



Veritas Presbytery  
<https://veritaspresbytery.com>  
[veritaspresbytery@gmail.com](mailto:veritaspresbytery@gmail.com)  
*sanctifica eos in veritate sermo tuus veritas*

## Stated Meeting of Veritas Presbytery

10 March 2025 at 10:30 AM EST USA

Unity Presbyterian Church 2215 SC-86, Piedmont, SC 29673

Meeting was Called to Order by Moderator John Paul Marr at 10:30 AM

Season of Prayer by Peter Waid

Use of Robert's Rules of Order established by the Moderator

Quorum Established

### Ruling Elders

- Steven Bane
- Marc Faulkenberry
- David Robinson
- Douglas Helton

### Teaching Elders

- Jonathon Cook
- Tony Locke
- John Paul Marr
- Peter Waid
- Mark Wright
- Seth Yi

### Ministers Absent

None

Introductions around the room. Names of some visitors: Deby Wright, Carol Rookstool, Teresa Bane, Sally Lollis, Mary Carolyn Garton, Brion Holzberger, Linda Rudolph, Melanie Marr.

**MOTION:** Approval of the Agenda by Marc Faulkenberry & 2nd by Peter Waid. **Motion Carried**

**MOTION:** Approval of the Oct 14, 2024 Minutes by Marc Faulkenberry & 2nd by Peter Waid. **Motion Carried**

Welcome by the host Church (Mark Wright)

Confession of Sin led by the Moderator

Sermon by Tony Locke using John 3:34

Song - *Praise to the Lord, the Almighty*

Stated Clerk Report:

- Website Documents
- Presbytery Meeting Schedule – August 19, 2025 is our One year anniversary at Newberry Pres
- Online weekly Prayer Tuesdays 8:30 AM

**MOTION:** to release with regret and sadness Stacy Cox to the Southern Baptist Convention. Motion made by the Moderator and 2nd by Seth Yi. **Motion Carried**

The Moderator requested for each church & minister to submit their call to the Presbytery. Email sent requesting this data).

Order of the Day

Lunch was served without cost by the host church. Food was enjoyed with sweet fellowship.

Steven Bane gave a devotional history on Philip Henry. Father of Matthew Henry.

**MOTION:** by Peter Waid and 2nd by Mark Wright to put the historic devotional into our minutes. **Motion Carried**

Song *Immortal, Invisible, God Always Wise*

### **Committee Reports**

Report by Seth Yi Constitution Committee – Reviewing the PCA Book of Church Order as a possible set of documents for Veritas Presbytery. Comments from the floor were in support for all ministers and sessions to review the BCO and be prepared to discuss the document at our next meeting.

Affirmation / Denial Committee report by John Paul Marr. **MOTION** by the Moderator to thank the Affirmation / Denial Committee and move it to a Finalization Committee composed of the Moderator and the Clerk. (2nd by Jonathon Cook) **Requesting** changes and revisions by the end of April. **Motion Carried**

### **New Business Discussions**

Jonathon Cook gave a report on working with Geneva Benefits. Mark Wright and Seth Yi were also satisfied with their services.

Moderator gave a report on his trip to Nepal. Requested we consider a relationship with the people there as part of our faith community.

Jonathon Cook asked for a report on churches and people looking at Veritas Presbytery for membership. Most folks were just curious. The Thompson Church from Georgia might be continuing discussions. No communication from Grace Covenant Church of Atlanta.

No news from NAPARC about the closing of Second Presbytery. NAPARC is aware of the situation but is staying lowkey about the events.

Discussions about the funds within Second Presbytery and how they are being dispersed.

Preparation for a Season of Prayer

### **Church & Minister Reports**

- David Robinson discussed Troy Presbytery Church. HVAC went out. \$60K to fix. Outside pavilion is still in process. Lots of kids are growing up in the church. Church people tithe really well.

- Marc Faulkenberry discussed Newberry Presbyterian Church. Blessed to have four new young families join. Need staff for that group. Kitchen renovation happening now. Not as divided as they used to be 10 years ago. Held summer Sunday school which united the people. Young and old came together. Need more young families. Still have lots of funerals of old members. Ordained and installed a seminary graduate as a new elder in the church.
- Peter Waid discussed the church. Three people come for services. Not really a crowd. They are very faithful. Open to newcomers. Did communion once. Vaughn Hathaway also serves and offers communion.
  - Also had a meeting with the Catawba Commission regarding allegations against four of our members. Nothing seemed to be coming out of that meeting.
- Jonathan Cook discussed Young Memorial. Has a theological liberal history. Meetings are positive. Solid leadership is being raised up and taking a stand for orthodoxy. The liberal crowd is getting smaller. Some teens are joining. Attendance almost reaching 60. Anderson Church is growing. Living Hope PCA is near and discussed partnering up instead of slowly dying. Maybe a year in the future those conversations might become more substantial.
- Douglas discussed Unity Presbyterian. HVAC recently replaced. Giving is solid. Unified Sunday school class has been great. Lots of visiting families. Seeing growth and excited about the future. Wednesday fellowship meals and the men are going through the WCF. Steven Bane added that there is love within the congregation for one another and involved in one another's lives. The systematic preaching of the Word is excellent. Lots of prayer.
- Personal prayer needs of the ministers were shared and can be accessed with a password Veritas2025 <https://veritaspresbytery.com/minister-prayer-needs/>

Seth Yi prayed for the churches. Steven Bane prayed for the ministers.

Newberry offered to host and offer the Lord's Supper. August 19, 2025 at 10:30 AM on a Tuesday

**MOTION:** Motion to adjourn by Seth Yi and seconded by Marc Faulkenberry. **Motion Carried**

Moderator asked Mark Wright to close with a Benediction.

Meeting was adjourned about 3:26 PM

# **Devotion For Veritas Presbytery**

## **The Life of Philip Henry**

**August 24<sup>th</sup> 1631- June 25<sup>th</sup> 1696**

(Opening Prayer) We are surrounded by so great a cloud of witnesses...

As ministers and elders in the reformed faith, we understand, to a limited degree, that God works all things for the good his children, even when we can't see exactly what or why God is doing a particular thing. But they are "For our good and for His glory." As such, we need to be reminded that the things we do in life matter. They REALLY matter. Things we say and do that we think are insignificant may have an effect on another person that we have no idea of. We are constantly 'planting seeds' as it were. The way we act, the things we believe and teach to our family, our church members and to those around us will have eternal consequences, as we will see in the life of Philip Henry. And it starts with a Godly mother.

When Philip Henry's mother lay dying of the consumption that was to remove her from this life on the 6th March 1645, she said to those around her, 'My head is in heaven, and my heart is in heaven; it is but one step more, and I shall be there too.' It was a sentiment well expressed, and one that was to characterize the Henry household, especially, perhaps, her godly son Philip.

Philip Henry was an English non-conformist Clergyman. He was born on August 24<sup>th</sup> 1631, (St. Bartholomew's Day) and died on June 25<sup>th</sup> 1696. I want to talk just a little bit about his family life, his life as a minister and the trials he endured as one of the 2000 puritan ministers that were part of the Great Ejection of 1662.

He was born in Whitehall, in the City of London, and the manner of his upbringing can be easily understood by the dying sentiments of his mother that were mentioned before. Philip was something of a prodigy in learning, and his mother took great pains to advance her son's education. Most important to her however, was the spiritual advancement of her family. Because of this, when morning lectures were begun in one of the city churches by such men as Philip Nye and John Hill, she asked the Principal of her son's school to grant Philip leave of absence from his studies from 6-8 a.m. daily, to attend these lectures. Permission was granted on the grounds that his regular work was not neglected and it was noted that the young Philip Henry, about fifteen years old, was taking clear and copious notes of the things he heard concerning eternal life. He said of himself, 'If ever any child, enjoyed line upon line, precept upon precept, I did. And was it in vain? I trust not altogether in vain.'

No specific date is recorded as to his conversion, and Henry himself didn't think that people should press the issue of an exact date and time that a person was converted. He said 'Who can so soon be aware of the daybreak, or of the springing up of the seed sown? The work of grace is better known in its effects than in its causes.' The life that Philip Henry lived before the world and within the Church in the following years mark him out as a man in whom the grace of God was evident.

From his school in London, Henry moved to Oxford in December 1647. It was during this time that Philip began to, as he called it, 'Marking the Providences' of God in his life. He would look back on things that happened in his life that could have gone differently and see that God had ordained it the way He did, not always the way it seemed it would have gone. He became a tutor for the family of Judge John Puleston. He also began to preach the morning Lord's Day sermons and eventually the morning and afternoon sermons at the village church. It is notable that the church at Worthenbury communicates were only about 40. It never really grew, but Philip left those things to the eternal purposes of God.

In a biography on Philip Henry it says about his preaching, ‘He used to preach in a fixed method, and linked his subjects in a sort of chain. He adapted his method and style to the capacity of his hearers, fetching his similitude's for illustration from those things that were familiar to them. He did not shoot the arrow of the Word over their heads in high notions, or the flourishes of affected rhetoric, nor under their feet, by blunt and homely expressions, as many do under pretense of plainness, but to their hearts, in close and lively applications.’ Here, Henry seems to have been following some sound and seasonable words that found an entrance into his heart when spoken by Mr. Malden at the close of his ordination: ‘This word went near my heart,’ he records in his diary at that time, ‘As the nurse puts the meat first into her own mouth, and chews it, and then feeds the child with it, so should ministers do by the Word, preach it over beforehand to their own hearts; it loses none of the virtue thereby, but rather, probably, gains. As that milk nourisheth most which comes warm from the breast, so that sermon which comes warm from a warm heart. Lord, quicken me to do thy will in this thing.’

While in Oxford God in his grace and goodness had provided a bride for Philip, one who was ‘of one heart, of one mind, striving together for the faith of the gospel.’ A traditional story illustrates her temperament when barriers were being placed in the way of their forthcoming marriage. ‘Among other objections urged by her friends against the connection was this — that, although Philip Henry was a gentleman, and a scholar, and an excellent preacher, he was quite a stranger, and they did not even know where he came from. “True”, replied Miss Matthews, “but I know where he is going, and I should like to go with him”.’ God blessed the marriage over the years with two sons and four daughters.

And now we move ahead to the year 1662. Although the actual ejection day was not until the 26th August of that year, Philip Henry was forbidden to preach from the preceding October. While at Worthenbury, he had received many enticing calls to larger churches, but never felt led to leave his small village church. But when Bartholomew’s Day came on August 24<sup>th</sup> 1662 Philip Henry left with his wife and family, in common with two-thousand others who could not conform, ‘for conscience sake.’

The next few years were very sad for the Church. More acts were passed and non-conformists were pressed to extremes. The Five Mile Act forbid any minister to live within five miles of a place where he had held a pastorate. The Henry's had moved to a house at Broad Oak, but some of the zealous persecutors of the day claimed that this house was within the ‘five reputed miles’ of Worthenbury, and fought for his eviction. In an effort to ‘live peaceably with all men’, Philip Henry left with his family to White church. God soon vindicated his humble saint because when the ‘actual’ distance between Worthenbury and Broad Oak was taken, the house was found to be outside the limits fixed by the Five Mile Act by sixty yards!

Even more severe, perhaps, than the Five Mile Act, was the Conventicle Act. This among other things, denied any non-conforming preacher the right to minister to any more than five (not of his immediate family) persons at one time. Yet, the strictness of this Act only served to highlight the faithfulness and diligence of the man whose heart was set on the eternity. It wasn't until the year 1689 that full liberty of conscience was realized under William of Orange; and so, for the twenty-seven years between that event and the ejection, Philip Henry’s main charge was the household of Broad Oak. He had done other things, carried out under the risk of arrest. Yet it remains true that the able minister’s flock was found mostly within his own four walls. But he had a wonderful ministry there. Over the years he followed a full and thorough exposition of the Scriptures from end to end, and as the article states, he ‘watered the thirsty souls of the Lord’s people throughout the land.’ When the final announcement of freedom came under William III, Philip Henry opened a preaching house at Broad Oak for the public worship of the Lord’s Name. In this capacity he served the Lord for another seven years of his life, until the Lord, in his own purposes — and according to Philip Henry’s great desire — removed him from the pulpit of active service to the rest of the

redeemed of heaven with no lingering or waiting in between. He died at Broad Oak on the 24th of June 1696.

But, looking back, as Philip Henry was apt to do, and ‘marking Providences that they might have Providences to mark’, we should note that in the midst of all of the troubles that assailed these ministers in 1662, God was at work. For it was in September of that year that Philip Henry moved his family to Broad Oak, and it was there that his wife gave birth to a second son. A son named Matthew. Matthew Henry. And to quote Paul Harvey, “Now you know the rest of the story!”

Closing Prayer... Lord your word tells us that ‘The steps of a righteous man are ordered by the Lord.’ Sometimes our steps fall in pleasant places and sometimes we are walking in the valley of the shadow of death. Help us to be faithful, doing the work of an evangelist, rightly dividing the word of truth, planting the seeds of the gospel and leaving the results up to you, knowing that your word will not return unto you void, but will accomplish the work for which it was sent. In Jesus name, Amen.