. Snyder (3 years)

John C. Elias (1 year)

Board of Christian Education

G. Wayne Clapier (3 years)

Jonathan P. Tait (3 years)

Board of Victory Valley

Dennis J. Lawrence (3 years)

William G. Schlonecker (3 years)

David N. Schoen (3 years)

Whereas, Raymond R. Dotts has capably served on the Strategic Planning Committee, having been elected as a layman, and

Whereas, he is now classified as an Ordained Minister in Retirement, and

Whereas, the Strategic Planning Committee would value Raymond R. Dotts' continued service on the committee, therefore be it

Resolved, that by the rule of exception, Raymond R. Dotts, is eligible to continue to be nominated for another term to the Strategic Planning Committee as a layman.

The following were elected:

Strategic Planning Committee

Raymond R. Dotts (3 years)

Board of Higher Education

G. Wayne Clapier (3 years)

Board of Pensions

David J. Watkins (3 years)

Richard J. Volpe (3 years)

Board of Publication and Printing

William H. Bartron (3 years)

Clyde W. Snyder (3 years)

Stewardship Council

Daniel G. Oswald (3 years)

Nominating Committee

Douglas D. Bowne (3 years)

Resolved, that the meeting be adjourned.

The meeting was adjourned at 5:00 p.m. as Robert H. Cox closed in prayer.

Third Meeting

Monday Evening, 6:30 PM

The third meeting was opened in prayer by David M. Markuson.

Report of the Board of Directors of the Bible Fellowship Church (see page 161)

Dean A. Stortz led the conference in prayer with a special awareness concerning our Pinebrook Junior College property debt.

Resolved, that the report be accepted.

Resolved, that the minutes of the first meeting be approved.

The historical committee presented a video on the history of the Bible Fellowship Church.

Resolved, that the meeting be adjourned.

The meeting was adjourned at 7:48 p.m.

The Annual Conference went into a season of worship. The conference was led in singing "Faith of our Fathers" accompanied by the piano, organ and a brass quartet. Richard B. Ravis led in prayer. LeRoy S. Heller led the conference in singing some of the older hymns of the conference, including "Speak, My Lord," "To the Work!" and "The Full Reward." David W. Riddell spoke on the theme, "Facing the Biblical Foundation of a Fellowship of Churches."

The Chairman of the Board of Missions, Ralph M. Soper, gave a short update on several missionaries that are having some health problems. The following missionaries introduced themselves to the members of Annual Conference: William Early, Byron Barnshaw, Craig and Mary Tress, W. Neil Harding, Jr., Robert and Lois Draper, Edward Moyer, Kevin Kirkpatrick, William W. Mull, Nicole Saggio, Chris Merrick and Kathryn and Paul Kline. The members of Annual Conference gave an appreciative round of applause to our missionaries.

Richard B. Ravis led the Annual Conference in singing "O Sacred Head Now Wounded." Gregory A. Uhrich and Jacob J. Susek, Jr. led the conference in the celebration of the Lord's Supper. The conference sang the last verse of "O Sacred Head Now Wounded" and Randall A. Grossman closed in prayer.

Fourth Meeting

Tuesday Morning, 9:00 AM

The Chairman, Randall A. Grossman, called the meeting to order at 9:00 AM. Richard B. Ravis, the worship leader, led the conference in singing "Rejoice, the Lord is King" and "He is Exalted." Wayne Chadwell led in prayer. David W. Riddell addressed the conference on the theme, "Identifying The Value of a Fellowship of Churches." The conference sang, "The Church's One Foundation."

Report of the Registrar:

The registrar reported that the following submitted requests to be excused from conference: Hugh C. Coulbourn, Kenneth F. Barber, Steven C. Boepple, John F. Moran, Albert J. Dommel, and Vito Paratore.

Resolved, that the request for excuses be granted.

The registrar also reported the seating of the following alternate delegates: John R. Griffies, Glenn A. Hartman, Larry D. Kellerman, James Robert Vaughn.

The following were elected:

Ministerial Relations Committee

Calvin T. Reed (3years)

David J. Watkins (3 years)

L. James Roberts, Jr. (3 years)

Board of Directors of the Bible Fellowship Church

Randall A. Grossman (3 years)

Board of Christian Education

Karen R. Stull (3 years)

Michael L. Herb (3 years)

Board of Directors of BFC Homes, Inc.

LeRoy S. Heller (3 years)
 Robert W. Smock (3 years)
 Robin A. Musselman (3 years)

Board of Missions

Ralph M. Soper (3 years)
 LeRoy O. Herb (3 years)

Board of Directors of Pinebrook Bible Conference

Alva C. Cassel (3 years)
 LeRoy O. Herb (3 years)
 Harold L. Snyder, Jr. (3 years)

Strategic Planning Committee

Daniel P. Allen (3 years)

Board of Higher Education

Stephen C. Cassel (3 years)

Board of Pensions

Harvey J. Fritz, Jr. (3 years)

Credentials Committee

Keith E. Plows (3 years)

Ministerial Candidate Committee

Calvin T. Reed (3 years)
 Richard E. Taylor (3 years)

Historical Committee

David E. Thomann (3 years)

Conference Judicatory

Dean A. Stortz (5 years)
 Harold L. Snyder, Jr. (5 years)

Nominating Committee

Thomas P. Shorb (3 years)

Byron Widger (3 years)

Secretary of Annual Conference

David A. Thomann (1 year)

Report of the Study Committee on Baptism and Church Membership (see page 173)

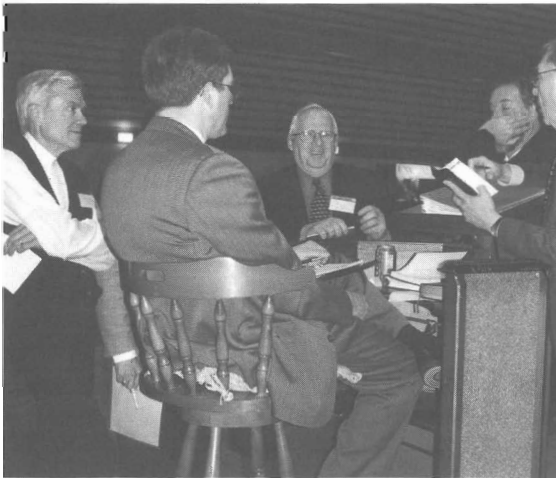
Resolved, that the report be accepted.

Two reports were given by this study committee. Carl C. Cassel presented the first report (Report A -- "Baptism & Membership") and Calvin T. Reed presented the second (Report B -- "A Consideration of the Necessity of Baptism for Church Membership"). This was followed by a time of answering questions from the body.

Resolved, that we extend the time.

Resolved, that we adjourn.

The meeting was adjourned at 12:27 PM as Ronald C. Erb closed in prayer.



Boyles, Watkins, Reed, Roberts talk with the Chairman

Fifth Meeting
Tuesday Afternoon, 1:30 PM

The fifth meeting was opened in prayer by Richard T. Paashauss who prayed for several urgent requests.

Resolved, that the minutes of the first meeting be reopened.

Resolved, that the minutes of the first meeting be approved as corrected.

Resolved, that the minutes of the third meeting be approved.

The following were elected:

Board of Directors of the Bible Fellowship Church

Horace A. Kauffman (3 years)

L. James Roberts, Jr. (3 years)

Board of Church Extension

David E. Gundrum (3 years)

Board of Christian Education

Pamela J. Kuntzman (2 years)

Ministerial Candidate Committee

Robert S. Commerford (1 year)

Chairman of Annual Conference

Randall A. Grossman (1 year)

Report of the Intercultural Ministries Study Committee (see page 212)

Resolved, that the report be accepted.

The following was adopted at First Reading.

Spirit World

God is spirit ¹ and has created everything, including material and non-material reality.² The non-material includes a great number ³ of spirit beings. Among these are angels who are without flesh ⁴ and are invisible except when supernaturally revealed.⁵ Angels surround God's throne to worship and serve Him.⁶ They are powerful ⁷ and are sent as God pleases ⁸ to provide and care for,⁹ to protect and deliver,¹⁰ to instruct and guide,¹¹ to discipline and punish.¹² They long to understand the grace of salvation and rejoice over each sinner who repents.¹³ God also created human beings who are spirit ¹⁴ and flesh to worship and serve Him as God alone.¹⁵

An angel, later known as the devil or Satan, rebelled against God.¹⁶ Within limits allowed by the sovereign God,¹⁷ Satan leads a powerful world system of wickedness which is hostile toward God and His purposes.¹⁸ Satan may inflict pain, suffering, emotional problems and may cause death.¹⁹ He can control people to oppose the work of God, blind their minds to prevent their understanding the Gospel, and oppress the servants of God.²⁰ Anyone not led by the Holy Spirit is open to the possibility of Satan's influence.²¹ He seeks to influence nations and governments.²² Satan is a masterful deceiver appearing at times as an angel of light and called the father of lies.²³ False prophets, false religions, and cults are instruments of deception.²⁴ Those blinded and deceived by Satan live a life-style that is opposed to God.²⁵

Other angels followed Satan in his rebellion against God. These fallen angels, evil spirits or demons, serve Satan, the god of this evil world system.²⁶ Satan and evil spirits can possess people and animals.²⁷ God has enabled believers to cast out demons by His Spirit.²⁸ God may continue to give this enablement, however, this is not in itself reason for boasting and not necessarily an evidence of an individual's relationship with Christ.²⁹

Believers are commanded to stand against the evil spirit world ³⁰ and are warned against such detestable things as divination, witchcraft, sorcery, interpreting of omens, casting of spells, and consulting the dead. These things are devices that Satan uses to lure people toward destruction. People who practice these things are

under the condemnation of God.³¹ Because of Satan's power, victory is possible only through our Lord Jesus Christ.³² Through the Cross of Christ, God has provided victory over this world system for those born of God.³³ In prayerful dependence upon God, they are protected from and victorious over the powers of darkness as they use all the armor God provides, submissively draw near to Him, and resist the devil.³⁴

The sovereign God is in control of the entire social, political, and spiritual realm.³⁵ God will cast Satan and all his followers into the lake of fire which has been prepared for them where they will remain forever.³⁶ The kingdom of this world will one day become the kingdom of our Lord and He will reign forever and ever.³⁷

¹ John 4:24

² Neh. 9:6; Psa. 148:2-6; Col. 1:16

³ Dan. 7:9-10; Rev. 5:11

⁴ Luke 24:39; Eph. 6:12; Heb. 1:14

⁵ Gen. 28:12; Luke 2:8-13; Mat. 28:1-6

⁶ Psa. 89:5-7; Isa 6:1-8; Rev. 7:11-12

⁷ 2 Chr. 32:21; Acts 12:5-11;

2 Pe. 2:11

⁸ Psa. 103:20-21

⁹ Gen 24:7, 40; 1 Kgs. 19:5-8;

Gen. 21:17-19; Luke 22:43

¹⁰ Exo. 23:20; Psa. 91:11-13;

Dan. 6:22; Num. 20:15,16;

Psa. 34:7; Acts 5:19-20

¹¹ Luke 1: 26-37; Acts 27:23-26;

Rev. 1:1; Mat. 2:13; Acts 8:26;
10:3-6

¹² Luke 1:18-20; 2 Sam. 24:16-17;

Acts 12:23

¹³ 1Pe. 1:10-12; Luke 15:10

¹⁴ Rom. 8:16; 1Thes. 5:23

¹⁵ Exo. 20:3-5; John 4:23-24

¹⁶ Eze. 28:13-16; Rev. 12:9

¹⁷ Job 1:10-12; Psa. 103:19; Pro. 21:1;

Col.2:9-10

¹⁸ Eph. 6:11-12; 1Jo 2:15-17; 5:19

¹⁹ Job 1:8-20; Luke 13:10-16; John

8:44

²⁰ Mat. 16:23; Luke 22:3-4;

2 Cor. 4:4; 2 Tim. 2:25-26

²¹ Mat. 12:43-45; Acts 5:3; Eph. 4:27

²² Acts 4:25-26; Rev. 20:3

²³ 2 Cor. 11:13-15; John 8:44

²⁴ Acts 13:6-11; 2Thes. 2:9-10

²⁵ John 8:37-38, 41; Eph. 2:1-3

²⁶ Mat. 25:41; Eph. 6:11-12; Rev. 12:9

²⁷ Mat. 8:28-32; Mark 5:2, 6-13

²⁸ Mark 3:14-15; Acts 8:6-7; 16:18,

Mat.12:28

²⁹ Mat. 7:22-23; Mark 9:38-40;

Luke 10:20

³⁰ Eph. 6:10-14; James. 4:7;

1Pe. 5:8-10

³¹ Exo. 20:4, 5; Lev. 19:26;

Deu. 18:10-14, 20; Isa. 8:19,20

³² Rom 8:37-39; 2 Thes. 3:3;

1 Pe. 1:3-7

³³ 1 Cor. 15:57-58; Col. 2:13-15;

1Jo. 5:4-6

³⁴ Eph. 6:13-18; James 4:7-8;

Rev. 12:10-11

³⁵ Job 1:1 - 2:13; Psa. 2:1-12

³⁶ Mat. 25:41, 46; Rev. 20:10, 14-15

³⁷ Dan. 7:13-14; Zec. 14:9; Rev. 11:15

[FIRST READING]

The following was adopted at First Reading.

Holiness

God is holy.¹ He is separate from and superior to all creation.² He is absolutely pure and good.³ He cannot sin and hates sin.⁴ Because He is holy, He calls people to holiness.⁵

Holiness involves a setting apart, a dedicating or devoting, of someone or something for a special purpose.⁶ Believers are set apart for God and called saints, or holy ones.⁷ The Bible reveals the holiness of God and declares His standard for a holy life.⁸ God's law teaches all people are sinners and His Spirit convicts of sins.⁹ All those who belong to God are, through the work of Christ, declared holy and are responsible to live holy lives.¹⁰ God's purpose is that every believer through the experiences of this life be changed into the likeness of His Son.¹¹

Sanctification, or practical holiness, is progressively realized by the power of the Holy Spirit.¹² For Christians, there is to be a separation from all forms of evil, and a full surrender to the Lord.¹³ Believers are not to continue any longer in the sinful ways of the world but should rather seek to have all thoughts and actions conformed to the revealed will of God.¹⁴ Sin's control and its continued practice must cease.¹⁵

The church is also called to holiness.¹⁶ Believers are to encourage one another to live righteously,¹⁷ warn against the dangers of all sin,¹⁸ confess and repent of all individual and corporate sin,¹⁹ and submit to discipline as taught by the Lord.²⁰ Christian leaders have a particular responsibility to set proper examples.²¹

¹ Exo.15:11; Psa.99:9; Isa.6:3

² Psa. 89:5-8; Isa.57:15;
Rev.15:4

³ Psa.33:5; Hab.1:13;
James 1:13

⁴ Exo.34:6-7; Psa. 5:4-6;
1Jo.1:5

⁵ Lev.10:3; 19:2; 1Pe.1:15

⁶ Exo.20:8; Deut.7:6;
1Pe.2:9-10

⁷ 1Cor.1:2; Rom.1:7;
Heb.12:14

⁸ Exo.20:1-17; Mat.22:37-40;
James.2:10

⁹ Rom.3:19-20; John16:7-14;
1Tim.1:8-11

¹⁰ Rom.3:23-26; Rom.8:1-17;
Heb.10:10

¹¹ Rom.8:28-29; Phil.1:6;
2Pe. 1:3-4

¹² Rom.8:26-30; 2Cor.3:18;
2Thes.2:13

¹³ 2Cor.6:14-7:1;
Eph.4:17-5:14

¹⁴ Rom.12:1-2; Col.3:9-10;
1Pe.1:13-16

¹⁵ Rom.6:1-14; Tit.2:11-14;

1Pe.2:11-12; 1Jo.2:13

¹⁶ 1Cor.3:16-17; Eph.5:25-27

¹⁷ Gal.6:1-2; Heb.10:23-25

¹⁸ 1Thes.5:14; James 5:19-20

¹⁹ Pro.18:13; 1Cor.5:1-2;
2Cor.2:5-8; 1Jo.1:9;

Rev.3:19

²⁰ Mat.18:15-17

²¹ Phil.3:17; Heb.13:7;
1Pe.5:1-3

[FIRST READING]

The following were elected:

Board of Directors of the BFC Homes, Inc.

Henry U. Sandt, Jr. (3 years)

Vice Chairman of Annual Conference

William G. Schlonecker (1 year)

Resolved, that the request from the Board of Elders of the Trinity BFC, Blandon, PA, be received and placed on the conference floor.

Whereas, the Bible Fellowship Church in the past has attempted to address the issue concerning "The Role of Women in the Church"; and

Whereas, the final product of this effort was the report of two separate study committees; and

Whereas, both reports primarily addressed the issue of Deaconesses and give little guidance regarding other issues such as women teaching men and holding positions of authority in the church; and

Whereas, the two reports appear to be in conflict with each other; and

Whereas, the issue is a cause for greatly divergent viewpoints

in our society regarding political correctness and our position as a church governed by the Scriptures, therefore, the Board of Elders of Trinity Bible Fellowship Church, Blandon, PA, requests that Annual Conference appoint a committee of seven (four pastors and three elders) to study the issues concerning a woman's role in the church to the end that clearer guidance is given regarding what the Bible has to say on the subject and that this committee report to the 117th Annual Conference of the Bible Fellowship Church.

In response to the request from Trinity BFC the following was adopted:

Resolved, that the chairman appoint a committee of nine (four pastors, three elders and two women) to study the role of women in the church.

Report of the Committee to Study Multiple Staff (see page 221)

Resolved, that the report be accepted.

Whereas, the term "minister" is often used of any saint who is in service to the Lord, and

Whereas, the general term of one who serves vocationally used by most churches today is "pastor", and

Whereas, the *Faith & Order* uses the "minister" and "pastor" indiscriminately, and

Whereas, the term "pastor" most properly designates men gifted and called to the Gospel ministry, therefore be it

Resolved, that we designate in the *Faith & Order* those called to the Gospel ministry by the term "pastor".

Resolved, that in a particular church the lead pastor called under the rules of pulpit supply of the BFC is designated the "Senior Pastor." He shall serve as Chairman of the Board of Elders and shall assume other pastoral responsibilities as assigned him by the Board of Elders.

Resolved, that a pastoral staff is composed of men recognized by a particular church who have attained to credentialed, probationer, or candidate status and who serve in various pastoral functions.

Resolved, that the remainder of the report of the committee to study Multiple Staff be referred back to the committee to work on a definition of terms.

The following was elected:

Committee on Credentials

David A. Thomann (3 years)

Resolved, that the meeting be adjourned.

The meeting was adjourned in prayer by Jan Musser at 5:00 PM.



Shorb & Reitz overlooking computer-operator Bill Early

Sixth Meeting

Wednesday Morning, 9:00 AM

The meeting opened with Richard B. Ravis reading Colossians 3:15 and leading the conference in singing, "We Come, O Christ to Thee" and "All Hail the Power of Jesus Name." Daniel Coyle led in prayer. Richard B. Ravis led the conference in singing "Jesus, Name Above All Names" and "O God, You Are My God" accompanying with the guitar. David W. Riddell addressed the conference on the theme "Exploring the Function of a Fellowship of Churches." After David W. Riddell closed in prayer Richard B. Ravis led the conference in singing "O God, You Are My God."

After several shared some prayer concerns, James A. Wickstead led in prayer.

Report of the Registrar

The registrar reported that the following submitted requests to be excused from conference: William G. Schlonecker, William H. Bartron and Richard D. Harris.

Resolved, that the request for these excuses be granted.

Resolved, that the following alternate delegate be seated: Garry S. Waddell

The following were elected:

Board of Directors of the BFC Homes, Inc.

Hans Waldvogel (1 year)

Credentials Committee

Dennis M. Cahill (2 years)

LeRoy S. Heller (2 years)

Resolved, that the minutes of the fourth meeting be approved.

Report of the Committee to Study Divorce as it Relates to Eldership (see page 223)

Resolved, that the report be accepted.

Resolved, that we extend the time.

Resolved, that the following legislation be adopted at First Reading:

Whereas, an elder must be “above reproach” and “blame-less” in order to uphold the dignity of the office, and

Whereas, it is possible in some cases for a divorced man or one married to a divorced woman to be “above reproach” and “blameless”, and

Whereas, it is possible then in some cases for a divorced man or one married to a divorced woman to uphold the dignity of the office of an elder, and

Whereas, an elder must be “a one woman man” in order to uphold the dignity of the office, and

Whereas, it is possible in some cases for a divorced man or one married to a divorced woman to be “a one woman man”, and

Whereas, it is possible then in some cases for a divorced man or one married to a divorced woman to uphold the dignity of the office of an elder, therefore be it

Resolved, that Article 108-4 in the *Faith and Order* reads as follows: “Because of the qualifications and dignity of the office of Elder, each particular church shall give careful consideration to ensure that a man who has been divorced or who has married a divorced woman is presently characterized as above reproach, and if married, faithful to and exclusively committed to his wife.”

YES- 95 NO - 19

[FIRST READING]

The following was elected:

Credentials Committee

James A. Beil (1 year)

Resolved, that the meeting be adjourned.

The meeting was adjourned at 12:20 PM. Dennis W. Spinney closed in prayer.

Seventh Meeting
Wednesday Afternoon, 1:30 PM

The chairman opened the meeting at 1:30 PM. Jacob J. Susek, Jr. gave an update on his wife's physical condition.. Hugh C. Coulbourn, Jr. prayed, thanking the Lord for the good report on Mrs. Susek.

Resolved, that the Annual Conference reconsider the resolution found on top of page 15 (minutes of the fifth meeting of the 116th Annual Conference) that says, "**Resolved**, that the chairman appoint a committee of seven (four pastors and three elders) to study the role of women in the church."

Resolved, that two women be added to the committee to study the role of women in the church.

Resolved, that the minutes of the fifth meeting be approved as amended.

Resolved, that the study committee which studied "Divorce and Eldership" be directed to study whether a divorced man or a man married to a divorced woman be considered for ordination and report to the next Annual Conference; and further

Resolved, that the report on that issue be considered prior to the consideration of the second reading of the legislation regarding elders and divorce.

Resolved, that a member of the Ministerial Candidate Committee and the Committee on Credentials respectively be added to the Committee to study divorce as it relates to Eldership.

Resolved, that an Ordination Service be held Tuesday, April 25, 2000, at the Berean Bible Fellowship Church,

Stroudsburg, PA, during the 117th Annual Conference.

Resolved, that Paradise Bible Fellowship Church, Paradise, PA, and New Life Bible Fellowship Church, Oley, PA, be encouraged to have services acknowledging the Ordination of Mark L. Morrison, and Thomas A. Pollock respectively and that they be encouraged to invite the Credentials Committee to send representation to be present at the services.

Resolved, that the list of men under the care of the Ministerial Candidate Committee as of February 28, 1999, be approved as follows:

Probationers (year of licensure in parenthesis)

Clyde D. Bomgardner, Jr. (1997)	Reading, PA
Douglas D. Bowne	Pottstown, PA
Timothy S. Cowen (1997)	Wallingford, PA
Willis I. Dowling (1998)	Chesapeake, VA
Donald R. Hibbs (1991)	Saylorsburg, PA
Kenneth J. Hurst (1998)	Hunter Army Air Field, GA
Alvin A. Low	Colorado Springs, CO
Mark L. Morrison (1996)	Lancaster, PA
Duane E. Moyer (1998)	Guadeloupe
Richard A. Moyer (1995)	Mays Landing, NJ
Thomas A. Pollock (1996)	Puposky, MN
Elliot H. Ramos (1998)	Allentown, PA
Jeffrey L. Ruhl (1997)	Nazareth, PA
David H. C. Sng	Lansdale, PA

Candidates

David T. Allen	Kutztown, PA
Robert E. Andrews, Jr.	Wilmington, DE
Kevin W. Clineff	Spring City, PA
Andrew T. Crossgrove	Harleysville, PA

William J. Dunn	Emmaus PA
Darryl B. Forsythe	Reading PA
Peter J. Gunderson	Souderton, PA
David R. Karn	Wyomissing PA
Donald E. Kuntzman	Center Valley PA
Thomas J. Maurer	Kondoa, Tanzania
Vincent S. Russ	Staten Island NY
Hal J. Russell	Mullica Hill NJ
William J. Whalen	Lancaster PA

Applicants

Raymond L. Cole	Newark, DE
John C. Elias	Coopersburg PA
James MacArthur	Oley PA
Bruce D. McIntosh	York, PA
Vinton A. N. Upham	Harleysville, PA

Whereas, the Board of Church Extension has received significant and valuable feedback through its regional meetings with pastors and elders of the Bible Fellowship Church relating to administrative issues and future direction, and

Whereas, the Strategic Planning Committee of the Bible Fellowship Church is presently working on changes in denominational organization, structure, and paradigms which could impact the direction of the Board of Church Extension and the way it carries out its work, and

Whereas, there is significant potential for greater efficiency in the use of staff and resources in a cooperative effort between the Board of Church Extension and the Board of Missions, and

Whereas, to appoint a new Executive Director before these issues are fully and carefully investigated and resolved would not be in the best interests of the Board of Church Extension, the new Executive Director, or the denomination, therefore, be it

Resolved, that we delay the appointment of an Executive

Director of the Board of Church Extension to take a fresh look at our mission and vision, and further

Resolved, that we institute an interim arrangement to continue current staff and procedures for one year, and further

Resolved, that Daniel G. Ziegler be ratified for a one year term extension as Executive Director of Church Extension, and further

Resolved, that the Board of Church Extension, led by the Chairman, will develop a plan to improve the effectiveness and efficiency of the work of church extension, and further

Resolved, that members of Annual Conference pray for the Lord's wisdom and guidance as the Board considers its vision and direction and searches for a new Executive Director.

Resolved, that the Annual Conference ratify the election to the Pinebrook Educational Foundation of Olivia M. Barnes and Stephen C. Cassel for terms to end in 2002 and the election of Gary E. Karch to fill the term of resigned member Keith W. Johnson to end in 2000.

Whereas, Fellowship Community offers a central location for the offices of the Bible Fellowship Church, and

Whereas, Fellowship Community offers an opportunity for cost-effective consolidation of space, human resources and benefit administration, and

Whereas, Fellowship Community offers many advantages for the enhancement of Bible Fellowship Church, and its agencies, Boards and Committees, therefore be it

Resolved, that a feasibility study be made by Bible Fellowship Church as to the effectiveness of consolidation of offices and personnel at Fellowship Community, and further

Resolved, that the committee be composed of one pastor and one layperson from the following Agencies and Committees: Board of Directors of BFC Homes, Inc., Board of Missions, Board of Church Extension, Board of

Directors of BFC, and from the Strategic Planning Committee, and further

Resolved, that the Study Committee report with recommendations at the next Annual Conference.

Resolved, that a contribution of \$325.00 for the conference year 1999 be given to the Board of Publication and Printing from each agency to help underwrite the cost of printing and distributing the *Fellowship News*. Payments are to be made to the Business Manager by December 31, 1999.

Resolved, that \$1.75 per member of the BFC for 1999 be forwarded to the Board of Publication and Printing from each church to help underwrite the cost of printing and distributing the *Fellowship News*. Payments are to be made to the Business Manager at the 116th Annual Conference.

Resolved, that the cost of the 1999 *Yearbook* be \$7.50 per copy.

Resolved, that the appointment of Carol Z. Snyder be ratified as Editor of *Fellowship News* for a term of three years.

The following were presented as First Reading:

Resolved, that *F&O*, §510-7 be amended to read:

The term of office of those elected and appointed to boards or committees by this body shall be for the term designated by our rules for that office (measured from the last day of the regular Annual Conference at which they are elected to the last day of the regular Annual Conference at which their term expires) or until successors are chosen..

[FIRST READING]

Whereas, Article 508-3 of the Business Rules of Annual Conference mandates prescribed times for meetings of Annual Conference, and

Whereas, this legislation creates the awkward necessity for procedural motions to “extend the time” and “suspend the rules to reconvene,” etc., and

Whereas, the Committee on Agenda and Program is responsible to “establish the order of business and program for the succeeding Annual Conference” and sets the time and length of meetings and program as appropriate, therefore be it,

Resolved, that the following be deleted from the Business Rules of Annual Conference and succeeding sections be renumbered accordingly:

508-3 Two sessions shall be held daily as follows from 9:00 AM to 12:00 Noon and from 1:30 PM to 5:00 PM. Evening meetings are at the discretion of Annual Conference.

and further

Resolved, that §511-1.1 Committee on Agenda and Program be revised as follows:

Duties:

(3) It shall establish the proposed order of business and program for succeeding Annual Conference and shall establish the times of the meetings of Annual Conference.

[FIRST READING]

Whereas, the work of the Committee on Communications can be done by the Registrar, therefore be it

Resolved, that 511-2.2 be deleted. [FIRST READING]

Whereas, it is important that each official delegate and Pastor receive all the reports from the Study Committees, Committees and Agencies and

Whereas, in order to coordinate this procedure one distribution point should be employed, therefore be it

Resolved, that all Study Committees, Committees and Agencies have their reports sent to the designated distribution point, The Bible Fellowship Church, PO Box 299, Ephrata, PA 17522, by March 1.

Resolved, that the 117th Annual Conference be held at Pinebrook Bible Conference, Stroudsburg, PA, April 24-26, 2000 beginning at 10:00 AM on Monday.

The following was presented for first reading.

Whereas, the present members of the Ministerial Convention Committee desire to provide more continuity to the ministerial convention and allow more advanced planning to take place,

Resolved, that article 701-2.2 (3) be changed to read:

(3) The members of the committee shall be elected for a term of three years in classes as follows:

Class I	Two Ministers
Class II	Two Ministers
Class III	One Minister

[FIRST READING]

Whereas, monies are needed to plant ethnic Bible Fellowship Churches, and

Whereas, the Committee believes that God has provided the people and opportunities and desires His church to reach the alien in the land and plant churches, therefore be it

Resolved, that each Pastor and Delegate to Annual Conference, if they have not already established a line item in their budgets for ethnic church planting, work with their church to budget monies for ethnic church planting.

Whereas, we believe the “Biblical Principles For Living” are

God's intended principles by which we should live, and
Whereas, we believe the "Biblical Principles For Living" should be
 urgently and diligently taught to our congregations,

Resolved, each Pastor and Delegate seek ways to implement the
 teaching of the "Biblical Principles For Living" to their
 congregation and further,

Resolved, that as "Biblical Principles For Living" are studied and
 taught, any discovery of problem areas, suggestions and
 additions, or clarifications of text, should be communicated to
 this Committee for consideration prior to Second Reading.
 These communications should be addressed to David E.
 Gundrum, Secretary of the Committee and further,

Resolved, that we encourage lesson plans be developed and
 submitted to David E. Gundrum for ideas in the development of
 teacher guides for teens and adults.

Whereas, we believe the "Biblical Principles For Living" will be
 completed in this next year, and

Whereas, the Committee values the opinions of the churches
 regarding where the "Principles" should be placed in the *Faith
 & Order*, therefore be it

Resolved, that the churches contact the Secretary of the
 Committee, David E. Gundrum, and offer their opinions
 regarding where the "Principles" should be placed in the *Faith
 & Order*.

Whereas, the work of the Inter-Cultural Ministries Study
 Committee is not yet complete,

Resolved, that the 116th Annual Conference direct the
 Inter-Cultural Ministries Study Committee to continue its work.

Resolved, that the recommended minimum salary for a pastor
 serving a Bible Fellowship Church, including benefits, be
 \$25,000 for 2000.

Resolved, that the recommended revisions to Article 409 - "Pulpit

Supply Procedure” be adopted at first reading:

409-3 The formation and dissolution of the pastoral relationship is ordinarily without controversy. Accordingly, the Ministerial Relations Committee is empowered to act on behalf of the Annual Conference to approve formation and dissolution of the pastoral relationship except by petition of the pastor or decision of Annual Conference without petition. Rules governing the normal process are in §409-3.1 through §409-3.4. The process by which Annual Conference dissolves the pastoral relationship in respect to disciplinary matters is found at §409-3.5.

409-3.1 An Uncontested Resignation. If a minister desires to resign from his pastorate the procedure is as follows:

1. Pastor submits his resignation to the church by sending a letter to the secretary of the Board of Elders. He shall at the same time submit a copy of the letter to the chairman of the Ministerial Relations Committee.
2. Board of Elders acts on the resignation by approving the following:

Resolved, we recommend the congregation accept (or reject) the resignation of Pastor (name of pastor). If acceptance is recommended the proposed effective date is added to the resolution.

Special provisions (terms for remaining in the parsonage beyond effective date of resignation, extension of health care benefits, severance pay, etc.), if any, shall be specified by additional resolutions.

Ordinarily a resolution to accept a resignation is preceded by a whereas, or series of whereas clauses, which indicate the reason, or reasons, for the recommendation of the Board of Elders. Resolution(s) expressing appreciation for the ministry

of the pastor may be included in the resolution(s) which recommend action on the resignation. The action of the Board of Elders shall be communicated to the chairman of the Ministerial Relations Committee by the secretary of the Board of Elders, or delegate, on the day the action is taken. The secretary of Ministerial Relations Committee shall be contacted if the chairman cannot be reached.

3. If the Board of Elders has passed a resolution recommending that the resignation of the pastor be accepted by the congregation, and, if after conferring with the delegate and the pastor no issues of sufficient weight to delay the process are presented, the MRC shall act on the following:

Resolved, that approval be given for the congregation of _____ church to act on the following: (whereas clauses and resolutions of church inserted). The Ministerial Relations Committee shall act on the proposal of the Board of Elders within forty- eight hours and the chairman shall communicate the decision of the Ministerial Relations Committee to the secretary of the Board of Elders of the petitioning church as soon as the Committee vote is final.

4. When the congregation approves the resignation of a pastor this information shall be communicated to the chairman of the Ministerial Relations Committee within twenty-four hours.

409-3.2 A Contested Resignation

1. If the congregation approves a resolution from the Board of Elders recommending the resignation of the pastor be rejected, or if the congregation fails to pass a resolution from the Board of Elders recommending the resignation of the pastor be accepted the congregation must at the

same time approve “whereas” clauses which explain the reason for its action. Rules for communicating the results of the decision to reject the resignation of the pastor to the Ministerial Relations Committee are the same as those for communicating a decision to accept the resignation of the pastor.

2. If a congregation takes action which either defeats a resolution to approve a resignation, or passes a resolution denying approval of the resignation of the pastor the Ministerial Relations Committee shall, after weighing the reasons given for denying the resignation, either conclude the reasons given for denying the resignation are insufficient and approve the resignation with an effective date, or appeal the matter to the Chairman of Annual Conference with recommendation.

409-3.3 Churches Desiring Dissolution of the Pastorate. If a church desires a dissolution of the pastoral relation the procedure is as follows:

If the issues leading to a desire by the church to dissolve the pastorate involve moral or doctrinal charges against the pastor the process described in 409-3.5 is followed.

If the issues leading to a desire by the church to dissolve the pastorate do not involve moral or doctrinal charges against the pastor the process is as follows:

When, by resolution, a Board of Elders concludes there are issues which threaten continuation of the pastorate it shall, in consultation with the Pastoral Relations Committee, provide in writing to the pastor, a list of issues of concern and proposed solutions. This communication shall include a statement indicating that failure to resolve these issues could lead to a desire to dissolve the pastoral relationship. This constitutes formal notice that the continuance of the pastorate is in question. Although formal notice is a serious step, it is not necessarily a public step.

Accordingly, when formal notice is given to a pastor, representatives of the Ministerial Relations Committee shall meet

with both parties to offer counsel and advice, upon the written request of either party.

When a Board of Elders issues **formal notice**, the Pastoral Relations Committee shall meet with the pastor no less than quarterly in an effort to resolve outstanding issues and it shall provide the pastor with a written progress report at least semi-annually, in respect to all issues of concern.

If, after making every effort to resolve issues that threaten the pastorate, the Board of Elders reaches the conclusion it can no longer support sustaining the pastoral relationship it shall pass whereas clauses and resolutions which indicate its desire to end the pastoral relationship and the reasons it has reached this conclusion. Copies of these resolutions shall be provided to the pastor and the Ministerial Relations Committee within forty-eight hours. The Ministerial Relations Committee shall, at the same time, be supplied with copies of the **formal notice**, and all follow-up written communication to the pastor by the Board of Elders or the Pastoral Relations Committee.

Upon receipt of a formal request by a Board of Elders to terminate a pastorate the Ministerial Relations Committee shall meet with the Board of Elders and the Pastor to discuss the situation.

Following the meeting with the Board of Elders and the Pastor, the Ministerial Relations Committee shall either (a) approve the request of the Board of Elders to submit a resolution calling for dissolution of the pastorate to the congregation, or, (b) deny the request of the Board of Elders to proceed toward dissolution of the pastorate. Denial of a request to proceed toward dissolving the pastorate shall be accompanied by reasons for the decision, recommendations regarding how to restore the health of the pastorate, and assignment of a member, or members, of the Ministerial Relations Committee to work with the church and the pastor as they seek to restore the relationship.

If the Ministerial Relations Committee allows the request of the Board of Elders to dissolve the pastorate to be submitted to the congregation, the pastor may appeal by sending within one week a certified letter to the Chairman of the Annual Conference.

If the Ministerial Relations Committee denies the request of the

Board of Elders to proceed toward the dissolution of the pastorate, the Board of Elders may appeal by sending within one month, a certified letter signifying its appeal to the Chairman of Annual Conference.

Should a decision of the Ministerial Relations Committee to permit the Board of Elders to proceed toward dissolution of the pastorate not be appealed to the Annual Conference within one week the Board of Elders shall schedule and announce a Congregational Meeting to deal with the resolution:

Resolved, that the pastoral relationship between _____ (Church) and _____ (Pastor) be dissolved effective (date).

All terms of the dissolution of the pastorate, including date, special provisions (terms for remaining in the parsonage beyond effective date of resignation, extension of health care benefits, severance pay, etc.) shall be specified by additional resolutions. All terms of separation must be approved by the Ministerial Relations Committee before they are presented to the congregation. The chairman of the Ministerial Relations Committee, or his designee will chair the congregational meeting called to act on dissolution of the pastoral relationship if the Ministerial Relations Committee determines this is in the best interest of the Annual Conference, or if requested to do so by the Board of Elders or the Pastor.

The Ministerial Relations Committee shall approve dissolution of the pastorate upon approval of the resolution to dissolve the pastorate by a majority of those members present and voting at the meeting. If the congregation votes to continue the pastorate with a large minority in dissent the Ministerial Relations Committee may affirm that decision, or conclude that the situation is beyond repair and inform the church and the pastor that it intends to bring the matter to the Annual Conference with a recommendation that the pastorate be terminated.

All decisions of the Ministerial Relations Committee which are appealable are addressed to the Chairman of Annual Conference, who shall have the authority to refer the matter to a committee he selects to make final judgement or, to the Annual Conference.

[FIRST READING]

Resolved, that the rate of mileage reimbursement for conference business be \$.22 per mile.

Resolved, that the administrative budget for January 1, 1999 to December 31, 1999 be adopted.

Administrative Budget

	1999 Budget
1. Beneficiary Fund	500
2. Ministers' Assistance Fund	100
3. Ministerial Convention	1,000
4. Ministers' Retirement Fund	30,000
5. Annual Conference	
a. Conference Entertainment	5,000
b. Conference Expense	2,500
6. Fund to Assist Churches	100
7. Publication & Printing	4,500
8. Expenses of Committees	
a. Chaplaincy Expense	700
b. All other Expenses	6,000
9. Expenses, Board of Directors	900
10. M.C.C. Internship Fund	250
11. Historical Committee	0
12. PJC Debt	30,000
13. Contingencies	<u>4,133</u>
Total Budget	85,683
% of previous budget	102.13

* Budgeted amounts paid in 1998

Resolved, that the administrative budget for January 1, 2000 to December 31, 2000 be approved for submission to the churches for their pledges.

	Proposed 2000 Budget
1. Beneficiary Fund	100
2. Ministers' Assistance Fund	100
3. Ministerial Convention	1,000
4. Ministers' Retirement Fund	30,000
5. Annual Conference	
a. Conference Entertainment	5,000
b. Conference Expense	2,500

6. Fund to Assist Churches	100
7. Publication & Printing	3,500
8. Expenses of Committees	
a. Chaplaincy Expense	700
b. All other Expenses	6,000
9. Expenses, Board of Directors	900
10. M.C.C. Internship Fund	250
11. Historical Committee	500
12. PJC Debt	30,000
13. Contingencies	<u>3,350</u>
Total Budget	84,000
% of previous budget	100.00

* Budgeted amounts paid in 1998

William G. Schlonecker led the conference in prayer seeking God's wisdom in dealing with the difficulties involving the replenishing of the Fund to Promote Church Extension. Alva C. Cassel gave an update on the physical condition of Richard Lee. He will undergo more testing for his cancer condition. Calvin T. Reed prayed for his healing.

Resolved, that the Proposed Budget of the Board of Publication and Printing for conference year January 1 to December 31, 2000 be adopted as presented.

Board of Publication and Printing Budget - 2000

Receipts:

From Administrative Budget	\$ 3,500
From Boards & Committees	1,950
From Churches	10,700
Yearbook Sales	4,000
Yearbook Sponsors	750
Faith & Order Sales	800
Church Supplies	500
Shipping	60
Web Site Services	<u>700</u>
Total Receipts	\$ 23,460

Expenditures

Fellowship News:

Layout & Design	\$ 2,000
Printing & Mailing	11,500
Editors Expense	150
Editors/Proofing Honorarium	1,100
Conference Expense	500
Business Managers Expense	100
Board Expense	700
<i>Faith & Order</i>	600
<i>Yearbooks</i>	4,500
Church Supplies	650
Warehouse	550
Web Site Expense	700
Miscellaneous Expenses	410
Total Expenses	<u>\$ 23,460</u>

Whereas, the low inflation rates of the past several years have had a negative impact on the MRF relative to the original projections, and

Whereas, partial cost of living adjustments (COLA) are part of the long-term phase out strategy of the MRF, and

Whereas, the published CPI rate for 1998 was 1.3%, therefore be it

Resolved, that no COLA be made to the MRF annuity rate if the Consumer Price Index (CPI) as measured for Social Security purposes, is less than 2%, and further

Resolved, that the MRF annuity rate for calendar year 2000 be \$200 per year of service.

Whereas, annual payments to MRF beneficiaries are significantly exceeding the original MRF projections due to later mortality ages and lower inflation rates than originally estimated and

Whereas, under current assumptions, the MRF balance is projected to be exhausted during the years 2005 through 2011, and

Whereas, the Board of Pensions has approved a more conservative set of assumptions for the solvency of the MRF, and

Whereas, these conservative assumptions require additional funding in order for the MRF to meet its projected obligations, therefore be it

Resolved, that the annual per church and per capita membership contributions be increased from \$600 / \$6.00 to \$700 / \$7.00, respectively, beginning with the calendar year 2000.

Whereas, the original transition plan for the Ministers Annuity Fund (MAF) approved by conference envisioned an increase in the MAF contribution percentage for pastors from 3% to 4% in 1996, and then to 5% in 2014, and

Whereas, no increase has yet been legislated, and

Whereas, there is a need to increase the contribution percentage in order to more adequately provide for retirement benefits, therefore be it

Resolved, that the contribution percentage paid into a pastor's MAF account by his church continue to be 3%, with an additional 1% if the pastor is voluntarily contributing at least 1% of his compensation to his MAF account, beginning with the calendar year 2000.

Resolved, that the following legislation on regionalization be adopted at first reading:

600-1 Regionalization

600-1.1 Purpose

The purpose of regionalization is to strengthen denominational impact by developing stronger ties between sister churches within reasonable geographic proximity to one another. Regionalization will provide corporate ministry opportunities, accountability, increased communication, fellowship, and training for ministers and lay leaders in the BFC. Regions shall be responsible to the Annual Conference. They shall give oversight to ministry within their region in accord with the *Faith & Order* of the BFC.

600-1.2 Composition

Regions of the BFC shall be made up of no less than five

churches in reasonable geographic proximity to one another. Regions shall be approved by the Annual Conference and listed in the Addendum to the *Faith & Order*.

(Initial list for inclusion in Addendum; not in the *Faith & Order*)

Changes in and additions to the composition of regions shall be made by the Annual Conference with the input of regional leadership.

600-1.3 A coordinator for each region shall be chosen by the ministers and delegates from among the ministers serving within a given region. He shall be responsible to call for and oversee meetings of ministers and delegates within the region, to insure adequate communication between churches within the region, and to coordinate corporate ministries between the churches.

600-1.4 A secretary shall be chosen by the ministers and delegates within a given region. He shall be responsible to maintain adequate communication between churches within the region and between the region and the Annual Conference as needed.

600-1.5 All ministers and Annual Conference delegates within a region shall comprise the regional leadership. One minister and the first delegate from each congregation shall have voting privilege.

600-1.6 Ministers within each region shall meet at least bi-monthly for prayer and interaction. Ministers and delegates within each region shall meet at least once annually, other than during Annual Conference, for prayer and interaction.

600-1.7 Each regional secretary shall submit a brief written report to the Annual Conference each year to be included in the *Year Book*. This report shall include the number of times the regional representatives met, the shared ministries that took place, the names of the coordinators and secretaries, and plans for future ministries. The report should be sent to the distribution point at the designated time.

[FIRST READING]

Resolved, that we extend the time.

Resolved, that the following legislation related to the Chairman of Annual Conference be adopted at First Reading:

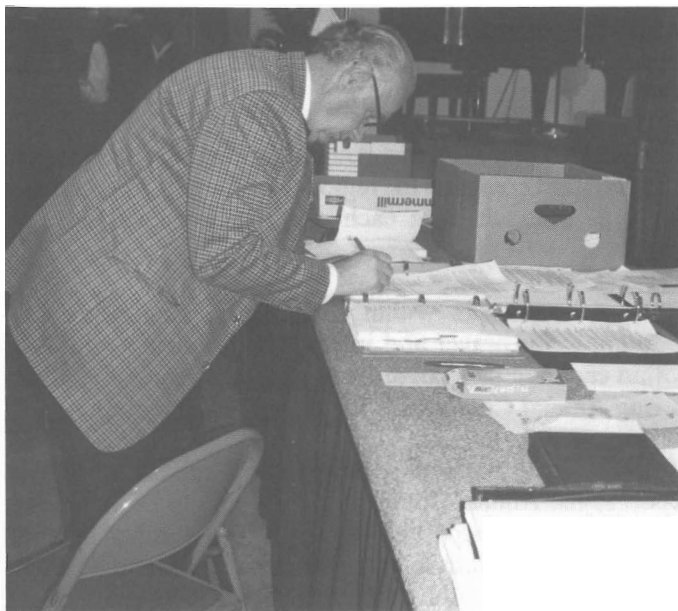
Resolved, that the following be placed immediately after "Article 507 - Officers of Annual Conference":

"These officers shall have a one year term beginning at Annual Conference and ending the day prior to the following Annual Conference."

[FIRST READING]

Resolved, that we adjourn.

We adjourned at 5:10 PM with Steven L. Trommler closing the meeting in prayer.



Robert W. Smock, Assistant Secretary, at work.

Eighth Meeting **Wednesday Evening, 6:30 PM**

The meeting was opened at 6:15 PM as R. Jerome Brush led us in prayer.

Resolved, that the minutes of the sixth meeting be approved.

The following legislation related to the Chairman of Annual Conference was considered for adoption at First Reading:

Resolved, that the following change be made to Article 507-1. Election (2). Replace the word "twice" with "three times" to read: "A Chairman shall be eligible to succeed himself three times."
[FIRST READING]

The following legislation related to the Vice-Chairman of Annual Conference was considered for adoption at First Reading:

Resolved, that §507-2. Duties: (1) be amended to read, "He shall function as chairman of Annual Conference and fulfill all other duties in the absence of the chairman."
[FIRST READING]

Resolved, that the following replace §507-2. Duties: (3) "He shall assist the chairman by performing duties delegated by the Chairman."
[FIRST READING]

Resolved, that the remainder of the report of the Strategic Planning Committee be referred back.

The following was considered at First Reading:

Resolved, that the following shall be added to the "Duties" of the Chairman of Annual Conference [§507-1. Duties]
 (4) He shall be the spokesman for the Bible Fellowship Church during his year of office.
 (5) He may attend any meetings of Conference Agencies, Boards and Committees in an advisory capacity.
 (6) He shall be a member of the Strategic Planning Committee.
[FIRST READING]

YES-74, NO-32

Whereas, teenagers and young adults face challenges unique to their life circumstances, and

Whereas, the Board of Christian Education has a responsibility to every age group in the BFC, and

Whereas, the current structure of the Board of Christian Education does not adequately address the spiritual needs of teenagers and young adults, and

Whereas, the spiritual needs of teenagers and adults would be better served through a board dedicated to this purpose, therefore be it

Resolved, that the following legislation be adopted at First Reading:

BOARD OF YOUTH AND YOUNG ADULTS

Purpose

The purpose of the Board of Youth and Young Adults of the BFC is to bring glory and honor to God as it ministers to the adult youth leaders, teens, and young adults of the Bible Fellowship Church (BFC). It will be done by:

1. Promoting unity in youth and young adult ministry within the BFC
2. Providing training and resources for the local youth and young adult ministries of the BFC
3. Being a catalyst for networking of local youth and young adult ministries of the BFC.

Duties of the Board

1. It shall provide guidance to the local church in developing a ministry to youth and young adults.
2. It shall oversee denominational youth and young adult activities.
3. It shall provide training and resources for the local church by equipping it for youth and young adult ministries.
4. It shall receive, safeguard and disburse funds for the needs of its work.
5. It shall provide networking between the local youth and young adult ministries of the BFC.
6. It shall submit a written report to Annual Conference of the BFC.

Composition

1. The Board will be composed of three ordained ministers and six laypersons.
2. They will be elected for a term of three years in classes as follows:

Class I	one ordained minister, two laypersons
Class II	one ordained minister, two laypersons
Class III	one ordained minister, two laypersons

[FIRST READING]

Dennis M. Cahill prayed and asked the Lord for wisdom concerning the issue of replenishing the Fund to Promote Church Extension.

Whereas, the Board of Directors did not present to the 116th Annual Conference a plan to replenish the Fund to Promote Church Extension as referred to on page 31 of the 1998 Yearbook, and

Whereas, the Fund to Promote Church Extension has been able to pay some of the debts incurred by the abandoned property of Pinebrook Junior College and has therefore been depleted of some of its available cash, and

Whereas, the Fund to Promote Church Extension has been used in the past to supply other needs with cash when in a financial crisis, therefore be it

Resolved, that the Board of Directors not seek to assess the particular churches for replenishing this fund, and further

Resolved, that we thank the Lord for the provision of these funds for such a time as this and seek His guidance in the final resolution of the Pinebrook Junior College property.

YES-76, NO-33

Report of the Committee on Statistics (see page 247)

Resolved, that the report be accepted.

Report of the Committee on Auditing (see page 142)

Resolved, that the report be accepted.

Report of the Committee on Communications (see page 142)

Resolved, that the report be accepted.

Report of the Committee on Resolutions

Resolved, that the report be accepted.

Whereas, the staff and volunteers of the Pinebrook Bible Conference have readily and cheerfully served the members of the 116th Annual Conference, and

Whereas, the youth group from Calvary Bible Fellowship Church, Coopersburg, PA helped clean Pinebrook Bible Conference so we could comfortably hold Annual Conference, and

Whereas, students from the Salem Christian School, Macungie, PA, as well as some of the wives of our pastors and delegates served us during the meals, therefore be it

Resolved, that we note with thanksgiving the helpful service of those who have labored to care for us.

Whereas, the Pages, Clyde D. Bomgardner, Jr. (Head Page), Raymond L. Cole, Timothy S. Cowen, Andrew T. Crossgrove, William J. Dunn, Brian D. Erland, Brian D. Frable, David R. Karn, Kevin W. Kirkpatrick, Bruce D. McIntosh, Stephen T. Roth, Jeffrey L. Ruhl, Bret E. Sunday, and William J. Whalen, have humbly, readily, helpfully, cheerfully, and diligently enabled the work of the 116th Annual Conference to smoothly advance, therefore be it

Resolved, that we acknowledge our appreciation for their service and fellowship with a round of applause.

Whereas, God equips us with everything good for doing His will and

Whereas, through the ministry of God's Word we have been encouraged under the theme "Living Out the Fellowship That Unites Us," therefore be it

Resolved, that the members of the 116th Annual Conference give glory to the only God our Savior.

Whereas, David W. Riddell has served with distinction as our keynote speaker on the subject of "Living Out the Fellowship That Unites Us" at the 116th Annual Conference, and

Whereas, he has had to execute this engagement amidst a very heavy schedule, therefore be it

Resolved, that we give high praise to our Sovereign Lord for the gifts of wisdom and strength to David W. Riddell for his

significant contribution to the 116th Annual Conference and be it further

Resolved, that we bid him God speed in his vision to establish a conference of churches in France, and further

Resolved, that we give him a \$200 honorarium plus travel expenses.

Whereas, on Tuesday evening, April 27, Mark L. Morrison and Thomas A. Pollock were ordained to the Gospel Ministry of the Bible Fellowship Church, therefore be it

Resolved, that we thank God for the calling and gifts of these men and that we be steadfast in praying for them.

Whereas, Christ Community Church of Piscataway, NJ, has graduated from the Department of Church Extension, therefore be it

Resolved, that we continue to pray for our sister church and applaud publicly our appreciation for God's gracious provision for this congregation.

Whereas, James Ernst has retired as Director of Fellowship Home, Nazareth, and will continue to serve Fellowship Community as Assistant Plant Engineer, therefore be it

Resolved, that we thank God for his faithful service at Fellowship Home, Nazareth, and encourage him in his continued service at Fellowship Community.

Whereas, John C. Studenroth will resign as senior pastor of the Kutztown congregation to begin a full-time ministry to university faculty members and graduate students in January 2000, therefore be it,

Resolved, that we praise our Lord for his faithful pastoral service and pledge our prayer support for his new ministry and further,

Resolved, that we pray that God will provide a pastor for the Kutztown congregation.

Whereas, our Director of the Board of Missions, Dana E. Weller, could not attend Annual Conference because of a heart attack, and

Whereas, our Lord spared Dana E. Weller, to continue to serve Him, therefore be it

Resolved, that we thank our Savior for watching over Dana E. Weller's life and that we continue to pray for his recovery.

Whereas, Ed and Ruth Moyer have served faithfully as missionaries for many years, therefore be it

Resolved, that we praise the Lord for their lives of faithful service to Him.

Whereas, Richard J. Gehman is severely restricted in his activities due to his chronic back affliction, and

Whereas, Doris Hoyle continues to struggle under ill health after treatment for cancer, therefore be it

Resolved, that we minister comfort and encouragement to these, and that we pray to our Lord for His continuing mercy in their lives.

Whereas, Marilyn Susek was operated on for cancer and,

Whereas, she has received a favorable report regarding her recovery, and

Whereas, Jacob J. Susek, Jr., has expressed gratitude to the 116th Annual Conference for our prayers, therefore be it

Resolved, that we give glory to God for His goodness and healing and continue to pray for Marilyn as she undergoes chemotherapy.

Whereas, Richard Lee, Mechanical Supervisor of Pinebrook Bible Conference, has been diagnosed with liver cancer, and

Whereas, he is undergoing surgery, therefore be it

Resolved, that we continue to lift up both Richard and his family in prayer.

Whereas, the mission located in the Flatlands section of Brooklyn is being served by interim organizing pastor Paul Virr, and

Whereas, since the 115th Annual Conference new missions have been opened in Chesapeake, VA, South Allentown, PA, and Las Cruces, NM, therefore be it

Resolved, that we give glory to Christ Jesus for His work in these missions, and that we continue to support and pray for the work of church planting in the Bible Fellowship Church.

Whereas, the Ministerial Relations Committee has reported that the Camden, DE, Oley, PA, and Pleasant Valley, NY, churches are

without pastors, therefore be it

Resolved, that we pray that He would provide pastors for these churches, and further be it

Resolved, that we thank God for providing shepherds for His flock.

Whereas, the property of Pinebrook Junior College is not yet sold, therefore be it

Resolved, that we continue to ask God to give wisdom to the Board of Directors of the Bible Fellowship Church as they respond to every opportunity to eliminate the debt associated with the liquidation of the college property, and further

Resolved, that we give thanks that Christ, in Heaven, rules over every authority.

Whereas, the Conference Secretary and his able assistants have served with integrity and dispatch, therefore be it

Resolved, that we give thanks to the Lord for their diligence, and further

Resolved, that each of them be awarded a stipend of \$50 for their services.

Whereas, Randall A. Grossman has served with distinction as Chairman of the 116th Annual Conference of the Bible Fellowship Church, therefore be it

Resolved, that the members of Annual Conference show their appreciation of Brother Grossman with a standing ovation.

Whereas, God's grace continues to uphold our conference and God has granted us opportunity to serve Him, therefore be it

Resolved, that the members of the 116th Annual Conference express gratitude to the Lord for His care and determine to humbly labor together by the strength He allows.

Whereas, the report from the Committee to Study Multiple Staffs has been received and the Annual Conference has indicated approval of the general direction the study committee has taken, therefore be it

Resolved, that the Study Committee be instructed to continue its work including more particular communication with the various boards and committees that will be affected by the study committee recommendations should they be finally adopted by

Annual Conference.

Resolved, that when in recording the established roll of the first meeting of an Annual Conference, we also record the names of probationers along with the notation of that status for those serving as Senior Pastors of particular churches and be it further

Resolved, that this be referred to the Arrangements Committee to formulate a format.

The following appointments were made by the Chairman:

Registrar: J. Mark McCreary

Assistant Registrar: Jonathon Arnold, Sr.

Agenda and Program Committee: David A. Thomann, Secretary of Annual Conference; Randall A. Grossman, Chairman of Annual Conference; William G. Schlonecker, Vice Chairman of Annual Conference; Charles E. Cole, Brian H. Cooper, Thomas P. Shorb

Arrangements Committee: David A. Thomann, Chairman; Daniel P. Allen, Clyde D. Bomgardner, Jr., Randall A. Grossman, J. Mark McCreary, Thomas P. Shorb

Committee on Statistics: LeRoy S. Heller, Chairman; Hugh C. Coulbourn, Jr., Calvin T. Reed, David A. Thomann, Daniel G. Ziegler

Committee on Examination of Minutes of Particular Churches: Ralph M. Soper, Chairman; Ronald K. Denlinger, Ronald C. Erb, Ralph E. Ritter, Jonathan P. Tait

Committee to Study the Role of Women in the Church: Carl J. Fischer, Jr. Robert A. Sloan, J. Mark McCreary, Gary Saggio, E. Davis DeRonde, Robert C. Newman, Betty Herb, Doris Hoyle (Sandy Kline - Alternate)

Resolved, that the appointments be ratified.

The Secretary of the Conference Judiciary for 1999 is Ronald C. Mahurin. The denominational address is: 3000 Fellowship Drive, Whitehall, PA 18052

Resolved, that we adjourn.

The 116th Annual Conference adjourned at 8:40 PM with the Chairman, Randall A. Grossman closing in prayer.

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Report of the Committee on Arrangements

The Committee on Arrangements for the 116th Annual Conference met twice during the conference year. The purpose of this committee is threefold: 1) to oversee the mechanics of Annual Conference; 2) to promote the efficiency of Annual Conference; and 3) to assist in the provision of hospitality of Annual Conference.

Pertinent orientation material has been placed in the beginning of the Report Book. This material should be read by each member of Annual Conference.

The Head Page/Overseer of the Pages for the 116th Annual Conference is Clyde D. Bomgardner, Pastor of Youth and Discipleship at the Reading Church.

Recommendations

1. Add to *F&O*, §510-7

The term of office of those elected and appointed to boards or committees by this body shall be for the term designated by our rules for that office (measured from the last day of the regular Annual Conference at which they are elected to the last day of the regular Annual Conference at which their term expires) or until successors are chosen. [First Reading]

2. Whereas, Article 508-3 of the Business Rules of Annual Conference mandates prescribed times for meetings of Annual Conference, and

Whereas, this legislation creates the awkward necessity for procedural motions to “extend the time” and “suspend the rules to reconvene”, etc., and

Whereas, the Committee on Agenda and Program is responsible to “establish the order of business and program for the succeeding Annual Conference” and sets the time and length of meetings and program as appropriate, therefore be it,

Resolved, that the following be deleted from the Business Rules of Annual Conference and succeeding sections be

renumbered accordingly:

508-3 Two sessions shall be held daily as follows from 9:00 AM to 12:00 Noon and from 1:30 PM to 5:00 PM. Evening meetings are at the discretion of Annual Conference.

and further

Resolved, that §511-1.1 Committee on Agenda and Program be revised as follows:

Duties:

(3) It shall establish the proposed order of business and program for succeeding Annual Conference **and shall establish the times of the meetings of Annual Conference.** [First Reading]

3. **Whereas**, the work of the Committee on Communications can be done by the Registrar, therefore be it

Resolved, that 511-2.2 be deleted. [First Reading]

4. **Whereas**, it is important that each official delegate and Pastor receive all the reports from the Study Committees, Committees and Agencies and

Whereas, in order to coordinate this procedure one distribution point should be employed, therefore be it

Resolved, that all Study Committees, Committees and Agencies have their reports sent to the designated distribution point, PO Box 299, Ephrata, PA 17522, by March 1.

5. **Resolved**, that the 117th Annual Conference be held at Pinebrook Bible Conference, Stroudsburg, PA, April 24-26, 2000 beginning at 10:00 AM on Monday.

Committee on Arrangements for 116th Annual Conference: David A. Thomann, Chairman; Daniel P. Allen, Secretary; James A. Beil, Randall A. Grossman, J. Mark McCreary, Thomas P. Shorb

Report of the Ministerial Relations Committee

In the year ending December 31, 1998, resignations from pastorates were as follows:

Church	Pastor	Effective Date
Howell, NJ	Harold C. Weaber	January 1, 1998
Oley, PA	Kenneth F. Barber	February 1, 1998
Pleasant Valley, NY	David N. Heineman	October 18, 1998

Also during 1998 resignations were received from John C. Studenroth at Kutztown, PA, to become effective on or before December 31, 1999, and from Dennis J. Lawrence at Camden, DE, to become effective on January 31, 1999.

The following pastorates were established under our rules:

Chesapeake, VA Mission	Willis I. Dowling	September 24, 1998
South Allentown, PA Mission	Elliot H. Ramos	September 24, 1998

At the close of the year, the Spring City, Howell, Oley, and Pleasant Valley congregations were seeking a pastor. Dennis J. Lawrence was anticipating a call to Quakertown, which will require Camden, DE to also begin a pastoral search. Join us in prayer that the Lord will provide the undershepherds of His choosing for these congregations.

Recommendations:

The committee makes the following recommendations to the 116th Annual Conference:

Resolved, that the recommended minimum salary for a pastor serving a Bible Fellowship Church, including benefits, be \$25,000 for 2000.

Resolved, that the recommended revisions to Article 409 -
 “Pulpit Supply Procedure” be adopted at first reading.
 [see below]

Faith & Order Legislation

409-3 The formation and dissolution of the pastoral relationship is ordinarily without controversy. Accordingly, the Ministerial Relations Committee is empowered to act on behalf of the Annual Conference to approve formation and dissolution of the pastoral relationship except by petition of the pastor or decision of Annual Conference without petition. Rules governing the normal process are in § 409-3.1 through §409-3.4. The process by which Annual Conference dissolves the pastoral relationship in respect to disciplinary matters is found at §409-3.5.

409-3.1 An Uncontested Resignation. If a minister desires to resign from his pastorate the procedure is as follows:

1. Pastor submits his resignation to the church by sending a letter to the secretary of the Board of Elders. He shall at the same time submit a copy of the letter to the chairman of the Ministerial Relations Committee.
2. Board of Elders acts on the resignation by approving the following:

Resolved, we recommend the congregation accept (or reject) the resignation of Pastor (name of pastor). If acceptance is recommended the proposed effective date is added to the resolution.

Special provisions (terms for remaining in the parsonage beyond effective date of resignation, extension of health care benefits, severance pay, etc.), if any, shall be specified by additional resolutions.

Ordinarily a resolution to accept a resignation is preceded by a whereas, or series of whereas clauses, which indicate the reason, or reasons, for the recommendation of the

Board of Elders. Resolution(s) expressing appreciation for the ministry of the pastor may be included in the resolution(s) which recommend action on the resignation. The action of the Board of Elders shall be communicated to the chairman of the Ministerial Relations Committee by the secretary of the Board of Elders, or delegate, on the day the action is taken. The secretary of Ministerial Relations Committee shall be contacted if the chairman cannot be reached.

3. If the Board of Elders has passed a resolution recommending that the resignation of the pastor be accepted by the congregation, and, if after conferring with the delegate and the pastor no issues of sufficient weight to delay the process are presented, the MRC shall act on the following:

Resolved, that approval be given for the congregation of _____ church to act on the following: (whereas clauses and resolutions of church inserted). The Ministerial Relations Committee shall act on the proposal of the Board of Elders within forty- eight hours and the chairman shall communicate the decision of the Ministerial Relations Committee to the secretary of the Board of Elders of the petitioning church as soon as the Committee vote is final.

4. When the congregation approves the resignation of a pastor this information shall be communicated to the chairman of the Ministerial Relations Committee within twenty-four hours.

409-3.2 A Contested Resignation

1. If the congregation approves a resolution from the Board of Elders recommending the resignation of the pastor be rejected, or if the congregation fails to pass a resolution from the Board of Elders recommending the resignation of the pastor be accepted the congregation must at the same time approve "whereas" clauses which explain the reason for its action. Rules for communicating the results of the decision to reject the resignation of the pastor to the

Ministerial Relations Committee are the same as those for communicating a decision to accept the resignation of the pastor.

2. If a congregation takes action which either defeats a resolution to approve a resignation, or passes a resolution denying approval of the resignation of the pastor the Ministerial Relations Committee shall, after weighing the reasons given for denying the resignation, either conclude the reasons given for denying the resignation are insufficient and approve the resignation with an effective date, or appeal the matter to the Chairman of Annual Conference with recommendation.

409-3.3 Churches Desiring Dissolution of the Pastorate. If a church desires a dissolution of the pastoral relation the procedure is as follows:

If the issues leading to a desire by the church to dissolve the pastorate involve charges against the pastor the process described in 409-3.5 is followed.

If the issues leading to a desire by the church to dissolve the pastorate do not involve charges against the pastor the process is as follows:

When, by resolution, a Board of Elders concludes there are issues which threaten continuation of the pastorate it shall, in consultation with the Pastoral Relations Committee, provide in writing to the pastor, a list of issues of concern and proposed solutions. This communication shall include a statement indicating that failure to resolve these issues could lead to a desire to dissolve the pastoral relationship. This constitutes **formal notice** that the continuance of the pastorate is in question. Although **formal notice** is a serious step, it is not necessarily a public step.

Accordingly, when **formal notice** is given to a pastor, representatives of the Ministerial Relations Committee shall meet with both parties to offer counsel and advice, upon the written request of either party.

When a Board of Elders issues **formal notice**, the Pastor Relations Committee shall meet with the pastor no less than quarterly in an effort to resolve outstanding issues and it shall provide the pastor with a written progress report at least semi-annually, in respect to all issues of concern.

If, after making every effort to resolve issues that threaten the pastorate, the Board of Elders reaches the conclusion it can no longer support sustaining the pastoral relationship it shall pass whereas clauses and resolutions which indicate its desire to end the pastoral relationship and the reasons it has reached this conclusion. Copies of these resolutions shall be provided to the pastor and the Ministerial Relations Committee within forty-eight hours. The Ministerial Relations Committee shall, at the same time, be supplied with copies of the formal notice, and all follow-up written communication to the pastor by the Board of Elders or the Pastoral Relations Committee.

Upon receipt of a formal request by a Board of Elders to terminate a pastorate the Ministerial Relations Committee shall meet with the Board of Elders and the Pastor to discuss the situation.

Following the meeting with the Board of Elders and the Pastor, the Ministerial Relations Committee shall either (a) approve the request of the Board of Elders to submit a resolution calling for dissolution of the pastorate to the congregation, or, (b) deny the request of the Board of Elders to proceed toward dissolution of the pastorate. Denial of a request to proceed toward dissolving the pastorate shall be accompanied by reasons for the decision, recommendations regarding how to restore the health of the pastorate, and assignment of a member, or members, of the Ministerial Relations Committee to work with the church and the pastor as they seek to restore the relationship.

The pastor may appeal the decision of the Ministerial Relations Committee to allow a resolution to dissolve the pastorate to be submitted to the congregation by sending, within one week, a certified letter signifying his appeal to the Chairman of Annual Conference.

The Board of Elders may appeal the decision of the Ministerial Relations Committee to deny the request of the Board of Elders to proceed toward dissolution of the pastorate by sending, within one month, a certified letter signifying its appeal to the Chairman of Annual Conference.

Should a decision of the Ministerial Relations Committee to permit the Board of Elders to proceed toward dissolution of the pastorate not be appealed to the annual conference within one week the Board of Elders shall schedule and announce a Congregational Meeting to deal with the resolution:

Resolved, that the pastoral relationship between _____

(Church) and _____(Pastor) be dissolved effective (date).

All terms of the dissolution of the pastorate, including date, special provisions (terms for remaining in the parsonage beyond effective date of resignation, extension of health care benefits, severance pay, etc.) shall be specified by additional resolutions. All terms of separation must be approved by the Ministerial Relations Committee before they are presented to the congregation. The chairman of the Ministerial Relations Committee, or his designee will chair the congregational meeting called to act on dissolution of the pastoral relationship if the Ministerial Relations Committee determines this is in the best interest of the Annual Conference, or if requested to do so by the Board of Elders or the Pastor.

The Ministerial Relations Committee shall approve dissolution of the pastorate upon approval of the resolution to dissolve the pastorate by a majority of those members present and voting at the meeting. If the congregation votes to continue the pastorate with a large minority in dissent the Ministerial Relations Committee may affirm that decision, or conclude that the situation is beyond repair and inform the church and the pastor that it intends to bring the matter to the Annual Conference with a recommendation that the pastorate be terminated.

All decisions of the Ministerial Relations Committee which are appealable are addressed to the Chairman of Annual Conference, who shall have the authority to refer the matter to a committee he selects to make final judgment or, to the Annual Conference.

Ministerial Relations Committee: David J. Watkins, Chairman; Randall A. Grossman, Secretary; Lee E. Boyles, Keith E. Plows, Calvin T. Reed, L. James Roberts, Jr., Harold L. Snyder, Jr.

Report of the Committee on Credentials

The Committee on Credentials held five meetings during the year in the performance of its duties.

During the year the Committee met with Ronald K. Denlinger and members of the Board of Elders of Community BFC, Red Hill, PA to discuss an issue that existed between the Pastor and a former member. Through much prayer and a spirit of God's grace, the matter seems to be resolved. The committee also interviewed and counseled a number of men who have expressed difficulties in their ministries.

As a fulfillment of our requirements concerning our involvement in the military chaplaincy program, Keith E. Plows and David A. Thomann represented the Committee on Credentials at the NACMAF Convention in Washington DC in December.

The *Faith and Order* questionnaire was sent to each of the ministers holding Ordination Credentials with the BFC. All of the brethren returned their questionnaire except: Thomas J. Beil, Daniel F. DeLozier, Barry J. Minsky, Larry M. Smith, Gilbert J. Vining, and Harold D. Yarrington. Since this is the second consecutive year that the questionnaire was not returned by Daniel F. DeLozier and Larry M. Smith, and they have been informed as such, their credentials have been dropped. The Committee is well satisfied with the responses of those who handed in their questionnaires. The Committee will communicate with those who have not returned their Questionnaire.

The following changes in status were approved:

James A. Beil was changed from Ordained Ministers Under the Direction of the BFC to Ordained Ministers In Retirement.

Bert N. Brosius was changed from Ordained Ministers Under the Direction of the BFC to Ordained Ministers In Retirement.

Raymond R. Dotts was changed from Ordained Ministers On Leave of Absence to Ordained Ministers In Retirement.

Arthur H. Frable was changed from Ordained Ministers Working in Other Christian Organizations to Ordained Ministers On Leave of Absence.

David L. Manney was changed from Ordained Ministers Working in Other Christian Organizations to Ordained Ministers Working Under the Direction of the Board of Missions of the BFC.

David N. Heineman was changed from Ordained Ministers Under the Direction of the BFC to Ordained Ministers Between Calls.

The Committee met with two men for ordination examination. The Credentials Committee gives thanks to our Lord and Savior, Jesus Christ, Who has given these gifted men for the ministry of the BFC.

Whereas, the Ministerial Candidate Committee has recommended Mark L. Morrison and Thomas A. Pollock for ordination; and

Whereas, these brethren have served acceptably as ministers of the Bible Fellowship Church for the required period of time or the equivalent thereof; and

Whereas, after examination, the Credentials Committee believes these men to be called of God to the gospel ministry and to be in accord with the *Faith and Order* of the Bible Fellowship Church; therefore be it

Resolved, that Mark L. Morrison and Thomas A. Pollock be ordained to the gospel ministry of the Bible Fellowship Church and further;

Resolved, that the service of ordination be held Tuesday, April 27, 1999, at 7:30 p.m. at Berean Bible Fellowship Church, Stroudsburg, Pa.

The Credentials Committee has placed our Ordained Ministers in the following categories. (These men are eligible to serve a Bible Fellowship Church):

I. Ordained Ministers Working Under the Direction of the BFC

Allen, Daniel P.	Harris, Richard D.	Soper, Ralph M.
Armstrong, W. David	Heller, LeRoy S.	Spinney, Dennis W.
Arnold, Jonathon W.	Lawrence, Dennis J.	Stortz, Dean A.
Baker, Delbert R. II.	Mahurin, Ronald C.	Studenroth, John C.
Bartron, William H.	McCreary, J. Mark	Susek, Jacob, J., Jr.
Brush, R. Jerome	* Morrison, Mark L.	Tait, Jonathan P.
Cahill, Dennis M.	Paashaus, Richard T.	Taylor, Richard E.
Cassel, Alva C.	Phillips, D. Thomas	Thomann, David A.
Cassel, Carl C.	Plows, Keith E.	Trommler, Steven L.
Clapier, G. Wayne	Prontnicki, Louis	Uhrich, Gregory A.
Cole, Charles E.	Ravis, Richard B.	Vandegriff, John C., Jr.
Commerford, Robert S.	Reed, Calvin T.	Vivona, Alan R.
Cooper, Brian H.	Reitz, Roger L.	Watkins, David J.
Coulbourn, Hugh C., Jr.	Ritter, Ralph E.	Way, David R.
Denlinger, Ronald K.	Schoen, David N.	Weller, Dana E.
Erb, Ronald C.	Schlonecker, William G.	Wells, Howard N.
Fischer, Carl J., Jr.	Shorb, Thomas P.	Wickstead, James A.
Good, Kenneth L.	Sloan, Robert A., Jr.	Widger, Byron
Grossman, Randall A.	Smith, Gene W.	Ziegler, Daniel G
Gundrum, David E.		

II. Ordained Ministers Working Under the Direction of the Board of Missions of the BFC:

Aukamp, William A.	Johnston, Walter M.	Moyer, Jerry L.
Boone, Clifford B.	Lea, Herbert K.	* Pollock, Thomas A.
Gehman, Richard J.	Manney, David L.	Riddell, David W.
Harding, W. Neil, Jr.	Morrison, Philip E.	Yerrington, Philip E.
Head, Jim D.	Moyer, Edward	Zimmerman, Paul G.
Hoyle, Ronald W.		

*Contingent upon approval of recommendation of their ordination in this report.

III. Ordained Minister Working in the Military Chaplaincy Under the Sponsorship of the BFC:

Minsky, Barry J.

IV. Ordained Ministers Working in Other Christian Ministries:

Bigley, T. James, Jr.	Hagy, Ronald C.	Schell, Henry A.
Ellingson, Bruce A.	Keeler, Kenneth D.	Vining, Gilbert J.
Gordon, Robert N.	Martin, Carl T.	

V. Ordained Ministers Between Calls:

Barber, Kenneth F.	Coble, Bernard N.	Herb, John H.
Batchler, James R., Jr.	Dommel, Albert J.	Jones, David H.
Beil, Thomas J.	Heineman, David N.	Neher, James E.
Byrd, Terris L.		

VI. Ordained Ministers on Leave of Absence:

Burnett, Raymond G.	Frable, Arthur H., Jr.	MacMillan, Thomas S.
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VII. Ordained Ministers in Retirement:

Beil, James A.	Harley, J. Barclay	Mull, William W.
Brosius, Bert N.	Hartman, Jansen E.	Munyan, Edgar H.
Buck, Leonard E.	Herb, Frank L., Jr.	Reichenbach, R. C.
Butler, Brian H.	Herb, George E.	Riggall, John H.
Cassel, Willard E.	Hertzog, Roy A.	Seifert, A. L.
Dotts, Raymond R.	Hoyle, Ronald W.	Shelly, Austin G.
Draper, Robert L.	Johnson, Robert F.	Smock, Robert W.
Dunn, John	Kirkwood, Donald T.	Thomann, David E.
Frank, Walter H.	Koch, James G.	Weaver, Harold C.
Fritz, Harvey J., Jr.	Miller, C. Leslie	Yarrington, Harold D.

Credentials Committee makes the following recommendations:

1. **Resolved**, that an Ordination Service be held Tuesday, April 25, 2000, at the Berean Bible Fellowship Church, Stroudsburg, Pa., during the 117th Annual Conference.
2. **Resolved**, that Paradise Bible Fellowship Church, Paradise, PA, and New Life Bible Fellowship Church, Oley, PA, be encouraged to have services acknowledging the Ordination of Mark L. Morrison, and Thomas A. Pollock respectively and that they be encouraged to invite the Credentials Committee to send representation to be present at the services.
3. **Whereas**, there has been a growing trend of absenteeism at Annual Conference among the ordained men and
Whereas, some excuses given may have been inappropriate and
Whereas, acceptance or rejection of an excuse places an undue burden on the registrar and
Whereas, attendance at Annual Conference is required by the *Faith and Order* of the Bible Fellowship Church (505-1) therefore be it:
Resolved, any pastor desiring to be excused from any meeting must present in writing the reason for such absence to the Secretary of the Committee on Credentials no later than two weeks prior to the commencement of Annual conference (emergency excuses being the lone exception to the two-

week-advance notice) and the Committee on Credentials will report to Annual Conference stating the validity of such excuses. [SECOND READING]

4. Resolved, that the following legislation be adopted at second reading:

Section 506-6 becomes §506-6.1 – insert “lay” between Any and member. [SECOND READING]

5. (The following resolution would replace §512-11.1 in the *Faith and Order* and is presented as second reading.)

Whereas, it is important that there be continuity in the membership of the Credentials Committee and

Whereas, this committee has no provision for election in classes; therefore be it

Resolved, that the material in the *Faith and Order*, 512-11.1 be deleted and replaced by the following:

512-11. Credentials Committee

512-11.1 Composition and Election

(1) The Credentials Committee shall be composed of five ordained ministers.

(2) They shall be elected for a term of three years in classes as follows:

Class I Two Ordained Ministers

Class II Two Ordained Ministers

Class III One Ordained Minister

6. Should this legislation be adopted at second reading it should be Resolved, that the election of the Credentials Committee be implemented as follows:

Elect Class I for three (3) years

Elect Class II for two (2) years

Elect Class III for one (1) year

Committee on Credentials: Keith E. Plows, Chairman; David A. Thomann, Secretary; James A. Beil; Dennis M. Cahill; LeRoy S. Heller

Report of the Ministerial Candidate Committee

The Ministerial Candidate Committee met six times since the last meeting of the Annual Conference. In addition to those six meetings, a special meeting was held with the Committee on Credentials.

The following men were interviewed during this conference year: Kevin W. Clineff, Peter J. Gunderson, Alvin A. Low, Mark L. Morrison, Thomas A. Pollock, Leland C. Stauff, and William J. Whalen.

The following men were approved as probationers eligible to receive a call: Alvin A. Low, Elliott H. Ramos, and Hal J. Russel.

The following men received a call and were licensed: Willis I. Dowling, Kenneth J. Hurst, and Elliott H. Ramos.

Mark L. Morrison and Thomas A. Pollock were recommended to the Committee on Credentials for ordination examination.

The annual orientation seminar was held June 1-4, 1998. On Tuesday June 2, a seminar for the ministerial candidates and pastors was held centered in the theme of Pastoral Theology. This theme will be continued for this year's seminar to be held June 8, 1999, at Calvary BFC in Coopersburg. The seminar will cover the pastoral ministry of funerals, weddings, the ordinances, and dedication of children and will offer opportunity for you to interact and learn from others about these very practical topics. The entire Orientation Seminar will begin Tuesday, June 8 and conclude on Thursday, June 10.

Resolved, that the list of men under the care of the Ministerial Candidate Committee as of February 28, 1999, be approved as follows:

Probationers (year of licensure in parenthesis)

Clyde D. Bomgardner, Jr. (1997)	Reading, PA
Douglas D. Bowne	Pottstown, PA
Timothy S. Cowen (1997)	Wallingford, PA
Willis I. Dowling (1998)	Chesapeake, VA

Donald R. Hibbs (1991)	Saylorsburg, PA
Kenneth J. Hurst (1998)	Hunter Army Air Field, GA
Alvin A. Low	Colorado Springs, CO
Mark L. Morrison (1996)	Lancaster, PA
Duane E. Moyer (1998)	Guadeloupe
Richard A. Moyer (1995)	Mays Landing, NJ
Thomas A. Pollock (1996)	Puposky, MN
Elliot H. Ramos (1998)	Allentown, PA
Jeffrey L. Ruhl (1997)	Nazareth, PA
David H. C. Sng	Lansdale, PA

Candidates

David T. Allen	Kutztown, PA
Robert E. Andrews, Jr.	Wilmington, DE
Kevin W. Clineff	Spring City, PA
Andrew T. Crossgrove	Harleysville, PA
William J. Dunn	Emmaus PA
Darryl B. Forsythe	Reading PA
Peter J. Gunderson	Souderton, PA
David R. Karn	Wyomissing PA
Donald E. Kuntzman	Center Valley PA
Thomas J. Maurer	Kondoa, Tanzania
Vincent S. Russ	Staten Island NY
Hal J. Russell	Mullica Hill NJ
William J. Whalen	Lancaster PA

Applicants

Raymond L. Cole	Newark, DE
John Elias	Coopersburg PA
James MacArthur	Oley PA
Bruce D. McIntosh	York, PA
Winton A. N. Upham	Harleysville, PA

Ministerial Candidate Committee: Calvin T. Reed, Chairman;
Richard E. Taylor, Secretary; Delbert R. Baker, III, David A.
Thomann, Daniel G. Ziegler

Report of the Board of Missions

As annual business reports begin to filter in, one phrase seems to be used repeatedly... *"It was a very good year"*. This phrase appears in everything from stock market reports to congregational business meetings. It was a *good year* for Granny Smith Apples; it was also a *good year* for passenger safety in the commercial airline industry. *It was also a good year for missions in the Bible Fellowship Church!*

At this point in a report it is customary to give a litany of statistics that reflect the activities of a Board to prove one's point. Such a statistical report from this Board would be very encouraging (and will be included at the end of this narrative). However, rather than take that approach, it may be more profitable to reevaluate the Board of Missions' core beliefs. Sometimes when there is a flurry of positive activity one is tempted to lose sight of the reason for its existence. It is important to remain faithful to the core beliefs of an agency both in the best of times and in the worst of times.

The Board of Missions remains committed to the following core beliefs:

⇒ We are involved in missions because the Scriptures mandate that:

- a. we fulfill the Great Commission of Christ (Mat.28:19,20; Mark 16:15; Luke 24:47; John 20:21; Acts 1:8).
- b. we present the Gospel so that people will come to a saving knowledge of Jesus Christ and be instructed in the Word of God (Romans 10:13-15; John 3:16).
- c. we make disciples with a goal of presenting every person mature in Christ Jesus (Colossians 1:28).
- d. we minister to the totality of human need (Matthew 25:31-46; Luke 16:9).

(Policy Handbook p.3)

⇒ We are involved in missions because of Annual Conference's vision:

The Board of Missions is delegated by Annual Conference to direct and promote the missions program of the BFC, and to select, oversee, and care for its missionaries who serve in foreign countries and in the United States of America, in ministries other than Bible Fellowship churches and agencies, except where cooperative ventures in cross-cultural church planting have been developed with the Board of Church Extension. (*F&O* §512-6.1).

⇒ **We are involved in missions in order to:**

assist local Bible Fellowship churches to fulfill the great commission of Christ. This is accomplished by directing and promoting the missions program as well as selecting, overseeing, and caring for the missionaries of the BFC, in cooperation with the local church and sending mission agency. The scope of this work extends to all the world, to all people groups, and to present and future generations. (*Policy Handbook* p.5)

As we carry out these core beliefs, we are aware of how dependent we are on the community of believers within the BFC.

⇒ **We are dependent upon faithful prayer:**

One of the key aspects of success within the mission program of the BFC has been the consistent intercessory prayer by both individual members and local churches on behalf of our missionary family. This prayer commitment is demonstrated through the continued use of the BFC Board of Missions Prayer Calendar, the mobilization of mission committees in particular churches, and the continued growth of the Collegium membership. We have continued to faithfully heed our Lord's command: "Ask the Lord of the harvest, therefore, to send out workers into his harvest field." Matt. 9:38

⇒ **We are dependent upon faithful giving:**

The placement of a missionary on the field of service is dependent upon the financial commitment of many. Throughout the history of the BFC, the high ratio of missionary per member has always warranted a sacrificial financial commitment of the BFC membership. This has fostered a sense of ownership of, and

intimacy with, the BFC missionary family.

⇒ **We are dependent upon a willing labor force:**

Although the BFC has remained comparatively small as a denomination, it has always had a disproportionate number of its members willing to heed the call of God to world evangelization. Along with those who heed such a call are the particular churches who stand ready and willing to take upon themselves the responsibility of becoming a sending congregation. This very successful combination has placed a large percentage of our sons and daughters in cross-cultural ministry. Added to the many BFC members who serve as career missionaries is a growing number of our people who are serving or have served in creative ways, such as short-term service, or as professional associates.

Although there are many deterrents that our missionary family face in ministry each day, although the Board of Missions still faces the blight of deficit spending, although many of our career missionaries face perpetual under-support, the Board of Missions is happy to report, *it's been a very good year!*

A careful consideration of the statistics and financial report below will demonstrate God's rich blessing upon this ministry. Thank you for your faithful part.

General Statistical Report on December 31, 1998

1. Number of Sending Boards under which our missionaries are working 35
2. Number of countries in which our missionaries are working 32
3. Number of Missionaries:

	Family Units	Couples	Singles	Total Adults
Active Missionaries	77	60	17	137
Leave of Absence	10	0	1	1
Appointees	5	5	0	10
Active Applicants	5	4	1	9
TOTALS	88	69	19	157

4. Geographical Areas where our missionaries are assigned and their number

Area	Families	Adults	Countries
U.S.	28	51	U.S.
North America (excluding the U.S.)	3	6	Canada, Mexico
Central America & (Caribbean)	5	9	Bonaire, Costa Rica, Guadeloupe,
South America	10	18	Bolivia, Chile, Ecuador, Suriname, Venezuela
Europe	13	20	Austria, France, Hungary, Italy, Spain, UK, Yugoslavia, Romania, Germany
Africa	8	14	Kenya, Tanzania, Mali
Asia	6	12	India, Kyrgyzstan, Russia, Mongolia, Thailand, Morocco
Southeast Asia & Pacific ...	4	7	Guam, Malaysia, Philippines
TOTALS	77	137	32 COUNTRIES

Our Missionary Appointees (6 family units, 11 adults)

1. Heather Cullis Beal was accepted by Wycliffe and this Board on March 27, 1995 to serve in Bible translation work. Her field of service is still being negotiated. She is currently in language training in Texas.
2. Paul & Kathryn Kline were approved by the BOM on 11/12/98 to serve under World Team in Greece in cooperation with The Hellenic Missionary Union.
3. Dave and Rosemarie Manney are back on board with the BFC since 9/10/98. They will be ministering with HCJB in Kyev.
4. Brooke and Jeanette Morrison were approved by the Board of Missions and World Team as church planters in South America.
5. Kevin Kirkpatrick was accepted by this Board 1/8/98 to serve with Pocket Testament League.*
6. Craig & Mary Tress were accepted by Word of Life and this Board on September 18, 1997 to serve in Australia at Word of Life's camp and Bible Institute.

* became career missionary in January 1999

Our Missionary Family

1. Keith & Carol Anderson Texas, USA--Registrar & Director of Housing; teaching nursery program
2. William C. Aukamp South Dakota, USA--Evangelism, discipleship, Bible classes
3. Mel & Jan Babcock Alaska, USA--Purchaser, hosts for mission house guest apartment
4. Totoram & Felicia Baran . . . Newark, NJ, USA--Evangelism, cross-cultural ministries through Newark Bible Center

5. Byron & Lisa Barnshaw PA, USA--Graphic designer in public relations department; assists in photography
6. Jennifer Bechtel KANDERN, GERMANY--teacher at Black Forest Academy, outreach, discipling teenage girls
7. Raymond & Louise Bertolet . GUAM--Local church and prison ministries, production of radio programs, control-board operator
8. Jay & Hettie Bigley MALI--pilot and mechanic
9. R. Glenn Blauser California, USA--Packing and shipping for missionaries
10. Richard & Peggy Blauser California, USA--Shipping Manager, support ministry for missionaries
11. Cliff & Becky Boone TANZANIA--Evangelism, discipleship, church planting among unreached peoples
12. James & Diane Bowling USA--construction work in churches and mission offices
13. Osborne & Diane Buchanan . PA, USA-- Associate Director for Fellowship International Missions
14. Barbara Chappell PA, USA--Evangelism materials for children, teaching Bible classes
15. Linda Clayton ECUADOR--X-ray technology, church ministries
16. Sanjay & Karen Dalavai PA, USA--BCM International home office staff
17. William & Lois Early BONAIRE, N.A.--Radio production, radio evangelism
18. Michael & Jocelyn Easton . . . Oregon, USA--Bible clubs, children's ministry, leadership training
19. Theresa Faust MALAYSIA--Ministering to physically and mentally impaired persons and their families
20. Ondrej & Milina Franka YUGOSLAVIA (SERBIA)--Evangelism, discipleship, church and youth ministries, relief work and radio programming
21. Richard & Flo Gehman KENYA--Theological education and spiritual renewal ministries
22. Marian Gibbon KENYA--Supervisor of O.R./Anesthesiology/Maternity, teaching, evangelism
23. Neil & Ivy Harding RUSSIA--Teaching and training pastors in Bible and Church Leadership
24. Robert & Shirl Harriman . . . Hawaii, USA--Evangelism/discipleship with bookstore ministry
25. Constance Hartman AUSTRIA--Evangelism, discipleship, Bible studies, music
26. James & Lynne Head FRANCE--Evangelism, church planting, discipleship
27. Aaron & Marlene Hoffman . . Texas, USA--Dallas Center Chaplain,

- hospitality, Center nurse
28. Gary & Sue Homsher VENEZUELA --Maintenance and teaching at Christiansen Academy
 29. Chris & Alma Hunsicker ECUADOR--Bio-medical technician, hospital work, evangelism
 30. Walter & Susan Johnston . . . PHILIPPINES--Video training ministries, evangelism, discipleship
 31. Marvin & Peggy Klaassen . . . CHILE--Fill-in Director and teaching in Bible Institute
 32. Brian & Carol Ann Lawrence PHILIPPINES--Church planting and evangelism
 33. Herb & Susan Lea FRANCE--Professional Associates teaching in seminary in France
 34. Robert Lockhart HUNGARY--Professional Associate doing construction work
 35. James & Trudi MacArthur . . SURINAME--Evangelism, discipleship, church planting
 36. Stephen & Vicki Mann GUADELOUPE--Church ministries and church planting
 37. Tom & Nancy Maurer TANZANIA --
 38. Chris & Beckie Merrick PA, USA--Coordination of ministry and work teams for urban church planters
 39. Barry & Lesa Miller MOROCCO--House parents at an orphanage and Christian school
 40. Philip & Jan Morrison KENYA--Teaching/training pastors and church workers
 41. Duane & Joetta Moyer GUADELOUPE--Church/youth work, Extension Seminary
 42. Edward & Ruth Moyer GUADELOUPE--Teaching Bible School, training, church advisor ** retire 4/99
 43. Jerry & Carolyn Moyer FRANCE--Church planting
 44. Tony & Joanna Murrin BOLIVIA--Missionary aviation, evangelism and discipleship
 45. John & Judy Nicely VENEZUELA--Teaching and community ministries
 46. Sharon Ohlin ROMANIA--Child evangelism and leadership training
 47. Jeffery Ort USA--Handi*Camp Program Director
 48. Rob & Lorene Parks DOMICAN REPUBLIC - Director of Anija Ministries
 49. Robert & Lana Patterson CANADA--Evangelism, discipleship, church ministries among native Americans
 50. Joy Pattison BOLIVIA--Teaching children in Bolivia, evangelism through children's ministry
 51. Wayne & Lois Gay Pauley . . New York, USA--Evangelism and

- church planting among Chinese
52. Trudy Peale ENGLAND--Evangelism and discipleship to Hindus
 53. John & Judy Pello Allentown, USA--Urban church planting
 54. Thomas & Becky Pollock . . . Minnesota, USA--Evangelism, discipleship, church ministries among native Americans
 55. Earl Poysti Colorado, USA--Evangelism and Russian Radio production
 56. Lillian Solt Ramirez COSTARICA--Health, medical, one-on-one evangelism, counseling
 57. Arthur & Vicki Reyes MEXICO--Evangelism, discipleship, church planting
 58. David & Rebecca Riddell . . . FRANCE--Field Director, evangelism, discipleship, church planting
 59. Thomas & Joyce Sacher PA, USA--Camp ministries
 60. Nicole Saggio WV, USA-- Campus ministries
 61. David & Roxy Schlonecker . . VENEZUELA--Teaching school, administration, local church ministries
 62. Daniel & Jackie Scott KYRGYZSTAN--Outreach to unreached people
 63. Frances Sears USA-- Evangelism materials for children, teaching bible classes.
 64. Ted & Grete Shelling GA, USA--International Student evangelism/discipleship, training others to do the same
 65. Gary & Karen Shogren COSTA RICA-- Seminary professor
 66. Sarolta Solymosi HUNGARY--Door-to-door evangelism and discipleship
 67. Donald & Julie Stengele INDIA--Professional Associates teaching and directing school activities
 68. Kim Stengele TANZANIA--Sandawe outreach project
 69. Edward Stuebner PA, USA--Graphic arts for printing, evangelism through magic and chalk talks
 70. Rick & Donna Warner MONGOLIA--Evangelism, discipleship, church planting, agriculture
 71. Dana & Lanette Weller PA, USA--Director for BOM
 72. Oliver & Linda Williams GREAT BRITAIN--Evangelism and discipleship to Hindus
 73. Mark & Cathy Wimble THAILAND--Language school, evangelism and discipleship
 74. Barry & Candace Wingo MEXICO--Evangelism, translation, church planting
 75. Philip & Nancy Yerrington . . SPAIN--Evangelism, church ministries

76. Paul & Julie Zimmerman . . . NY, USA--AIM Hdqts: Paul-
Finances, Julie-Telephone Operator, Receptionist
77. Todd & Laura Zimmerman . . INDIA--Church planting

Candidates and Commissionings

The local church continues to produce world-bound missionaries. This year the Board of Missions processed a number of new applications, approved 6 candidates (Rob & Lorene Parks, Gary & Sue Homsher, Nicole Saggio, Paul & Kathryn Kline, Dave and Rosemarie Manney, Brooke & Jeanette Morrison) and commissioned 4 missionaries, two of whom had just been accepted this year (Gary & Karen Shogren 6/14/98, Rob & Lorene Parks 7/19/98, Gary & Sue Homsher 7/26/98 & Nicole Saggio 9/27/98)

Individuals Ending Their Active Missionary Status

John & Nancy LoRusso finished their five year term in Tanzania with the Sandawe and Rick Erb is currently on leave of absence as he continues his schooling in preparation to return to the field.

Annual Reports From Missionaries

Annual activity reports from missionaries will be sent out by the missionaries themselves. These reports for 1998 will be sent out in early 1999.

Dates To Mark On Your Calendar Of Events:

May 13, 1999	Conference-Wide Missionary Rally from 10:00 a.m. to 3:00 p.m. at Grace BFC in Wallingford
August 7-13, 1999	World Missions Week at Pinebrook Bible Conference
October 22-24, 1999	Retreat within a Retreat at Pinebrook Bible Conference
November 6, 1999	Missions Banquet at Ephrata, PA.; Ron Blue, Speaker

Board of Missions: Ralph M. Soper, Chairman; Dana E. Weller, Director; Charles J. Albert, Jr., Financial Secretary; James W. Harris, Secretary, David R. Way, Leroy O. Herb, William W. Mull, Gerald Schlonecker, and Thomas P. Shorb.

Financial Report of the Board of Missions
Balance Sheet Summary
As of December 31, 1998

Assets (Cash & Investments)

Cash in Bank	\$ 196,328.25
General Fund Investments	416,867.37
Supplemental Aid Investments	187,980.88
Housing Fund Investments	165,793.56
Loan to Board of Directors	180,000.00
Total Assets	<u><u>1,146,970.06</u></u>

Liabilities (Support, SAF & Projects)

Missionary Support / Projects	162,397.00
Ethnic Church Planting	11,166.96
Awaiting Designation	96,585.31
Support Excess Reserve	14,053.98
Total Liabilities	<u>284,203.25</u>

Fund Held in Trust

Prior Year's GF Balance	398,955.07
Prior Year's SA Balance	220,531.15
Prior Year's HF Balance	243,760.85
This Year's Excess (Deficit)	<u>(480.26)</u>
Total Funds Held in Trust	<u>862,766.81</u>

Total Liabilities & Funds Held	<u><u>1,146,970.06</u></u>
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Financial Analysis Summary
For the Year Ended December 31, 1998

General Fund Income

Undesignated Income - Churches	8,310.00
Undesignated Income - Other	4,116.21
Honorarium Income	1,856.00
Special Events Offerings	2.00
Prayer Calendar Income	3,935.00
Business Manager Support	2,050.00
General Fund Interest	26,777.05
Board Ministry Income	46,727.35
Miscellaneous Income	8,325.35
Designated Income	2,800.00
First Union Dividend	3,160.00
Freedom Festival Income	436.80
Subsidized Housing Income	<u>6,644.01</u>
Total Income	<u>115,139.77</u>

General Fund Disbursements

Supplemental Support - Weller	16,220.10
Regular Board Expenses	4,084.50
Missionary Specials / Projects	1,420.00
Special Events	336.00
Office Supplies & Equipment	8,132.74
Publicity, Postage & Telephone	7,887.50
Prayer Calendar	3,440.00
World Missions Week	4,157.50
Office Expense	13,359.89
Business Manager	45,000.00
Secretarial & Financial Services	10,013.24
Insurances, Taxes & Pensions	20,682.28
Administration Budget	1,500.00
Missionary Outgoing Funds	2,000.00
Freedom Festival Expenses	373.00
Other Expenses	800.56
Total Regular Disbursements	<u>139,407.31</u>

Total General Fund Excess (Deficit) (24,267.54)

Housing Fd. Rental & Interest Income	10,644.01
Housing Fd. Rents & Assistance Paid	<u>10,644.01</u>
Housing Fund Excess	<u>-</u>
Cumulative Supplementary Aid Analysis:	
Supplemental Aid Interest & Investment Income	11,608.16
Supplemental Aid Board Ministries Income	12,179.12
Supplemental Aid Missionary Income	61,923.09
Supplemental Aid Regular Payments	<u>(44,499.92)</u>
Supplemental Aid Excess	<u>41,210.45</u>

Cumulative Missionary Support & Projects Analysis:Missionary Support & Projects (Income):

(Includes Income & Credit adjustments)

Missionary Support	1,642,739.27
Missionary Projects	182,108.58
Ethnic Church Planting	75,466.66
Awaiting Designation	<u>181,762.28</u>
Cumulative Total Income	2,082,076.79

Missionary Support & Projects (Disbursements):

(Includes Disbursements & Debit adjustments)

Missionary Support	1,524,648.10
Missionary Projects	137,802.75
Ethnic Church Planting	64,299.70
Awaiting Designation	<u>71,122.99</u>
Cumulative Total Disbursements	<u>1,797,873.54</u>

Missionary Support & ProjectsCumulative Excess (Deficit) \$ 284,203.25**Notes to Financial Statement**

For the Period January 1, 1998 to December 31, 1998

Note #1 - The Board of Missions has provided a Balance Sheet as of December 31, 1998 and is using the Fund Accounting concept. Any excess of cash received as Designated Income over funds disbursed is shown as a payable since it is being held for future payment of missionary support or designated projects.

Note #2 - The liabilities missionary support / projects and awaiting designation and the Total Support Excess includes the balance excess as of December 31, 1998.

Note #3 - Dean Witter Reynolds, Inc. General Fund Investments, at Book Basis

	12/31/98	
	Book	
	Basis	Yield
GNMA	\$ 1,455	7.70
GNMA	2,564	7.70
GNMA	270	7.65
FHLMC	7,556	6.13
FNMA	10,043	6.13
GNMA	2,522	8.35
FHLMC	765	8.53
FNMA	18,554	6.09
FHLMC	30,000	6.95
FHLMC	6,598	6.05
FH94	6,577	6.06
FHLMC	25,000	6.61
FN93	3,339	6.06
FHLMC	2,783	7.47
FHLMC	<u>5,435</u>	<u>5.88</u>
	<u>\$ 123,461</u>	<u>6.55 avg.</u>

Note #4 - Prudential Bache Securities Investments, at Book Basis

	12/31/98		
	Book		Due
	Basis	Yield	Date
FHLMC	\$ 10,087.50	7.25	7/15/28
FHLMC	22,000.00	6.38	11/15/23
FHLMC	15,000.00	7.02	7/15/23
FHLMC	7,035.00	7.24	9/15/28
FNMA	19,000.00	6.94	6/18/28
FNMA	5,025.00	7.02	9/25/23
FNMA	5,000.00	7.93	3/25/23
FHLMC	10,062.50	7.07	6/15/28
FHLMC	20,000.00	6.38	11/15/23
FHLMC	10,050.00	7.24	9/15/28
FNMA	14,000.00	6.94	6/18/28
FNMA	20,100.00	7.02	9/25/23
FNMA	37,000.00	6.60	1/25/14
FNMA	4,000.00	7.93	3/25/23
FNMA	20,000.00	6.57	1/25/24
PRUD SEC	25,000.00	6.40	2/15/21
FHLMC	10,062.50	7.07	6/15/28
FHLMC	58,000.00	6.38	11/15/23
FHLMC	7,035.00	7.24	9/15/28
FNMA	20,000.00	6.94	6/18/28
FNMA	20,100.00	7.02	9/25/23
FNMA	19,000.00	6.60	1/25/14
FNMA	5,000.00	7.93	3/25/23
FNMA	10,000.00	6.57	1/25/24
	<u>\$ 392,557.50</u>	6.70 avg.	

Note #5 - Other Supplemental Aid Investments

	12/31/98
	Market
	Value
Vanguard	\$ 18,460.53
Fidelity	\$ 23,079.84
Templeton	7,940.83
	<u>8,498.43</u>
Totals	<u>\$ 40,958.10</u>
	<u>\$ 39,519.10</u>

Accounts audited by Ellis Lee Hostetter, Certified Public Accountant

Report of the Board of Church Extension

The Lord has demonstrated His gracious faithfulness to the Department over the past year as the Board has provided oversight and direction to the work of church planting. Existing missions and churches have been strengthened and two new missions were born during the year. The Board invested significant time through the year in ongoing evaluation and assessment of the work of church planting within the denomination, including the review of feedback from our regional meetings with pastors and elders. As the Search Committee worked toward the selection of a new Executive Director, questions surfaced regarding the role the Board of Church Extension may take on as the denomination moves into the 21st century. While there is strong consensus within the denomination regarding the strategic importance of church planting, differences exist as to the most effective paradigm, structure, and model for accomplishing the task. While endeavoring to set the vision for planting new churches in the Bible Fellowship Church, the Board is committed to "hearing" the voices of its constituency and appropriating those concerns as strategies are implemented. A greater sharing of resources with the Board of Missions is one area being investigated with the cooperation of the two boards. As the Board of Church Extension takes a fresh look at its mission and vision in light of these issues, it has decided to delay the appointment of an Executive Director until there is clear direction. An interim arrangement to continue current staff and procedures for one year has been implemented. The work of church planting is your work and we are privileged to carry out this mandate as your representatives in Christ's name.

Two new missions were opened during 1998, one in Chesapeake, Virginia and the other a joint effort with the Board of Missions in South Allentown, Pennsylvania. The Edison Church will "graduate" from the Department this year, having been fully self-supported for three years. Other missions and churches have experienced growth, both spiritually and numerically, and several

are seeking new meeting facilities or land to accommodate their growing congregations. An Assessment Committee was formed for the Newark, New Jersey Mission to do the work of evaluation in anticipation of its recognition as a Particular Church. Chris Merrick organized several work teams for Thompson, Connecticut and Staten Island, New York. We are grateful for all those within the Bible Fellowship Church family who have served the Lord through their hard work and time in these projects. The Philemon Mission is moving forward under Richard Moyer, chaplain at the Atlantic County Justice Facility in Mays Landing, New Jersey. Richard has made progress in seeing his goal of a church plant among ex-offenders as a small group presently meets weekly for Bible study and counseling in an after-care program led by Chaplain Moyer. Sensing God's leading, David Heineman, pastor at Pleasant Valley, New York, resigned from his position during the year. The congregation is seeking God's will for a replacement.

Words alone do not adequately express our profound appreciation for the prayer and financial support of churches and individuals who are partners in the work of church planting. The monthly prayer calendars and regular "It Happened Like This" stories provide faithful supporters with reminders of the way in which Jesus Christ is building His church, one believer and one congregation at a time. The Department pastors and their families are worthy of our prayer and financial support. We invite you to visit these missions and churches to encourage them and to see first-hand the results of your partnership. The following is a list of the men who are presently serving in the Department of Church Extension:

Aberdeen, New Jersey (Bayshore) . . .	John C. Vandegriff
Atlantic County, New Jersey	Richard A. Moyer
Beacon, New York	David R. Way
Brooklyn, New York	
Chesapeake, Virginia	Willis I. Dowling
Edison, New Jersey	Dennis M. Cahill, Richard B. Ravis
Newark, New Jersey	Delbert R. Baker, II
Ocean County, New Jersey	Dean A. Stortz
Pleasant Valley, New York	

Scranton, Pennsylvania	Roger L. Reitz
South Allentown, Pennsylvania	Elliot H. Ramos
Staten Island, New York	Ralph E. Ritter
Thompson, Connecticut	Dennis W. Spinney
Walnutport, Pennsylvania	Jonathan P. Tait

The Board of Church Extension recommends the following resolution be adopted by the 116th Annual Conference of the Bible Fellowship Church:

Whereas, the Board of Church Extension has received significant and valuable feedback through its regional meetings with pastors and elders of the Bible Fellowship Church relating to administrative issues and future direction, and

Whereas, the Strategic Planning Committee of the Bible Fellowship Church is presently working on changes in denominational organization, structure, and paradigms which could impact the direction of the Board of Church Extension and the way it carries out its work, and

Whereas, there is significant potential for greater efficiency in the use of staff and resources in a cooperative effort between the Board of Church Extension and the Board of Missions, and

Whereas, to appoint a new Executive Director before these issues are fully and carefully investigated and resolved would not be in the best interests of the Board of Church Extension, the new Executive Director, or the denomination, therefore, be it

Resolved, that we delay the appointment of an Executive Director of the Board of Church Extension to take a fresh look at our mission and vision, and further

Resolved, that we institute an interim arrangement to continue current staff and procedures for one year, and further

Resolved, that Daniel G. Ziegler be ratified for a one year term extension as Executive Director of Church Extension, and further

Resolved, that the Board of Church Extension, led by the Chairman, will develop a plan to improve the effectiveness and efficiency of the work of church extension, and further **Resolved**, that members of Annual Conference pray for the Lord's wisdom and guidance as the Board considers its vision and direction and searches for a new Executive Director.

Board of Church Extension: Richard E. Taylor, Chairman; David E. Gundrum, Vice Chairman; Daniel G. Ziegler, Executive Director; William G. Schlonecker, Secretary; William R. Singletary, Treasurer; David W. Armstrong; W. Robert Buckwalter; Kenneth L. Good; Clyde W. Snyder; Robert H. Zentz.

Board of Church Extension Financial Report

January 1, 1998 to December 31, 1998

Balance, December 31, 1997 \$21,061.74

INCOME

From Churches:

Undesignated \$ 132,693.84

Designated:

Aberdeen, NJ - Vandegriff	5,050.00
Allentown, PA - Ramos	7,000.00
Atlantic County, NJ - Moyer	625.00
Beacon, NY - Way	500.00
Holmes, NY - Commerford	1,328.00
Newark, NJ - Baker	4,500.00
Newark Benevolence	6,841.82
Newark Building Fund	5,000.00
Scranton, PA - Reitz	10,500.00
Staten Island, NY - Ritter	9,700.00
SI Windows	950.00
SI Loan Repayment	500.00
Thompson, CT - Spinney	14,270.00
Toms River, NJ - Stortz	11,700.00
Walnutport, PA - Tait	1,000.00
Executive Director	2,015.00
Dir. of Development	<u>100.00</u>
	81,579.82

Total From Churches 214,273.66

From other sources

Undesignated (General Fund)	30,190.36
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Designated:

Aberdeen, NJ - Vandegriff	975.00
Allentown, PA - Ramos	11,159.00
Atlantic County, NJ - Moyer	310.00
Beacon, NY - Way	467.00
Office Rent	500.00
Mailing	130.00
Brooklyn, NY	277.00
Chesapeake, VA - Dowling	2,439.00
Edison, NJ - Cahill	835.00
Edison, NJ - Ravis	2,147.50
Holmes, NY - Commerford	5.00
Newark, NJ - Baker	13,204.50
Newark Benevolence	462.50
Pleasant Valley, NY - Heineman	445.00
Red Hill, PA - Denlinger	88.00
Red Hill, PA - Phillips	337.00
Scranton, PA - Reitz	2,210.00
Staten Island, NY - Ritter	14,677.06
SI Van Fund	7.00
SI Windows	3,530.00
Thompson, CT - Spinney	5,666.46
Toms River, NJ - Stortz	3,735.00
Walnutport, PA - Tait	1,972.00
Tait Special Gift	1,200.00
Executive Director	110.00
Director of Development	40.00
Memorial Fund	3,665.00
New Church Starts	<u>926.53</u>

71,520.55

Total Other Source Giving

101,710.91

Reimbursements/Refunds/Miscellaneous:

Interest	229.97
Check Reversals (uncollected)	4,261.98
Emergency Reserve	200.00
MAF Adjustment	<u>331.50</u>

5,023.45**Total Receipts And Balance**

342,069.76

EXPENDITURES**Appropriations:**

Aberdeen, NJ - Vandegriff	23,430.00
Allentown, PA - Ramos	15,787.31
Atlantic County, NJ - Moyer	12,000.00
Land Fund	25.00
Beacon, NY - Way	967.00
Office Rent	500.00
Mailing	130.00
Chesapeake, VA - Dowling	3,558.00
Edison, NY - Cahill/Ravis	2,982.50
Holmes, NY - Commerford	1,333.00
Newark, NJ - Baker	20,902.00
Benevolence	7,304.32
Building Fund	5,000.00
Pleasant Valley, NY - Heineman	445.00
Red Hill, PA - Denlinger/Phillips	425.00
Scranton, PA - Reitz	15,400.00
Staten Island, NY - Ritter	19,999.92
Mission	2,400.00
Window Project	4,480.00
Van Fund	7.00
Loan Repayment	500.00
Bathroom Repairs	2,000.00
Toms River, NJ - Stortz	18,999.96
Thompson, CT - Spinney	33,429.38
Walnutport, PA - Tait	5,400.00
Special Gift	<u>1,200.00</u>
	198,605.39

Administration:

Ex. Director, Salary/Benefits	\$ 23,470.67
Ex. Director, Health Ins.	2,400.00
Dir. of Develop., Salary/Benefits	16,500.08
Dir. of Develop., Health Ins.	3,111.50
Director's Operating Account	21,600.00
Office Account	11,300.00
Clerical Salary/Benefits	8,200.50
Office Rent	<u>4,250.04</u>
	90,832.79

Other:

Bd. of Missions (So. Allen. Desg.)	9,447.66
Memorial Fund	3,665.00
Administrative Budget	450.00
Fellowship News	325.00
MRF	750.00
Debt Repayment/Interest	5,000.00
Bank Charges	74.00
Workers' Compensation	1,970.00
Employees SS/With. Taxes	1,900.76
PA State Taxes/Penalties	5,572.09
MAF Adjustment	<u>331.50</u>
	29,486.01

TOTAL EXPENDITURES 318,924.19

Balance, December 31, 1998 23,145.57

Depository:

Savings Acc., Sovereign Bank	22,843.55
Checking Acc., Sovereign Bank	302.02

A \$30,000 CD designated for So. Allentown is held by Sovereign Bank and will mature March 31, 1999.

Accounts and Report have been reviewed and approved by Richard A. Kuntzman, Accountant

ADDENDA:

1. The following monies, which are part of the above balance, are restricted by designation:

	<u>Bal. 12/31/97</u>	<u>Receipts</u>	<u>Expenses</u>	<u>12/31/98 Balance</u>
Book Fund	\$ 70.67	—	\$ 70.67	—
Luzerne County Project	127.30	—	—	\$ 127.30
Intercultural Mission	7,087.66	—	7,087.66	—
Brooklyn Mission	3,280.00	277.00	—	3,557.00
Somers Point Land Fund	25.00	—	25.00	—
Staten Island, Ritter	1,383.94	29,364.06	27,386.92	3,361.08
Bathroom Repairs	1,800.00	—	1,800.00	—
TOTAL				\$7,045.38

2. The Board holds a Memorial Fund, a revolving loan fund, which is restricted to the purpose of assisting churches and missions in the Church Extension Department in real estate purchases:

Balance 12/31/97 \$ 17,411.06

Income:

Contributions	\$ 3,665.00
Bank Interest	485.99
Staten Island Loan/Interest	<u>748.50</u>

Total 4,899.49

Fund Balance 12/31/98 \$ 22,310.55

Depository: First Union National Bank

EXPENSES**Appropriations:**

Aberdeen, NJ	23,000
Allentown, PA	57,000
Atlantic County, NJ	12,000
Beacon, NY	-----
Brooklyn, NY	10,000
Chesapeake, VA	12,000
Edison, NJ	-----
Newark, NJ	20,700
Benevolence	500
Ocean County, NJ	16,000
Pleasant Valley, NY	-----
Scranton, PA	15,400
Staten Island, NY	20,500
Mission	3,000
Thompson, CT	31,500
Walnutport, PA	2,000
New Church Starts	10,600

APPROPRIATIONS TOTAL \$ 233,700

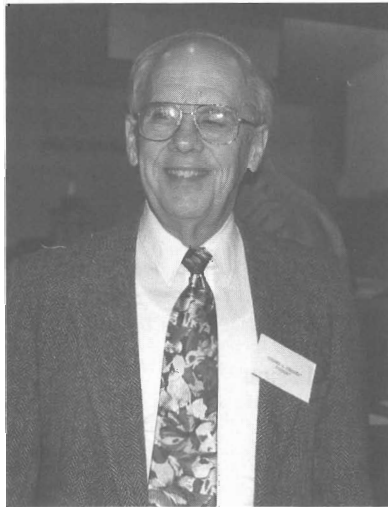
Administration: \$63,923

Field Expenses: 70,892

Miscellaneous: 2,285

Assessments, Debt Repayment

TOTAL EXPENSES \$ 370,800



Daniel G. Ziegler
Church Extension Director

Report of the Executive Director of Church Extension

Joy in Heaven . . . Joy on Earth

*I tell you ... there will be joy in heaven over one sinner who
repents.... (Luke 15:7 NASB).*

Joy is in short supply in our world today. Unbeliever, in bondage to sin and without knowledge of saving faith and God's righteousness, cannot have true joy. The world's religions, without the true God, cannot bring real joy. Non-supernaturalist Christendom, which leads people to trust in their own character and good works as a basis for whatever salvation they may believe in, cannot generate true joy. The cults which call themselves "Christian" but practice mind control and a legalistic basis for salvation and other false doctrines do not know about real joy — just look into the faces of their adherents.

By God's grace alone, through faith, believers know themselves to be chosen by God for salvation, called, regenerated, justified and sanctified— all by grace alone. They know also that eternal life is theirs now and forever and, knowing these things, they "are filled with an inexpressible and glorious joy" (1 Pe. 1:8).

It was "for the joy set before him" that Jesus "endured the cross, scorning the shame" (Heb. 12:2). He did that in order that He would "present [us] before his glorious presence without fault and with great joy" (Jude 24). "Here am I, and the children God has given me," He says (Heb. 2:13).

Every time a sinner repents and is converted there is a joyful celebration in heaven in his or her honor (Luke 15:7,10). In 1998 there were many of those galas for folks who received Christ through the six churches and eight missions that comprise the Church Extension Department. Every member of these young congregations and each person and church who, through prayer and financial support are part of the BFC network for new churches, may take satisfaction in having part in "bringing many [children] to glory" (Hebrews 2:10) and bringing joy to heaven.

Surely the Lord is no less joyful over new congregations than over new disciples. He tells His people, "[The Lord] will take great delight in you, he will quiet you with his love, he will rejoice over you with singing" (Zeph. 3:17). Jesus "loved the church and

gave himself up for her" (Eph. 5:25) in order that He might present her to Himself as His holy bride. A wedding is a joyous occasion.

That Jesus knows, watches and loves particular congregations may be inferred from Revelation 2 and 3. Particular local churches are referred to in the Scriptures as "the body of Christ" (1 Cor. 12:27; Col. 3:15). "Do not be afraid, little flock," He told His traveling church "for your Father has been pleased to give you the kingdom" (Luke 12:32). Where two or three persons come together in His name, "there am I with them" (Mat. 18:20). There is no basis to believe that the few who gathered as the church in Colosse in the home of Philemon (Phi. 2) were any less important, loved and precious to the Lord, or brought Him any less joy, than the three thousand plus who gathered in His name at the Temple in Jerusalem. If we are tempted to think that bigger is better, we may be reminded that every huge church was once a small one.

The Bible Fellowship Church does not accord greater status to a larger church. We know nothing higher than an autonomous particular church, whatever its size.

My second report to Annual Conference (1970) was based on Psalm 126, "When the Lord restored the fortunes of Zion, we were like those who dream" (v. 1, RSV); we could hardly believe it was true. I observed, "It appears... our church has been in a captivity-like period of relative barrenness. We have been unable to plant new churches with consistent success. The last five years have seen the termination of five [missions]. Giving has fallen off. There seems to have been a general pall of discouragement and gloom."

Indeed, there had been only five new churches chartered in the previous twenty years. In those two decades there had been a net of one new congregation and a growth of only 235 members — about one-half of one percent increase.

Some of us, at least, could see the beginning of a turnaround, "... and though it is still like a dream, our mouths were filled with laughter, and our tongues with shouts of joy" (v. 2). At that 1970 Conference, three missions were recognized as particular churches and received into Conference membership. And we were just starting our first new church plants in four years — three of them, through the TIE Team in East Central New Jersey. It truly was a "turning-point" year. If we didn't say it then, we surely can now: "The Lord has done great things for us and we are filled with joy" (v.3).

Recognizing that church-planting evangelism is hard, long, demanding work, we prayed for sowers who would "sow in tears" and "reap with shouts of joy" (v. 5). And God gave them to us.

My 1970 report closed by quoting the great promise in Psalm 126:6, "He that goes forth weeping, bearing the seed for the sowing shall come home with shouts of joy bringing his sheaves with him!" I added the prayer, "O Lord, grant us such a harvest."

That that prayer has been answered is seen in the following:

Since 1970, the Bible Fellowship churches have attempted to plant thirty-seven new congregations. Fifteen of them have failed to survive, some of which had barely gotten underway; while five of them had been chartered as fully formed particular churches and one more mission had reached substantial size and full self-support. In the Church Extension Department we know that we must take risks and that there is no guarantee that every attempt to start a church will be successful. There was none for the Apostle Paul; there is none for us today.

The good news is that there are twenty-two BFC congregations ongoing that were not here in 1970. Six of them have replaced 1970 congregations that have since died. That leaves a net increase of sixteen congregations for a current total of fifty-nine — the most ever.

Since 1970, led by these vibrant young congregations, membership increased by 2,585 or fifty-eight percent. That is 2075 more members than were added between 1942 and 1970 — almost one hundred times the percentage growth of the earlier twenty-eight year period.

In the last fourteen years, fourteen missions have been recognized as particular churches and brought into Annual Conference membership — more than in any other fourteen year period in our history. "[We were] pushed back and about to fall, but the Lord helped [us].... Shouts of joy and victory resound in the [hearts] of the righteous.... The Lord's right hand has done mighty things!" (Psalm 118:13-16).

Six Churches

Writing to the church in Thessalonica, the Apostle Paul speaks of "...all the joy we have in the presence of our God because of you" (1Thes. 3:9). He also writes, "For what is our hope, our joy, or the crown in which we will glory in the presence of our Lord

Jesus when he comes? Is it not you? Indeed, you are our glory and joy." (1Thes. 2:19, 20). And he calls the church at Philippi "... you whom I love and long for my joy and crown" (Phil. 4:1).

Like the Apostle, we who have had part in starting and supporting our new churches and missions may and should feel joy because of these congregations as we pray for them. Unless there is something remiss in our Christian lives, we will find that they are a great joy to us and our Church.

In them the marvelous saving grace of our Lord is thrillingly manifest. How can we do other than rejoice in them?

Christ Community Church in Edison, New Jersey is a vibrant, joyful community of several hundred believers. In 1998, after an often-frustrating search for a permanent meeting place, the Lord led them to an outstanding venue, the Student Center on the Livingston Campus of Rutgers, the State University of New Jersey.

The meeting room is large and bright, with a wall of windows on one side. The center is always active and has the atmosphere of a shopping mall where students continually come and go. Various rooms and areas for the Christian education program are scattered through the complex.

The church is recognized by the University as an official campus ministry. Some thirty to forty students are presently participating in the life of the church, which is actively reaching into the student population. The larger constituency, however, is based in the greater community and reflects the ethnic and cultural diversity of the suburban area.

Dennis M. Cahill and Richard B. Ravis provide pastoral leadership for the church, which has a fine board of elders and many program volunteers. Over the past nine years, worship attendance has nearly tripled and membership has increased five-hundred percent.

Edison graduates from the Department at this time, having fully supported itself and its ministries for three years. About fifteen miles east of Edison, in the Monmouth County township of Aberdeen, Bayshore Church meets in the beautiful auditorium of Lloyd Road School.

When we began our first new church project, the TIE Team in 1970, the town of Matawan was one of six potential target areas we surveyed. We chose three others. But today, Bayshore meets just two or three miles from Matawan.

Bayshore is reaching out to, and winning, unchurched Baby

Boomers and Generation Xers. A major outreach project in 1998 was a mailing to some forty thousand homes in the crowded target area. Membership and attendance continue to grow with the latter approaching an average of one hundred. The costliness of the church's "seeker targeted" programming has necessitated that Pastor John C. Vandegriff take on part-time supplemental employment for the last two years. He hopes to return to full-time pastoral service this year.

About forty miles south of Aberdeen via the Garden State Parkway, the Ocean County, New Jersey, church meets in the Boy Scout buildings in Manchester Township near Toms River. Dean A. Stortz is the pastor.

The development of the Ocean County church may be seen in its ability last year and this to reduce its financial assistance through the Board of Church Extension while strongly increasing its giving for missions.

Calvary Church in Walnutport, Pennsylvania has been making great strides since Jonathan P. Tait has come to be its pastor. This small congregation has made some remarkable outreaches into its community — notably a second "Summer Wrap-Up" in the park, with several hundred people hearing the Gospel in music and the presentation of the Jesus Video as a Christmas present to several hundred homes in Walnutport. Membership and worship attendance are up dramatically. Many of the newcomers have come to Calvary Church from various mainline Protestant churches in the church's larger target area that have forsaken the Gospel. Another Calvary Church is in Scranton, Pennsylvania. For Pastor and Mrs. Roger Reitz, 1998 was a year of testing with both of them undergoing major surgery. The church continues to impact its Hill neighborhood and to have a growing constituency there.

The church in Pleasant Valley, New York, has begun its search for a successor to Pastor David Heineman, who resigned in the fall. The congregation remains strong through the transition.

Eight Missions

In Church Extension Department terminology, a mission is a prospective congregation or a congregation that has not yet been able to elect and install indigenous local elders. When the elders have been installed, the mission is chartered as a particular church

and welcomed into membership in the Annual Conference. The mission in Newark, New Jersey, celebrated its twenty-third anniversary in November. The congregation is predominantly African American and increasingly diverse — as is the Clinton Hill area of the city in which it is located.

On Wednesday afternoon, December 16, a large truck backed up to the door of the Newark Bible Fellowship Church building at 30 Randolph Place. It was filled with foodstuffs and winter coats from the Ephrata Church. This has been an annual occurrence for a number of years. It has enabled the Newark congregation to provide food packages and warm coats, gloves, socks and hats to needy and homeless families and individuals during the Christmas season. Such ministries of mercy are part of the regular ongoing work of this city congregation under direction of its crisis team. In addition to the November Anniversary celebration and the Thanksgiving-Christmas food and clothing ministry, the Newark congregation has such other annual traditions as Christmas Eve, Thanksgiving Eve and Good Friday services, a three-hour New Year's Eve meeting complete with film, congregation fellowship meal and a devotional, praising and prayer time into the new year. In February there is the annual Black History and Heritage celebration. In April, the Spring Crusade features evangelistic messages by men of color.

Vacation Bible School each summer is followed by a VBS reunion and picnic on a late summer Saturday. A Homecoming Sunday and Christmas caroling are also annual traditions. In addition to Sunday School, morning worship and evening meeting, regularly-scheduled programs include two weekly prayer meetings, men's and women's Bible studies, Ambassador Club for children, Young Adult Bible Study and Teen Groups. Special outreach events on a repeated basis include open air preaching, monthly home visitation and crisis team dinners for recipients of the ministry of mercy.

On Saturday, June 20, 1998, ninety-nine-year-old George Barr was baptized in Newark. George was raised in Virginia by his grandparents, who were freed slaves. After confessing Christ as Lord as a young man and being active in a church, George says that he "got away" from serving the Lord. He credited the ministry of the church with helping to bring him back to fellowship with Christ.

George was a faithful attender at worship. A tall, handsome man with gray hair, now totally blind, he sat in the front row and

was an inspiration to his fellow church members. Before his one hundredth birthday, George went to be with the Lord. Delbert R. Baker II, organizing pastor, is still leading the Newark congregation. Through these twenty-three years, literally hundreds of people have professed faith in Christ. Many of them continue to be part of the congregation.

One of the 1998 goals in Newark was to elect and install elders. That did not quite happen in 1998, but does appear to be imminent.

The capacity of the present building seriously limits the growth of the congregation. Work is ongoing in preparing property which the church has purchased for construction of a new worship center. This cannot happen until an access property is acquired. That property, which fronts on nearby Clinton Avenue, has been identified; it is owned by the City, which has been reluctant to offer it for sale at auction. The congregation asks the sister churches to pray that the property may soon be acquired.

In South Jersey's Atlantic County, we find the Philemon Mission, served by Richard A. Moyer as organizing pastor. He is also chaplain of the Atlantic County Justice Facility in Mays Landing. The Philemon mission is designed to be a church for released inmates, who have become believers while incarcerated, and their families.

After-care meetings have begun on Monday evenings with several ex-inmates and their spouses attending. These are held at the county's Pleasantville Social Service Center. Chaplain Moyer anticipates the start of Lord's Day worship for the Philemon BFC later this year.

On Tuesday, January 19, 1999 at the Atlantic County Administration Building in Atlantic City, there was a graduation ceremony for the County's Correction Officers' Training Program. As part of that ceremony, a citation was presented to the Bible Fellowship Church for special service to inmates and their families during the Christmas season. With funds received through BFC appropriations to Philemon Mission, Chaplain Moyer bought Christmas cards, envelopes, postage stamps, small gifts and goodies and gave them to inmates so they could send a greeting card and give gifts to their children.

The mission in Beacon, New York, sent a mailing to every home in that city on the Hudson River. In response to the mailing, and in other ways, people have been contacted, have attended

worship and have become involved in Bible study groups. This new growth has been encouraging to organizing pastor, David R. Way and the members of the congregation.

The Beacon Mission is remarkable for its financial giving. It is fully supporting its ministry and does not need to receive financial assistance.

Ralph E. Ritter is pastor of the mission in Staten Island, New York. This congregation is very active. The AWANA program has been fruitful in reaching children and their families. During the Christmas season, the mission reaches out to its immediate neighborhood by distributing poinsettias and sponsoring community caroling.

The Staten Island mission is noted for its annual Women of Wisdom Workshop and Men of Maturity Conference each fall and spring respectively. During the year attendance at worship has been growing and several new members were received.

Vincent Russ is associate pastor at Staten Island.

Our Brooklyn, New York mission is served by interim organizing pastor, Paul Virr, who is general Director of the Message to Israel Mission in whose Flatbush Avenue building the mission meets. Brother Virr reports that after a recent "dry spell" when morale had fallen off, the congregation has recently revived its Evangelism Explosion program, has a Saturday morning men's prayer group and Brother Virr has begun a well-attended adult Bible class before the worship service. The mission in Thompson, Connecticut produced several striking lessons recently in effective prayer. Sue Spinney, wife of Pastor Dennis Spinney, became concerned that there were few children in the congregation. She began to pray for young families with children. And the Lord sent them in. In the last year, the surrogate elders at Thompson interviewed and welcomed to membership no less than four young couples with a total of seven children between them.

In his February 1999 prayer letter, Pastor Spinney wrote, "I was overwhelmed yesterday by the way the Lord answers prayer. I want to share my praise and joy with you!" Pastor Spinney recounted how he had challenged his people to a forty-day prayer experiment. They would ask God for three things:

1. Open doors of opportunity and contact with lost people;
2. When He provides that opportunity, ask God to "give us the words He wants us to say" and
3. When we have the opportunity and the words, "we ask

that He would also give us the boldness and courage to share His words with the lost."

"We have been doing this now for about twenty-five days," he wrote. Then he related how on one "unique day," two news releases that he had sent out five weeks earlier, led to four articles in three local papers (two dailies and a weekly) about the events in the releases. One of them was an article on the front page of the local section of a daily with a large color photo of the church building and of Dennis and one of his members. In the photo, below the church is a sign that had been hand painted by one of the members, "RELIGION IS USELESS — CHRIST IS PRICELESS."

"As an outcome of all this publicity:"

1. We had five calls about a church program.
2. A reporter from one of the papers wanted to do a follow-up story on a fellowship dinner and made a reservation to attend it.
3. One of Dennis' fellow Lions Club members asked the president that the Lions make a donation to a 30-Hour famine program of the church's teens.
4. There were two first-time visitors on the next Sunday.
5. There were two phone calls on Sunday morning asking about the church. One family nearby moved from Texas and planned to attend the following Sunday.

6. On the very morning Dennis wrote the letter, a man who saw the article and photo stopped in and said he and his wife are looking for a church and planned to attend the next Sunday.

"I believe this may be only the beginning," Dennis concluded. "I believe in response to our collective prayer, He has worked to create this unusual day of publicity for our little congregation. May He receive all the glory! Rejoice and praise Him with me."

Two new missions were opened in 1998. September 27 was the date for the first worship service in Chesapeake, Virginia. Chesapeake is part of the booming Tidewater area, fastest growing part of Virginia. Willis Dowling is a licensed probationer with the BFC who has long lived in the Tidewater area. The Board of Church Extension called him as organizing pastor of this new mission. He is serving bivocationally, working part-time as a house painter.

The congregation meets at the Cornerstone Christian School in Chesapeake. On February 14, Jackie and I, along with Carol and

Clyde Snyder, visited the new mission. There were fourteen of us there that day, including another first-time couple. Pastor Dowling expects growth as the Lord builds His church. Thompson and Chesapeake are isolated congregations, far from sister churches. We ask the denominational family to pray that we may soon be able to begin a second congregation in each area.

The other 1998 mission is in South Allentown, Pennsylvania. There, where Salem Church recently closed, in a neighborhood where many Latinos already live, and more are moving in, an Hispanic Bible Fellowship Church is projected. Ground work for the new mission was laid by the Joint Committee for Ethnic Church Planting.

In September, the Board of Church Extension voted to open the South Allentown Mission, the same day that the Chesapeake mission was opened, and called Elliot H. Ramos as organizing pastor. Brother Ramos was born in Puerto Rico and Spanish is his mother tongue. He is equally fluent in English, his second language. He is a student at the Center for Urban Theological Studies in Philadelphia and has been licensed as a probationer with the Ministerial Candidate Committee.

Brother and Sister Ramos, with their three children, have moved into the former Salem parsonage and have begun gathering the initial core group. This group, with four or five potential committed families, has been meeting without publicity on Sunday mornings. A large mailing to some six thousand homes, and other publicity will precede the start of public worship on Easter Sunday, April 4, 1999 in the former Salem building.

The South Allentown mission has received great prayer and financial support from the churches in the Lehigh Valley areas as well as other churches and individuals.

In mid-winter, the old furnace gave up. Its replacement was a great example of how BFC people, working together, can get things done and save on costs. Mission Project Coordinator, Chris Merrick, has directed volunteers in hours of work to get the church building and parsonage ready for use. A heating contractor from one of our churches was able and willing to direct the installation of the new furnace, working with Chris and Pastor Ramos and three or four other volunteers. The resulting savings were some two to three thousand dollars on a job well done.

Boards of Surrogate Elders are in place for both of these new missions to assist them in their development.

As our church planters and other associates in extending the church labor, they find that “the joy of the Lord is their strength” (Neh. 8:10). As I think of the seventeen joy-givers who have served this year as pastors in the Department, and those who serve in this work in other ways, my heart is filled with joy like the Apostle Paul who longed to see Timothy, his assistant, “so that I may be filled with joy” (2 Timothy 1:4). To his colleague, Philemon, he writes, “Your love has given me great joy and encouragement, because you, brothers, have refreshed the heart of the saints” (Phi. 7).

The joy that I feel extends to the beloved congregations that comprise the Department. John the apostle writes that it has given him great joy to find that the members of a church are “walking in the truth” (2 John 4). To the young church at Thessalonica, Paul writes, “How can we thank God enough for you in return for all the joy we have in the presence of our God because of you” (1 Thes. 3:9). In a letter to another young church, thanking them for sending him money for support, the Apostle writes, “... I always pray with joy because of your partnership in the gospel from the first day until now...” (Phil. 1:4).

I am sure that there are many brothers and sisters in the Bible Fellowship Church who well up with the same joy I feel when I think of our faithful home missionary pastors and the dear congregations they are building — the same joy that filled the hearts of the New Testament writers and that our Lord feels as He views these pastors and congregations of His. When the exiles returned to Zion in Psalm 126, the people around them looked and said, “The Lord has done great things for them” (v.2). We often encounter folks who are not part of the BFC who are aware of our church planting program and what God is doing through it. Just recently we have had a flurry of contacts from those who are part of several ethnic people groups and from Anglos inquiring about the possibility of their becoming part of the BFC. But as I wrote in my May 1970 report, “Some of our own Bible Fellowship Church people may have been slow to realize the great things God is doing.” Now, far more than in 1970, the evidence is in. We have two congregations holding forth the Word of Life in our nation’s largest city and one in New Jersey’s largest city with an amazing program of evangelism and mercy outreach. In Pennsylvania two nearly century-old congregations are being renewed and rebuilt. We have two congregations in mid-Hudson, New York, serving there “shoulder to shoulder” with two other fully-formed churches that were not even

yet thought of in 1970.

There is a vibrant church on the campus of one of America's great universities. A fledgling mission is reaching out to one of our neediest people-groups, who to many are social outcasts — released prison inmates and their families. Along the New Jersey Shore is a church that is reaching and winning the unchurched in our younger generations and another that is growing with a more middle-of-the-road and across-the-age-spectrum constituency. We have a brand new mission that will be reaching and discipling Latinos in an old city neighborhood in Pennsylvania. Up in the northeast section of Connecticut, more than one hundred miles from the nearest sister church, is a group of hardy New Englanders, meeting in a former bar and restaurant and becoming a solid church. And down in southern Virginia, nearly two hundred miles from the nearest BF church, a few living stones have already been gathered and will be built into a spiritual house for God in the Tidewater area.

We awake from our dreams and look up from our plans, and behold what the Lord is doing in our time. And we echo what the outsiders are saying, "The Lord has done great things for us, and we are filled with joy."

FINANCIAL REPORT

Director's Account

RECEIPTS:

Balance, 12/31/97		\$ 1,511.79
From Board	\$ 21,600.00	
Interest	13.94	
Reimbursements	678.56	
Personal Loan	<u>400.00</u>	
	\$ 22,687.50	
	\$ 24,199.29	

EXPENDITURES:

Department Travel	7,683.94	
Office:		
Supplies	149.64	
Mailing	169.55	
Telephone	<u>1,024.21</u>	
	1,343.40	
Parsonage-Office Building:		
Gas/Fuel	1,527.74	
Electric	1,018.53	

Other Utilities	1,131.21	
Maintenance	5,727.45	
Insurance	<u>2,121.53</u>	
	11,526.46	
Board Expenses		1,574.76
Department Picnic		232.00
Bank Charges		312.00
Personal Loan Repayment		<u>400.00</u>
TOTAL		\$ 23,072.59
Balance, 12/31/98		1,126.70*

* Depository: United National Bank, South Planfield, NJ
 Auditor: Fred W. Sparlin, Accountant

Office Account

Balance, 12/31/97		\$ 303.60
Receipts:		
From Board	\$ 11,300.00	
Other	<u>3,457.70</u>	
Total Receipts		14,757.70
Total		15,061.30
Expenditures		
Equipment	1,233.50	
Mailings	6,883.59	
Printing and Supplies	2,970.84	
Promotion	6.34	
Telephone	1,159.57	
South Allentown Mission	<u>2,554.16</u>	
Total Expenditures		14,808.00
Balance, 12/31/98		253.30*

*Depository - Sovereign Bank, Coopersburg, PA

Accounts and report reviewed and approved by Jennings Derr,
 Coopersburg, PA.

Carol Z. Snyder, Director of Development and Communication

Report of the Board of Higher Education

During the 1998 calendar year, the Board of Higher Education (BHE) has met three times, for a total of sixteen times since its inception in the fall of 1994. It has continued to oversee the work of the Pinebrook Educational Foundation (PEF) and to develop working relationships with Biblical Theological Seminary (BTS). It has begun to consider how else it might foster higher education in the BFC.

The membership of the BHE has continued to change. James N. Smock and G. Wayne Clapier were elected by Annual Conference to replace Alan Russell and Donald T. Kirkwood.

The Pinebrook Educational Foundation

The Board of Directors of the PEF for the past year was as follows:

Term expiring in 2001: Raymond R. Dotts, Jay H. Fasnacht
 Term expiring in 2000: Keith W. Johnson, Robert C. Newman
 Term expiring in 1999: Olivia M. Barnes, Stephen C. Cassel

The report of the PEF is appended to the report of the BHE.

Working Relationships with Biblical Theological Seminary

The BHE has been working on putting together three projects involving BTS: (1) a BFC chaplain that would visit BTS regularly to counsel students and encourage some of them to consider service with the BFC; (2) a course on the history, doctrine and polity of the BFC to be offered at regular intervals at BTS; and (3) an internship program in which BF churches would take pastoral interns from BTS.

1. Retired BFC missionary Ronald W. Hoyle began as BFC chaplain to BTS this past fall, visiting the seminary approximately monthly during the regular seminary terms.

2. A course PDV534 "The Bible Fellowship Church" was offered for three hours credit in the fall semester of 1998, but withdrawn when no one registered for the course. After this second failure to attract sufficient students to offer the course (the first being in spring 1997), and after considerably more publicity than on the previous occasion, the BHE has decided that the time is not right to go ahead with this project, and it will be shelved for a few years at least.

3. The machinery for BF churches to get pastoral interns from BTS is now in place, and can be used by interested churches at any time. Since the internship program was instituted at Biblical, three BF churches have availed themselves of this opportunity, Graterford BFC with Ryan Roush working under Dave Watkins, Spring City with Colin Wong working under Carl T. Martin, and Royersford with Peter Gundersen working under Jacob J. Susek, Jr. Brochures were printed and handed out at Annual Conference in 1998.

Other Ways of Promoting Higher Education in the BFC

As a result of our discussions in the past year, Alan Russell and the youth pastor at his church, Billy Dunn, were encouraged to write up their experiences of taking youth considering college on a van tour to visit Christian colleges. This article appeared in the September, 1998 issue of *Fellowship News* (vol 38, no. 7). John Studenroth has written an article on encouraging lay people in his church to study theology. This article appeared in the January/February, 1999 issue of *Fellowship News* (vol. 39, no. 1).

The BHE took a survey of BF churches last summer to determine which colleges are being attended by our members or their children, which colleges are close to our churches, and what sorts of campus outreach ministries exist at these schools. The results were written up by Robert Newman in an article published in the November, 1998 issue of *Fellowship News* (vol 38, no. 9). It appears that a large number of BFC people are attending secular colleges and that many BF churches are close to particular secular colleges. We should be thinking of what we can do to strengthen the faith and witness of our own BFC people attending such institutions,

how we could help Christian students not from our congregations who attend nearby schools, and how we could help reach out to the unsaved on such campuses.

The BHE spent part of one of our meetings discussing J. P. Moreland's book *Love Your God with All Your Mind*. Partly as a result of this, John Studenroth has decided to become a full-time evangelist to college faculty and graduate students at Kutztown University and perhaps at other colleges in the Berks County area. We have also discussed the possibility of having some sort of seminars to strengthen believers in their outreach to people with college education.

Brothers, thank you for praying for us this past year. We are seeing the Lord begin to move among us. Please pray that we will desire His agenda above our own, and that He may use us powerfully to strengthen the BFC in understanding the times in which we live and becoming more effective in reaching the lost.

Resolved, that the Annual Conference ratify the election to the Pinebrook Educational Foundation of Olivia M. Barnes and Stephen C. Cassel for terms to end in 2002 and the election of Gary E. Karch to fill the term of resigned member Keith W. Johnson to end in 2000.

The Board of Higher Education: Robert C. Newman, Chairman; Raymond R. Dotts, Vice-Chairman; John C. Studenroth, Secretary; Stephen C. Cassel; G. Wayne Clapier; James N. Smock, David J. Watkins

Pinebrook Educational Foundation

The Board of Directors of the Pinebrook Educational Foundation met four times in 1998. The Board dealt with a number of matters which are described below.

1. In March, Keith W. Johnson resigned from the Board of the Foundation. In December, the Board nominated Gary E. Karch to the Board of Higher Education to fill the remaining term of Keith Johnson which expires in 2000.

2. The transitions of the Daniel K. Ziegler Memorial Endowment Fund and the Laura M. Didden Memorial Scholarship Fund from Pinebrook Junior College to Pinebrook Educational Foundation have been formally completed. The formal transition of certain other endowment funds has not been completed; however, the transition is progressing and the funds are in the custody of the Foundation.

3. Scholarship grants were made as follows:

- (a) \$500 to David Schlonecker from the Rev. and Mrs. R. C. Reichenbach Scholarship Fund. David attends Messiah College.
- (b) \$400 to JoAnna Rebman from the General Scholarship Fund. JoAnna attends Geneva College.
- (c) \$200 to Andrew Manwiller from the General Scholarship Fund. Andrew attends Cedarville College.
- (d) \$500 to Heather Shorb from the Berean Bible School Scholarship Endowment Fund. Heather attends Philadelphia College of Bible.

4. The Board accepted a resolution passed by the BFC Board of Directors to pay interest at 6% per annum in 1999 on the \$45,000 loaned to the BFC Board of Directors for Pinebrook Junior College expenses.

Respectfully Submitted,
Jay H. Fasnacht, Secretary

Pinebrook Educational Foundation
Loan Fund
Balance Sheet
December 31, 1998

ASSETS

Loan to Pinebrook Junior College	\$ 3,220
Due from Operating Fund	1,860
Loans receivable, Net	637
Interest due from Pinebrook Junior College	644
	<u>\$ 6,361</u>

LIABILITIES AND FUND BALANCE

Due to Endowment Funds	\$1,961
Fund Balance	4,400
	<u>\$ 6,361</u>

Loan Fund Operations
Year Ended December 31, 1998

Fund balance at January 1, 1998	\$ 4,157
Interest Income	243
Fund balance at December 31, 1998	<u>\$ 4,400</u>

Scholarship Fund
Balance Sheet
December 31, 1998

Due from Operating Fund	\$ 200
Fund Balance	<u>\$ 200</u>

Scholarship Fund Operations
Year Ended December 31, 1998

Fund balance at January 1, 1998	\$ 600
Contributions	200
Scholarship Awarded	(600)
Fund balance at December 31, 1998	<u>\$ 200</u>

Pinebrook Educational Foundation
Endowment Fund
Balance Sheet - December 31, 1998

ASSETS

Investments	\$ 20,491
Due from Loan Fund	1,961
Loan to Pinebrook Junior College	41,780
Other Amounts due from PJC	7,221
	<u>\$ 71,453</u>

LIABILITIES AND FUND BALANCE

Due to Operating Fund	\$ 2,196
Fund Balance	69,257
	<u>\$ 71,453</u>

Endowment Fund Operations
Year Ended December 31, 1998

Fund balance at January 1, 1998	\$ 65,402
Investment Income	4,155
Contributions	700
Scholarship Awarded	(1000)
Fund balance at December 31, 1998	<u>\$ 69,257</u>

Schedule of Endowment Fund Investments

Sovereign Bank - Certificates of Deposit	\$ 7,695
Bell Atlantic - Common Stock	1,878
Federated Investments - Money Market	2,128
Davis Funds - New York Venture B	8,790
	<u>\$ 20,491</u>

**Operating Fund
Balance Sheet
December 31, 1998**

ASSETS

Cash in Ambassador Bank	\$ 184
Due from Endowment Funds	2,196
	<u>\$ 2,380</u>

LIABILITIES AND FUND BALANCE

Due to Loan Fund	\$ 1,860
Due to Scholarship Fund	200
Amount held for Board of Higher Education	
Expenses	240
Fund balance	80
	<u>\$ 2,380</u>

**Operating Fund Operations
Year Ended December 31, 1998**

Fund balance at January 1, 1998	
and December 31, 1998	<u>\$ 80</u>

The Financial Statements of the Pinebrook Educational Foundation were audited by J. Harold Engle.

*Report of the
Board of Directors,
Bible Fellowship Church Homes, Inc.*

We are reminded in *Proverbs 16:3 - Commit to the Lord whatever you do, and your plans will succeed*. It is encouraging to report that Fellowship Community continues to be a "Light House" in the community by reaching out to meet the spiritual, physical, emotional and educational needs of people which includes the residents, their families and the community.

Our resident occupancy continues at a very high level, 98% at Fellowship Manor, Whitehall, 95% at Fellowship Home, Nazareth, and at the present time all of the units at Fellowship Courts are occupied. God has been faithful.

This past year has been a very active and productive year for the Board of Directors and the Fellowship Community Staff. The following is a summary of significant events:

1. Developed with consultation from Third Age, Inc., a Comprehensive Strategic Plan for Fellowship Community. The plan was approved and implementation was initiated. The plan includes consideration for future expansion which includes the building of a facility to provide an Assisted Living Program on the Whitehall Campus and further expansion of the Independent Living Courts. A preliminary Architectural design, a Financial Feasibility Study and a refinancing of the present Bond Issue were initiated.
2. The Board accepted James A. Beil's request to retire as the President of the Corporation. A special recognition dinner was held to honor the many years of dedicated service provided by James A. Beil and his wife Gail. It was through his faithful leadership, dedication, patience and strong work ethic that Fellowship Community now exists. Brother Beil will continue to serve Fellowship Community as the Administrator for the Independent Living units at Fellowship Courts. Gail Beil will continue as the Administrative Secretary for Fellowship Community.

Robert H. Zentz was elected by the Board to serve as President of the Corporation and will continue to serve as the Administrator of Fellowship Manor. LeRoy S. Heller was elected by the Board to serve as Chairman.

3. James Ernst's request to retire as the Director of Fellowship Home, Nazareth, was accepted. Tina Getter RN was appointed as the Interim Director until she obtains the necessary license required to function as a Personal Care Home Administrator. James Ernst will continue to serve Fellowship Community as the Assistant Plant Engineer.
4. Fellowship Manor implemented the new Medicare-mandated Prospective Payment and Consolidated Billing System. This new payment system affects all Medicare residents who require Skilled care and has caused major financial adjustments and concerns throughout the Skilled Care industry. As a result of this new program many changes have occurred at Fellowship Manor, which include the following new services provided by Fellowship Manor Staff:
 - a. Short and Long Term Rehabilitation which includes Physical Therapy, Occupational Therapy, Speech and Swallowing Therapy.
 - b. IV Therapy Services.
 - c. Electrocardiogram Services.
 - d. Enteral Feeding Services.
5. Enhancement of the Pastoral Care Services at Fellowship manor which resulted in the employment of Pastors Harvey J. Fritz, Jr., and Jonathan P. Tait. This service was expanded to include active participation at Family Conferences, individual resident and family consulting, hospital visitation, conducting memorial services, and providing oversight for various Worship Services.
6. Maintained a very high quality of care to all our residents. Obtained a Five Star rating from National Eldercare Referral Systems, LLC, which is based on evaluations from Department of Health Survey results. A Five Star rating is provided to the top 15% of all Skilled Nursing Facilities throughout the United States. This past year the Manor received two minor isolated deficiencies from the Department of Health which have been

corrected. The Manor also received three minor low risk Life Safety deficiencies which were also corrected. There were no deficiencies from the Department of Public Welfare.

7. Fellowship Community initiated a Y2K Compliance Program which demonstrates readiness for the transition.
8. Fellowship Community installed 19 new computers, extensively trained the staff and now has access to Group Wise E-Mail and the Internet. A Web-Site is presently being developed.
9. Fellowship Community has developed a community outreach program which includes utilization of the Facilities by the community and by providing Educational services. The Lehigh Valley Jesus Video Project Steering Committee, Grace E.C. Church from Allentown, and Lehigh Valley Crisis Pregnancy Center held meetings and services at the Manor. The Board of Church Extension and various other BFC Committees meet at the Manor.
10. Fellowship Community celebrated its 10th year anniversary by providing a special program for the residents and community which featured Buddy Green, Allentown Band and Rob Vaughn.

The staff and volunteers at Fellowship Community are to be commended for their caring attitude and cooperative spirit. We thank the Lord for providing us with an excellent staff.

In conclusion of this report, the Board of Directors demonstrate their praise and gratitude to our gracious, merciful, and saving God. His faithfulness has never failed. His presence and companionship are a constant consolation.

Recommendation of the Board of Directors of the BFC Homes, Inc. to Annual Conference for adoption:

Whereas, Fellowship Community offers a central location for the offices of the Bible Fellowship Church, and

Whereas, Fellowship Community offers an opportunity for cost-effective consolidation of space, human resources and benefit administration, and

Whereas, Fellowship Community offers many advantages for the enhancement of Bible Fellowship Church, and its agencies, Boards and Committees, therefore be it

Resolved, that a feasibility study be made by Bible Fellowship Church as to the effectiveness of consolidation of offices and personnel at Fellowship Community, and further

Resolved, that the committee be composed of one pastor and one layperson from the following Agencies and Committees: Director of BFC Board of Homes, Inc., Board of Missions, Board of Church Extension, Board of Directors of BFC, and from the Strategic Planning Committee, and further

Resolved, that the Study Committee report with recommendations at the next Annual Conference.

Note:

The financial report is an abridged report prepared by the Financial Director, Steven Schlegel. The accounts have been fully audited by W.N.Serfass & Co. A letter from W.N.Serfass & Co, related to the financial statement and their audit is on file and may be obtained by contacting the Board. The fiscal year is from July 1, 1997 to June 30, 1998.

Board of Directors BFC Homes, Inc.; Robert H. Zentz, President; LeRoy S. Heller, Chairman; Dean A. Stortz, Vice Chairman; William H. Bartron, Secretary; John W. Trauch, Treasurer; David W. Cole, Robert Erland, Glenn D. Ruoss, Roger L. Reitz, Henry U. Sandt, Jr., Robert W. Smock, Dennis W. Spinney, Doris A. Wire

Statement of Financial Position

June 30, 1998

Assets

Cash and Cash Equivalents	\$ 945,768
Accounts Receivable	593,376
Inventory	43,709
Prepaid Expenses	42,695
Investments	1,135,721
Construction in Progress	67,358
Property, Plant & Equipment - Net	8,846,675
Notes Receivable	95,247
Bond Financing Costs - net	411,603
Other Deposits	27,708
Assets Whose use Is Limited	<u>1,045,500</u>
Total Assets	\$ 13,255,360

Liabilities

Accounts Payable	\$ 173,997
Payroll Withholdings	19,283
Accrued Liabilities	328,911
Refundable Deposits	1,394,718
Security Deposits	600
Bonds Payable - Net	<u>8,249,356</u>
Total Liabilities	10,166,865

Net Assets

Unrestricted	371,953
Temporarily Restricted	<u>2,716,542</u>
Total Net Assets	<u>3,088,495</u>
Total Liabilities & Net Assets	\$ 13,255,360

Statement of Activities

For the Fiscal Year Ended June 30, 1998

	<u>Unrestricted</u>	<u>Temporarily Restricted</u>	<u>Total</u>
Revenue, Gains & Other Support			
Program Revenue	\$ 6,680,567	\$ -	\$ 6,680,567
Ancillary Revenue	451,188	-	451,188
Entrance Fees	106,583	-	106,583
Contributions	57,824	1,385	59,209
Interest	28,341	101,881	130,222
Dividends	97,125	-	97,125
Rents	7,200	-	7,200
Miscellaneous	106,854	-	106,854
Gain on Disposition of Assets	624	-	624
Unrealized Investment Gain	96,607	-	96,607
Realized Investment Gain	5,244	-	5,244
Net Assets Released From			
Restricted	<u>1,159,486</u>	<u>(1,159,486)</u>	<u>-</u>
Total Rev., Gains & Other Support	8,797,643	(1,056,220)	7,741,423

Expenses, Losses & Other Decreases

Room & Board			
Housekeeping	281,609	-	281,609
Laundry	94,636	-	94,636
Maintenance	431,566	-	431,566
Dietary Services	732,279	-	732,279
Patient Activities	183,034	-	183,034
Social Services	173,576	-	173,576
Barber & Beautician	26,406	-	26,406
Health Care	3,722,606	-	3,722,606
General Administration	692,390	-	692,390
Real Estate Taxes	48,746	-	48,746
Interest	664,012	-	664,012
Bad Debts	13,714	-	13,714
Depreciation	483,622	-	483,622
Amortization	15,831	-	15,831
Addition to Restricted			
Net Assets	<u>1,126,355</u>	<u>(1,126,355)</u>	<u>-</u>
Total Expenses, Losses & Other Decreases	<u>8,690,382</u>	<u>(1,126,355)</u>	<u>7,564,027</u>
Change in Net Assets	<u>107,261</u>	<u>70,135</u>	<u>177,396</u>
Net Assets - 7/01/97 (As Restated)	<u>264,692</u>	<u>2,646,407</u>	<u>2,911,099</u>
Net Assets - 6/30/98	<u>\$ 371,953</u>	<u>\$ 2,716,542</u>	<u>\$ 3,088,495</u>

List of Bank and Financial Institutions Where Cash & Investments Are Held:

Fellowship Manor

Checking, Payroll - National Penn Bank
 Debt Service - Summit Bank
 Money Markets - National Penn Bank, Federated Funds, Colonial Funds, Putnam Investments
 Investments - Colonial Funds, Putnam Investments, Style Select

Fellowship Home

Checking, Savings, Payroll - Lafayette Bank
 Debt Service - Summit Bank
 Money Market - Federated Funds

Fellowship Courts

Checking - National Penn Bank
 Checking, Payroll - Summit Bank
 Money Market - SunAmerica

Fellowship Home Apartment

Checking, Savings - Lafayette Bank

BFCHI - Corporate & Board

Checking, Payroll - National Penn Bank
 Checking - CoreStates Bank
 Money Markets - Federated Funds, Dean Witter Liquid Assets
 Investments - AIM Funds, Dean Witter Trust Company

Report of the Board of Directors of Pinebrook Bible Conference

Sixty-six years have passed since the inception of Pinebrook. In our mortal lives, this may seem like a lifetime; however, an attempt to grasp the eternal presence of our Lord and Savior brings a perspective that is hard to ignore. For, if we, as beneficiaries of the sovereign grace of our Lord and Savior, do not realize the responsibility and impact that our short tenure in this world renders, we cannot fully dedicate our lives to effective service to our Redeemer.

This responsibility is paramount to Pinebrook's ministry. The dedication of Pinebrook's ministry team has proven to reveal the goal of making every day count for our Lord! We thank God for his daily blessings as we anticipate our reunion and celebration with Him.

Pinebrook's Board of Directors has reaffirmed its dedication to focused vision and sound ministry at Pinebrook by adding the new and vital position of "Director of Ministries". We are excited about the potential of this position and pray that God will reveal to us His choice in the individual who will guide Pinebrook's future programming, summer staffing, and permanent staff.

The year of 1998 came and went with ministry for Christ as Pinebrook's purpose. We praise the Lord for the letters of excitement from our guests expressing their joy in seeing hundreds of friends, family and students come to a closer walk with Christ; and hundreds more who, for the first time, claimed Christ as their Savior.

After almost nine years as Director, Pastor Bert N. Brosius and his wife Joan entered retirement in 1998, but have remained in part-time service at Pinebrook. Pastor and Mrs. Brosius shall officially move from the grounds of Pinebrook on May 01, 1999 to a new house near their home-town of Sunbury, PA. Pinebrook would like to extend its appreciation for their dedication to the work here as well as to the BFC, where they have served for forty years.

On December 10, 1998, Pinebrook's Board of Directors ratified the appointment of Nathan B. Brosius as Pinebrook's Director. Nate and his wife Marie have served at Pinebrook since 1987. They have two children, Nathan and Matthew.

Many changes and exciting improvements continue to allow Pinebrook to serve as an effective agency of the BFC. Departmental and personnel adjustments, linked with the addition of a Publications department, effective on January 01, 1999, have brought Pinebrook's ability to minister to a new and exciting level. We find it a privilege to be a ministry of and to the BFC, while serving the greater Christian Community of believers.

Pinebrook entered into a lease agreement with Stroud Township. The land, located on the east side of Route 191, shall be leased to the Township for a ten year period. The Township will be developing this property as a "Passive Recreation" park. This property has been classified as 100 and 500 year flood-plain lands. We are pleased by the fact that it shall be made available to Pinebrook's guests in the same manner as to the community. This is an exciting advantage to Pinebrook as this normally unusable land will be beautified and maintained while benefitting our guests.

We praise the Lord for the support by the BFC congregations and other friends of Pinebrook as we pursued and continue to pursue the purchase of the adjacent 36+ acre property of Dr. James Taylor. Legal complications and bankruptcy issues have drawn out the process. We continue to seek the Lord's guidance and blessing as we press on toward this important goal.

God is blessing Pinebrook's ministry and therefore, has allowed us to continue the improvements of our programming as well as our facilities.

It is an awesome responsibility to realize that, in the omnipotent plan of our Lord and Savior, each day renders eternal effects on the life of each person who comes in contact with Pinebrook. It is our prayer that, as a representative of the BFC and, greater yet, Our Heavenly Father, that Pinebrook will continue to show forth the glory, love, and saving grace of Jesus Christ. May each of us dedicate ourselves fully to focused service for our Savior as we serve Him during our short tenure here on earth.

Pinebrook Bible Conference**Financial Report****Balance Sheet****December 31, 1998****Assets****Current Assets**

Cash in Bank - Checking	4,546.38
Cash on Hand & A/R	12,241.06
Payroll Account	8,631.33
Pre-Paid Land Fund Account	27,405.16
BIA - 28 Day Land Fund	63,769.50
Securities - Par Value	30,437.50
BIA Account	<u>70,000.00</u>

Total Current Assets

217,030.93

Fixed Assets

Land & Buildings	2,924,714.71
Accumulated Depreciation	(101,513.32)
Inventory & Equipment	27,440.47
Furniture & Fixtures	4,011.39
Vehicles - Net of Depreciation	<u>15,200.00</u>

Total Fixed Assets2,869,853.25**TOTAL ASSETS**3,086,884.18**Liabilities and Equity****Current Liabilities**

Accounts Payable	73,206.85
Payroll Taxes Payable	629.94
Payroll Deductions Payable	12.50
Sales Tax Payable	<u>138.95</u>

Total Current Liabilities

73,988.24

Long Term Liabilities.**Restricted Liabilities**

Meadowbrook Pre-Registration	8,600.00
Deposits - All Retreats	25,707.50
Deposits - Summer Conference	17,510.00
Project 98	94,207.00
Restricted Funds	3,643.21
Scholarship/Tip Fund	5,506.95
Mini-Golf - begun 6/30/92	<u>11,395.06</u>

Total Restricted Funds

166,569.72

Equity

Equity at Beginning of Year	2,842,836.24
This Year's Gain (Loss)	<u>3,489.98</u>

Total Equity2,846,326.22**TOTAL LIABILITIES & EQUITY**3,086,884.18

Consolidated Statement of Income and Expenses
For the Year Ended December 31, 1998

Income		%
Summer Conference - BFC	201,578.73	17.42
Retreats	713,213.34	61.64
Camp Site Rentals	9,926.25	0.86
Banquets, Meals/Breaks/Pizza	13,238.19	1.14
Feminar	16,123.05	1.39
Freedom Festival	10,717.30	0.93
Senior Citizens Retreat	9,914.15	0.86
PED Retreat Income	4,549.00	0.39
Book Store Sales	43,357.74	3.75
Snack Shop Sales	36,070.36	3.12
Vending Machine Sales	18,131.55	1.57
Other Sales	26,701.61	2.31
Interest Received	4,082.63	0.35
Terms Taken & Damage		
Reimbursement	856.59	0.07
Gifts Received	33,129.00	2.86
Offerings Received	15,409.92	1.33
Total Income	<u>1,156,999.41</u>	<u>100.00%</u>
Expenses		
Book Store Expense	35,923.20	3.11
Snack Shop Expense	23,970.04	2.08
Vending Machine Expense	9,536.22	0.83
Custodial Expenses	75,172.43	6.52
Kitchen Expenses	251,976.62	21.84
Miscellaneous Retreat Costs	946.67	0.08
Pinebrook Retreat Expenses	5,204.82	0.45
Banquets	1,005.78	0.09
Sports	698.21	0.06
Music/Audio Visual	5,820.31	0.50
Maintenance	163,033.67	14.13
Maintenance Supplies	12,412.87	1.08
Pest Control	1,842.96	0.16
Water Supply Expense	2,926.61	0.25
Sewer Plant Supplies/Maint.	8,774.94	0.76
Swimming Pools Expense	5,617.00	0.49
Electric	65,033.44	5.64
Gas	8,540.16	0.74
Oil	30,751.52	2.67
Vehicle Costs	24,008.14	2.08
Insurance	71,373.76	6.19

Payroll, FICA & Processing	125,089.75	10.84
Honoraria Paid	9,884.00	0.86
Gifts to Churches (RWR)	7,500.00	0.65
Summer Conference Program	13,090.00	1.13
Office Supplies & Equipment	13,662.74	1.18
Computer Expenses	10,175.09	0.88
Printing, Advertising & PR	16,709.18	1.45
Telephone	12,268.08	1.06
Postage Stamps & Meter	8,913.28	0.77
Board Expenses	614.21	0.05
Benefits, Training & Educate	10,864.51	0.94
Legal & Accounting	1,103.00	0.10
Sanitation Removal	8,236.49	0.71
Depreciation/Principle Expnd	59,881.08	5.19
Pinnacle Project Expenses	28,169.20	2.44
Real Estate Taxes	14,604.63	1.27
General Improvements	1,574.90	0.14
Other & Misc. Expenses	6,599.92	0.57
Total Expenses	<u>1,153,509.43</u>	<u>100.00%</u>
Excess (Loss)	3,489.98	0.30%

All balances are deposited as follows:

Mellon Bank of Stroudsburg - Checking, Business Investment Act.
 Pocono Community Bank of Stroudsburg - CD
 First Union Bank of Stroudsburg - Securities @ Market Value

Financial Statement prepared by: David T. Allen

Audited by: Donald Bilby

Board of Directors of Pinebrook Bible Conference: Nathan B. Brosius, Director; Alva C. Cassel, President and Chairman; Harold L. Snyder, Jr., Vice President and Vice Chairman; Daniel P. Allen, Secretary; John F. Moran, Treasurer; Carl Ackerman, Lee E. Boyles, Kermit K. Gehman, LeRoy O. Herb, Robert F. Johnson, Calvin T. Reed, Gerald L. Schlonecker, John M. Stengele, James A. Wickstead.

Report of the Board of Victory Valley Camp

It has truly been an exciting year at Victory Valley Camp and we give praise to God for His working through both full-time and summer staff to touch and change the lives of young people.

A record high of 905 campers came to the Valley during the summer with 19 of them believing on Jesus as Savior and many others committing themselves to a greater level of obedience to and love for God. Weekend retreats, rental groups, Sno-Valley, Ski-Spree and other activities brought more young people for a total of about 6300 camper days of use at Victory Valley. We are thrilled knowing that these numbers reflect lives . . . lives that have been challenged to live for Him.

Additional Venture Quest weeks of hiking, biking or boating have been successful in offering a unique camping experience that does not tax the camp facilities that are already bursting at the seams. Work is always being done to creatively utilize all possible resources in an effort to give more young people the opportunity of a week at Victory Valley.

Tornadoes came through the camp property the beginning of June that toppled about 350 trees. We give praise to God that there was no structural damage to any of the buildings. It created a great deal of extra work at a very busy time of year when final preparations for the summer season are completed. Special "thanks" to all who helped to cut trees and clear debris.

The "Victory Interested Person" (VIP) program increased in membership to 84. These people support the Valley in prayer and with a minimum gift of \$10.00 each month. A new look to the VIP program was introduced at the Christmas banquet and we hope will encourage more participation. It will also give the donor an opportunity to send a camper to the Valley for a week at half or full financial aid.

We appreciate the financial support of churches within the conference. That, along with the increased number of campers and increased use of the camp by rental groups has increased our cash flow and created a small but growing reserve. This is extremely

important as in the near future some costly repairs and renovations will be needed such as: major repairs on the pool, repointing of the White House, replacement of the tractor and construction projects.

Volunteers as individuals or in groups are always welcome to come and assist with special projects and general maintenance and upkeep. These volunteers are greatly appreciated. Please contact Phil if you or a group from your church would like to participate in the ministry at Victory Valley.

Phil Atkins, Donna Bauer and Sandy Mitchell serve full-time throughout the year and we are grateful for their dedication and heart for ministry. Donna reached a milestone in her service as 1998 marked her 20th summer at Victory Valley. She and Allen were recognized at the VIP Christmas banquet and given a weekend getaway at Willow Valley Farms in Lancaster, PA.

Board of Victory Valley Camp: William G. Schlonecker, Chairman; John C. Vandegriff, Vice-Chairman; David N. Schoen, Secretary; Steven D. Schlegel, Treasurer; Carl J. Fischer, Jr.; Jonathan D. Reynolds; Gary W. Saggio; Timothy D. Weaber; David L. Weller

1999 Calendar of Events

May 1	Work Day
June 6	VIP Picnic
June 26	Summer Staff Dedication banquet at 6:00 PM
June 27-July 3	Children's Camp; Children's Outpost
July 4-10	Children's Camp; Children's Outpost Venture Quest - Teen Boot n' Boat
July 11-17	Children's Camp; Children's Outpost Venture Quest - Teen Boot n' Boat
July 18-24	Children's Camp; Children's Outpost Venture Quest - Teen West Virginia
July 25-31	Children's Camp; Children's Outpost Venture Quest - Teen Bike Trip Niagara falls (?)
Aug. 1-7	Teen 12-14 Camp; Teen Outpost Venture Quest - Teen Adirondack High Peaks
Aug. 8-14	Teen 12-14 Camp
Aug. 15-21	Teen 14-18 Camp
August 21	Staff Awards Banquet in the evening
Sept. 18	Victory Golf Challenge
October 2	Work Day
Dec. 4	VIP Banquet
Dec. 31	Staff Reunion

Income & Expense Statement

December 31, 1998

Income

Campers Fees:		
Summer	\$ 149,594	
Winter	<u>7,718</u>	
Total Camper Fees		\$ 157,312
Church Support		33,879
Donations:		
Camper Offerings	403	
Project	1,289	
VIP	<u>23,188</u>	
Total Donations		24,880
Interest		2,476
Program:		
Crafts	277	
Dry Goods	6,766	
Horsemanship	8,926	
Snack Shack	<u>8,658</u>	
Total Program		24,627
Rental:		
Retreat	50,542	
Equipment	<u>2,904</u>	
Total Rental		53,446
Restricted Cash Recognized		<u>51,271</u>
Total Income		<u>\$ 347,891</u>

Expenses

Administration		
Continuing Education	\$ 750	
Director's Salary	25,874	
Dues, Fees	1,085	
Health Insurance	5,760	
General Insurance	18,293	
Office Salaries	17,680	
Office Supplies	6,262	
Payroll Taxes	3,341	
Promotion/Advertising	5,459	
Telephone	2,758	
Travel	<u>699</u>	
Total Administration		\$ 87,961

Buildings & Grounds		
Cleaning Supplies	2,729	
Maintenance & Repair	18,735	
Payroll Taxes	91	
Pool Supplies	2,738	
Real Estate Taxes	4,509	
Salaries	1,206	
Utilities	18,914	
Waste Disposal	<u>3,405</u>	
Total Buildings & Grounds		52,327
Program		
Asst. Director's Salary	20,811	
Continuing Education	501	
Craft Supplies	447	
Dry Goods	7,196	
Educational Materials	4,183	
Food	25,010	
Health Insurance	5,400	
Horsemanship	5,368	
Medical	647	
Payroll Taxes	3,557	
Recreational Supplies	9,941	
Salaries	25,512	
Snack Shack	5,202	
Staff Goods	742	
Travel	<u>300</u>	
Total Program		<u>114,817</u>
Total Expenses		<u>\$ 255,105</u>
Net Income From Operations		92,786
Debt Service-Interest		<u>16,643</u>
Excess Revenue Over Expenses		<u>76,143</u>
Capital Expenditures		
Housing	4,220	
Dining Hall	1,050	
Water/Electric Lines	9,063	
Victory Hall	<u>49,369</u>	
Total Capital Expenditures		63,702
Debt Service - Principal		14,611
Restricted Cash Received		<u>5,455</u>
Net Cash		<u><u>\$ 3,285</u></u>

Balance Sheet
December 31, 1998

Assets

Cash in Bank	\$ 10,621
Money Market	26,004
Pool	38,832
Fixed Assets	106,822
Real Estate	378,480
Victory Hall	<u>266,651</u>
Total Assets	<u><u>\$ 827,410</u></u>

Liabilities

Payroll Tax Payable	2,249
Restricted Liabilities (Internal)	3,455
Restricted Liabilities (Donor)	8,464
Loan-Ambassador Bank	111,802
Loan-Fellowship Manor	<u>93,909</u>
Total Liabilities	<u><u>\$ 219,879</u></u>

Net Worth

Excess Revenues over Expenses	76,143
Fund Balance, January 1	<u>531,388</u>
Total Net Worth	<u>607,531</u>
Total Liabilities & Net Worth	<u><u>\$ 827,410</u></u>

Notes to the Financial Statements

Note #1 - The Cash in Bank - Money Market is the monies being held for capital expenditures and Debt Reduction.

Note #2 - The Restricted Donations are the contributions received from churches and others less the monies disbursed on capital expenditures.

Note #3 - Long Term Debt Reduction

	Mortgage Payable	Note Payable
1999	\$ 13,017	\$ 2,738
2000	14,168	2,936
2001	15,420	3,148
2002	16,784	3,376
2003	<u>18,261</u>	<u>3,620</u>
Total 5 Year Payments on Debt	<u><u>\$ 77,650</u></u>	<u><u>\$ 15,818</u></u>

Accounts Reviewed by:

Ellis Lee Hostetter, CPA.

Letter on file with Board of Victory Valley

Checking Acct: Ambassador Bank

Money Market: Automated Cash Management Trust

Report of the Board of Pensions

As of December 31, 1998, the Ministers' Retirement Fund (MRF) had a balance of \$312,119.28. For 1999, the MRF will have 27 current beneficiaries receiving a total of \$14,031.46/mo (\$168,377.52/yr). Within the next few years, 7 additional pastors become eligible for benefits. At that point, the MRF is projected to be making distributions of almost \$200,000 per year, which will cause the fund balance to decline sharply and become negative by the year 2005. This is shown on the accompanying graph labeled "Current". Also included on that chart are projected annual annuity payments through the year 2039. By way of perspective, total payments to retirees in 1991 were just over \$88,000.

As mentioned in last year's report, increasing mortality ages have had a negative impact on the original projections. Low inflation and interest rates over the past five years have also contributed to a weaker fund balance. The Board prepared revised assumptions for these three variables, and then evaluated several alternatives to improve the solvency of the MRF.

The current and revised assumptions on Mortality, Inflation, and Interest are shown on the accompanying charts. In order not to cut benefits, and to maintain a positive balance in the MRF, adjustments to the Annual Funding are necessary, as had been forecast in the past. After studying various combinations of adjustments, the Board is recommending the following resolutions to be adopted by the 116th Annual Conference of the BFC:

Whereas, the low inflation rates of the past several years have had a negative impact on the MRF relative to the original projections, and

Whereas, partial cost of living adjustments (COLA) are part of the long-term phase out strategy of the MRF, and

Whereas, the published CPI rate for 1998 was 1.3%, therefore be it

Resolved, that no COLA be made to the MRF annuity rate if the Consumer Price Index (CPI) as measured for Social

Security purposes, is less than 2%, and further Resolved, that the MRF annuity rate for calendar year 2000 remain at \$197 per year of service.

Whereas, annual payments to MRF beneficiaries are significantly exceeding the original MRF projections due to later mortality ages and lower inflation rates than originally estimated and

Whereas, under current assumptions, the MRF balance is projected to be exhausted during the years 2005 through 2011, and

Whereas, the Board of Pensions has approved a more conservative set of assumptions for the solvency of the MRF, and

Whereas, these conservative assumptions require additional funding in order for the MRF to meet its projected obligations, therefore be it

Resolved, that the annual per church and per capita membership contributions be increased from \$600 / \$6.00 to \$700 / \$7.00, respectively, beginning with the calendar year 2000.

The Board of Pensions is also responsible for the structure of the Ministers' Annuity Fund (MAF). The MAF is a group of individual 403(b) accounts in the name of each ordained minister of the BFC, and is not a "Fund" per se. Each church and agency presently contributes 3% of their participant's compensation to their individual account. In addition, each participant can make voluntary contributions to their personal account.

The Board is concerned that some of our ordained men may not be saving enough for retirement. As a result, the Board is recommending the following resolution to be adopted by the 116th Annual Conference of the BFC:

Whereas, the original transition plan for the Ministers Annuity Fund (MAF) approved by conference envisioned an increase in the MAF contribution percentage for pastors

from 3% to 4% in 1996, and then to 5% in 2014, and
Whereas, no increase has yet been legislated, and
Whereas, there is a need to increase the contribution percentage
 in order to more adequately provide for retirement benefits,
 therefore be it
Resolved, that the contribution percentage paid into a pastor's
 MAF account by his church continue to be 3%, with an
 additional 1% if the pastor is voluntarily contributing at
 least 1% of his compensation to his MAF account,
 beginning with the calendar year 2000.

Board of Pensions: David J. Watkins, Chairman; David E. Thomann, Secretary; Dennis M. Cahill, Robert Gaugler, Frank L. Herb, Jr., Ellis Lee Hostetter, Keith E. Plows, William R. Singletary, Richard J. Volpe

Board of Pensions Balance Sheet

Fiscal Year Ended December 31, 1998

	12/31/98	12/31/97
Assets		
Cash: Harleysville National Bank ² \$	30,742.27	22,960.60
Vanguard Treasury Reserves	94,340.49	54,280.56
Vanguard Discount Brokerage	60,151.70	149,870.60
(Treasury Notes)		
Mutual Funds (5 different funds)	122,842.24	113,016.04
Receivables	4,042.58 ¹	2,175.75
Total Assets	\$ 312,119.28	\$ 342,303.55
Liabilities	0.00	0.00
Net Assets	\$ 312,119.28	\$ 342,303.55

Footnotes:

¹ Receivables represent the amount owed to the MRF through the 3rd calendar quarter ending Sept. 30, 1998, which was not "Due" until Oct. 31, 1998, plus any past due amounts from the 2nd calendar quarter. This does not include the 4th calendar quarter, since payments are not due until Jan. 31, 1999.

² During 1998, our Corestates account was acquired by First Union, who then sold it to Sovereign. The Board decided to move the account to Harleysville National.

Board of Pensions Income Statement
Fiscal Year Ended December 31, 1998

	FYE 12/31/98 (12 months)	FYE 12/31/97 (12 months)
Income		
Administrative Budget	\$ 30,000.00	\$ 42,000.00
Contributions from Churches	70,592.25 ⁽¹⁾	69,629.06 ⁽¹⁾
Payments from Board of Missions	12,320.40 ⁽²⁾	14,936.21 ⁽²⁾
Gifts and Bequests	104.28	0.00
Trust Fund Gain / (Loss)	20,167.23 ⁽³⁾	28,258.28 ⁽³⁾
Increase (Decrease) in Receivables	<u>1,866.83</u>	<u>(25,659.00)</u>
Total Income	\$ 135,050.99	\$ 129,164.55
Expenses		
Retirement Payments:		
Regular	\$ 154,604.57 ⁽⁴⁾	\$ 138,452.98 ⁽⁴⁾
For Board of Missions	10,116.45 ⁽²⁾	11,820.48 ⁽²⁾
Administrative Expenses	<u>514.24⁽⁵⁾</u>	<u>1,054.38⁽⁵⁾</u>
Total Expenses	\$ 165,235.26	\$ 151,327.84
Increase / (Decrease) to MRF	\$ (30,184.27) ⁽⁶⁾	\$ (22,163.29) ⁽⁶⁾

Footnotes:

⁽¹⁾ This reflects membership contributions for balances due for 1997, and contributions during 1998.

⁽²⁾ As a service to the Board of Missions, the Board of Pensions makes payments to retired ordained missionaries.

⁽³⁾ Trust Fund Gain/(Loss) includes interest, dividends and realized/unrealized capital gains and losses.

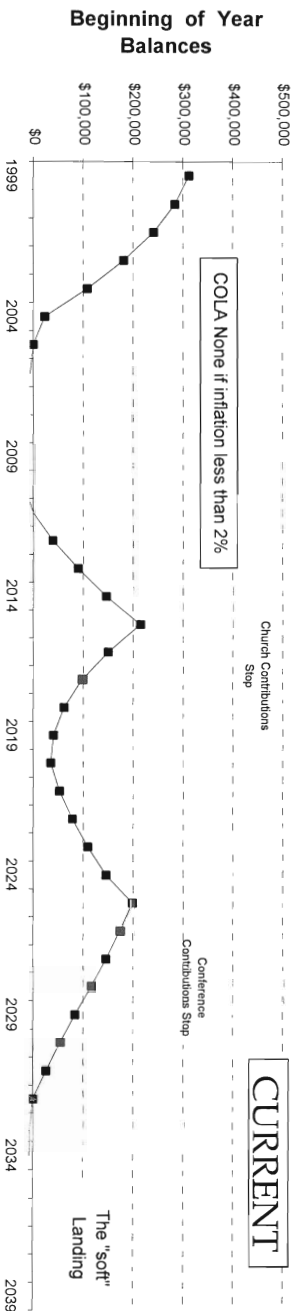
⁽⁴⁾ This is the total of the MRF annuity payments made to retirees for the year.

⁽⁵⁾ Administrative Expenses are paid directly from the Board of Pensions account.

⁽⁶⁾ This represents net increase or (decrease) in the MRF Account Balance for the 12 months. The balance is expected to decrease annually, as illustrated on the Long - Term Projection graph included in this year's Report Book.

Audited by: Wendy Lee Alderfer, Asset Planning Services, Ltd.

Ministers' Retirement Fund Long-Term Projection of Account Balances



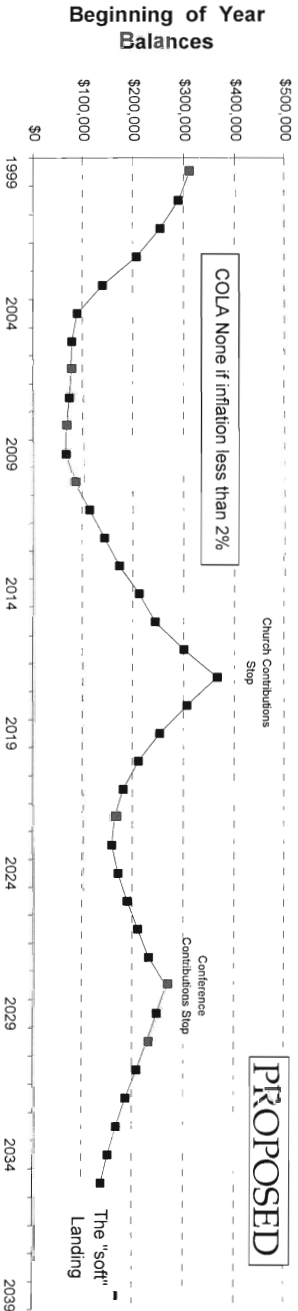
Current Assumptions			
Mortality Assumption			83
Inflation / Interest Rate Assumptions		4.00%	7.00%
ANNUAL FUNDING (with periodic adjustments for inflation):			
Church / Church Per Capita	\$600	\$6.00	2014
Conference Contribution		34,000	2024

Mortality Statistics			
For a couple age 65 today, one of them has the following probabilities of living to the age shown.			
50%	83		
40%	86		
30%	89		
20%	91		
10%	93		

Projected Annual Annuity Payments to MRF Beneficiaries by Calendar Year											
1999	155,628	2006	159,507	2013	138,408	2020	54,700	2027	33,784	2034	0
2000	169,520	2007	152,475	2014	146,478	2021	50,434	2028	33,784	2,035	0
2001	185,782	2008	154,481	2015	137,887	2022	50,434	2029	28,985	2,036	0
2002	208,793	2009	156,488	2016	121,474	2023	50,434	2030	25,015	2,037	0
2003	217,478	2010	147,414	2017	105,477	2024	38,998	2031	20,512	2,038	0
2004	151,286	2011	143,207	2018	89,776	2025	33,784	2032	0	2,039	0
2005	148,778	2012	137,697	2019	75,733	2026	33,784	2033	0		
Total Payments										3,558,416	

Prepared by the BFC Board of Pensions, February 1999

Ministers' Retirement Fund Long-Term Projection of Account Balances



Proposed Assumptions		
Mortality Assumption		86
Inflation / Interest Rate Assumptions	2.00%	5.00%
ANNUAL FUNDING (with periodic adjustments for inflation):		
Church / Church Per Capita	\$700	\$7.00
Conference Contribution	34,000	2016
		2017

Mortality Statistics	
For a couple age 65 today, one of them has the following probabilities of living to the age shown.	
50%	83
40%	86
30%	89
20%	91
10%	93

Projected Annual Annuity Payments to MRF Beneficiaries by Calendar Year											
1999	155,628	2006	146,848	2013	133,566	2020	87,675	2027	32,416	2034	17,050
2000	169,320	2007	151,182	2014	143,130	2021	74,624	2028	28,082	2,035	0
2001	180,992	2008	145,863	2015	135,250	2022	62,951	2029	28,082	2,036	0
2002	198,707	2009	143,991	2016	132,098	2023	45,468	2030	28,082	2,037	0
2003	194,373	2010	131,744	2017	121,756	2024	41,922	2031	28,082	2,038	0
2004	152,117	2011	135,733	2018	114,615	2025	41,922	2032	24,093	2,039	0
2005	144,237	2012	139,033	2019	100,972	2026	41,922	2033	20,793		
Total Payments										3,674,320	

Prepared by the BFC Board of Pensions, February 1999

Report of the Stewardship Council

The Council met three times during the period January 1, 1998 through December 31, 1998 to conduct BFC stewardship business.

Council presented legislation to the 115th Annual Conference in April, 1998 with respect to having churches and agencies properly report their gift annuity obligations on their financial statements. The legislation was passed, and Council has begun to implement this program of oversight and assistance.

The Council continues to oversee the Deferred Gift Annuity Fund managed by Mennonite Foundation. These programs were created to financially assist Fellowship Manor and some of our local churches. The combined market value of the funds as of December 31, 1998 was \$77,257.01.

Roy A. Hertzog, Coordinator of Stewardship Services, organized two Wills Clinics which were conducted in the Lehigh Valley, and was available to members of BF churches. He also organized a Stewardship Workshop for pastors and church leaders held at the Community BFC in Red Hill, PA.

The first Sunday in February continues to be Stewardship Sunday. Pastors are encouraged to present a stewardship message during the morning worship service. A listing of Scripture verses pertaining to stewardship can be found in the three-ring Stewardship Notes binder.

The Stewardship Council submits the following to the 116th Annual Conference for second reading:

Resolved, that Article 407 - Miscellaneous Bylaws, include the following addition:

§407-5 Congregations shall consult with the Stewardship Council prior to establishing any gift annuities, and shall list all annuity obligations annually in their financial report to the congregation.

Resolved, that Article 509 - Agencies of Annual Conference, include the following addition:

§509-7 Agencies shall consult with the Stewardship Council prior to establishing any gift annuities, and shall list all gift annuity obligations annually in their financial report to Annual Conference.

1998 Year-End Stewardship Council: Phil Atkins, Chairman (Victory Valley Rep.); Richard J. Volpe, Secretary/Treasurer (Member at Large); James A. Beil (Fellowship Homes Rep.); Nate Brosius (Pinebrook Bible Conference Rep.); Dana E. Weller (Board of Missions Rep.); Carol Z. Snyder (Church Extension Rep.); Gary Karch (Member at Large); Dan Oswald (Member at Large); Roy A. Hertzog, Coordinator of Stewardship Services (ex-Officio member)

Financial Report

Beginning Cash Balance (12/31/97)		
Harleysville National Bank	\$	83.19
Receivables		0.00
Total Beginning Balances		<u>\$ 83.19</u>
Receipts		
BFC Administrative Budget Support	0.00	
BFC Agency Support	0.00	
From Mennonite Foundation (Hottel Annuity)	84.03	
Checking Account Interest	<u>1.36</u>	
Total Receipts		<u><u>85.39</u></u>
Expenses		
Travel Expenses	44.40	
Administrative Expenses	<u>4.00</u>	
Total Expenses		<u><u>48.40</u></u>
Ending Cash Balances (12/31/98)		
Harleysville National Bank		120.18
Receivables		
BFC Agency Support	100.00	
Board of Directors (for PJC)	<u>2,915.97</u>	
Total Receivables		3,015.97
Payables		
Board of Missions	<u>(500.00)</u>	
Total Payables		(500.00)
Total Ending Balances		<u><u>\$ 2,636.15</u></u>

Audited by Wendy Lee Alderfer, Asset Planning Services, Ltd.

Report of the Strategic Planning Committee

In the past year the Strategic Planning Committee did significant planning in the following three areas: (1) The development of legislation regarding regionalization; (2) The development of legislation regarding proposed changes in the leadership structure of the BFC including the Board of Directors; (3) Preparation for the April 2000 gathering at BFC2000.

The proposed legislation regarding regionalization provides a framework for the development of stronger denominational ministry based on the shared efforts of local churches in fairly close proximity to one another. Much of this regionalized ministry is already taking place. The proposed legislation will expand these efforts. During the past year many of our pastors met regularly to participate in prayer and ministry preparation with other pastors in their particular region.

The proposed changes in leadership structure including those affecting the responsibility of the Board of Directors would have tremendous impact on the BFC. Responsibility for leadership would be cared for by regional representatives, denominational agency and board representatives, as well as the Chairman of Annual Conference.

Plans are well underway for BFC2000, the denomination-wide gathering scheduled for the Spring of 2000. Estimated participation from the 60 churches as suggested by our pastors totals over 3,250 people. The event will be held at Stabler Arena in Bethlehem. It is the only place large enough in the Lehigh Valley to house the crowd. The service will begin at 4:00 PM with a musical prelude of worship and praise beginning at 3:30 PM. Interspersed between our guest speakers and musicians will be video-presentations from our agencies, times of small group and corporate prayer, and a combined choir, plus worship teams leading the congregation in worship. The conclusion of the event will be the Lord's Supper and a challenge to go forth to serve. Final arrangements are underway and promotional materials are available for communicating

information about this event to each congregation.

The One Hundred and Fifteenth Annual Conference charged the Strategic Planning Committee to “develop legislation necessary for the implementation of the following: (a) Formation of Regions; (b) Additional duties for Chairman of Annual Conference; (c) Additional duties for Board of Directors of the BFC; (d) Any other related issues.”

The Strategic Planning Committee recommends the following:

1. Regionalization:

Resolved, that the following legislation on regionalization be adopted at first reading:

600-1 Regionalization

600-1.1 Purpose

The purpose of regionalization is to strengthen denominational impact by developing stronger ties between sister churches within reasonable geographic proximity to one another. Regionalization will provide corporate ministry opportunities, accountability, increased communication, fellowship, and training for ministers and lay leaders in the BFC. Regions shall be responsible to the Annual Conference. They shall give oversight to ministry within their region in accord with the *Faith & Order* of the BFC.

600-1.2 Composition

Regions of the BFC shall be made up of no less than five churches in reasonable geographic proximity to one another. Regions shall be approved by the Annual Conference and listed in the Addendum to the *Faith & Order*.

(Initial list for inclusion in Addendum; not in the *Faith & Order*):

1. Berks County, PA

Blandon, PA
 Fleetwood, PA
 Kutztown, PA
 Oley, PA
 Reading, PA
 Sinking Spring, PA

2. Bucks Mont, PA

Graterford, PA
 Harleysville, PA
 Hatfield, PA
 Quakertown, PA
 Red Hill, PA
 Royersford, PA
 Spring City, PA

3. Capital PA

Ephrata, PA
 Harrisburg, PA
 Lancaster, PA
 Lebanon, PA
 Paradise, PA
 Terre Hill, PA
 York, PA

4. Lehigh Valley, PA

Allentown, - Cedar Crest
 Allentown, - Lighthouse
 Bethlehem, PA
 Coopersburg, PA
 Emmaus, PA
 Finesville, NJ
 Nazareth, PA
 Walnutport, PA
 Whitehall, PA
 Zionsville, PA

5. New Jersey/New York

Aberdeen, NJ
 Atlantic County, NJ
 Denville, NJ
 Edison, NJ
 Howell, NJ
 Newark, NJ
 Staten Island, NY
 Toms River, NJ

6. New York/New England

Beacon, NY
 Brooklyn, NY
 Holmes, NY
 Pleasant Valley, NY
 Poughquag, NY
 Thompson, CT

7. North East, PA

Broadheadsville, PA
 Lehighton, PA
 Mt. Carmel, PA
 Pocono Mt, PA
 Scranton, PA
 Shamokin, PA
 Stroudsburg, PA
 Sunbury, PA

8. South East

Camden, DE
 Chesapeake, VA
 Maple Glen, PA
 Newark, DE
 Wallingford, PA
 Wissinoming, PA

Changes in and additions to the composition of regions shall be made by the Annual Conference with the input of regional leadership.

600-1.3 A coordinator for each region shall be chosen by the ministers and delegates from among the ministers serving within a given region. He shall be responsible to call for and oversee meetings of ministers and delegates within the region, to insure adequate communication between churches within the region, and to coordinate corporate ministries between the churches.

600-1.4 A secretary shall be chosen by the ministers and delegates within a given region. He shall be responsible to maintain adequate communication between churches within the region and between the region and the Annual Conference as needed.

600-1.5 All ministers and Annual Conference delegates within a region shall comprise the regional leadership. One minister and the first delegate from each congregation shall have voting privilege.

600-1.6 Ministers within each region shall meet at least bi-monthly for prayer and interaction. Ministers and delegates within each region shall meet at least once annually, other than during Annual Conference, for prayer and interaction.

600-1.7 Each regional secretary shall submit a brief written report to the Annual Conference each year to be included in the *Year Book*. This report shall include the number of times the regional representatives met, the shared ministries that took place, the names of the coordinators and secretaries, and plans for future ministries. The report should be sent to the distribution point at the designated time.

2. Officers of Annual Conference

Resolved, that the following legislation related to the Chairman of Annual Conference be adopted at First Reading:

1. The following will be placed immediately after "Article 507

- Officers of Annual Conference”:

These officers shall have a one year term beginning at Annual Conference and ending the day prior to the following regular Annual Conference.

2. Replace the word “twice” with “three times” - [§507-1. Election (2)] to read:
A Chairman shall be eligible to succeed himself **three times**.
3. The following shall be added to the “Duties” of the Chairman of Annual Conference [§507-1. Duties]:
 - (4) He shall be the spokesman for the Bible Fellowship Church during his year of office.
 - (5) He shall be a member of the Board of Directors.
 - (6) He may attend any meetings of Conference Agencies, Boards and Committees in an advisory capacity.
 - (7) He shall be a member of the Strategic Planning Committee.
4. The following **emboldened and underlined** phrase shall be added to the first duty of the Vice-Chairman - [§507-2. Duties: (1)]:
 - (1) He shall function as chairman of Annual Conference **and fulfill all other duties** in the absence of the chairman.
5. To the duties of the Secretary of Annual Conference shall be added - [§507-3. Duties:]:
 - (7) He shall be a member of the Board of Directors.
6. To the duties of the Vice-Chairman, replace #3 with the following:
 - (3) He shall assist the chairman by performing duties delegated by the Chairman.
3. Additional duties for Board of Directors of the BFC

Resolved, that the following additional duties for the Board of Directors of the BFC be adopted at first reading:
[The following would take the place of 512-1.3 (1). The present (1) would become (3).]

(1) It shall act on behalf of Annual Conference between conferences. All decisions shall be subject to review by Annual Conference.

(2) It shall meet annually with the leaders of regions, agencies, boards, and committees to review their progress.

Whereas, a broader representation is needed on the Board of Directors, therefore be it

Resolved, that the following composition replace the present composition of the Board of Directors of the BFC:

512-1.1 Composition and Election

(1) The Board of Directors of the Bible Fellowship Church shall be composed of the following members of Annual Conference: two from each Region (one ordained minister; one delegate); two from the BFC Agencies (one from "service" Agencies - Homes, Camps; one from "out-reach" - Church Extension, Missions); Chairman and Secretary of Annual Conference. No director can be elected to more than one board seat.

(2) The classes shall be composed as follows:

Class I	Odd Number Regions
Class II	Even Number Regions
Class III	Agency Representatives

(3) Regional and Agency Representatives to the Board of Directors shall serve three year terms. Regional representatives shall be elected in two classes by their region prior to Annual Conference. Agency representatives will be elected by Annual Conference. Each director shall serve until his successor is duly elected.

(4) A region shall select a replacement for any representative that leaves the region or otherwise loses qualifications.

4. Change the first sentence of “Quorum” §512-1.5 to read as follows:
 - (3) A quorum shall consist of two-thirds of the duly-elected directors.

Strategic Planning Committee: Daniel P. Allen, Chairman; Richard T. Paashaus, Secretary; Raymond R. Dotts, William R. Singletary, Gary L. Spangenburg, John C. Vandegriff, Jr., Dana E. Weller

Report of the Auditing Committee

The Auditing Committee has examined the financial reports of the Boards and Committees reporting to Annual Conference. All reports are in compliance with §508-7 (2) and (3) of the *Faith & Order*.

Auditing Committee: Robert W. Gehret, Chairman; Horace A. Kauffman, Secretary; Lee E. Boyles, Gary W. Saggio

Report of the Committee on Communications

The Committee on Communications received seven letters of communication. These letters were received from missionaries serving under the Bible Fellowship Board of Missions and were requesting to be excused from Annual Conference. The missionaries expressed that their prayers were with us now and throughout the year.

The committee will respond to the letters that were sent. Let us continue to pray for our brothers and sisters in the Lord who are serving on the mission field.

Committee on Communications: Jonathan P. Tait, Chairman; Douglas D. Bowne, Dean A. Stortz

Report of the Board of Christian Education

The Board of Christian Education met quarterly to give oversight to the Christian Education Ministries of the BFC. This has been a significant year of growth and development in our ministries. We are grateful for the support of our churches, pastors, and laymen in a variety of ways that allows the CE ministries to flourish. Health-related concerns impacted on several of our members. Filomena Reed has resigned from the committee due to family health needs. Karen Stull has been limited in involvement because of her own health needs. Our prayers are with both families.

Much of our work is done by sub-committees:

Audio-visual Committee: Several new titles have been added to the video library during this past year. These include:

Dust to Glory; a panorama of the Scriptures featuring R.C. Sproul

Moody Science Videos; a variety of topics for children and young people

Ten Great Dates; a complete program from David Arp to strengthen marriages

Purpose Driven Youth Ministry; challenging teaching from Saddleback Church

A new catalog with a listing of all videos as well as a topical index will be available at Annual Conference.

CE Training Sub-committee:

Walk Thru the Bible Seminars

Twelve seminars were presented in BF Churches or Christian schools associated with a BFC in 1998. Adult Walks and Kids In the Book seminars for both Old and New Testaments were taught to a total of 872 children, teens, and adults. Information about scheduling a Walk Thru Seminar at your home church will be available at the Walk Thru display at Annual Conference.

Bible Fellowship Curriculum

Teaching materials on BFC doctrine are being prepared for use in the local church. The process was delayed somewhat this past year, but all churches will be notified when the work is completed.

Teaching Resources

After review of helpful teaching materials, the committee has decided to provide each pastor with a copy of the resource guide, "Almost Any Answer for Practically Any Teacher" from Bruce Wilkinson for use in the local church.

Pastor Elder Deacon Retreat:

The 1998 Retreat on November 6-7 at Pinebrook featured Rev. Carl Spackman's ministry related to parenting. There were 123 in attendance from more than 25 BF Churches. The 1999 Retreat is scheduled for November 5-6, 1999.

Youth:

The purpose of the Youth Committee once again this year was to bring glory and honor to God as it ministered to the adult youth leaders, teens, and young adults of the BFC. It did this by:

1. Promoting unity in youth and young adult ministry within the BFC
2. Providing training and resources for the local youth and young adult ministries of the BFC
3. Being a catalyst for networking of local youth ministries and local young adult ministries of the BFC.

Events that we oversaw and organized included a Youth Leader Seminar on April 25. We had 8 churches participate in this event with 51 teens and adults attending. Tracks for both adults and teens were well-received. Adults looked at learning styles of students and teens looked at the life of Nehemiah, a Godly example of leadership. The annual Track meet organized and staffed by the Lebanon BFC saw 6 churches with a total of 76 leaders and teens participating. The weather was excellent, the opportunity to hear God's Word was precious, and the fellowship between churches was sweet!

We would like to express our thanks to those at the Lebanon BFC who graciously volunteered their day to make this event happen along with Betty Herb, organizer of the event.

At the Thanksgiving Rally this year, November 27, 341 teens and adults gathered to enjoy each other's company as we played volleyball, football, hockey, basketball on Victory Valley's grounds, roller-skated at Rt. 100 Roller Skating Rink, or played Skirmish (paint ball) at a local facility. The Word of God was opened by Todd Henley.

During all three weekends of Sno-Glo 1999, teens were challenged to "trust in the Lord with all their hearts and lean not on their own understanding. In all their ways acknowledge Him, and He will make their paths straight" by Mike Herb. Yes, there was some snow (or ice) two of three weekends as 900+ teens and leaders from some 35+ BFC churches attended. Several teens made commitments to the Lord! Praise Him!

Here are some important dates to keep in mind for Youth events for 1999:

Track Meet	June 5
Young Adult retreat	July 23-25
Denominational Missions Trip	August 20-22
Thanksgiving Rally	November 26
Sno-Glo 2000	January 7-9, January 14-16, January 21-23

We have also been continuing to pray and plan for better organizing Youth and Young Adult ministry in the BFC. Please continue to pray for us as we seek God's Will in these areas.

The Board of Christian Education recommends the following:

Whereas, teenagers and young adults face challenges unique to their life circumstances, and

Whereas, the Board of Christian Education has a responsibility to every age group in the BFC, and

Whereas, the current structure of the Board of Christian Education does not adequately address the spiritual needs of teenagers and young adults, and

Whereas, the spiritual needs of teenagers and adults would be better served through a board dedicated to this purpose, therefore be it

Resolved, that we present the following recommendation for inclusion in the *Faith and Order* for first reading at the 116th Annual Conference.

BOARD OF YOUTH AND YOUNG ADULTS

Purpose

The purpose of the Board of Youth and Young Adults of the BFC is to bring glory and honor to God as it ministers to the adult youth leaders, teens, and young adults of the Bible Fellowship Church (BFC). It will be done by:

1. Promoting unity in youth and young adult ministry within the BFC
2. Providing training and resources for the local youth and young adult ministries of the BFC
3. Being a catalyst for networking of local youth and young adult ministries of the BFC.

Duties of the Board

1. It shall provide guidance to the local church in developing a ministry to youth and young adults.
2. It shall oversee denominational youth and young adult activities.
3. It shall provide training and resources for the local church by equipping it for youth and young adult ministries.
4. It shall receive funds designated by Annual Conference and disburse them for the needs of its work.
5. It shall provide networking between the local youth and young adult ministries of the BFC.
6. It shall submit a written report to Annual Conference of the BFC.

Composition

1. The Board will be composed of three ordained ministers and six laypersons.
2. They will be elected for a term of three years in classes as follows:

Class I	one ordained minister, two laypersons
Class II	one ordained minister, two laypersons
Class III	one ordained minister, two laypersons

Financial Report 1998

Opening Checking Balance \$ 7,421.88

INCOME CATEGORIES

AV Income	85.00
Church Contributions	4,120.00
PED Income	4,652.00
Sno Glo Income	53,419.64*
Thanksgiving Rally Inc	3,646.00
Youth Leadership	0.00

Total Income Categories \$ 65,922.64

Transfer from savings \$ 1,681.62

EXPENSE CATEGORIES

AV Expense	\$ 232.08
Bank Charges	145.28
Bd of Pub & Printing	325.00
CE Training Expense	655.79
Committee Expenses	884.27
Curriculum Development	500.00
PED Expense	4,556.50
Sno Glo Expenses	57,589.66
Thanksgiving Rally	3,652.73

Total Expense Categories \$ 68,541.31

Ending Checking Balance \$ 6,484.83

SAVINGS

Youth Coordinator	2,397.40
CE	3,208.18

Ending Savings Account Balance \$ 5,605.58

Total Assets Board of CE \$ 12,090.41

*does not include registrations deposit of \$ 4512.00 11/97 Depository:

First Union Bank, Emmaus, PA

Report Prepared by Annette Kuhns

Reviewed by David N. Schoen

Board of Christian Education: Richard T. Paashaus, Chairman; J. Mark McCreary, Secretary; Robert S. Commerford, Vice Chairman; Annette E. Kuhns, Treasurer; Bruce A. Kellerman, Karen R. Stull, James Harris, Dennis J. Lawrence, Clyde D. Bomgardner, Jr., Filomena Reed, Ralph E. Ritter, David N. Schoen

Report of the Board of Publication & Printing

Have you had your “checkup” yet? We don’t always like to hear those words do we? Yet a checkup on the things that make our family vehicle run smoothly is definitely to our advantage. A spring checkup of our property is important. When our children were still living with us I wished I could take some kind of parenting test each year to check-up on how I was doing in that important role. A notice from the physician’s office that we need to schedule an examination doesn’t usually come high on our list of favorite things to do. We do it though because it is a wise thing to do.

Having a “checkup” usually implies accountability to someone else. A life lived without conscious accountability to another person can be a very reckless way to live. In fact, it can be dangerous. We who make up the church of Jesus Christ, specially the BFC in our particular situation, need to be accountable to each other. We do that each year at Annual Conference. But we do it regularly through various conference boards and committees as well. Paul advised Timothy, *Keep that which is committed to your trust (1 Timothy 6:20)*. Each believer has a trust to keep. Church leaders have a trust to keep.

The Board of Publication and Printing takes seriously the trust first committed to us by God. But we also take soberly the guardianship given us by each of you who are part of the BFC. We want to hear from you. If there is something we need to be doing better we need to know that. If we need to take an initiative you see that you think we’re not seeing, tell us. Specific suggestions for *Fellowship News* should be conveyed to our editor. Ideas for our Website should be conveyed to our Webservant. Ideas for other publications should be directed to any member of the board.

To assist you in this quest, here are some important addresses:

Fellowship News: Articles and questions about editorial policy should go to: Carol Z. Snyder, 2660 Allentown Road, Quakertown, PA 18951; 215-536-0768; CEBFC@Enter.net

Checks and questions related to billing of accounts should go to

the Business Manager - Paul T. Rutman, Apt. 607, 824 Lisburn Road, Camp Hill, PA 17011; 717-731-1490.

Orders for anything published by the Board should be sent to: Daniel P. Allen, PO Box 299, Ephrata, PA 17522; 717-733-2526; EBFC@ptd.net.

Fred C. Motney is heading up the web page. He can be reached at (302)454-USMC. FCMotney@juno.com.

The Board of Publication and Printing recommends the adoption of the following:

Resolved, that the Proposed Budget of the Board of Publication and Printing for conference year January 1 to December 31, 2000 be approved as presented (see attached).

Resolved, that a contribution of \$325.00 for the conference year 1999 be given to the Board of Publication and Printing from each agency to help underwrite the cost of printing and distributing the *Fellowship News*. Payments are to be made to the Business Manager by December 31, 1999.

Resolved, that \$1.75 per member of the BFC for 1999 be forwarded to the Board of Publication and Printing from each church to help underwrite the cost of printing and distributing the *Fellowship News*. Payments are to be made to the Business Manager at the 116th Annual Conference.

Resolved, that the cost of the 1999 *Yearbook* be \$7.50 per copy.

Resolved, that the appointment of Carol Z. Snyder be ratified as Editor of *Fellowship News* for a term of three years.

Board of Publication & Printing: William H. Bartron, Chairman; Daniel P. Allen, Secretary; Carol Z. Snyder, *Fellowship News* Editor; Paul T. Rutman, Business Manager; Byron G. Barnshaw, Clyde W. Snyder, Jonathan P. Tait

Financial Report

December 31, 1998

Balance, December 31, 1997 \$ 3,183.36

Receipts:

From Administrative Budget	\$ 4,500.00
From Boards & Committees	1,950.00
From Churches - <i>Fellowship News</i>	9,976.75
Sponsors - <i>Fellowship News</i>	50.00
<i>Yearbook</i> Sales	3,984.00
<i>Faith & Order</i> Sales	1,766.00
Church Supplies	490.25
Shipping	54.30
Total Receipts	<u>22,761.30</u>
Total	\$ 25,944.66

Expenditures:

Fellowship News:

Design & Layout	\$ 1,900.00
Printing & Mailing	11,422.80
Editors Expense	87.31
Editors Honorarium & Proofing	900.00
Annual Conference Expense	265.00
Board Expenses	645.48
Business Manager's Expense	76.40
<i>Faith & Order</i>	1,165.31
<i>Yearbook</i> Costs	3,990.46
Garage Storage Rental	550.00
Miscellaneous Expense	239.90
Total Expenses	<u>21,242.66</u>

Balance, December 31, 1998 \$ 4,702.00

Budget - 2000

Receipts:

From Administrative Budget	\$ 3,500
From Boards & Committees	1,950
From Churches	10,700
<i>Yearbook</i> Sales	4,000
<i>Yearbook</i> Sponsors	750
<i>Faith & Order</i> Sales	800
Church Supplies	500
Shipping	60
Web Site Services	700
Total Receipts	<u>\$ 23,460</u>

Expenditures

Fellowship News:

Layout & Design	\$ 2,000
Printing & Mailing	11,500
Editors Expense	150
Editors/Proofing Honorarium	1,100
Conference Expense	500
Business Managers Expense	100
Board Expense	700
<i>Faith & Order</i>	600
<i>Yearbooks</i>	4,500
Church Supplies	650
Warehouse	550
Web Site Expense	700
Miscellaneous Expenses	410
Total Expenses	<u>\$ 23,460</u>

Account: First-Union Bank, Camp Hill, PA

Audited by: Mr. Charles Kline

Report of the Conference Judicatory

The Conference Judicatory received no communications from the churches, agencies, or individuals of the Bible Fellowship Church during the year. Therefore, there was no need to convene the Conference Judicatory.

Conference Judicatory: Ronald C. Mahurin, Secretary; Carl C. Cassel, James A. Beil, Lee E. Boyles, Keith E. Plows, L. James Roberts, Jr., Clyde W. Snyder, Harold L. Snyder, Jr., Gregory A. Uhrich, Robert H. Zentz

Report of the Historical Committee

"You can't have your prayer meetings." This was the last straw. A few men who could not accept a prohibition against prayer meetings gathered together at the home of David Musselman near Zionsville, PA. The result was the Bible Fellowship Church. The year was 1859. That means we are celebrating our 140th anniversary this year.

The 140 year-old story of the BFC is rich and delightful in its telling. Those who do not know the story cannot fully appreciate who and what the BFC is today. The Historical Committee is committed to keeping that story alive, not for the sake of a few people who remember the good old days, but for the sake of the coming generations who need to understand their spiritual genealogy. We are the BFC and our history is the story of how God raised us up to be what we are. We are what we are because of who we were.

With joy and anticipation, the Historical Committee announces the premiere of a video at this Annual Conference that will help to tell our story. We have dreamed of making this video available to Bible Fellowship Churches and the people of our denomination. It is our desire that this video be used to explain who we are and how God has led us. Several churches have expressed an interest in such a video as this to show to new members.

During the previous year, the Historical Committee has continued its work. It met twice during the year to accomplish its tasks. Computerization of our records continues. A computer index of our collection of photographs is almost complete. This index will allow us to quickly identify if photos of a particular person or place is available. A biographical index has been prepared which contains over 1000 names. The work of scanning our photographs for a computerized record continues.

We will continue to publish material as it becomes available. We were able to acquire an original copy of the discipline of the Gospel Workers which belonged to the first Gospel Worker, Lucy

Musselman. We will add this to our list of publications in the coming year.

We again ask that the Boards of Elders of our churches consider depositing their older records and minutes in the archives for safe keeping. We also ask individuals who have historically significant material to place that material in the archives. Too much of our history has gone unknown into a trash bin.

Financial Report

Balance (12/31/1997)	\$1,274.53
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Receipts

Interest	2.37	
Book Sales	192.00	
Sale of AC Photographs	108.00	
Conference Allowance	<u>1000.00</u>	
Total Receipts	1,302.37	<u>1,302.37</u>
		2,576.90

Expenditures

Mileage	185.92	
Memberships	25.00	
Telephone	7.46	
Printing	156.00	
AC Photographs	252.00	
Atlas	19.00	
Computer Supplies	76.91	
Video Project	<u>1,500.00</u>	
Total Expenditures	2,222.29	<u>2,222.29</u>

Balance (12/31/1998)	354.61
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Funds are on deposit in First Union Bank. This account was reviewed by Karen Cowen.

Historical Committee: Jill Davidson, Chairperson; Richard E. Taylor, Archivist, Treasurer; Harold P. Shelly, Daniel G. Ziegler, David E. Thonnann, and Donald E. Kuntzman.

Report of the Committee to Examine Annual Conference Minutes

This committee is directed by the *Faith & Order* to assist the Secretary of Annual Conference in producing accurate minutes of Annual Conference, to compare the minutes as they appear in the *Yearbook* with the Official Minutes of the Secretary, to receive suggested corrections to the *Yearbook* during the year, and to report to Annual Conference any discrepancies between the *Yearbook* and the Official Minutes. (Legislation assigning these duties took effect in October 1992.)

The following corrections to the *Yearbook* were found by the committee:

- page 21 in the *Yearbook*, in the Report of the Intercultural Ministries Study Committee, the third line from the bottom should be, "of teacher guides" instead of "of Teacher guides".
- page 81 in the *Yearbook*, in the Report of the Board of Missions, in the third paragraph, at the end of the first line should be, "has been" instead of "have been".
- page 82 in the *Yearbook*, in the Report of the Board of Missions, in the first paragraph, second line, should be "hands-on" instead of "hands on".
- page 99 in the *Yearbook*, in the Report of the Bible Fellowship Church Homes, Inc., in the first paragraph, at the end of the second line should be "responsibility" instead of "responsibility".
- page 109 in the *Yearbook* in the Report of the Board of Victory Valley Camp, in the first paragraph, in the middle of the second line it should read, "He is the One" instead of "he is the One".
- page 121 in the *Yearbook*, in the Report of the Stewardship Council, in the fourth paragraph at the end of the fifth line it should read, "conducting regional wills clinics" instead of "conducting regional wills clinics".
- page 156 in the *Yearbook*, in the Report of the Committee to Examine Annual Conference Minutes in the fourth line from the bottom "tothe" should be "to the"

During the year the following corrections to the *Yearbook* were received by the committee:

page vii in the Yearbook, under the Board of Christian Education: delete the name Gary W. Saggio and insert Ralph E. Ritter

page xi in the Yearbook, delete Annual Conference Advisory Committee and the names Thomas P. Shorb, Carl C. Cassel (No one was appointed according to the minutes.)

under Agenda and Program Committee delete the names Thomas P. Shorb, Richard T. Paashaus, Richard D. Harris, Carl C. Cassel and insert James A. Beil, Jacob J. Susek, Gregory A. Uhrich

under Committee on Arrangements for the 116th Annual Conference, delete the name Willard E. Cassel, and insert Clyde D. Bomgardner, Jr.

under Committee on Statistics, delete the names Willard E. Cassel, Frank L. Herb, Jr.

under Committee on Examination of the Minutes of Particular Churches, delete the names Thomas J. Beil, Jacob J. Susek, Jr. and insert the name Ronald K Denlinger

under Committee to Examine the Minutes of 115th Annual Conference delete the names Gregory A. Uhrich, Gary E. Karch, change Howard N. Wells to chairman and add the names John C. Studenroth, Byron Barnshaw

page xii in the Yearbook, under the Study Committee on Baptism and Church Membership, add the name Byran Widger

under Committee to Study Divorce as it Relates to Eldership, change the name "Jacob Susek" to "Jacob J. Susek, Jr".

page 95 # 3 line 4 should read "updated" not "undated"

page 180 the heading should read "Church Extension" not "Church Excentions"

page 197 headings of the Directory of Churches

Should be: SS	AM	PM	Prayer
Not: AM	PM	Prayer	SS

p. 203 zip code for James A. Beil should be 18052 not 18502

Two certified copies of the *Yearbook* will be submitted by this committee to the Bible Fellowship Church Archives after adoption of this report by Annual Conference.

Committee on Examination of Annual Conference Minutes: Howard N. Wells; John C. Studenroth; Byron Barnshaw

Report of the Ministerial Convention Committee

The Annual Ministerial Convention was held on Tuesday and Wednesday, September 29-30, 1998 at Pinebrook Bible Conference. The Conference was entitled "Integrity in Caesar's Court" and centered around the legal issues confronted by pastors in their ministries. Roy Russell and his associate Larry Russell of Abundant Life Financial Services, Inc. spoke about the IRS and stewardship concerns. George Priestly familiarized us with the workings of the judicial system and gave advice on matters of litigation.

At the business meeting the committee submitted the following resolution for consideration at annual conference:

Whereas, the present members of the Ministerial Convention Committee desire to provide more continuity to the ministerial convention and allow more advanced planning to take place,

Resolved: that article 701-2.2 (3) be changed to read:

(3) The members of the committee shall be elected for a term of three years in classes as follows:

Class I	Two Ministers
Class II	Two Ministers
Class III	One Minister

Mark L. Morrison and Howard N. Wells were elected to serve on the 1999 Convention Committee. Allan R. Vivona and Ralph E. Ritter were excused from the committee due to the expiration of their terms.

The Committee constitution is as follows:

<u>1998 Convention Committee</u>	<u>1999 Convention Committee</u>
Dennis J. Lawrence, Chairman	Dennis J. Lawrence, Chairman
Allan R. Vivona, Secretary	Howard N. Wells, Secretary
Ronald W. Hoyle, Treasurer	Ronald W. Hoyle, Treasurer
Ralph E. Ritter	Jonathan Arnold
Jonathan Arnold	Mark L. Morrison

The 1999 Ministerial Convention is scheduled for September 28th and 29th and has been planned to be a time of spiritual renewal for our pastors and their wives. We are excited to announce that the Lord has provided a capable and godly man, Dr. John H. Armstrong of Reformation and Revival Ministries, Inc. for this purpose. Dr. Armstrong's theme will be "When God Moves: Leaders Praying for True Revival". We're sure you'll want to put

these dates on your schedule right away.

Financial Statement

Opening Balance - 12/31/97 \$ 1,808.98

Income

Conference Allowance	\$ 1,000.00	
Registrations & Fees	<u>2,294.00</u>	
Total Income		\$ 3,294.00

Expenses

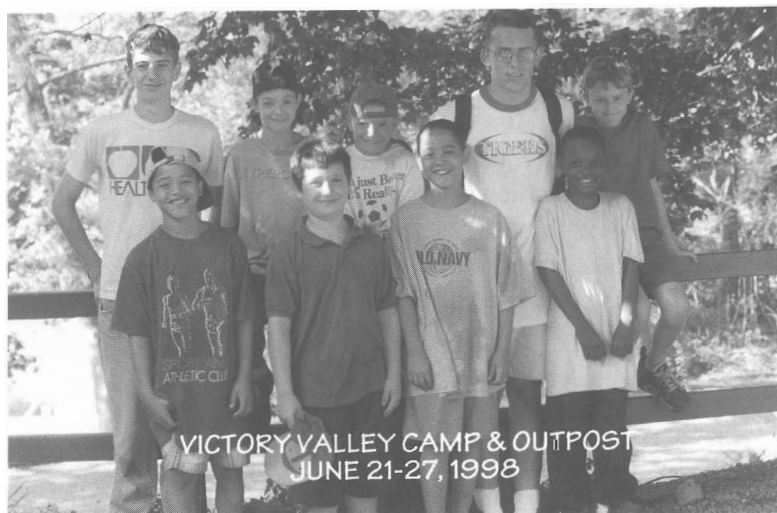
Postage	\$ 49.92	
Refunds (\$50 outstanding check)	410.00	
Room & Board - Pinebrook	1,785.00	
Speaker Fees and Travel	720.00	
Committee Expenses	<u>430.32</u>	
Total Expenses		\$ 3,395.24

Ending Balance - 12/31/98 \$ 1,707.74

Depository: Sovereign Bank, Reading, PA

Report reviewed by Annette Kuhns

Ministerial Convention Committee: Dennis J. Lawrence, Chairman;
Allan R. Vivona, Secretary; Ronald W. Hoyle, Treasurer; Jonathan
Arnold, Ralph E. Ritter



Report of the Committee to Examine the Minutes of Particular Churches

The Committee to Examine the Minutes of Particular Churches met on Tuesday, March 9, 1999 at Bethel BFC.

The minutes of particular churches were examined on the basis of the suggested format for congregational meetings as stated in the Bylaws of Particular Churches and found in the *Faith and Order*, §403-3 and §403-4.

The Committee communicated with every church reminding the pastor to "send a copy of the minutes of all congregational meetings, which shall include the Board of Elders' Report of the Membership and Annual Financial Report to: Committee on the Examination of Minutes of Particular Churches, c/o Ralph M. Soper, 418 Elm Street, Emmaus, PA. 18049, to arrive no later than March 1, 1999." This should include all congregational meetings held by each particular church since the previous meeting of the Committee to Examine the Minutes of Particular Churches.

The Committee sent out a checklist for the use of the church. Many returned the list and its use greatly facilitated the work of the Committee. We would like to express our appreciation for the care with which most minutes were prepared for our examination.

A few churches' minutes were not available to be examined by the Committee on March 9. The Committee will seek to examine the minutes of these churches at Annual Conference.

The Committee frequently found no evidence of a financial audit nor of a Pastoral Relations Committee. Several churches failed to send us Minutes for Meetings held in 1999 dealing with 1998 business such as elections, budgets, name(s) of delegate(s), etc. This matter has been referred to the Registrar.

The Committee found no petitions in the minutes of Particular Churches.

Committee to Examine the Minutes of Particular Churches: Ralph M. Soper, Chairman; Jonathan P. Tait, Secretary; Ronald C. Erb, Ronald K. Denlinger, Ralph E. Ritter.

Report of the Beneficiary Society

This past year we have experienced the home-going of a number of our widows and a retired pastor's wife. Called home to be with the Lord were Mrs. S. Marie Bean, Mrs. Esther Hartman, Mrs. Rena Hertzog and Mrs. Alberta M. Reichenbach. Benefits were also paid to the estate of Mrs. Mildred Henry. We thank God for the lives of these devoted servants of the Lord who labored faithfully with their husbands in the ministry of the BFC for the glory of the Lord. Though they have passed on into the presence of their Lord, their lives continue to speak of the grace of God and the faithfulness of our wonderful Lord.

The members of the Beneficiary Society rejoice that they were able to contribute to the expenses incurred by the families. Note that this has substantially reduced the assets of the Society as it has also loaned \$20,000 to the Board of Directors of the BFC. This also reduces the interest on investments, the basic supply of funds for the Society. The officers of the Society respectfully request that the cut of \$500 to \$100 suggested in The Administration Budget for 1999-2000 be rescinded. We believe that we have already done our part in helping the Board of Directors meet the Pinebrook Junior College crisis.

Financial Report Beneficiary Society

Assets - January 1, 1998		\$ 172,228.18
Receipts		
Dues	\$ 3,420.00	
Administration Budget	<u>500.00</u>	
Total Receipts	\$ 3,920.00	3,920.00
Investment Income		
Interest		
Corestates Bank	\$ 291.32	
Northwest	1,715.28	
Harris Savings	342.76	
Prudential Bache	5,727.20	
Dividends		
Prudential Bache	<u>282.52</u>	
Total Investment Income	\$ 8,359.08	<u>8,359.08</u>
		\$ 184,507.26

Expenditures		
Secretarial	\$ 131.29	
Rubber Stamp	7.50	
Death Benefits	25,000.00	
Bank Charges	30.00	
Prudential Bache Annual Fee	125.00	
Total Expenditures	\$ 25,293.79	<u>\$ 25,293.79</u>
Total Assets - December 31, 1998		<u>\$ 159,213.47</u>
Checking And Savings Accounts		
Sovereign Bank - Checking	\$ 7,531.87	
Harris Savings		
Checking	100.69	
Savings	14,358.50	
Prudential Bache		
Cash Account	.20	
Money Market	<u>4,465.00</u>	
Total Checking and Savings Accounts	\$ 26,456.26	\$ 26,456.26
Investments		
Northwest - CD	6.06%	\$ 10,757.21
Prudential Bache - FNMA	6.50%	39,000.00
Prudential Bache - FNMA	7.50%	1,000.00
Prudential Bache - FHLMC	7.00%	3,000.00
Prudential Bache - FHLMC	7.00%	4,000.00
Prudential Bache - FNMA	7.00%	5,000.00
Prudential Bache - FHLMC	6.25%	11,000.00
Prudential Bache - FNMA	6.50%	6,000.00
Prudential Bache - FHLMC	8.50%	1,000.00
Prudential Bache - FHLMC	7.00%	2,000.00
Chase Mortgage Finance Corp.	6.75%	3,000.00
Ocwen Federal Bk & Tr - CD	5.65%	27,000.00
BFC Board of Directors		<u>20,000.00</u>
Total Investments	\$ 132,757.21	<u>132,757.21</u>
Total Assets - December 31, 1998		\$ 159,213.47

Notes

1. Investments are listed at cost or Face Value plus estimated accrued interest.
 2. No interest has been accrued on the loan to BFC Board of Directors.
The interest rate on this loan is 6% per annum.
- Books reviewed by Ellis Lee Hostetter

Beneficiary Society: John H. Riggall, President; R. C. Reichenbach, Secretary; LeRoy S. Heller, Treasurer

Report of the Board of Directors

The Board of Directors of the Bible Fellowship Church held four regular meetings to attend to corporate business related to Annual Conference, to agencies, and to the churches.

The Board provided oversight, advice and assistance in respect to fiscal, legal, and property acquisition in the following areas:

Annual Conference: medical insurance, administrative budget, Pinebrook Junior College property, Pinebrook Bible Conference Churches: Newark Mission, New Jersey: Ocean County Mission, New Jersey

Discussions continue with Bethany BFC, Hatfield, PA., and the Haitian congregation now renting property formerly occupied by Emmanuel BFC, Philadelphia, toward the end that these facilities be purchased by the Haitian congregation.

Large proposed premium increase in costs of health insurance, difficulty in finding a plan that is able to serve all the churches in various states and regions, and the growing difficulty of direct administration by the BFC led to a decision to appoint Robert H. Carr Jr., employee benefit advisor, with C.SS Marketing Group, Inc. plan administrator for the BFC pastors' health insurance plans. The Board of Directors is working with Mr. Carr in the establishment of premium payment policy and procedures. One of the benefits of this new arrangement is that changing policy in the health insurance industry makes it likely that the best cost for benefit choice of plan will differ from location to location, thus making the services of an organization such as this one which Mr. Carr represents invaluable in identifying the best insurance choice for a given church. It should also be noted that this will not add to the cost of churches because insurance companies chosen to serve the client will pay the administrator. Although Mr. Carr and C.SS Marketing Group, Inc., is the first point of contact, James A. Beil will still represent the Board of Directors as liaison with Mr. Carr and he will also be available to you should you conclude your concerns are not being adequately addressed by our agent.

During the year representatives of the Board of Directors and the Board of Church Extension met to work on formulation of bylaws for the Fund to Promote Church Extension which would be satisfactory to both boards. Progress has been made on the project with initial results of the work having been reported to the respective boards in February. It is expected that the two boards will be ready to present a proposal to the 117th Annual Conference.

Once again, with regret, we report that the sale of the Pinebrook Junior College property has not been consummated. The Basile Corporation continues to be committed to purchase of the property and has joined with the BFC in support of a published opinion by the Pennsylvania Department of Environmental Protection favorable to our interests. In a less favorable development Upper Saucon Township has entered the conflict in opposition to our interests. Efforts by the Authority and Township to force the Department of Environmental Protection to modify its finding have thus far failed, but the Authority and Township are now seeking to have the courts take up the matter. The Board of Directors and Basile have also entered a civil action in Lehigh County Court in an effort to gain relief. Most recently the county court has rejected a request by the Authority and Township to quash our suit. While every decision during the year by Department of Environmental Resources and the Court has been favorable to us, those opposing our interests have chosen to appeal at every turn. We cannot predict when or how all this will end, for it is in the hands of the Lord. Continue to pray that He will grant relief, and that we will not allow these aggravating circumstances to divert us from our goal of serving Him with integrity and joy.

During the 115th Annual Conference resolutions were approved whereby we committed ourselves to join together as churches to pay off debt associated with liquidation of the Pinebrook Junior College property over the next several years. The plan is based on each church contributing 1% of total offerings reported in the 1998 yearbook toward this effort each year. The figure does not change from year to year since the figure reported in 1998 (1997 income) serves as the base figure. It is also requested that money sent to the Financial Secretary to pay off the debt be in a check, or checks,

separate from checks sent toward the administrative budget.

When Pinebrook Junior College closed, one of the obligations which remained was from a loan to the school by Mrs. Margaret Krigor. During the past year Mrs. Krigor forgave all principal and unpaid interest associated with this loan. We praise the Lord for this most generous contribution, and we encourage the churches to fulfill their commitment to join together in liquidating remaining debt over the next several years.

All funds are deposited in the Farmers First Bank, Lititz; and, First Union Bank. Accounts were audited by Mr. Charles Albert.

We recommend the 116 Annual Conference adopt the following:

1. Resolved, that the rate of mileage reimbursement for conference business be \$.22 per mile.
2. Resolved, that the administrative budget for January 1, 1999 to December 31, 1999 be adopted.
3. Resolved, that the administrative budget for January 1, 2000 to December 31, 2000 be approved for submission to the churches for their pledges.

Pledges for the 2000 administrative budget shall be received by the financial secretary by September 1, 1999.

Board of Directors: James A. Beil, President and Hospitalization Secretary; Carl C. Cassell, Vice-President; David J. Watkins, Secretary; Horace A. Kauffman, Financial Secretary; Robert W. Gehret, Treasurer; Bert N. Brosius, Raymond R. Dotts, Randall A. Grossman, L. James Roberts, Jr.

BFC - Balance Sheet

Assets	12/31/98	12/31/97
General Funds	\$ 640,633.95	\$ 617,108.39
Closed Churches	8,125.31	8,452.85
Fund to Promote Church Ext.	1,400,476.52	1,447,255.40
Pinebrook Jr. College Fund	405,298.47	420,731.71
Total Assets	\$ 2,454,534.25	\$ 2,493,548.35
Liabilities		
General Funds	13,774.50	5,285.00
Closed Churches	0.00	0.00
Fund to Promote Church Ext.	297,516.64	325,516.64
Pinebrook Jr. College Fund	902,781.27	1,109,038.63
Total Liabilities	\$ 1,214,072.41	\$ 1,439,840.27
Funds Held in Trust		
Fund to Promote Church Ext.	586,096.93	586,096.93
Net Worth		
General Funds	626,859.45	611,823.39
Closed Churches	8,125.31	8,452.85
Fund to Promote Church Ext.	516,862.95	535,641.83
Pinebrook Jr. College Fund	(497,482.80)	(688,306.92)
Total Net Worth	\$ 654,364.91	\$ 467,611.15
Total Liabilities,		
Trust Fund & Net Worth	<u>\$ 2,454,534.25</u>	<u>\$ 2,493,548.35</u>

Note: This Balance Sheet covers only the funds and obligations directly under the care, custody and control of the Board of Directors of the Bible Fellowship Church.

General Fund Balance Sheet
December 31, 1998

Assets		
Current Assets		
Cash - General Fund	17,554.87	
Cash - First Union	45,000.00	
Cash - Ministers' Ass't Fund	5,501.19	
Cash - Fund to Ass't Churches	5,837.41	
Cash - MCC Intern. Fund	6,153.39	
Accounts Receivable		
Admin. Budget (Note 1)	3,464.00	
Medical Ins. (Note 1)	<u>9,978.00</u>	
Total Current Assets		93,488.86

Fixed Assets		
R. Est. - Pinebrook Conf.	435,268.08	
R. Est. - Victory Valley	<u>111,877.01</u>	
Total Fixed Assets		<u>547,145.09</u>
Total Assets		<u><u>640,633.95</u></u>
Liabilities		
Prepayments		
Admin. Budget (Note 1)	1,500.00	
Medical Insurance (Note 1)	<u>12,274.50</u>	
Total Liabilities		13,774.50
Net Worth		<u>626,859.45</u>
Total Liabilities & Net Worth		<u><u>640,633.95</u></u>

Note 1:

Accounts Receivable

<u>Church/Agency</u>	<u>Admin. Bud.</u>	<u>Insurance</u>
Beacon	130.00	
Howell	1,200.00	
Bayshore		450.00
Bethlehem		546.00
Denville		480.00
Ephrata		480.00
Finesville	500.00	
Holmes	50.00	
Lebanon	642.50	
Lehighton	220.00	
Oley	166.00	
Phila. Wiss	200.00	5,400.00
Scranton		840.00
Spring City	255.50	
Staten Island		960.00
R.F. Johnson		336.00
T. Reitz		<u>486.00</u>
Totals	<u>3,364.00</u>	<u>9,978.00</u>

Prepayments

<u>Church/Agency</u>	<u>Insurance</u>	<u>Admin. Bud.</u>
Blandon	670.50	
Emmaus	4,680.00	
Hatfield	960.00	
Kutztown	480.00	
Lehighton	540.00	

Poughquag	546.00	
Quakertown	450.00	
Sunbury	480.00	
Bd. Missions		1,500.00
Bd. Homes	930.00	
Victory Valley	930.00	
Grace Baptist	1,440.00	
R.A.Hertzog	<u>168.00</u>	
Totals	12,274.50	<u>1,500.00</u>

General Fund Statement of Income

December 31, 1998

Income

Administrative Budget	73,806.02
Medical Insurance	367,676.78
Contributions, Special	4,357.66
Interest	<u>2,680.00</u>
Total Income	448,520.46

Expenses

Annual Conf. Entertainment	5,000.00
Annual Conf. Exp. (Arrange. Com)	2,097.77
Beneficiary Fund	500.00
Historical Committee	1,000.00
Ministers' Retirement Fund	30,000.00
Publication & Printing	4,500.00
Ministerial Convention Exp.	1,000.00
Pinebrook Jr. College Fund	25,000.00

Expenses of Committees

Com. To Exam Church Min.	155.66
Credentials Com.	1,409.62
Ministerial Cand. Com.	1,855.98
Ministerial Rel. Com.	183.04
Nominating Com.	229.20
Statistical Com.	263.93
Com. On Intercultural Min.	732.52
Conf. Agenda & Program	231.93
Multiple Staff Study	39.60
Study Com. on Baptism/Membership	285.12
Strategic Planning Com.	<u>1,290.95</u>
Total Committee Expense	6,677.55

Chaplaincy Exp.	1,114.18
Bd. Directors' Exp.	428.96
Medical Insurance	<u>356,165.94</u>

Total Expenses	433,484.40
Gain or (Loss)	15,036.06

Closed BFC Churches
December 31, 1998

Assets

Cash - Emmanuel	9,170.55
Cash - Salem	<u>(1,045.24)</u>
Total Assets	8,125.31

Liabilities

Net Worth	<u>8,125.31</u>
Total Liabilities & Net Worth	8,125.31

Closed BFC Churches
December 31, 1998

Income

Emmanuel	
Rent	2,700.00
Salem	<u>-</u>
Total Income	2,700.00

Expenses

Emmanuel	
Water & Sewer	808.85
Property Insurance	<u>840.00</u>
Total Exp. - Emmanuel	1,648.85
Salem	
Electric	199.57
Fuel	<u>1,179.12</u>
Total Exp. - Salem	<u>1,378.69</u>
Total Expenses	3,027.54
Gain or (Loss)	(327.54)

Fund to Promote Church Extension
Balance Sheet
December 31, 1998

Assets**Current Assets**

Cash	76,667.23
Note - Thompson, CN 2/1/99	44,079.80
Note - Edison, NJ	3,529.15
Note - Ocean Co., NJ 8/1/88	24,662.61
Note - Poughquag, NY	2,997.15
Note - Somers Point, NJ 6/91	12,015.95
Note - Pinebrook Jr. College	<u>310,000.00</u>

Total Current Assets 473,951.89

Fixed Assets

R. Est - Thompson, CN	132,427.00
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R. Est - Howell, NJ	146,146.00
R. Est - Holmes, NY	78,311.00
R. Est - Kutztown, PA	88,957.50
R. Est - Ocean Co., NJ	126,985.70
R. Est - Newark, NJ	60,631.48
R. Est - Plainfield, NJ	42,760.00
R. Est - Poughquag, NY	43,958.00
R. Est - Somers Point, NJ	40,547.95
R. Est - Red Hill, PA	<u>165,800.00</u>
Total Fixed Assets	926,524.63
Total Assets	1,400,476.52
Liabilities	
Mortgages	
Thompson, CN	80,149.69
Howell, NJ	94,851.00
Holmes, NY	29,684.79
Kutztown, PA	12,291.62
Ocean Co., NJ	<u>80,539.54</u>
Total Liabilities	297,516.64
Trust Funds	
Thompson, CN	52,277.31
Howell, NJ	51,295.00
Holmes, NY	48,626.21
Kutztown, PA	76,665.88
Ocean Co., NJ	46,446.16
Newark, NJ	60,631.48
Poughquag, NY	43,806.94
Somers Point, NJ	40,547.95
Red Hill, PA	<u>165,800.00</u>
Total Funds Held in Trust	586,096.93
Net Worth	<u>516,862.95</u>
Total Liabilities, Net Worth And Trust Funds	1,400,476.52

Fund to Promote Church Extension
Income Statement
December 31, 1998

Income	
Paid for Newark, NJ - Goldsmith	28,748.82
Interest Received	<u>(47,409.55)</u>
Total Income	(18,660.73)
Expenses	
Property Investigations	37.90
Cost of Property Sales	<u>80.25</u>
Total Expenses	118.15
Gain or (Loss)	(18,778.88)

Pinebrook Junior College
Fund Balance Sheet
December 31, 1998

Assets

Current Assets

Cash - General Fund	(12,423.31)
Cash - Debt Reduction	<u>(1,175.97)</u>
Total Cash	(13,599.28)

Fixed Assets

Land	46,657.28
Buildings (786,069.72)	367,018.94
Equipment (20,866.22)	<u>5,221.53</u>
Total Fixed Assets	<u>418,897.75</u>

Total Assets	405,298.47
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Liabilities

Interest Payable

Beneficiary Fund	764.38
Board of Missions	6,761.08
Pinebrook Education Fund	8,318.41
Pinebrook Bible Conf.	530.55
BFC Church Homes, Inc.	<u>406.85</u>
Total Interest Payable	16,781.27

Notes Payable

Trexler Found.	3,000.00
Beneficiary Fund - 6%	20,000.00
Board of Missions - 6%	180,000.00
BFC Church Homes, Inc. - 6%	25,000.00
Fund to Promote Ch. Ext. - 6%	310,000.00
Pinebrook Ed. Found. - 6%	45,000.00
Pinebrook Bible Conf. - 6%	10,000.00
Rotenberger - 6%	<u>25,000.00</u>

Total Notes	618,000.00
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Mortgages

Quakertown Nat. Bk. 7.75%	<u>268,000.00</u>
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Total Liabilities	902,781.27
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Net Worth	(497,482.80)
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Total Liabilities & Net Worth	405,298.47
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Pinebrook Jr. College
Statement of Income & Expenses
December 31, 1998

Income

General Contributions	1,230.00
Gifts - Debt Reduction	273,585.92
Administrative Budget	<u>25,000.00</u>
Total Income	299,815.92

Expenses

Interest

Quakertown N. Bank	23,398.45
Beneficiary Fund	764.38

Krigor	9,900.00
Rotenberger	1,500.00
Board of Missions	9,912.33
Fund to Promote Ch. Ext.	12,421.23
BFC Ch. Homes, Inc.	5,056.85
Pinebrook Education Fund	2,700.00
Pinebrook Bible Conf.	530.55
Electric	539.93
Water & Sewer	1,782.23
Maintenance	1,179.08
Attorney Fees	14,882.25
Insurance	<u>24,424.52</u>
Total Expenses	108,991.80
Gain or (Loss)	190,824.12

Administrative Budget

	Proposed 1999 Budget	Revised 1999 Budget	Proposed 2000 Budget
1. Beneficiary Fund	100*	0	100
2. Ministers' Assistance Fund	100	100	100
3. Ministerial Convention	1,000	1,000	1,000
4. Ministers' Retirement Fund	30,000	30,000	30,000
5. Annual Conference			
a. Conference	5,000	5,000	5,000
Entertainment			
b. Conference Expense	2,500	2,500	2,500
6. Fund to Assist Churches	100	100	100
7. Publication & Printing	3,500	3,500	3,500
8. Expenses of Committees			
a. Chaplaincy Expense	700	700	700
b. All other Expenses	6,000	6,000	6,000
9. Expenses, Board of Directors	900	900	900
10. M.C.C. Internship Fund	250	250	250
11. Historical Committee	500*	0	500
12. PJC Debt	30,000	30,000	30,000
13. Contingencies	<u>4,550</u>	<u>3,950</u>	<u>3,350</u>
Total Budget	85,200	84,000	84,000
% of previous budget	103.59	102.13	100.00

* Budgeted amounts paid in
1998

Pledges to the Administrative Budget

<u>Church</u>	<u>1998 Pledge</u>	<u>1999 PJC Debt</u>	<u>1999 Pledge</u>
*Aberdeen, NJ	200	397	200
Allentown, CC	3,600	8,570	4,290
Allentown, Salem	0	0	
Beacon, NY	130	415	150
*Bethlehem, PA	1,725	3,639	1,725
Blandon, PA	1,200	2,320	1,200
Brodheads ville, PA	0	309	
Camden, DE	150	364	150
Coopersburg, PA	4,420	4,491	4,580
*Denville, NJ	175	556	175
Edison, NJ	450	2,170	450
Emmaus, PA	5,500	4,511	5,500
Ephrata, PA	3,000	3,499	3,600
Finesville, NJ	500	702	500
Fleetwood, PA	600	1,328	500
Graterford, PA	1,800	1,465	1,800
Harleysville, PA	3,250	3,560	3,560
*Harrisburg, PA	3,703	2,373	3,703
Hatfield, PA	2,750	1,906	3,000
Holmes, NY	250	824	300
*Howell, NJ	600	603	600
Kutztown, PA	800	713	800
Lancaster, PA	4,500	3,416	4,500
Lebanon, PA	2,050	3,299	5,050
*Lehigh ton	780	752	780
Maple Glen, PA	975	1,190	450
Mt. Carmel, PA	1,145	1,019	1,200
Mt. Pocono, PA	800	1,971	900
Nazareth, PA	3,380	2,725	2,600
Newark, DE	575	3,151	600

* Pledge the same as 1998. Was not confirmed by the church.

<u>Church</u>	<u>1998 Pledge</u>	<u>1999 PJC Debt</u>	<u>1999 Pledge</u>
Newark, NJ	1,150	699	500
Ocean Co., NJ	325	312	400
Oley, PA	3,336	4,170	2,890
Paradise, PA	700	1,126	700
Phila., Wissinom, PA	650	589	
Pleasant Valley, NY	100	423	100
Poughquag, NY	400	472	400
Quakertown, PA	3,900	3,141	4,000
Reading, PA	2,200	3,934	1,800
Red Hill, PA	100	1,249	200
Royersford, PA	1,725	1,342	2,500
Scranton, PA	130	308	100
Shamokin, PA	200	1,287	200
Sinking Spring, PA	1,840	7,524	1,950
*Spring City, PA	976	1,065	970
Staten Island, NY	65	127	50
Stroudsburg, PA	2,600	2,854	2,000
Sunbury, PA	3,250	3,400	2,500
Terre Hill, PA	520	1,075	520
Thompson, CT	100	233	117
Wallingford, PA	3,750	3,350	4,000
*Walnutport, PA	85	239	85
* Whitehall, PA	175	903	175
York, PA	1,250	2,147	1,253
Zionsville, PA	460	685	460
BFC Home, Inc.	1,000		1,100
*Board of Church Extension	200		200
Board of Missions	1,300		1,500
Pinebrook Bible Conference	750		1,500
Totals	82,245	104,892	85,033
Proposed Budget for 1999		85,200	
Percent of Budget Pledged		99.8%	

Report of the Study Committee on Baptism & Church Membership

The committee met six times during the year. Byron Widger replaced Kenneth F. Barber on the committee. We spent a portion of the beginning of the year reviewing our thought process in reaffirming our support of Article 20-1 so that Byron would have the benefit of the committee's previous work. The committee still unanimously reaffirms Article 20-1 Baptism, of the *Faith and Order*.

Article. 20-1 Baptism. Water baptism, the immersion of the believer, is a visible testimony to the work of regeneration and a mark of identification and union with Christ. It has no saving or cleansing power, but it is the answer of a good conscience before God; hence it should be administered only to those who have, by faith in the Lord Jesus Christ, realized the forgiveness of sins and possess the assurance of acceptance with God.

In addition, the committee worked hard at resolving the issues among us concerning baptism and church membership. We have given due consideration, time and analysis to one another's view points. We are very mindful of our responsibility to report to Annual Conference in a timely manner. Progress in understanding the issues has been achieved. However, the committee is still divided in its view concerning baptism and its relationship to church membership. We have focused on the relationship of baptism to church membership because that was our initial assignment. We plan to address the issues associated with recipient, mode and the infirmed at the 117th Annual Conference.

This report contains two papers reaching different conclusions in addressing the bedrock issues regarding baptism and church membership. We strongly urge all members of the Annual Conference to read the entire report carefully in preparation for Annual Conference.

Committee to Study Baptism and Church Membership: Calvin T. Reed, Chairman; John C. Studenroth, Secretary, Carl. C. Cassel, Donald T. Kirkwood, Ronald W. Reed, Clayton E. Weber, Byron Widger.

Report A *Baptism & Membership*

The Bible Fellowship Church is uncomfortable with its present position on baptism and church membership. Evidence supporting this is the creation of this study committee by the Annual Conference in response to the request two years ago from the elders of the Oley Church. Further evidence came through the material brought to Annual Conference from the Red Hill Church one year ago. Comments made in the discussion of the Oley request and of the Red Hill request indicate broader discomfort that has been manifested formally.

In doing its work the whole committee came to a clear awareness of two convictions. First, it became clear that each member of the study committee is convinced of the biblical basis of our Article 20-1--Baptism in our Articles of Faith:

“Baptism. Water baptism, the immersion of the believer, is a visible testimony to the work of regeneration and a mark of identification and union with Christ. It has no saving or cleansing power, but it is the answer of a good conscience before God: hence, it should be administered only to those who have, by faith in the Lord Jesus Christ, realized the forgiveness of sins and possess the assurance of acceptance with God.”

Then it also became clear that baptism per se is not the issue, but rather the relationship of baptism and membership.

In seeking to refine the statement requiring baptism for membership in our churches three possible solutions were identified: (1) maintain the present position (*F&O*, §202-3.1) “Anyone desiring to be a member of the BFC shall give testimony and evidence of faith in Christ and the new birth. He shall be in sympathy with the *F&O*, be baptized by immersion subsequent to salvation (emphasis added to identify the part of the statement under discussion), and manifest holiness toward God and separation from the world. (Acts 2:41-47).” (2) continue to teach immersion is the only form of baptism in BFC but accept the application of water to believers by other modes as meeting the requirement for membership. (3) continue to teach that immersion is the only form of baptism, but to cease to require immersion as a prerequisite for membership in our churches. If there are other ways of resolving the problem, the committee has not yet thought of any.

In searching the Scripture for a solution to the baptism/church membership problem some members of the committee have gathered the following information which deserves careful consideration. We will examine the biblical data in answer to three questions.

1. In considering church membership, what is the starting point or essential issue?
2. In considering the nature of the church into which people are received, what is the relationship between the church visible and the church invisible?
3. In considering the New Testament teaching concerning baptism, how does the explanation in the epistles relate to the teaching of Christ in the Gospels and the implementation by the apostles in the Acts?

What does the Scripture say in response to each of these questions?

First, In considering church membership, what is the starting point or essential issue?

Regeneration is the essential issue or starting point.

Suppose that John Doe moved into a community where there is a BFC. He started to attend New Born BFC in Anytown, PA/NJ/NY or wherever and liked what he heard, and gave evidence of being a believer. When the Pastor announced a series of classes for those thinking of joining the church, John attended. When he submitted his application for membership, it became apparent that he had been sprinkled as an infant and considered himself baptized. His conversion was never doubted. Jane, his wife, attended the BFC, also appreciated what she heard and attended the same classes. Her application made clear that she had made a profession of faith in a church as an adult where subsequent to her salvation, she was poured with water. Her conversion was never doubted.

What happened when John and Jane came to Christ? Can we deny the reality of what occurred when they came to Christ for salvation? Let us review what Scripture says did take place in each of them.

They were dead in sin.

Eph 2:1,5

Col 2:13

Luke 15:24,32

God granted life.

Eph 2:1-6

Titus 3:5

God granted faith and repentance.

Eph 2:8

Acts 11:18

2 Tim 2:25

God justified the sinners.

Rom 8:33

They died and rose with Christ.

Rom 6:3,4

They were baptized in the Holy Spirit.

1 Cor 12:13

They were adopted, sons of God.

Gal 4:4,5

Eph 1:5

They became members of Christ's body.

1 Cor 12:27

Are John and Jane regenerate? It certainly seems so. Did John and Jane understand all the things which the Bible says happened to them when the Spirit did His work in them? Very likely not. Should they be taught what happened to them? Certainly. Should they be taught the biblical teaching about baptism? Absolutely!

God's receiving people and doing all these things for them are the real grounds for our receiving them. If we conclude they are not regenerate, we cannot accept them. If we conclude they are regenerate, can we refuse them?

Our Articles of Faith indicate that regeneration is the essential issue in church membership. In our Article on Regeneration (14), we read: "Regeneration, or the New Birth, is an instantaneous creative act of God through the agency of the Holy Spirit, whereby divine life is imparted to those dead in sin, making them members of the family of God" (emphasis added). In our Article on the Church (18-1) we read: "The visible Church consists of all those professing faith in Christ." (emphasis added).

Basic question: In the light of what Scripture teaches happened to John and Jane, if Christ has receive them, how can we not receive them?

Second, in considering the nature of the church into which people are received, what is the relationship between the church visible and the church invisible?

a. Christ and His church.

Part of the teaching of the NT is that there is only one church. Christ is the only head of the church.

Eph 5:25-27	Christ redeemed it.
Acts 8:3; I Cor 15:9	Paul persecuted it.
Matt 16:18	Jesus called it His.
Eph 2:16; 4:4	There is only one church.
Eph 1:22,23	Christ is the head of the church.

b. Christ's church also has many manifestations which are also called "churches."

1 Cor 1:2	church of God at Corinth
1 Cor 16:19	churches of Asia
Rom 16:4	churches of Gentiles
Gal 1:2	churches of Galatia

c. Relationship of "church" and "churches."

Because the one church is everywhere it is sometimes called "universal"; because this church is visible only to God, we call it the church invisible. Because the many churches are in specific locations which can be seen by people, we call them particular churches or the church visible. Because Christ is the only head of the church the church invisible and the church visible should be one. Are they really one? Not always.

d. Authority in the church.

All authority in the church is from Christ (Matt 28:18). He conveys authority to leaders in His churches called "elders" who are identified by those who are part of the churches. Because all authority is from Christ, authority in each church is "moral and spiritual authority" which means that obedience to it must be inner and from the heart and cannot be forced with external power—legal or physical. Because all authority is from Christ, authority in each church is "ministerial and declarative" which means that its power originates from serving and declaring what God has taught in the Scripture. These are truths which BFC already recognizes, see F&O, 203.

e. Visible church membership.

Although the NT and the early church had not clearly defined procedure for membership, there is evidence that the church knew

who was part of it and who was not.

Acts 6:1-7; Acts 14:23 Somehow they needed to know who would participate in “looking out” these leaders and from what pool they should come.

I Cor 5 One had to be “in” to be put “out.”

Acts 8 Another illustration.

I Tim 3:1-13 Qualifications for leaders imply identified groups to participate in selecting leaders.

I John 2:19 Disassociation from the group simply meant that the individual was not really part of the group.

Specific visible churches took these kinds of actions seeking to apply Christ’s teaching to their situations. This is the function of moral and spiritual, ministerial and declarative authority.

f. Regeneration and membership.

When we examine the NT, what do we find on the issue of how people came to be part of the church and to be recognized as part of the church?

1 Corinthians 6:9-11—The emphasis here is on what these people were and what they became—transformed lives. Thieves, drunkards, etc. were washed, sanctified, justified. Although these Corinthians were “washed,” regeneration, not water baptism, made the change. The emphasis is not on ritual or symbolic cleansing, but on cleansing from sin. Water baptism is a symbol of the spiritual reality.

Ephesians 2—The early part of this chapter describes our deadness in sin (vv.1-3). Then we learn that God’s work of regeneration comes to us by His grace apart from any works of ours. God brings us to life and changes us from walking according to our sinful natures to live out good works God planned for us (vv.1,4-10). Next we discover that the work of the regeneration which God did in us, not only brought us to life, but also united us to others who have had a similar experience. This brings into being regenerate people from diverse backgrounds into “one new man” (vv. 13-15) and forms them into the very dwelling place of God (vv. 19-22). God’s work in us changes us personally and unites us with the others He has changed.

g. "Gathered church."

Many churches use bases for church membership different from that of BFC. In many European countries many are by birth citizens of the state and entitled to baptism by the church. In most of these kinds of churches regeneration is not the criterion of membership.

The Reformation, which began on the Continent under Luther, continued in England. John Field in England in 1572 as part of a struggle which sent some to prison and others to the stake, defied the establishment and defined "a church" as:

"a company or congregacione of the faythfull called and gathered out of the worlde by the preachinge of the Gospell, who followinge and embraceinge true religione, do in one unitie of Spirite strengthen and comforte one another, dayelie growinge and increasinge in true faythe, framinge their lyves, governmente, order and ceremonies accordinge to the worde of God" (Edmund S. Morgan, *Visible Saints*, p.14).

Their desire to seek a pure church eventually caused the separation of such people from the Church of England in their home country and brought some of them to American shores to "start over" without the problems of "established" churches. In their search for those who were "saints by calling" or a "gathered church," it soon became apparent that the practice of infant baptism and a "gathered church" were incompatible. What were they to do? One solution was the half-way covenant. It saved the practice of infant baptism, but resulted in forfeiting a "gathered church." Morgan's book provided details of a struggle about which we know little.

Having made little progress toward a pure church, the Great Awakening of 18th century was welcomed by many. From it a renewed emphasis on regenerate church membership developed, but some who worked so hard for purity became separatists who lost their awareness of the oneness of the church and became independent rather than autonomous. More details of these problems are found in C.C. Goen: Revivalism and Separatism in New England, 1740-1800.

During this effort regeneration and its effects in the lives of people came to be the basis for acknowledging individuals as part of the church. Jonathan Edwards' essay, An Inquiry Concerning Qualifications for Communion, is a good illustration of such convictions.

In this historical development many who rejected reformed theology soon became universalists; others became baptistic, not only in the sense of rejecting infant baptism, but also in the sense of emphasizing each church making its own regulations. One group departed from a correct concept of redemption; the other departed from the correct concept of the oneness of the church by overemphasizing the particular church.

The nature of the church visible is to reflect as closely as possible the church invisible. This is taught by Scripture and illustrated by church history. Regenerate church membership or being a “gathered church” is a vital part of demonstrating this relationship.

Article 5 of our Articles of Faith (God the Holy Spirit 5-2) says: “The Holy Spirit indwells all true believers, baptizing them into one body, of which Christ is the head.”

Basic question: How can BFC without denying our rich heritage of regenerate church membership retain our awareness of the church not being ours, but Christ’s?

Third, in considering the New Testament teaching concerning baptism, how does the explanation in the epistles relate to the teaching of Christ in the Gospels and the implementation by the apostles in the Acts?

a. Baptism in Gospels and Acts.

The record is clear that Christ commanded baptism as part of the work of “making disciples,” and the early church practiced baptism of believers.

Matt 28:18-20

Acts 2:38; 8:12,36

Today’s church must believe, teach and practice baptism of believers in obedience to Christ, Her Head.

b. Gospels/Epistles pattern of teaching.

Jesus told his disciples that the Holy Spirit would be given after His departure and that His Spirit would bring to them truth they were unable to receive while He was here.

John 14:16-18, 25-26

John 16:12-15

These promises were fulfilled on the day of Pentecost (Acts 2)

and in the giving of the epistles. The Gospel and Acts give us the history of the life of Christ and the external development of the church. With that record the seeds of God-given truth are recorded as part of the message of the church. The Epistles are the promised explanation given to bring to full growth the seeds sown in the historical records. This is not to minimize the importance of the history, our faith is grounded in history; but it is to take seriously the promise of the Savior. Thomas Bernard's book, The Progress of Doctrine in the New Testament, develops this theme.

c. What do the Epistles say about baptism?

1 Cor 6:11—Mentioned previously, this text emphasizes the cleansing from sin and the change in the life of people brought by salvation. The “washing” is cleansing from sin. Water baptism is not specifically mentioned here; but, even if it were, it cannot bring cleansing from sin and spiritual change.

Eph 5:26—Is the washing mentioned here baptism? The cleansing is a washing of water accompanied with a spoken word. Some understand this “washing” to be baptism, but it is not understood so by many interpreters—including baptistic interpreters. In this text Paul addresses the work of regeneration. The washing here is parallel to the “washing of regeneration” mentioned in Titus 3:5.

Romans 6:3,4—Here baptism is specifically mentioned. This cleansing is the result of participation in Christ's death and resurrection. R.O.E. White (Biblical Doctrine of Initiation, pp.215-217) says:

“Baptism is no merely symbolic rite. Here we are concerned with actual fact . . . There is a comparison between what has happened to Christ and what has happened to us in our baptism . . . not between what happens in baptism symbolically and what happened to Christ in historic fact, . . . but between what happened to Christ in fact and what in actual fact happens to us in our baptism.”

Paul is saying more than baptism is a symbolic mimicking of Christ's death and resurrection. Paul is saying that there is a sense in which Christ's burial and resurrection is our baptism and our behavior is to grow out of this fact.

The emphasis is on our union with Christ by death and resurrection. If baptism simply symbolizes something we are to seek to realize (‘reckon’ to be true), does that help us understand why it

is so difficult to experience this reality? If we rather understand that we died with Christ and rose with Him in newness of life, then we see our water baptism as a picture of the prior transaction. In so doing we have fact, not symbol, as the basis on which to act. Water baptism is symbolic, but it symbolizes another baptism in which the believer and Christ are united in burial and resurrection.

Gal 3:26-28—Coming to be sons of God happens by faith in Christ. Baptism is mentioned, but it is putting on Christ, a being clothed with Christ, not an application of water. Also note that these individuals were not then voluntarily joined into an association; but being individually united to Christ their common experience formed people from diverse backgrounds into a unity. This is a work of God which cannot be affected by water alone, but can be symbolized by it.

1 Cor 12:13—The Holy Spirit and baptism are linked. Most interpreters view the preposition “in” (en) an expression of location rather than an expression of means. Thus the text explicitly states that Spirit-baptism is the entry point of the individual to the body. Entering the body means entry to the corporate whole. Ladd (New Testament Theology, p. 542) says: “Most contemporary scholars believe that baptism here refers to water baptism as the means by which the Spirit is imparted to believers.” For those interpreters baptism in water is baptism in the Spirit. This Ladd rejects and says: “It appears highly probable that the baptism of 1 Cor 12:13 . . . is not water baptism but baptism in the Spirit. Water baptism is the sign and seal of this latter baptism. If Paul has water baptism in mind, he does not emphasize it; the entire emphasis is on the work of the Spirit.” The Holy Spirit baptizes the believer into the body, which is the church. In 1 Cor 12:9-11 Paul speaks of the Spirit as the agent in the distribution of the gifts. Could the Spirit also be the agent in baptism? Whether agent or sphere Paul emphasizes the Spirit in the believers’ entrance to the body of Christ.

Eph 4:5— If it were not for this text, we would likely conclude that there must be two baptisms: one a baptism in the Spirit or a baptizing by God and the other a baptizing by human instrumentality with water. Paul says there is only one baptism. When water baptism and Spirit baptism are contrasted in the NT the contrast is between John’s baptism and Spirit baptism, not between water baptism and Christian baptism. Thus Spirit baptism is not a substitute for water baptism. Spirit baptism is a substitute for John’s baptism; those baptized in the Spirit are also to be baptized

in water. Note again Acts 10 and 11— especially 11:16 and 10:48. Water baptism receives meaning from Spirit baptism to such a degree that Paul here says there really is only one baptism. This link is strong.

Col 2:11-14—Being in Christ, the believer is declared by Paul to be circumcised, and this circumcision is later called baptism. But this circumcision is specifically “not with hands,” therefore not water baptism, but the work of God, which brings a new attitude in the heart. In the OT as well as in the NT physical circumcision and spiritual change are recognized as being distinct; not all who have physical circumcision are spiritually different. This was true of Ishmael and Isaac in Genesis, but it is also true of individuals spoken of by Paul in Romans 2:29. Paul is not saying circumcision is not important; he cannot say that because God commanded it. Paul is saying that physical circumcision is spiritually useless without spiritual circumcision. The emphasis in Col.2 is Christ’s act and believer’s participation in it. Christ has undergone a more radical circumcision, by death, burial and resurrection; our death, burial and resurrection with Christ spoken of in v. 12 is called our regeneration (made you alive) in v. 13. By Christ’s circumcision the believer has experienced a circumcision not physical, but spiritual; not physical, but spiritual; not partial, but total; not Mosaic, but in Christ. Because this text addresses the change and speaks explicitly of this change not being made with hands, it is clear that the text is not emphasizing the need for water baptism, but that which only Jesus brings.

Titus 3:5—Regeneration and renewal represent the same thing. The “and” (kai) could be translated “even.” The regeneration and renewal are alike wrought by the Spirit. He is author of both. If this is a reference to baptism with hands, it is oblique or symbolic at best.

When the Epistles interpret the meaning of baptism, we find the following emerging:

1. A linking of Spirit/water baptism (1 Cor 12:13; Eph 4:5; 5:26).
2. An emphasis on regeneration (Eph 5:26; Titus 3:5).
3. A new life results (1 Cor 6:11; Col 2:11-14).
4. The believer died and rose with Christ (Rom 6; Gal 3:26-28).
5. The Spirit baptized believer is a member of Christ’s body, the church (1 Cor 12:13,27).

The true believer is by virtue of his union with Christ, a member

of the body. From this understanding of God's work in His relationship to individuals and the relationship He brings between people, we move to thinking about our responsibility in the visible church. If Christ is Head and has received a person, can we do otherwise?

Therefore we reaffirm the command of Christ in the Gospels and the example of the church in Acts to baptize in water those who have believed; we also affirm that the emphasis of the Epistles is on the baptism which every true believer has received and of which water baptism symbolizes.

Others throughout the history of the church have espoused this position. John Bunyan, a man committed to baptism of believers only, in his essay, Church Union, says:

"Now I say, he that believeth in Jesus Christ hath richer and better than that (of baptism in water), mainly, is dead to sin, and that lives to God by Him, he has the Heart, Power and Doctrine of baptism" all then that he wanteth, is but the sign, the shadow, or the outward circumstance thereof; now yet is that despised but forborne for want of light. The best of baptisms he hath. He is baptized by that one Spirit; He hath the heart of water baptism, he wanteth only the outward show, which, if he had, would not prove him a truly visible saint; it would not tell me he had grace in his heart. It is no characteristical note to another of my sonship with God. Indeed it is a sign to the person baptized, and a help to his own faith. He should know by that circumstance that he hath received remission of sins; if his faith be as true, as his being baptized is felt by him. But if, for want of light, he partake not of that sign, his faith can see it in other things, exceeding great and precious promises. If he appear not a brother before, he appeareth not a brother by that. And those that shall content themselves to make that the note of visible church membership, I doubt make things not much better, the note of their sonship with God."

We may not agree with all of Bunyan's concepts, but he certainly was committed to Scripture, to baptism of believers, but not to requiring baptism for membership in the church visible.

Those who have come to us from other communions where baptism by other modes is used would fit Bunyan's description—"want of light,"—provided they are truly believers. When one has been exposed to different teaching, it takes time for the light to shine

through.

Basic question: If regeneration is the starting point and the church visible is to mirror the church invisible, how then can we exclude regenerate people from our rolls when Christ has received them in regeneration?

Conclusion

The part of the committee which gathered together this data desire prayerful and thoughtful consideration of these texts and thoughts. Their concern is that such consideration bring us to a greater and more Biblical emphasis on the importance of both baptism and membership.

Separating the issues and teaching our people that Scripture teaches both will develop this emphasis. Those who are truly Christ's must be taught. The men who developed this part of the report are not comfortable in thinking of receiving professed believers who are not yet baptized in water, but they are even more uncomfortable in refusing to receive other people whom God has brought to be our sisters or brothers although they have not yet been immersed.

We do not expect maturity of babes in Christ. What we ask is that the members of a particular church recognize the regenerating work of the Holy Spirit and receive those whom Christ has received.

Moving in this direction will cause us to accept as members individuals at many stages of spiritual life because they have been born from above. Too often we think of membership as readiness to lead or teach. The understanding presented here sees membership in the church visible as a testimony that those who are already part of the particular church acknowledge God's regenerating work having been done in this new person's life. Although regenerate people who are not immersed may become members, they must be immersed to become elders as well as meeting other qualifications for eldership. How can they lead in this kind of church without accepting this light?

In thinking of how to resolve our problem, review the several alternatives mentioned earlier:

1. Maintain our present position requiring immersion as a prerequisite for membership and teach more precisely all the Scripture says to resolve our difficulties;

2. Continue to practice immersion and require "baptism" for membership, but accept application of water to believers by other

modes to fulfill our requirement; or

3. Continue to practice and teach immersion, but cease to require it prior to being received as members of the church.

Position (1) has been a problem not only for the churches formally expressing the difficulty, but also for other pastors and churches who have less formally expressed some divergence in practice from 202-3.1. The very existence of this committee bears witness to the difficulties our churches have with our position on baptism and membership. In addition to struggles in our practice the divergence of opinion in the committee as we have worked these two years may indicate that finding Scriptural basis for our present position is difficult to find.

Position (2) once seemed to solve our problem because it acknowledges the difficulty believers have had historically to define baptism. This is no longer an acceptable solution because it means a denial of our conviction that baptism is immersion of the believer in water as a testimony to the work of regeneration and a mark of identification and union with Christ. For us to call other applications of water "baptism" is inconsistent with our Articles of Faith.

Position (3) seems at first to be a de-emphasis on baptism, but actually it brings a fresh emphasis to it by calling people to face our Lord's command to be baptized, without compromise of our definition of baptism and continues to ask if obedience has come.

Therefore we propose that Article 20 continue to read:

"Baptism, Water baptism, the immersion of the believer, is a visible testimony to the work of regeneration and a mark of identification and union with Christ. It has no saving or cleansing power, but it is the answer of a good conscience toward God; hence, it should be administered only to those who have, by faith in the Lord Jesus Christ, realized the forgiveness of sins and possess the assurance of acceptance with God."

We also propose that *F&O*, 202-3.1 be revised to read as follows:

"Anyone desiring to be a member of the BFC shall give testimony of the new birth and evidence of faith in Christ. He shall be in sympathy with the *F&O* and manifest holiness toward God and separation from the world (Acts 2:41-47)."

In our judgment this is the position for us to adopt because it is a biblically based solution to our problem regarding the relationship of baptism and membership.

Report B

A Consideration of the Necessity of Baptism for Church Membership

I. Introduction:

It is the viewpoint of this sub-committee that the requirements for membership are a logical outflow of the purpose and role of Water Baptism. It would be a grave mistake and an injustice to Scripture to separate water baptism from church membership. It is the contention of this sub-committee that rather than separating baptism from church membership we should seek to integrate the two more fully.

It is baptism that is expressly commanded in Scripture not membership. That which has come to expression in membership was originally accomplished through the proper administration and reception of baptism.

Through spiritual baptism individuals came into union with the invisible church. *1 Cor 12:13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.*

Through water baptism individuals came into union with the visible church. *Acts 2:41 So then, those who had received his word were baptized; and there were added that day about three thousand souls.*

That is not to say that membership is irrelevant. Rather, baptism plays a crucial role in church membership. Baptism was the vehicle of membership. This understanding is borne witness to by church history. Following, are the summarizations made by two well-respected church historians.

"The conception of the church was not primarily that of the aggregate Christians on earth, but of a heavenly citizenship reaching down to earth, and gathering into its embrace the scattered Christian communities. **To this church the disciple is added by baptism.** It is 'built upon waters' (Shepherd of Hermas). That baptism implied antecedent belief in the truth of the Christian message, engagement to live the Christian life, and repentance. (Justin's Apology)" History of the Christian Church by Williston Walker pp. 42-43.

"The idea of Baptism

It was solemnly instituted by Christ, shortly before his

ascension, to be performed in the name of the Father, the Son, and the Holy Spirit. It took the place of circumcision as a sign and seal of church membership. It is the outward mark of Christian discipleship, the rite of initiation into the covenant of grace. ... **It incorporates the penitent sinner in the visible church, and entitles him to all the privileges, and binds him to all the duties of this communion.** " History of the Christian Church Vol. I Apostolic Christianity. Philip Schaff. pp. 466-467

- II. A Consideration of the role of water baptism and church membership in the Bible Fellowship Church. The following is a diagram of three different positions regarding the role of baptism and church membership.

A = A profession of faith

B = Water Baptism

C = Conducted into membership.

- Position # 1 The present situation in the Bible Fellowship Church might be illustrated as follows:

A-----B-----C

It is the understanding of this sub-committee that the present position, though not stated but often practiced, is that an individual professes faith, the individual is baptized and at some time later, often years later, is taken into membership. Baptism is seen as commanded and membership in the church is viewed as optional. Some baptized individuals might never become members. Church membership (being united to the visible body of Christ) is viewed as unimportant and irrelevant to baptism. This position has resulted in many baptized believers not being members of the church. This "irrelevancy" has resulted in the confusion of some. Thus, since baptism and church membership have been disconnected, the question has been raised, "Does one have to be baptized in order to be a member of a church?"

- Position # 2 One proposed model might be illustrated as follows:

A-----C-----B?

In this position the importance of membership in the church

would be stressed. An individual would make a profession of faith and then be taken into membership. Though baptism would be seen as commanded in Scripture, an individual might be a member in good standing without being baptized for a long period of time, or perhaps never being baptized. This could result in many believing members of the church not being baptized. Thus the position, baptism need not be required for membership.

Position # 3 The Sub-committee's proposed model would be illustrated as follows:

A-----B--C-----

In this position the importance of baptism and membership would both be stressed. An individual would make a profession of faith be baptized and then be taken into membership with little or no separation in time between the baptism and the membership. It would be stressed that baptism is commanded in scripture. Church membership is the proper outflow of baptism. This would result in a closer correlation between those who are baptized believers and those who are members of the church. Thus church membership could not be separated from the requirement to be baptized.

III. It is the contention of this sub-committee that the requirements of church membership are a superstructure which is built upon a foundation of water baptism. Formal church membership into the visible body of Christ is not directly addressed in the scriptures. What is addressed is believers uniting together on the basis of profession of faith through baptism.

Baptism properly administered and received was the essence of church membership. Formal membership often seeks to address three issues - submission to authority; doctrinal adherence; and fellowship into the community of believers. All three of these issues are addressed through baptism.

A. Baptism properly administered and received addresses the issue of submission to authority. *Mat 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.*

1. Baptism recognizes a submission to Christ's authority.

Mat 28:18 And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. (vs.19) "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. The one who is being baptized is professing allegiance to Christ.

2. Baptism includes the idea of submission to the church in so far as the church teaches the commands of Christ. *Mat 28:20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."* The one performing the baptism is doing so in allegiance to Christ.

B. Baptism properly administered addresses the issue of doctrinal purity and adherence.

1. Baptism properly administered requires a profession of faith on the part of the one being baptized. *Acts 2:38 And Peter said to them, "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.*
2. Baptism properly administered is to be accompanied with teaching. *Acts 2:41 So then, those who had received his word were baptized; and there were added that day about three thousand souls. (vs.42) And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. There was at a minimum a teaching concerning the truths of salvation with an understanding that there was a lot more to be learned.*
3. Baptism properly administered makes the recipient aware of an obligation to fully obey the commands of God. *Mat 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: (vs.20) teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."* The

sincerity of one's profession to be willing to follow all the commands of God, can be rightly challenged when one is unwilling to follow the command to be baptized.

4. In appendix number 1 there is a discussion of how baptism served as a practical means for guarding doctrinal purity in the church.

C. Baptism properly administered addresses the issue of fellowship.

1. Baptism properly administered provided the basis of fellowship in the visible church. *Acts 2:41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. (vs.42) And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.*
2. The "being added to the church" was entrance into and fellowship with the life of the church.

IV. Some would assert that the church has no authority to require baptism of those who would be members. Does the church have the right (authority) to require (demand) that every believer be baptized?

Answer: Yes! The church does have the right to require every believer to be baptized because baptism does not rest upon local ecclesiastical authority but rests upon the authority of Jesus Christ. It is not the church that has decided to require baptism of every believer, it is Christ who has decided to require baptism of every believer.

A. At the very heart of the baptism question is the question of authority.

1. One of the issues that was raised in the alcohol debate was whether or not a local church had Biblical authority to require of its membership more than what the Scripture requires of every believer.
2. Now the question before us is just the opposite. Does

a local church have Biblical authority to require less of its membership than what the Scripture requires of every believer?

3. The question would be better stated, "What right(authority) does the church have to set aside Christ's command to baptize all believers?"

B. Christ claims for Himself a universal authority. *Mat 28:18 And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth."*

C. The administration and reception of baptism is a recognition of Christ's universal authority. Christ's authority extends to both heaven and earth. Because Christ's authority extends to all people and places, therefore baptism is to be administered to all peoples in all places when allegiance to that authority is professed. *Mat 28:18 And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth." (vs.19) "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,*

1. When people claim to be followers of Christ, they must confess His authority. This confession is made through submission to the Lord's teaching concerning baptism.
2. This is absolutely essential to understand at the outset. One does not submit to baptism in recognition of the church's authority but Christ's authority.

V. A Biblical example of the recognition of Christ's authority in the administration and reception of baptism. Acts 10:23-48

A. The recognition of Christ's authority in the administration of baptism. The church does not have the right to "withhold" the administration of baptism , and thus acceptance (membership) into the life of the church, from those whom He accepts.

1. The setting for an example of this truth is Peter at the home of Corneilius.

2. Peter begins by proclaiming a message of Christ's universal authority. *Acts 10:36* "The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all)--"
 - a. Peter then proclaims the gospel message. *Acts 10:43* "Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins."
 - b. God makes it clear to all that He has accepted these Gentiles to whom this message came. *Acts 10:44* While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message. (vs.45) And all the circumcised believers who had come with Peter were amazed, because the gift of the Holy Spirit had been poured out upon the Gentiles also. (vs.46) For they were hearing them speaking with tongues and exalting God. Then Peter answered,
 - c. Peter now raises a question concerning authority for the believing Jews that accompanied him.
 - (1) Do we have any authority to withhold the administration of baptism from those whom God accepts? *Acts 10:47* "Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?"
 - (2) The answer is no! There was no basis for denying these Gentiles the ordinance of baptism.
 - (a) These Gentiles could not be refused the ordinance of baptism on the basis that they were not believers. God made it abundantly clear that they were believers.
 - (b) These Gentiles could not be refused the ordinance of baptism for no one individually or collectively had the authority to reject Christ's

command to baptize people of all nations.

(3) The church may not refuse baptism to believers whom God accepts.

- (a) Baptism was not performed at the whim of the Church but at the command of Christ.
- (b) It was obligatory that the believing Jews administer baptism to these believing Gentiles.
- (c) The Jewish culture was a tremendous obstacle to the church's fulfillment of the command to baptize all nations.

- i) These Jewish believers did not want to identify with these Gentile converts.
- ii) The heart of Peter had to be prepared by the "vision of the sheet" to bring him to a place where he would be willing to recognize these brothers.

B. The recognition of Christ's authority in the reception of baptism. The reception of the administration of baptism is a recognition of Christ's universal authority.

1. It is the recognition of Christ's authority that is the basis for the church requiring the individual believer to be baptized. *Mat 28:18 Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. (vs.19) Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, (vs.20) teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."*

- a. It cannot be logically argued that Christ has a complete authority over all people groups that does not extend to every person within that people group.
- b. No one individual has a personal authority that exceeds the authority of the Lord Jesus Christ.
- c. More simply put, no one who professes to acknowledge allegiance to Christ has the authority to reject His

command to be baptized.

2. The church does not have the right to remove the obligation from its members to be baptized that God places upon every individual that He accepts.
 - a. In our text Peter now issues a command in reference to water baptism. *Acts 10:48* So he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days.
 - b. The order was authoritative both for those who received the baptism as well as those who administered the baptism.
 - (1) It was obligatory that the believing Jews administer baptism to these Gentiles.
 - (2) It was equally obligatory for these believing Gentiles to submit to the administration of baptism by these believing Jews.
 - (3) These Gentiles did not request to be baptized, Peter commanded that they be baptized.
 - (4) The point is that the Jews and the Gentiles had to be willing to identify with each other if they were to identify with Christ.
 - (a) The believing Jews could not fail to identify with the believing Gentiles by withholding baptism from them.
 - (b) The believing Gentiles could not fail to identify with the believing Jews by refusing to be baptized by them.
 - c. The culture of our day is a tremendous obstacle in requiring all believers to be baptized.
 - (1) We would be appalled at thinking it was all right to withhold baptism from anyone that God accepts.
 - (a) We do not have the struggles the Jews of the New Testament church had.
 - (b) That thinking process is totally alien to us today.

(2) However, there is a tendency to struggle with requiring everyone to submit to baptism whom the Lord accepts.

(a) We require the Church to identify with all believers by baptizing them.

(b) We seem unwilling to require all believers to identify with the church by being baptized.

(c) That thinking process was totally alien to the New Testament church.

(d) From the day of Pentecost on, there is no hesitancy to command those who believe to be baptized. *Acts 2:38 And Peter said to them, "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. The verb form is an imperative.*

VI. The unity or fellowship that had been accomplished by the Holy Spirit bringing Jew and Gentile together by spiritual baptism was now to be evidenced or visually demonstrated through water baptism.

A. Jew and Gentile had become one through spiritual baptism.

Acts 10:47 "Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?" 1 Cor 12:13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

B. Jew and Gentile were to become practically one through water baptism. *Acts 10:47 "Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?"*

1. In the extending of water baptism to the Gentiles the Jewish believers were identifying with them as believers in Christ.

2. In the reception of water baptism the Gentiles were identifying with these Jewish believers in Christ.

3. Water baptism illustrated what had been accomplished through spiritual baptism. *Gal 3:26 For you are all sons of God through faith in Christ Jesus. (vs.27) For all of*

you who were baptized into Christ have clothed yourselves with Christ. (vs.28) There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

VII. A brief consideration of the doctrinal foundation of baptism in the gospels, the book of Acts, and the epistles.

A. Some have raised issue with looking to the book of Acts concerning teaching on baptism.

1. Acts is not for doctrine some have said.

a. Certainly, the Bible instructs us that all scripture is profitable for teaching. 2 Tim 3:16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;

b. What we find in the book of Acts is that the apostles were faithful to Christ's command to : Mat 28:19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, (vs.20) teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age." Acts 1:8 but you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." Acts painstakingly demonstrates the spread of the gospel and the baptizing of individuals in the process of making disciples of all nations beginning in Jerusalem, spreading to Judea and Samaria, and then to the rest of the earth.

2. Some have tried to make a point of the epistles being silent on the command to baptize. They argue that this is to be understood as somehow down-playing the significance of baptism in the church.

a. It must be remembered that the book of Acts, in tracing

the spread of the gospel and the administration and reception of baptism, makes it clear that baptism was already being practiced in all the churches to which the epistles were sent. Believers were being baptized in those cities and regions before there were elders or established churches. When the gospel moved into those areas people were being baptized.

- b. There was no need in the epistles to command the readers to do what they were already faithfully practicing. They do not command the church to baptize for they are already baptizing. They had received this instruction prior to the writing of the epistles. This is not an argument from silence. The book of Acts clearly bears witness to that fact.
- c. It is also rather unthinkable that the great commission of the risen Christ is not a commission to the church. Do the epistles have to validate the great commission to make it relevant to the church?

B. Does not the apostle Paul himself deprecate baptism in I Corinthians? *1 Cor 1:14 I thank God that I baptized none of you except Crispus and Gaius, (vs.15) that no man should say you were baptized in my name. (vs.16) Now I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized any other. (vs.17) For Christ did not send me to baptize, but to preach the gospel, not in cleverness of speech, that the cross of Christ should not be made void.*

1. Some have inferred from this passage that Paul is teaching that baptism has somehow been separated from the great commission.
2. When Paul said that "God did not send me to baptize.." he was not saying that baptism had now become irrelevant or that baptism somehow violated a new commission of God to make disciples without baptizing individuals.
 - a. It is clear in the text that Paul baptized some. *1 Cor 1:14 I thank God that I baptized none of you except Crispus and Gaius, (vs. 16) Now I did baptize also the*

household of Stephanas; beyond that, I do not know whether I baptized any other. In so doing he had not been unfaithful to God. He is not confessing a sinful act at this point.

- b. It is also clear in the text the Corinthians were being baptized. *1 Cor 1:12 Now I mean this, that each one of you is saying, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of Christ." (vs.13) Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?* The obvious implication is that whatever faction one belonged to in Corinth, (whether they were identifying with Paul, Apollos, or Cephas) the one thing that they had in common was their having been baptized in the name of Christ. All who professed faith in Christ were baptized.
3. Here is where our brethren who want to limit themselves to the epistles may run into error. The book of Acts makes it clear that the normative process in Corinth was the same as the normative process everywhere else. Namely, people believed and were baptized. *Acts 18:8 And Crispus, the leader of the synagogue, believed in the Lord with all his household, and many of the Corinthians when they heard were believing and being baptized. (vs.9) And the Lord said to Paul in the night by a vision, "Do not be afraid any longer, but go on speaking and do not be silent; (vs.10) for I am with you, and no man will attack you in order to harm you, for I have many people in this city." (vs.11) And he settled there a year and six months, teaching the word of God among them.*
 - a. Certainly the many who were believing and being baptized goes beyond the two individuals and one family that Paul states he baptized.
 - b. In this light we must understand Paul's statement regarding his mission, ("For Christ did not send me to baptize, but to preach the gospel,") to mean that his primary work was to evangelize. He left the baptizing for the most part to co-workers and converts. This

work of baptism was entrusted to others in the establishing of the church. In so doing provision was made for baptism to continue even when he was gone. That is a far cry from Paul teaching that baptism was now irrelevant.

- c. Please do not lose sight of his main point. When these Corinthians were baptized, they were baptized not in allegiance to Paul or Cephas or Apollos, they were baptized in their allegiance to Christ. *1 Cor 1:13 Has Christ been divided? Paul was not crucified for you, was he? Or were you baptized in the name of Paul?* He calls them to unity not because of their commitment to earthly leaders but because of a commitment that they had professed to Christ through baptism. It all comes back again to an issue of authority and fellowship.
- d. Because they had been baptized in the name of Christ, they were to be one in fellowship. They had come together in having named the name of Christ in baptism. Hence, there should be no schism.

4. There is yet another argument (perhaps from the lesser to the greater) in I Corinthians 12. Having argued that they should not be divided because of a professed unity in Christ through water baptism, now he argues that they should not be divided because of an actual unity that is accomplished through spiritual baptism. *1 Cor 12:13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.*

VIII. Trying to divide the issue of baptism and church membership does not resolve any issue.

- A. Removing the requirement of baptism for local church membership does not resolve the issues associated with baptism; it only compounds them.
 1. Whether or not one requires baptism for membership we must all uphold the mandate of Christ to baptize and be baptized. As long as we continue to practice baptism we

have to continue to wrestle with the issues.

- a. Who are we to baptize?
- b. What mode are we to use to baptize?
- c. The problems associated with recognizing or disavowing other forms and recipients of baptism is still with us.
- d. Has the person who has been "baptized" as an infant, or who has been "baptized" as a believer by another mode truly been baptized? The question remains even when the requirement for membership is removed.

2. The emotional issues associated with baptism are not removed. There will not be peace, harmony and unity in the church simply because we do not require baptism for membership. Now the question will be, do we violate the conscience of some sincere, dedicated and godly family who believes that they should have their child baptized "as a sign of the covenant" just as they were?

- a. Do we make them "second class" members by encouraging them to take their child to be baptized somewhere else and then come back to worship with us?
- b. Do we treat this child as baptized if and when he comes to faith or do we teach him to reject the instruction of his parents, tell him he was not really baptized at all, and now must publicly be baptized by immersion?

3. Do we keep a spiritually mature, gifted, and well respected individual from being an elder who truly believes that his being baptized as an infant fulfills the command of God?

B. Removing the requirement of baptism for local church membership does not resolve the issues of membership; it only compounds them.

1. Now one searches the Scripture in vain to understand any process by which an individual comes into formal membership, i.e. brought into the life of the church. We know that the early church had members but if the process

was not through baptism, what was the process?

2. Now one is left with man-made traditions in establishing a membership rather than the Biblical initiation into the visible church through water baptism.
3. If the church does not have the right to require that members submit themselves to Christ's universal command to be baptized, then the church has no right to require anything of its members.
 - a. Then we have no right to require what the Scripture does not explicitly require. What right do we have to require of those who would be members to respond positively to the following questions that we presently ask?

§703-1.3 of the *Faith and Order*.

"Do you believe the Bible to be the inspired, infallible Word of God ..."

"Will you endeavor by God's help to be responsible for faithful attendance of public worship, daily reading of the Scripture, prayer, praise, and systematic giving?"

§703-1.2 "The exact words of the form on Admission of Members are not required, but the spirit and the substance is required."

If baptism is an unbiblical requirement for membership, we in all good conscience would have to go a lot further than simply separating the issues of baptism and membership.

- b. Then we have no right to require what the Bible explicitly commands. If our members need not heed the command to be baptized, why do they need to heed any command of the Scripture? That statement is not ludicrous. The Scripture itself ties baptism with teaching all the commands of God. *Mat 28:19* "Go

therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, (vs. 20) teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

4. For those who would argue that the doors of the church are to be as wide as the doors to the kingdom the dilemma does not end. The command to be baptized extends to all who are in the kingdom. The command to be baptized is not merely the command of any local church, it is not merely the command of the BFC as a denomination. It is the command of the Lord Jesus Christ, the King of kings.
5. How does one decide at what point the church must require members to be baptized? Would an elder have to be baptized? When one removes baptism from church membership, one would look in vain to find that one of the qualifications of an elder is that he must be baptized. It would not take a study committee long to discover that fact.
6. If one who is not baptized is to be accepted into the membership of the church, then we must ask when and how is that person to be disciplined for not following the Lord's command to be baptized?
7. If our position would be that we were not willing at some point to administer church discipline to one who was an unbaptized member of the church, then we have no right to say that Christ is the head of the Church!

IX. Conclusion:

The Scripture does in fact teach that baptism is a requirement for church membership. The way that individuals come into fellowship with the body of believers is through baptism. To have a formal membership apart from water baptism is Biblically unacceptable.

Appendix 1

The proper administration of baptism safeguarded the doctrine of the church. One illustration of baptism safeguarding doctrine is provided for us in Acts 19.

A Biblical example of how baptism properly administered was a safeguard for doctrinal purity and completeness.

- I. Paul having come to Ephesus encountered some disciples who had not heard of the Holy Spirit. *Acts 19:1 And it came about that while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found some disciples.*
 - A. These disciples were professed believers. *Acts 19:2 and asked them, "Did you receive the Holy Spirit when you believed?" They answered, "No, we have not even heard that there is a Holy Spirit."*
 - B. Paul was concerned about these professed believers and their relationship to the Holy Spirit. *Acts 19:2 and asked them, "Did you receive the Holy Spirit when you believed?" They answered, "No, we have not even heard that there is a Holy Spirit."*
 - C. When Paul discovered that these professed believers said that they did not even hear of the Holy Spirit, Paul immediately questions them about their baptism.
 1. It appears the assumption is that if they were disciples they were baptized.
 2. The next assumption is that if they were baptized they must have heard of the Holy Spirit. *Acts 19:3 So Paul asked, "Then what baptism did you receive?" "John's baptism," they replied.*
 3. He discovers that these were people who had believed and accepted the message of John the Baptist. *Acts 19:3 So Paul asked, "Then what baptism did you receive?" "John's baptism," they replied.*
 4. It should be noted as an aside that John the Baptist had taught concerning the Holy Spirit. *Mat 3:11 "As for me, I*

baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.

II. The apostle Paul now instructs these disciples in the meaning of the baptism that they had experienced.

- A. John through his baptism had taught them that they were sinners. Acts 19:4 And Paul said, "John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus."
- B. John had taught that individuals needed to place their trust in the coming Messiah. Acts 19:4 And Paul said, "John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus."
- C. John also taught that Jesus Christ was that promised Messiah. Acts 19:4 And Paul said, "John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus."

John 1:29 The next day he saw Jesus coming to him, and said, "Behold, the Lamb of God who takes away the sin of the world! (vs.30) "This is He on behalf of whom I said, 'After me comes a Man who has a higher rank than I, for He existed before me.' (vs.31) "And I did not recognize Him, but in order that He might be manifested to Israel, I came baptizing in water." (vs.32) And John bore witness saying, "I have beheld the Spirit descending as a dove out of heaven, and He remained upon Him. (vs.33) "And I did not recognize Him, but He who sent me to baptize in water said to me, 'He upon whom you see the Spirit descending and remaining upon Him, this is the one who baptizes in the Holy Spirit.' (vs.34) "And I have seen, and have borne witness that this is the Son of God." (vs.35) Again the next day John was standing with two of his disciples, (vs.36) and he looked upon Jesus as He walked, and said, "Behold, the Lamb of God!"

- D. When they had further doctrinal instructions and professed belief that Jesus was the one of whom John the Baptist had been speaking they were baptized. Acts 19:5 And when they heard this, they were baptized in the name of the Lord Jesus.
 - E. There had been no error in the teaching of John the Baptist or even in the understanding of these disciples. There was only an incompleteness in the understanding of these disciples.
- III. Thus, baptism was a means of guarding doctrinal purity and completeness.
- A. When there was a question raised about the belief of these professing disciples their baptism was challenged.
 - B. If they were disciples they should have been baptized.
 - C. If they were baptized they should have known these things.
 - D. One would not have been baptized by the apostles or the church if they did not understand and profess to believe these doctrinal truths.
- IV. It should not go without note that these individuals were rebaptized!
- A. Paul did not think it wrong to rebaptize them.
 - B. These individuals were not unwilling to submit to being rebaptized.
 - C. Why did they have to be rebaptized at all? They were already baptized!
 - D. One can only imagine how the arguments would have been arranged today.
 - 1. If John's baptism was good enough for Jesus, should it not have been good enough for these disciples?
 - 2. Shouldn't the baptism of these disciples have been accepted, because they were living up to the knowledge that they had at the time that they were baptized?

3. Shouldn't the baptism of these disciples have been accepted because it was a "meaningful experience" for them and it had been a difficult step to identify with the message of John the Baptist?
4. Shouldn't the baptism of these disciples have been accepted, for in not accepting their baptism was not John's baptism and ultimately Christ's baptism being diminished?
5. Shouldn't the baptism of these disciples have been accepted because the same mode was used?
6. Shouldn't the baptism of these disciples have been accepted because "God surely would have viewed them as baptized, wouldn't He?"
7. Did it really matter that a few different words were used in baptizing them the second time? Do we have to be sticklers on formula?

Appendix 2

Important considerations from The Biblical Doctrine of Initiation, by R. E. O. White

1. The baptism issue.

P. 279 "There can be no doubt that sooner or later the church will have to settle this question of baptism, which threatens to become one of the major stumbling-blocks in the path of ecumenical conversations."

P. 280 "In modern evangelism, baptism is normally considered an irrelevance and an obstacle to unity"

2. Baptism lies in the authority of Jesus Christ's command

P. 268 "... it enters Christian baptism both as the conviction that Jesus commanded it and the use of His name.

3. The church has an obligation to baptize.

270 "... the obligation is laid upon the church to baptize, and not merely the convert to be baptized."

4. The mode of baptism

p. 274 " A striking feature of the fully developed New Testament doctrine of initiation is the tenacious persistence of the main characteristics of the primitive rite. Immersion (probably self-immersion) in the presence of acknowledged authorities of the church, remains the mode, and with it is retained the ancient idea of purification by water.

5. The importance of faith on the part of the recipient.

p. 277 "It must preserve undimmed the two-sidedness of the covenantal relationship with God. It must express the assurance that for the initiate the promise is fulfilled and the Savior has been found. It must be fully confessional, neither ignoring the necessity for the initiate's personal faith, nor accepting some substitute for it.

6. Baptism must define the church.

p. 314 "It is equally essential to a healthy church community to remember theologically and logically the doctrine of baptism determines the doctrine of the church"

Note the footnote # 4 " It is frequently asserted that the doctrine of the church is primary (e.g. Schneider *ad finem*); but the New Testament order would seem to be gospel-faith-baptism-church, one constituting the other in that order."

Appendix 3

The Ordinance of Believers' Baptism and the Purity of the Gathered Church

As elders in particular churches, we all face what we might call the 'twin agonies': a.) excluding some from membership who are regenerate; and b.) including some who are NOT regenerate. We all desire a perfect 1:1 correspondence between the visible and invisible church when it comes to those individuals under our care. We all strive to achieve that goal with all the wisdom and discernment that God gives in answer to prayer. The emotional

questions that people sometimes raise (e.g. "If God has accepted a person, why should we reject him?" and "Is it Biblical to refuse those whom God has accepted because of delay or failure to obey the command to be baptized?") tend to produce feelings of guilt in those who are called upon to exercise care and discernment in admitting new members. Should we feel guilty for requiring a visible, externalizing symbolic act which the Head of the church requires us to require?

Instead of viewing the symbolic act of water baptism as an 'unfair barrier' to admission into the visible church, should we not rather see it as a God-given standard to help us in our discernment, designed by God to help us avoid the 'twin agonies'? Will not the neglect of believers' baptism as the visible initiatory symbol of admission to the visible church only compound and increase the number of painful mistakes that we make in our efforts to correctly ascertain "the gathered church"?

The early (ante-Nicene) church fathers obviously had a very high view of water baptism as a clear command of God for our time, both its importance and its significance. For example, Tertullian in chapter 13 of his major work on baptism, notes: "For the law of baptizing has been imposed, and the formula prescribed: 'Go,' He saith, 'teach the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit,' . . . Accordingly, all thereafter who became believers used to be baptized. Then it was, too, that Paul, when he believed, was baptized; and this is the meaning of the precept which the Lord had given him when smitten with the plague of loss of sight, saying, 'Arise, and enter Damascus: there shall be demonstrated to thee what thou oughtest to do', to wit--be baptized, which was the only thing lacking to him. That point excepted, he had sufficiently learnt and believed 'the Nazarene' to be 'the Lord, the Son of God'."

Lest we conclude that Tertullian, and others like him, were slipping into the heresy of "baptismal regeneration", we only need to read chapter 18: "Of the persons to whom, and the time when, baptism is to be administered." Tertullian was VERY concerned to baptize only the regenerate! "But they whose office it is, know that baptism is not rashly to be administered. . . . And so, according to the circumstances and disposition, and even age, of each individual, the delay of baptism is preferable; principally, however, in the case of little children. . . .if any understand the weighty import of baptism, they will fear its reception more than its delay: sound faith

is secure of salvation."

In the introduction to the works of Cyril of Jerusalem (4th century), chapter 2 "Catechetical Instruction", we read: **"to believe and to be baptized are the two essential conditions of membership in Christ's Church;** but for the admission of new converts to the class of Catechumens nothing more could be required than evidence of a sincere desire to understand, to believe, and ultimately to be baptized.'

A logical conclusion from these early church fathers is that there is a legitimate "lag phase" on both ends of the spectrum: admission into membership of the visible church, and expulsion from the visible church. We are all familiar with "the wheels of judgment turning slowly" in matters of church discipline, even as we strive for the purity of the gathered church (a more perfect 1:1 correspondence with the invisible church). Should we be made to feel guilty if there is somewhat of a lag phase in admitting new converts into membership of the visible church, our goal clearly being to "not refuse or reject those whom God has accepted"?

In our opinion "the refusal to obey/submit to Christ's command for water baptism (by immersion) as an initiatory right is a sufficient 'red flag' to delay formal membership", no less than an ongoing practice of fornication would be a 'red flag' to delay formal membership (major sins of omission and commission). If in 1 Timothy 4 :1-6, the Holy Spirit clearly gives two distinct 'warning signs' of the 'great apostasy' to aid us in our weak and faulty discernment, should it surprise us that Christ would give us a reliable and objective guide in receiving new converts into His visible church, to aid us in our weak and faulty discernment, and to remove so grave a matter (i.e. discerning the regenerate from the unregenerate) from the realm of the purely subjective?

Another argument raised is that "in the OT as well as in the NT physical circumcision and spiritual change are recognized as being distinct; not all who have physical circumcision are spiritually different." This point is true, and the same point can be made about water baptism. Discernment must continue beyond the symbolic act. BUT, what did God say in the OT of those who refused His law for that time? It may have been a mere symbol ("it shall be a sign of the covenant between Me and you", Gen. 17:11), but God solemnly warned "My covenant shall be in your flesh for an everlasting covenant. And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off

from his people; he has broken My covenant", Gen. 17:13b, 14). God takes His ordained symbols very seriously. Dare we treat them lightly?

The argument is sometimes heard: "The true believer is, by virtue of his union with Christ, a member of the body. From this position we move to the particular church level. Christ has received him, can we do otherwise?" Again, the answer would be "No"! we can not do otherwise! We must obey Christ and administer water baptism to him/her, and thus acknowledge biblically our full acceptance of him/her into the visible body.

Some have cited the perspective of the Baptist, John Bunyan: "If a person is truly regenerate, he should be baptized. If he is truly regenerate, baptized by the spirit, but is not baptized in water, he has the reality, but not the symbol of the reality; we need to teach - enlighten - him of the great truths of God."

This subcommittee agrees! The early church fathers clearly agreed! This is how they distinguished the 'Catechumens' from the 'Faithful', as they progressed toward membership in the visible church. we would only disagree on matters such as how long it should take for one to learn "the great truths of God". Are we 'moderns' afraid of this 'lag phase', however long or short, that enables us as elders to practice biblical discernment?

We read of John's baptism in Luke 7:29,30 that "when all the people heard Him (Jesus), even the tax collectors justified God, having been baptized with the baptism of John. But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him." How did this simple act of water baptism come to have such significant import in the later ability of these people to discern truth from error, and to make the proper moral choice? Does this in any way explain the prevailing view of the ante-Nicene fathers regarding baptism's significance? How much greater will be the judgment of those who refuse the water baptism taught by Christ?

Report of the Inter-Cultural Ministries Study Committee

The Inter-Cultural Ministries Study Committee met ten times and worked this past year toward the completion of the Biblical Principles For Living. The work is not yet complete. This year we would like to present the following Biblical Principles For Living for first reading: Spirit World and Holiness. These BPLs have been edited, reviewed, approved by the Committee, and are presented to the Annual Conference for approval and inclusion in the *Faith & Order*, Appendix, "Biblical Principles For Living."

Annual Conference directed the Committee to review the "Standards Of Worship & Life" in order to determine whether they contain wording and statements which are not culturally transferable. The Committee reviewed the "Standards of Worship & Life" in comparison to the "Biblical Principles For Living". What we discovered is threefold. First, that there are valuable statements in the "Standards Of Worship & Life" which should be retained. Second, that the "Standards Of Worship & Life" do not cover a number of issues regarding the Christian's relationship to God, Christ, the Church, and Society. Thirdly, we discovered a number of words and statements which are not culturally transferable. We also discovered that those coming into the church from a post-Christian society could have difficulty with some of the terminology in the "Standards".

The Committee believes the "Biblical Principles For Living" cover more issues, than the "Standards", which are relevant to Christians and their relationships as children of God. Also, the "Biblical Principles For Living" are more understandable to all people who come into the BFC. The "Biblical Principles For Living" are principles explicitly substantiated by the Bible. The Committee recorded the following observations with regard to our study of the "Standards Of Worship & Life" as compared to "The Biblical Principles For Living":

“Standards Of Worship & Life”	Comments
Article #101	Covered in BPL - Worship
Article #102	Covered in BPL - Family
Article #103	Covered in BPL - Worship and in several Annual Conference Study Papers.
Articles #104,105,106	Covered in BPL - Stewardship, Marriage And Singleness.
Article #107	The Article is taken up in form 703-3 and could be augmented with Biblical references.
Article #108	This Article is being considered by a Study Committee at this time.
Article #109	Covered in BPL - Holiness and Christian Liberty And Servanthood.
Article #110	Information in this article should be retained and further developed.
Article #111	Covered in BPL - Christian Liberty And Servanthood.
Article #112	Information in this Article should be retained and further developed.
Article #113	Information in this Article should be retained.
Article #114	Information in this Article should be retained.

The Committee would be willing to work on the Articles which need further development, i.e. the statement on narcotic substances which needs to be more comprehensive.

“The Biblical Principles For Living” give explicit Biblical substantiation and are broader statements of the subjects in the “Standards of Worship & Life”. They contain all the information in the “Standards Of Worship & Life”, with the exception of the Articles on Harmful Indulgences, Secret Oath-Bound Societies, Abortion, and Homosexuality, which should be retained. “The Biblical Principles For Living” are also, in most cases, more full statements on the topics in the “Standards of Worship & Life” and

cover topics not included in the “Standards”. “The Biblical Principles For Living” also state things in language which is more clear to this generation and transferable across cultures.

The Committee also suggests an order to list the “Biblical Principles For Living”. The following order for listing “The Biblical Principles For Living” is suggested:

“Biblical Principles For Living”

Preamble

Relating To God-The Christian Before God

#1 Worship

#2 Spirit World

Relating To Personal Qualities-The Christian In Christ

#3 Holiness

#4 Justice

#5 Mercy

#6 Humility

Relating To Personal Relationships-The Christian In Personal Relationships

#7 Humanity In God’s Image

#8 Marriage & Singleness

#9 Family

#10 Divorce

(being considered in the Study-Committee
considering Divorce)

#11 Shared Life

Relating To Personal Activities-The Christian In Society

#12 Stewardship

#13 Work & Rest

#14 Civil Government

#15 Christian Liberty & Servanthood

Declarations On Particular Issues

Harmful Indulgences

Secret Oath Organization

Abortion

Homosexuality

These findings should motivate the members of Annual Conference to read and study both the “Standards Of Worship & Life” and the “Biblical Principles For Living” and see if there is agreement with the Committee’s findings. In this next year the Committee plans on contacting the churches regarding their opinions

as to where these “Biblical Principles For Living” should be placed in the *Faith & Order*. This communication will better assist the Committee in preparing a proposal for placement of the “Biblical Principles For Living” by next Annual Conference.

Joint Committee On Ethnic Church Planting

The Inter-Cultural Ministries Study Committee Report has been the place where the Joint Committee On Ethnic Church Planting has been reporting and does so again this year. In this past year the Joint Committee has again been working with different groups in order to pursue the possibilities of ethnic church planting in the BFC. The Joint Committee was able to turn over its work on establishing an Hispanic church in South Allentown to the Board Of Church Extension. Brother Elliot Ramos completed his testing with the Candidate Committee and was approved by the Board Of Church Extension to be the organizing pastor of the congregation in South Allentown. The Board of Church Extension also approved the work in South Allentown as a mission of the Board. The work is continuing under the supervision of the Board Of Church Extension and a surrogate board of elders. The Joint Committee is presently looking into other target areas of the BFC, in order to see if the South Allentown model can be duplicated in an Hispanic community where a cluster of other BFC churches exist. The cooperation and support of the Lehigh Valley Churches in the South Allentown project was exciting and pivotal to the mission in South Allentown being established. [Note: The “Articles Of Faith” have been produced in Spanish and if you have any Spanish people in your church, these would be helpful for them.]

The Joint Committee continues its relationship with Wayne Pauley and his work among the Chinese in Brooklyn. We meet with Brother Pauley regularly and have appreciated the Edison Church and its involvement with the Chinese flock. We continue to assist this work and pray that the Lord will lead it into the Bible Fellowship Church.

Recently the Joint Committee had some contacts with two Nigerian men and will pursue getting to know these brothers. Also, we remain concerned for the Mexican community alongside our Staten Island Church, the Portuguese community in the Newark, New Jersey area, and the Asian Indian communities in the Edison, N.J. area.

Conclusion

Again, for those members of Annual Conference who may not be aware of the work of this committee over the years, a history of the Committee's work was prepared and titled, *His Glory And Deeds Among All Peoples*. This historical sketch is available by contacting David E. Gundrum, Secretary of the Committee. There will also be copies available at this year's Annual Conference.

The Committee still needs to complete its work on the "Biblical Principles For Living" and formulate a presentation to the 117th Annual Conference for the inclusion of the "Biblical Principles For Living" in the *Faith & Order*. The Committee seeks your prayers and input regarding this work. We also ask you to pray for the Joint Ethnic Committee as it seeks to reach the various people groups in the target areas of the BFC.

The Inter-Cultural Ministries Study Committee recommends:

1. Whereas, monies are needed to plant ethnic Bible Fellowship Churches, and
Whereas, the Committee believes that God has provided the people and opportunities and desires His church to reach the alien in the land and plant churches, therefore be it
Resolved, that each Pastor and Delegate to Annual Conference, if they have not already established a line item in their budgets for ethnic church planting, work with their church to budget monies for ethnic church planting.
2. Whereas, the Inter-Cultural Ministries Study Committee has reviewed, edited and approved certain Biblical Principles For Living, therefore be it
Resolved, that the 116th Annual Conference approve for first reading and inclusion in the Appendix, "Biblical Principles For Living", of the *Faith & Order*, the following "Biblical Principles For Living": Spirit World and Holiness.
3. Whereas, we believe the "Biblical Principles For Living" are God's intended principles by which we should live, and
Whereas, we believe the "Biblical Principles For Living" should be urgently and diligently taught to our congregations,

Resolved, each Pastor and Delegate seek ways to implement the teaching of the “Biblical Principles For Living” to their congregation and further,

Resolved, that as “Biblical Principles For Living” are studied and taught, any discovery of problem areas, suggestions and additions, or clarifications of text, should be communicated to this Committee for consideration prior to Second Reading. These communications should be addressed to David E. Gundrum, Secretary Of The Committee and further,

Resolved, that we encourage lesson plans be developed and submitted to David E. Gundrum for ideas in the development of teacher guides for teens and adults.

4. **Whereas**, we believe the “Biblical Principles For Living” will be completed in this next year, and

Whereas, the Committee values the opinions of the churches regarding where the “Principles” should be placed in the *Faith & Order*, therefore be it

Resolved, that the churches contact the Secretary of the Committee, David E. Gundrum, and offer their opinions regarding where the “Principles” should be placed in the *Faith & Order*.

5. **Whereas**, the work of the Inter-Cultural Ministries Study Committee is not yet complete,

Resolved, that the 116th Annual Conference direct the Inter-Cultural Ministries Study Committee to continue its work.

Inter-Cultural Ministries Study Committee: Roy A. Hertzog, Chairman; David E. Gundrum, Secretary; Delbert R. Baker, II; Carl C. Cassel; G. Wayne Clapier; Daniel G. Ziegler.

Spirit World

God is spirit¹ and has created everything, including material and non-material reality.² The non-material includes a great number³ of spirit beings. Among these are angels who are without flesh⁴ and are invisible except when supernaturally revealed.⁵ Angels surround God's throne to worship and serve Him.⁶ They are powerful⁷ and are sent as God pleases⁸ to provide and care for,⁹ to protect and deliver,¹⁰ to instruct and guide,¹¹ to discipline and punish.¹² They long to understand the grace of salvation and rejoice over each sinner who repents.¹³ God also created human beings who are spirit¹⁴ and flesh to worship and serve Him as God alone.¹⁵

An angel, later known as the devil or Satan rebelled against God.¹⁶ Within limits allowed by the sovereign God,¹⁷ Satan leads a powerful world system of wickedness which is hostile toward God and His purposes.¹⁸ Satan may inflict pain, suffering, emotional problems and may cause death.¹⁹ He can control people to oppose the work of God, blind their minds to prevent their understanding the Gospel, and oppress the servants of God.²⁰ Anyone not led by the Holy Spirit is open to the possibility of Satan's influence.²¹ He seeks to influence nations and governments.²² Satan is a masterful deceiver appearing at times as an angel of light and called the father of lies.²³ False prophets, religions, and cults are instruments of deception.²⁴ Those blinded and deceived by Satan live a life-style that is opposed to God.²⁵

Other angels followed Satan in his rebellion against God. These fallen angels, evil spirits or demons, serve Satan, the god of this evil world system.²⁶ Satan and evil spirits can possess people and animals.²⁷ God has enabled believers to cast out demons by His Spirit.²⁸ God may continue to give this enablement, however, this is not in itself reason for boasting and not necessarily an evidence of an individual's relationship with Christ.²⁹

Believers are commanded to stand against the evil spirit world³⁰ and are warned against such detestable things as divination, witchcraft, sorcery, interpreting of omens, casting of spells, and consulting the dead. These things could be devices that Satan uses to lure people toward destruction. People who practice these things are under the condemnation of God.³¹ Because of Satan's power, victory is possible only through our Lord Jesus Christ.³² Through the Cross of Christ, God has provided victory over this world system for those born of God.³³ In prayerful dependence upon God, they are

protected from and victorious over the powers of darkness as they use all the armor God provides, submissively draw near to Him, and resist the devil.³⁴

The sovereign God is in control of the entire social, political, and spiritual realm.³⁵ God will cast Satan and all his followers into the lake of fire which has been prepared for them where they will remain forever.³⁶ The kingdom of this world will one day become the kingdom of our Lord and He will reign forever and ever.³⁷

¹ John 4:24

² Neh. 9:6; Psa. 148:2-6; Col. 1:16

³ Dan. 7:9-10; Rev. 5:11

⁴ Luke 24:39; Eph. 6:12; Heb. 1:14

⁵ Gen. 28:12; Luke 2:8-13; Mat. 28:1-6

⁶ Psa. 89:5-7; Isa. 6:1-8; Rev. 7:11-12

⁷ 2 Chr. 32:21; Acts 12:5-11; 2 Pe. 2:11

⁸ Psa. 103:20-21

⁹ Gen 24:7, 40; 1 Kgs. 19:5-8; Gen 21:17-19; Luke 22:43

¹⁰ Exo. 23:20; Psa 91:11-13; Dan. 6:22; Num. 20:15,16; Psa 34:7;

Acts 5:19-20

¹¹ Luke 1: 26-37; Acts 27:23-26; Rev. 1:1; Matt. 2:13; Acts 8:26; 10:3-6

¹² Luke 1:18-20; 2 Sam. 24:16-17; Acts 12:23

¹³ 1Pe. 1:10-12; Luke 15:10

¹⁴ Rom. 8:16; 1Thes 5:23

¹⁵ Exo. 20:3-5; John 4:23-24

¹⁶ Eze. 28:13-16; Rev. 12:9

¹⁷ Job 1:10-12; Psa. 103:19; Pro. 21:1; Col.2:9-10

¹⁸ Eph. 6:11-12; 1Jo 2:15-17; 5:19

¹⁹ Job 1:8-20; Luke 13:10-16; Jn 8:44

²⁰ Mat. 16:23; Luke 22:3-4; 2 Cor. 4:4; 2 Tim 2:25-26

²¹ Mat. 12:43-45; Acts 5:3; Eph. 4:27

²² Acts 4:25-26; Rev. 20:3

²³ 2 Cor. 11:13-15; John 8:44

²⁴ Acts 13:6-11; 2Thes. 2:9-10

²⁵ John 8:37-38, 41; Eph. 2:1-3

²⁶ Mat. 25:41; Eph. 6:11-12; Rev. 12:9

²⁷ Mat. 8:28-32; Mark 5:2, 6-13

²⁸ Mark 3:14-15; Acts 8:6-7; 16:18

²⁹ Mat. 7:22-23; Mark 9:38-40; Luke 10:20

³⁰ Eph. 6:10-14; James. 4:7; 1Pe. 5:8-10

³¹ Exo. 20:4, 5; Lev. 19:26; Deu. 18:10-14, 20; Isa. 8:19,20

³² Rom 8:37-39; 2 Thes. 3:3; 1 Pet. 1:3-7

³³ 1 Cor. 15:57-58; Col. 2:13-15; 1Jo. 5:4-6

³⁴ Eph. 6:13-18; James 4:7-8; Rev 12:10-11

³⁵ Job 1:1 - 2:13; Psa. 2:1-12

³⁶ Mat 25:41, 46; Rev 20:10, 14-15

³⁷ Dan. 7:13-14; Zec. 14:9; Rev 11:15

Holiness

God is holy.¹ He is separate from and superior to all creation.² He is absolutely pure and good.³ He cannot sin and hates sin.⁴ Because He is holy, He calls people to holiness.⁵

Holiness involves a setting apart, a dedicating or devoting, of someone or something for a special purpose.⁶ Believers are set apart for God and called saints, or holy ones.⁷ The Bible reveals the holiness of God and declares His standard for a holy life.⁸ God's law teaches all people are sinners and His Spirit convicts of sins.⁹ All those who belong to God are, through the work of Christ, declared holy and are responsible to live holy lives.¹⁰ God's purpose is that every believer through the experiences of this life be changed into the likeness of His Son.¹¹

Sanctification, or practical holiness, is progressively realized by the power of the Holy Spirit.¹² For Christians, there is to be a separation from all forms of evil, and a full surrender to the Lord.¹³ Believers are not to continue any longer in the sinful ways of the world but should rather seek to have all thoughts and actions conformed to the revealed will of God.¹⁴ Sin's control and its continued practice must cease.¹⁵

The church is also called to holiness.¹⁶ Believers are to encourage one another to live righteously,¹⁷ warn against the dangers of all sin,¹⁸ confess and repent of all individual and corporate sin,¹⁹ and submit to discipline as taught by the Lord.²⁰ Christian leaders have a particular responsibility to set proper examples.²¹

¹ Exo.15:11; Psa.99:9; Isa.6:3

² Psa. 89:5-8; Isa.57:15; Rev.15:4

³ Psa.33:5; Hab.1:13; James.1:13

⁴ Ex.34:6-7; Psa. 5:4-6; 1Jo.1:5

⁵ Lev.10:3; 19:2; 1Pe.1:15

⁶ Ex.20:8; Deut.7:6; 1Pe.2:9-10

⁷ 1Cor.1:2; Rom.1:7; Heb.12:14

⁸ Exo.20:1-17; Mat.22:37-40; James.2:10

⁹ Rom.3:19-20; Jn.16:7-14; 1Tim.1:8-11

¹⁰ Rom.3:23-26; Rom.8:1-17; Heb.10:10

¹¹ Rom.8:28-29; Phil.1:6; 2Pe. 1:3-4

¹² Rom.8:26-30; 2Cor.3:18; 2Thes.2:13

¹³ 2Cor.6:14-7:1; Eph.4:17-5:14

¹⁴ Rom.12:1-2; Col.3:9-10; 1Pe.1:13-16

¹⁵ Rom.6:1-14; Tit.2:11-14; 1Pe.2:11-12; 1Jo.2:13

¹⁶ 1Cor.3:16-17; Eph.5:25-27

¹⁷ Gal.6:1-2; Heb.10:23-25

¹⁸ 1Thes.5:14; James.5:19-20

¹⁹ Pro.18:13; 1Cor.5:1-2; 2Cor.2:5-8;

1Jo.1:9; Rev.3:19

²⁰ Mt.18:15-17

²¹ Phil.3:17; Heb.13:7; 1Pe.5:1-3



*Leadership Team at Wissinoming BFC, Philadelphia
Elders Burroughs, Griffies, Pastor Clapier, Deacon Weber, Elder Galloway*

Report of the Study Committee - Multi-Staff Churches

The Committee met four times in the fulfillment of its duties. As a result of a joint resolution by the Credentials Committees, the Ministerial Relations Committee and the Ministerial Candidate Committee, a resolution passed at the 115th Annual Conference this committee was established.

Resolved, that the Chairman of Annual Conference appoint a committee of five to prepare revisions of the *Faith & Order* that recognize the presence of multiple staff churches. (See resolution 5 on page 54 of the 1998 *Yearbook*).

The main issue we studied was the necessity of defining the terms for pastoral positions of multi-staffed churches and their relationships to Annual Conference and the local church.

The following resolutions are being presented to the Annual Conference so that the Committee may complete its work. Some of the resolutions may be brought back to the 117th Annual Conference for first reading and for final inclusion in the *Faith & Order*.

The Committee to Study the Presence of Multi-Staff Churches recommends:

Whereas, the term "minister" is often used of any saint who is in service to the Lord, and

Whereas, the general term of one who serves vocationally used by most churches today is "pastor", and

Whereas, the *Faith & Order* uses the terms "minister" and "pastor" indiscriminately, and

Whereas, the term "pastor" most properly designates men gifted and called to the Gospel ministry, therefore be it

Resolved, that we seek to designate in the *Faith & Order* those called to the Gospel ministry by the term "pastor".

Resolved, that the lead pastor of a particular church is designated the "Senior Pastor", called under the rules of pulpity supply of the BFC. He shall serve as Chairman of the Board of Elders and shall assume other pastoral responsibilities as assigned him by the Board of Elders.

Resolved, that a pastoral staff is composed of men recognized by a particular church who have attained to credentialed,

probationer, or candidate status and who serve in various pastoral functions.

Resolved, that, as regards to the *Faith & Order*, the term “pastor” be limited to probationers serving as Senior Pastor and credentialed men and not staff people who do not fall into one of those categories. (Examples of this would be Minister of Music, Staff Counselor, Youth Director, etc.) Local churches may apply the title of pastor as they choose.

Resolved, that a probationer serving in a position other than the Senior Pastor may not be dismissed from a local church without the Ministerial Candidate Committee being consulted.

Resolved, that all members of a pastoral staff, who have been credentialed by the BFC shall be members of the Board of Elders of a particular church by virtue of their credentials, and be it further

Resolved, that noncredentialed men by be considered for election to the Board of Elders of a particular church.

This committee also recommends that:

- any church seeking to hire a man who is under the care of the Ministerial Candidate Committee first consult with that Committee.
- upon recommendation by Annual Conference, those committees affected by these changes review and make appropriate changes.

Resolved, that in the event that Annual Conference adopts our recommendations, the Committee should function for another year and come back to the 117th Annual Conference with recommendations to implement these changes to the *Faith & Order*.

Appendices are available to various committees in order to implement these changes.

Committee to Study the Presence of Multi-Staff Churches: L. James Robert, Jr., Chairman; Brain H. Cooper, Secretary; John C. Elias, Dennis M. Cahill, David A. Thomann

Report of the Study Committee: Divorce and Eldership

“Divorce and the Office of Elder”

Outline:

- I. Introduction
- II. Concerns of the Study Committee
- III. Biblical Exegesis
 - A. A study of the words, “above reproach” and “blameless” in I Tim 3:2 / Titus 1:6
 1. The basic question
 2. The definition of the words
 - a. Less than perfection
 - b. Characterization vs. specific sins
 - c. Present vs. past characterization
 3. The consideration of past conduct as an unbeliever vs. present conduct as a believer
 - a. Titus 1:12
 - b. Eph 4:19
 - c. I Co 6:9-11
 - d. The background of the Apostle Paul
 4. Cases in which divorce, or remarriage to a divorced woman is biblically permissible.
 5. Commentaries
 - a. Biblical Eldership, Alexander Strauch
 - b. The Master’s Plan for the Church, John MacArthur
 6. Conclusion
 - B. A study of the phrase, “husband of one wife” in I Tim 3:2 / Titus 1:6
 1. The Greek Construction
 2. Possible Interpretations
 3. Is Paul addressing marital status?
 4. Is Paul addressing marital faithfulness?
 5. Conclusion

IV. The Position of Other Evangelical Denominations

- A. Assembly of God
- B. Christian and Missionary Alliance
- C. Conservative Baptist
- D. Evangelical Free
- E. Orthodox Presbyterian Church
- F. Presbyterian Church in America

V. A Call for Caution and Discernment

VI. Resolution and First Reading

I. INTRODUCTION:

At the 115th Annual Conference of the BFC, the Board of Elders of the Royersford BFC, Pennsylvania, petitioned the body as follows: (Pg. 173-174, 1998 *Yearbook*)

Whereas, the Bible Fellowship Church acknowledges as its sole Head, Jesus Christ, the Son of God and Savior of man, and submits to the written Word of God and to the Holy Spirit as its only sources of guidance and power in maintaining its redemptive life and work in the world, and

Whereas, the Elders of the Royersford Bible Fellowship Church want to avoid the pitfalls of permissiveness (allowing what God forbids in relation to who is able to serve as Elder) and legalism (forbidding what God allows in relation to who is able to serve as Elder), and

Whereas, it appears to us that there are inconsistencies in Article 108-4 and its subsequent defense as found in the majority report of the 1987 *Yearbook* (pages 132-157) as it relates to the possibility of a divorced man, or one married to a divorced woman, from ever being able to be above reproach, while implying that a divorced deacon, or one married to a divorced woman, is able to be above reproach, and

Whereas, it appears to us that there are statements in Article 108-4 and in its subsequent defense that are not objective judgments, but subjective and possibly prejudicial judgments such as the one found on page 150 of the 1987 *Yearbook* that declares that the “sin of divorce

disqualifies a man from serving as an elder . . . (because) . . . a divorced man or a man married to a divorced woman does not meet the Scriptural qualifications of ‘above reproach’”, and

Whereas, it appears to us that there are no explicit passages of Scripture that clearly state that a divorced man, or one married to a divorced woman, *should by that criteria alone*, disqualify him from ever serving as an Elder, therefore be it

Resolved, that the Board of Elders request that Annual Conference elect a study commission of five ordained ministers presently serving Bible Fellowship Churches to study the serious lack of exegetical support from forbidding divorced men, and those who marry a divorced woman, from serving as Elders in our churches based on the criteria alone, and be it further

Resolved that we also request that this study commission report back to the 116th Annual Conference with their recommendations.

Upon receiving the petition, Annual Conference passed the following resolutions: (Pg. 26-27, 1998 *Yearbook*)

Resolved, that the request from the Elders of the Bible Fellowship Church of Royersford, PA be received.

Whereas, the Board of Elders of the Royersford Bible Fellowship Church has requested that Annual Conference elect a study committee of five ordained ministers presently serving Bible Fellowship Churches to study forbidding divorced men and those married to a divorced woman, from serving as an Elder in our churches, therefore be it

Resolved that a study committee of five (5) ordained ministers presently serving a Bible Fellowship Church be elected to study divorce and the eldership and to report to the 116th Annual Conference.

The elected committee reviewed the reports of previous conference studies (1965, 1976, 1987 *Yearbooks*) as they pertained to the subject of divorce in general and the concerns of the eldership

in particular. On the occasion of each study the dignity of the office of elder has been affirmed, retaining our current standard on the subject of divorce and the office of elder.

The adopted (yes, 62: No, 61) 1987 majority report, barring divorced men, and those married to divorced persons from serving in the office of elder, noted that “there is a distinct and unique dignity attached to the office of elder in the New Testament.” The minority report countered that “while it is proper to uphold the dignity of the office of elder, it is unfortunate if this is achieved at the expense of the doctrine of grace.”

The *Faith and Order* states (Article 401-1.9), concerning those presently in the eldership, “...that no man can be divested of this office except by deposition for failure to maintain standards of doctrine and life in keeping with the dignity of the office.” Our inquiry relates to what a person has done or experienced in the past that might of consequence rule out any possibility of his ever becoming an elder in the church.

Is it possible in some cases, for someone who is divorced or married to a divorced woman, to meet all of the Scriptural qualifications and in so doing, uphold the dignity of the office of an elder?

In answering that question the committee has, in addition to a serious review of previous reports, surveyed various movements of church history and examined the conclusions of several other evangelical denominations on this subject. While we recognize it is important to consider the cultural context of the church, our primary study and consideration has been given to the sacred Scriptures with a specific focus on the biblical qualifications for eldership.

II. CONCERNS OF THE STUDY COMMITTEE:

The study committee was duly impressed with the importance of its work. The following concerns were taken into consideration and formed a guide for us as we undertook this study.

They are listed as follows:

- A. Our desire is to uphold the dignity of the office of elder.
- B. To exegete Scripture accurately through proven methods of hermeneutics.
- C. To state with compassion and conviction the clear teachings

of the Scriptures.

- D. To be persuaded, not by implications nor pragmatics, but by the clear teaching of Scripture.
- E. To be sensitive to the spiritual welfare of others within the denomination, and towards those who look for guidance from our denomination, and towards those who might have internal conflicts with changing the present position of the BFC.
- F. To be consistent in the application of biblical truth.
- G. To biblically and compassionately address the concerns of those divorced men, or men married to divorced women who desire to serve the Lord in the office of an elder in our churches.
- H. To seek the will of God through the dual means of a careful study of the Scriptures and a continual dependence upon the Spirit to assist.

III. BIBLICAL EXEGESIS:

A. A study of the words “Above Reproach” and “Blameless” in I Tim 3:2 / Titus 1:6

1. The Basic Question:

An Elder must be above reproach and blameless in order to uphold the dignity of this office. Is it possible, in some cases, for someone who has been divorced, or who has married a divorced woman to be capable of being above reproach and blameless, hence upholding the dignity of this office?

2. The definition of the words “above reproach” and “blameless”

a. Less than perfection

The word for “above reproach” is *ανεπιλημπτον*, and the word for “blameless” is *ανεγκλητος*. In a legal setting, the words would convey the idea that there are no grounds for accusing someone of wrongdoing. This is obviously a very high ethical standard. However, they cannot be understood so as to imply that a man’s

character must be “perfect” (τέλειος), or that he must be without sin (ἀναμαρτητός). If that were the case, then no one would be able to serve in this capacity.

b. Characterization versus specific sins

Given the fact that the standard for becoming an elder is obviously less than moral perfection or sinless behavior, (we know categorically and personally that from time to time the best of men will commit acts of sin - some to a lesser or greater degree, and in a host of differing areas), it seems better that the words “above reproach” (ἀνεπιλημπτον) and “blameless” (ανεγκλητος), refer to that which *characterizes* a man, i.e., is he characterized as a faithful husband, as a good father, as a godly man?

In some cases, it is admitted that the severity of one sin might possibly be of such an egregious nature that it would seem to characterize him in a such a way as to *not* be “above reproach” or “blameless”. However, divorce is nowhere singled out in Scripture as automatically and universally to be of such a nature.

The words “above reproach” and “blameless”, then, refer to that which characterizes a man’s life - i.e., is he characterized as being moral, honest, kind, self-controlled, etc. - not whether or not a man has committed any one particular sin. Can a man who has been divorced or married to a divorced woman be characterized as a moral, godly, loving, kind, gracious man who is above reproach and blameless? We believe in some cases the answer would be yes.

c. Present versus past characterization

Both the context and the use of the present tense in I Timothy 3 and Titus 1 would lead us to conclude that Paul is speaking about a man’s present characterization or reputation, and not primarily about his past. Is there any pattern of sin or particular sin of which he would be guilty that would render him incapable of being characterized presently as being above reproach and blameless?

It is true that the concept of characterization must of necessity carry with it the idea of time. It must include looking at a man’s past in order to determine whether or not he has lived long enough in a particular lifestyle that he could be considered above reproach

and blameless today. Also to be considered, as stated above, is the severity of one's sin. Some actions might make it impossible to characterize someone as above reproach and blameless even after many years. Is there any sin in his pre-or post-conversion days that is of such an egregious nature that it would prevent him from being above reproach and blameless in the present? Divorce or being married to a divorced woman is not singled out in the Scripture as being automatically of such a nature. In some cases it indeed might, but to say that in all cases it does, is without support.

It is our understanding that the words "above reproach" and "blameless" refer to a general characterization of a man's present life as being a godly (though not morally perfect, or sinless) man. To apply this passage to a divorced man or one married to a divorced woman, we would seek to discern whether or not he is presently in a loving relationship with his wife, (if not remarried, whether his single life is in order), and whether or not his previous divorce or marriage to a divorced woman was of such an egregious nature that to allow him to become an elder would be unwise.

While being a divorced man or married to a divorced woman might in *some cases* detract from the dignity of the office of an elder, it should not be concluded, nor can it be exegetically supported, that in all cases it automatically does.

3. The consideration of past conduct as an unbeliever versus present conduct as a believer.

a. The background of persons in Titus 1:12

In the book of Titus, Paul authorizes him to appoint in every city on the island of Crete men who can function as Elders. There is a very serious problem, however, in that the people with whom Titus is ministering have been characterized in their pre-conversion days as being "... liars, evil brutes, lazy gluttons"- vs. 12. If we allow that this statement is a generalization of the populous at the time, and not necessarily a blanket assessment of every single person, it nevertheless would imply that at least some of the people whom Titus had to appoint as elders were characterized by these sins.

We know that God “hates” liars (Prov 6), and that no liar would ever be able to enter into heaven (Rev. 22:15). Titus could not fulfill Paul’s ministerial directive to appoint men to be elders who are above reproach and blameless, if their “past behavior” *presently* characterizes them as “liars”. “Brutes” would refer to people who lack moral sensibility. The fact that they are characterized as being “evil” would lead us to believe that these are men who have been involved in all kinds of immoral activities. This could include a host of various sinful activities of which divorce, in some cases, might be labeled as such. Again, Titus could not fulfill Paul’s directive if their “past behavior” was held against them. The fact that they have been characterized as “lazy gluttons” would also disqualify them from attaining the high moral qualifications for being an elder *if their past were held against them, and if they were unable to change.* (II Thess 3:6-15).

Thus we conclude that past moral failure does not automatically linger so as to characterize one’s present behavior. It is possible to have been a miserable wretch in the past, but a very godly man in the present. It is possible to have been an unfaithful husband in the past, but a very faithful husband in the present. If other past moral failures do not automatically linger so as to characterize one’s present behavior, then divorce or marriage to a divorced woman, whether or not on biblical grounds, would not automatically rule out the possibility of having a good present testimony.

b. The background of unbelievers in Ephesians 4:19

We know that Paul had a very strong ministry in the city of Ephesus and that a number of elders were appointed in that city (Acts 20:17-18). In Ephesians 4:18,19, Paul gives a general description of unbelievers as those who “are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more.”

The word “impurity” (ακαθαρσίας) is synonymous for sexual immorality. He admonishes them to lay aside *their* former life (vs.

22), and that *they* were formerly darkness, but now are children of the light (5:8). It is quite reasonable to assume that some of the elders in the church at Ephesus had backgrounds which involved “every kind of impurity”, (or sexual immorality – of which *in some cases* divorce or being married to a divorced woman might have been involved).

If men who had this type of background were able to become elders, they could only do so if they had reached the standard of being “above reproach” or “blameless”. If their past (of which divorce or being married to a divorced woman could have been true of some of them) were automatically held against them, they would not be able to be “above reproach” or “blameless”. But apparently – by the grace of God – men who were in the past characterized as being involved in “every kind of impurity, with a continual lust for more”, were able to overcome such a characterization, and to do so sufficiently so that their present behavior characterized them as being “above reproach” and “blameless”. If their previous sins were not automatically held against them then neither should divorce or being married to a divorced person be automatically held against those who would aspire to the office of elder today.

c. The characterization of unbelievers in Corinth – I Corinthians 6:9-11.

In verse 11, Paul reminds the believers in Corinth that some of them were sexually immoral, idolaters, adulterers, male prostitutes, homosexuals, thieves, greedy, drunkards, slanderers, and swindlers. It is not unreasonable to assume that among those who were sexually immoral and adulterers, that in some cases, this would describe those who had been illegitimately divorced or illegitimately married to a divorced woman.

We know from Acts 18:11 that Paul had ministered among the Corinthians for one and one half years. We would assume that as in Ephesus, Paul had appointed Elders in that church for that was his general practice (Acts 14:22-23). But how could he appoint men to such a dignified position who were involved in such undignified actions? The answer is given to us in vs. 11, that because of the grace of God, they “were washed,sanctified,.....justified.”

Obviously, their past was not held against them even though some of them likely would have had divorce somewhere in their background.

d. The background of the Apostle Paul - I Timothy 1:12-15

It is Paul's admitted testimony that he is the worst of sinners. By his own admission he was "once a blasphemer and a persecutor and a violent man." Even though Paul was not a divorced man, by his own assessment he was the worst of sinners. If there ever were anything such as "permanent marks" or "stigmas" from past behavior, then by his own admission his life would have been permanently stained. Yet his past was not held against him.

If his past were held against him, how could God have appointed such a man to a position in which he had to be "above reproach" and "blameless"? He was however, able to do so because His grace alone made him "sufficient" (KJV), or "competent" (NIV), as a minister (II Co 3:4,5). And this same grace that enabled the worst of sinners to attain the high ethical standard of being above reproach and blameless must also be available to make those who are divorced, or married to a divorced woman, above reproach and blameless.

4. Cases in which divorce or marriage to a divorced woman is biblically permissible.

Our premise here is that, if in some cases, being divorced or being married to a divorced woman is biblically permissible, then an action that is permissible cannot automatically render someone from being unable to be above reproach or blameless. The BFC in Article 108 affirms that there are some scenarios in which to be divorced or married to a divorced woman is permissible.

a. If a man has not committed adultery, and yet his wife divorces him against his will, his divorce may not necessarily mean that he has sinned. He has obviously not sinned to the degree of being guilty of a sufficient reason for causing the divorce. Being *innocent*, therefore, of any *valid cause* that would permit a divorce,

his divorce does not automatically brand him as being unable to become above reproach or blameless. If he is without sufficient sin in this sense, then no proper “accusation” can be leveled against him – he is “blameless” in that sense and is, therefore, able to be above reproach.

b. If a man is married to a woman who unrepentantly commits adultery, he does have the option to sue for divorce. He should seek to forgive. Even if he does, it does not require that he stay in the marriage relationship. If she is unrepentant, and if he chooses to divorce his wife, he has done nothing wrong. If he has done nothing wrong, then a biblically-executed divorce leaves him “innocent” of any wrong doing. If he does nothing wrong, then his actions should not leave a “permanent mark” or “stigma” upon him. If there is no mark of wrong doing, or serious failure in God’s sight, then he is able to uphold the dignity of the office of an elder.

c. If a man marries a divorced woman, whose divorce was caused by her previous husband’s adultery, then both she and her present husband have done nothing sinful, wrong or undignified. If their actions are not wrong or sinful, if no accusation of wrong doing can be leveled against them, then he must be able to be above reproach and blameless. If he can be above reproach and blameless, then he is able to uphold the dignity of the office of an elder.

5. Commentaries:

a. Biblical Eldership by Alexander Strauch

“We also must determine whether or not a man who divorced and remarried prior to his conversion is under reproach. Would, for instance, a man who has lived in faithful union with his Christian wife since his conversion qualify to be an elder? Ed Glasscock, I believe, rightly argues against holding pre-conversion sins against a new man in Christ who desires to shepherd the Lord’s people:

“Certainly one cannot attempt to make the qualifications of I Ti 3 apply to a man’s life before he is saved. If God has forgiven him and made him a part of His church, why do Christians hold his past against him?..... It does not seem possible that by Paul’s phrase in I Ti 3:2 he intends to hold a

man's pre-conversion sins against him.....To judge a man's spiritual qualities on the basis of a sin committed before he was saved, before he was capable of understanding God's will or Word, and before he has the power of Christ's life within him is to create a false standard that detracts from God's wonderful grace and which also fails to deal with the real issue of I Timothy 3."

"It must be stated, however, that unlike other pre-conversion sins, a divorced and remarried man might be in a vulnerable condition which could lead to embarrassing circumstances or subtle reproach. Each local assembly, with its elders, will have to judge for itself whether a prospective elder or deacon is actually under reproach because of divorce and/or remarriage in his unconverted days. Yet the issue of reproach can be unjustly used by sinister (or even well-meaning) people. That is why it is equally important that the saints judge such situations in the full light of the New Testament's glorious doctrines of forgiveness, grace, and new life in Christ." (pages 194, 195).

b. The Master's Plan for the Church, John MacArthur

"The Greek text indicates this is referring to a present state of blamelessness. It doesn't refer to sins that the man committed before he matured as a Christian – unless such sins remain as a blight on his life. (No one is blameless in that sense.) The idea is that he has sustained a reputation for blamelessness." (pg. 216).

6. Conclusion

If it is agreed that "Scriptural exegesis is most critical", then it should be agreed that it cannot be exegetically supported that a divorced man, or a man who has married a divorced woman, has automatically disqualified himself from being able to be "above reproach" or "blameless".

On the contrary, there is exegetical support that demonstrates the ability of some men, previously involved in all sorts of sinful, immoral and impure behaviors (of which divorce and remarriage to a divorced woman could naturally – in some cases - be included

within these categories), can indeed by the grace of God, attain the status of being above reproach and blameless.

If a divorced man or one married to a divorced woman is able, in some cases, to attain the standard of being above reproach or blameless, then he is able also to uphold the dignity of the office of an elder. If he is able to uphold the dignity of the office of elder, then he should not be automatically excluded from pursuing that office.

The following syllogism is both logical and biblical:

An elder must be “above reproach” and “blameless” in order to uphold the dignity of the office.

It is possible in some cases for a divorced man or one married to a divorced woman to be “above reproach” and “blameless”.

Therefore it is possible in some cases for someone who is divorced or married to a divorced woman to uphold the dignity of the office of an elder.

Since in some cases, a divorced man or one married to a divorced woman is able to uphold the dignity of office of an elder, one who is divorced or married to a divorced woman should not automatically, on that basis alone, be excluded from this office.

B. A study of the phrase “Husband of one wife” in 1 Tim 3:2 / Titus 1:6

1. The Greek Construction

The phrase “μίας γυναίκος ἀνδρα” in 1 Timothy 3:2 and Titus 1:6 is key to determining whether divorce disqualifies a man from the office of elder. Indeed, if this phrase can exegetically be shown to definitively mean “an elder must never have been divorced,” then the debate ends quickly. But if the phrase does not necessarily carry that meaning, then our work must continue. The King James Version and the New American Standard Version translate this phrase, “husband of one wife,” while the New International Version renders it, “husband of but one wife.” The Greek phrase literally translates to “a one woman man” or “a one wife husband.” The same phrase is used in the plural in 1 Timothy 3:12 referring to the

qualifications of deacons (KJV-“husbands of one wife”; NASB-“husbands of *only* one wife”; NIV-“husband of but one wife”). In 1 Timothy 5:9 the same Greek construction is used relating to the qualification of a widow to be placed on an approved list. In this verse, the phrase “ενας ανδρος γυναικα”, literally translates to “a one man woman.” The KJV renders it, “having been the wife of one man.” The NASB says, “*having been* the wife of one man” while the NIV says, “has been faithful to her husband.” The issue before us is whether this Greek construction definitively addresses a man’s marital status (i.e. never having been divorced) or a man’s moral and marital character (i.e. fully devoted to his wife, a faithful husband).

2. The Possible Interpretations:

What are the possible meanings and implications of the phrase, “a one woman man” or “a one wife husband” when taken literally? Not all of the options are equally accepted, however, each meaning is possible from the construction and meaning of the Greek.

a. An elder must be married.

The man who desires to be an elder must not be single. Taking it a step further with 1 Timothy 3:4, which indicates an elder must keep his children under control, it would also be necessary for him to have children. Of course, Paul had already addressed this situation in 1 Corinthians 7:7, 32-35, and to demand that a man be married to be an elder would seem to contradict Paul’s teaching. This narrow interpretation would also preclude a widower who had never remarried because he would not presently have a wife. Scriptures teach that upon death of one’s spouse the partner is released from the bond of marriage (1 Corinthians 7:39). *The BFC does not understand this phrase to mean that an elder cannot be single.*

b. An elder must not have been widowed and remarried.

The “Expositor’s Greek Testament” concludes that a widower who remarries is in violation of this qualification. It states that a “one woman man” is “...a married man, who, if his wife dies, does

not marry again.” (Expositor’s, p. 111). This is allowable from the Greek construction, however, it would seem to contradict Paul’s teaching in 1 Corinthians 7:39-40 where Paul approves of remarriage after the death of a spouse. *The BFC does not understand this phrase to mean that an elder cannot be a remarried widower.*

c. An elder could be a man who has married a divorced or widowed woman.

The phrase addresses the husband’s situation, and taken literally, would allow a man who married a divorced woman to be an elder as long as it was his first and only marriage. A man who married a divorced woman would not be in violation of the command to be a “one woman man” or a “one wife husband.” He would be in compliance with this qualification. He would be no less a “one woman man” than the man who married a widow. *The BFC presently does understand this phrase to mean that an elder cannot be married to a divorced woman, however, it does allow an elder to be married to a woman who has been widowed.*

d. An elder could be a divorced man who has remained single.

A man who has been married and divorced but has remained single would not be in violation of this qualification as long as he has remained faithful to his wife and not pursued another relationship. He remains a “one woman man” and a “one wife husband” even if she has broken the marriage covenant. It should be noted that today’s divorce laws in many states have been revised to allow a spouse to obtain a divorce without the partner’s agreement. *The BFC presently does understand this phrase to mean that an elder cannot be a divorced man who has remained single.* The present position implies that a divorce automatically prevents a husband from being a “one woman man” or a “one wife husband” regardless of a godly response and action.

e. An elder must be a man who is a faithful and devoted husband to his wife, regardless of what his previous marital status has been.

This option understands the phrase to be addressing a man's present marital character and faithfulness. Paul's concern is not whether a man was divorced in the past or what kind of husband he was in the past. Paul's concern is that an elder presently be a godly example of faithfulness, devotion, and love toward his wife. Obviously, that example does not simply appear overnight and must be tested by time. A man might have been a very poor husband at some point in his past, however, that would not prevent a man from ever becoming a godly husband in the future. Paul's qualification would not preclude such a man from becoming an elder simply because he was a poor husband in his past, as long as he had become a godly husband. *The BFC does understand this phrase to mean that an elder cannot be a divorced man for any reason, whether remarried or not, unless that divorce and remarriage is to the same woman.*

f. An elder must be a man who has never been divorced and remarried for any reason.

This option understands the phrase to be addressing a man's marital status. In this understanding, Paul's concern is not so much the quality of a man's marriage as whether there has been a divorce in his background. The divorce automatically disqualifies him from ever becoming an elder regardless of the time and circumstances of that divorce or even his present status as a godly example of marital faithfulness, devotion, and love. *This is the present position of the BFC. While not discounting a man's marital character, the primary meaning of Paul is understood to be a man's marital status.*

g. An elder must be a man who is not married to more than one wife at a time.

If this option can definitively be proven exegetically, and Paul had this in mind, then Paul's concern here was not whether a man was ever divorced but whether he was a monogamist. While some evangelicals have come to this conclusion, it does not appear to this

study committee that this was Paul's primary concern for the following reasons:

(1) The Scriptures, while allowing polygamy in certain Old Testament situations, never condoned it, but conversely, established the standard of monogamy as God's pattern for the church. Jesus Christ affirmed the Biblical pattern for marriage. It would not appear necessary for Paul to emphasize an already existent Biblical injunction.

(2) Polygamy is not mentioned anywhere else in the New Testament, raising the question of the extent of the problem. If it were a common problem, it would seem that Paul would have addressed it directly in the many opportunities he had to confront it head on (i.e. in Corinth, Ephesus, Rome, etc.).

(3) The religious and cultural climate of Paul's day make it unlikely that he was referring primarily to polygamy. Neither the Romans nor the Jews tended to engage in polygamy. (The Master's Plan for the Church, John MacArthur, p. 219). Some have noted that polygamy was even illegal in the Roman Empire (Sharpening the Focus of the Church, Gene Getz, p. 146).

As demonstrated above, the Greek words and construction alone cannot definitively settle which of the above Paul had in mind when he wrote the elder qualifications. The question becomes one of context and comparison with the rest of Scripture. In his book, "Biblical Eldership," Alexander Strauch states regarding 1 Timothy 3:2, "*Such an absolute, unqualified statement (and the Bible contains a number of these difficult phrases) must not be given precedence over Scripture's general, clear teaching, nor must it be allowed to create contradiction. The Bible's general teaching regarding marriage is clear. One incidental, highly debatable, brief phrase cannot be allowed to cast a cloud of confusion over that which is plain.*" (Strauch, p. 192). The meaning of this phrase hinges on whether Paul was addressing primarily "marital status" or "marital character and faithfulness" in describing the qualifications of an elder.

3. Is Paul addressing “marital status” (i.e. divorce and remarriage)?

If this is true, the sense of this qualification becomes that the elder must “never have been divorced.” Exegetically, some who support this view cite 1 Timothy 5:9. The Greek construction, “εως ανδρος γυναι” is literally a “one man woman” or a “one husband wife.” The premise is that in this verse the requirement for a widow to be placed on the qualified list for assistance was that she was over sixty years old and was a “one man woman” or a “one husband wife.” It should be noted that the KJV and NASB translate this phrase, “*having been* the wife of one man,” while the NIV translates it, “*has been faithful to her husband.*” The former translation focuses on marital status while the latter focuses on marital faithfulness and character. To use this verse as a support for the divorce disqualification of an elder, one must interpret 1 Timothy 5:9 as a widow who was never divorced. However, can it be said that this must be true? The intent of Paul’s words in the context seems to be that the widow must have been a faithful wife of her husband. It cannot mean that she could never have had another husband because in verse 14 Paul encourages younger widows to remarry. This would destroy their status of being a “one man woman” and their hopes of ever being placed on the list were their present husband to die. It is difficult to accept that Paul would have been instructing the church to exclude from the list a woman who had been married and divorced years earlier, had remarried and been a faithful wife until her husband died, and now was left with no one to care for her.

If Paul had wanted to say that a divorced man could never serve as an elder, he could have said it precisely and clearly. In no other place in Scripture when Paul is addressing the issue of divorce does he use this Greek construction. The Greek words, *απολυω* and *αφηνυι* are used by Paul and Jesus and could have been used in the list of qualifications of elders but were not (Matthew 5:31-32; Mark 10:2,4,11-12; 1 Corinthians 7:11-13). If a divorced man is disqualified from becoming an elder, it cannot be proven on the exegesis of this phrase alone. And if Paul had wanted this to be the case, he could have said it precisely and clearly. To hold such a

position one must appeal to other supporting data including the following which have been addressed previously in this paper:

(1) The biblical view of divorce in Scripture precludes such a man from maintaining the dignity of the office.

(2) The biblical view of divorce in Scripture precludes such a man from being above reproach and blameless.

4. Is Paul addressing “marital faithfulness and character?”

If this is true, the sense of the qualification becomes that the elder must be “a faithful and devoted husband to his wife.” This view merits support for the following reasons:

(1) The list of qualifications in 1 Timothy 3 and Titus 1 are primarily character qualifications of the heart. To understand “one woman man” in the same way is consistent interpretation.

(2) If Paul desired to explicitly forbid divorced men from serving as elders, he could have used precise language to do so.

(3) This view in fact more clearly addresses the heart of Paul’s concern. A man may be married to the same woman for a lifetime and remain anything but a “one woman man.” He may be flirtatious and insensitive to the needs of his wife.

(4) This view allows for the harmonization of otherwise difficult situations (i.e. a man divorced previous to salvation; a man divorced according to biblical allowance; a man married to a woman divorced according to biblical allowance; a man who has committed an act of adultery in his past is not prevented from becoming an elder even though he has violated the sanctity of the marriage covenant).

(5) Understanding the Greek word for woman, *γυναῖκος* as a genitive of quality which carries the meaning, “a one-woman kind of man. Strauch states, “Viewed this way, Paul is not referring exclusively to the marital status of the prospective elder, but to a character trait – just as he does with most of the other qualifications for elders.” (Strauch, p. 192-193).

5. Conclusion:

When Paul wrote this qualification for a man to serve as an elder, what was his intent? Paul did not intend to address each

potential situation in a man's past marital status, but rather, to insure that any elder in a local church be a faithful, devoted husband, committed to his wife in an exemplary fashion. If Paul intended to address a man's past marital status, he could have done so in more precise and clear language. But the language Paul does use IS clear and precise as it describes a man's present relationship to his wife. To conclude that a man who has been divorced (or married to a divorced woman) can NEVER again be a "one woman man" raises serious questions even beyond the issue of elder qualifications. These qualifications, while specifically describing the elder, are a goal for every man. "If *anyone* sets his heart on being an overseer" (italics added for emphasis) indicates that these are worthy pursuits for all men. Could a man who was once characterized as a thief ever become known as a hard working, honest man? Could a man who was once a liar ever become a man of integrity? Could a man who was once characterized as immoral ever become known as a moral, righteous man? Could a man who was once in bondage to alcohol ever be set free and known for his sobriety and temperance? Could a man who was once greedy, quarrelsome, or undisciplined ever become known for his generosity, gracious spirit, or exemplary self-control? In 1 Corinthians 6:9-11, Paul states that in Christ we are not what we once were. Can it be said, then, that a man who was once divorced can never become a "one woman man" again, fully devoted and loving toward his wife? While a man's overall life is to be evaluated and a man's past marital status *may* render him "under reproach" in some situations, it cannot be argued from this qualification that a man is precluded from the office of elder *solely* on the basis of past marital status.

IV. THE POSITION OF OTHER EVANGELICAL DENOMINATIONS:

While we believe the Scriptures are our only authority, we recognize that godly men in our day have sincerely sought God and have wrestled with these same issues and biblical texts. The following summary provides an overview of other evangelical conservative denominations and their understanding of the qualifications of elders as it relates to divorce.

A. Assembly of God

An elder may not have been divorced and remarried, however, this is made as a recommendation which is not binding on local congregations.

“Since the New Testament restricts divorced and remarried believers from the church offices of bishop or elder and deacon, we recommend that this standard be upheld by all our assemblies (1Tim.3:12; Titus1:5-9).

However, we recommend that all other opportunities for Christian service for which these believers may be qualified be made available to them. It is understood that recommendations are not binding, but local assemblies shall maintain the prerogative of setting their own standards (in accord with provisions of Article XI of the Constitution).” (*Position Paper of The General Council of the Assemblies of God (USA)*)

B. Christian and Missionary Alliance

Divorce or being married to a divorced woman does not automatically disqualify a man from eldership. Great caution is urged. Eligibility for eldership is left to individual congregations.

“Discretion, however, must be exercised in the choice of divorced and remarried persons for places of leadership in the church. While all believers are equal members of the body of Christ, not all members are qualified for every office in the church. The elder (spiritual leader) and the deacon (business leader) in the church are to be filled by those of moral and spiritual qualifications, whose pattern of exemplary Christian living is so established that it may be followed.”

(*Marriage, Divorce, Remarriage, An Instructional Statement of the Christian and Missionary Alliance Church*)

C. Conservative Baptist

Eligibility for elders (pastors) who have been divorced or married to a divorced woman is decided by the local congregation which ordains them.

D. Evangelical Free

A pastor may not have been divorced or married to a divorced woman for any reason. However, exceptions are made in extenuating circumstances. Eligibility for elders who have been divorced or married to a divorced woman is left to the local congregation.

E. Orthodox Presbyterian Church

There is no official position. The session or presbytery takes into consideration the circumstances of the divorce and decides accordingly, but would not automatically on the basis of a divorce disqualify someone from becoming an elder.

F. Presbyterian Church in America

An elder may have been divorced for any reason as long as Biblical repentance, forgiveness, and restoration has taken place.

“...the General Assembly [is called to] remind the Church that in order to be considered for church office the parties concerned in such cases must have been rehabilitated sufficiently in the confidence and respect of other Christians as to be able to fulfill in an exemplary way the requirements of church office with regard to marital and family relationships. The General Assembly reminds the Church and its courts that even when such care is exercised as is urged in this and the foregoing recommendation, there may be circumstances in which it would be inadvisable, even though technically permissible, for divorced/remarried persons to serve as church officers.”

(Position Paper of the Presbyterian Church in America, Qualifications for Office of a Divorced Person)

Conclusion from other denominations:

While we are accountable to God as a denomination for our own decision in this matter, it is helpful to recognize that our "sister" denominations of the same evangelical, conservative tradition have come to different conclusions than our present Bible Fellowship Church position.

A CALL FOR CAUTION AND DISCERNMENT:

The decision to allow a divorced man to become an elder in some situations is not to be taken lightly. There are concerns that arise regarding its implementation in the local church. The key to implementation is wisdom on the part of the existing elders to discern whether a man meets all of the qualifications to become an elder. If he does, including presently being above reproach, blameless, and a devoted, loving husband in the eyes of those in his church and community, then he may be considered to become an elder. The conclusion of this study committee is that divorce alone does not automatically disqualify a man from the office of elder forever.

In light of this, elders and congregations will be encouraged all the more to examine a man's life to insure that he is truly biblically qualified. A man cannot be assumed to be a "one woman man" nor to "manage his own household well" simply by surface appearance. It is wise to talk with any prospective elder's wife and when appropriate even his children to receive their input. While unconventional, there may even be wisdom in talking with an employer or employee. A qualified man would have no problem with such information being sought. Children, particularly teens, are brutally honest, and while such information must be received with discernment, it could prove enlightening even to the man. Certainly, there are situations where behind the scenes of what appears to be a "wonderful" marriage and family, there is a wife who is hurting because of subtle neglect and a lack of sacrificial love. The qualification to "manage his own household well" means much more than never having been divorced and having his children living at home in relative peace. There are elders who remain in the office but have lost their spiritual impact and respect within the church and community because of family problems. The dignity of the office of elder must be upheld, however, that involves much more than merely disqualifying divorced men. Elders and congregations are urged to take very seriously the biblical qualifications in their entirety and to select men only after careful prayer and examination.

There are several important factors to contemplate before

considering a divorced man for the office of elder. Because of the emotional pain and unpleasant aspects of any divorce, a man should be distanced from the divorce by significant time. His emotional and spiritual healing should be evident and time tested. While it is unwise to set a specific number of years because situations vary, it seems reasonable to assume that five to ten years is not excessive in allowing time for these issues to be resolved. If a man's divorce remains a major issue in his life, both to him and to his congregation, it could indicate that he would not be a wise selection for elder at that time. When children are involved in the divorce, special precautions should be taken as well. When there are problems and issues resulting from the divorce which recur in such a way as to keep the divorce present in people's minds, it would seem to be unwise to select such a man for elder. While allowing for divorce in the case of adultery, the BFC maintains that God's standard is always forgiveness and reconciliation. The possible reconciliation of a divorced man to his wife and his view toward such reconciliation should be taken into account. The issues surrounding divorce are often complex. As much as possible, those issues must be resolved. A man's relationship to his former wife and to his children must be "peaceful" as far as it depends upon him. He shall have taken responsibility for his own part in the marriage failure. He shall have demonstrated repentance, sought forgiveness, and experienced restoration to the Lord and to the church in a manner appropriate to his particular situation. When that has taken place in a previous church and setting, information should be sought whenever possible. It may be wise, when possible and appropriate, to speak with the former spouse. It is impossible to cover every scenario that may take place. The purpose in this paper is to raise the issue that extreme care must be exercised when considering a divorced man for elder. But extreme care is always called for whether or not a man has ever been divorced.

The decision to allow a divorced man to be an elder must be made in light of a particular church's conviction and receptivity. It seems wise to this committee to allow each particular church to determine whether it is in its best interest to allow a divorced man to become an elder. A particular church may choose to allow a

divorced man under certain, but not all, circumstances to become an elder, being sensitive to the uniqueness of the congregation and community.

Because the BFC understands the Bible to teach the plurality of elders and views the pastor as an elder, to allow a divorced man to become an elder raises the possibility of a divorced man becoming a pastor. Currently, The BFC maintains higher standards and qualifications for ministers within the BFC. While allowing a divorced man to become an elder, it is possible to conclude that it is wise to maintain a higher standard to the office of minister as it relates to divorce. The scope of this study committee focused on divorce as it relates to elders, and further study is necessary to determine whether a divorced man or a man married to a divorced woman may be ordained.

V. RESOLUTION AND FIRST READING:

Whereas, an elder must be “above reproach” and “blameless” in order to uphold the dignity of the office, and

Whereas, it is possible in some cases for a divorced man or one married to a divorced woman to be “above reproach” and “blameless”, and

Whereas, it is possible then in some cases for a divorced man or one married to a divorced woman to uphold the dignity of the office of an elder, and

Whereas, an elder must be “a one woman man” in order to uphold the dignity of the office, and

Whereas, it is possible in some cases for a divorced man or one married to a divorced woman to be “a one woman man”, and

Whereas, it is possible then in some cases for a divorced man or one married to a divorced woman to uphold the dignity of the office of an elder, therefore be it

Resolved, that the Study Committee recommend to the 116th Annual Conference of the Bible Fellowship Church for First Reading, the changing of Article 108-4 in the *Faith and Order* to read as follows:

“Because of the qualifications and dignity of the office of Elder, each particular church shall give careful consideration to ensure that a man who has been divorced or who has married a divorced woman is presently characterized as above reproach, and if married, faithful to and exclusively committed to his wife.”

Whereas, this position may allow for the possibility of a divorced man or one married to a divorced woman to be considered for ordination within the Bible Fellowship Church, and

Whereas, the Bible Fellowship Church presently maintains distinctions between the minister and the elder (Article 204), and

Whereas, further discussion is needed on the possibility of a divorced man or one married to a divorced woman being considered for ordination, therefore be it

Resolved, that we recommend that Annual Conference provide for further study on whether a divorced man or one married to a divorced woman can be considered for ordination.

Committee To Study Divorce and the Office of Elder: G. Wayne Clapier, Chairman; William G. Schlonecker, Secretary; Brian H. Cooper, Richard B. Ravis, Jacob J. Susek, Jr.

Report of the Committee on Statistics

The Committee on Statistics met once to perform its duties. The churches received the statistical forms early in the new year and were asked to return them by March 1, 1999. Most churches returned their form by the due date.

The Committee on Statistics would like to bring to your attention a number of common errors made on these forms in hopes that they may be corrected in future years. Please note that instructions for filing out these forms are found in each year's *Yearbook* (for 1998, on page 183 ff.)

Please note the following which are the most repeated errors:

1. Please round off to the nearest dollar. Do not use cents in your report.
2. The number of ordained ministers should include any and all ordained ministers and missionaries who have membership in your church and who also hold credentials with the BFC. (Don't forget the retired pastors and missionaries.)
3. Under church membership, please note that you cannot have both a net increase AND a net decrease.
4. In compiling your membership report, the number of members with which you begin your calculations MUST agree with the number of members shown in the previous yearbook. If there is a discrepancy, you must reconcile the numbers, the committee cannot do that for you.
5. Please note that any property sales and / or loans of any nature ARE NOT part of total income.
6. The amount given to the Board of Missions of the BFC and to Church Extension must agree with their figures. Any questions about these two items should be referred to the treasurers of the respective Boards.
7. Starting next year, the line named "PIC" will be used for the 1% of your total offerings allocated for the debt

reduction of that facility. (See page 30 of the 1998 *Yearbook*)

8. Minister's Salary, Minister's Supplemental Benefits and Parsonage allowance are line items for the Senior Pastor ONLY. Administrative Assistants' Salaries and Benefits are for all others on your pastoral staff.
9. Please do not make new line items of your own.
10. AGAIN, if you have any questions, please refer to the section in the *Yearbook* that gives instructions for the filling out of these forms.

The Committee will be evaluating the nature of this report and be considering the line items found on the report. There may be some that are outdated and no longer useful. If you have any input on this, the committee would welcome it.

The Committee on Statistics: LeRoy S. Heller, Chairman; David A. Thomann, Statistician; Willard E. Cassel, Hugh C. Coulbourn, Jr., Calvin T. Reed, Daniel G. Ziegler, W. David Armstrong, Frank L. Herb, Jr.

Complete list of statistics are located in the Appendix

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Statistical Report

Pastor's Activities

(1999)

Church	Pastor	Ord	Prob	Elders	Deac	P. Visits	Other Vis.	Bapt.	Child.	Ded.	Wed.	Fun.
Aberdeen, NJ	Vandegriff	1	0	1	5	210	75	6		0	1	2
Allentown, CC	Mahurin	8	0	10	12	288	2,618	36		20	0	14
Bethlehem	Cooper	5	0	9	8	380	498	19		3	2	3
Blandon	Fischer	1	0	6	8	618	0	0		6	2	8
Brodheads ville	Hibbs	0	1	3	0	130	0	6		0	0	1
Camden, DE		3	0	8	0	357	0	4		2	0	0
Coopersburg	Shorb	4	0	9	9	415	305	5		4	3	9
Denville, NJ	Harris	1	0	2	4	300	0	2		0	0	4
Edison, NJ	Cahill	2	0	3	3	226	158	8		6	2	6
Emmaus	Schoen/Soper	6	1	14	12	845	567	7		6	3	5
Ephrata	Allen	3	0	7	8	181	273	6		4	0	3
Finesville, NJ	Widger	3	0	4	4	150	0	5		0	2	0
Fleetwood	Brush	1	0	4	4	229	0	7		2	0	2
Graterford	Watkins	1	0	6	7	255	52	5		2	2	2
Harleysville	Armstrong	3	0	7	4	191	154	7		5	1	1
Harrisburg	Vivona	1	0	4	5	398	28	1		3	1	4
Hatfield	Wells	2	0	6	10	75	35	10		1	0	1
Holmes, NY	Commerford	2	0	3	5	215	0	8		0	3	5
Howell, NJ		0	0	4	2	0	0	0		0	0	0
Kutztown	Studenroth	1	0	3	1	235	15	5		4	1	0
Lancaster	DAThomann	5	0	8	7	282	450	31		2	2	3
Lebanon	Reed	3	0	10	7	308	1,136	0		9	0	7
Lehighton	Bartron	1	0	4	6			3		3	0	5
Maple Glen	Prontnicki	2	0	1	2	180	0	6		0	3	3
Mt. Carmel	A. Cassel	1	0	6	0	350	50	5		2	1	3
Mt. Pocono	Erb	2	0	5	3	322	0	7		1	1	3
Nazareth	Plows	4	1	9	7	414	441	6		3	1	5
Newark, DE	Schlonecker	2	0	8	8	240	201	17		6	3	2
Ocean Co., NJ	Stortz	1	0	2	0	286	0	1		2	1	1
Oley		4	0	9	5	0	50	5		14	3	2
Paradise	M. Morrison	0	1	4	4	220	0	2		1	2	2
Philadelphia	Clapier	1	0	3	1	353	0	4		0	0	2
Pleasant Valley, NY		1	0	3	2	0	0	3		0	0	0
Poughquag, NY	Wickstead	1	0	1	1	100	0	0		3	6	7
Quakertown	Gundrum	3	0	7	9	310	450	8		13	3	5
Reading	Grossman	5	1	11	11	351	418	9		5	2	10
Red Hill	Denlinger	2	0	4	4	125	337	6		8	0	0
Royersford	Susek	1	0	6	4	200	50	20		3	2	1
Scranton	Reitz	2	0	2	0	463	0	0		0	0	4
Shamokin	Coulbourn	2	0	6	0	416	318	7		2	3	11
Sinking Spring	Sloan	1	1	10	12	150	250	38		9	2	1
Spring City		0	0	5	4	36	0	0		0	0	0
Stroudsburg	C. Cassel	7	0	7	8	254	346	3		3	0	2
Sunbury	Cole	1	0	12	7	514	232	8		1	1	3
Terre Hill	Trommler	1	0	3	3	235	0	8		2	0	1
Wallingford	Taylor	3	1	9	8	284	151	12		11	2	5
Walnutport	Tait	2	0	4	0	106	0	5		0	0	3
Whitehall	Smith	1	0	4	3	150	0	12		4	4	6
York	Good	2	0	7	5	103	168	13		3	0	5
Zionsville	Uhrich	1	0	5	0	150	0	0		1	0	0
TOTALS		110	7	288	242	12,600	9,826	386		179	65	172
Beacon, NY	Way	1	0	0	0	56	0	0		0	0	0
Brooklyn, NY												
Newark, NJ	Baker	1	0	0	0	371	0	2		0	0	0
Somers Point, NJ	Moyer	0	1	0	0	52	0	0		0	0	1
Staten Island, NY	Ritter	3	0	0	0	168	26	1		1	1	1
Thompson, CT	Spinney	1	0	0	0	285	0	4		1	0	4
TOTALS		6	1	0	0	932	26	7		2	1	6
GRAND TOTALS		116	8	288	242	13,532	9,852	393		181	66	178

Membership

Church	Rec'd	Tran f.	BFC	Tran O	Incr.	Died	W/D	Dropped	Tran to	Bt	Tran O	Decr.	Net Inc	Net Decr	Member.
Aberdeen, NJ	0	0	0	0	0	0	0	1	0	0	0	1		1	23
Allentown, CC	29	2	0	31	7	2	0	0	0	0	9	22			607
Bethlehem	24	2	0	26	4	2	5	0	0	15	26				302
Blandon	16	0	0	16	1	0	5	0	0	0	6	10			139
Brodheads ville	2	0	0	2	0	2	0	0	0	2	2				19
Camden, DE	0	0	0	0	0	0	0	0	0	0	0				43
Coopersburg	6	1	3	10	4	2	3	1	1	11				1	225
Denville, NJ	4	0	0	4	1	0	3	0	0	4					31
Edison, NJ	16	0	0	16	0	0	0	0	0	2	2	14			86
Emmaus	4	2	0	6	3	1	0	0	0	4		2			356
Ephrata	15	0	4	19	2	0	12	2	6	22				3	210
Finesville, NJ	0	0	0	0	0	0	0	0	0	0	0				38
Fleetwood	5	0	0	5	2	0	0	0	0	2	4	1			85
Graterford	1	0	0	1	0	0	5	0	1	6				5	127
Harleysville	5	1	0	6	1	1	9	4	0	15				9	200
Harrisburg	6	0	0	6	3	0	23	1	0	27				21	138
Hatfield	23	0	0	23	1	1	6	1	1	10	13				121
Holmes, NY	11	0	0	11	0	0	0	0	0	0	0	11			91
Howell, NJ	0	0	0	0	0	0	30	0	2	32				32	33
Kutztown	1	0	1	2	0	0	0	1	0	1		1			48
Lancaster	26	0	0	26	4	17	7	2	0	30				4	266
Lebanon	13	2	0	15	2	0	1	0	2	5	10				177
Lehighton	2	0	0	2	4	0	0	0	0	4				2	118
Maple Glen	1	0	0	1	2	0	31	0	3	36				35	33
Mt. Carmel	2	0	0	2	1	0	0	0	0	1		1			93
Mt. Pocono	12	0	0	12	0	4	5	4	0	13				1	89
Nazareth	11	2	0	13	4	10	6	1	0	21				8	232
Newark, DE	15	1	0	16	0	0	0	0	0	0	16				144
Ocean Co., NJ	4	0	0	4	0	0	0	0	0	0	4				29
Oley	9	0	1	10	1	0	0	0	0	0	9				204
Paradise	8	0	0	8	2	4	20	2	2	30				22	123
Philadelphia	3	0	0	3	2	4	0	0	0	6				3	73
Pleasant Val.	2	0	0	2	0	0	0	0	0	0	2				25
Poughquag, NY	4	0	0	4	1	1	0	0	0	2	2				23
Quakertown	22	0	0	22	5	9	0	0	0	14	8				264
Reading	7	0	4	11	6	5	8	0	0	19				8	374
Red Hill	18	4	0	22	0	1	0	2	0	3	19				94
Royersford	20	0	0	20	2	0	0	0	0	2	18				107
Scranton	4	0	0	4	2	0	4	0	0	6				2	31
Shamokin	9	0	0	9	2	0	17	0	0	19				10	94
Sinking Spring	37	0	0	37	2	2	0	0	0	4	33				322
Spring City	0	0	0	0	3	0	0	0	1	4				4	96
Stroudsburg	14	7	0	21	2	8	9	3	3	25				4	178
Sunbury	5	2	2	9	3	0	0	2	4	9					305
Terre Hill	3	0	0	3	0	0	0	0	4	4				1	49
Wallingford	16	2	0	18	1	0	0	0	1	2	16				204
Walnutport	1	3	4	8	1	0	0	0	0	1	7				45
Whitehall	2	0	4	6	1	3	0	2	0	6					79
York	5	0	0	5	3	0	0	0	0	3	2				194
Zionsville	0	0	0	0	1	1	0	0	0	2				2	52
TOTALS	443	31	23	497	86	80	210	28	52	453	221	178	7,039		
Beacon, NY	4	0	0	4	0	0	4	0	0	4					11
Brooklyn, NY															0
Newark, NJ	3	0	0	3	0	0	1	0	0	1	2				68
Somers Point															0
Staten Island	3	0	1	4	1	0	1	0	0	2	2				25
Thompson, CT	5	0	2	7	0	4	2	0	0	6	1				26
TOTALS	15	0	3	18	1	4	8	0	0	13	5	0	130		
GRAND TOTAL	458	31	26	515	87	84	218	28	52	466	226	178	7,169		

Enrollment/Attendance/Property

Church	SS. Roll	Cradel roll	Home Dpt.	SS	AM	PM	Chs	Par.	T Income	T. Offerings
Aberdeen, NJ				0	75	0	0	1	76,208	52,778
Allentown, CC	703		12	439	578	344	1	0	1,038,690	826,326
Bethlehem				200	382	106	1	1	481,957	458,910
Blandon				142	231	55	1	1	280,635	252,259
Brodheads ville	21			0	45	0	0	0	43,849	38,482
Camden, DE	36						1	0	45,736	39,824
Coopersburg	240			210	332	111	2	1	506,836	469,553
Denville, NJ	60			62	70	15	1	1	63,635	60,856
Edison, NJ				89	194	0	0	0	240,745	232,949
Emmaus				299	405	125	3	1	485,705	469,981
Ephrata	350			225	338	138	1	0	396,944	232,283
Finesville, NJ	63			44	66	0	1	1	80,919	80,851
Fleetwood	121			92	128	61	1	1	144,711	135,985
Graterford	161			97	134	45	1	2	145,517	143,240
Harleysville	320	29		176	270	95	1	2	395,101	366,558
Harrisburg	180	6		115	152	65	1	1	203,561	194,224
Hatfield	147	5		91	141	61	2	2	201,623	192,602
Holmes, NY	79			67	100	33	0	1	82,104	82,104
Howell, NJ	68			40	70	0	1	1	60,869	48,666
Kutztown				50	80	32	1	1	75,467	74,174
Lancaster				172	275	126	1	1	482,623	468,098
Lebanon	376			287	264	192	1	1	349,708	349,491
Lehigh ton	85	0	0	65	81	32	1	1	78,445	68,381
Maple Glen	45	0	0	32	62		1	0	125,003	104,972
Mt. Carmel	100			97	87	48	1	1	105,483	94,208
Mt. Pocono				0	163	0	1	0	213,082	211,525
Nazareth	301			198	265	88	1	2	301,079	301,079
Newark, DE		21	4	162	355	83	2	0	351,499	346,784
Ocean Co., NJ		3		0	35	23	0	1	70,956	51,956
Oley	225	5		234	350	120	2	1	570,309	514,465
Paradise				91	134	54	2	0	128,095	118,780
Philadelphia	47	10	15	38	58	0	1	0	41,153	38,902
Pleasant Valley	33			30	35	0	0	0	40,585	40,585
Poughquag, NY	30	0	0	22	51	0	1	1	62,362	55,086
Quakertown	247	13		223	330	109	1	1	355,100	333,833
Reading	400	15	35	269	361	147	1	3	489,867	417,035
Red Hill	195	10		133	173	0	1	0	126,682	126,219
Royersford				107	175	0	1	1	142,729	142,729
Scranton	34	0	0	28	35	0	1	1	31,353	30,733
Shamokin	172			122	198	105	3	1	150,972	137,464
Sinking Spring			3	272	525	108	1	1	1,025,333	521,311
Spring City	65	1		65	89	32	1	1	79,269	79,269
Stroudsburg				130	233	104	1	1	322,094	317,375
Sunbury	206		4	181	261	158	1	1	370,080	368,536
Terre Hill	72	3	2	64	76	43	1	1	116,691	83,858
Wallingford				150	269	0	1	2	370,699	364,407
Walnutport	40			12	32	8	1	1	40,114	32,867
Whitehall				52	130	51	1	0	108,293	91,306
York	186			105	170	0	2	0	192,423	192,253
Zionsville	55	0	0	32	51	21	1	1	87,738	73,218
TOTALS	5,463	121	75	5,811	9,114	2,938	54	43	11,980,631	10,529,330
Beacon, NY				0	24	0	0	0	54,952	53,628
Brooklyn, NY										
Newark, NJ	64			46	73	13	1	0	106,006	66,048
Somers Point							0	0	14,363	14,390
Staten Island	24			10	32	18	1	1	29,537	12,030
Thompson, CT	54			29	52	0	1	0	34,532	33,941
TOTALS	142	0	0	85	181	31	3	1	239,390	180,037
GRAND TOTAL	5,605	121	75	5,896	9,295	2,969	57	44	12,220,021	10,709,367

Conference Disbursements

Church	Ad. Bud.	Missions	Ch. Ext.	Home	PJC	Ch. Ed.	V. Valley	PBC	T. Conf. Disb.
Aberdeen, NJ	100	35	0	0	0	0	0	0	135
Allentown, CC	4,140	174,253	9,600	2,500	0	0	1,500	1,500	193,493
Bethlehem	1,725	55,335	3,786	3,500	0	200	1,250	1,500	67,296
Blandon	1,200	32,015	700	600	400	100	1,200	175	36,390
Brodheads ville	0	0	0	0	0	0	0	0	0
Camden, DE	150	65	0	0	0	0	0	0	215
Coopersburg	4,420	34,104	15,200	600	0	175	1,500	1,150	57,149
Denville, NJ	175	770	300	0	0	0	0	0	1,245
Edison, NJ	450	8,261	1,800	150	0	150	150	150	11,111
Emmaus	5,500	53,862	14,300	700	0	100	4,365	400	79,227
Ephrata	3,000	38,630	300	150	0	100	150	150	42,480
Finesville, NJ	500	9,033	100	0	0	0	0	0	9,633
Fleetwood	600	16,172	500	200	0	0	100	100	17,672
Graterford	1,800	18,265	8,178	1,100	0	125	1,800	300	31,568
Harleysville	3,887	33,621	18,220	1,300	500	500	1,350	1,350	60,728
Harrisburg	3,220	58,900	4,640	950	0	250	950	750	69,660
Hatfield	2,795	23,730	16,900	500	0	300	1,000	750	45,975
Holmes, NY	200	2,874	350	150	0	250	200	0	4,024
Howell, NJ	600	2,100	0	0	0	0	0	0	2,700
Kutztown	800	9,979	1,120	500	0	50	500	500	11,449
Lancaster	4,500	68,520	700	1,500	0	150	600	700	76,670
Lebanon	1,780	41,801	6,750	500	0	100	3,050	200	54,181
Lehigh ton	560	8,419	500	100	0	50	100	100	9,829
Maple Glen	975	19,885	3,400	0	0	50	0	0	24,310
Mt. Carmel	1,145	19,007	150	0	0	50	50	0	20,402
Mt. Pocono	800	16,133	7,250	275	0	275	1,200	275	26,208
Nazareth	3,380	21,223	8,600	1,475	0	75	325	675	35,753
Newark, DE	575	19,338	4,000	500	0	300	1,400	500	26,613
Ocean Co., NJ	325	3,985	1,600	0	0	0	0	0	5,910
Oley	3,168	84,624	14,724	0	0	0	1,400	0	103,916
Paradise	700	12,329	1,450	100	0	50	300	300	15,229
Philadelphia	450	20	0	0	0	0	0	0	470
Pleasant Valley, NY	100	1,508	100	0	0	0	0	50	1,758
Poughquag, NY	400	1,019	700	20	0	20	50	20	2,229
Quakertown	3,900	62,383	6,500	0	0	100	1,300	825	75,008
Reading	2,325	73,540	10,500	250	0	100	2,000	500	89,215
Red Hill	200	9,888	4,000	200	0	100	300	240	14,928
Royersford	1,725	22,530	1,050	0	0	0	100	0	25,405
Scranton	100	920	100	0	30	0	0	0	1,150
Shamokin	230	4,435	0	100	0	0	100	200	5,065
Sinking Spring	2,500	57,546	6,000	750	0	50	300	700	67,846
Spring City	977	23,434	1,649	100	0	0	100	100	26,360
Stroudsburg	2,000	43,646	4,600	250	600	50	300	300	51,746
Sunbury	3,250	37,328	6,800	100	2,946	100	200	100	50,824
Terre Hill	520	11,315	500	50	0	50	50	50	12,535
Wallingford	3,750	45,910	15,042	250	0	50	200	250	65,452
Walnutport	85	50	0	0	0	0	0	0	135
Whitehall	175	8,970	1,200	180	0	100	225	300	11,150
York	1,391	31,066	7,500	0	0	0	0	0	39,957
Zionsville	460	5,447	800	400	0	50	600	400	8,157
TOTALS	77,708	1,326,223	212,159	20,000	4,476	4,170	30,265	15,560	1,690,561
Beacon, NY	150	2,390	1,000	0	415	0	0	0	3,355
Brooklyn, NY			115						115
Newark, NJ	1,150	884	400	100	0	0	0	0	2,534
Somers Point, NJ			0						0
Staten Island, NY	65	1,345	500	30	30	0	30	30	2,030
Thompson, CT	100	875	100	0	0	0	0	0	1,075
TOTALS	1,465	5,494	2,115	130	445	0	30	30	9,709
GRAND TOTALS	79,173	1,331,717	214,274	20,130	4,921	4,170	30,295	15,590	1,700,270

Local Disbursements

Church	Min. Salary	Min. Bene	Par. Allow	Insurance	Assis. Sal.	Assis. Bene	Christ. Ed.
Aberdeen, NJ	12,900	4,400	0	6,400	9,540	0	908
Allentown, CC	33,000	1,590	20,000	4,457	133,867	20,437	20,964
Bethlehem	31,500	4,671	0	13,515	38,125	17,138	13,332
Blandon	28,080	10,436	3,000	6,600	0	0	9,897
Brodheadsville	7,293	231	16,800	4,550	0	0	897
Camden, DE	10,360	6,836	14,000	5,760	0	0	1,526
Coopersburg	29,147	12,278	0	12,524	17,415	24,911	13,348
Denville, NJ	25,000	4,600	4,300	6,580	0	0	1,185
Edison, NJ	49,245	4,084	0	5,760	43,262	2,642	5,920
Emmaus	50,542	16,555	20,785	15,033	42,382	4,860	23,883
Ephrata	19,630	13,414	16,113	5,760	4,200	16,824	29,920
Finesville, NJ	20,300	3,837	1,200	5,760	0	0	1,594
Fleetwood	26,744	0	6,000	5,760	2,475	0	10,240
Graterford	25,124	9,000	3,500	5,010	8,669	0	6,030
Harleysville	34,222	11,649	0	17,280	34,776	9,928	43,644
Harrisburg	30,870	4,814	0	5,760	3,272	294	19,322
Hatfield	37,826	4,768	0	5,760	23,130	7,235	10,470
Holmes, NY	18,690	5,678	0	5,760	0	0	2,642
Howell, NJ	0	0	0	0	0	0	3,040
Kutztown	18,617	7,248	6,270	5,760	0	0	1,123
Lancaster	44,240	349	32,100	12,794	46,088	282	8,737
Lebanon	27,700	12,012	12,600	11,393	7,487	7,659	19,503
Lehighton	18,418	7,733	0	6,300	0	0	1,699
Maple Glen	27,000	3,874	12,500	5,760	0	0	1,788
Mt. Carmel	29,500	8,210	0	3,170	0	0	5,175
Mt. Pocono	26,405	4,205	7,804	5,235	0	0	4,214
Nazareth	20,765	16,213	4,400	5,400	31,105	23,718	12,975
Newark, DE	29,834	18,076	18,166	5,350	21,623	21,953	10,854
Ocean Co., NJ	13,800	6,563	0	0	0	0	265
Oley	17,587	8,728	12,500	3,334	30,000	11,000	12,185
Paradise	15,246	3,648	13,200	4,962	0	0	4,926
Philadelphia	10,127	0	12,000	0	0	0	750
Pleasant Valley, NY	22,280	2,544	12,670	5,676	0	0	345
Poughquag, NY	18,219	5,892	0	6,306	0	0	1,573
Quakertown	42,600	2,000	0	8,460	18,400	0	14,358
Reading	26,890	10,552	5,400	16,605	45,660	18,700	25,938
Red Hill	17,862	1,137	13,300	5,760	558	1,300	5,380
Royersford	22,000	3,000	0	5,700	3,900	0	6,300
Scranton	7,350	1,356	0	5,140	0	0	631
Shamokin	20,437	11,863	0	7,257	8,541	8,654	4,075
Sinking Spring	40,235	9,750	16,000	23,412	112,134	7,920	28,320
Spring City	9,058	0	1,561	474	0	0	2,174
Stroudsburg	27,800	8,072	0	17,375	48,486	7,762	10,777
Sunbury	31,948	3,441	0	9,795	16,689	2,044	10,114
Terre Hill	20,900	5,297	0	5,395	0	0	5,136
Wallingford	39,295	800	0	11,520	25,151	10,576	6,952
Walnutport	14,294	2,350	0	3,595	0	0	177
Whitehall	19,875	5,218	10,008	668	0	0	3,857
York	17,300	9,528	24,000	5,580	26,120	1,187	6,708
Zionsville	21,811	3,193	0	5,760	0	0	1,194
TOTALS	1,209,866	297,293	320,177	345,565	793,515	227,024	436,057
Beacon, NY	2,640	2,524	17,400	0	0	0	387
Brooklyn, NY							
Newark, NJ	3,900	2,546	6,000	5,400	0	0	1,894
Somers Point, NJ			12,000				
Staten Island, NY	1,200	295	0	4,800	0	800	2,807
Thompson, CT	4,400	94	0	0	0	0	984
TOTALS	12,140	5,459	35,400	10,200	0	800	6,072
GRAND TOTALS	1,222,006	302,752	355,577	355,765	793,515	227,824	442,129

Local Disbursements Continued / Totals

Church	Debt Ser.	Benevolence	O. Missions	WMS	Conf. Del.	General Disb.	T. Gen. Disb.	Total Disb.
Aberdeen, NJ	9,172	694	0	0	0	42,776	86,790	86,925
Allentown, CC	329,836	17,655	48,045	1,031	0	257,252	888,134	1,081,627
Bethlehem	73,845	3,427	40,898	1,500	500	171,718	410,169	477,465
Blandon	61,734	2,198	5,456	194	300	91,702	219,597	255,987
Brodheads ville	0	209	2,510	0	0	5,621	38,111	38,111
Camden, DE	0	309	6,038	0	0	7,777	52,606	52,821
Coopersburg	0	12,099	33,121	996	400	121,378	277,617	334,766
Denville, NJ	0	1,456	0	0	0	20,276	63,397	64,642
Edison, NJ	0	5,026	4,602	0	225	58,233	178,999	190,110
Emmaus	85,666	2,032	19,339	3,716	262	112,971	398,026	477,253
Ephrata	61,064	15,416	30,126	0	400	126,942	339,809	382,289
Finesville, NJ	11,337	4,076	426	0	0	8,844	57,374	67,007
Fleetwood	0	0	2,800	0	200	61,423	115,642	133,314
Graterford	0	937	8,653	0	250	43,391	110,564	142,132
Harleysville	37,266	16,741	19,082	2,775	350	135,764	363,477	424,205
Harrisburg	3,600	6,065	4,520	2,212	300	68,518	149,547	219,207
Hatfield	0	5,998	9,647	0	0	53,916	158,750	204,725
Holmes, NY	7,000	1,087	7,518	950	0	31,442	80,767	84,791
Howell, NJ	14,955	969	2,000	0	0	23,798	44,762	47,462
Kutztown	0	3,099	2,622	0	0	22,059	66,798	78,247
Lancaster	0	5,877	48,676	741	350	103,959	303,993	380,663
Lebanon	104,933	2,156	4,608	0	350	74,813	285,214	339,395
Lehigh ton	15,981	497	0	6,631	100	21,192	78,551	88,380
Maple Glen	0	1,800	23,276	0	80	18,074	94,152	118,462
Mt. Carmel	9,200	650	0	0	0	41,073	96,978	117,380
Mt. Pocono	0	4,487	11,757	0	0	176,839	240,946	267,154
Nazareth	48,467	1,400	20,221	2,416	300	52,558	239,938	275,691
Newark, DE	158,927	3,576	10,435	272	0	71,550	370,616	397,229
Ocean Co., NJ	15,300	1,580	0	0	0	18,225	55,733	61,643
Oley	80,800	5,457	39,153	0	0	414,678	635,422	739,338
Paradise	0	972	5,025	0	300	72,414	120,693	135,922
Philadelphia	0	0	540	0	0	17,875	41,292	41,762
Pleasant Valley, NY	0	898	1,820	0	0	1,841	48,074	49,832
Poughquag, NY	443	1,934	400	0	0	18,168	52,935	55,164
Quakertown	0	4,000	8,515	1,000	0	166,944	266,277	341,285
Reading	15,740	772	22,809	2,243	350	188,372	380,031	469,246
Red Hill	16,584	798	6,644	0	99	47,751	117,173	132,101
Royersford	0	0	0	0	0	139,168	180,068	205,473
Scranton	0	0	0	0	0	15,855	30,332	31,482
Shamokin	1,322	763	30,284	400	200	85,123	178,919	183,984
Sinking Spring	0	7,519	78,571	0	0	152,010	475,871	543,717
Spring City	18,375	0	22,562	0	0	17,155	71,359	97,719
Stroudsburg	0	7,831	25,251	0	150	88,844	242,343	294,094
Sunbury	99,817	420	30,389	899	0	112,169	317,725	368,549
Terre Hill	0	503	1,299	50	300	40,245	79,125	91,660
Wallingford	55,534	0	12,601	0	0	199,316	361,745	427,197
Walnutport	0	250	75	0	0	10,381	31,122	31,257
Whitehall	18,594	0	0	245	50	36,308	94,823	105,973
York	0	1,939	0	4,589	300	52,141	149,392	189,349
Zionsville	5,302	0	0	135	250	25,344	62,989	71,146
TOTALS	1,351,622	154,678	652,314	32,995	6,366	3,903,410	9,717,982	11,495,333
Beacon, NY	0	566	500	0	0	13,911	37,928	41,883
Brooklyn, NY							0	115
Newark, NJ	0	7,113	0	0	0	37,899	64,752	67,286
Somers Point, NJ							12,000	12,000
Staten Island, NY	727	234	970	0	0	16,221	28,054	30,084
Thompson, CT	12,452	1,204	350	0	0	11,472	30,956	32,031
TOTALS	13,179	9,117	1,820	0	0	79,503	173,612	18,339
GRAND TOTALS	1,364,801	163,795	654,134	32,995	6,366	3,982,913	9,951,672	11,618,732

Pastor's Statistical Information

The Annual Report of the Board of Elders to the Congregation shall be the source of information for this schedule. The report shall contain:

- I. Officers:
 - a. The number and names of all ordained pastors with Bible Fellowship Church credentials who are members of your church, including retired pastors and ordained missionaries.
 - b. The number of probationers of the BFC who are members of your congregation.
 - c. The number of Elders and Deacons in your congregation.

- II. Pastors' Activities:
 - a. The number of visits made by the Senior Pastor.
 - b. The number of visits made by other members of the pastoral staff.
 - c. The number of people baptized.
 - d. The number of children dedicated.
 - e. The number of weddings.
 - f. The number of funerals.

- III. Membership:
 - a. Received into Church fellowship
 - b. Received by transfer from Bible Fellowship Churches
 - c. Received by transfer from other churches
 - d. Total increase
 - e. Died
 - f. Withdrawn
 - g. Dropped
 - h. Transferred to Bible Fellowship Churches
 - i. Transferred to other churches
 - j. Total decrease
 - k. Net increase or decrease (**NOT BOTH**)
 - l. Total membership

In compiling this membership report be sure you have begun with the figure for total membership shown in the previous yearbook.

- IV. Enrollment:
 - a. The number of people enrolled in your Sunday School.
 - b. The number of children enrolled in your Cradle Roll.
 - c. The number of people enrolled in your Home Department.

- V. Average Attendances: (Compute for the whole year)
 - a. Sunday School Average Attendance
 - b. Sunday Morning Worship Average Attendance
 - c. Sunday Evening Service Average Attendance

VI. Church Property:

- a. The number of church buildings.
- b. The number of parsonages.

VII. Receipts:

- a. Total income
- b. Total offering

In most churches these two figures might be identical. Total income would include, above offerings, the following: Interest, Rent, Church Extension Appropriations, **BUT NOT** Sale of properties, loans from banks or loans from individuals.

VIII. Disbursements; Denominational Benevolences:

- a. The amount given to the BFC Administrative Budget.
- b. *The amount given to the Board of Missions of the BFC.
- c. *The amount given to Church Extension.
- d. The amount given to the BFC Homes, Inc.
- e. The amount given to Pinebrook Junior College.
- f. The amount given to the BFC Board of Christian Education.
- g. The amount given to Victory Valley.
- h. The amount given to Pinebrook Bible Conference.

* The figures which you show for Missions and Church Extension must agree with the amounts which you sent to their respective treasurers. We'll assume that the Board Treasurers' reports are correct.

IX. Local Disbursements:

- a. Minister's Salary -- Calculated from January 1 through December 31, for the Senior Pastor.
- b. Minister's Supplemental Benefits -- This shall include: Social Security, church paid Minister's Retirement, car allowance, book and seminar reimbursements, etc.
- c. Parsonage Allowance
- d. Health Insurance Premium
- e. Administrative Assistants' Salary -- For others on Pastoral Staff -- not for secretarial staff members or janitorial staff.
- f. Administrative Assistants' Benefits
- g. Local Christian Education program -- This shall include Sunday School, Local Youth Fellowship, AWANA Clubs, VBS, etc.
- h. Debt Service
- i. Local Benevolence
- j. Other Missions
- k. Women's Missionary Society
- m. Annual Conference Delegate
- n. General Disbursements -- All other disbursements not already recorded.

The Pastor shall send a copy of the minutes of all Congregational meetings, which shall include the Board of Elder's Report of the Membership and Annual Financial Report to:

Committee on Examination of Minutes of Particular Churches
c/o Rev. Ralph M. Soper
418 Elm St.

Emmaus, PA 18049

to arrive no later than March 1, 2000 (as approved by the 114th Annual Conference).

The Delegate and Pastor shall certify the correctness of the minutes and reports and of the Pastor's Statistical Report prior to the mailing thereof, and shall include a statement of certification therewith.

The Pastor's Statistical Report shall be sent to:

Committee on Statistics
c/o Rev. David A. Thomann
609 Prospect St.
Lancaster, PA 17603

or Faxed to: 717-392-0974. They are to arrive no later than March 1, 2000.

If the Pastor's Statistical Report is not in the hand of the Committee on Statistics by March 1, 1998, the statistics from that church will not be included in that year's report.

Round off all figures to the nearest dollar. Put the name of the church and pastor on page and please follow the instructions found above.

Schedule of Payments to be made to Annual Conference Agencies

MONTHLY:

Conference Administrative Budget - Beginning January 1st; pledge may also be paid annually in advance. Make check payable to Bible Fellowship Church and mail to:

Horace A. Kauffman, 25 E. Lemon St., Lititz, PA 17543

Medical Insurance Program - Beginning January 1st, and by the first of each month thereafter, monthly payments for this coverage should be made. Make checks payable to Bible Fellowship Church and mail to: Horace A. Kauffman, 25 E. Lemon St., Lititz, PA 17543

QUARTERLY:

Church Extension - make checks payable to Board of Church Extension and send to:

Church Extension Department
Bible Fellowship Church, PO Box 98, Zionhill, PA 18981

Missions - make checks payable to Board of Missions and send to:
Board of Misisons, 1011 Brookside Rd., Suite 145
Allentown, PA 18106-0555

Board of Pensions - Payments should be made April 30, July 30, October 30, and January 30. Make checks payable to Board of Pensions and send to:

Rick Volpe, Box 148, Harleysville, PA 19438-0148
Annual payment for the maintenance of the Ministers' Retirement Fund shall be on the basis of \$700 basic amount per church and \$7.00 per member for the total number of members listed in the most current BFC Yearbook.

BY DECEMBER 31:

Fellowship News - \$1.50 per member - make checks payable to Board of Publication & Printing and send to the Business Manager:

Paul T. Rutman, Apt. 607, 824 Lisburn Rd., Camp Hill, PA 17011

BY MARCH 1:

Victory Valley Camp - make check payable to Victory Valley and send to: Victory Valley Camp, 7472 Sigmund Rd., Zionsville, PA 18092

BY APRIL 1:

Board of Christian Education - make check payable to Board of Christian Education & mail to:

David N. Schoen
c/o Bethel BFC, 418 Elm St., Emmaus, PA 18049

Bible Fellowship Church Homes - make check payable to Bible Fellowship Church Homes, Inc. and mail to:

Fellowship Community, 3000 Fellowship Drive,
Whitehall, PA 18052

Pinebrook Bible Conference - make check payable to Pinebrook Bible Conference and mail to:

Pinebrook Bible Conference, PO Box 1, Stroudsburg, PA 18360

Directories

Directory of Missionaries, Appointees & Professional Associates

- ✧ Professional Associate
- ☆ Appointee
- ➔ On Home Assignment for a portion of 1999—call BOM office for stateside address
- On leave of absence

- Anderson, Mr. & Mrs. Keith (Carol), 214 Marissa Court,
Edinburg, TX 78539; (210) 380-8124.
- Aukamp, Rev. William, HC 80, Box 696,
Piedmont, SD 57769; (605) 787-6910.
- Babcock, Mr. & Mrs. Melvin (Jan), 832 West 58th Avenue,
Anchorage, AK 99518; (907) 561-1119.
- Baran, Rev. & Mrs. Totoram (Felicia), Newark Bible Center,
225 East Kinney St, Newark, NJ 07105; (201) 344-6096.
- Barnshaw, Mr. & Mrs. Byron (Lisa), 12 Salem Street,
Fleetwood, PA 19522; (610) 944-0971.
- ☆ Beal, Mr & Mrs. Bruce (Heather), 707 Johnson Drive # 107
Duncanville, TX 75116 (972) 283-2125
- ➔ Bechtel, Miss Jennifer, Burgunder Strasse 7, 79400 Kandern
GERMANY
- Bertolet, Mr. & Mrs. Raymond (Louise), 1868 Halsey Drive,
Asan, GUAM 96922-1505; (671) 565-1360.
- ➔ Bigley, Mr. & Mrs. Jay (Hettie), Sahel Aviation Services, P.B. 3272,
Bamako, Mali, WEST AFRICA
- Blauser, Mr. R. Glenn, 913 South Grand Avenue, #50,
San Jacinto, CA 92582; (909) 654-8573.
- Blauser, Mr. & Mrs. Richard (Peggy), 913 South Grand Avenue, #50,
San Jacinto, CA 92582; (909) 654-8573.
- ➔ Boone, Rev. & Mrs. Cliff (Becky), P. O. Box 295,
Dodoma, TANZANIA, EAST AFRICA.
- Bowling, Mr. & Mrs. James (Diane), 164 N Humphrey Apt. 1,
Oak Park, Illinois, 60302
- Buchanan, Dr. & Mrs. Osborne (Diane), 18 Faith Drive, Maidencreek,
Elandon, PA 19510-9665; (610) 926-9128, O - 375-0300.
- Chappell, Mrs. Barbara, 715 Broad Street,
Akron, PA 17501; (717) 859-3117.
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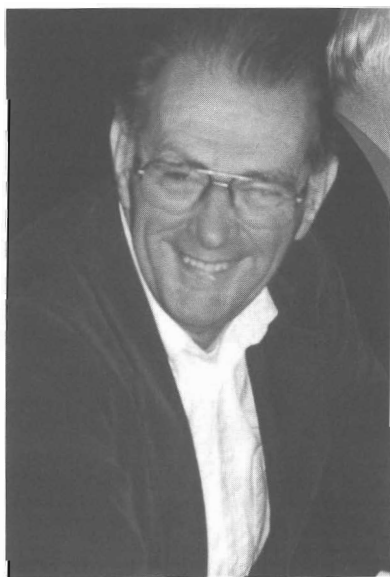
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	SS	AM	PM	Prayer
Allentown, Cedar Crest	10:30	9:00	6:00	7:00
610-432-2200 ccbfc1@juno.com (Fax) 435-4006	1151 S. Cedar Crest Blvd. Allentown, PA 18103			
Allentown, Lighthouse		11:00		7:00 ⁸
(610) 791-9995 EHDRamos@aol.com	641 S. Genesee Street Allentown, PA 18103			
Beacon, NY		11:00	7:00	
914-813-3214 BARBDave3@juno.com	PO Box 759, Beacon, NY 12508			
Bethlehem, Ebenezer	10:00	8:30/11	6:30	7:15
610-868-5501 EBFC@juno.com (Fax) 610-868-6939	3100 Hecktown Rd. Bethlehem, PA 18017			
Blandon, Trinity	10:20	9:00	7:00	7:00
610-926-4594 (Fax) 916-4777	220 Main St. PO Box 739 Blandon, PA 19510-0739			
Brodheadsville		10:00	(8)	7:30
610-381-4598	Pleasant Valley High School (Mailing) PO Box 499, Brodheadsville, PA 18966			
Camden, DE	9:45	11:00	7:00	7:00
302-697-0434	201 E. Camden-Wyoming Ave. Camden, DE 19934			
Coopersburg, Calvary	9:15	8/10:30	6:00	7:00
610-282-3161 CalvaryBFC@juno.com	6782 N. Main St. PO Box 166 Coopersburg, PA 18036			

Denville, NJ	9:30	11:00	6:30	7:00
973-625-1880	263 Diamond Spring Rd. Denville, NJ 07834			
Emmaus, Bethel	9:45	8:30/10:45	7:00	7:00
610-965-2682; (fax) 965-4534	418 Elm St., Emmaus, PA 18049			
Ephrata	9:15	8/10:30	6:00	7:00
717-733-2526; (fax) 733-4122 EBFC@ptdprolog.net	(Location) Diamond Station & Peach (Mail) PO Box 299, Ephrata, PA 17522			
Finesville, NJ, Calvary	9:45	11:00		7:00
908-995-7678	191 Rt. 627, Finesville Phillipsburg, NJ 08865			
Fleetwood, Faith	9:15	10:30	6:00	7:00
610-944-7080	236 S. Richmond St. Fleetwood, PA 19522			
Graterford	9:30	10:40	6:30	(1)
610-489-9389	Route #29, 693 Church Road Graterford, PA 19426			
Harleysville, Faith	9:30	10:35	6:00	7:00
215-256-6026	140 Harleysville Pike Harleysville, PA 19438			
Harrisburg, Grace	9:30	10:45	6:00	7:00
717-652-5229 gbfel@juno.com	1250 Colonial Road Harrisburg, PA 17112			
Hatfield, Bethany	9:30	10:45	6:00	7:00
215-855-2449	75 W. Broad Street Hatfield, PA 19440			
Holmes, NY, Faith	9:30	10:45	6:00	7:00
914-878-3861 fbfc@juno.com	1118 N. Horsepound Road Carmel, NY 10512 PO Box 79, Holmes, NY 12531			

Howell, NJ, Community	9:30	10:30		7:00
732-363-8941 CBFC.HowellNJ@juno.com	3071 Lakewood Allenwood Rd. Howell, NJ 07731			
Keyport, NJ, Bayshore		11:00		
732-290-7111 ruthieVan@aol.com (Fax) 290-7327	314W Prospect Ave Keyport, NJ 07735			
Kutztown	8:45	10:00		(1)
610-683-9366 Studenroth@juno.com	15170 Kutztown Rd. Kutztown, PA 19530			
Lancaster, Faith	9:20	8/10:30	7:00 ⁶	7:15
717-392-7851 (fax) 392-0974	609 Prospect St. Lancaster, PA 17603-5839			
Lebanon	9:30	10:45	7:00	7:30
717-273-4802 (fax) 273-1568; lebbfc@nbn.net	1635 Mill Road Lebanon, PA 17042			
Lehighton	9:30	10:45	6:30	7:00
570-386-2578	1105 Frederick's Grove Rd. Lehighton, PA 18235			
Maple Glen	9:15	10:30	(8)	(1)
215-646-1220	700 Welsh Rd., Box 3102 Maple Glen, PA 19002			
Mt. Carmel, Bethany	9:30	10:35	6:00	7:00
570-339-4693	Bethany Acres Mt. Carmel, PA 17851			
Mount Pocono, Pocono Mountain	9:30	10:45	6:30	7:00
570-839-6922 (fax) 839-4183 mtpocbfc@ptd.net	Trinity Hill Road, Box 300 Mt. Pocono, PA 18344			
Nazareth, Grace	9:30	8:15/10:45	6:00	7:00
610-759-7036 759-2856	Rose Inn & Beil Avenues Nazareth, PA 18064			

Newark, DE	9:30	10:30	6:30	(4)
302-366-8539 (fax) 366-8542	808 Old Baltimore Pike Newark, DE 19702			
Newark, NJ	10:00	11:00	6:30	7:15
973-373-3677 (fax) 373-3171	30 Randolph Place Newark, NJ 07108			
Ocean County, NJ		10:30	5:00 3rd Sun	(3)
732 -505-8174 ddstortz@juno.com	(location) Boy Scout Hdqt. Rt. 571 (mailing) 800 First Ave. Toms River, NJ 08757-3218			
Oley, New Life	9:00	10:30	6:00	7:00
610-987-3192 (fax) 987-6654	2960 W. Philadelphia Ave. Oley, PA 19547-8915			
Paradise	9:00	10:15	6:00	7:00
717-687-7577 pbfc@church.com (fax) 687-3787	3092 Lincoln Hwy. E. Paradise, PA 17562			
Philadelphia, Wissinoming	9:30	10:30		(1)
215-743-3751	4414 Van Kirk St. Philadelphia, PA 19135			
Piscataway, NJ, Christ Community	9:45	11:00	(4)	(4)
732-235-1220; (fax- the same)	PO Box 1682, Piscataway, NJ 08855			
Pleasant Valley, NY	10:00	11:00		7:30
914-486-4016 PVBFC@geocities.com	(location) at the Grange, North Ave. (mailing) PO Box 367 Pleasant Valley, NY 12569			
Poughquag, NY	9:45	11:00		7:30
914-724-3984 CBHF98F@prodigy.com	Clove Rd. PO Box 213 Poughquag, NY 12570			

Quakertown, Grace	9:30	8:30/10:30	7:00	7:15
215-536-6096; (fax) 536-7335 gracebfc@voicenet.com	1811 Old Bethlehem Pike North Quakertown, PA 18951			
Reading, Grace	9:30	10:40	6:30	7:00
610-375-2333; (fax) 375-6002 GRACEBFC@voicenet.com	1128 Hampden Blvd. Reading, PA 19604			
Red Hill, Community	9:45	8:30/11		
215-541-4880 rdenlinger@juno.com	426 Main St., PO Box 281 Red Hill, PA 18076			
Royersford	9:00	10:15	6:00	7:30
610-948-9764 JMSUSJR@juno.com	431 N. Lewis Road Royersford, PA 19468			
Scranton, Calvary	9:45	11:00	6:00	7:00
570-342-2027	1021 Taylor Ave., Scranton, PA 18510			
Shamokin, Calvary	9:30	10:45	7:00	7:00
570-648-1466	35 S. Second St., Shamokin, PA 17872			
Sinking Spring, Calvary	10:00	8:45/11	6:00	7:00
610-678-5166 (fax) 678-6727 76632.344@compuserve.com	4891 Penn Ave Sinking Spring, PA 19608			
Spring City, PA	9:30	10:45	6:00	7:15
610-948-9448	25 Pennhurst Rd, Spring City, PA 19475			
Staten Island, NY	9:45	11:00	7:00	7:30
718-442-2782 BFCSI@juno.com	243 Taylor St. Staten Island, NY 10310			
Stroudsburg, Berean	8:45	10:00	6:30	7:00
570-421-0617 cccassel@ptd.net (fax) 420-8103	1028 Valley View Dr. Stroudsburg, PA 18360			

Sunbury, Emmanuel	9:00	10:15	7:00	7:00
570-286-8313 (fax) 286-8025	1051 Catawissa Ave. Sunbury, PA 17801			
Terre Hill, Berean	9:30	10:30	7:00	7:30
717-445-4401	407 W. Main St. PO Box 208 Terre Hill, PA 17581			
Thompson, CT	11:00	9:30		7:00 ⁵
860-923-9512 spin1355@juno.com	PO Box 619 Quinebaug, CT 06262			
Wallingford, Grace	9:00 / 10:45 ⁹		6:00	7:00
610-876-8725 (fax - the same)	723 S. Providence Rd. Wallingford, PA 19086-6940			
Walnutport, Calvary	9:15	10:15	6:30	7:00
610-767-7447	233 Main St., Walnutport, PA 18088			
Whitehall, Bethany	9:15	10:30	6:00	7:00
610-434-8661 GWS.WHALL@juno.com	3300 Seventh St. Whitehall, PA 18052			
York, Faith	9:15	10:30	6:00	(7)
717-846-7749	675 Woodland View Drive York, PA 17402			
Zionsville	9:30	10:30	7:00	7:30
610-965-6346	6401 Vera Cruz Rd. PO Box 266, Zionsville, PA 18092			

Prayer Service Time, Wednesday unless otherwise stated. *Prayer Service held on Thursday

- (1) Prayer Service in Homes
- (2) Home Fellowships (Sun. 5:30 PM / Thur. 6:30 PM)
- (3) At Parsonage
- (4) Home Fellowships
- (5) Tuesdays
- (6) 1st & 3rd Sunday, cell groups
- (7) As announced
- (8) Prayer Service held on Thursday
- (9) Sunday Bible School and Morning Worship running congruently

Directory of Pastors

Directory of Ordained Ministers

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Ordained Minister Working in the Military Chaplaincy

- Minsky, Barry J., Nancy**
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in the Bible Fellowship Church**

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- Moyer, Richard A., Denise** (H) 609-926-1793
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- Ruhl, Jeffrey L., Shirl** (H) 610-759-1817
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in Other Christian Ministries**

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- Hagy, Ronald C., Cheryl**
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- Martin, Carl T., Beth** (H) 724-926-8704
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- Schell, Henry A., Virginia** (H) 732-350-0330
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- Vining, Gilbert J., Dawn** (H) 610-367-7240
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Ordained Ministers Between Calls

- Barber, Kenneth F., Carolyn** (H) 302-945-4814
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- Herb, John H., Nancy** (H) 215-855-6046
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- Jones, David H., Mary Anne** (H) 215-257-8657
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Neher, James E., Judy (H) 610-478-8940
1136 Marion St., Reading, PA 19604

Ordained Ministers on Leave of Absence

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Frable, Arthur H. Jr., Betty (H) 405-227-2078
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MacMillan, Thomas S., Connie (H) 315-858-2047
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Ordained Ministers in Retirement

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(After Sept. 1, – 5 Kessler Ave., Selinsgrove, PA 17870)

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Draper, Robert L., Lois (H) 603-786-2363
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- Thomann, David E., Polly** (H) 717-295-7412
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