

A GUIDE FOR THE MODERATOR OF PRESBYTERY

THE MODERATOR'S DEMEANOR¹

The Moderator must be informed, thoughtful, decisive, and modest. He must be informed, showing a ready grasp of the fundamentals of the rules,² and a clear understanding of the circumstances on the floor.³ He must be thoughtful in that he listens with discernment to the debate as it proceeds, and is prepared to weigh carefully the merits of any point of order raised. After due consideration, the Moderator must be decisive in his judgments, promptly and firmly stating, with brief explanation, his rulings. He must be modest, ready to acknowledge a lack of information, seek parliamentary assistance, and, on appeal, put his judgment to the will of the body without hesitation or embarrassment. Such modesty should lead the Moderator to be ready to call the Presbytery to prayer for Divine assistance should a matter be of great moment or perplexity.⁴

The Moderator must be, of course, moderate.⁵ That is to say, he must show that mastery over passion, and calm, steady perseverance through matters great and small, that evidences a firm confidence in, and sincere dependence on, Providence. In this the Moderator will be a powerful moderating influence on the Presbytery.

Above all, the Moderator must be, and must be observed to be, impartial. For this reason a somewhat impersonal approach to matters at hand is necessary. The Moderator properly has no "interest" in the particular question pending; rather his concern must be the good that is accomplished through a non-partisan service to the Presbytery as a whole. In this impartiality the Moderator is to act, as it were, in the very presence of God, and seek in his rulings the righteous rule of his heavenly Master.⁶

The Moderator has—as an individual—the same *rights* in debate as any other presbyter; but the impartiality required of the chair precludes his exercising these rights while he is presid-

¹ Adapted from *Robert's Rules of Order Newly Revised*, §43, pp. 382-83. See p. 435 for a discussion of the moderator's posture during the meeting.

² The rules of order, the bylaws of the Presbytery, and *The Book of Church Order*. The Bible, of course, is the supreme authority governing the Church. However in a constitutional church the principles and precepts of the Bible are understood to be set forth in *The Book of Church Order*, the articles of agreement as to what the Bible requires in matters of government and discipline. The bylaws of the Presbytery are those rules adopted by the body to provide for the regular administration of its responsibilities under *BCO*, and the rules of order codify the practical wisdom gained through experience of deliberative bodies over many years. For a handy summary of the rules of order see O. Garfield Jones, *Parliamentary Procedure at a Glance*, new enlarged and revised edition (New York: Penguin Books, 1971). It is recommended that the Moderator briefly review each of these documents before a meeting of the Presbytery.

³ The Moderator may wish to appoint an assistant assigned to keep a record of the main motion and various amendments as they come to the floor, especially during consideration of a matter wherein the Presbytery appears seriously divided.

⁴ Deut. 1:17: "You shall not show partiality in judgment; you shall hear the small and the great alike. You shall not fear man, for the judgment is God's. And the case that is too hard for you, you shall bring to me, and I will hear it." James 1:5: "But if any of you lacks wisdom, let him ask of God, who gives to all men generously and without reproach, and it will be given to him."

⁵ "Firmness and, at the same time, calm insistence on the regular order is a technique essential to the development of a skilled presiding officer." *Robert's Rules of Order Newly Revised*, §47, p. 439.

⁶ 1Tim. 5:21: "I solemnly charge you in the presence of God and of Christ Jesus and of *His* chosen angels, to maintain these *principles* without bias, doing nothing in a *spirit of* partiality." John 7:24: "Do not judge according to appearance, but judge with righteous judgment." Lev. 19:15: "You shall do no injustice in judgment; you shall not be partial to the poor nor defer to the great, but you are to judge your neighbor fairly." Deut. 10:17: "For the LORD your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality, nor take a bribe."

ing. Normally he should have nothing to say on the merits of pending questions. On certain occasions—which should be extremely rare—the Moderator may believe that a crucial factor relating to such a question has been overlooked and that his obligation as a presbyter to call attention to the point outweighs his duty to preside at that time. To participate in debate, he must relinquish the chair; and in such a case he should turn the chair over to the Vice-Moderator, or to some other presbyter who has not spoken to the question, whom the chair designates (and who is assumed to receive the assembly's approval by unanimous consent).

The Moderator who relinquished the chair should not return to it until the pending main question has been disposed of, since he has shown himself to be a partisan as far as that particular matter is concerned. Indeed, unless a Moderator is extremely sparing in leaving the chair to take part in debate, he may destroy presbyters' confidence in the impartiality of his approach to the task of presiding.

In debate on an appeal or a point of order that the chair has submitted to the judgment of the assembly, the foregoing rule does not apply, and the Moderator does not leave the chair, since his participation in the debate relates to the function of presiding.

Whenever a motion is made that refers only to the Moderator in a capacity not shared in common with other members, or that commends or censures him with others, he should turn the chair over to the Vice-Moderator or appropriate temporary occupant (as described above) during the Presbytery's consideration of that motion, just as he would in a case where he wishes to take part in debate.¹

THE MODERATOR'S RESPONSIBILITIES

1. *To Conduct the Meeting.*²

In conducting the meeting the Moderator must:

- a. Open the meeting at the appointed time by taking the chair and calling the meeting to order, having determined that a quorum is present.³
- b. Make sure that the meeting is opened with prayer.⁴
- c. Announce in proper sequence the business that comes before the Presbytery according to the docket. To that end, the Moderator must have a clear grasp of the docket of the meeting, and he should have some sense of the particular matters that are to come before the Presbytery, especially any questions that may prove difficult or controversial.⁵ At any time during the meeting, the Moderator must have a ready understanding of what has been accomplished, the Presbytery's current place in the docket, and what business remains to be considered.⁶
- d. Recognize presbyters who are entitled to the floor.

¹ *Robert's Rules of Order Newly Revised*, §47, p. 436.

² Adapted from *Robert's Rules of Order Newly Revised*, §47, pp. 433-36.

³ "In any emergency, he may by circular letter change the time or place, or both, of meetings to which the court stands adjourned, giving reasonable notice thereof." *BCO* 10-3.

⁴ *BCO* 10-5.

⁵ To this end the Stated Clerk and the committee chairman should aid the Moderator in preparation for the meeting.

⁶ The Stated Clerk and the Recording Clerk should be ready resources to this end.

- e. State and put to vote all questions¹ that legitimately come before the Presbytery as motions or that otherwise arise in the course of proceedings,² and to announce the result of each vote; or, if a motion that is not in order is made, to rule it out of order.³
- f. Protect the Presbytery from obviously frivolous or dilatory motions by refusing to recognize them.⁴
- g. Enforce the rules relating to debate and those relating to order and decorum within the Presbytery (see more on these points below).⁵
- h. Expedite business in every way compatible with the rights of presbyters.
- i. Decide all questions of order, subject to appeal—unless, when in doubt, the Moderator prefers initially to submit such a question to the Presbytery for decision.
- j. Respond to inquiries of presbyters relating to parliamentary procedure⁶ or factual information bearing on the business of the Presbytery.⁷
- k. Authenticate by his signature, when necessary, all acts, orders, and proceedings of the Presbytery.
- l. Declare the meeting adjourned when the Presbytery so votes or—where applicable—at the time prescribed in the docket, or at any time in the event of a sudden emergency affecting the safety of those present.
- m. Make sure that the meeting is closed with prayer.⁸

In order to conduct the meeting efficiently the Moderator should have at hand the current edition of *Robert's Rules of Order Newly Revised*,⁹ the *Bylaws of Potomac Presbytery, Inc.*, the *BCO*, the roll of Presbytery, and a list of all standing and special committees with their members and chairman.

2. To Foster Appropriate Formality.¹⁰

Customs of formality that are followed under *Robert's Rules* serve to maintain the chair's position of impartiality, and help to preserve objective and impersonal interaction in debate, especially when serious divisions of opinion arise.

¹ "The chair should take special care to make sure that the members always understand what is the immediately pending business—the *exact* question to be voted on the next time a vote is taken. Failure of presiding officers to do so is one of the greatest causes of confusion in meetings." *Robert's Rules of Order Newly Revised*, §47, p. 438. See the more elaborate discussion of this matter in the "Suggestions for Inexperienced Presiding Officers," §47, pp. 438-440.

² See especially the discussion of unanimous consent, *Robert's Rules of Order Newly Revised*, §4, pp. 51-53.

³ The Moderator may vote as any other presbyter when the vote is by ballot, but in all other cases he can (but is not obliged to) vote whenever his vote will affect the result—that is, he can vote either to break or to cause a tie; or, in a case where a two-thirds vote is required, he can vote either to cause or to block the attainment of the necessary two thirds. *Robert's Rules of Order Newly Revised*, §44, p. 392.

⁴ Cf. *Robert's Rules of Order Newly Revised*, §39.

⁵ Cf. *BCO* 10-3: "The Moderator has all authority necessary for the preservation of order and for the proper and expeditious conduct of all business before the court, and for convening and adjourning the court according to its own ruling."

⁶ A "parliamentary inquiry." *Robert's Rules of Order Newly Revised*, §33, pp. 281-82.

⁷ A "point of information." *Robert's Rules of Order Newly Revised*, §33, pp. 282-83.

⁸ *BCO* 10-5.

⁹ 10th ed. (Cambridge, MA: Perseus Publishing, 2000).

¹⁰ Adapted from *Robert's Rules of Order Newly Revised*, §3, pp. 21-24.

It is, therefore, proper to address the chair, not by name, nor by the personal pronoun “you,” but rather by title, e.g., “Mr. Moderator,” or “the Moderator,” as a regular acknowledgment of the authority needful for his task. In ruling the Moderator should never use the first person in reference to himself, but rather refer to himself as “the chair,” or “the Moderator.” The Moderator should address presbyters as “Mr. _____” or “Teaching (or Ruling) Elder _____,” or “the brother from _____.”

The Moderator must see to it that presbyters do not address the Presbytery without first having risen, addressed the chair, and obtained the floor; a presbyter should never speak while seated.

3. *To Maintain Decorum.*¹

Proper decorum assists the Presbytery in debating an issue in an orderly and cordial manner. The requirement of good order reflects not only the practical necessities of the transaction of business in a many-membered body, but more profoundly reflects the nature of the One that Presbytery professes to serve.² So too, that even difficult and deeply felt differences should be addressed in a cordial and brotherly fashion reflects the transcendent, spiritual unity that should be the special mark an assembly of God's people.³ To that end the Moderator must see to it that a speaker:

- a. confines his remarks to the merits of the pending question. In debate a presbyter's statements must have bearing on whether the pending motion should be adopted.
- b. refrains from attacking a presbyter's motives. In general, no statements are allowed that allege censurable activity on the part of anyone. In particular no statements are allowed that characterize another's views or person in an uncharitable fashion. In debate each presbyter must seek to understand and refer to another's comments a fair and charitable sense. When a question is pending, a presbyter can condemn the nature or likely consequences of the proposed measure in strong terms, but he must avoid personalities, and under no circumstances can he attack or question the motives of another member. The measure, not the member, is the subject of debate.
- c. addresses all remarks through the chair. Members of the Presbytery cannot address one another directly, but must address all remarks through the chair. If, while a member is speaking in debate, another member wishes to address a question to him—which the person speaking can permit or not as he chooses, but which is taken out of his time if he does—the member desiring to ask the question should rise and address the chair, proceeding as a *point of information*.

¹ Adapted from *Robert's Rules of Order Newly Revised*, §43, pp. 379-384.

² 1Cor. 14:33, 40: “for God is not a *God* of confusion but of peace, as in all the churches of the saints. . . . But let all things be done properly and in an orderly manner.” The Presbytery must strive to act in decency and order, for the sake of its witness to Christ, the glory of His heavenly Father, and the edification of His people.

³ Col. 3:8, 12-14, 4:6: “But now you also, put them all aside: anger, wrath, malice, slander, {and} abusive speech from your mouth. . . . [A]s those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. And beyond all these things {put on} love, which is the perfect bond of unity. . . . Let your speech always be with grace, seasoned, *as it were*, with salt, so that you may know how you should respond to each person.” Such speech is specially the duty of church officers: 1Tim. 4:12: “in speech, conduct, love, faith *and* purity, show yourself an example of those who believe.”

- d. avoids the use of presbyter's names. As much as possible, the use of names of presbyters should be avoided in debate. It is better to describe a presbyters in some other way, as by saying, "the brother who spoke last," or, "the elder from New Hope Presbyterian Church."
- e. refrains from speaking adversely on a prior action not pending. In debate, a presbyter cannot reflect adversely on any prior act of the Presbytery that is not then pending, unless a motion to reconsider, rescind, or amend it is pending, or unless he intends to conclude his remarks by making or giving notice of one of these motions.
- f. refrains from speaking against one's own motion. In debate, the maker of a motion, while he can vote against it, is not allowed to speak against his own motion. He need not speak at all, but if he does he is obliged to take a favorable position. If he changes his mind while the motion he made is pending, he can, in effect, advise the presbytery of this by asking permission to withdraw the motion.
- g. reads from reports, quotations, etc., only without objection or with permission. If any presbyter objects, the speaker has no right to read from any paper or book as part of his speech, without permission of the presbytery. Presbyters are usually permitted to read short, pertinent, printed extracts in debate, however, so long as they do not abuse the privilege.
- h. are seated during an interruption by the chair. If at any time the Moderator rises to make a ruling, give information, or otherwise speak within his privilege, any presbyter who is speaking should be seated (or should step back slightly if he is standing at a microphone some distance from a seat) until the Moderator has finished. At that time the member can resume his speech, unless he is denied the right as a disciplinary measure.
- i. refrains from disturbing the Presbytery. In general, during debate, during remarks by the Moderator to the Presbytery, and during voting, no member should be permitted to disturb the Presbytery by whispering, walking across the floor, or in any other way. In particular, there must be no negative comments nor other disturbing gestures or sounds during the speech of another presbyter. The key words here are *disturb the Presbytery*. This rule does not mean, therefore, that members can never whisper, or walk from one place to another in the hall during the deliberations of the Presbytery. The Moderator should watch that such activity does not disturb the meeting or hamper the transaction of business.

Except in relation to disciplinary process, "a motion must not use language that reflects on a member's conduct or character, or is discourteous, unnecessarily harsh, or not allowed in debate."¹

If a presbyter is out of order, the chair must interrupt and so rule; if the chair can help a member act within the rules, he should gladly do so.²

¹ *Robert's Rules of Order Newly Revised*, §39, p. 333.

² The Moderator "should never be unjust to even the most troublesome member, or take advantage of such member's lack of knowledge of parliamentary law, even though a temporary good might be accomplished thereby." *Robert's Rules of Order Newly Revised*, §47, p. 440.

4. To Uphold the Rules of Procedure.

Robert's Rules are designed to allow the will of a majority to express itself as an act of a deliberative body, while preserving the rights of a minority to be heard, to attempt rational persuasion, and to bear conscientious witness to its dissent; all this while preserving the peace and unity of the Presbytery.¹

The core of *Robert's Rules* is “a little more developed than can be known just by applying ordinary common sense.”² With this in view, when in doubt, the Moderator should let common sense, as informed by the basic values that underlie parliamentary procedure, prevail.³

The rules of parliamentary law⁴ are constructed to provide a careful balance of rights, that is, the rights: of the majority, of the minority, especially a strong minority—greater than one third, of individual members, of absentees, and of all these together. The means of appropriately protecting all of these rights forms much of the substance of parliamentary law.

Parliamentary procedure enables a Presbytery to express its general will through an assembly of its members. Ultimately, it is the majority taking part in the Presbytery who decide the general will, but only following upon the opportunity for a deliberative process of full and free discussion. Only two thirds or more of those present and voting may deny a minority or any presbyter the right of such discussion.

It is important for all to understand that this right exists even though it may not always be prudent or helpful for it to be exercised. Each presbyter has the right to make the maximum effort to have his position declared the will of the Presbytery to the extent that can be tolerated in the need of the body to finally act. For the Presbytery an acknowledgment of this right is grounded not only in a due sense of respect for others, but more profoundly in a conviction that it reflects a respect for the Lord who has placed each member in the body for His purpose.⁵

Another important principle is that, as a protection against instability—arising, for example, from such factors as slight variations in attendance—the requirements for changing a previous action are greater than those for taking the action in the first place.

Fundamentally, under the rules of parliamentary law, the presbytery is a free agent—free to do what it wants to do with the greatest measure of protection to itself and of consideration for the rights of its members.

The application of parliamentary law is the best method yet devised to enable a presbytery, with due regard for every member's opinion, to arrive at the general will on the maximum number of questions of varying complexity in a minimum amount of time and under all kinds of internal climate ranging from total harmony to hardened or impassioned division of opinion.⁶

The Moderator, in his application of parliamentary law, should never be technical or more strict than is necessary for the good of the meeting. In some circumstances a strict enforcement of the rules, instead of assisting, would greatly hinder business. But when there is

¹ “Where there is no law, but every man does what is right in his own eyes, there is the least of real liberty.”—Henry M. Robert.

² *Robert's Rules of Order Newly Revised*, p. XIX.

³ “[A]ny presiding officer will do well to bear in mind that no rules can take the place of tact and common sense on the part of the chairman.” *Robert's Rules of Order Newly Revised*, §47, p. 433. It has been said that *Robert's Rules* are just “courtesy codified.”

⁴ Adapted from *Robert's Rules of Order Newly Revised*, pp. XLVII-XLVIII.

⁵ 1Cor. 12:18: “But now God has placed the members, each one of them, in the body, just as He desired.”

⁶ “Efforts to abbreviate the requirements of parliamentary procedure often signal an effort to substitute the member's will for the parliamentary leadership of the presiding officer.” *Robert's Rules of Order Newly Revised*, §47, p. 439.

much work to be done, and especially where there is a likelihood of trouble, the only safe course is to require a strict observance of the rules.¹

5. To Enforce the Rules Governing Debate.²

Debate, rightly understood, is an essential element in the making of rational decisions of consequence by intelligent people. In a deliberative assembly, this term applies to discussion on the merits of a pending question—that is, whether the proposal under consideration should, or should not, be agreed to. That the right of debate is inherent in such an assembly is implied by the word *deliberative*, and the duty to seek to achieve a consensus through debate is well grounded in Scriptural precept and example.³

While the amount of debate on a motion in actual practice will depend on such factors as its importance, how strongly it is contested, etc., every member of the Presbytery has the right to speak to every debatable motion before it is finally acted upon; and subject only to general limitations on debate established by *Robert's Rules* or the Bylaws of Presbytery, this right cannot be interfered with except by a two-thirds vote.

Until a matter has been brought before the Presbytery in the form of a motion proposing a specific action, it cannot be debated. The motion must be made by a presbyter who has obtained the floor while no question is pending (or while the motion is in order, if it is not a main motion), after which it must be seconded by another member (unless it is made by direction of a committee), and must be stated by the chair. The chair may conclude his statement of the question on the debatable motion by asking, "Are you ready for the question?" or he may simply pause and turn, toward the maker of the motion to see if he desires the floor first in debate. After the maker of the motion has had the opportunity to speak first if he wishes, other members can rise and address the chair to claim the floor for the purpose of debate. The Moderator should always seek to alternate between speeches for and against the question.

While debate is in progress, amendments or other secondary (subsidiary, privileged, or incidental) motions can be introduced and disposed of—and can be debated in the process, if they are debatable. A member may both speak in debate and conclude by offering a secondary motion, which is a particular application of the principle that a member having been recognized for *any* legitimate purpose has the floor for *all* legitimate purposes.

When debate appears to have concluded, the chair may again ask, "Are you ready for the question?" or if, after a reasonable pause, no one rises to claim the floor, the chair may assume that no member wishes to speak and, standing, may proceed to put the question.

The right of presbyters to debate or introduce secondary motions cannot be cut off by the chair's attempting to put a question to vote so quickly that no member can get the floor—either when the chair first states the question or when he believes debate is ended. Debate is not closed by the Moderator's rising to put the question. If a vote has been taken or begun quickly and it is found that a presbyter rose and addressed the chair with reasonable promptness after the chair asked, "Are you ready for the question?" or, by a pause or otherwise, indicated that the floor was open to assignment, then—even if the chair has announced the result of such a vote—the vote

¹ Cf. *Robert's Rules of Order Newly Revised*, §47, p. 440.

² Adapted from *Robert's Rules of Order Newly Revised*, §43, pp. 373-379.

³ Isa. 1:18: "Come now, and let us reason together," Says the LORD. . . ." Titus 1:9: "[The bishop must]. . . be able both to exhort in sound doctrine and to refute those who contradict." Jude 3: "contend earnestly for the faith which was once for all delivered to the saints." Acts 15:6-7: "And the apostles and the elders came together to look into this matter. And after there had been much debate. . . ."

must be disregarded, the presbyter is entitled to the floor, and debate begins or resumes. But if the chair gives ample opportunity for presbyters to claim the floor before he puts the question, and no one rises, the right to debate cannot be claimed after the voting has commenced. If, because a presbyter sought the floor in timely fashion, debate is resumed after voting has begun, the question must be put fully again—that is, both the affirmative and the negative votes must be called for—regardless of how far the earlier vote had proceeded.

A presbyter, having obtained the floor while a debatable motion is immediately pending, can speak no longer than ten minutes unless he obtains the consent of the assembly. Such permission can be given by unanimous consent, or by means of a motion to *Extend the Limits of Debate*, which requires a two-thirds vote without debate.

When a presbyter's time is exhausted, the chair rises and—if the presbyter does not immediately conclude his remarks—calls his attention to the fact by an appropriate signal, or by interrupting him if necessary. If it appears that a minute more will afford sufficient time for the presbyter to conclude more gracefully, the chair can ask unanimous consent to extend the presbyter's time for a short period, or any presbyter can do so.

Rights in regard to debate are not transferable. A presbyter cannot yield any unexpired portion of his time to another presbyter, or reserve any portion of his time for a later time—that is, if a presbyter yields the floor before speaking his full ten minutes, he is presumed to have waived his right to the remaining time. If a speaker yields to another member for a question (*cf.*, *Point of Information*), the time consumed by the question is charged to the speaker.

A committee chairman or reporting presbyter is not considered to be debating when presenting or reading the committee's report, but he is bound to obey the Presbytery's rules relating to debate in any speech made by him in support of the motion offered on behalf of the committee.

Without consent of Presbytery, no presbyter can speak more than twice to the same question on the same day. Merely asking a question or making a brief suggestion is not counted as speaking in debate; nor is the making of a secondary motion counted as speaking in debate, so long as in making the motion the presbyter makes no comment on the then-pending question. Under this rule, each debatable motion is a separate question with respect to a presbyter's rights to debate it. Thus a presbyter who has exhausted the number of speeches permitted him on a main motion may still seek recognition to move its referral or amendment, for example. In such a case the chair should grant limited recognition by saying, "The presbyter has exhausted his right to debate. For what purpose does he rise?"

A presbyter cannot make a second speech on the same question the same day until every member who desires to speak on it has had the opportunity to do so once. If debate is closed before a presbyter has an opportunity to make a second speech, none may be made.

If two thirds of those voting wish to close debate immediately, they can do so by adopting the motion for the *Previous Question*. If a series of debatable questions is pending, this motion can also be applied to the entire series or any consecutive part of the series beginning with the immediately pending question.

If, in considering a particular question it is desired to retain the usual limit on the length of speeches but remove restrictions on the total number of times members can speak, the assembly by a majority vote can resolve itself into a committee of the whole or into quasi committee of the whole, or it can consider the question informally. Speeches made under these procedures do not count against a member's right to debate the same question if it is further considered by the assembly on the same day under the regular rules.

As already noted, debate is permitted only while a debatable question is immediately pending.¹ Occasionally, however—when a subject is not strongly contested—brief informal consultation or discussion of a subject may assist a presbyter in framing a proper motion. If the chair permits such discussion, he generally should not allow it to continue more than a few moments or longer than is reasonably necessary to arrive at a motion embodying the presbyter's ideas.

In general, for a presbyter to speak when no question is pending, without promptly leading to a motion, implies an unusual circumstance and requires permission of *the Presbytery*. But occasionally, a member who has obtained the floor at such a time may state that, if there is no objection, he would like to give some explanations dealing with a specified subject and to conclude by offering a motion on that subject. If no one objects, the member can then proceed; and the chair, knowing the subject, can hold him to it as he would in debate on a motion.

Sometimes business may be expedited by allowing a few words of factual explanation while an undebatable motion is pending. The distinction between debate and asking questions or making brief suggestions should be kept in mind in this connection. The chair should be careful not to allow this type of consultation to develop into an extended colloquy between presbyters or to take on the semblance of debate; and he should generally remain standing while the consultation takes place, to show that the floor has not been assigned.

6. *To Avoid the Excess of the Ephesians.*

Finally and in sum, the Moderator is to so labor as to avoid, Lord willing, the following description as fairly applicable to the meeting of the Presbytery:

*So then, some were shouting one thing and some another,
for the assembly was in confusion,
and the majority did not know for what cause they had come together.
(Acts 19:32)*

¹ Cf. the brief summary of the rules of debatability and undebatability in relation to the principles on which they are based, *Robert's Rules of Order Newly Revised*, §43, pp. 384-386.