The
Orthodox Presbyterian Church

MINUTES OF THE
TWENTY-SEVENTH GENERAL ASSEMBLY

MEETING AT
MANHATTAN BEACH, CALIFORNIA

JULY 12-18, 1960

Published by
The Orthodox Presbyterian Church
7401 Old York Road
Philadelphia 26, Pennsylvania
TUESDAY EVENING, JULY 12

The Rev. Leslie A. Dunn, Moderator of the Twenty-sixth General Assembly, opened the Worship Service preceding the Twenty-seventh General Assembly at 8:00 o'clock, July 12, 1960, at the First Orthodox Presbyterian Church, Manhattan Beach, California. Mr. Dunn delivered a sermon, an exposition of his text, Matthew 6:10. Following the sermon the Sacrament of the Lord's Supper was administered by Mr. Dunn, assisted by the Rev. Messrs. William J. Bomer and Francis E. Mahaffy, and by ruling elders Leonard G. Brown, David L. Neilands, Clarence P. Taylor, and Clarence Roskamp.

WEDNESDAY MORNING

The Twenty-seventh General Assembly was called to order at 9:00 o'clock and was constituted with prayer by Mr. Dunn, following a devotional service at 8:40 o'clock led by the Rev. Arthur G. Riffel.

The roll of commissioners follows:

Presbytery of California

Presbytery of the Dakotas
Ruling Elders: Richard A. Barker, Floyd C. Graf.

Presbytery of New Jersey
Ministers: Thomas S. Champness, Jr., Leonard F. Chanoux, Everett C. DeVelde, Leslie A. Dunn, Le Roy B. Oliver.
Ruling Elders: Richard A. Barker, Floyd C. Graf.

Presbytery of New York and New England
Ruling Elders: Robert Y. McCullough, Hubert Schoonhagen.

Presbytery of Ohio

Presbytery of Philadelphia
Ruling Elders: Leonard G. Brown, F. Kingsley Elder, Jr., Ph.D.
Presbytery of the South  
Ruling Elder: J. A. Durrenberger, Ph.D.

Presbytery of Wisconsin  
Ruling Elder: Clarence Roskamp.  
Total Commissioners: Ministers 68; Ruling Elders 23, alternates 13.

Mr. L. B. Oliver, Stated Clerk of the Twenty-sixth General Assembly, presented his report as follows:

REPORT OF THE STATED CLERK

The Minutes of the Twenty-sixth General Assembly were published and distributed by the Committee on Home Missions and Church Extension early in September, 1959. The following erratum was called to the attention of the Clerk: on p. 79 between lines 15 and 16 the words “some aspect of the guidance of providence rather than like a definition of some aspect of” should be inserted.

The Statistical Report has been printed with the reports of committees to this Assembly and will be printed with the Minutes of this Assembly.

Invitations to send delegates to this General Assembly were sent to the Reformed Churches in New Zealand, to the Gereformeerde Kerken in the Netherlands and to the Christian Reformed Church in this country.

The Report of the General Assembly Fund is as follows:

GENERAL ASSEMBLY FUND  
Statement of Cash Receipts and Disbursements  
May 26, 1959 to July 7, 1960

<table>
<thead>
<tr>
<th>RECEIPTS</th>
<th>DISBURSEMENTS</th>
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<tr>
<td>Balance on Hand, May 26, 1959</td>
<td>$ 804.47</td>
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<tr>
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<td>Minutes sold</td>
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| Committee to Study the Doctrine & Practices  
  of the Peniel Bible Conference -  
  Supplies and Stenographic help | 41.38                                 |
| Committee on Twenty-Fifth Anniversary | 3.00                                 |
| Delegate to Protestant Reformed Synod – Travel | 141.91                              |
| Delegate to Christian Reformed Synod – Travel | 89.50                               |
| Delegate to Gereformeerde Kerken Synod – Travel | 10.00                              |
| Delegate to Reformed Presbyterian Synod – Travel | 9.80                                |
| Delegate to Eureka Classis   | 50.00                                 |
| Postage, Supplies, Telephone, etc. | 125.45                              |
| To Home Missions Committee for Facilities and  
  Services for Denominational Functions | 70.00                                |
| Honorarium – Assistant Clerk | 25.00                                 |
| Honorarium – Clerk of Assembly | 100.00                               |
| Travel – Clerk of Assembly   |                                      |
|                              | 125.90                                |
|                              | $ 1,996.92                            |
| Balance on Hand, July 7, 1960|                                      |
|                              | $ 1,528.63                            |
TWENTY-SEVENTH GENERAL ASSEMBLY

The following amendments to the Standing Rules of the General Assembly proposed by the Twenty-sixth General Assembly were adopted: From Rule No. 27 the words "composed of three members, at least one of whom shall be an elder" and the words "composed of two members" were deleted, so that Rule No. 27 now reads: At the first session of the Assembly the moderator shall appoint a committee to examine presbyterial records, and a committee to consider the date and place of the next meeting.

For Rule No. 52 the following rules were substituted and No. 56 was added:

OF COMMITTEES

52. There shall be three kinds of committees which serve the General Assembly, namely, Standing Committees, Special Committees, and Temporary Committees.

53. Standing Committees shall be continuing or permanent committees. Each shall be composed of three classes, the term of each class being three years, members being chosen by ballot at the annual General Assembly. Vacancies which occur between General Assemblies shall be filled by the next succeeding annual General Assembly. There shall be five Standing Committees, namely, The Committee on Home Missions and Church Extension, The Committee on Foreign Missions, The Committee on Christian Education, The Committee on General Benevolence, and The Committee on Pensions. The Committees on Home Missions and Church Extension, Foreign Missions, and Christian Education shall each consist of 15 members, three ministers and two ruling elders being in each class. The Committee on General Benevolence shall consist of six members, one minister and one ruling elder or deacon being in each class. The Committee on Pensions shall consist of nine male members, each class including at least one minister and at least one ruling elder.

54. Special Committees shall be those erected to serve until the next General Assembly. They shall be elected or appointed as determined by the General Assembly, and may be continued by succeeding General Assemblies if they so decide.

55. Temporary Committees shall be those erected to serve for the duration of a General Assembly, and shall be appointed by the moderator of the Assembly. In addition to committees which may be appointed upon order of the Assembly, the following shall be appointed:

a. Date and Place of Next Assembly, composed of two members, whose duty shall be to recommend to the Assembly a time and location for the following Assembly.

b. Overtures and Communications, composed of five members, whose duty shall be to examine, consider, and make recommendations concerning all overtures and communications addressed to the General Assembly and requiring action by the Assembly, those papers being excepted whose disposition shall be otherwise determined by the Assembly. The Committee may, if it deems it advantageous to the Assembly, recommend that the Assembly erect other Temporary Committees to deal with matters which have been brought before it.

c. Presbyterial Records, composed of three members, at least one of whom shall be an elder and at least one a minister, whose duty shall be to examine the records of each presbytery and report to the Assembly concerning them.

d. Travel Fund, Composed of three members, whose duty shall be to make recommendations to the Assembly for the distribution of the funds available for the travel of commissioners to the Assembly, to receive such funds from their custodian, and to disburse them according to the Assembly’s direction.
OF TRAVEL FUND

56. Travel compensation shall not be given to commissioners to the General Assembly unless (1) they attend every session of the Assembly, or (2) a request is granted at the time of their enrollment to excuse an early departure from the Assembly. Men who are allowed to leave by later Assembly action shall receive not more than half the amount they would otherwise be entitled to, except those who are excused because of an unforeseen emergency.

Rules No. 53 and 54 were renumbered 57 and 58.

The following were nominated for election to the office of Stated Clerk: Messrs. C. H. Oliver, L. B. Oliver, Eyres, and Marsden. On motion nominations were closed. A ballot was cast.

On motion the Rev. James Howerzyl, fraternal delegate from the Protestant Reformed Churches (De Wolf group), was enrolled as a corresponding member of this Assembly.

On motion the offering received at the Worship Service Tuesday evening was designated for the Travel Fund.

The tellers reported the election of Mr. L. B. Oliver on the second ballot to the office of Stated Clerk.

The following were nominated for election to the office of Moderator: Messrs: Neilands, Moore, Johnston, Reitsma, Coray, and Dortzbach. A ballot was cast. The tellers reported the election of Mr. Neilands to the office of Moderator. Mr. Neilands was welcomed to the chair by Mr. Dunn and presented with the gavel. Mr. Neilands responded appropriately.

Mr. R. A. Barker was nominated for election to the office of Assistant Clerk. On motion nominations were closed and the Clerk was instructed to cast a white ballot for the election of Mr. Barker.

The following OVERTURES were presented:

No. 1. From the Presbytery of New Jersey: (1) to instruct (a) its standing committees to submit their reports to the next Assembly for the period beginning April 1, 1960, and ending December 31, 1960, and (b) its Stated Clerk to collect and compile reports from the sessions and presbyteries for the same period; and (2) to amend the Standing Rules of the General Assembly by substituting the word “December” for the word “March” in Rule No. 20, section e, “This provision shall not be construed to require the particular churches to adopt this fiscal year.”

Concurred in by the following presbyteries: Ohio, New York and New England, Wisconsin, California. The Presbytery of the Dakotas concurs in the overture except for the last part beginning with the words “and by the addition etc.”

No. 2. From the Presbytery of Wisconsin: To amend the second sentence of Chapter XI of the Form of Government to read as follows: “It shall represent in one body all the Presbyteries of this denomination: and shall bear . . . ”

That Section 2 of the same chapter be amended to read as follows: “Each Presbytery shall be represented in the General Assembly by one Teaching Elder and one Ruling Elder for every four churches or fraction thereof. It shall be the responsibility of each Presbytery to pay the full expenses of its own delegates. Ruling elders whose attendance at the Assembly involves loss of necessary income should receive some compensation. Presbyteries with less than eight churches may request the Assembly to bear as much as one-half the expenses of its delegates.”
No. 3. From the Presbytery of New York and New England: To adopt a system of proportional representation to the General Assembly which will include the following provisions:

1. That each 300 communicant members be represented by two delegates, except that in case any Presbytery has less than 300 communicant members there shall be two delegates to represent them.
2. That half of the delegates to the General Assembly be ruling elders and half teaching elders.
3. That any other (ruling or teaching) elder may be seated as a corresponding member, but not accorded the right to vote.
4. That the Clerk and General Secretaries of the Home and Foreign Missions Committees, and the Committee on Christian Education be entitled to travel fund participation, but not to voting privileges except by regular delegation by Presbytery.
5. That special committees and the Committee on General Benevolence shall only send written reports to the General Assembly, except when otherwise directed.
6. That each Presbytery be directed to devise its own particular rotational system for choosing delegates.

No. 4. From the Presbytery of New York and New England: To put into effect such action as will bring it about that the General Assembly will convene "at least once in every two years."

The Presbytery (New York and New England) would cite as reasons for these recommendations (Proportional Representation and Biennial Assemblies) the following:

1. It would be a great financial saving if either one or both of these actions were effected.
2. It is our belief that the adoption of our Overture (Proportional Representation) would encourage more equal geographic representation, inasmuch as the travel fund would cover the expense of delegates from a distance who are at present unable to attend.
3. It is our belief that the adoption of our Overture (Proportional Representation) would make it possible to pay towards the travel expenses of ruling elder delegates thus encouraging a larger participation of ruling elders in the deliberations of the General Assembly, thereby making the parity of elders in matters of government more of a practical reality.
4. We believe that the adoption of our Overture (Biennial Assemblies) would give the committees more time to prepare the work upon which General Assembly decisions are often based. We believe also that issues requiring decision can be more carefully debated in the pages of the *Guardian*, etc. before final action is contemplated. Yet this overture allows for more frequent Assemblies when and if they are necessary.

No. 5. From the Presbytery of Wisconsin: That in Chapter XI, Section 7 of the Form of Government the words "at least once a year" be amended to read "at least once every two years" and that the Standing Rule No. 52 be amended to read "biennial" instead of "annual" and "six years" instead of "three years."

No. 6. From the Presbytery of Wisconsin: That the Standing Rules of the General Assembly be amended by the addition of Article ______ which reads as follows: "Only properly accredited representatives from corresponding bodies of other denominations shall be seated as corresponding members in the General Assembly of the Orthodox Presbyterian Church."

No. 7. From the Presbytery of Wisconsin: "That the Standing Rules of the General Assembly be amended by the addition of Article ______ which reads
as follows: “After the appointment of the Temporary Committees, the Assembly shall recess for a period of not less than three hours in order to allow these committees to do the work assigned. The moderator shall utilize as many delegates as is practicable in the appointment of committees.”

No. 8. From the Presbytery of New Jersey: “To frame a suitable communication to De Gereformeerde Kerken of the Netherlands expressing the deep concern of the Orthodox Presbyterian Church with respect to the action taken by the Synod of Utrecht on September 30, 1959, in determining to maintain its membership in the International Missionary Council.”

No. 9. From the Presbytery of Ohio: “That the Form of Government, Chapter XXI (25), Sec. 3, be amended in the following manner: delete the word “ordinarily,” place a period after the words “in that church” and delete the remainder of the sentence concluding with the words “of the board.”

No. 10. From the Presbytery of Ohio: “To appoint a Committee to study the manner and method of recording the financial statements of the churches to provide more accurate information and to relieve problems created by the present methods.”

No. 11. From the Presbytery of New Jersey: “To request its Committee on Revisions to the Form of Government and Book of Discipline to give consideration, with a view to possible revision of the Form of Government, to the matter of the propriety of ministers retaining their ministerial status while not actively engaged in the ministerial calling, and to report with recommendations to the Twenty-eighth General Assembly.

No. 12. From the Presbytery of the Dakotas: To study the desirability of adding the Heidelberg Catechism to the standards of the Orthodox Presbyterian Church in the interest of Reformed ecumenicity.

No. 13. From the Presbytery of California: The Presbytery of California studied the following documents sent down by the Twenty-sixth General Assembly: the report of the committee appointed by the Twenty-fifth General Assembly to study the doctrines and practices of the Peniel Bible Conference, the minority reports of this committee and the supplement to the report prepared by the Rev. Calvin Cummings.

It is the judgment of the Presbytery that these documents prove the presence of error in the teachings and practices of the Peniel Bible Conference especially in its teaching and practice regarding sanctification, guidance and the church.

The Presbytery therefore urges the Twenty-seventh General Assembly of the Orthodox Presbyterian Church to take the following actions:
1. To declare the doctrine and practice of the Peniel Bible Conference concerning sanctification, guidance, and the Church to be out of accord with the Scriptures and the Westminster standards.
2. To instruct the Presbyteries and sessions to urge their members not to participate in the program of the Peniel Bible Conference.
3. To instruct the Presbyteries and sessions to warn the churches of the errors in doctrine and practice of the Peniel Bible Conference.

No. 14. From the Presbytery of the South: Whereas testimony presented in the Complaint of members of the Redeemer Orthodox Presbyterian Church to the Presbytery of Philadelphia indicates the existence of practices promoted by the Peniel Bible Conference such as resisting the devil by way of lengthy direct address, claiming him “bound” thereby, and obtaining direct “witness of the Spirit” which determines as the will of God choices in the realm of the adiaphora;

And whereas such practices clearly involve an unwholesome mysticism, imply a denial of the Scriptures as the altogether sufficient rule of faith and practice, and produce divisions contrary to apostolic doctrina
And whereas the Presbytery of Philadelphia acting upon said Complaint did issue a directive to the Session of the Redeemer Orthodox Presbyterian Church to resist these practices and errors;
And whereas the General Assembly dismissed the Complaint of Sloyer, et al., against this action of the Presbytery of Philadelphia;
And whereas the committee appointed by the General Assembly to investigate the question of Peniel doctrine, after exhaustive study which included hearing of parties on both sides of the issue, confirmed the testimony and conclusions stated above;
Now therefore the Presbytery of the South respectfully overtures the General Assembly to declare the Peniel Bible Conference to be out of accord, as herein specified, with the Word of God and the Standards of the Orthodox Presbyterian Church: and to warn all judicatories under its care of the danger to the purity and peace of the church inherent in receiving, licensing, and ordaining persons who are adherents of the Peniel Bible Conference.

No. 15. From the Presbytery of Philadelphia: To adopt the following statements respecting the Communication of the Peniel Bible Conference to the Assembly:

1. The Assembly expresses its regret that the Communication of the Peniel Bible Conference to the Twenty-seventh General Assembly of the Orthodox Presbyterian Church does not speak in greater detail concerning the practices of the Peniel Bible Conference.

2. It is the judgment of this Assembly that the Communication of the Peniel Bible Conference to the Twenty-seventh General Assembly of the Orthodox Presbyterian Church has not satisfactorily answered the charge made in the report of the Committee to Study the Doctrines and Practices of the Peniel Bible Conference that "... the Conference is at best guilty of failure to give an unequivocal witness to the sufficiency of Scripture." (p. 82, Minutes, Twenty-sixth General Assembly).

No. 16. From the Presbytery of the Dakotas: To modernize the archaic language of the subordinate standards of the Church.

The following COMMUNICATIONS were presented:
No. 1, from the Peniel Bible Conference, as follows:

COMMUNICATION OF THE PENIEL BIBLE CONFERENCE
to the
TWENTY-SEVENTH GENERAL ASSEMBLY OF THE
ORTHODOX PRESBYTERIAN CHURCH
IN RESPONSE TO THE REQUEST OF THE
TWENTY-SIXTH GENERAL ASSEMBLY
April 28, 1960

Note concerning arrangement of materials
Motion of the Twenty-sixth General Assembly called upon the Peniel Bible Conference for:
1. That the Committee and Minority Reports and the Supplement of Mr. Cummings be sent to the sessions, presbyteries, and the Peniel Bible Conference for study during the year;
2. That the Peniel Bible Conference be asked to evaluate the specific errors in Peniel doctrines and practices alleged by the Committee report, and to present to the Twenty-seventh General Assembly their conclusions;
3. That the Peniel Bible Conference be asked to make theologically precise formulations of the doctrines of sanctification and guidance as reflected in their dis-
tinctive practices, being careful to relate these formulations not only to the Word of God, but also to the formulations concerning these matters in the Westminster Standards, and to present these formulations to the Twenty-seventh General Assembly.

The following materials are in fulfillment of these requests and are arranged in an order calculated to make them most understandable:

1. Letter from Mr. Robert Y. McCullough, President of the Peniel Bible Conference;
2. A brief prefatory paper on "Experimental Religion — Do We Need It?";
3. Formulation of the Doctrine of Sanctification; plus Appendix A, Appendix B, and "A Personal Testimony in Regard to Counselling Procedures at Peniel";
4. Formulation of Doctrine of Guidance
5. Evaluation of Committee's allegations of errors

April 28, 1960

The Twenty-Seventh General Assembly
The Orthodox Presbyterian Church
Manhattan Beach, California
Dear Brethren in Christ,

The Peniel Bible Conference sincerely appreciates the effort to which the Orthodox Presbyterian Church has gone in setting up a Committee to study our doctrines and practices. The expenditures of time and labor by the Committee itself is commendable. We are also grateful to the Church for its referral of the reports of this Committee to us for evaluation during the past year. We welcome the opportunity to state publicly what we believe the Scriptures teach and require on the matters in question.

We call to the attention of the General Assembly the fact that the Peniel Bible Conference, as an independent organization incorporated under the laws of the State of New York, is not officially answerable to any other group for its doctrines and practices, nor are we constitutionally bound by any standards other than the Word of God. On the other hand, because of a deep appreciation for the Westminster Standards and a sincere desire to achieve unity with our brethren in the Orthodox Presbyterian Church, we have made frequent reference to these standards in the ensuing studies.

Through study and prayer over the years, Peniel has grown in its theological self-consciousness and has learned some of the cautions which need to be set before Christians. This in no way implies that our basic position has changed but it does indicate growth and a guarding of the truths from possible misunderstandings.

In approaching the studies requested by the Orthodox Presbyterian Church, the Peniel Bible Conference has set up committees which have met on numerous occasions during the past fall, winter and spring months. Committees of ministers associated with the Peniel Bible Conference in the Schenectady area and in the Metropolitan Area of New York City have met many times for study and for preparation of the various parts of the material herewith presented. In addition ministers in other areas have read the preliminary drafts of the papers and have contributed valuable suggestions from which the final papers were written. Since the papers represent the work of many ministers acting in committee they are unsigned, but they do represent the officially adopted position of the Peniel Bible Conference in the matters treated.

We have sought honestly to set forth what we believe and practice, with the prayer that these documents may be studied with the same zeal for understanding, unity, and love, as well as purity, with which we send them. It goes without saying, that the courts of the church, even more than secular judicatories, ought to be fair, impartial, unprejudiced places where an appeal can be made for truthful decision. We trust, therefore, that the materials presented will be read with Christian love and with a desire to obtain a balanced, objective picture from the facts.

There are problems which are vital to the doctrines under discussion concerning which we feel that much more study is needed, not only by the Peniel Bible Conference, but by the Orthodox Presbyterian Church. Dogmatic statements by Peniel on these matters
at this time would be premature and insufficiently guarded. The exact role of Scripture in guidance; the testimony of the Holy Spirit in the assurance of salvation; the exact significance of Communion with the Holy Spirit; the delimiting and understanding of a proper realm of adiaphora and the nature of prayer, are examples of such matters. Exegetical study over a considerable period of time is required and this is a task in which we would invite the close cooperation of the Orthodox Presbyterian Church.

Inasmuch as this material will have been placed in the hands of the ministers of the Orthodox Presbyterian Church well before the convening of this General Assembly it is to be hoped that a decision may be reached by this body which will enable it to recognize that God has called the Peniel Bible Conference to a work of ministering to the growth of the body of Christ and that by its ministry He has been able to add daily some of those who must be saved.

We respectfully present our reply, therefore, in compliance with the request of the Twenty-sixth General Assembly. As servants of God we must render an account of our decisions, and may the fear of God and the desire to glorify Him prevail in all deliberations of this case, and may the result minister toward a joyous preservation of the purity, peace and unity of the body of Christ!

In the name of our Lord Jesus Christ,
The Peniel Bible Conference, Inc.
Robert Y. McCullough, Pres.

DOCUMENT I

EXPERIMENTAL RELIGION — DO WE NEED IT?

"...That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened, that ye may know what is the hope of your calling. ..."

Ephesians 1:17,18.

The concern of the Peniel Bible Conference is not to add any novel doctrine to, nor to subtract any old doctrine from, the generally accepted truths of Reformed Theology. While The Westminster Confession of Faith, for example, has not fully developed such doctrines as the "Holy Spirit" and "sanctification," nevertheless it has become the deep conviction of the Conference that the ancient and honorable teaching as set forth in the Scriptures must be translated into Christian expression today.

The truth of God's Word is translated into life through the believer's personal relationship to the Holy Spirit. The Spirit's sovereign work is mysteriously blended with the Christian's faith and prayer in this sanctifying process. We are convinced that there is no protection against error, nor any guarantee of maintaining the truth, apart from such an engraving of God's Word on the heart by the Spirit of God.

This stress on personal appropriation is not always enthusiastically received. Knowledge of doctrine has sometimes been emphasized without a comparable interest in vital Christian experience. Church history makes it plain that systems of truth, when unduly exalted, can even hinder hungry hearts from a direct feeding on the manna of Scripture. Prayer then becomes incidental and formal. The Spirit who delights to breathe upon the Word is little in evidence. Preaching lacks personal application; thirst for holiness wanes. In such an atmosphere, intense interest in the Spirit-filled, Spirit-led life can become suspect as unguarded "enthusiasm". Loyalty to correct doctrine looms as the supreme ideal and the clear route to sanctification.

On the other hand, while agreeing that a knowledge of the Word and its orthodox interpretation are absolutely essential, the Peniel Bible Conference believes that if one stops there, he is not telling the whole Biblical story. One need only read the first history of the Church in the book of Acts to be convinced of this. Over and over the Spirit is mentioned there as the Vicar of Christ, the Guide, the Comforter, the Helper, the Administrator, yea, the very life of the Christian body. Although the leaders of the Church in that day were well versed in the Scriptures, it is plain that theirs was more than intellectual knowledge or ability to apply Bible principles to life-problems. They experienced the truth they preached; they knew the Lord who had redeemed them. The Spirit guided
them continually in meeting the problems which arose. And it is impossible to escape the conviction that their vital fellowship and spiritual fulness grew out of ever-renewed dependence upon the Holy Spirit and continuous prayer for wisdom and strength. To be always filled with the Spirit and to increase in the grace and knowledge of Christ so as to maintain an effective and bold witness to the risen Saviour was their one undeviating aim.

Now if Peniel is to be scored for seeking to emulate such a course, then let those who criticize pause before a final judgment. Let the Orthodox Presbyterian Church understand that Peniel has come to rejoice in the Reformed Faith as Christendom’s most faithful formulation of Scriptural doctrine. But we also hold firmly that the faith as deposited in the Bible must be written ever anew on the heart; it must issue in communion with God by His Spirit; it must lead to holiness of life; and it is mockery itself if it fails to result in a witness of power to Jesus Christ. We feel sure that the Orthodox Presbyterian Church concurs with us that any gloriﬁng in a system of truth—blessed as that truth may be—which minimizes prayer and earnest seeking of the Lord can only lead to deadness both in the ministry and in the life of the Church. Certainly we are united in believing that any supposed exaltation of the written Word in isolation from living faith and communion with the Holy Spirit is idolatry.

This balance is standardized for all time in the practice of the apostles: “But we will give ourselves continually to prayer and the ministry of the Word.” Acts 6:4.

“Break Thou the bread of life, dear Lord, to me, As Thou didst break the bread beside the sea; Beyond the sacred page I seek Thee, Lord; My spirit pants for Thee, O living Word!”

DOCUMENT II
FORMULATION OF DOCTRINE OF SANCTIFICATION

Introduction — The Twenty-sixth General Assembly of the Orthodox Presbyterian Church requested that the Peniel Bible Conference “make theologically precise formulations of the doctrines of sanctification and guidance, especially as reflected in their distinctive practices, being careful to relate these formulations not only to the Word of God, but also to the formulations concerning these matters in the Westminster standards.”

We are glad to attempt this, although our skill in producing such formulations is not nearly so great as that of many who will study our work. We should like to ask that it be noted, however, that the Peniel Bible Conference is not constitutionally bound by the Westminster standards and considers that for such a request to be made of a non-confessional Bible Conference is rather unusual. Because we consider the Westminster standards to be a fine exposition of Scriptural truth, we will comply with the request without acknowledging any obligation to be bound by these standards, as might seem to be implied in the motion of the Twenty-sixth Assembly.

Q. What is Sanctification?

A. Sanctification is the work of God’s free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

(Westminster Shorter Catechism, Q.35)

The Peniel Bible Conference considers that its ministry to Christians lies definitely within the scope of legitimate explication and application of the truth set forth in this definition. In the ensuing discussion the following topics will be considered:

1. The Problem of Sin
2. The Problem of Sin for the Christian
3. The Exhaustive Provision Made by Christ
4. The Role of the Means of Grace
5. The Place of the Holy Spirit
6. Scripturally required Responses of Faith in Sanctification
1. The Problem of Sin

According to the Catechism, all lack of conformity unto, or transgression of, the law of God is sin. Such aberration from God's standard must be understood in two distinct categories. Romans 5:12ff teaches concerning the *imputation* of Adam's sin to all men: that is, all men accounted sinful in a forensic or legal sense as a result of Adam's federal headship of the human race. But on the other hand, such passages as Jeremiah 17:9 ("The heart is deceitful above all things, and it is exceedingly corrupt . . ." ARV), along with many others, describe sinfulness in terms of the corruption of human nature which has been inherited by each succeeding generation since the fall of Adam. This latter condition along with the imputed guilt of Adam's transgression is commonly called *original sin* or depravity. The Westminster standards express these distinctions clearly:

They (our first parents) being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. (*Confession,* Chap. VI, Para. III)

Or again in the *Larger Catechism*:

The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually; which is commonly called original sin, and from which do proceed all actual transgressions.

(Q. 25)

The *Larger Catechism* also says that, because of the fall of Adam, "we are by nature children of wrath, bondslaves to Satan, and justly liable to all punishments in this world and that which is to come." (Q. 27)

Sinfulness is mankind's condition both as a result of God's righteous imputation based upon Adam's covenant relationship to his posterity and as an actual, inherited depravity based upon his natural headship of the race.

In speaking of the corruption of human nature, care must be taken to avoid the Greek concept that matter is evil. Though Scripture does speak of God's curse upon the material creation (Romans 8:20-23) and our bodies are a part of this material creation, yet it would be quite incorrect to assume that we are *sinners* because we are physical. In Scripture, corruption is most often spoken of as a matter of the *heart*, and by this we are to understand that depravity is a most serious and deadly corruption of the whole man.

2. The Problem of Sin for the Christian

Scripture makes it plain that faith in Jesus Christ brings the immediate and complete imputation of Christ's passive obedience and His perfect righteousness to the believer's account. This removes entirely and permanently the imputed guilt of man and restores him to a propitiated God. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ . . ." (Rom. 5:1). "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). Indeed, the main purpose of the Romans 5:12ff passage is to demonstrate that Christ's one act of righteousness is imputed to all who are in Him just as surely as Adam's guilt was imputed to the human race. This is the doctrine of justification.

The statements of the *Westminster Larger and Shorter Catechisms* regarding justification are unsurpassed. The *Larger Catechism* says,

Justification is an act of God's free grace unto sinners, in which he pardoneth all their sin, accepteth and accounteth their persons righteous in his sight; not for anything wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by faith alone. (Q. 70).

The Peniel Bible Conference holds and proclaims this doctrine with joy, and many are its public and private exhortations to "embrace Jesus Christ freely offered to us in the Gospel."

Having acknowledged that the imputed guilt of sin is removed completely and permanently in the justification of the believer, what shall be said about the subsequent condition of his human nature? Is a Christian's own nature still sinful? Does Satan still have access to a Christian? These questions need careful examination.
John addresses Christians in his first epistle when he says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). Paul echoes this thought in a well known statement, written long after his conversion: "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief" (I Tim. 1:15).

The Westminster Confession says explicitly:

This corruption of nature, during this life, doth remain in those that are regenerated: and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin. (Confession, VI, V)

Nor is it to be understood from the reference here to the mortification of this remaining sin through Christ, that either Scripture or the standards minimize the severity of the problem which remaining sin creates for the Christian. The Confession thus speaks of: . . . remnants of corruption in every part, whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh. In which war, although the remaining corruption for a time may much prevail, yet through the continual supply of strength through the sanctifying Spirit of Christ, the regenerate part doth overcome: and so the saints grow in grace, perfecting holiness in the fear of God. (Confession, XV, II and III)

Chapter nineteen of the Confession, on the Perseverance of the Saints, Section III, has a particularly strong statement of the possibilities of temporary domination by sin:

Nevertheless, they (believers) may, through the temptations of Satan and of the world, the prevalency of Corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and for a time continue therein: whereby they incur God's displeasure, and grieve His Holy Spirit; come to be deprived of some measure of their graces and comforts; have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves. (Confession, XIX, III)

There is, then, a characteristic difference between justification and sanctification. The standards refer to justification as an act of God's free grace - to sanctification as a work of God's free grace: the first is a legal pronouncement absolving the sinner's guilt, the second is a process by which the Spirit of God deals with the remaining sin in human nature with variations in progress.

That there is an immediate application of the sanctifying power of the Holy Spirit at regeneration is, of course, obvious. In our effectual calling by the Holy Spirit we are . . . convinced of our sin and misery, enlightened in the knowledge of Christ, and renewed in our wills, so that we are persuaded and enabled to embrace Jesus Christ freely offered to us in the Gospel. (Shorter Catechism, Q. 31)

This a definite releasing from that absolute bondage of sin which characterizes the unregenerate. Nevertheless, Romans seven and Galatians five describe the Christian's intense struggle with the remaining corruption in his nature. Regeneration begins a process which is by no means automatic, and which exhibits wide variations in different individuals. Here the answer to Question 77 in the Larger Catechism is especially pertinent:

Although sanctification be inseparably joined to justification, yet they differ in that God, in justification imputeth the righteousness of Christ; in sanctification, his Spirit infuseth grace, and enableth to the exercise thereof; in the former, sin is pardoned; in the other, it is subdued; the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation; the other is neither equal in all, nor in this life perfect in any, but growing up to perfection. (Larger Catechism, Q. 77)

The truth that all God's elect will finally persevere should in no wise diminish our concern over the progress of sanctification, nor does it alter the fact that some will make much more progress than others in this life and will receive commensurate rewards in glory.

It is in connection with the remaining corruption of human nature in the regenerate that the discussion of the terms "old man" and "new man" arises. There is not a prescribed uniformity among adherents of the Peniel Bible Conference in their use of these terms. It is no doubt accurate to say that in the past Peniel's use of these terms has been practical.
rather than precisely theological in aim. On the whole, however, "old man" has been used in Peniel as the approximate equivalent of the Scripture terms "the flesh", the "body of sin", etc. - all of which are considered to have reference to the remaining corruption of human nature which is to be mortified in the process of sanctification. "New man" has been used in Peniel to refer to the Christian as he is in Christ, and as Christ is "formed in him" experientially by the Holy Spirit's gracious application of salvation. The report of the Committee of five criticises Peniel's use of these terms as referring to two simultaneous natures of the believer. Some of the leaders in Peniel dislike very much the psychological implications of two simultaneous "natures" in the believer. However, even a two nature theory would seem to be more in harmony with the Westminster standards which describe as contemporary "the regenerate part" and "the remaining corruption in every part" than the viewpoint which the Assembly report seems to advocate.

The problem of sin for the Christian may be fully understood only if the relationship of Satan to the remaining corruption of the Christian's own nature is described. There is often a rather comfortable assumption in the Church today that once we are regenerated and God has "delivered us from the power of darkness and hath translated us into the kingdom of his dear Son" (Col. 1:13), there is no further possibility of involvement with Satan. This view is not sustained by Scripture nor by Reformed teaching in general.

Paul instructs Christians that they "wrestle not against flesh and blood, but against principalities and powers," and that they are to "stand against the wiles of the devil" (Eph. 6:11, 12); and both James and Peter exhort Christians to "resist the devil" in terms of personal encounter ("he will flee from you," "your adversary the devil . . . seeketh whom he may devour"). In like manner the Westminster standards speak often of "the malice of Satan" in close conjunction with the "corruption of the flesh" - and both of these with reference to the obstacles which Christians face. The portion of the Confession, chapter XIX, already cited, lists "the temptations of Satan and the world," together with the "prevailency of corruption remaining in them, and the neglect of the means of preservation," as the reasons for Christians sometimes falling into "grievous sins" and for a time continuing in them.

Peniel believes, along with many of the Reformers, that Christians need to take careful note of the connection between Satan and the remaining corruption that is in them. When John says that "whosoever committeth sin is of the devil," the context makes clear that the primary reference is to the unregenerate; but Christ's rebuke, "Get thee behind me, Satan, for thou savorest not the things that be of God but those that be of men," was addressed to an obviously regenerate Peter, who had just confessed his faith in the Messiah (Mt. 16). Paul speaks of the possibility of recovering those "out of the snare of the devil who are taken captive by him at (unto) his will" (II Tim. 2:26). Another possible reference in support of this relationship is the statement of Peter to Ananias: "Why hath Satan filled thine heart to lie to the Holy Ghost?" (Acts 5:31). It is a frequently repeated thought in the New Testament that Satan "gains an advantage" through the lapses of Christians: through ignorance of the truth (II Tim. 2:24-26); through ignorance of his intentions (II Cor. 2:11); through lack of unity among Christians (same reference, also Eph. 3:10); through a poor testimony (I Tim. 3:7); through improper physical practices (I Cor. 7:5); and through pride (I Tim. 3:6). Consequently, it is not surprising that the Christian is exhorted not to "give place to the devil . . ." (Eph. 4:27).

Calvin in his Institutes, Book I, Chapter XIV says, (Victory over Satan), however, is not to be restricted to each single action. For we know that, by the righteous vengeance of God, David was for a time delivered to Satan, that by his instigation he might number the people; nor is it without reason that Paul admits a hope of pardon even for those who may have been entangled in the snares of the devil. Therefore, the same Apostle shows in another place, that the promise before cited is begun in this life, where we must engage in the conflict; and that after the termination of the conflict it will be completed. "And the God of peace," he says, "shall bruise Satan under your feet shortly." In our Head this victory, indeed, has always been complete, because the prince of this world has nothing in him: in us,
who are his members, it yet appears only in part, but will be completed when we shall have put off our flesh, which makes us still subject to infirmities, and shall be full of the power of the Holy Spirit.

(Institutes, Ch. 14, Book I - Sec. 13)

Also in the sixteenth century, Robert Bruce, considered by many one of Scotland's ablest theologians, preached on the sacraments in the following terms:

Assuredly the stronger must come in to cast out these affections: yea, a stronger than the devil must come in to drive out the devil who makes residence in the affection, or else he will remain there forever . . . For we have to do with principalities and powers, with spiritual wickedness, which are above us, and in us also: for there is not that man that has corruption within him, but Satan is in him: we cannot therefore be half watchful or studious enough to cast out the devil, to renounce ourselves, and to submit us unto the obedience of Christ . . .


3. THE EXHAUSTIVE PROVISION MADE BY CHRIST

Having emphasized in the preceding paragraphs the progressive and variable process of sanctification as well as the obstacles which it must overcome, it is well to note that there is a decisive, "once-for-all" character to sanctification, too. In the work of Jesus Christ - that is, most particularly in His death and resurrection, all the grounds both for justification and for the complete accomplishment of sanctification were provided. In the union of believer and Christ the power of this completed provision is brought to bear upon the believer's life. Thus, the Scripture speaks frequently of a decisive and perfected sanctification. The "old man" was crucified with Christ; we have been blessed with every spiritual blessing in heavenly places in Christ Jesus; the devil has been destroyed by the death of Christ; and in the full picture of Calvary it is indeed true that sin no longer has dominion over us - " . . . we are sanctified through the offering of the body of Jesus Christ once for all . . . He hath perfected forever them that are sanctified" (Heb. 10:10,14).

It would be a tragedy to overlook this truth. The whole approach to sanctification must be predicated upon the completeness of the provision made by Christ and the reality of union with Christ. No desire to grow in sanctification will be satisfied which does not, rest in faith upon that provision and which does not seek the power which flows through that union.

Nevertheless, it is equally tragic to overlook those Scriptures which describe the character and necessity of the responses of faith which the Christian is to make in the process of sanctification. Though crucified with Christ, we are yet instructed to "mortify the deeds of the body," to "make no provision for the flesh to fulfill the lusts thereof," though risen with Christ, we are yet instructed to "put on Christ," "to seek the things which are above," "to wake out of sleep," though Satan has been destroyed, we are yet instructed to resist "the roaring lion who walketh about seeking whom he may devour;" though we are told not to be ignorant that our bodies are the temples of the Holy Spirit, we are yet commanded to "be filled with the Spirit," and "to walk in the Spirit." At every point in the picture of sanctification, one must recognize that grace flows from the completed work of Jesus Christ, that it is wholly administered by the sovereign Holy Spirit, but that definite responses of active faith and obedience are required. "God works in us both to will and to do of His good pleasure," nevertheless the same word tells us that we must "work out our own salvation with fear and trembling" (Phil. 2:12,13).

At the Peniel Bible Conference there is a careful attempt made to show that all the actions of faith are to be grounded upon the finished work of Christ. Resistance to Satan, for example, is taught as a scriptural response, an act of faith based wholly upon what Christ accomplished in His victorious death and resurrection. The idea that any Christian can obtain some secret and independent personal power over Satan is utterly abhorrent; but the fact that the weakest Christian stands in union with Christ and therefore has the
right and privilege, by the help of the Holy Spirit, to throw back the powers of darkness is wonderfully true and is openly taught at Peniel.

We want it to be abundantly clear that the use of the term “binding the devil” has never been thought of in Peniel as an addition to the work of Christ, nor has it arisen out of doubt that His work of overcoming the powers of darkness was complete. Rather the practice in the Conference has been based on the finished work of Christ and has amounted to a claim of faith. It has always been considered as the equivalent of resisting the evil one. To some the term “bind the devil” may connote a permanent restriction imposed by the believer upon Satan. We do not employ the term in this sense. (Concerning addressing the devil directly, see Appendix A).

In like manner the mortification of indwelling sin is to be viewed: the crucifixion of sin is a finished work accomplished by Christ at Calvary. The virtue of this accomplishment surely becomes the Christian’s inheritance at the moment of his union with Christ. However, there is growth and progress in his experience of salvation, and Scripture associates this with the enlightened responses of faith. That all acts of faith must be attributed to the sovereign and gracious work of the Holy Spirit may confront us with a mystery, but it in no way should be allowed to undercut the Scriptural necessity for making these responses of faith, nor the Scriptural urgency of calling upon men to do so. It is not contrary either to Scripture or the standards to say that from the human point of view, the varying degrees of progress in the experience of sanctification—acknowledged by the answer to Question 77 of the Larger Catechism—are to be associated with the degree of enlightenment and response on the part of Christians and the use they make of the “means of preservation.” If the exhortation of Scripture is to “mortify therefore the deeds of the body and ye shall live” (Rom. 8:13), then it is surely appropriate for the Peniel Bible Conference to urge upon its hearers “an experiential acquiescence to the crucifixion of the self-life.” In urging such a response, there is no intention to deny the sufficiency of Christ’s atonement, but rather to encourage Christians to stand more and more strongly by faith upon that finished work.

4. The Role of the Means of Grace

Since sanctification is particularly concerned with a continuing application of Christ’s salvation to the sinful heart, the agencies by which God brings salvation to bear upon the life and experience of the elect are of crucial importance. While the term “means of grace” is not used as such in the scripture, it is apparent that the concept is thoroughly Scriptural.

The Scriptures themselves surely stand pre-eminent as a means of grace. To the Romans Paul said, “So then faith cometh by hearing, and hearing by the word of Christ.” To the Thessalonians he speaks of the “word of God which effectually worketh also in you that believe.” Peter speaks of those who “have purified your souls in obeying the truth...” who were “born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” Most pertinent to our present examination is the farewell note struck by the Apostle Paul to the Ephesian elders:

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified. (Acts 20:32)

This, indeed, reflects the prayer of our Lord: “ Sanctify them through thy truth; thy Word is truth.” (John 17:17)

In addition to the Word as a means of grace there is prayer. The clear, didactic Scriptures concerning prayer (e.g., “The effectual, fervent prayer of a righteous man availeth much” James 5:16); the exhortations to prayer (“Ask and ye shall receive...” Matt. 7:7); and the recorded practices of Scripture saints (“But we will give ourselves to prayer, and to the ministry of the Word” Acts 6:4), make it plain that God has appointed prayer to be a major means of grace.

Baptism and the Lord’s Supper, properly and Scripturally practiced, become avenues of grace to believers.

Question 88 of the Shorter Catechism designates these means of grace with the following answer:
The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are, his ordinances, especially the word, sacraments, and prayer; all of which are made effectual to the elect for salvation.

Anyone who is at all familiar with the public and private procedures of the Peniel Bible Conference knows that there is an obvious reliance upon the Scriptures and prayer as means of grace. Public messages are Scriptural expositions; classes are practically exegetical in their attention to the text of the Word; private counselling centers around the explanation and application of Scripture; and all the activities of the Conference are conducted with much prayer, both public and private. It is the sincere conviction of all who are concerned with the program of Peniel that no spiritual accomplishments can be expected apart from the use of these means of grace.

This is not to deny, however, that a proper use of the means of grace includes the believer's active response. The Gospel is to be proclaimed; but it is also to be accompanied by exhortation with a view to encouraging the proper responses of faith and obedience. Engagement in prayer is to be active, intelligent, persevering, and disciplined. The great danger of "sacramentalism" is the assumption that the means of grace automatically confer grace simply by a mechanical utilization of their forms without any requirement of faith and obedience. The Peniel Bible Conference has no desire whatever to restrict or supplement the appointed means of grace, but considers it most legitimate and important to analyze the types of responses which Scripture itself calls for, and to provide counsel and help for those who desire to make those responses.

5. THE PLACE OF THE HOLY SPIRIT

According to Scripture and also the standards, the Holy Spirit bears a special relationship to the process of sanctification. The Bible speaks of the "sanctification of the Spirit" (II Thes. 2:13, cf. I Cor. 6:11), while the Confession refers to "the sanctifying Spirit of Christ" (XV, III).

The means of grace become the instruments of power and help to us as they are used by the Holy Spirit of God. Without His gracious activity in giving "a saving understanding of the Word," the human heart remains untouched by grace. This in no wise means that the Scriptures are only the Word of God when the Holy Spirit applies them, as some Barthians are apt to say - the Scriptures are always the objective and complete Revelation of God to us, whether they are made effectual in us by the Holy Spirit or not. Likewise, prayer, unless directed and empowered by the Holy Spirit is ineffective as a means of grace.

Peniel desires with utmost earnestness to supplicate the gracious ministry of the Holy Spirit in conjunction with its dependence upon the means of grace. Indeed, we are thoroughly convinced that our entire ministry will be a consistent failure unless the Holy Spirit enlivens and assists the proclaiming of truth and the exercises of prayer. We believe that we are on solid Scriptural grounds in this emphasis. (See Appendix B.)

6. SCRIPTURALLY REQUIRED RESPONSES OF FAITH IN SANCTIFICATION

The report of the Committee of five to the Twenty-sixth General Assembly, at the top of page 73 of the Minutes, says this:

"The teaching of Scripture on this point is accurately summarized in the words of our catechism, "that the Word may become effectual unto salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith, and love; lay it up in our hearts; and practice it in our lives."

If the Peniel Bible Conference were officially committed to the Westminster standards, this would surely be the precise confessional grounds for its method and practices. Its entire ministry should be conceived of as taking place within the sphere here delineated.

The process of sanctification occurs in association with a certain Scriptural pattern of responses on the part of believers. One need not fear that by saying this he is undermining a proper respect for the sovereign, mysterious, and inscrutable working of the Spirit of God, so long as the pattern of faith is indeed that which is indicated in God's Word. There will always be much of God's sanctifying work which will be beyond our ability to comprehend, but that which is revealed belongs to us and to our children."
The basic guide is the Gospel itself. The redemptive work of Christ, centering in the Cross, the resurrection, the exaltation, and the sending forth of the Holy Spirit, is the only plan of salvation. Not only is the proclaiming of these truths required in seeking the conversion of the lost, but also it is required in seeking the sanctification of the believer. There is one Gospel for sinners of all classes.

What is sometimes not sufficiently realized, however, is that this redemptive pattern also provides an accurate guide to the progressive responses of faith. It must be acknowledged that, at least in an initial way, all the proper responses of faith necessary for salvation (including sanctification) are made by the believer at the point of conversion. It is simply a further development of this faith which enlarges his experience of grace. The believer’s “reckoning” of faith will be guided by the successive parts of Christ’s redemptive work - “dead indeed unto sin and alive unto God in Christ Jesus” (Romans 6:11).

This means, first of all, that the believer should be encouraged to grow in his understanding of the significance of Christ’s death at Calvary. Underlying all of the insights to be acquired is the fact of union with Christ, and in respect to the Cross, an increasing perception of his personal involvement in Christ’s death. This will surely include an increasing understanding of our personal involvement in the sin which He bore, in order that there may be a growth in specific repentance and confession.

“If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” (I John 1:8,9)

It is with these things in view that Peniel has used the expression “knowing the old man.” By this is simply meant an increased perception of the characteristics of, and the works proceeding from, our remaining corruption. This is not an end in itself, but rather should lead to further insights as to the personal character of the deliverance which Christ’s death provided with respect to these very bondages and sins. Union with Christ in His death involves us in a certain attitude toward ourselves which should be strengthened and encouraged. No longer can we rightfully allow self-centered independency and rebellion to be expressed in our lives. The cross of Christ, and union with Him in His death, means for the Christian the necessary mortification of sin. Indeed, not only means this, but provides this! The Christian needs to be encouraged to “deny himself, take up his cross, and follow Christ”; to “make no provision for the flesh, to fulfil the lusts thereof”; - but most important, to realize that the death of Christ has provided him with the weapon by which remaining sin may be mortified and controlled. In Peniel the stand of faith by which a Christian acknowledges and appropriates the delivering power of Christ’s death is sometimes referred to by such expressions as “meeting the cross,” or “choosing the cross.” It is readily acknowledged that the believer, in a very basic way, has made such a response at conversion. The increased realization of the significance of union with Christ in His death, however, will involve a Christian in fuller repentance, confession, and forsaking of sin - the mortifying of the deeds of the body by the help of the Holy Spirit (“If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” Luke 9:23. Underlining added.) Peniel seeks to help Christians make these responses in an enlightened and Scriptural manner.

Union with Christ also involves a Christian in a vital connection with His resurrection and exaltation. An increased apprehension of our death with Christ is in order to an increased apprehension of His risen life and power. In a practical way, since the Holy Spirit resides in the believer to take the things of the exalted Christ and show them to us (John 16:14,15), growth in grace along these lines will involve a believer in an enlarging understanding and growing response of faith concerning the place of the Holy Spirit in his life. Peniel sometimes has used the expression, “giving the Holy Spirit His rightful place.” By this is not meant any irreverence to the sovereign Comforter, but merely a recognition of His right to rule in our lives, and the response of faith, submission, and obedience which ought to be accorded Him.

The Peniel Bible Conference does not design by any of these procedures to formulate a new technique of sanctification. We thoroughly believe that those activities which have been described as “characteristic practices” of Peniel, are not a narrow, exclusive Peniel
formula, as would seem to be implied, but rather Peniel's attempt to describe the universal experiences of all who are making Scriptural progress in the experience of sanctification. We believe that a ministry within this sphere is not only legitimate, but much needed in our day. If the organized churches were ministering as they ought along these lines, there would, perhaps, be no need for the Peniel Bible Conference. Any candid observer, however, will be forced to acknowledge that there is often such a prevailing fear of the excesses of subjective enthusiasm, in some circles, that there is little development of the doctrine of sanctification at all. This is no small omission from the whole counsel of God!

There are many acknowledged hazards which accompany the attempt to minister within the sphere Peniel has entered. Not the least of these is the fact that some Christians who came to Peniel seeking help will be offended at the standards set before them from God's Word and may leave Peniel with a considerable feeling of personal affront. Insofar as our witness has been in accord with Scripture, we make no apology for this outcome. We would ask, however, that we be judged no more by the accusations of our opposers than by the commendations of our friends, but by the Word of God.

Another hazard involved in such a ministry is the possibility of an incomplete and unbalanced grasp, by some of the more immature hearers, of what is being taught. It takes more than a week or two of instruction to stimulate a well-rounded growth in Christian experience, and until the process is brought to greater fruition, there may indeed be unwise and unguarded statements or actions on the part of such hearers which do not necessarily indicate an imbalance in the teaching they have received.

APPENDIX A — "RESISTING THE DEVIL"

"Submit yourselves therefore unto God. Resist the devil, and he will flee from you." James 4:7

The purpose of the following paper will be to examine the Christian's present relationship to his adversary, called in Scripture the Devil and Satan. It will also seek to investigate and define the believer's duty to resist the Devil, together with an inquiry into certain disputed terms and practices connected with the subject. While we shall no doubt refer to the work of demonic spirits, it will not be one of our aims to deal with that special problem. There is only one Devil, but myriads of subordinate fallen spirits operating under him unseen. Ordinarily our personal combat is with these, but the paper will make reference almost exclusively to the "Devil" as an all-inclusive term.

So far as method is concerned, it will be our determination to deal with the proposed theme through an objective study of the Scriptures, which we hold to be the only infallible rule, and sole authority, for faith and practice. At the same time, our study must be undertaken in dependence upon the Holy Spirit. Moreover, we hold that if a doctrine is true and Christian, it can be demonstrated from God's Word and should make its appeal to the conscience of the child of God in whose heart the Spirit of truth dwells. When doctrines are in dispute, our recourse is to prayerful consideration of the oracles of God. We must follow the noble Bereans and search the Scripture daily whether these things be so. Consequently, what is not Biblical should have no place in our doctrine and practice. "To the law and to the testimony. If they speak not according to this word, it is because there is no light in them." Isa. 8:20.

I. The Believer's Present Relationship to Satan

According to the New Testament, the Christian has been delivered from the power of the Devil: "(God) has rescued us out of the authority of darkness, and has removed (us) into the kingdom of the Son of his love" (Col. 1:13 lit. and expanded). Our complete deliverance from the prince of darkness has been accomplished. Through Christ we are removed from the Devil's camp and now dwell in the kingdom of light beneath the protection and rulership of the King of glory. Mark it well, that our deliverance from Satan's power is spoken of as a thing of the past. The same rescue is described in Heb. 2:14,15. Christ by His incarnation and death has brought to nought him who held the threat of death over believers all their lifetime. No longer can the Devil play the exe-
cutioner of the law's penalty against Christians, for our Redeemer has paid the penalty of the law and has liberated us.

Furthermore, this sweeping deliverance, according to Scripture, becomes the portion of the believer at the moment of regeneration through union with Christ. Such is the undeniable force of Paul's words to the Ephesians in the second chapter of that epistle, verses one to three. Here is the biography of the Christian's manumission in Christ, describing his past servitude and his present freedom, and we must not confuse the chronology: "You hath he quickened who were dead... who in time past walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom we also all had our conversation in times past." At the moment of our quickening in regeneration, at the precise point of our believing the Gospel and entering the forgiven life in Christ, we no longer are children of disobedience, we need no longer walk in the way of the world, nor be motivated by the spirit of the prince of darkness. It is now God who "energizes" us (Phil. 2:13), just as the Devil formerly did in times past and even now still does in the children of this world.

Having noted the above release, however, which from God's viewpoint is perfect and wants nothing, it remains nevertheless the duty of the Christian to become intelligently aware of his emancipation, with the aid, of course, of the Holy Spirit. He must by faith appropriate the reality of his liberation from Satan's bondage. To put it another way, he must needs work out this aspect of his salvation with fear and trembling (Phil. 2:12,13). Scripture sometimes sets forth an objective fact in redemption as true, then commands us to realize it in experience (e.g., Gal. 5:25; Rom. 6:2,12). Here the challenge to the earnest Christian is - "Be what you are!"

To look at the matter from yet another angle, it is true that the Christian has remaining corruption and therefore is open to the deceptions and approaches of Satan and his minions. That is not, however, the same as saying that the child of God is, or ever can be again, the subject of Satan. He belongs to Christ. Even if there is straw within him in remaining corruption which may be set ablaze by that old serpent, that is not granting for an instant that the evil one has the same place in the Christian after regeneration. Is that not the burden of Paul's words in Ephesians 4:27: "Neither give place to the devil?" By unrestrained anger the believer is in peril of opening himself to the approaches of the slanderer. Observe, the Devil is not said to have a place, but to seek a place in the Christian. The same thought can be detected in the context of James 4:7: "Submit yourselves therefore to God. Resist the devil, and he will flee from you." If the believer neglects humility and meekness, the Devil will succeed in stirring up a proud spirit in him. Such an attack is to be resisted. Thus, both the foregoing texts imply, not that the Devil possesses the child of God, but that he is constantly probing for an entrance, and that he has access through the flesh and through unwatchfulness.

Scripture everywhere asserts that Satan has no control over the believer except that which is granted him by God. He must gain heaven's permission to afflict Job. He must be given the right to sif Peter. At each point his power is circumscribed by the Lord. It is evident that the believer may be harrassed, deceived, tempted and oppressed by the Devil and evil spirits, but never finally overcome. The Devil, under God's permission, "may exercise the faithful with fighting, attack them in ambushes, harass them with incursions, push them in battles, and frequently fatigue them, throw them into confusion, terrify them, and sometimes wound them, yet never conquer or overwhelm them." So wrote John Calvin in his Institutes. It is because of such harassments that we are commanded to resist the Devil steadfast in the faith. "But," Calvin continues, "as the promise respecting the breaking of the head of Satan belongs to Christ and all his members in common, I therefore deny that the faithful can ever be conquered or overcome by him." (Institutes, Bk. I, XVIII.)

Hence it follows that Christians need not be constantly casting Satan out of their lives, as if he still held some sovereign power over them. He was cast out of them when they were joined to Christ. By faith they can now resist him and he will flee from them.
The believer accordingly is said to wrestle against principalities and powers, against wicked spirits in heavenly places. He must take the whole armor of God in order to stand against the attacks and wiles of the Devil. From such a description we gather that the Christian is in a perpetual war with the god of this world, and requires the mighty help and spiritual weapons provided in Christ.

II. The Believer’s Duty To Resist the Devil

The duty to resist the Devil is plainly recorded in James 4:7 and in I Peter 5:8,9, and that duty arises from the temptations to which our flesh is heir. Temptation to sin is the ultimate purpose of Satan in his attacks on the individual Christian. Such temptation may be directly Satanic or through intermediate agencies, yet it is all devilish and must be withstood. The ways in which we should resist are numerous. For example:

1. We should keep ourselves out of the way of temptation so as to avoid the solicitation to sin: “Flee also youthful lusts” (II Tim. 2:22).

2. In commenting on I Peter 5:9, John Brown says the Christian must not be satisfied with a mere defense against the Devil. “In plain words (the Christian) must make solicitations to sin occasions and means of progress to holiness. For example, when tempted to fretfulness under affliction, instead of yielding to the temptation, he must ‘glorify God in the fires’ by more than ever possessing his soul in patience and counting it all joy to be brought into manifold tribulation. When tempted to be ashamed of Christ or his cause, he must seize the opportunity of making his conduct proclaim more loudly than ever, ‘God forbid that I should glory save in the cross of our Lord Jesus Christ,’ ” etc.

3. But the believer is also to resist those attacks which the Devil makes on the cause of Christ. The adversary is constantly attempting to introduce error into the Gospel, or superstition, or disorder in the Church. By all proper methods, the Christian is to resist this work in the Church and in the world.

Few will argue against the requirement to resist the Devil, but one method of resisting him has occasioned some debate. Some hold that Satan is to be resisted by personal address, after the example of Christ (“Get thee hence, Satan, for it is written,” etc.). Others emphatically declare that method heretical, and claim that we are to resist the Devil only by prayer to our Heavenly Father, through Christ. As we shall prove, however, there is Scripture warrant for either method. Another question will demand an answer. Since warrant exists for either method of resistance, is one to be emphasized more than the other in our practice?

Without attempting at this point to answer the question of which is to be emphasized in our practice, let us consider the two methods of resisting the Devil mentioned above - resistance by prayer to our Heavenly Father, and resistance by personal address in the name of Christ. Now nearly every informed Christian will grant that the major emphasis in resisting the Devil and his work is to be laid on prayer. Instinctively the embattled believer cries to his God for help against the adversary and pleads for the works of Satan to be destroyed. In fact, it is not impossible to show that every act of faith, every trusting prayer, every step of obedience is in some sense submission to God and resistance to the Devil. Rarely will anyone argue about the major point of emphasis in withstanding Satan and his kingdom.

By way of elaboration, in the sixth petition of the Lord’s Prayer, our Saviour taught us to pray for deliverance from the evil one and his temptations: “Deliver us from (the) evil (one).” “In this petition,” says the Shorter Catechism, “we pray that God would either keep us from being tempted, or support and deliver us when we are tempted.” We note that addressing Satan by name has no required place in this doctrine of our Lord on prayer and Satan’s temptations. Normally, we are to ask, and trust, the Father to deliver us from the Tempter’s power.

A similar lesson can be gleaned from the Psalms. That book of 150 chapters is another pattern to instruct us on how to pray and to conduct our devotional life. While one can possibly detect the Psalmist in certain Psalms resisting Satanic suggestions, the weight of evidence in the Psalter is for the believer to pray to God for deliverance from his enemy, and thereby indirectly resist Satan through the Throne of Grace.
The classical reference to warfare against the Devil is Ephesians 6:10-18. That passage leaves no doubt about our endless hostilities in this life with principalities and powers. But does it have anything definite to say as to the method of conducting that warfare? Do we find any suggestions there which will guide us in forming a judgment as to the emphasis we are to make in resisting the Devil? We believe that this outstanding Ephesian paragraph on spiritual conflict speaks clearly to the point. While it also lends strong support to resisting the Devil directly (“We wrestle against principalities and powers”), yet the point of stress appears to be on a warfare conducted by ceaseless prayer: “Praying (to God) always with all prayer and supplication in the Spirit . . .”, writes Paul. Prayer is basic in carrying on warfare against the powers of darkness. Most Christians will not dispute the fact that the principal emphasis in resisting the Devil is to be laid on prayer to the Almighty God, and to Christ, the victor over Satan, all in reliance upon the Holy Spirit.

On the other hand, what about resisting the Devil by way of personal confrontation, after the manner of our Lord: “Get thee behind me, Satan . . .”? Does this also have Scriptural support? In reply, let us turn to the life of our Lord to study His method of resistance. If our Lord was tempted in all points as we are, then we conclude that He was tempted in His human nature. We also infer that He repelled those solicitations as the Son of Man by the power of the Spirit, just as we must. In his work The Holy Spirit In The New Testament, H. B. Swete draws this conclusion in considering the ministry of the Spirit in the wilderness temptation of Christ: “In all this we may reverently recognize the hand of the Spirit of God upholding and guiding the humanity of our Lord, and giving promise to us of a like support and direction in our temptations.” Granted that there is this difference between Christ’s temptations and ours, that He was without the least taint of sin. “Yet the strength by which He resisted,” Swete goes on to remark, “was not other than that by which we ourselves may conquer. If the human spirit of our Lord detected the true nature of the suggestions which were made to it and repelled them, it did so in the power of the Holy Spirit, and not simply by the force of a sinless human will.” We add that if our Lord rejected the encroachments of the wicked one by direct address, by the quotation of Scripture, then there surely is warrant at times for Christians to follow His steps.

Indeed, some celebrated Christians and theologians have followed the example of our Lord in resisting the Devil by direct address. Take Luther, for instance. We may not embrace all of Luther’s theology, but we owe respectful attention to the Reformer’s writings. In his commentary on Galatians (5:9), Luther writes to the troubled Christian: “Defy Satan in times of despair. Say: ‘O cursed Satan, you choose a nice time to talk to me about doing and working when you know very well that I am in trouble over my sins. I will not listen to you. I will listen to Christ, who says that He came into the world to save sinners. This is the true Christ and there is no other. I can find plenty of examples for a holy life in Abraham, Isaiah, John the Baptist, Paul, and other saints. But they cannot forgive my sins. They cannot save me. They cannot procure for me everlasting life. Therefore, I will not have you for my teacher, O Satan.’” John Bunyan found such advice most wholesome. He wrote that he preferred “this book of Martin Luther on Galatians (excepting the Holy Bible) before all the books that ever I have seen, as most fit for a wounded conscience.”

As a matter of fact, we discover Bunyan putting into practice what he learned from Luther’s Galatians. In Grace Abounding to the Chief of Sinners, Bunyan describes his conflict over obtaining assurance of salvation. That sweet promise of Christ came to his mind, “Him that cometh to me I will in no wise cast out.” “But,” remarks Bunyan, “Satan would greatly labor to pull this promise from me, telling me, that Christ did not mean me and such as I, but sinners of lower rank . . . But I would answer him again, ‘Satan, here is in these words no such exception’ . . . God be praised, I overcame him; I got the sweetness . . . from it.”

Let us call another witness who followed Christ in His wilderness example. Thomas Manton, the distinguished Puritan and Calvinist commentator, tells us what he believes
it means to resist the Devil (at least in part) in his *Commentary on the Epistle of James*:

"Sometimes (the Devil) must be checked with a mere rebuke and abomination; as, when
the temptation tendeth to a direct withdrawal from obedience, it is enough to say, 'Get
thee behind me, Satan,' and to chide the thought ere it be settled." John Brown of Edin-
burgh, previously quoted, could be cited in a similar vein from his remarks on I Peter
5:8-9.

We repeat, there is strong Scriptural support for resisting the Devil by way of direct
address.

"Be thou my Shield and Hiding-place,
That sheltered near Thy side,
I may my fierce accuser face,
And tell him, Thou hast died."

(#468 Presbyterian Hymnal U. S. A., Rev. 1911)

Who can say, therefore, that occasions never arise when attacks of the Devil can be
successfully withstood only by direct address in the Conqueror's name? But in so doing,
like our great Saviour and example, we must be led and empowered by the Spirit.

**APPENDIX B — "THE HOLY SPIRIT AND THE BELIEVER IN SANCTIFICATION"**

We Christians glory in an act of God for us, namely our justification, with which
we had nothing to do. It is God alone who justifies. There is a work of God in us, how-
ever, with which we as believers have a great deal to do. This we call sanctification. That
both God and man are involved in this process is acknowledged by all. The relation, how-
ever, between the ministry of the Holy Spirit and the activity of the believer has been
variously understood. Since it is an issue with vast consequences for "life and godliness,"
fresh approaches to the Scriptural data concerning it are always in order. Let us consider
it. What is God's, and what is ours, in the sphere of Christian growth and fruitfulness?

It will be helpful, by way of introduction, to recall the manner in which communi-
cation with God is initiated. By the mighty work of the Spirit, God's elect are called unto
the "fellowship of His Son" (I Cor. 1:9). They are "baptized into Jesus Christ . . .
(Rom. 6:3). As a result of their union with the Saviour, they participate in all the bless-
ing of his redemptive work.

The Scriptures treat with great fulness this fact of identification with Christ. Chris-
tians are baptized into His death. Paul can say of himself, "I am crucified with Christ . . ."
(Gal. 2:20). He, with all the people of God, is "buried with" the Redeemer (Rom. 6:4).
Christians share also in Christ's risen life. They are "quickened" or "made alive" to-
gether with Him. Nor does the scope of this marvelous union end there, for Paul exults
in a Divine love which "hath raised us up together, and made us sit together in heavenly
places in Christ Jesus" (Eph. 2:6). In other words, the full victory which Christ has
accomplished becomes the inheritance of all who trust in Him.

The implications of this fact for Christian living are also made plain. As Christ
"died unto sin once," so Christians are "dead indeed unto sin." As He now lives unto
the Father, so believers are "alive unto God." They "reign in life" by Him, (Rom. 5:17),
because He is reigning at the right hand of God.

What "glorious things" can now be spoken of the saints! They are "made free" from
bondage, assured that sin shall not have dominion over them (Rom. 6:14). They are
delivered from "this present evil world" (Gal. 1:4), and from "the power of darkness"
(Co. 1:13). They are "complete" in Christ.

It needs to be emphasized that these things are really true. This is more than mere
idealism, or the wishful thinking that refuses to face reality. Christ has won a thorough
triumph over sin, the world, and the devil. What is more, we are made partakers of that
victory by virtue of our union with Him. We must not dilute, or explain away, these
clear assertions from the Word of God.

At the same time, however, we must recognize a two-fold difficulty in the way of
our understanding them. The first aspect of the problem lies to do with the evident
inconsistencies in the practical experience of Christians. We continue to commit sins.
We manifest varying degrees of conformity to the world. The fruits and graces of true godliness are often pathetically lacking in our lives. How many believers, under the painful pressure of such infirmities, have been constrained to ask, "How can I be dead to sin, if I still must wrestle with these old problems?"

We cannot tarry here, but let us note briefly that salvation, though complete in Christ, is applied to us by the Spirit in an historical process. Although our "life is hid with Christ in God," we yet must live in this world as sinners. Our redemption is an accomplished fact from God's perspective, but we, who have received in experience only "the first-fruits" of the Spirit, still "groan within ourselves, waiting for the adoption" (Rom. 8:23). That which is truly ours in Jesus Christ is only made real in our present lives according to the measure of the Spirit's working.

Another factor which makes for difficulty in understanding the objective declarations of Scripture is the simple fact that they appear in connection with vigorous exhortations to the saved. Why, it might be asked, are these necessary if we have an accomplished salvation in Christ? Believers are told to reckon themselves dead to sin, to yield to it no longer, to mortify the lusts of the flesh. They are charged not to love the world, nor be conformed to it. They are commanded to arm themselves fully against the wiles of the devil, and to resist him, "steadfast in the faith." Why all this exertion and conflict, if the battle has already been won?

It is this paradox which has caused wide divergence in the views of Christians on the subject of sanctification. Some theologians, particularly those of the Reformed persuasion, have placed great stress upon the objective facts of salvation. They have sought to emphasize the fundamental truth that it is God who sanctifies us, and "not we ourselves." They have "rung the changes" on the theme of sovereign grace. In line with this emphasis, they have vigorously opposed the attempt to suspend the process of sanctification at any point upon the will of man, Pelagianism, with its well-known penchant for human ability, has been consistently opposed by Christians of this tradition.

All this is to the good. Reformed theology is on solid Biblical ground in asserting the initiative of grace and the objective givenness of salvation. Often, however, in their zeal to assign all glory to God for the sanctification of His people, supporters of this position have failed to do justice to the hortatory passages of Scripture. They have soft-pedaled the demanding challenge to discipleship which pervades the New Testament. Their construction of sanctification has sometimes seemed dangerously automatic - a mysterious process with which men themselves have little to do. Where such a view prevails, the flame of personal holiness soon burns low. Little encouragement of impetus is given to the genuine spiritual aspirations of the faithful. What is imagined to be a dependence upon God for sanctifying grace becomes a dull-hearted complacency. Mistaken concern for a theological principle degenerates into an excuse for spiritual laziness, or even a cloak for looseness of life.

Wherever the Reformed view has been thus distorted, it has called forth a strong reaction. Large branches of Christendom, notably in the Methodist tradition, have given great prominence to the believer's cooperation in the course of Christian growth. While not denying the sanctifying work of the Spirit, they have yet thrown into sharp focus the responsibility of the individual Christian in the attainment of holiness. Typical of this perspective are the words of Charles Wesley:

"A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky."

Here, too, we discern a genuine Biblical ring. We need only read the letters of Paul to sense a trembling tension by which, though confident in the faithfulness of God, one lives in wary self-distrust and runs the race as though it might be lost. The multiplied Scriptural entreaties and warnings to believers have no meaning unless grave issues are at stake in their personal response to God's grace.

History bears sober witness, however, that this concern, too, if not properly balanced, can rapidly deteriorate. The ugly growth of self-righteousness is quick to spring up wher-
ever God’s work is placed in the background. “Zeal for holiness,” if not nurtured by faith, becomes a feverish striving to perfect ourselves. More and more is made of man and less and less of God. The reality of a holy God can eventually become so remote that men can even imagine themselves to be completely sanctified here and now.

We have seen earlier that the Scriptures present both of these emphases. They teach, on the one hand, a completed victory and, on the other, a life and death conflict. They proclaim Divine sovereignty and human responsibility. The problems here, so far as our capacity can cope with them, are resolved in a right appreciation of the Holy Spirit’s ministry and the Christian’s response to it.

Richard Baxter makes this observation: “There is an admirable, unsearchable concurrence of the Spirit, and His appointed means, and the will of man, in the procreation of the new creature, and in all the exercises of grace . . .” He further contends that, on this account, it is never wise to say, “It is not the Spirit, but the Word and means. . . or it is not the reason, will and industry of man, but the Spirit.” In other words, neither the Divine nor the human element can safely be minimized. Nor is it true that the responsibility is somehow divided, so that God does part, and man does part. As John Owen has finely expressed it: “The Holy Spirit so worketh in us that he worketh by us, and what He doth in us is done by us.” As a work of spiritual grace and power, therefore, sanctification is wholly God’s doing. As a matter of duty and performance, it is all ours.

Notice how this relation is expressed in Scripture. The New Testament writers never present the Divine energizing as an occasion for human passivity, but rather as the strongest possible call to action. “Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure” (Phil. 2:12,13). In Paul's magnificent toil for Christ he can say: “I labored more abundantly than they all; yet not I but the grace of God which was with me” (I Cor. 15:10). He “agonizes,” but it is according to God's working, which works in him mightily (Col. 1:29). In the Christian's contest with sin, it is the Spirit's power by which iniquity is subdued, yet the word of Scripture is, “If ye through the Spirit do mortify the deeds of the body, ye shall live.” (Rom. 8:13) Or, positively, in the matter of prayer, Gal. 4:6 reveals the Spirit as sent to the believer's heart crying “Abba, Father.” Yet Rom. 8:15 makes clear that it is the Christian's voice through which that blessed cry of filial affection ascends to God.

We see, therefore, that every activity of the Christian's life must be undertaken by faith, depending upon the Spirit's aid, for without Him, nothing at all, may be accomplished for the glory of God.

“And every virtue we possess, And every victory won, And every thought of holiness Are his alone”

But we must see, also, that God has so ordered His ministry within us that He energizes us as we summon strength for each step. John Owen speaks the plain truth when he says: “It is ridiculous, and implies a contradiction, for a man to say he will do nothing because the Spirit of God doth all; for where he doth nothing, the Spirit of God doth nothing, unless it be merely the infusion of the first habit or principle of grace.”

How supremely necessary it is for us to grasp this truth! We are dead indeed to sin, but it will increasingly die in us only as we set about to slay it, in the power of the Spirit. And, to quote Owen again, “Let no man think to kill sin with few, easy, or gentle strokes. He who hath once smitten a serpent, if he follow not on his blow till he be slain, may repent that ever he began the quarrel. And so will he who undertakes to deal with sin, and pursues it not constantly to death.” Further, we are alive unto God, but

15Richard Baxter, Idem
16John Owen, p. 204
17John Owen, p. 204
18John Owen, Pneumatologia, Vol. 1, p. 546
we shall never live in vital godliness unless we are constantly yielding up our lives afresh to Him, as those alive from the dead. He empowers us to work and witness, but His might is only put forth as we spend “our utmost for His highest.” He makes us to share in Christ’s victory over Satan, but unless we gird ourselves to resist the devil with all our might, the daily battle will go ill with us. He opens the Scripture and helps to pray, but if we do not grip with an iron hand the needed time and strength for these holy duties, we will be mere “withering professors” of religion, wells without water, clouds without rain. God has, by the sweet compulsion of His Spirit, drawn us with the cords of love into fellowship with Himself. The “kononi” of the spirit is the ineffable treasure of our redemption. The question is, are we living in the experience of it? Do we know this language: “As the heart panteth after the water brooks, so panteth my soul after Thee, O God” (Ps. 42:1)? The length and breadth and depth and height of communion with a seeking Saviour are known only to those who seek Him with all their hearts. From such lives, the rivers of living water flow. Amen.

A PERSONAL TESTIMONY IN REGARD TO COUNSELLING PROCEDURES AT PENIEL

In view of the various confused representations of counselling procedures at Peniel, which have created erroneous impressions, it would seem good to make some positive statements about what is actually done. At the outset, we are perplexed to know exactly what the Assembly’s motion had in mind in referring to our “distinctive practices.” We are confronted with a great variety of counselling situations, no two of which can be handled in exactly the same manner. For example, a German girl, nurtured in the state church of her land comes with the question, “What you teach is good, but what do you mean by speaking of living Jesus Christ as personal Saviour?” A Roman Catholic husband of a Christian woman comes with the same question. Christian couples come with the sad admission of marriages almost disintegrating. Others come with questions concerning some teaching of the Bible. Devoted Christians are disturbed by the problem of persistent sins which they do not seem to be able to overcome; others want to know how to go about making important decisions.

Obviously counselling must be adapted to particular problems; and counsellors may follow different approaches. There can be no cut-and-dried procedure - no easy formula of “step one, step two, step three, and your problem is solved.” It is equally obvious that counselling is a sobering responsibility, which fact we realize when each call is made upon us for help. Required is a thorough, working knowledge of God’s Word, an utter renunciation of confidence in one’s own wisdom and understanding, and complete dependence upon the Holy Spirit for His guidance and help - both in making use of understanding gained through previous experience and in bringing the Word of God to bear upon the immediate problem in an effective manner. The faithfulness of God’s Spirit in rendering such assistance when counselling situations are approached in this way has repeatedly given us cause for praise and thanksgiving, since none of us claims any fitness for a counselling ministry other than that which is available to any servant of God.

We should like to outline the aspects of truth which we believe the Christian needs to grasp in order to make orderly and effective progress in sanctification, and the typical manner in which we would seek to give help along this line.

At the outset it may well be necessary to relieve the counsellee of the thought that some soul-shaking subjective experience is going to solve his problem. We might use some statement such as that of our Lord in John 8:31,32, to show that all legitimate Christian experience is the outworking of the truth of the Gospel: “Ye shall know the truth, and the truth shall make you free.” We will impress upon him the importance of understanding and appropriating the total message of the Gospel for his sanctification.

Not all the aspects of these Scriptural truths will be presented at one sitting necessarily, nor will they be given in a set order. A careful attempt will be made to find out the state of the counsellee’s understanding and appropriation of Scripture truth - to locate gaps in his knowledge of truth or places of obvious resistance to truth. Time and patience
are required. Following are some of the areas of particular concern which will undoubtedly be touched upon sooner or later:

1. **The Indwelling of the Holy Spirit.**

“If any man have not the Spirit of Christ, he is none of his.” (Rom. 8:9) Attention is called to the Scriptural fact that this means a personal relationship with God, the Holy Spirit. Our Lord tells us: “I will pray the Father and he shall give you another Comforter, that he may abide with you forever.” And the following verse: “. . . ye know him, for he dwelleth with you, and shall be in you.” (John 14:16,17) We emphasize this point strongly because we find that many Christians conceive of the Spirit as impersonal.

Another reason for emphasis upon the fact of one's personal relationship to the Holy Spirit is that in order for further truths to be vitally grasped, the illumination of the Holy Spirit must be carefully sought. We will want the counsellee himself to exhibit a confident dependence upon the Holy Spirit for such a ministry as he (the counsellee) seeks to apply the truth of the Scriptures to his life.

2. **The Believer's Union With Christ.**

The truth of our union with Christ is pointed out as basic in the matter of sanctification. This is often done by turning to the sixth chapter of Romans, because of the place it occupies in Paul's systematic presentation of Gospel truth in that epistle, and because it contains the most complete setting forth of the doctrine. In turning to this passage, as well as to others, we remind the person seeking help of Christ's statement, “Ye shall know the truth, and the truth shall make you free.” We urge the counsellee to read the chapter carefully, and to depend upon the Holy Spirit for understanding.

The problem of the chapter is introduced in the first verse: should the Christian continue in sin that grace may abound? By way of answer, verse two is pointed out as a definite statement of fact - we died to sin. The following verses show that this death has come about by virtue of our union with Christ. The believer now partakes of Christ's resurrection and is called to “walk in newness of life.”

Time is spent in considering the expression “the old man” in Romans 6:6 in order that the believer may not be left with a nebulous expression which has no particular nature of his own sin problem.

3. **The Response of Faith and Obedience Required.**

This response of faith and obedience is set forth in the eleventh verse. The believer is to “reckon himself to be dead indeed unto sin, but alive unto God through Jesus Christ.” Verse twelve says: “Let not sin therefore reign in your mortal body . . .” On the basis of this truth the Christian is enabled to renounce and turn from sin, and to yield himself to God as one alive from the dead. He is encouraged in this with the glad assurance of verse fourteen: “Sin shall not have dominion over you.”

Involved in our conflict with sin is the scriptural command: “Resist the devil, and he will flee from you.” As those united to their conquering Saviour and dependent upon the Holy Spirit for help, believers are sometimes urged to affirm their deliverance in some such way as this: “Satan, in the name of the Lord Jesus Christ, I assert that I am set free from your dominion and influence in my whole being, because I am united to the Lord Jesus Christ, your Conqueror. I have been crucified with Christ.” This resistance to Satan, of course, need not always be by direct address, nor does it guarantee immunity from future Satanic attacks. Freedom from Satan's influence is in principle complete in Christ, but in experience is gradually realized as sanctification progresses.

The believer is encouraged to yield himself by prayer to the control of the Holy Spirit so that his whole life can be lived to the glory of God.

It should be said that as these specific aspects of the response of faith are dealt with, the effort is made to make it clear that they do not ensure a state of perfection. The freedom from sin is a freedom in principle. We do not teach that the struggle with sin ever results in perfection in this life. The same can be said about the fulness of the Holy Spirit. Yet with regard to it all, the promise, “according to your faith be it unto you,” certainly indicates the measure of the Christian's enjoyment of his heritage of life and freedom in Christ Jesus.
Specific problems faced by the Christian may be dealt with from the vantage point of such a fundamental insight into the personal significance of redemption. The counsellee will be encouraged to follow through with this sort of an approach in the daily struggles of his life - finding, as he surely will, that the weapons of the Gospel are more than sufficient to cause growth in grace and victory.

**DOCUMENT III**

**FORMULATION OF DOCTRINE OF GUIDANCE**

*Introduction to the Problem:* This paper is designed to be an answer to the request of the Orthodox Presbyterian Church for an evaluation of "alleged errors" in Peniel doctrine and practice of guidance, and will be an attempt to formulate the doctrine. Rather than setting the problem on the level of disputed minutiae, we feel it necessary to introduce the subject from the broad perspective of Scripture principles.

That the Christian Church needs to come to grips with the problem of guidance is abundantly proved by the nebulous state of the subject today. There is frequent distress of mind, sense of frustration, and state of deception among Christians, because of the conflicting views encountered. For instance, the Christian is told that he must either have some explicit statement of Scripture to tell him what to do, or else he must use his own judgment, trusting that somehow in the exercise the Holy Spirit is helping him although he cannot know this. Or he is given to understand that the guidance of the Holy Spirit works out automatically since He operates in the sphere of the sub-conscious or in some manner unperceived by the Christian. Again, he may be introduced to a blind, unreasoning mysticism, which expresses itself in such practices as opening the Bible at random and fastening upon the first Scripture that strikes the eye as his guidance, or the following of sudden impulses unrelated to the realities of God, the Word, and the exigencies of the situation.

It is our observation that the Christian who is in a state of perplexity, unbelief, or confusion with regard to knowing God's will is being robbed of personal blessing and is a poor testimony to the Gospel.

What is the answer to this situation? Peniel's approach, to begin with, is that guidance is not an end in itself, not an isolated experience, but rather the norms of accompaniment of fellowship with God. Guidance cannot be experienced apart from "the faith which worketh by love." Jesus said: "If any man will come after me, let him deny himself, and take up his cross and follow me." In saying this, He pointed out that until we recognize and accept the fact that self-renunciation is our portion, it is useless to talk about following Him. To seek the guidance of God for my life is not to play with an intriguing toy, or to indulge idle curiosity. Self-will must be constantly mortified if we are to be led by the Spirit. This Peniel has endeavored increasingly to emphasize.

In our minds all this does not involve a rigid "formula" for ascertaining God's will. Our effort is to present as complete a picture as possible of all the elements of truth that bear upon the vital aspect of Christian living which we are considering. This is done in order to equip the Christian to know how to proceed so that his faith in what God has promised will not be shaken by experiences that may seem to contradict it, and in order that he may be able to distinguish between the false and the true in guidance.

It might be said here, as we shall state more fully later, that if Peniel has made a distinctive contribution in the field of guidance, it has been not only to affirm the reality of it, and to encourage Christians in seeking to be led in the practical affairs of life, but also to set up Scriptural safeguards to protect against extremes which have often embarrassed the Christian Church in this area of her testimony.

1. **SCRIPTURAL SURVEY**

The Scriptures are full of examples of divine guidance given to the people of God. Sometimes that guidance is given directly through theophany, as in the case of the Angel of God's presence appearing in the pillars of cloud and fire leading Israel through the wilderness; sometimes it is given to the congregation through prophetic or priestly mediators; and often it is given simply to individual saints in one manner or another. At
times this guidance is an unsought manifestation of sovereign grace, as in the case of Abram (Gen. 12:1); in other cases it seems to have been regularly sought, according to the example of David (II Sam. 2:1, I Chron. 14:10,14) - part of a life of piety which embraced an habitual dependence on God for direction and strength. In the New Testament era, the missionary expansion of the new church is the focus of a number of remarkable instances of the leading of the Holy Spirit, such as the selection of Saul and Barnabas for the work of Gentile missions (Acts 13:2) and the determination of Paul's itinerary for the second missionary journey (Acts 16:6,7).

Not only by examples, but also by precepts and promises, the Scriptures teach the duties and privileges of divine guidance. When the psalmist prays:

Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day . . .

he receives an answering assurance:

Good and upright is the Lord: therefore will he teach sinners in the way. The meek will he guide in judgment: and the meek will he teach his way . . . What man is he that feareth the Lord? him shall he teach in the way that he shall choose. (Ps. 25:4ff)

Another Psalm contains the following promise and exhortation:

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. (Psalm 32:8,9)

Isaiah promises the following as one of the blessings of the New Testament era:

. . . thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. (Is. 30:21).

In the New Testament itself, Christ instructs the disciples that His own bodily departure from them is expedient, in order that His Spirit might come in greater measure to carry on the work of intimate and personal guidance which He Himself had undertaken while He was present with them in the body (John 16:7ff); and on another occasion He instructs them to . . . settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. (Luke 21:14,15).

Paul states that one of the believer's most distinctive characteristics in his subjection to the guidance of the Holy Spirit: "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14).

And James gives the promise,

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5'.

In an illuminating passage later in his epistle, he indicates that the wisdom of which he speaks is not merely enlarged intellectual or doctrinal knowledge, but that it involves a deepened measure of spiritual insight directed toward practical issues, and that it involves the conforming of the believer's whole life to the character of the gracious Spirit of God Himself:

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. (James 3:17).

No Christian would contest the fact that such passages as these assure the believer of some form of guidance from God, specifically through the agency of the Holy Spirit. There are, however, different ways in which this guidance may be interpreted. Some Christians, wishing to guard the uniqueness and sufficiency of the Scriptures as divine special revelation, would limit conscious guidance of the Holy Spirit to that which may be exegetically produced or inferred directly from Scripture and the principles contained in it, under the illumination of the Holy Spirit; though they hold also that the Spirit leads the children of God in other ways in which consciousness is not especially
involved, according to the decretive will of God. Other Christians, while sharing the concern displayed here for holding to the sufficiency of Scripture, believe that this manner of interpreting the examples and promises of Scripture concerning guidance is in some measure artificial—an overbalanced solution, which while it solves some problems unfortunately creates many others. They hold that the proper interpretation is supported by the common experience of all Christians, which teems with examples of the conscious direction of God in such matters as the choice of pastorate, the selection and development of texts and topics for sermons, and the whole complex strategy of the ministry—matters which very frequently extend beyond that which can be exegetically deduced from Scripture.

Among present-day evangelical Christians, by far the more common interpretation of guidance is the second listed above. To verify this it is only necessary to examine current devotional literature written and reprinted by evangelicals. The Thompson Chain Reference Bible is the source of all the Scripture passages quoted above, listed under such topic headings as these: "Inquiring of God," "Seeking Guidance," "The Holy Spirit Controls the Movements of Believers . . . Directs in the Selection of Christian Leaders . . . Chooses the Field of Operation." (We are not at this point endorsing an uncritical application of these passages to believers of any age. We are noting that the Thompson headings do recommend these passages to present-day believers.) Thus, the Peniel Bible Conference does not conceive of itself as introducing some novel and widely controverted doctrine in its emphasis on the importance of the direction of the Holy Spirit in the godly life. It has rather sought to introduce balance, and certain important safeguards, into the doctrine of guidance most commonly accepted in the Church today. Peniel does not regard itself as the sole custodian of the truth concerning this very difficult but important issue, and is at all points open to further light from God's Word on this subject. Yet its leaders feel that they have struck a fruitful balance between extremes—a balance which is in harmony with Reformed Theology.

2. Historical Survey

That a very careful balance is needed in the practical development of the doctrine of guidance is evident from several instances in the unfolding of the church's history. During the Puritan period in England, there arose a host of sects claiming direct prophetic inspiration: Levellers, Fifth-Monarchy Men, Muggletonians, Grindletonians, and the followers of George Fox. Most of these groups confidently announced the immediate arrival of the millenium, and many of them explicitly stated that the immediate witness of the Holy Spirit was the rule of belief and practice, and that even Scripture itself was to be tested by the supposed witness of the Spirit. It was in order to combat these excesses, particularly the subordination of the Scriptures to subjective mysticism, that the Westminster Assembly included several pointed statements in its Confession, such as the following:

The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men (Chap. I, Sec. 6).

There is considerable evidence, however, that the same differences of opinion which exist today as to the application of passages such as this to the question of guidance were present among the Puritan divines themselves (Cf. G. W. Nuttall, The Holy Spirit in Puritan Faith and Practice, as quoted in "Studies in Christian Doctrine and Practices as Set Forth by the Peniel Bible Conference," April, 1959, pp. 27ff). Certainly it is true that during subsequent centuries there was a strong trend among evangelical Christians away from the extreme position that the Holy Spirit never grants conscious guidance to the Church except through logical deduction from the express words of Scripture, and this trend is clearly represented among Reformed theologians. Samuel Miller, Jr., commending the piety of his father, professor in Princeton Theological Seminary from 1813-1849, who had a role in the formation of Old Princeton scholarship,
perhaps equal in importance with that of his colleagues Archibald Alexander and Charles Hodge, records the following significant entries from his father’s diary:

August 20th, 1789. Set apart a day of fasting and prayer for the divine direction in my choice of a profession. Before the day was closed, after much serious deliberation, and, I hope, some humble looking for divine guidance, I felt so strongly inclined to devote myself to the work of the ministry, that I am resolved, in the Lord’s name, on this choice. May the Lord help me to make a suitable estimate of its character, and to enter upon it with the deepest humility, and at the same time with confidence in the riches of His gracious aid. O my Father’s and my Mother’s God, I yield myself to thee!

November 15, 1792. I have set apart this day for fasting and special prayer - among other important purposes, to ask divine direction in the following affair. The Presbytery of Lewes I expect will meet next week, when there is a probability that a call from the United Presbyterian Congregations of New York will be put into my hands. There is a call already before me from the church in Dover, unanimous and very affectionate in its character; but which of them I ought to accept is the question - the solemn question - which requires serious and prayerful deliberation. For direction in the case, I would this day solemnly address the throne of grace. I confess myself to be rather inclined to favor the application from New York; and I hope for reasons which will stand the test of Christian examination. But my deceitful heart may lead me astray. O my God, enlighten and guide me! If I know my own heart, I desire to go where I may most effectually by thy grace promote the glory of God and the good of my fellow-men. (Samuel Miller, Jr., *The Life of Samuel Miller*, Philadelphia 1869. Vol. I, pp. 43, 65)

A later comment of Miller’s son indicates that the theological climate of Princeton Seminary in the mid-nineteenth century was not unfriendly to such views of guidance as are displayed here (Ibid., II, p. 178). Not only does Samuel Miller, Jr., trained at the Seminary during the years 1841-1844, approve of these sentiments, but the great theologian of the Southern Presbyterian Church, James Thornwell, also Princeton trained, plainly affirms his concurrence with this view of guidance. There is thus evidence to conclude that among the great faculty of early Princeton Seminary, there was a degree of charitable latitude concerning the present activities of God in guiding His Church, designed to avoid quenching the Spirit and restricting too precisely the compass of His agency in building the Church.

As has been previously stated, since the nineteenth century, the most prevailing view of guidance is one which allows for some degree of “non-exegetical” leading of the Holy Spirit. The position which the church at large has taken is that, while the prophetic gift has ceased, and no further additions to the *eredendum* of the Church are to be expected, the Spirit of Christ still works among Christians as the Architect of the Church, superintending its practical decisions; and that where wisdom is sought from God in decisions which touch on the vital issues of His kingdom, that wisdom, with the assurance that it is His wisdom and not our own, will be given. But while most of the Church leans toward this interpretation of guidance, a variety of approaches to the practical outworking of guidance prevails among those who accept it. In many instances, evangelicals have, through the adoption of incomplete and unbalanced views of guidance, left themselves open to the same errors of enthusiasm which the Westminster Assembly was concerned to avoid. As has already been stated, the attempt of the Peniel Bible Conference in this matter has been to work toward a theological refinement of beliefs concerning guidance which are already commonly admitted in most Christian circles; and in this as well as in other doctrinal issues it is seeking for a carefully balanced treatment upon matters of widespread and vital concern, firmly based upon a foundation of Reformed doctrine. It may be well to state here several of the ways in which Peniel has sought to guard the matter of guidance; for Peniel’s antipathy to fanaticism closely follows that of the Westminster Assembly.
3. Relationships Which Guard the Doctrine

1. The Word of God and Guidance — Peniel holds that the Holy Scriptures are the only infallible rule for faith and practice for the Christian - the supreme judge not only of all subordinate human authorities but also of the validity of all subjective experience (Confession, I,X). Peniel also firmly holds that in this age God no longer reveals His will to Christians through the medium of prophetic inspiration, “those former ways of God's revealing His will unto His people being now ceased” (Confession, I,1). Therefore, Peniel holds that no person or group can bind the conscience of any individual by ex cathedra pronouncements concerning faith or practice; only the Scriptures and the believer’s personal assurance as to duty can be binding upon him.

Peniel stresses the fact that the principles and precepts of Scripture extend in their application over all areas of life, and furnish a constant and infallible test of the genuineness and reliability of the experience of communion with the Holy Spirit. Peniel therefore rejects as dangerous that form of mysticism which holds that the Word of God is unnecessary or of small importance in following the leading of the Holy Spirit, as is commonly held in Buchmanism, most forms of Quakerism, and neo-orthodoxy. It rejects just as strongly a fanatical mis-use of Scripture, in which individual texts are seized upon, wrested from their context, and used independent of the Spirit’s illumination as oracles of guidance. Wherever the mind of Christ, as expressed in the intended meaning of Scripture is unconsulted or misapplied, the possibility of grave deception arises. Therefore, Peniel in its teaching has firmly maintained a strong Reformed position on the inerrant authority of Scripture, and has constantly taught that the Christian should aim at an exhaustive, discriminating knowledge of the whole counsel of God if he is to follow God’s leading with any degree of accuracy.

2. Sanctification and Guidance — Peniel does not teach a “push-button” or formulary approach to guidance, in which the completion of certain steps of procedure will automatically ensure that God’s will can be correctly ascertained on some major issue. Peniel holds that unless the Christian is consistently striving for subjection of his life to the Word of God in all its affairs, he cannot expect to be attuned to God’s will on isolated matters of great import. Reliability of guidance is dependent on the closeness of our fellowship with God - the maintaining of a walk of habitual holiness in which the fear of God is the precondition of the comfort of the Holy Ghost (Acts 9:31). The Scriptures evidently make a close connection between sanctification and guidance:

... be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. (Rom. 12:2)

Discussing the subject of guidance, and commenting on the verse above, Jonathan Edwards observes that

... The Spirit of God enlightens (the saints) with respect to their duty, by making their eye single and pure. whereby the whole body is full of light. The sanctifying influence of the Spirit of God rectifies the taste of the soul, whereby it savours those things that are of God, and naturally relishes and delights in those things that are holy and agreeable to God's mind; and, like one of a distinguishing taste, it chooses those things that are good and wholesome, and rejects those that are evil. The sanctified ear tries words, and the sanctified heart tries actions, as the mouth tastes meat. And thus the Spirit of God leads and guides the meek in His way, agreeable to His promises; He enables them to understand the commands and counsels of His Word, and rightly to apply them. (Edwards, Thoughts on the Revival in New England, Part IV, Sec. II)

With this view of the interconnection of sanctification and guidance, it is clearly evident that Peniel cannot approach guidance with notion of a formula of steps to be followed. No following of a formula can assure a close following of God's leading where fellowship with God has been habitually neglected; no formula of steps is invariably necessary to the knowledge of God's will where an individual has consistently and earnestly striven after sanctity. Controversy has obscured the fact that Peniel has never placed
a particular stress on a technique of guidance - visitors at the summer conference have been surprised at the relative infrequency of occasions when guidance as such is singled out for discussion. Peniel has always sought by a thorough and balanced presentation of the whole counsel of God, to recommend and to produce that holiness which is the basis of the guided life.

3. Guidance and the Weighing of Circumstances – One area in which Peniel has stressed objectivity perhaps more than is common in certain other evangelical circles is the region of the use of the intellect in guidance. Peniel holds that the unintelligent following of blind impulses or "hunches", misinterpreted as divine guidance, is extremely dangerous. Since human beings have been given the faculties of mind by which they can gather facts, consider and evaluate circumstances and situations, and make tentative judgments concerning decisions to be made, it is clear that God intends regular use of these faculties to be made. Peniel therefore holds that an intelligent weighing of the facts of a situation, in order to determine that will of God which is good, and perfect, and acceptable in the light of holy Scripture, is at all times necessary, in order to guard against fanatic subjectivism. Even apparently "providential" circumstances pointing toward a decision must, of course, be tested carefully. On the other hand, Peniel holds that the habitual use of the mind in making decisions without the practice of prayer and the sense of an habitual dependence on the Holy Spirit to enlighten the mind so that it can assess the real meaning of circumstances, is also a dangerous procedure.

In this connection it must be emphasized that Peniel carefully avoids burdening Christians with an unnecessary scrupulosity about the minor details of living. While recognizing a realm of relatively indifferent decisions, Peniel simply stresses that all our Christian life is a walk with God, and that the normal life of fellowship with God is one which constantly and implicitly trusts Him and is open to His counsel in every situation.

4. The Holy Spirit and Guidance – With all that has been said above concerning the importance of objective factors in a balanced view of guidance, Peniel still holds that we must continue to acknowledge one very important subjective factor; the communion of the individual believer with the Holy Spirit. Though the words or principles of Scripture are to be interleaved throughout the life and consciousness of the believer, and should become the very skeleton of his thoughts and judgments, yet his communion is not simply with the truth, but with the Spirit of truth. The Word of God is the inspired instrument through which his communion with God is first established, through regeneration, and then maintained and increasingly deepened through sanctification; but the actual fellowship which is brought about is not simply with the truth but with the Persons of the Godhead.

He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. (John 14:21, 23).

Although the objective Word of Scripture is constantly necessary to the establishment and maintenance of our fellowship with God, the subjective factor of this communion with God should have its effect upon the decisions of our life. Every Christian has experienced on occasion a sense of assurance concerning the rightness of some decision or act, which goes beyond the testimony even of enlightened reason. Commenting on Paul's assertion in Romans 9:1 that on one point his conscience was bearing witness in the Holy Ghost, Charles Hodge states that:

The Holy Ghost is ever present with the souls of the people of God. He enlightens the judgment and guides the conscience, so that the true and humble Christian often has an assurance of his sincerity, and of the correctness of what he says or does, above what the powers of nature can bestow. (Commentary on Romans, P. 302)

This sense of assurance is much akin to that witness of the Spirit which confirms to the heart of the individual believer that he is born of God (Rom. 8:16). Peniel sim-
ply states that at every stage of his development the Christian can enjoy and cultivate such a real relationship of fellowship with God that in every decision of his life he may look for this same sense of assurance that God is leading him in his choice. No new revelations, no dreams, or spoken words accompany this gracious guidance of God's Spirit; but simply the most intimate sense of His assistance in the choice we have made.

The Scriptures clearly caution us against extreme views which fail to recognize the reality and importance of this relationship of direct fellowship with the Holy Spirit. One significant passage is the following: "Quench not the Spirit. Despise not prophesying. Prove all things; hold fast that which is good." (I Thes. 5:19-21). One commentator remarks concerning the import of these words, Nothing is more chilling to religious life than a cold rationalism which suspects the supernatural beforehand, and is ready to confound the manifestations of the Spirit of God with morbid excitement or insincere pretensions. (Findlay, Comm. on Thessalonians, pp. 120,121)

It is in order to avoid such extremes that Peniel has been concerned to set forth a comprehensive treatment of the implications of the believer's fellowship with the Holy Spirit. The Apostle John indicates that the preservation of the Church from falling into heresy is very closely connected with the work of the Holy Spirit in the believer: They went out from us . . . But ye have an unction from the Holy One, and ye know all things . . . These things have I written unto you concerning them that seduce you. But the anointing that ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. (I John 2:19,20,26,27)

Where the place of the Holy Spirit in guarding the believer is neglected, and his practical influence in the Christian life recedes into the background, none of the gymnastics of rational objectivism can save the Church from eventually declining into imbalance and heresy, because in every phase of our understanding and interpreting the Scriptures themselves we are dependent on the enlightenment of the Holy Spirit. It is interesting that in the contexts of the two passages of Scripture quoted immediately above, the Christian is not counselled to reject all subjective experience because of the possibility of being deceived, but is exhorted to test the experience to see whether or not it is of God: Prove all things; hold fast that which is good . . . Beloved, believe not every spirit, but try the spirits whether they are of God . . . (I Thes. 5:21; I John 4:1)

5. Guidance and the Deceptions of Satan — In harmony with what has already been set forth in the preceding section on Peniel's formulation of the doctrine of sanctification, it is consistent to maintain, as Peniel does, that the experience of guidance, and the attempt of the Christian to follow the leading of the Holy Spirit must be accompanied by a sharp awareness of the real danger of Satanic deception. Paul's expressed fear that the Corinthian believers might have their minds "corrupted from the simplicity that is in Christ" in similar fashion as Eve was beguiled by the serpent, is a case in point. Later in the same chapter he warns that "Satan himself is transformed into an angel of light." (II Cor. 11:3ff)

Here Peniel's insistence that guidance is more than a mere following of a formula is evident, for the overcoming of Satanic deception is nothing more or less than a specific fulfillment of growth in sanctification whereby the believer learns to recognize and resist the deceiver and to "know the Holy Spirit." (See also treatment above in Document II, Sec. 5, pp. 12,13)

Conclusion — Peniel believes that the principles that it has laid down provide a middle path, by which Christians can avoid the danger either of slighting the Spirit's present work among believers, or on the other hand of encouraging an unscriptural enthusiasm. Peniel is conscious of the great complexity of the problems dealt with here, which have not been really fully dealt with at any point in the past history of the Church. This study is written with the deep sense that its subject is one on which God is still seeking
for a balanced viewpoint within His Church, which may well emerge from the present controversy. In the meantime, Peniel is open to further enlightenment on this very complex doctrinal question, and is convinced that the peace and unity of the Church need not be disturbed while the issue is under study —

... till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. (Ephesians 4:13)

DOCUMENT IV

EVALUATION OF ERRORS ALLEGED IN COMMITTEE'S REPORT

(Note: page references below are to the Official Minutes of the Twenty-Sixth General Assembly.)

I. Doctrines and Practices

p. 70, I,A. It is said in this section of the report that the leaders of the Peniel Bible Conference, in order to make a contribution toward the sanctification of professing Christians in various Protestant denominations have developed a “teaching and a method.” In reply to this latter statement, we acknowledge it is true that Peniel uses an orderly method in presenting the doctrine of sanctification. But this is not an invariable, rigid system. As ministers we all know the value of orderly, intelligent, methodical presentation of the truth; yet we are aware also that the same truth is capable of being stated in a number of ways. As the teaching of Scripture requires division, outline and explanation for the mind to grasp the truth of the believer’s mystical union with Christ and his need for mortifying his sin, so Peniel seeks in an orderly, methodical way, to set forth these Scriptural teachings to Christians. Even the illustrious Puritan, John Owen, in his book on the mortification of sin in believers lists nine steps on how lust is to be mortified in the Christian. So far as our practice is concerned, it is our earnest purpose to see truth wrought into the life and habit of the individual Christian through prayer. “Truth is in order to goodness.”

p. 70, I,A, “V”. The committee makes this quotation from the Peniel Doctrinal Statement: Though this holiness is never fully attained in this life, it is to be sought after through the diligent use of the means of grace by an experiential acquiescence to the crucifixion of the self-life with the Lord Jesus Christ on the cross of Calvary (Romans 6, Galatians 2:20; 5:24; 6:14).

In this section of the Doctrinal Statement the language is admittedly ambiguous and does not adequately represent what Peniel from its inception has believed and taught on the subject of sanctification. The reason that “an experiential acquiescence to the crucifixion of the self-life with the Lord Jesus Christ” is so prominently stressed is that we have long observed the lack of practical application of this doctrine in the Christian Church. A newly revised Constitution will more adequately express our view of the relationship between the means of grace and the believer’s experience of the mystical union with Christ.

p. 72, I,C. It is claimed here that Peniel’s doctrine of sanctification and that expressed in the Confession of faith are distinctly different. It is stated that the standards of the Orthodox Presbyterian Church in regard to the means of sanctification are “His ordinances, especially the Word of God, the sacraments, and prayer unconditioned and unrestricted.” Allowing that the Peniel Doctrinal Statement in the location noted above is not well stated, we nevertheless believe that this criticism is based on a misunderstanding of our meaning and is unfounded. With respect to the effect which the means of grace are to have, the Confession and the Shorter Catechism do require certain conditions and restrictions. For example, the Catechism defines sanctification as “a work of God’s grace. . . . whereby we are enabled more and more to die unto sin and live unto righteousness” (Q. 35, our underlining). Here the Christian is active - choosing, reckoning, believing in dependence on the grace of God. Furthermore, in Question 90, listed by the Committee, as to how the Word is to be read, we are told that it is the believer’s responsibility to “attend thereunto with diligence, preparation, and prayer; to receive
it with faith and love, lay it up in our hearts, and practice it in our lives." Is this activity automatic? If language means anything, this question's answer patently lists conditions and restrictions in regard to reading the Word of God so as to have it accomplish the sanctifying results in our hearts. Both the Confession and the Catechism present at this point "experiential acquiescence" in the use of the means of grace. Again, does the Committee really hold that there are no conditions and restrictions in receiving the sacraments? Does not the Confession speak of rightly using the sacraments, worthily receiving the elements, improving our baptism, etc.? Does not the Larger Catechism teach us to prepare ourselves to receive the sacrament of the Lord's Supper by examining ourselves in respect to our knowledge, faith, repentance, love to God and to His children, and so forth? Q. 171) Are these not conditions and restrictions which if not met will disqualify the partaker from enjoying the blessings promised? So far as determining to die more and more unto sin is concerned, the very point is made in the suggested form for communion in the standards of the Orthodox Presbyterian Church:

On the contrary, we who are invited to the Supper . . . humbly resolve to deny ourselves, crucify our old natures, and follow Christ as becomes those who bear his name. Let us, therefore, in accordance with the admonition of the Apostle Paul, examine our minds and hearts, to determine whether such discernment is ours, to the end that we may partake to the glory of God and to our growth in the grace of Christ.

The Confession also says, "Worthy receivers of the sacrament of the Lord's Supper feed upon Christ crucified in all the benefits of His death" (Ch. 29, 7).

p. 72, C (bottom paragraph). Actually the report commends the above position of Peniel when it states: "The Scriptures, it must be recognized, teach the necessity of appropriating personally our death to sin through Christ's death for our sin, and by virtue of our union with Christ by faith." However, Peniel's position as stated in the original Doctrinal Statement - already admitted to be ambiguous and inadequate - is said to emphasize "a certain subjective experience in the use of the means of grace." Peniel does not teach that only they who have certain emotional experiences will be sanctified. On the other hand, we do hold that a proper appropriation of the promises of Scripture by the child of God, in dependence upon the Holy Spirit, ought to issue in subjective experience of the truth and gradual and increasing change of the life from sin unto holiness. Nothing could better describe what Peniel means by "experiential acquiescence" than the section already quoted from the Catechism: "That the Word may become effectual unto salvation we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives."

p. 72, I.C. It is unfair, moreover, to judge the Conference as being seriously in error in its beginnings because its creedal statement was inadequate. Peniel made no attempt to be a confessional Bible Conference.

p. 73, I,C (top paragraph). Here the Report states what it terms another difference between the Peniel statement on sanctification and the statement of the Confession of Faith. It is asserted that Peniel emphasizes man's part in sanctification more than God's part. "We dare not emphasize man's part more than God's part," the Report declares. With this statement we are in hearty agreement. Such we have always sought to avoid. On the other hand, we have felt compelled to underline the hortatory aspects of sanctification because in many Reformed circles only God's part is presented. We have sought to present both God's part and man's, but anyone who stresses that sanctification is God's work alone could regard Peniel's emphasis on cooperative grace and man's need to act on the truth as an imbalance. In teaching that the believer must mortify the deeds of the body, that we must reckon by faith on his crucifixion with Christ, we constantly insist that he is dependent upon the Holy Spirit for every spiritual breath he draws.

p. 73, I,C (paragraph 2). Here Peniel's position on sanctification is criticized as not safeguarding the sufficiency of Scripture. Then a rather strange statement follows: "Our standards affirm the complete sufficiency of the Word, by the Spirit, for the sanctification of the believer." In support of this, II Cor. 3:18 is quoted. We take exception to this formulation for sanctification as to its means. The Scriptures are a means, no
doubt the most important means, but the Word itself teaches that prayer and the sacraments are also indispensable means for holiness in the believer. Zeal for the Word of God as the only standard for faith and practice should not drive us into an unscriptural position.

p. 73, I,D (1st paragraph). At this point the Report seeks to inquire into what Peniel means by an "experiential acquiescence to the death of self." It claims that its conclusions are based on Peniel literature and "on the reliable testimony of those associated with the Peniel Bible Conference ... concerning numerous experiences in attaining this 'experiential acquiescence.'" If by this "reliable testimony" is meant testimony given by persons who formerly were, or claimed to be, adherents of the Conference, we protest any conclusions based primarily on their statements.

p. 73, I,D,1. The current discussion concerning the terms "old man" and "new man" is an unsettled one. Until we have undertaken further study of the Scriptural meaning of these, we will continue to use the traditional Reformed terminology. The knowledge of the old man, or that growing awareness of remaining sin, is not discovered in Peniel through mystical introspection, as alleged, but underlying all such progressive conviction is the teaching of God's Word, which describes man's depraved nature (Romans 1,2,3; Galatians 5:19ff, etc.). In teaching that we are to see our sin increasingly in the mirror of God's law and put it away through Scriptural mortification, Peniel does not therefore imply that we can know all remaining sin, or be conscious of every sin of which we are guilty. "Who can understand his errors? Cleanse thou me from secret faults" (Psalm 19:12).

p. 74, I,D,1 (middle of page). In this paragraph, the method of seeking counsel and help in facing sin-problems, as allegedly practiced at Peniel, is criticized. The Prayer Council is said to claim peculiar equipment for dealing with sin-problems, and the testimony of a number who have left Peniel, including ordained ministers, against this practice is alluded to as leading to a lording over the conscience by the Council. It is not denied for a moment that in Peniel personal help is given to needy Christians who request it, in order that they may face not only sin problems but other perplexities in the Christian life. To render personal help to individuals ("... warning every man, teaching every man ... Col. 1:28) has been one of the basic aims of the Peniel Bible Conference from the start. It has been our conviction down through the years that such individual attention and help is not so readily available in the Church as it should be. On the other hand, while the Prayer Council has been most active in seeking to help young Christians toward establishment in the Christian life through personal counselling, the giving of personal help has not been restricted to the activity of the Prayer Council. Christians help one another at Peniel, according to Hebrews 3:12,13. Furthermore, the Council makes it a practice to cooperate in so far as is possible with pastors of individuals. The picture of the Prayer Council as a spiritual hierarchy delivering orders and making decisions for others is false.

Again, it has been the avowed aim of the Conference in counselling individuals not to lord it over them, nor to make decisions for them, but always to awaken them to their own responsibility before God to seek for themselves a knowledge of God's will. This is clearly stated in Mr. Sloyer's paper, "The Communion of the Holy Spirit in the Ministry Today," section on "The Communion of the Spirit in Pastoral Counselling," pp. 79ff, contained in the studies and papers mailed to all ministers in the Orthodox Presbyterian Church in April, 1959. If some have allowed the counsellor to become overly prominent in their thoughts - always a danger in any counselling - the fault does not lie with the counsellor necessarily, nor with the procedure of the Conference. It may very well lie with the person helped. If any indeed have left the Conference on these grounds, they have left under a misconception. After all, Christians, and especially ministers, have some duty on their part not to permit themselves to be lorded over by any man.

p. 74, I,D,2 (bottoms of page). The position taken by Messrs. Grunstra and Sloyer is a more accurate statement of Peniel's position than the article in the Trumpet Call.

p. 76, I,D,3. In reference to this paragraph, we call attention to the study, "Resisting the Devil," James 4:7, Appendix A to Document I. That paper represents the official
position of the Conference and adduces proof that good Reformed theologians have held that at times direct address to the devil in resisting him is altogether Scriptural. See also the paragraphs deleted from the Committee's report, but included in the minority report (p. 91, beginning, "It was learned . . . ").

p. 77, ID.4. Concerning the phrasing, "asking the Holy Spirit to take His rightful place," we fail to see how this expression differs from the prayer that the Spirit should fill our lives. To avoid the unintelligent, emotional. "Pentecostal" misuses of the term, "filled with the Spirit," in which the Spirit is regarded as an impersonal power, the term, "give the Holy Spirit His rightful place," has been adopted in Peniel. In this usage the Holy Spirit's fulness is set forth as a control for every faculty of the Christian. Naturally, we do not hold that the Holy Spirit ever relinquishes the place He takes in regeneration. This role is not in prospect when we request His fulness in the Christian life.

II. Guidance Doctrine

Section II of the Committee's Report concerns itself with Peniel's alleged teaching on guidance. In the prefatory paragraphs a distinction is drawn between the available Peniel documents treating this subject in respect to their relative "official" status. Concentration on the 1957 document, entitled "Statement to the Presbytery of Philadelphia, October 26, 1957," section discussing "Some Principles of Guidance as Set Forth By the Peniel Bible Conference" is regarded as advisable since it is "the most lengthy recent statement on this subject available to the Committee." The still more recent 1959 "Studies in Christian Doctrine and Practice as Set Forth by the Peniel Bible Conference," which were compiled and mailed to ministers in the Orthodox Presbyterian Church in order to provide a fuller, more detailed statement of Peniel's teachings on this theme, are said to be only "secondary opinions" and therefore do not merit the interest and attention that the 1957 Statement does. But the introductory endorsements of the two documents could well be noted more carefully. We quote them both below:

1957 Statement — "The following has been prepared on rather short notice for this occasion and ought not be taken as an exhaustive presentation of the Conference position on these matters."

1959 Studies — "These Studies, generally speaking, represent the official position of the Peniel Bible Conference on the doctrines in dispute."

The language of the second endorsement is certainly, if not more forceful, at least not less so than that of the first.

We are dismayed at what seems to be the pervading tone of this material. We feel also that this study is not oriented in the direction of a truly Scriptural analysis. "The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the scripture." (Confession, Chap. I, Sec. X)

A. Here the Report charges the Peniel Bible Conference with obscuring the distinction between the decretive and preceptive will of God in its recent publications. Our purpose here is to show that the charge reveals a partial misunderstanding of those documents. With the first four paragraphs of Part A, which are a broadly theological discussion of decree, precept, and providence, Peniel is in full agreement. The difficulty comes with the analysis of specific papers.

The 1957 "Statement is treated first. It is averred that the "Statement" fails to make the proper distinction between decretive will and preceptive will. But a careful examination of the document will reveal that the whole matter of God's decrees is not specifically within the scope of this paper. The theme is the biblical principles whereby the believer comes to understand the will of God for him. In the Report's comment on the paper there is an uncritical shift in terminology, so that "decretive will" and "guidance of providence" become almost synonymous terms. In the light of the writers' earlier delimitation of the meaning of the "guidance of providence" as the term is to be used in the section, this interchange is confusing and unwarranted. We have already been informed that "the guidance of providence" is to be understood as "a divine providential
activity exclusive of all supernatural revelation of law such as is presently available to
men in the Bible." This concept then ought not be equated with the decretive will of
God as is done on page 79 of Minutes of 1959, paragraph 4: "This same characteristic
obscuration of the distinction between the decretive and preceptive will of God, between
the guidance of providence and the guidance of precept, is evidenced in the 1959 Studies."

We would say incidentally, however, that the guidance of providence (as defined
earlier in the Report) and the guidance of precept (the Word of God) are brought into
conjunction in every situation where decision is required. God places His children in
providential circumstances, and in that context they are to render intelligent obedience
to the Word of God.

In the next paragraph, treating the "Statement", there is failure to note a basic
element in the formulation quoted. The criticism levelled is that the guidance in view
seems not to be "necessarily concerned with the apprehension of instruction at all." The
opposite is rather affirmed by the formulation when it says, "established and maintained
by the Scripture."

In the following paragraph the same virtual equation of the providential govern-
ment of God (as defined earlier in the section) and the decretive will of God again
appears. This obscuration of the difference between the two comes to focus in the treat-
ment of "The Christian's Choice in Marriage" by G. T. Sloyer. It is alleged that Mr.
Sloyer hopelessly confounds the decretive and preceptive will of God in the conclusion:

Never forget it, God is on your side in such a decision. He will govern your
circumstances to bring His will to pass for you, His child. He will work in
your heart, too, by His gracious Spirit, both to will and to do of His good
pleasure . . .

The majority Report interprets the reference to God's governing of circumstances of the
Christian seeking His will in marriage as a reference to the Christian attempting to
follow God's decretive will. This is misinterpretation of the words of the tract. The tract
has a unified theme running through it, namely, God's blessing in making a choice in
marriage when we put Him first in everything in life: "Seek ye first the kingdom of
God and His righteousness and all these things shall be added unto you." The conse-
quence of putting God first is that He will bless the circumstances, guide and govern
the Christian in the marriage decision, working at the same time in the heart by His
Spirit. In Deuteronomy 28 the obedient are promised blessings in every providential way,
while the disobedient must expect curses in all their circumstances. Therefore the govern-
ing of circumstances and the inworking of God's Spirit are regarded here as those bless-
ings which the Scriptures guarantee to those who honor God and seek Him first in all
things.

We are impressed with a certain fatalism concerning marriage in the Committee
Report, as though the decision were not one over which we should be exercised as Chris-
tians. Is not God able to work on behalf of His children when they seek Him in prayer
and look to Him for light on the meaning of His Word as it is applied to their varied
circumstances? We sense also in the report at this point an unwarranted dichotomy of
God's word, as though His working in our providences were separate altogether from His
work in us by His Spirit.

B. The Report agrees that any notion of an attitude of spiritual indifference must be
eliminated from the concept of adiaphora. "For man is a religious-moral agent and every
act of such an agent cannot but be a religious-moral act" (p. 81, 2nd paragraph). The
point of departure between the position of the Report and that of Peniel is the nature of
the activity of the religious-moral agent performing a religious-moral act. For the authors
of the Report the question of selecting between possible courses of action in the realm
of adiaphora is an indifferent matter. Any one of several choices uncondemned by biblical
law is proper. Peniel teaches that to glorify God the Christian ought to seek in each
thought, word, and deed to do the particular thing that pleases God (though guidance
will surely not always occur in the realm of conscious thinking). "The religious require-
ment of acting out of love to God and the moral requirement of acting in deliberate
obedience to divinely revealed moral principles" leads, in our opinion, to far more than
the writers of the Report are willing to allow. For the heart to be filled with God’s presence and be governed by the love, grace, and wisdom of the Holy Spirit means that more and more the Christian will be enabled to make those particular decisions which please God. The profession of Christ, our great Example, is pertinent here, for we are exhorted in the Word to walk as He walked “He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him is the love of God perfected... He that saith he abideth in Him ought himself also so to walk even as He walked” (I John 2:4-6). In the light of this, note especially the particularity of our Lord’s profession in John 8:29: “for I do always those things that please him.”

Section II of the Committee Report reveals some misunderstanding of two terms employed by Peniel in the October 1957 Statement - “code of conduct” and “Word of reconciliation.”

The Report states that in attempting to make the Bible apply to all of life, we have added to the Bible as Code of Conduct another mysterious aspect of Scripture called Word of Reconciliation. This latter is alleged to provide somehow additional light beyond the normative precepts, to cover the realm of free, uncondemned choice. This is a fundamental misunderstanding of our use of these terms.

What we meant by Code of Conduct is the propositional teaching of the Bible, discoverable by exegesis and applicable to specific decisions which the Christian must make. By the wider concept, “Word of Reconciliation,” we meant the whole teaching of Scripture which the Holy Spirit brings to bear redemptively upon the believer, to establish him in a fellowship with God and enable him to walk in the will of God. The two expressions refer to the same Bible, but are used to describe two purposes or functions of these objective precepts. If the Bible is viewed exclusively as Code of Conduct, much of our living is placed outside the scope of its impact and the function of Scripture as a means of grace is insufficiently recognized. Word of Reconciliation describes that function of Scripture which bears upon our entire Christian experience and provides a way of understanding how Scripture becomes involved in all the concretes of life.

Some of the force of the argument in this section of the Report rests upon the assumption that Peniel does not allow for a genuine realm of adiaphora, since to speak of things in themselves as being indifferent is a meaningless abstraction. We feel, however, that Scripture teaches precisely this very concept of adiaphora. We call attention to the following relevant verses from the passage in Romans 14:5-23:

Verses 5,6: One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

Verse 14: I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean.

Verse 20: For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

Verses 22,23: Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

This constant reference to things in themselves is precisely the basis of Peniel’s use of that terminology in the 1957 Statement. In the booklet, “The Separated Life,” by Johannes G. Vos, the view of Peniel seems to be confirmed by the statement: “Scripture recognizes a classification of things or actions which are commonly called adiaphora, or things indifferent.”

C and D. The argument running through most of this section of the Report is based upon what we firmly believe to be false assumption. The Report assumes that for Peniel
to consider the Bible as a sufficient guide for all of life it must add to the Bible other normative, preceptive teaching:

In other words, when the Bible as a Code of Conduct (that is, the Bible insofar as it presents propositional requirements understandable by exegesis) has been fully exploited, man still finds it imperative to have additional, normative instruction . . . What the Statement judges to be necessary, therefore, can only be an additional normative revelation of the preceptive will of God. (Minutes, p. 83)

We believe this assumption to be wholly unwarranted. Peniel views with abhorrence any such attempt.

III. Peniel and the Church

The Peniel Bible Conference, as the Report of the Committee correctly states (paragraph four of this section), is not a church; it is an independent organization carrying on a teaching ministry to members of various denominations. The existence of such an extra-denominational organ within the body of Christ is justified, Peniel believes, on two accounts:

1. It provides a medium for the fruitful interchange of theological insights which might otherwise remain isolated within denominational barriers. Peniel's leadership regards the central truths of the Reformed Faith as constituting a very precious treasury of spiritual insight, exalting the sovereign grace of God; and it desires to be an instrument of sharing this treasure beyond the boundaries of separate ecclesiastical groups in the Reformed tradition, leading to the "perfecting of the saints . . . (and) the edifying of the whole body." (Eph. 4:12).

2. Along with Christian leaders in many areas of the Church, Peniel feels that there is an urgent need in modern Christianity for the recovery of depth of application in dealing with the inspired truth of God, for the deepening of the dimension of practical godliness among those who profess orthodox Christian faith. It is only such a revival of the concern for holy living that God's people can really meet the challenge of the heterodox Pietism manifested in the current theological scene. Peniel conceives that its raison d'etre lies in this region, in the encouragement within all denominations of a renewal of interest in true piety on the basis of sound theology, in which God's grace and sovereignty are consistently recognized, and man's responsibility for spiritual growth is compellingly presented.

The Committee Report questions the advisability of Orthodox Presbyterian ministers and church members associating with Peniel chiefly on two grounds: (1) that such association is inconsistent with the doctrinal standards of the Orthodox Presbyterian Church (paragraph 4 of this section); (2) that such association tends to promote divisiveness and schism in groups where adherents of Peniel are part of a larger fellowship (paragraph 5). The accompanying material herein is designed to refute the first of these assertions, but the second perhaps requires some additional comment. The fact that adherence to the Peniel Bible Conference has in a few instances been made the occasion of division within the body of Christ is admittedly a grievous one. It is certainly an open question, however, where the responsibility for this division must be located. Peniel cannot be written off as sectarian in character and influence simply because it has on some occasions been the center of controversy; Orthodox Presbyterians, of all Christians, should have the most sympathetic recognition of this fact. Our Lord Himself indicated that loyalty to Him and to His truth might occasionally lead to division (Matt. 10:34-36), although such division among true Christians is surely a source of grief.

Peniel exercises no control over the lives of individuals which is inconsistent with either the standards or the form of government of the Orthodox Presbyterian Church. In its judgment, Peniel is simply an instrument which can be of help to the organized Church, and the ecclesiastical loyalty of its adherents is centered in the welfare of the denominational groups which they are committed to support. Nor does Peniel seek to foster in those who receive its ministry an attitude of spiritual superiority, a tendency to divide the Church into the categories of perfecti and ordinary believers. It merely
seeks to occupy a productive role as an auxiliary organ among those major structures through which the life of the body of Christ is present in the world.

If this is Peniel's conception of its role in the Church, it may be questioned why conflicting accounts have arisen, casting doubts upon its purposes, beliefs and methods. "Where there is smoke," we might conclude, "there must be fire." This is, however, a deceptive criterion, above all when applied to movements within Christ's Church. The early Church as a whole proceeded forward under a cloud of fantastic rumors and aspersions, stirred up by the Enemy of man and of God; and the recent history of the reforming movement led by J. Gresham Machen furnishes other instances of similar misinterpretation and misrepresentation even among Christian believers. It is Peniel's conviction that the body of false exaggerated accounts of its doctrine and practice will soon be shown to constitute a parallel instance of Satanic accusation. In some instances individuals, through the intensity of their involvement in personal problems, have mis-evaluated Peniel and its ministry; and here Peniel hopes that future developments will enlighten and dispel their honest misgivings.

In evaluating any movement arising in the Church and presenting itself as a medium of spiritual renewal, Christians face several alternatives. Perhaps that movement may be a counterfeit of Christianity instigated by those who are in reality unregenerate, as in the case of gnosticism. Perhaps it is a schismatic group motivated chiefly by a zeal to exalt human leadership, as in the rebellion of Korah and the divisions within the Church at Corinth. Perhaps it is a movement originated by Christians who have grasped some fragment of truth and magnified it until imbalance has resulted, as in certain instances within the history of Pietism. Or it may be a movement which, despite its imperfections is basically instigated and motivated by the Spirit of God, recalling the Church to penetrate the vital center of its own tradition and draw forth new springs of life. The Orthodox Presbyterian Church now faces the task of deciding whether or not Peniel is outside the scope of its heritage. Peniel believes that a clear answer to this is evident in the wide circulation of reprinted Puritan literature among those who have received help from Peniel; and Peniel has increasingly come to stand for that God-honoring and Biblically guarded piety which crowned the golden age of Reformed theology. The leadership of Peniel earnestly hopes that the membership of the Orthodox Presbyterian Church will exercise the caution of Gamaliel in its zeal to preserve the purity of the Church, and will seriously seek not to tread on some vine that is really of God's planting (Acts 5:38, 39).

No. 2, from the Board of Trustees of the Korea Theological Seminary and Calvin College, as follows:

REQUEST
To: The General Assembly of the Orthodox Presbyterian Church
Subject: Calvin College in our denomination has barely succeeded in keeping going during the last five years, suffering hardships and privations. As time goes by it is getting harder and harder to carry on this institution. The Board of Trustees has finally been driven to asking for help from the denominations in America. We would ask your church for $200 monthly.

We pray that your worthy Assembly out of its great love will grant this request.

Signed
Han Sang Dong, Chairman of the Board of Trustees of the Korea Theological Seminary and Calvin College

No. 3, from the Committee on Foreign Missions of The Orthodox Presbyterian Church, as follows:

Dear Brethren:

The Committee on Foreign Missions adopted the following motion at its meeting on June 9 and instructed me to bring it to the attention of the Assembly:

That the Committee inform the Twenty-seventh General Assembly that the Presbyterian Guardian has informed the Committee that it needs $6,000
in additional contributions during the coming year. Since the Committee is able at the present time to contribute only space in our office building, the Committee takes this opportunity to inform the General Assembly of the need of the *Presbyterian Guardian*.

Sincerely yours,
John P. Galbraith, General Secretary

No. 4, from the Rev. E. Lynne Wade, sending greetings to the Assembly, assuring the Assembly of his prayers for its work, thanking the Church for its prayers, and informing the Assembly of the serious state of his health.

No. 5, from the Stated Clerk of the Presbytery of Ohio, informing the Assembly of the Presbytery's actions in ordaining Mr. Arnold S. Kress to the ministry and the dismissal of the Rev. C. G. Roskamp to the Presbytery of Philadelphia.

No. 6, from the Clerk of the Gereformeerde Kerken in the Netherlands, expressing regret that that body could not send a representative to this Assembly.

No. 7, from the Stated Clerk of the Eureka Classis, Reformed Church in the U. S., informing the Assembly that the fraternal delegate from that body would be the Rev. Melvin B. Nonhof.

No. 8, from the Stated Clerk of the Synod of the Christian Reformed Church, informing the Assembly that the fraternal delegate from that body would be the Rev. Peter Van Tuinen.

No. 9, from the Rev. Albert G. Edwards, III, presenting his resignation from the Committee on Foreign Missions.

No. 10, from the Japan Mission, as follows:

Dear Brethren in Christ:

The Japan Mission sends its greetings and expression of fellowship to the General Assembly with prayers for God's abundant blessing and leading upon the work and decisions of the Assembly.

Recently we were privileged to see the Rev. Edwin Urban and his family for a brief while in Tokyo, as they stayed for a few days in Japan on their way to Formosa. We greatly rejoiced to see the addition of another missionary family to our roll. May more be added to our missionary family.

And just last month, we enjoyed very much the visit of Professor Cornelius Van Til from Westminster Seminary, as he brought some challenging talks on the meaning of contemporary theology, esp. Barthianism, as it differs from biblical Christianity.

May we call the Assembly's attention to the need for more missionaries in Japan. Will you pray with us that some of our young people in the church may be led of the Spirit to go forth into this needy field.

Sincerely yours in Christ,
George Y. Uomoto, Mission Secretary

No. 11, from the Stated Clerk of the Reformed Presbyterian Church in North America, General Synod, expressing regret that the fraternal delegate from that body could not attend the Assembly and assuring the Assembly of the General Synod's prayerful interest in the work of the Orthodox Presbyterian Church.

No. 12, from four ministers of the Orthodox Presbyterian Church, as follows:

Twenty-seventh General Assembly
The Orthodox Presbyterian Church
Dear Brethren:

We the undersigned hereby voice our conviction that Mr. Arnold Kress, who is presently enrolled as a commissioner to this Assembly, cannot be legally seated as such.
Mr. Kress has not been ordained according to our Standards - namely, Chapter X, Section 6 which reads: "Any two ministers, and at least one elder belonging to the presbytery, being met at the time and place appointed, shall be a quorum competent to proceed to business." And Chapter XV., Section 14, which reads in part: "... Then the presiding minister shall, by prayer and with the laying on of the hands of the Presbytery, according to the apostolic example, solemnly ordain him to the holy office of the gospel ministry."

In July, 1960, the Presbytery of Ohio proceeded to a service of ordination in which only one Teaching Elder participated.

We deplore the events that have recently transpired in the Presbytery of Ohio regarding Mr. Kress which have precipitated this most unfortunate situation.

Our prayer is simply that Mr. Kress not be seated as a commissioner at this Assembly.

As presbyters dedicated to the presbyterian system of church government, and opposed to any form of episcopacy, we must vigorously withstand this violation of the Law of Christ in the Church, which is His body, the fulness of Him that filleth all in all.

Shall we establish this as a precedent in the Orthodox Presbyterian Church, that a man may be lawfully ordained with the laying on of the hands of only one Teaching Elder? God forbid.

Thompson L. Casey, Jr.
Robert L. Thoburn
William H. McDowell
Arthur A. Froehlich

The Moderator ruled that certain reports received by the Clerk would be taken up at the appointed place on the docket. Appeal was taken from the ruling of the Moderator. The Moderator was sustained.

On motion the times of convening, recess, and reconvening were set as follows:

**Daily** — Convene at 9:00 a.m. following a 20-minute devotional service.

Recess 10:30 - 10:45 a.m.

Recess 12:00 noon, reconvene 1:15 p.m.

Recess 3:15-3:30 p.m.

Recess 5:30 p.m., reconvene 7:00 p.m. except Thursday, 7:30 p.m. for popular service of Committee on Foreign Missions.

Saturday, recess at 12:00 noon.

If a Monday session is held, reconvene at 10:00 a.m. following a 20-minute devotional service.

It was moved that the docket be adopted. On motion the docket was amended as follows: that the Moderator be authorized to appoint a committee of two on Necrology.

On motion the Assembly determined to pause for prayer on behalf of the Rev. E. Lynne Wade following the adoption of the docket.

On motion the proposed docket was further amended as follows: that a Committee on General Assembly Matters, consisting of five members, be erected to consider Overtures No. 1 through 7; that a Committee on Doctrinal Matters, consisting of five members, be erected to consider Overtures No. 12 through 15 and Communication No. 1; and that the Committee on Overtures and Communications consider Overtures No. 8 through 11 and No. 16, and Communications No. 2, 3, and 12.

The docket was adopted as amended.

On motion the Rev. Melvin B. Nonhof, fraternal delegate from the Eureka Classis, Reformed Church in the United States, was enrolled as a corresponding member of this Assembly.

On amended motion the Rev. Howard Oakley, fraternal delegate from the Bible Presbyterian Church, Inc., was enrolled as a corresponding member of this Assembly.

At the request of the Moderator, Mr. Graham led the Assembly in prayer for the Rev. E. Lynne Wade.
Mr. Dortzbach presented a preliminary oral report of the Committee on Travel Fund. On substitute motion the Assembly determined that Mr. Rushdoony's request that he be excused from the Assembly following the Friday afternoon session be honored and that he be granted travel compensation.

On separate motions the Assembly determined that the requests of Mr. L. F. S. Brown and Dr. Durrenberger that they be excused following the Monday sessions, in the event the Assembly lasts that long, be honored and that they be granted travel compensation.

Mr. Dunn, President of the Committee on Foreign Missions, presented the report of the Committee as follows:

**REPORT OF THE COMMITTEE ON FOREIGN MISSIONS**

We are deeply grateful to God to report that there are now 13 families serving under our church as missionaries in foreign lands, one more than a year ago. These missionaries serve in Eritrea, Formosa, Japan, and Korea, as follows:

**Eritrea**
- The Rev. and Mrs. Herbert S. Bird, Senafe
- The Rev. and Mrs. Clarence W. Duff, Ghinda
- The Rev. and Mrs. Francis E. Mahaffy, Senafe
- The Rev. and Mrs. Donald H. Taws, Massawa

**Formosa**
- The Rev. and Mrs. Egbert W. Andrews, Taipei
- The Rev. and Mrs. Richard B. Gaffin, Taichung
- The Rev. and Mrs. John D. Johnston, Hsinchu
- The Rev. and Mrs. Edwin C. Urban, Taipei

**Japan**
- The Rev. and Mrs. R. Heber McIlwaine, Fukushima
- The Rev. and Mrs. George Y. Uomoto, Sendai
- The Rev. and Mrs. Theodore Hard, Pusan
- The Rev. and Mrs. Bruce F. Hunt, Pusan
- The Rev. and Mrs. A. Boyce Spooner, Pusan

In the summer of 1959, the Gaffins and McIlwaines returned to their respective fields after their regular furloughs, and the Hards and Johnstons came home on regular furlough.

In the summer of 1960, the Hards and Johnstons are scheduled to return to their fields, and the Mahaffys and Spooners will begin their furloughs. Mrs. Mahaffy preceded her husband to this country in February on emergency medical leave.

The Committee arranges to have the ministerial missionaries attend at least one General Assembly while on furlough. Thus Mr. Gaffin was a commissioner at the Assembly in 1958, Messrs. Johnston and McIlwaine in 1959, Messrs. Hard and Mahaffy are expected at this Assembly, and Mr. Spooner at the Assembly next year.

**NEW MISSIONARIES**

For the second successive year, a new missionary has been sent out under our church. We cannot but rejoice that seven missionaries have been sent out in the last nine years, five of them in the last six years.

Our newest missionaries are the Rev. and Mrs. Edwin C. Urban, who, with their daughter Melanie, left for Formosa, their assigned field, on March 28 of this year. It is planned that they will engage in literacy work among tribal people in a mountain area. Prior to this, however, they will concentrate on the study of Mandarin in the city of Taipei for two years.

As we have informed the church heretofore, it is the determined policy of the Committee not to send out any new missionaries who would be dependent upon our church for their financial needs, until our monthly expenses are being met from monthly contributions. The two families sent most recently were sent because we were able to obtain the necessary funds from sources outside our church. Other such sources are currently being approached.
and there is good hope that we may soon, perhaps even this year, be able to start the Rev. and Mrs. Harvie M. Conn on a year of language study at Yale University preparatory to going to Korea. We are thankful for the patience which God has given to the Conn in waiting now more than three years to go out. The applications of two young women have been under consideration during the year.

As our church grows it is our hope that more and more of our young people will present themselves for this service which is so essential to our effort to bring the whole world to the worship of the Lord. In this twenty-fifth year of our history, Mrs. Urban has the distinction of being the first person born in our church to be sent out by us as a foreign missionary, and as others from year to year offer themselves we must be certain that we who remain at home shall offer ourselves without stint to send them.

Again we urge pastors to keep the challenge of missionary service before our children.

REPORT ON THE FIELDS

This report on the fields covers the calendar year 1959.

ERITREA

During the year 1959 the Eritrea field was occupied by the Bird, Duff, Mahaffy, and Taws families. According to the present arrangement for regular furloughs, this field will not be at full strength again until 1964.

Evangelistic Work

Regular weekly evangelistic services were held in the market-places of Ghinda, Senafe, and Adi Caieh during the entire year, and in the port city of Massawa since September. Late in the year we also secured an opening into a large village between Senafe and Adi Caieh in which several meetings have been held with good interest and good attendance, with some opposition. A change in the meeting room in Ghinda to a more favorable location was effected in December, and substantial improvement in attendance has been noted. Bible filmstrips have been employed in the several fields. A number of trips have been made to the coastal station at Irafalo, and the gospel has been preached to the Muslims in that place. The various missionaries have also made trips to other villages and areas, witnessing in them and along the way. Bible classes have been taught by the missionaries both in native languages and in English.

Literature

Mr. Bird and Mr. Mahaffy have spent much time in literature work during the past year. Mr. Bird has been especially occupied with the preparation of a verse-by-verse commentary on the Gospel of John. It is expected that the first volume, comprising Chapters 1 to 6, will be published in 1960. Work on the second volume, will be slowed this year when Mr. Bird must take over some of the duties of Mr. Mahaffy, who will be away on furlough beginning in May. Mr. Mahaffy has continued his work on a Saho translation of the Gospel of John and a catechism based largely on the Catechism for Young Children, though neither of these is yet ready for publication. In addition to this literature work, tracts in four languages were produced, as well as a second primer for beginning readers in the Saho language.

These publications are as follows:

- Tigrinya: "The Glory of Mary"
- Soho: "The Story of Abraham"
- "Second Primer"
- Amharic: "Let God Be Witness" (Reprint)
- English: "Communism and Christianity" (Reprint)

Bookroom

A bookroom was opened in Massawa in May with Mr. Taws in charge of it. The Taws family is living in Massawa for this reason. Massawa, being the main port city of the country is a strategic location.

Bibles and Scripture portions, and Christian books and other literature in several languages are on sale, as well as a few other items, such as textbooks, in the field of general revelation. The reading room is available for those who want to read books on the premises. Interest and sales, all things being considered, have been reasonably encouraging. Sales at the bookroom from May to December totaled US $571.
Early in 1960 the government prohibited the importing of literature in any language except Amharic and English, and in violation of the Eritrean constitution has ordered that teaching shall also be confined to these languages. These restrictions thus rule out literature and preaching in Arabic. So far the restriction on literature has been enforced by stopping Arabic book shipments at customs, but the restriction on teaching has not been enforced. The Mission is actively striving to have the literature restriction removed. As Eritrea is brought more and more under the authority of Ethiopia, there may well be more obstacles to religious freedom.

**Medical Work**

The medical work has been, with a few exceptions, confined to the Ghinda station. The year 1959 has been particularly difficult as far as maintaining a medical program is concerned. For health reasons the Duffs were in England in April; in May the work of the clinic was severely set back by the withdrawal, because of an emergency in their own organization, of the two English nurses who had been lent to our Mission by the Red Sea Mission Team; and in September the clinic was closed because of the necessity of dismissing the native dresser Johannes who, although he had served with us for many years, became untrustworthy and refused to show anything that could be considered genuine repentance. The clinic remained closed until after the first of the year except for 550 treatments given at the Duffs' house to sick who could not be refused help. The clinic was reopened early in 1960 with a new dresser from Ethiopia. The appointment to Eritrea of an accredited medical worker from the United States to take charge of the work of the clinic remains a matter of the greatest urgency, and the Mission repeats its plea, expressed often in years past, that the church make every effort to supply this need.

In addition to the 550 treatments provided at the Duffs' home, 12,525 treatments were provided at the Ghinda Clinic, and 216 on various trips by the Duffs, for a total of 13,291 treatments. Receipts from treatments and medicines sold were US$1,946.85, and expenditures for supplies and the salaries of native workers were US$1,883.96. Salaries paid to the nurses were US$325.80.

**Summary**

The Mission cannot report large gains during 1959 as far as interest in and response to the gospel is concerned, though gain there has been. The former Coptic priest whose public confession of Christ as Saviour we reported last year has continued strong in the faith, with evidences of growth and considerable ability in preaching and personal witnessing. He accompanied Mr. Mahaffy frequently on his evangelistic trips. This may be of no small significance for the future of Christ's church in Eritrea.

Another man, having heard the gospel several years ago has now shown evidence of both grasping the gospel message and being willing to suffer for his convictions considerable opposition from neighbors and priests, and has welcomed the missionaries into his home for the teaching of the Word. Others have accepted, and are accepting, teaching of the truth of the gospel; and although it is impossible to say what their real attitude is, a pattern seems to be emerging which indicates that in some areas the gospel message is making an impression on the people. Even where Moslem leaders have warned their people not to attend our meetings the Muslim attendance has not been reduced. There has been some opposition, too, from other religions, but the interest continues, and we believe that by God's grace the gospel ministry in this land will bear fruit to God's glory.

The liberty to preach the gospel here has not been curtailed to any great degree, and the Mission is convinced that opportunities which are ours should be seized while there is still an open door. Other missions are continually being enlarged, and though having no more outward results than we are, are reaching out into new areas. Remembering that in the fields in which Islam and the ancient formalistic churches predominate results have often been long delayed, we trust that The Orthodox Presbyterian Church will be challenged to greater prayer and sacrifice, and look to God for the increase.

**General Secretary Visit**

The spring of 1960 being the last time until 1964 that all the missionaries would be in Eritrea together, the Committee made plans for the General Secretary to visit the field in April.
The Korea Mission continues to work with the Koryu Pah group, which comprises 577 churches, a seminary, a college, a high school, Bible institutes, orphanages, leper colonies, homes for the aged, and a Christian veterans' home.

This year has seen an upheaval in other branches of the Korean Presbyterian Church which has been the occasion of much prayer and discussion. We are also concerned about the more than 20 churches in the Kyonggi Presbytery (Seoul), called the Abeyance Group, which refuses to submit to the Koryu Pah General Assembly.

**Education**

Mr. Hunt taught 12 hours a week during the three school terms of 1959 — six in Korea Theological Seminary, four in Calvin College and two in the Higher Bible Institute. Mrs. Hunt taught English Literature, Composition and Conversation for seven hours a week at Calvin College. Mr. Hard taught five hours at Calvin College and spent some half-days weekly in the libraries of College and Seminary in the second quarter of 1959. In the United States on furlough during the latter part of the year, he began study at Westminster Theological Seminary for a Th.M. degree. Mrs. Hard taught nine hours weekly at the Christian School for American Children until the middle of May when she spent her spare time in preparation for furlough. Mrs. Spooner also taught in the Christian School for American Children from January to May for 15 hours a week and from September to the end of 1959 for 20 hours a week.

Mr. Spooner is still largely engaged in language study. Until March 1959, he attended Yonsei Language School. When the classes were discontinued in Pusan he studied at home with a tutor, though this did not prove entirely satisfactory. The Seminary has added a two-year "preparatory course" for those taking the three-year "special course." President Yune Sun Park will be on a sabbatical leave during the year 1960 for further graduate study.

Calvin College is still struggling to keep going. The ownership of the property is still not settled, and while their location is excellent, no extensive plans for repair work or rebuilding can be encouraged until this question is cleared up.

Peace High School reported a very encouraging picture of their work and that a high percentage of their graduates was accepted in colleges.

The Higher Bible Institute, though damaged by the typhoon, is replacing an old chapel with a cement block one and had a good year. At least three regional Bible Institutes have been closed for want of teachers.

**Evangelistic**

In addition to a heavy teaching schedule, Mr. Hunt has given 355 formal talks during the year. Included in these were 10 one-week-long Bible conferences. He was the only speaker in all but two. He also spoke at 13 long-week-end Bible conferences and 10 series of night evangelistic meetings.

Mr. Hunt, in trying to give us a picture of the scope of the work in Korea, mentions that he spoke at an army prison, two army hospitals, several army camps, a home for Christian veterans, an orphanage, a home for juvenile delinquents, a couple of leper colonies, a conference for the blind and their leaders, chapel exercises in the Seminary, the College, and the Bible Institute. He also spoke in a girls' industrial school, the General Assembly, Presbytery, Sunday schools, city and country churches, a Sunday school teachers' conference, and two leaders' retreats, as well as before missionaries and at meetings on the street — these in 75 different places in 33 cities, towns, or villages in four provinces. Even these facts do not indicate the full scope of the work which is being done, for at two Bible conferences the following facts were compiled: the 479 delegates came from 92 churches in eight of the nine South Korea provinces, and there were students from 19 colleges, 89 senior high schools, and 40 junior high schools.

Mrs. Hunt continued her children's Bible class every Saturday (except during vacations) with an average attendance of 40.

Mr. Hard was confined to bed with a recurrence of hepatitis through most of the first quarter of the year. He spent much of this time reading in preparation for the graduate
work he planned to take during furlough. Later he was able to speak in public on 54 occasions.

During this year Mr. Spooner started speaking in Korean at worship services without an interpreter and began preparing longer messages in Korean. He reports 12 sermons in Korean, 10 through an interpreter, and 16 in English. He also spoke either wholly or in part in Korean in conferences and street preaching. He attended the Kyongnam Presbytery meetings, General Assembly and several leper conferences. A limited amount of work was continued with the Christian Veterans' Home.

**Literature**

The Korea Society for Reformed Faith and Action, in which our missionaries have an active part, published in Korean Meeter's *Calvinism* this year.

**Relief**

Although our Mission does not particularly desire to engage in extensive relief work, in the face of the extreme poverty of the Korean Christians the need is ever present and the Mission has become increasingly involved in it. We wish to express our thanks to our faithful churches for their ready response to appeals for aid after the September typhoon. As a result of relief funds on hand, special typhoon gifts from the Orthodox Presbyterian churches and other sources, money from the Christian Reformed Church and money from the Korean churches, the Relief Committee of the Korean General Assembly divided funds as follows:

- $10 to each of the 25 churches which were completely destroyed.
- $5 to each of the 50 churches which were half destroyed.
- $4 to each of 530 people who lost homes, property or field.
- $10 to each of 5 families of which members were killed.

The Mission is grateful, too, for the quilts which continue to come to them and which are now being given to the leper colonies. Forty were received and distributed this year. Also about 8,735 lbs. of baled used clothing, plus small packages of used clothing, were received this year and turned over to the General Assembly Relief Committee to be distributed by them.

More than 100 cases of Multi-Purpose Food were also distributed to schools, hospitals, leper colonies, and typhoon sufferers.

Among the many financial contributions on the part of our churches have been substantial sums for leper medicine and general leper work. Of the 20 orphanages on our list all but two are receiving substantial subsidies from outside organizations. This outside help totaled more than $30,000 this year. One of the two not receiving this aid is negotiating for it. Twelve of our Orthodox Presbyterian Churches are giving regular amounts toward the support of different orphanages, others are giving through the General Assembly Relief Committee. Twenty-eight packages were received for orphanages at Christmas.

Numerous packages of used Christmas cards were also received and distributed.

**Health**

The health of the Mission members has been good with the exception of Mr. Hard, who had a recurrence of hepatitis early in the year, and Mr. Hunt, whose doctor had him under treatment for high blood pressure. Both have now improved.

**Mission Administration**

Mr. Hunt has served as chairman of the Mission since Mr. Hard left for furlough. Mrs. Hunt was elected secretary and has also acted as chairman of the Mission Relief Committee. Mrs. Spooner has continued as treasurer. Mr. Spooner helped with mission logistics, property matters and certain committees.

**JAPAN**

During the first half of the year, the Rev. and Mrs. George Y. Uomoto were our only missionaries in this field, and the Rev. and Mrs. R. Heber McIlwaine returned there during the summer. During the earlier part of the year our missionaries worked in various capacities — with the assistance of, and in conjunction with, various members of the Reformed Church in Japan — in East Sendai, Sendai, Watari, Shiroishi, Ishinomaki, and Okuma, as well as at the Nishitaga and Yamashita Sanatoria, and the Miyagino Hospital.
When the McIlwaines returned from furlough they began making arrangements to move to and work in Fukushima-shi.

The work in Sendai and Shiroishi consisted in helping these organized congregations of the Reformed Church in Japan in occasional worship services as well as Bible conferences, young people's conferences, and Sunday school activities. The church in Watari is a fruit of Mr. McIlwaine's labors during his two terms there after World War II.

**East Sendai**

The Uomotos live in East Sendai and it is the center of their work. Here they are assisted by a young man on a small salary basis, and by volunteers from the Sendai Reformed Church. During the year there was one baptism and one confession of faith, while another made a public confession of faith shortly after the year ended. All three were women.

Sunday morning and evening worship services, as well as Sunday school of four classes, are held each week in the Uomotos' home. A prayer meeting has also been held each week and it has proved to be a means of strengthening the members. A women's Bible class is held twice a month, taught by Mr. Nakajima, one of the workers. Each Friday evening Mr. Uomoto conducts a college students' English Bible class, and Mrs. Uomoto sponsors a girls' club having a variety of activities as well as Bible study. There are usually non-Christians at most of these meetings and services. There were 12 adult members of the Chapel and four covenant children at the end of the year. A building fund has been started and the members are taking more financial responsibility.

**Ishinomaki**

A Bible class is held here each Thursday evening with Messrs. Uomoto and Nakajima alternating. One of the members of the class has himself started a class for grade school and junior high school children on Monday afternoons. Another member had started a children's class in his home but had to give it up when he moved away. This practical zeal speaks well of the training they have received. Just before the end of the year two young men, one a senior in college, confessed their faith in Christ and requested baptism. This will bring to four the number of professing Christians here, and Mr. Uomoto is striving to develop in them a growing realization of their responsibility to work and witness for Christ in their community.

**Okuma**

This work had been started by the McIlwaines not long before they left the field for furlough, and Mr. Uomoto carried on the work as he was able. Without a car transportation over the 12-mile distance was very difficult, and was possible only by a combination of a borrowed motorbike or scooter, and bus. Meetings were held on Saturday evenings in the home of a widow. A children's meeting, with about 50 usually present, was held from 7 to 8 o'clock, and an adult meeting with from three to six present from 8 to 9 o'clock.

**Nishitaga Sanatorium**

Regular evangelistic visitation at this tuberculosis sanatorium had been begun by our missionaries during the year. The work was gradually turned over to the Sendai Reformed Church, which has now taken full responsibility for it. The pastor, the Rev. S. Yoshioka, and Elder Sasaki are doing the work well.

**Yamashita Sanatorium**

This work was carried on by Messrs. Uomoto and Nakajima. Here there is now a strong group of believers and a number of interested inquirers. Here again transportation from East Sendai was extremely difficult for Mr. Uomoto but the response of the people made him certain that the opportunities and response were well worth the endeavor.

**Miyagino Hospital**

An opening in this hospital near the Uomotos' home was made by a patient who was transferred there from the Nishitaga Sanatorium. On visiting her another patient in the same room became interested in the gospel. She was soon discharged but then a man became interested, and at the end of the year plans had been completed to start a Bible class in the hospital dining room. Neither the woman nor the man had confessed Christ as Saviour before the end of the year but both are studying the Word eagerly.
Fukushima-shi

Before the McIlwaines left Japan on furlough in 1958 it had been decided that the work in Watari was sufficiently established for them to re-locate upon return to the field. Upon their return consultation was held with representatives of the Reformed Church in Japan and it was finally agreed that Fukushima-shi, the capital of Fukushima Prefecture, would be the best place. It is a city of about 130,000 population, and is a main junction on the main north-south rail line on the east coast of Honshu Island, 50 miles south of Sendai and 170 miles north of Tokyo. There are in the city three Kyodan churches, two Roman Catholic, and one each of Lutheran, Episcopalian, Southern Baptist, Assembly of God. Attendance at these Protestant churches is not above 30 each. There is also a Mid-Mission Baptist Mission in the city with one couple and two single missionaries. The McIlwaines moved here shortly before the end of the year under review.

With publication of Reformed literature becoming a greater and greater need, the Committee has arranged for Mr. McIlwaine to spend approximately half his time, during this term on the field, in translation work. His thorough command of the Japanese language qualifies him above most others for this type of work.

Our Mission maintains a very close relationship with the Reformed Church in Japan and with their Seminary in Kobe, and we seek to coordinate our work with theirs in every way possible. Relationships are very cordial.

A celebration commemorating 100 years of Protestant missionary work in Japan was held last fall. In order that the testimony of the evangelical churches in Japan not be lost in confusion with that of the dominant liberal churches, the evangelicals organized a separate celebration which featured prominent evangelicals from this hemisphere. Among them was the Rev. Edward J. Young, Ph.D., of our church and Westminster Theological Seminary.

FORMOSA

For most of the year under review the Mission was at two-thirds strength. During the first half of the year the Johnston were on furlough. For a short time in the middle of the year, Mr. and Mrs. Andrews were our only representatives there. With the return of the Johnston this summer, the Mission will again be at full strength.

Taichung

During the absence of the Gaffins on furlough the Bookroom work was continued part-time by the Rev. Lin Kuan-Hsinung, a minister of the Presbyterian Church of Formosa. When other duties made him unavailable an excellent replacement was found in the person of Mr. Maynard Lu. He and Mr. Gaffin have diligently called on all whose names had been left on the Bookroom visitors’ list. As a result of this calling, there are now about 80 persons who attend the services intermittently, and 20 who attend regularly. The following meetings are held in the Bookroom each week: two worship services and two Sunday schools on Sunday, and during the week a prayer meeting, an English Bible class, and a young people’s meeting.

Mr. Gaffin also leads a study class, presently on the subject of Apologetics, each morning at nine o’clock, for Presbyterian pastors in Taichung and other interested Christians. Twice a month he speaks at a mid-week service in a Presbyterian Church at Changhua City, about 12 miles south of Taichung. The pastor has asked Mr. Gaffin to teach the distinctive doctrines of our church and he has made use of the Westminster Confession of Faith. Attendance is about 80.

A vacation Bible school was held for one week in August, with between 80 and 100 attending regularly. Plans were also made by the end of the year to hold two such schools for children and one for adults, the latter being in evenings, during February.

Mrs. Gaffin teaches two English Bible classes for girls each week, one for students from the Roman Catholic Girls English Junior College and one for Presbyterian students from the Taiwan Provincial Agricultural College. She also has a primary-age class and a women’s class once a week.

A considerable amount of relief clothing was received from our churches after the disastrous floods of last summer, and was distributed with the help of local churches.
Taipei

The Rev. and Mrs. Egbert W. Andrews have carried on their work here as well as assisting regularly in Hsinchu during the absence of the Johnstons, who were on furlough during the latter half of the year.

Both Mr. and Mrs. Andrews have conducted a variety of Bible classes regularly throughout the year. These classes have been English Bible and conversation classes for upper middle school students and college and university students, a course entitled “English Classics” at Tamkang College of Arts and Science in which the Bible was taught in different ways, a study of Christian philosophy and apologetics with philosophy majors at Taiwan University, courses at the Taiwan Theological College in Old Testament history, Old Testament biblical theology, and English. Each Sunday in Taipei morning worship and vesper services of the Reformed Fellowship were held. The Reformed Fellowship activities also included a Bible study class on Sunday, another during the week, and at certain times catechism classes for those preparing for baptism. Mr. Andrews also devoted some time in revising the translation of the booklet, “Why I Believe in God,” by C. Van Til. He and Mrs. Andrews both engaged in the study of the Taiwanese language each week, and near the end of the year Mr. Andrews made his first public speech in that language.

There were three baptisms in Taipei, and two in Hsinchu; and in Hsinchu there were two confessions of faith and one reaffirmation of faith. In Taipei, the Reformed Fellowship has seven communicant members, six other baptized adult adherents, and three covenant children.

Hsinchu

The Johnston family, stationed at Hsinchu, came home on furlough at the beginning of June. While still on the field Mr. Johnston worked not only in Hsinchu but other towns, some as far as 50 miles away.

In addition to regular services at the East Gate Church a one-week teaching mission was held in February. Participating in this mission were the Rev. Mr. Kim, foreign missionary of the Koryu-Pah Presbyterian Church of Korea, and the Rev. Isaac Jen, foreign missionary of the Christian Reformed Church. Two vacation Bible schools were also conducted.

An evangelistic effort was also made in Tung Shih and Cho Lan about 50 miles south of Hsinchu, and meetings were held in a number of villages in between and Gospels and tracts were distributed. There was widespread interest in hearing the gospel messages and contact is to be maintained.

A survey of the Hakka areas in the south and east of the island was also conducted. Places were found there where there were thousands of Hakka people who had never heard the gospel and maintained the ancient customs and heathen worship. It was also found that the expanding Roman Catholic missionary work has established churches in many villages where there is no Protestant work. There are well over a million Hakkas in Formosa. These can best be evangelised by their own people and one of Mr. Johnston’s aims is the training of men for such work.

During the fall and part of the winter, Mr. Johnston visited most of our eastern churches, reporting on his work, and spent six weeks auditing certain courses at Westminster Seminary.

The Committee has taken steps to establish itself as a juridical person in Formosa so that our properties there can be held in our own name. At the present time they are held for us by others.

HEADQUARTERS

During the year this Committee joined with the Committee on Home Missions and Church Extension in the purchase of a building for use as headquarters. The Committees are selling a one-third interest in the building to the Committee on Christian Education by means of a mortgage to be paid for by that Committee. Settlement is scheduled for June 1, and plans are being made to move to the building by August 1.
The building is a 19-room stone house with three-car garage and apartment, on about 1¼ acres of ground. The location is on a main north-south highway, just outside the city of Philadelphia in Melrose Park, Montgomery County, Pennsylvania. The mailing address is 7401 Old York Road, Philadelphia 26, Pa. The price, which included carpeting on the first and second floors, was $49,500.

FURLough Schedule

The sending out of new missionaries during the past several years made it necessary to arrange a new furlough schedule. The new schedule will enable us to have a maximum number of missionaries on the field at all times, have not more than one missionary away from any one field in any year, have two missionary families at home each year, and make this expense as level each year as possible. The new schedule, which we plan to have in effect until 1965, is as follows:

1960 - Mahaffys (Eritrea)  
      Spooners (Korea)  
1961 - Duffs (Eritrea)  
      Andrews (Formosa)  
1962 - Taws (Eritrea)  
      Hunts (Korea)  
1963 - Birds (Eritrea)  
      Uomotos (Japan)  
1964 - McIlwaines (Japan)  
      Gaffins (Formosa)  
1965 - Hards (Korea)  
      Johnstons (Formosa)  

CHILD ALLOWANCES

The Committee has established the following provisions for child allowances:

That the child allowance scale of $25 per month henceforth be effective for the first four dependent children in the missionary family. For each dependent child in the family above four, the allowance shall be decreased by $5 a month except that in no case shall any child's allowance be less than $5 per month.

WOMEN MISSIONARIES

The Committee has long been faced with the problem that the wives of our missionaries serve in different categories, some “appointed” and some not. And if single women are sent to the field they would be appointed. The Committee has sought to resolve this problem and has adopted the following statement:

1. There are functions which women may properly perform on the foreign field in connection with the missionary work of the church. It is not necessary to attempt to enumerate all such functions. But the work of a nurse in caring for the sick, visiting in the homes, particularly for the instruction of women and children, and ministering to the poor are, obviously, examples of the work that women may perform in pursuance of the task committed to the church. It is, therefore, proper and sometimes necessary for women to be appointed and sent to the foreign field to discharge these functions, and, since the term “missionary” does not denote any specialized office, there is no good reason why women appointed and sent for such purposes should not be designated “missionaries.” Under ordinary circumstances such missionaries would be single women.

2. It is understood that the persons in view under this caption are the wives of the men who are themselves missionaries. Under ordinary circumstances, such women would not be appointed as missionaries. It is fully recognized that wives of missionaries have an obligation to perform many services on the foreign field, as on the home field, which directly contribute to missionary witness and to the furtherance of missionary work. But the necessity of bearing witness to the Christian faith, a necessity inherent in and arising from Christian faith and profession, constitutes no more reason why the wife of a missionary should be appointed a missionary than should every other Christian woman at home or on the foreign field.
be appointed as a missionary. The wives of missionaries are not in a category different from other wives of Christian character, whose husbands are engaged in the work of the ministry. However, if a special circumstance arises which seems to make appointment advisable, such appointment may be made.

3. Women who are appointed as missionaries have the right and duty to participate in the deliberations and work of the "mission organization." The latter is not a court of the church and does not, therefore, exercise ecclesiastical jurisdiction. It is nothing more and should not be deemed any more than the meeting of those who are the appointed missionaries in a particular area for the consideration and determination of questions pertinent to the work of the mission and falling within the province of the mission organization thus construed. Wives of missionaries may be invited by the mission organization to participate in the deliberations and work of the mission organization. Only ordained members of The Orthodox Presbyterian Church mission organization would have the right to vote.

**BUDGET**

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**ELECTIONS**

The terms of the following members of the Committee expire at this Assembly:


*Ruling Elders:* Ellis D. Gilbert (West Collingswood), R. Patrick Width (Westfield).

Elder Thomas A. Jorgensen of the Class of 1962, has resigned from the Committee.

**REPORT OF THE TREASURER**

April 8, 1960

Committee on Foreign Missions

of the Orthodox Presbyterian Church, Inc.

Philadelphia, Pennsylvania

Gentlemen:

In accordance with your authorization, we have examined the cash records of **THE COMMITTEE ON FOREIGN MISSIONS**

of THE ORTHODOX PRESBYTERIAN CHURCH, INC.

for the year ended March 31, 1960 and submit herewith the following statements:

Schedule A – Balance Sheet of Funds, March 31, 1960

Schedule B – Statement of Recorded Cash Receipts and Disbursements,

For the Year Ended March 31, 1960

Our examination consisted of the following procedures:

1. An examination was made of cancelled checks, which were traced to warrants authorizing the disbursements, for a representative portion of the year ended March 31, 1960.

2. Recorded receipts were reconciled in total to the deposits listed on the bank statements for the year under review. Duplicate copies of receipts issued for contributions received were traced to cash receipts records for a representative portion of the year.

3. The recorded cash balances on deposit were reconciled to the bank balance as of March 31, 1960, and the latter balance was confirmed by direct correspondence with depository.

4. We examined documents evidencing ownership of all investments and real estate except the Andrews house, Taipei, Formosa, and the lot, Hsin Chu, Formosa.
(5) We have examined a $10,000.00 fidelity bond covering the Treasurer, and other employees who handle funds of this Committee and the Committee on Home Missions and Church Extension.

Except as to the foregoing procedures, the accompanying statements and supplementary information were prepared from the records without independent verification. We, therefore, do not express a formal accountants' opinion concerning them.

We invite your attention to the supplementary information which furnishes additional information regarding the accompanying statements.

We express our appreciation for the courtesy extended to our representatives during the course of our examination.

Respectfully submitted,

MAIN AND COMPANY
Certified Public Accountants
### SCHEDULE A

**BALANCE SHEET OF FUNDS**  
**MARCH 31, 1960**

<table>
<thead>
<tr>
<th>Funds</th>
<th>General</th>
<th>Headquarters Reserve</th>
<th>James W. Price Memorial Literature</th>
<th>Handyside Memorial Student Sponsorship</th>
<th>Endowment</th>
<th>Total All Funds</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ASSETS</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cash in bank (Note 1)</td>
<td>$15,922.69</td>
<td>$128.05</td>
<td>$872.37</td>
<td>$41.23</td>
<td>$320.56</td>
<td>$17,284.90</td>
</tr>
<tr>
<td>Notes and loans receivable</td>
<td>2,522.75</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Advances to missionaries</td>
<td>6,323.63</td>
<td>11,405.94</td>
<td></td>
<td>1,000.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Investments—at cost (Note 2)</td>
<td>37,998.96</td>
<td>5,130.12</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Real estate</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total assets</strong></td>
<td>$62,768.03</td>
<td>$16,664.11</td>
<td>$1,982.87</td>
<td>$1,041.23</td>
<td>$320.56</td>
<td>$82,776.80</td>
</tr>
<tr>
<td><strong>LIABILITIES AND RESERVES</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Notes payable</td>
<td>$2,068.70</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intermediary funds</td>
<td>1,123.21</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mortgage payable—one-half of balance</td>
<td>2,801.61</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mortgage on manse of General Secretary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reserve accounts (Note 3)</td>
<td>56,774.51</td>
<td>$16,664.11</td>
<td>$1,982.87</td>
<td>$1,041.23</td>
<td>$320.56</td>
<td>$76,783.28</td>
</tr>
<tr>
<td><strong>Total liabilities and reserves</strong></td>
<td>$62,768.03</td>
<td>$16,664.11</td>
<td>$1,982.87</td>
<td>$1,041.23</td>
<td>$320.56</td>
<td>$82,776.80</td>
</tr>
</tbody>
</table>

**NOTES:**  
(1) Cash in bank — General Fund is comprised as follows:  
Restricted Funds  
Designated — missionary support, special projects  
Designated — Eritrea mission  
Designated — General Secretary’s field travel  
Intermediary funds held  
Unrestricted General Fund cash  
Total General Fund cash  

(2) Included in the General Fund investments are short-term United States Treasury bills due 4-14-60 (face value $5,000.00) purchased for $4,948.00, from funds restricted for missionary support, special projects.

(3) The General Fund is subject to semi-annual interest payments of 5%, upon a contribution of $3,500.00 in accordance with the terms of an agreement; upon death the liability for such interest payments ceases.
<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CASH BALANCE, April 1, 1959</strong></td>
<td>$5,160.47</td>
</tr>
<tr>
<td><strong>RECEIPTS</strong></td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td>$120,087.29</td>
</tr>
<tr>
<td>General</td>
<td>$92,200.92</td>
</tr>
<tr>
<td>Designated</td>
<td>13,821.39</td>
</tr>
<tr>
<td>Designated - non-budget</td>
<td>14,064.98</td>
</tr>
<tr>
<td>Dividends</td>
<td>120.52</td>
</tr>
<tr>
<td>Interest</td>
<td>54.21</td>
</tr>
<tr>
<td>Proceeds from loans</td>
<td></td>
</tr>
<tr>
<td>Committee on Home Missions</td>
<td>3,500.00</td>
</tr>
<tr>
<td>The First Pennsylvania Banking and Trust Co.</td>
<td>10,000.00</td>
</tr>
<tr>
<td>Intermediary receipts</td>
<td>17,933.67</td>
</tr>
<tr>
<td><strong>Total receipts</strong></td>
<td>151,695.69</td>
</tr>
<tr>
<td><strong>DISBURSEMENTS</strong></td>
<td></td>
</tr>
<tr>
<td>Missionary expenses</td>
<td></td>
</tr>
<tr>
<td>Salaries and child allowances</td>
<td>$40,409.60</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>4,009.00</td>
</tr>
<tr>
<td>Exchange supplements</td>
<td>10.17</td>
</tr>
<tr>
<td>Vacation allowances</td>
<td>1,490.17</td>
</tr>
<tr>
<td>Income and social security taxes</td>
<td>1,209.37</td>
</tr>
<tr>
<td>Housing expense and disbursements</td>
<td></td>
</tr>
<tr>
<td>Rent</td>
<td>$4,134.70</td>
</tr>
<tr>
<td>Principal payments</td>
<td></td>
</tr>
<tr>
<td>property loans</td>
<td>1,749.70</td>
</tr>
<tr>
<td>Repairs</td>
<td>480.74</td>
</tr>
<tr>
<td>Interest, taxes, watchman and caretaker</td>
<td>1,040.30</td>
</tr>
<tr>
<td>Medical and dental</td>
<td>2,085.84</td>
</tr>
<tr>
<td>Travel to and from field</td>
<td>9,296.57</td>
</tr>
<tr>
<td>Travel at home</td>
<td>1,681.08</td>
</tr>
<tr>
<td>Travel on field</td>
<td>4,357.79</td>
</tr>
<tr>
<td>Equipment and supplies</td>
<td>537.47</td>
</tr>
<tr>
<td>Clinic</td>
<td>275.20</td>
</tr>
<tr>
<td>Native helpers</td>
<td>1,404.77</td>
</tr>
<tr>
<td>Language study</td>
<td>590.84</td>
</tr>
<tr>
<td>Meeting rooms — rent, etc.</td>
<td>410.17</td>
</tr>
<tr>
<td>Literature</td>
<td>256.15</td>
</tr>
<tr>
<td>Special projects from designated contributions</td>
<td>8,585.08</td>
</tr>
<tr>
<td>Book rooms</td>
<td>1,328.62</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>540.51</td>
</tr>
<tr>
<td><strong>Office and administrative expenses</strong></td>
<td>85,883.84</td>
</tr>
<tr>
<td>Salaries and allowances</td>
<td>$9,277.42</td>
</tr>
<tr>
<td>Social security taxes</td>
<td>152.36</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>301.60</td>
</tr>
<tr>
<td>Taxes, repairs, interest, etc. on General Secretary's manse</td>
<td>403.47</td>
</tr>
</tbody>
</table>
Postage and supplies .............................................. 798.76
Rent ................................................................. 653.40
Telephone and telegraph ......................................... 350.80
Equipment .................................................................. 260.02
Audit expense .......................................................... 275.50
Interest on loan ......................................................... 52.51
Delaware office expense ............................................. 30.00
Committee meeting expense ....................................... 128.20
Bank service charges ................................................ 19.10
Miscellaneous .......................................................... 402.96
Administrative travel ................................................. 50.73
Miscellaneous missionary candidate expense .............. 104.65

Promotion expenses
Travel .................................................................... 1,009.76
"Messenger" expense ................................................. 1,510.27
Publicity .................................................................. 550.20
Advertising ................................................................ 541.71
Solicitation ............................................................... 404.28

Purchase of U.S. Treasury bills ................................. 4,948.00
Reduction of mortgage on Ardsley manse ................. 248.81
Expense advances to missionaries ............................... 668.45
Intermediary fund disbursements ............................... 18,406.67
Payment on loans
Committee on Home Missions .................................... 3,500.00
The First Pennsylvania Banking and Trust Company ... 10,000.00

CASH BALANCE, General Fund, March 31, 1960 (Note 1 - Schedule A) ........................................ $ 15,922.69

HEADQUARTERS RESERVE FUND

CASH BALANCE, April 1, 1959 ........................................ $ 5,944.82

RECEIPTS
Dividends ................................................................ 301.75

DISBURSEMENTS
Purchase of U.S. Treasury bills .................................. $ 988.40
Purchase of Headquarters property ............................ 5,130.12

CASH BALANCE, Headquarters Reserve Fund, March 31, 1960 ...................................................... $ 128.05

JAMES W. PRICE MEMORIAL LITERATURE FUND

CASH BALANCE, April 1, 1959 ........................................ $ 742.81

RECEIPTS
Contributions ................................................................ 129.56

CASH BALANCE, James W. Price Memorial Literature Fund, March 31, 1960 ........................................ $ 872.37
HANDYSIDE MEMORIAL STUDENT SPONSORSHIP FUND

CASH BALANCE, April 1, 1959 ........................................... $ 39.83

RECEIPTS
Dividends and interest .................................................. 1.40

CASH BALANCE, Handyside Memorial Student Sponsorship Fund, March 31, 1960 ........................................... $ 41.23

ENDOWMENT FUND
CASH BALANCE, Endowment Fund, March 31, 1960 .................. (1) $ 320.56

NOTE: (1) No change during current fiscal year.

SUPPLEMENTARY INFORMATION
MARCH 31, 1960

INVESTMENTS
The following securities were owned by the Committee at March 31, 1960:

<table>
<thead>
<tr>
<th>Securities</th>
<th>Cost</th>
<th>Market Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>47 shares United Carbon Co. — common</td>
<td>$965.63</td>
<td>$2,972.75</td>
</tr>
<tr>
<td>$5,000 U.S. Treasury bills — issued 10-15-59; due 4-14-60</td>
<td>$4,948.00</td>
<td>$5,000.00*</td>
</tr>
<tr>
<td>10 shares Norwich Pharmacal Co. — common</td>
<td>$410.00</td>
<td>$427.50</td>
</tr>
<tr>
<td>Total General Fund</td>
<td>$6,323.63</td>
<td>$8,400.25</td>
</tr>
</tbody>
</table>

HEADQUARTERS RESERVE FUND
65 shares Minneapolis-Honeywell Regulator Co. — common | $4,895.16 | 9,181.25 |
| $5,000 W. R. Grace and Co. — convertible subordinated debentures, 3-1/2% due May 15, 1975 — bonds | $5,522.38 | 4,750.00 |
| $1,000 U.S. Treasury bills — issued 10-15-59; due 4-14-60 | $988.40 | 1,000.00* |
| Total Headquarters Reserve Fund | $11,405.94 | $14,931.25 |

HANDYSIDE MEMORIAL STUDENT SPONSORSHIP FUND
$1,000 The Committee on Home Missions and Church Extension of the Orthodox Presbyterian Church, Inc. Note, 4-1/2% due January 9, 1969 | $1,000.00 | $1,000.00* |
| Total all Funds | $18,729.57 | $24,331.50 |

* Reflected at face value.

REAL ESTATE

GENERAL FUND
One-half interest in Manse of General Secretary, Ardsley, Abington Township, Pennsylvania | $8,095.13 |
Sendai, Japan, Uomoto house | $6,872.33 |
Ghinda, Eritrea | $5,223.62 |
Pusan, Korea, Hard house | $5,000.00 |
Pusan, Korea, Spooner house | $4,400.00 |
HEADQUARTERS RESERVE FUND
Cost to date of new headquarters
Real estate — 7401 Old York Road, Melrose Park, Cheltenham Township, Pennsylvania $ 5,130.12

The Assembly recessed at 12:00 noon after prayer by the Moderator.

WEDNESDAY AFTERNOON

Mr. Dunn concluded the reading of the report of the Committee on Foreign Missions. By unanimous consent the Treasurer's Report was included in the Minutes without being read.

The following were nominated for election to the Committee on Foreign Missions: Ministers - Dunn, Charles H. Ellis, John H. Skilton, Raymond E. Commeret, Champness, Paul Woolley, and Atwell; Elders - T. Nelson Kellogg, R. Patrick Width, and Graf.

On motion the Assembly determined that the minister receiving the fourth highest majority of votes cast be declared elected to the class of 1962, and the elder receiving the third highest vote be declared elected to the class of 1962. A ballot was cast.

Overtures and Communications - the Rev. Messrs. Clelland, Peterson, Bomer, Knudsen, and Reitsma; Presbyterial Records - the Rev. Messrs. G. R. Coie and Zorn, and Mr. Pink; Date and Place of the Twenty-eighth General Assembly - the Rev. Mr. Atwell and Mr. Graf; Necrology - the Rev. Messrs. Murray and C. H. Oliver; Travel Fund - the Rev. Messrs. Dortzbach and Black, and Mr. Brown; General Assembly Matters - the Rev. Messrs. Willis, Verhage, Meiners, Thoburn, and Graham; and Doctrinal Matters - the Rev. Messrs. Kellog, Johnston, Cummings, Breisch, and Dr. Durrenberger. The first-named member of each committee was appointed convener of that committee.

The Moderator announced the appointment of the following committees: Overtures and Communications - the Rev. Messrs. Clelland, Peterson, Bomer, Knudsen, and Reitsma; Presbyterial Records - the Rev. Messrs. G. R. Coie and Zorn, and Mr. Pink; Date and Place of the Twenty-eighth General Assembly - the Rev. Mr. Atwell and Mr. Graf; Necrology - the Rev. Messrs. Murray and C. H. Oliver; Travel Fund - the Rev. Messrs. Dortzbach and Black, and Mr. Brown; General Assembly Matters - the Rev. Messrs. Willis, Verhage, Meiners, Thoburn, and Graham; and Doctrinal Matters - the Rev. Messrs. Kellog, Johnston, Cummings, Breisch, and Dr. Durrenberger. The first-named member of each committee was appointed convener of that committee.

The Rev. James Howeryzyl, fraternal delegate from the Protestant Reformed Churches (DeWolf Group), addressed the Assembly. Mr. Reitsma responded for the Assembly.

The tellers reported the election of Messrs. Dunn, Ellis, Woolley, T. N. Kellogg, and Width to the class of 1963 and Messrs. Champness and Graf to the class of 1962 of the Committee on Foreign Missions.

The Rev. Melvin 'B. Nonhof, fraternal delegate from the Eureka Classis, Reformed Church in the United States, addressed the Assembly. Mr. Churchill responded for the Assembly.

On substitute motion the Assembly determined to recess at 8:30 o'clock this evening.

Mr. Cummings, President of the Committee on Christian Education, presented the report of the Committee as follows:

REPORT OF
THE COMMITTEE ON CHRISTIAN EDUCATION
I. ADMINISTRATION AND STAFF

Three regular meetings of the Committee were held during the year.

The Committee continues to occupy the same offices in the Schaff Building and, in addition, has rented some storage space in the offices of the Home and Foreign Missions
Committees. The full-time employees of the Committee include a bookkeeper and an office secretary, with part-time help in typing, shipping, and in processing the advertising mailings. Mr. Lewis W. Roberts has continued to serve as the Committee's Business Manager while serving also as the Controller for the Committees on Home and Foreign Missions.

In April, 1959, the Committee terminated its contract with Mr. Paul Keating as Art and Advertising Assistant to the General Secretary. In January, 1960, Mr. John Tolsma was hired as Art Director on a half-time basis. Mr. Tolsma is a member of Community Orthodox Presbyterian Church, Garfield, New Jersey, and it is the expectation of both Mr. Tolsma and the Committee that he will ultimately serve the Committee full-time in this capacity.

The effort to create a staff of writers met with initial success this year. Mr. John J. Mitchell has been called by the Committee to serve in the capacity of writer-editor for the Junior-Intermediate departments. Mr. Mitchell is a graduate of Westminster Theological Seminary, class of 1960. The son of the Rev. Thomas H. Mitchell, one of the early ministers of the Orthodox Presbyterian Church, Mr. Mitchell has had almost 10 years' experience in teaching in public and Christian schools on the secondary level and has achieved a notable scholastic record at Westminster Seminary. The Committee is confident that Mr. Mitchell's combination of ability, training, and experience eminently qualify him to serve in this position. Mr. Mitchell is expected to begin his work for the Committee by the middle of June.

Mrs. Robert W. Anderson continues to work for the Committee as a writer, but home responsibilities severely limit the time she is able to devote to this work. The Committee's report to the Twenty-sixth General Assembly indicated that efforts were being made to find at least one full-time writer to engage particularly in the preparation of Sunday school materials. That effort has continued and the Committee has sought two writer-editors - one for the Beginner-Primary departments and one for the Junior-Intermediate departments. Candidates are now under consideration for the Beginner-Primary departments and it is the Committee's hope to secure a writer for this level within the next few months. During the year, Mrs. George W. Hall and Prof. Edmund P. Clowney were employed to revise two of the vacation Bible school courses for 1960.

II. PUBLICATIONS

Sales of Committee publications reached a new high again this year. The total sales figure of $33,698.29 represents a 32% increase over last year. Many new customers have been added to the Committee's accounts, thus continuing the expansion in the distribution of its publications.

1. VACATION BIBLE SCHOOL MATERIALS

The vacation Bible school materials for 1960, under the trade name Great Commission Publications and bearing the name of the Orthodox Presbyterian Church, will include the same courses used in 1957. The Primary course entitled Missionaries and the Intermediate course entitled Paul, an Apostle of Jesus Christ were revised for this year. The course for this year is as follows:

Beginner: God's Helpers - Teacher's manual, pupil's coloring book, and worksheets
Primary: Missionaries - Teacher's manual, pupil's workbook, and worksheets
Junior: Our Bible - Teacher's manual, pupil's workbook, and Bible games
Intermediate: Paul, an Apostle of Jesus Christ - Teacher's manual, pupil's workbook, worksheets, and visual aids by Visuals.

After a modest 15% increase in sales in 1958, vacation Bible school sales rose 31% in 1959 to total $14,034.07 for the year. Over 365 churches used Great Commission Publications, with approximately 300 of these being churches outside the denomination. This was an increase of 100 churches over the previous year. Based on the number of workbooks sold, it is estimated that 28,000 children were enrolled in these schools, representing an increase of some 5,500 over 1958.

This sizable increase offers further proof of the value of advertising the Committee's publications. As indicated in last year's report, the advertising campaign was expanded in
hopes of improving on the previous year's sales. The result was a doubling of the 15% increase in sales recorded in 1958. Again this year, the advertising program was expanded in preparation for the 1960 season. The catalog was improved in appearance and content and 10,000 copies were sent out late in February. Slightly larger advertisements were placed in the following religious periodicals: the Banner, the Presbyterian Journal, Eternity, Moody Monthly, and Christianity Today. Sample kits were offered for sale by late February and complimentary kits were sent to religious magazines, seminars, and Christian education departments of several colleges.

Last year the Rev. Elmer M. Dortzbach offered his services in receiving and distributing the vacation Bible school materials in quantity in the Denver area. This represents an initial step in setting up distribution centers in the western states. The Committee reports no progress in the effort to arrange for such centers in other areas.

The Committee's plans for the vacation Bible school program in 1960 include:

- Further expansion of the advertising program.
- Continued effort to arrange for distribution facilities in the West.
- Modest revision of all the courses for 1961 and publication of the teacher's manuals in the smaller stapled format to replace the spiral binding.
- Continued effort to expand the workshop program with the anticipated assistance of staff writers.

2. Study Courses

The home study course, Old Testament Prophecy by the Rev. Edward J. Young, Ph.D., continues to be distributed by the Back to God Hour of the Christian Reformed Church and a new printing was required during the year. The Committee again reminds the pastors that large numbers of people in the church appear to be unfamiliar with this course and that it offers a possibility for fruitful study in various adult groups.

A study manual entitled Witnessing for Christ, written by Mrs. Anderson, was published during the year. The manual is intended for use in connection with Biblical Evangelism Today and is designed as a practical course in personal evangelism appropriate for young people.

3. Catechetical Materials

Sales of the Shorter and Larger Catechisms and the Confession of Faith, together with related materials, increased by 58% during 1959 ($1,138.86 this year as compared with $717.69 a year ago). This continues a trend of the past several years reflecting an increasingly extensive use of the confessional standards in the Christian education program of the local churches.

With all four workbooks of the Bible Doctrine series available for the whole year, it was possible to promote these publications more vigorously and sales totaled $3,604.46 for a 52% increase over last year's figure. Sales within the Orthodox Presbyterian Church this year dropped from 43 churches a year ago to 31 this year. However, sales to churches and individuals in other denominations rose from 140 during 1958 to 194 during this past year. The generally enthusiastic response from customers who are using the Bible Doctrine series for the first time seems to give promise of adding to the favorable impact already achieved by the VBS program. In the case of both the VBS and the catechetical materials, further inquiries concerning our publications—especially concerning the availability of Sunday school materials—frequently follow.

Work on the Bible survey course for Grade 10 was slowed during the year because of Mrs. Anderson's increased home responsibilities, but the manuscript is now complete and the first unit, which deals with the Old Testament, should be ready for publication in the fall of 1960.

4. Tracts

The sale of tracts last year was very encouraging after the decrease of a year ago. Tract sales in 1958 dropped from $3,644.09 to $2,419.19. Sales this year rose again to $4,120.72. The increase of 83% over last year's figure was undoubtedly aided by the publication of a new series of seven leaflet tracts in April, 1959, and by a series of four
more published in January, 1960, in conjunction with the 1960 catalog. In response to the advertising of the latter series, hundreds of requests for samples of our tracts were received and several thousand samples were sent out.

The following tracts were reprinted during the year:

- Are You a Catholic?
- Christ or the Lodge?
- The City with a Future
- Communicant Church Membership
- The Covenant of Grace
- Having an Operation?
- Life's Greatest Question
- Looking Unto Jesus
- Out of Line?
- The Separated Life
- Too Much Religion
- What About the Bible?

In the course of the present year the Committee hopes to add at least six new titles to its list of evangelistic tracts.

5. CHURCH BULLETINS

The use of the weekly church bulletins has continued to increase slightly. The bulletins are now used in approximately 75 Orthodox Presbyterian churches and over 20 churches outside the denomination, a total increase of 10 churches during the year. The total weekly circulation of the bulletins is now approximately 8,000, or 500 more than last year.

Again the Committee wishes to express appreciation to those who have been willing to contribute manuscripts for use in this program and requests increasing participation by more of the ministers of the church.

6. SUNDAY SCHOOL MATERIALS

During the year an intensive effort was made to secure two full-time writers for the Sunday school program. Recommendations concerning individuals to fill these positions were sought from numerous church and education leaders and at least fifteen persons were approached concerning their interest in this work. In April, 1960, the Committee issued a call to Mr. Mitchell to serve in the Junior-Intermediate departments. His work in this program will begin in June, following his graduation from seminary. At the time of the writing of this report all but two or three of the remaining possibilities in sight have declined, although the Committee hopes that a writer-editor for the Beginner-Primary departments may be secured by late in the fall.

It is increasingly apparent that this field offers the Orthodox Presbyterian Church a new area of opportunity. While there are many sources of Sunday school material — some with strong evangelical emphasis — there is an almost complete lack of any curriculum which is distinctly Reformed and which offers adequate and effective pedagogical aids. Thus, that segment of Protestantism which we know as Presbyterian and Reformed is by force of circumstances largely shut up to materials in which its distinctive principles are often ignored and sometimes even opposed or to materials which, though Reformed in content, offer very inadequate teaching help. From this broad section of the church the Committee on Christian Education constantly receives requests for Sunday school material to fill this gap. At present the Committee has before it at least two official and semi-official inquiries from other Reformed churches concerning possible cooperation in this program.

In planning the Sunday school curriculum, the Committee on Christian Education has taken this situation into account and it plans to make the same wide appeal in the Sunday school program that it has made in the vacation Bible school program. The Committee, therefore, proposes to publish and distribute the Sunday school material under the trade name Great Commission Publications and bearing the copyright of the Committee on Christian Education of the Orthodox Presbyterian Church. While the Committee has been conducting its search for writers, it has also been preparing a program of pro-
motion to secure support for this project both within the Orthodox Presbyterian Church and beyond its limits.

7. Machen League Material

Progress in preparing material for young people's societies is closely tied to the Committee's effort to secure full-time writers. Consequently, no new developments in this area can be reported this year. In an effort to fill the gap in the meantime, the Committee is investigating the literature available from other sources and, as they become available, suggestions will be published in the *Messenger*. In the case of churches where there may be no catechetical program the Committee again calls attention to the *Bible Doctrine* series as valuable material for young people's societies.

8. Miscellaneous Publications

At the request of the Presbytery of Wisconsin, a compilation of all reports and actions of various General Assemblies on the subject of secret societies was published in November, 1959. This publication is offered for the convenience of sessions and other groups or individuals interested in a complete presentation of the reports made to the Orthodox Presbyterian Church on this subject.

In its continuing effort to provide additional services to the church, the Committee this year offered two special programs suitable for presentation in the Sunday school at Christmas. A Children's Day program for the Sunday school was provided in connection with the Committee's request for a special offering during June, 1960. Similar programs for other occasions will be provided as they become available.

In 1956 the Twenty-third General Assembly directed the Committee on Christian Education to publish a new edition of the *Standards of Government, Discipline and Worship* of the Orthodox Presbyterian Church. That edition of 500 copies is now exhausted and, in the absence of any assurance that a new Form of Government will be adopted very soon, the Committee plans to publish a second printing of 500 copies.

9. Church Paper

The Committee on Christian Education was authorized by the Twenty-sixth General Assembly "to continue discussions with the Trustees of the Presbyterian Guardian with a view to the publication of a church paper." During the period covered by this report no further discussion was conducted. However, at its meeting on April 25, 1960, the Committee received a communication from the Trustees of the Presbyterian Guardian requesting that the Committee subsidize the Guardian in the amount of $1,500 and inviting the Committee to nominate one or two representatives for membership in the Presbyterian Guardian Corporation. The Committee believes that this proposal offers at least a temporary solution to the problem in view. Without prejudice to the question of the desirability or propriety of a church paper, the Committee feels that this arrangement would provide the church the possibility of having a voice in formulating the policy of the Guardian and would spare the Committee on Christian Education the administrative complications and financial burdens involved in assuming full responsibility for the publication of a church paper at this time. In view of the need to guarantee for our movement an effective voice, the Committee recommends that the Assembly approve the proposal by which the three standing Committees, viz., the Committees on Home and Foreign Missions and the Committee on Christian Education, would subsidize the Presbyterian Guardian and nominate representatives of the Committees for membership in the Presbyterian Guardian Corporation.

III. Promotion

1. The Messenger

The Committee on Christian Education has used again this year one page of each issue of the Orthodox Presbyterian *Messenger* to promote interest in the work of Christian education and to inform the church of progress in the Committee's activities.

2. Sunday School Attendance Contest

Although no Sunday School Attendance Contest was held during the year 1959-60, a post-contest award based on the contest in 1958 was made in July 1959. After each contest a trophy is presented to the Sunday school which achieves the best record in the
weeks following the contest. The trophy was presented this year to Covenant Orthodox Presbyterian Church, Vineland, New Jersey, and remains in their possession until after the next contest in the fall of 1960.

The contest this coming year will be held from October 9 through November 13. Rules for the contest will be essentially the same as in the past and publicity concerning it will be mailed to the churches early in September.

3. **Roadside Signs**

The roadside signs for Orthodox Presbyterian churches are still available from the Committee. At the low price of $3.50 each, these signs represent one of the most economical media of local advertising available to our congregations. The Committee suggests that even in the case of churches which have already purchased signs a more extensive use of them is desirable for more effective promotion of our church’s witness.

4. **Advertising**

The Committee has continued to enlarge its effort to advertise its publications and thereby the work and witness of the church as a whole. Generous distribution of free samples to interested individuals has played a large part in this advertising program this year. The number of catalogs mailed to individuals and churches was increased this year from 8,000 to 9,000. The catalogs themselves were enlarged and made more attractive. Copies of the *Bible Doctrine* brochure were mailed to all of the ministers of the Christian Reformed Church, the Presbyterian Church, U.S., and approximately 500 ministers of the Presbyterian Church in Canada. Advertisements of the VBS materials appeared in the *Banner*, the *Presbyterian Journal*, *Eternity*, *Moody Monthly*, and *Christianity Today*. The size and frequency of the periodical advertisements was increased again this year.

IV. **FINANCES**

The income of the Committee reached a new high this year. Income from sales rose from $25,555.80 to $33,698.29 and contributions increased from $20,251.48 to $23,512.67. The total income of the Committee was $57,210.96 as compared with $45,807.28 a year ago, an increase of almost 25%.

It is worth noting especially the significant increase in contributions. This year’s increase of $3,261.19 is a gain of more than 16% over last year, as compared with an average increase of 11% for the four previous years. The Committee is grateful for this response to the opportunities presented to the Orthodox Presbyterian Church in its Christian education program and expresses the hope that the effort to increase the support of this strategic program will continue in the coming year. Regular contributions from the churches this year amounted to $12,661.80 or $1.86 per communicant. An additional $1.26 per member in regular offerings this year is required to bring contributions to the $3.12 per member requested by the Committee and recommended by the Assembly for the past several years. (Note: This figure does not refer to the Thank Offering or other special offerings, but to the regular contributions from the churches.)

In spite of the sizable increase in income this year, the plans of the Committee to hire full-time writers will require much more in contributions during the next year. To insure its ability to hire writers when they are available, the Committee has announced plans to request a special offering in June, 1960. A goal of $1 from each member of the Sunday school and church has been suggested and a good response should guarantee solid advance in the Committee’s program during the coming year.

V. **BUDGET**

The following budget has been adopted by the Committee for the new fiscal year:

<table>
<thead>
<tr>
<th>Estimated Expenditures</th>
<th>1960-61</th>
</tr>
</thead>
<tbody>
<tr>
<td>Administrative Expense</td>
<td>$28,245</td>
</tr>
<tr>
<td>Production Expense</td>
<td>38,399</td>
</tr>
<tr>
<td>Selling Expense</td>
<td>2,410</td>
</tr>
<tr>
<td>Promotion and Advertising</td>
<td>11,000</td>
</tr>
</tbody>
</table>

Total Estimated Expenditures $80,054
TWENTY-SEVENTH GENERAL ASSEMBLY

Estimated Receipts

Gross Sales .................................................. $40,450
Contributions ................................................... 37,350
Other Income ................................................... 1,050

Total Estimated Receipts .................................... 78,850

Estimated Deficit .............................................. $ 1,204

VI. ELECTIONS

The terms of the following members of the Committee expire with this Assembly:

Ministers: Herbert V. G. DuMont, Jr., Lewis J. Grotenhuis, Robert D. Knudsen, Ph.D.

Ruling Elders: William C. Colsman, A. Eugene Hayman

VII. TREASURER'S REPORT

April 19, 1960

The Committee on Christian Education of
the Orthodox Presbyterian Church, Inc.
Philadelphia, Pennsylvania

Gentlemen:

In accordance with your authorization, we have reviewed certain of the accounting records of

THE COMMITTEE ON CHRISTIAN EDUCATION
OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.

for the year ended March 31, 1960, and submit herewith the following statements:

Schedule A — Balance Sheet, March 31, 1960
Schedule B — Statement of Income and Expense,
    For the Year Ended March 31, 1960
Schedule B-1 — Schedule of Income, For the Year Ended March 31, 1960
Schedule B-2 — Schedule of Cost of Goods Sold, For the Year Ended March 31, 1960
Schedule B-3 — Schedule of Expenses, For the Year Ended March 31, 1960

Our examination consisted of the following procedures:

(1) An examination was made of cancelled checks, for a representative portion of the year under review, and they were compared to recorded cash disbursements entries.

(2) Recorded cash receipts were traced on a test basis to supporting copies of acknowledgements and duplicate committee invoices and subsequently to deposits as reflected on bank statements.

(3) The recorded cash balance was reconciled to the balance as shown on the bank statement of March 31, 1960, and the latter balance was confirmed by direct correspondence with the depository.

(4) Petty cash was counted by us during the course of our examination.

(5) We reviewed the transactions in the office furniture and equipment account and computed depreciation for the year.

Except as to the foregoing procedures, the accompanying statements were prepared from the records without independent verification. We, therefore, do not express a formal accountants' opinion concerning them.

We express our appreciation for the courtesy extended to our representatives during the course of the examination.

Respectfully submitted,

MAIN AND COMPANY
Certified Public Accountants
# Twenty-seventh General Assembly

## Schedule A

### Balance Sheet

**March 31, 1960**

<table>
<thead>
<tr>
<th>Assets</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total current assets</strong></td>
<td>$29,859.95</td>
</tr>
<tr>
<td>Cash in bank</td>
<td>$1,339.46</td>
</tr>
<tr>
<td>Petty cash</td>
<td>200.00</td>
</tr>
<tr>
<td>Accounts receivable</td>
<td>4,093.73</td>
</tr>
<tr>
<td>Inventories (as taken and priced by committee employees)</td>
<td></td>
</tr>
<tr>
<td>Merchandise</td>
<td>$22,811.57</td>
</tr>
<tr>
<td>Office and shipping supplies</td>
<td>1,022.48</td>
</tr>
<tr>
<td>Prepaid insurance</td>
<td>171.15</td>
</tr>
<tr>
<td>Prepaid postage expense</td>
<td>221.56</td>
</tr>
<tr>
<td><strong>Total current assets</strong></td>
<td>$29,859.95</td>
</tr>
<tr>
<td><strong>Equipment</strong></td>
<td></td>
</tr>
<tr>
<td>Office furniture and equipment (cost)</td>
<td>7,220.03</td>
</tr>
<tr>
<td>Less: Accumulated depreciation</td>
<td>2,552.02</td>
</tr>
<tr>
<td><strong>Total assets</strong></td>
<td>$34,527.96</td>
</tr>
</tbody>
</table>

### Liabilities and Net Worth

<table>
<thead>
<tr>
<th>Liabilities</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total current liabilities</strong></td>
<td></td>
</tr>
<tr>
<td>Accounts payable</td>
<td>$5,401.89</td>
</tr>
<tr>
<td>Notes payable</td>
<td>3,500.00</td>
</tr>
<tr>
<td>Credit balances — accounts receivable</td>
<td>195.50</td>
</tr>
<tr>
<td><strong>Total current liabilities</strong></td>
<td>9,097.39</td>
</tr>
<tr>
<td><strong>Sunday School Publication Fund (1)</strong></td>
<td>2,000.00</td>
</tr>
</tbody>
</table>

### Net Worth

**Balance — April 1, 1959** | $22,607.44 |
**Net profit for period ended March 31, 1960** | 1,363.13 |
**Balance — March 31, 1960** | 23,430.57 |

**Total liabilities and net worth** | $34,527.96 |

**Notes:**


## Schedule B

### Statement of Income and Expense

**For the Year Ended March 31, 1960**

<table>
<thead>
<tr>
<th>Income</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Income from sales (Schedule B-1)</td>
<td>$34,173.38</td>
</tr>
<tr>
<td>Cost of goods sold (Schedule B-2)</td>
<td>22,195.97</td>
</tr>
<tr>
<td><strong>Gross profit on sales</strong></td>
<td>11,977.41</td>
</tr>
<tr>
<td>Selling expense (Schedule B-3)</td>
<td>$2,257.89</td>
</tr>
<tr>
<td>Administrative expense (Schedule B-3)</td>
<td>22,616.77</td>
</tr>
<tr>
<td>Promotion and advertising expense (Schedule B-3)</td>
<td>9,252.29</td>
</tr>
<tr>
<td><strong>Net loss on sales</strong></td>
<td>(22,149.54)</td>
</tr>
</tbody>
</table>
TWENTY-SEVENTH GENERAL ASSEMBLY

Contributions (Schedule B-1) .................................................. 23,512.67

Net profit for period ended March 31, 1960 ......................... $ 1,363.13

NOTE: Subject to accompanying certificate.

SCHEDULE B-1
SCHEDULE OF INCOME
FOR THE YEAR ENDED MARCH 31, 1960

INCOME FROM SALES
Audio-visual ........................................................................ $ 1,262.11
"Biblical Evangelism Today" ................................................. 48.29
Bible and New Testaments .................................................. 59.51
Book sales ............................................................................. 656.14
Bulletins ............................................................................... 7,187.89
Catechisms ............................................................................. 627.99
Catechetical workbooks ....................................................... 3,604.46
Confession of faith ............................................................... 364.83
"Covenant Children's Catechumen Course" ......................... 146.04
Daily vacation Bible school materials ................................. 14,034.07
Miscellaneous ...................................................................... 801.50
Prophecy course .................................................................. 592.75
"Roadside Signs" ................................................................. 70.40
"The Standards of The Orthodox Presbyterian Church" .......... 155.85
Tracts ..................................................................................... 4,120.72
Art work ............................................................................... 440.83

Total income from sales ...................................................... $34,173.38

INCOME FROM CONTRIBUTIONS
Regular contributions from Orthodox Presbyterian Churches ....... $12,661.80
Thank Offering contribution ................................................ 9,088.19
Contributions from other sources ......................................... 1,762.68

Total income from contributions ......................................... $23,512.67

NOTE: Subject to accompanying certificate.

SCHEDULE B-2
SCHEDULE OF GOODS SOLD
FOR THE YEAR ENDED MARCH 31, 1960

Merchandise inventory — April 1, 1959 ................................. $16,023.26
Purchases for resale ............................................................... 4,203.05

Cost of goods manufactured
Printing contracted ........................................................... $21,677.36
Salaries — art work .............................................................. 688.32
Production supplies ............................................................. 365.90
Writing contracted ............................................................... 751.35
Art work contracted ........................................................... 1,429.25

Cost of goods manufactured ............................................... 24,912.18

Cost of goods available for sale ........................................... 45,138.49
Merchandise inventory — March 31, 1960 22,811.57
Cost of goods used for advertising during year ended March 31, 1960 22,942.52
Cost of goods sold $22,195.97

NOTE: Subject to accompanying certificate.

SCHEDULE B-3
SCHEDULE OF EXPENSES
For the Year Ended March 31, 1960

SELLING EXPENSE
Shipping supplies used and shipping wages $ 845.52
Postage and cartage 1,106.47
Insurance on merchandise inventory 125.90
Rent on storage of merchandise inventory 180.00

Total $ 2,257.89

ADMINISTRATIVE EXPENSE
Office salaries $ 8,664.26
Salary — General Secretary 3,920.00
Housing allowance 1,500.00
Rent 2,696.50
Telephone 370.20
Office supplies used 1,047.30
Postage 832.60
Depreciation of office furniture and fixtures 684.74
Pensions 644.00
Employment taxes 227.27
Office equipment service 263.23
Legal and accounting 333.25
Travel — committee 461.36
Committee meetings 358.50
Insurance — contents office 47.48
Interest 49.17
Miscellaneous 516.91

Total $22,616.77

PROMOTION AND ADVERTISING EXPENSE
Postage $ 744.93
Advertising — direct mail, publications, wages and samples 3,906.39
“Messenger” expense 437.50
Catalog expense 3,634.40
Miscellaneous 487.42
Travel — General Secretary 41.65

Total $ 9,252.29

NOTE: Subject to accompanying certificate.

By unanimous consent the Treasurer's Report was included in the Minutes without being read.

It was moved that the recommendation of the report in re the Presbyterian Guardian be adopted. On substitute motion the question was referred to the Committee on Overtures and Communications.
TWENTY-SEVENTH GENERAL ASSEMBLY

The Assembly recessed at 5:35 o'clock after prayer by Mr. Petersen.

WEDNESDAY EVENING

The Assembly reconvened at 7:00 o'clock with prayer by Dr. Knudsen.

The following were nominated for election to the Committee on Christian Education:
Ministers — Lewis J. Grotenhuis, Knudsen, Froehlich, Du Mont, and E. J. Young;
Elders — A. Eugene Hayman, Stewart W. Sandberg. The Moderator ruled that the nominations were closed. The Moderator ruled that the nominations were reopened. Appeal was taken from the latter ruling. The Moderator was not sustained. On motion nominations were reopened. Elders Kenneth E. Avis and Arthur S. Reseigh were nominated. A ballot was cast.

On motion the report of the Committee on Home Missions and Church Extension was made the first order of business following the reading of the Minutes on Thursday morning.

The report of Dr. Ned B. Stonehouse, fraternal delegate to the Synod of the Gereformeerde Kerken in the Netherlands held in Utrecht, 1959-1960, was read as follows:

REPORT OF DELEGATE TO THE SYNOD OF THE GERERFORMEERDE KERKEN IN THE NETHERLANDS HELD IN UTRECHT, 1959-1960

It is gratifying that the ideal of a genuinely Reformed ecumenicity lives in the Orthodox Presbyterian Church, as is indicated not only by our participation in the Reformed Ecumenical Synod, but also by our efforts to exchange delegates to major assemblies with several Reformed bodies. In particular, we have enjoyed fruitful contacts with the Gereformeerde Kerken in the Netherlands, a denomination of approximately 750,000 members, and one of the strongest of the churches represented in the Ecumenical Synod. Many of you will recall with pleasure the presence at the West Collingswood Assembly of the Rev. C. van der Woude. Due to the presence temporarily in Europe of Chaplain Betzold, Dr. Knudsen and myself in recent years, we have been represented at various general synods of this body.

Physical presence in the vicinity of the area where the Dutch Synods are held does not, however, assure entirely satisfactory representation. I have in mind especially the consideration that the Dutch Synods remain in session generally for several weeks and even months. For example, the 1959-1960 Synod first convened in August and did not recess, as I recall, until October. It reconvened in January for a period, recessed again, and held its final sessions in the spring. In a small country like the Netherlands this is practicable, for it even permits ministers to carry out a substantial part of their pastoral responsibilities, especially on Sundays. But it is obviously impossible for a delegate, at least if he has other responsibilities, to be present at more than a few sessions.

My own presence at the Utrecht Synod was limited to two days near the end of September, 1959. Fortunately, the subjects then under consideration were of special interest to me. One of these was the Reformed Ecumenical Synod of Potchefstroom. The report of the delegates was heard, and preliminary consideration was given to an evaluation of various decisions. No final evaluations were made while I was present inasmuch as the pre-advisory committee charged with preliminary study of this matter was asked to report again later. No doubt the work of the Reformed Ecumenical Synod might have considerably greater meaning for us as a participating church if, after the report of our own delegate or delegates, and the publication of the minutes, we appointed a committee to undertake a critical review of the synod, and requested this committee to make appropriate recommendations to the next assembly.

The other matter which was chiefly considered while I was present in Utrecht had to do with efforts to heal the schism between this body and the so-called liberated churches. In this connection the Synod took an extraordinary action in that it set aside the doctrinal deliverance of 1946 which had been issued as the denomination's authoritative
viewpoint on various doctrinal matters that had been in dispute. In setting aside this deliverance the Synod of Utrecht, it is interesting to observe, did not take the position that the contents of this deliverance were in error or needed revision, but rather that it had been unwise and unnecessary to make this declaration which in effect formed an amendment to the doctrinal standards. In other words, this decision represented an effort to find unity on the basis of the historic doctrinal standards alone. In this respect we may observe something of an approach to our own concern as a denomination to avoid the issuance of binding deliverances in addition to the constitutional standards. What the ultimate results of this decision of Utrecht for the unity of the Dutch churches may be cannot at this time be forecast. But it no doubt originated in a widespread desire among the members of the churches to heal the breach and it also met a warm response in many quarters. At the very least it has increased communication and contact between members of the two bodies.

It does not seem practicable to try to report substantially concerning other activities of the Synod since my knowledge was largely dependent upon the daily and weekly press. You might be interested in the fact that the Rev. Mr. van der Woude was elected as professor of church history in the Seminary in Kampen. And especially the fact that vigorous efforts are being made to find new foreign mission fields following the great restrictions upon such work in Indonesia is worthy of mention in passing.

The Synod received me most cordially and gave me the opportunity of conveying the greeting of the Orthodox Presbyterian Church and expressing myself on some of the issues of the day as they especially confront Reformed churches.

Mr. Cummings, fraternal delegate to the Reformed Presbyterian Church in North America, General Synod, presented his report as follows:

REPORT OF THE FRATERNAL DELEGATE TO THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, GENERAL SYNOD

At the request of the Committee on Correspondence with Other Churches, the undersigned brought the fraternal greetings of the Orthodox Presbyterian Church to the Synod of the Reformed Presbyterian Church in North America, General Synod, that convened in May at Darlington, Pa. Your representative was cordially received both publicly and privately. It was evident that this communion had grown numerically and doctrinally within the last ten years.

It was pointed out to this communion the areas of mutual cooperation between our churches that would strengthen our witness to the Reformed Faith before the world. Their Synod was confronted with the mandate of Scripture to pray and labor for the true unity of the body of Christ. Synod was advised of the efforts of the Orthodox Presbyterian Church to unite our two communions on the basis of their name and our standards. An opportunity was given your representative to answer questions. It is hoped that some misunderstandings were clarified.

During the past year a plan of union with the Bible Presbyterian Church, Incorporated, was approved by the Reformed Presbyterian Church in North America, General Synod. Further efforts in this direction are being held in abeyance to give the Bible Presbyterian Church, Incorporated, opportunity to reevaluate itself on the eschatological issue that currently confronts them.

It is recommended that a fraternal delegate be sent to the 1961 Synod meeting of this communion.

On motion the recommendation of this report was referred to the Committee on Correspondence with Other Churches.

The report of the Rev. Donald F. Stanton, fraternal delegate to the 1959 meeting of the Eureka Classis of the Reformed Church in the United States, was presented as follows:
It was indeed a privilege to be the fraternal delegate of our church to the 49th annual session of the Reformed Church in the U.S., Eureka Classis, meeting May 26-29, 1959, in the Zion Reformed Church of Menno, South Dakota.

I attended the sessions on Thursday afternoon and evening of that week and was cordially invited to make a few remarks of greetings in behalf of our church. I mentioned our common love for the Reformed Faith and the need for continued growth in the knowledge of our respective backgrounds, needs and problems so that we can realistically be a help one to another. We both are small churches and for that reason we can both mutually help one another in the task God has laid upon us to preach the gospel so fully revealed in Scripture.

The Rev. Norman Hoeflinger responded briefly with some very warm words in regards to our church and our common message.

I wish to thank the brethren in the Eureka Classis for receiving me so warmly and for those moments of real fellowship in the Lord Jesus Christ.

Mr. Galbraith, fraternal delegate to the 1960 meeting of the Eureka Classis of the Reformed Church in the United States, presented his report as follows:

The fiftieth Anniversary Session of the Eureka Classis of the Reformed Church in the United States was held in Herreid, South Dakota, from May 31 to June 3, 1960. The undersigned was privileged to attend this session, as fraternal delegate from our church, on all but the last day.

This session of the Classis was one of the most significant in its history, and our attendance was both profitable and interesting.

Three things made this session significant. First, it marked a half century of existence. Originally a part of a larger Reformed Church in the United States, German in origin, it became in fact the only remaining part of that denomination when they declined to enter the denomination's union with the Evangelical Church in 1934. Though they thus became a separate denomination by a route virtually opposite to our's - they by continuing a denominational organization, we by starting a new one - the purpose was the same: to maintain our Reformed heritages. Secondly, after many years of a shortage of ministers three young men were examined by this Classis and approved for ordination to the gospel ministry, with the result that all the churches which are able to support pastors will now have pastors. In the third place, this session of Classis considered, and made the historic decision to approve, the support of a foreign missionary for the first time in their separate existence. This matter had been before the churches during the previous several months when your fraternal delegate, in his capacity as representative of the Committee on Foreign Missions, visited each of their churches offering them the opportunity to support the Rev. and Mrs. Harvie M. Conn as missionaries to Korea. Mr. Conn also attended Classis at their invitation. The individual congregations have now overwhelmingly approved this support.

The meetings of Classis afforded opportunity to observe both similarities and differences in our two churches. Like us the Classis have a strong desire to be faithful to the Reformed Faith and they have been happy to receive reinforcements by means of four men who have come to their ministry from the Orthodox Presbyterian Church. In addition, there are two other ministers who are graduates of Westminster Seminary. Differences are also noticeable, including such things as their doctrinal standard, which is the Heidelberg Catechism, and certain customs and practices.

The possibilities for closer ties between our two churches are considerable. In addition to their interest in the Conn's most of their churches wish to have our foreign missionaries present their work to them during furlough. Also, the Classis has appointed a committee to seek cooperation with our Committee on Christian Education in producing
study materials which they can use: and in this connection they invited Christian Edu-
cation Committee's General Secretary to attend this Classis session and confer with them. A
number of their men are already familiar with the Westminster Standards and others
desire to become acquainted with them. Understandably, they are not interested in
abandoning their Heidelberg Catechism.

The classis has grown in recent years by the addition of independent congregations
which were German and Reformed in origin. One such congregation was received during
the past fiscal year which ended on December 31, 1959, bringing their total commun-
icant membership to 2,419.

The undersigned believes that our church should continue to nurture our fellowship
with the Eureka Classis and hopes that we shall take every opportunity to do so.

Mr. Breisch, fraternal delegate to the Protestant Reformed Churches (DeWolf group)
presented his report as follows:

REPORT OF FRATERNAL DELEGATE TO THE
PROTESTANT REFORMED CHURCHES

As fraternal delegate from the Orthodox Presbyterian Church, I attended the Synod
of the Protestant Reformed Churches of America, which met in Grand Rapids, Michigan
from June 8 to 13, 1960.

On the first day of the synodical sessions the officers of the Synod were elected,
and then the Synod recessed for the remainder of the day to allow the committees which
had been erected to meet. Consequently, I began to attend sessions on June 9. I was cor-
dially received by the officers and other delegates, and had the privilege of addressing
Synod briefly.

The major item of business on the agenda was drafting a letter to the Christian Re-
formed Church dealing with the possibility of re-unification of the two churches. Action
on this matter consumed a total of two and one-half days — by far the lengthiest item
on the agenda. The remainder of the time was spent dealing with routine administrative
affairs.

As I listened to the discussions at the Synod, I was deeply impressed by the ob-
vious zeal of the delegates for the Reformed Faith and by the deep desire for a true
ecumenicity which was displayed. During the synodical sessions, a service was held in
which the Rev. John Hoffman was set apart to missionary service on Guam. This send-
ing of the first foreign missionary from within the ranks of the Protestant Reformed
Churches is clear evidence of their growing desire to fulfill the Great Commission.

Two procedural matters impressed me. First, it was an interesting experience to see
that 16 men, delegated by their classes, could effectively operate as the highest court of
the church. Second, the time spent in committee at the beginning of the sessions was
reflected in committee work which provided a solid basis for synodical debate and action.

The Orthodox Presbyterian Church has much to gain from continued fraternal
relations with the Protestant Reformed Churches. I trust that the exchange of fraternal
delegates shall continue.

Mr. Reitsma, fraternal delegate to the 1959 Synod of the Protestant Reformed
Churches (DeWolf group) presented his report as follows:

REPORT OF THE FRATERNAL DELEGATE TO THE
1959
SYNOD OF THE PROTESTANT CHURCHES OF AMERICA

In response to the invitation of the Committee on Correspondence with Other
Churches it was the privilege of your representative to attend the Synod of the Prot-
estant Reformed Churches held in Grand Rapids, Michigan, June 3-8, 1959. Your dele-
gate was warmly welcomed and given the opportunity of addressing the Synod.

The Pre-Synodical Sermon was delivered by the Rev. John D. De Jong and had as
its theme "The Church, The Pillar and Ground of the Truth." The Synod was declared
constituted and the 16 men went to work. The Synod is divided into two Classes, East
and West, each of which elect four ministers and four elders to represent them. Non-
delegate ministers were present from time to time but have no vote. The total member-
ship of the Protestant Reformed Churches is 3,266; communicant membership 1,712; churches 17, and ministers 15.

Your delegate addressed the Synod as follows:

"Dear Brethren:

It is a distinct privilege to be present with you at your Synod this year representing the interest, prayers and gratitude of the Orthodox Presbyterian Church. During the past few years we have rejoiced to witness a new vitality in your Gospel witness and to see you sailing down the main stream of the historic Christian faith. The Reformed Guardian keeps some of us close to the life of your churches and recent cooperation between us in missionary work has no doubt done more than anything else to acquaint us with one another and unite us in mutual confidence and responsibility.

"Rev. John De Jong eloquently set before us the duty and conditions of church fellowship in his Pre-Synodical Sermon and such passages as Acts 2:42 linking doctrine and fellowship together further prove his thesis that doctrine is essential to fellowship. But, while doctrine is basic to fellowship it needs to be borne in mind that where doctrinal agreement does exist there is Divine compulsion for fellowship. As there is one Spirit and all who trust in the Lord Jesus share His indwelling it is nothing less than irreverent and impious to fail to recognize His work in the lives of fellow believers. It is for that reason that I am with you this week, not as something optional or something arrived at upon the spur of the moment by a whim of the Twenty-Sixth General Assembly, but I hope you will interpret my presence as an expression of a confidence which the Orthodox Presbyterian Church has in the Protestant Reformed Churches and an essential endorsement of your system or doctrine and principles of church government.

"Perhaps the engagement of the Rev. Lynne Wade on the Island of Guam as a missionary for the Protestant Reformed Churches has done more than anything else to unite us. One can only praise God for the recovery of missionary vision that the Protestant Reformed Churches have been experiencing. No doubt souls in heaven will sing God's eternal praise, men and women who first heard the Gospel of Saving Grace from the lips of Mr. Wade.

"We are also grateful for the assistance of Second Protestant Reformed Church of Grand Rapids which has made it possible for the Rev. Donald Taws and his family to be sent to Eritrea, East Africa. When one considers that the final curtain of human history is about to fall and awaits the salvation of the last of God's elect the work of the missions is crucially important. It is the meaning of history and the glory of the Church. It is our fervent prayer that such cooperation in the field of missions be continued and enlarged.

"I am confident that I speak for the Committee on Correspondence as well as the General Assembly when I say that a fraternal delegate from your churches will be warmly welcomed at the Twenty-Seventh General Assembly of the Orthodox Presbyterian Church which will meet at Manhattan Beach, California, July 12th and following, 1960.

"May the King of the Church bless you in your synodical deliberations and guide your churches by His Spirit during the coming year."

One item of major importance and interest before the Synod was the Report of the Committee for Contact with the Christian Reformed Church. The report revealed a remarkably large area of agreement on the doctrine of Common Grace giving rise to speculation that a move would be made at this Synod to unite with the Christian Reformed Church. The Synod, however decided to continue its Committee for Contact due to the "progress . . . made toward a better understanding of each other," and referred its report to the consistories for study preliminary to action at the Synod of 1960.

The Rev. James R. Kok, pastor of the Protestant Reformed Church of Chino, California was elected fraternal delegate to the Twenty-Seventh General Assembly of the Orthodox Presbyterian Church.

By unanimous consent this report was included in the Minutes without being read.
The tellers reported the election of Messrs. Grotenhuis, Knudsen, E. J. Young, Sandberg and Avis to the class of 1963 of the Committee on Christian Education.

Mr. DeVelde, Chairman of the Committee on Pensions, presented the report of the Committee as follows:

**REPORT OF THE COMMITTEE ON PENSIONS**

The Committee on Pensions, which was reorganized at the 26th General Assembly and constituted as one of its standing committees, having nine members and three classes, has had two regular meetings during the past year, on November 27, 1959, and on May 24, 1960.

**OFFICERS**

The following officers for the Committee were elected:

- Rev. Everett C. DeVelde, Chairman
- Dr. W. Harllee Bordeaux, Vice Chairman
- Mr. Edward A. Haug, Secretary
- Mr. Garret A. Hoogerhyde, Treasurer

In addition, Mr. Lewis W. Roberts, who serves other committees of the General Assembly in a similar capacity, was obtained to serve as this Committee's Controller.

**POLICIES MAINTAINED**

The Committee is pleased to report that the Pension Plan successfully passed a major hurdle when all but one of the participating ministers made the second premium payment due under the Plan on December 31, 1959. Insurance companies concede that the second payment is hardest to make, and, having passed this obstacle, we should now find it easier to maintain our Plan at its high level of participation.

**BUSINESS RECORDS**

Permanent bookkeeping records have been set up for recording all financial transactions of the Committee, and for recording all premium payments received from individuals and churches. From these records the proportion of premium paid by the individual and the church or other organization can readily be determined.

**POLICIES DELIVERED**

During the past year all the ministers enrolled in the Pension Plan received, signed, and returned certain necessary supplementary amendment forms for their policies. Whereupon the Presbyterian Ministers' Fund completed and delivered to our office the entire number of policy-contracts included in our Plan. These policies were then mailed out to all the individuals participating in the Plan, so that now each person covered by the Pension Plan possesses his own policy.

**SPECIAL DIVIDENDS**

At the end of the first year of the operation of our Pension Plan, the Presbyterian Ministers' Fund returned approximately $1,141.00 as the collective amount of dividends due for our policies. They then increased this amount by 50% as a gracious means of commemorating their 200th Anniversary as an organization, making the total amount received as dividends on our policies $1,711.21.

**STATISTICS**

As of April 1, 1959, there were 67 ministers enrolled under the Pension Plan with the Presbyterian Ministers' Fund, and two ministers in their late sixties were covered under special arrangements with this Committee.

During the year, one insured minister withdrew from the Plan retroactively to the beginning, and another terminated his part in the Plan at the end of the first year. One of the men with whom special arrangements were made died, and six ministers were newly enrolled. The net result was that, as of April 1, 1960, there were 71 ministers enrolled under the Orthodox Presbyterian Church Pension Plan with the Presbyterian Ministers' Fund, and one minister with continued coverage under special arrangements with this Committee.
The total amount of insurance and the sizeable equity being built up in the policies placed with the Presbyterian Ministers’ Fund are shown in the following table:

<table>
<thead>
<tr>
<th>Date of Plan</th>
<th>Policies in Force</th>
<th>Total Insurance</th>
<th>Premiums Paid</th>
<th>Cash Value</th>
<th>Percent of Prem. Year to Prem. Pd.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dec. 31, 1958</td>
<td>69*</td>
<td>$537,000</td>
<td>$29,623</td>
<td>$23,753</td>
<td>80.1%</td>
</tr>
<tr>
<td>Dec. 31, 1959</td>
<td>70**</td>
<td>$552,000</td>
<td>$58,471</td>
<td>$46,968</td>
<td>80.3%</td>
</tr>
</tbody>
</table>

*Note—Two policies issued after 3-31-59 were dated back to 12-31-58, and are included in this comparison.

**Note—The total insurance in force on the 71 policies in effect as of 3-31-60 was $562,000.

SPECIAL ARRANGEMENTS

In connection with the special arrangements made by the Committee with two of our ministers who were in their late sixties at the time the Pension Plan was adopted, a payment of $1,936.48 was made to the widow of the late Rev. John J. DeWaard, who went to be with the Lord in August, 1959. The payment consisted of the return of the premiums paid on Mr. DeWaard’s behalf, interest thereon for the period the money was held, and the sum of $1,225.45 made by the Committee from dividends received from the Presbyterian Ministers’ Fund. This sum represents the difference between the total annual premium required to purchase a retirement annuity of $50 per month ($1,917.45) and the amount contributed on Mr. DeWaard’s behalf ($692).

In the second case, special arrangements were consummated with Dr. David Calderwood to purchase an annuity at retirement from premiums paid by the prospective annuitant and anticipated dividends as received under the Pension Plan with the Presbyterian Ministers’ Fund.

PLAN TO BE PRINTED

It is the intention of this Committee to have The Orthodox Presbyterian Church Pension Plan printed in booklet form for the special benefit of new ministers who are eligible for the benefits of the Plan. This will probably be done in cooperation with the Presbyterian Ministers’ Fund.

PRESBYTERIAL ASSISTANCE

It is important that Presbyteries be alert and prompt in urging participation in the Pension Plan by all ministers who are newly received into The Orthodox Presbyterian Church. New ministers have 60 days in which they can apply for inclusion in the Pension Plan without the requirement of a satisfactory medical examination.

RESIGNATION AND EXPIRATION OF TERMS

The Committee reports the resignation of Mr. Herman Dykema, Jr., of the class of 1962.

The terms of the following members of the Committee expire at this Assembly:

Minister: William Harllee Bordeaux, Th.D.
Ruling Elder: Garret A. Hoogerhyde
Layman: William D. Cobb

REPORT OF THE TREASURER

The report of the treasurer is as follows:

SCHEDULE A

BALANCE SHEET
March 31, 1960

<table>
<thead>
<tr>
<th>ASSETS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash in Bank</td>
<td>$ 2,390.73</td>
</tr>
<tr>
<td>December '59 Premiums due Committee</td>
<td>600.20</td>
</tr>
<tr>
<td>U.S. Treas. 2¼% Bond, due 11-16-61—at cost</td>
<td>1,459.68</td>
</tr>
<tr>
<td><strong>Total Assets</strong></td>
<td><strong>$ 4,450.61</strong></td>
</tr>
</tbody>
</table>
LIABILITIES AND NET WORTH

December '60 Premiums collected in advance ........................................ $ 2,423.22
Annuity Contract Liability (Calderwood) .............................................. 5,295.06

NET WORTH – March 31, 1960 (Deficit)

See Exhibit No. 1 and Note No. 1 ....................................................... 3,267.67

Total Liabilities and Net Worth ....................................................... $ 7,718.28

(Note No. 1) – This deficit resulting from Annuity Liability to
Dr. David Calderwood will be satisfied from
future dividends.

EXHIBIT No. 1

RECONCILIATION OF NET WORTH

NET WORTH – April 1, 1959 (Deficit) .................................................... $  (1.98)

CREDITS TO NET WORTH

Dividends—Presbyterian Ministers’ Fund ................................... $ 1,711.21
Excess of Premiums received over Premiums Paid ......................... 9.08
Cash received on Policy Surrender ............................................. 166.67
Interest—Phila. Saving Fund Society ........................................ 74.09

Total ............................................................................................................... 1,961.05

CHARGES TO NET WORTH

DeWaard Annuity Settlement –
Paid from Dividends ....... ......................................................... $ 1,225.45
Interest on Premium Deposit .................................................. 19.03

Calderwood Annuity Account –
Required Reserve (2 yrs.) ....................................................... $ 3,890.30
Interest on Premium Deposit .................................................. 20.76

Expenses Paid – Stationery, Postage
and Telephone ................................................................................. 71.20

Total ............................................................................................................... 5,226.74

NET WORTH – March 31, 1960 (Deficit) .................................................. $(3,267.67)

SCHEDULE B

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

Balance on Hand, April 1, 1959 ........................................................... $ 2,158.93

RECEIPTS

Premiums – Due December '59
From Churches, etc. .......... ......................................................... $18,930.92
From Individuals .............. ....................................................... 10,533.85

Total ............................................................................................................... 29,464.77

Premiums – Due December '60
From Churches, etc. .......... ......................................................... $ 2,052.97
From Individuals .............. ....................................................... 370.25

Total ............................................................................................................... 2,423.22

Dividends — Presbyterian Ministers’ Fund ............ 1,711.21
Refund of Premium on Cancelled Policy ...... 190.00
Cash Received on Policy Surrendered (Note 2) 166.67
Interest—Phila. Saving Fund Society .................. 74.09

Total ............................................................................................................... $36,188.89


**DISBURSEMENTS**

- **Premiums Paid—Presbyterian Ministers’ Fund** ..... $30,330.80
- **DeWaard Annuity Settlement**
  - Refund of Premium Paid $692.00
  - Paid from Dividends 1,225.45
  - Interest on Premiums Paid 19.03 1,936.48
  - Purchase of U.S. Treasury Bond 1,459.68
- **Telephone Expense** 2.20
- **Postage Expense** 40.00
- **Stationery and Printing** 29.00 33,798.16

**Balance on Hand, March 31, 1960** $2,390.73

**BALANCE ACCOUNTED FOR AS FOLLOWS:**

- **Girard Trust Corn Exchange Bank** $2,321.82
- **Phila. Saving Fund Society** 68.91

  **Total Cash on Hand** $2,390.73

(Nota 2)—Net after refund to pastor of one-third share of cash surrender value of policy on withdrawal at end of first year.

The books of the Committee have been audited by the Rev. William J. Rankin who reports as follows:

I have examined the books of the Committee on Pensions of the Orthodox Presbyterian Church, for the period ending March 31, 1960. The examination has included a comparison of recorded receipts with individual policy records, tracing the receipts to their deposit in the bank and checking expenditures against authorizations of payment. Balances on hand at the end of the period were reconciled to the appropriate bank statements, and personal examination was made of U.S. Treasury Bond listed as an asset of the Committee.

Respectfully submitted,

Garret A. Hoogerhyde, Treasurer

By unanimous consent the Treasurer's Report was included in the Minutes without being read.

The following were nominated for election to the Committee on Pensions: Ministers—Wm. Harllee Bordeaux and Galbraith; Layman William D. Cobb; and Elders—Garret A. Hoogerhyde and R. A. Barker. A ballot was cast.

The Assembly recessed at 8:35 o’clock after prayer by Mr. Dunn.

**THURSDAY MORNING**

Following a devotional service led by Mr. B. A. Coie, the Assembly reconvened at 9:08 o’clock with prayer by Mr. Riffel.

The Minutes of the previous sessions of the Assembly were read and approved as corrected.

The tellers reported the election of Messrs. Bordeaux, Cobb, and Hoogerhyde to the class of 1963 and Mr. Galbraith to the class of 1962 of the Committee on Pensions.

On motion the order of the day, namely the report of the Committee on Home Missions and Church Extension, was delayed to permit a further preliminary report of the Committee on Travel Fund.

Mr. Dortzbach, Chairman of the Committee on Travel Fund, presented a further preliminary report of that Committee.

Mr. DeVelde, Vice-president of the Committee on Home Missions and Church Extension, presented the report of the Committee as follows:
The following home mission fields were supported during part or all of the past fiscal year:

- California
- Chula Vista
- Whittier
- Colorado
- Thornton
- Florida
- Hialeah
- Illinois
  - Evergreen Park
  - Westchester
  - Wheaton
- Maine
  - Bangor
  - Ludlow, Smyrna, Houlton
- Maryland
- Baltimore
- Massachusetts
- Fall River
- Nebraska
- Lincoln
- New Jersey
- Fair Lawn
- Stratford
- Oklahoma
- Oklahoma City
- Pennsylvania
- Hatboro
- Philadelphia
- Wisconsin
- Gresham, Menominee

Grace Church, Fair Lawn, New Jersey, assumed self-support during the year. Of special note and thanksgiving is the fact that they became self-supporting nearly two years before the required time.

Continuation of salary aid to the Ludlow, Smyrna, and Houlton field in Maine is not contemplated during the new year, and aid to Gethsemane Church, Philadelphia, Pennsylvania, has been terminated.

**REPORTS ON THE FIELDS**

**Baltimore**

Since the Rev. George J. Willis left this field in July 1959, the pulpit has been regularly supplied by ministers and students for the ministry. Attendance for the past year increased slightly over 1958. The morale of the congregation has been excellent though without a pastor, and financial obligations have been met regularly. In February a call was issued to the Rev. Cromwell G. Roskamp and he was to begin his labors there on May 1.

**Bangor**

Despite the lack of adequate facilities for services during the year, Pilgrim Church has grown in membership and attendance under the leadership of the Rev. George G. Weeber. In becoming known as the only truly Reformed witness in its area, the church has attracted several families from other towns. The problem of a meeting-place has been solved, and the congregation rejoices in a new church building, expected to be completed early in the summer. The location, in the eastern part of Bangor, enables the church to serve a developing residential area. An enlarged program of activities for adults and children will now be possible for the coming year.

**Chula Vista**

In the past year Bayview Church suffered the loss of 12 adults and 11 children who moved from the area. Five were members who were dismissed to other of our churches but all 23 had attended services regularly. However, new families have been added, and there are six families and seven individuals who are prospects for membership. The Rev. Jack J. Peterson, missionary, reports definite spiritual growth among the members.

A church building is a necessity if the Sunday school is to grow. The present meeting-place is located in an area where there are few children. Preliminary plans for a modest church building have been prepared and the congregation hopes to finance it as much as possible on its own.
TWENTY-SEVENTH GENERAL ASSEMBLY

EVERGREEN PARK

The missionary in this field, the Rev. Bruce A. Coie, continues to labor faithfully under difficult circumstances. No significant gains in membership or attendance have been made. The missionary has had to spend a considerable amount of time in dealing with pastoral problems of the congregation. But in December, 1959, a concentrated effort was made to reach the community with the gospel. Newspaper and radio advertising were used to inform the area of special evangelistic services, and members of the Presbytery of Wisconsin made calls on prospects. Mr. Coie followed up prospects discovered by this effort.

Although the church completed 10 years of salary aid from the denomination on March 31, the Committee granted temporary additional aid while a re-appraisal of the work and plans for the future were being made. The congregation’s financial problems are acute.

FAIR LAWN

In this field the outstanding events of the past year have been: (1) the attainment of self-support by the congregation in September, 1959, nearly two years ahead of schedule, (2) the erection of an addition to the church building, and (3) the purchase of the manse from the Committee. The Rev. Raymond E. Commeret is the pastor.

In the period which the Committee supported this work, 1945 to 1959, the total cost to the denomination was $36,549.50. In the same period the church contributed $5,355.18 to the work of Home Missions.

FALL RIVER

The pastor of Grace Church, the Rev. G. I. Williamson, and members of the Session assisted Calvary Church, Cranston, Rhode Island, in the supply of the pulpit of Calvary Church until September, 1959. Because of this assistance, the missionary outreach of Grace Church did not equal that of former years. However, instruction classes were held and new members added. A radio broadcast, directed at the spiritual needs of the community, is proving effective in making the church’s witness to the gospel known. An active women’s missionary society has been organized and has already done much to increase the direct participation of Grace Church in spreading the gospel to the world. The missionary reports that children’s instruction classes include other than covenant children.

Physical improvements of the church building have helped to make it a more useful instrument for worship and instruction.

GRESHAM-MENOMINEE

By God’s grace three confessions of faith and two reaffirmations of faith were made in this field during the past year. The missionary, the Rev. Henry D. Phillips, notes that interest on the part of a number of the Roman Catholic families has been shown. In both the Old Stockbridge Church and Menominee Chapel successful Bible schools were conducted last summer. An effort is being made to indoctrinate both children and adults; and a teacher-training class is planned for this year. An encouraging sign of interest in this effort is the fine attendance at the midweek meetings. Both ruling elders are growing in grace and assuming more responsibility for the work. In addition to providing the manse for the missionary, the church has been increasing its share of his salary each year; and during the past year a number of improvements were made to the church property, including a new furnace in the manse, addition to the parking lot, renovation of the church basement, and purchase of land for a cemetery.

HATBORO

This field was without regular pastoral services for six months in 1959 until the coming of Licentiate Hessel Stevens in September as stated supply. Mr. Stevens terminated his work here at the end of March in order to become pastor of another congregation. A number of seminary students assisted in the work during the year, three being officers in the church.

During the year there was a slight growth in membership and attendance in church services, but not in the Sunday school. The congregation is definitely handicapped by the lack of a building. The worship services are held in two different meeting-places, and weekday activities must be held to a minimum. The congregation has been unable to attract many families from the community.
The past year in Sharon Church has witnessed a most encouraging growth in membership and attendance. Although nine families, three of which were members, have moved from Hialeah, several families have been added. The financial budget of the church has increased from $7,000 to $13,000. There is a large percentage of young people attending all the services, including the prayer meeting.

A second unit, 40 feet by 70 feet, is nearing completion. Even though a few of the Sunday school classes will still have to meet outdoors, the Primary department and five other classes will be able to meet indoors and have separate rooms. The congregation, led by the Rev. Glenn R. Coie, plans the formation of a third young people's group, has as its goals increased attendance at prayer meeting, greater activity in personal evangelism by the members, and increased giving.

New attendance records were set in Faith Church this past year. On special occasions as many as 96 persons attended. Although the average attendance was much smaller than that, the potential of the group is indicated. Three confessions of faith were made. Eight new families have shown interest and are considered good prospects. Spiritual growth of the members of the congregation has been shown by the willingness of some to do calling in the community. A Ladies' Fellowship has been organized under the leadership of the pastor's wife. The group meets on Tuesday mornings and has been used as an evangelistic arm of the church. The youth work has been reorganized and an effort is being made to reach more of the high school-age group. These youth groups have been used in bringing several young people to Christ.

At Pioneer Chapel a new Sunday school room has been added to the building to provide more adequate facilities for that work. The Rev. Russell D. Piper continues to labor in these two fields.

Since the Rev. C. Herbert Oliver left this field in July, 1959, services have been conducted only in Bethel Church, Ludlow. The congregation is seeking a pastor and hopes to resume services in Houlton as soon as possible. In December the Committee informed the Presbytery of New York and New England that we would be unable to give further financial support to this work and suggested that the Presbytery seek some other solution to the witness in that area.

The Rev. William J. Bomer, first pastor of Knox Church, sought and obtained active duty as a U.S. Army Chaplain in July, 1959. In January, the congregation called the Rev. Carl A. Ahlfeldt who took up his labors on March 1, 1960.

A small amount of financial aid was granted this congregation for several months in 1959. The congregation, led by the Rev. William H. McDowell, has lost a number of members through "the flight to the suburbs." However, the congregation has been able to minister to a number of students from nearby educational institutions, including Reformed Episcopal Seminary and the University of Pennsylvania. Application has been made for a building site within the Eastwick Redevelopment Project which is to begin shortly. The congregation is located near the redevelopment area. Aid was terminated on January 31, 1960.

The first full year's occupancy of a new building enabled this congregation to enjoy a well-rounded program of service in Christ's Kingdom. In addition to regular Sunday worship services, Sunday school, and a weekly prayer meeting, there are Machen Leagues, and catechism and instruction classes, meeting regularly. During the year new classes were added to the Sunday school and a training institute was held for all teachers.

Attendance at all services has increased steadily. Fellowship among members and evangelistic efforts in the community have been aided by the organization of a Couples' Club and Men's Club. Since new homes are being built near the church, the missionary
and members are attempting to survey the area regularly, and Sunday school children have aided by placing literature in homes. The Rev. Harvie M. Conn is the missionary.

**Thornton**

Many new activities were added to the program of Immanuel Chapel this year. An evening service was started in January, 1959. Junior and Senior Machen Leagues were begun. The missionary, the Rev. Laurence N. Vail, has taught the Westminster Confession of Faith at a mid-week prayer meeting which meets twice a month. Attendance at all services has increased, particularly in the Sunday school which serves to introduce new families to the church. The Daily Vacation Bible School was the most successful held in the history of the group. The daily average attendance was 85 and total registration was 135. Through this effort two new families were gained for the Sunday school.

Mr. Vail has also preached once a month in Grand Junction, Colorado, where a group has been seeking to establish an Orthodox Presbyterian Church.

**Westchester**

The Rev. Glenn T. Black, pastor of Westminster Church, reports spiritual growth among the members of the congregation. Attendance, membership, and regular benevolence giving have increased, and the missionary is working with a number of new prospects. The congregation is joining the pastor in the visitation program. The community offers great opportunity for evangelism.

**Wheaton**

During the last week of 1959 Bethel Chapel was organized as Bethel Orthodox Presbyterian Church. Eighteen persons affirmed their faith in the Lord Jesus Christ and were admitted as charter members, along with 14 covenant children. The pastor, the Rev. Francis D. Breisch, reports that there are 10 families which may be considered prospects for membership. The work among students has progressed. About 25 students attend regularly, including seven from Orthodox Presbyterian congregations. A contagious spirit of friendliness, enthusiasm, and optimism pervades the group. During the past year the total indebtedness of the group was reduced by $3,450. Attendance at worship services doubled during the last six months of 1959. A site for future development should be purchased, for the present location of the church makes Sunday school growth difficult.

Goals for 1960 include doubling the attendance and membership, substantial increase in missionary giving, purchase of a building site and greater utilization of the members in evangelism.

**Whittier**

In Whittier the calendar year of 1959 was an encouraging one. The year was one of numerical growth. Nineteen new communicants and 16 non-communicant members were received. Thirteen more communicants and 13 non-communicants were instructed and received into membership early in 1960. Attendance has increased at all services. Sunday school attendance increased over last year but has levelled off because of lack of space in the present limited Sunday school facilities.

The year was also one of good giving. In the month of March, a "Tithing Experiment" resulted in an increase over the previous month of 110% in the general fund and 189% in the building fund.

The Sunday school has been the chief evangelistic agency of the church but the Co-Pilots’ Club, for married couples, has also been instrumental in attracting some.

A major goal of the congregation, led by the Rev. Dwight H. Poundstone, is a new church building. Plans have been worked out and the people are enthusiastic.

House-to-house calling has uncovered the information that the pastor of the local congregation of the United Presbyterian Church in the U.S.A. has been actively campaigning against Calvary Church in an attempt to discredit pastor and people.

**Extension Procedures**

The Committee continues to explore new means of extending and strengthening the witness of our church. During the past year two procedures were projected.
The objective of this plan is to supplement our present activities in order to more completely cover America with the testimony of our church and to do so with small expense.

The plan is as follows:

1. City-wide rallies shall be held in different cities for the purpose of immediately bringing together a nucleus of interested and sympathetic people for regular Bible study and prayer, for the definite purpose of eventually establishing an Orthodox Presbyterian Church.

2. The General or Associate Secretary shall be the leader or organizer of this effort, making a continual study of the suitability of 10 or 15 cities where there are some encouraging circumstances, and where it would seem desirable to inaugurate a new work, selecting those in order that show the greatest promise of success.

3. Medium-sized cities, with population from 50 to 100 thousand preferably, should be the ones to consider, where a central rallying point may be reached with convenience and easy access from all extremities.

4. Cities should be chosen that are not too distant from existing Orthodox Presbyterian churches that can give help and encouragement, and from which ministers and elders can be enlisted to help as required for Bible teaching and preaching until the new group can provide for itself.

5. The suitability of cities for the setting up of rallies should be determined by such things as the number of known sympathizers in such cities, friendly pastors and churches, contributors to our Orthodox Presbyterian causes, Guardian subscribers, friends and relatives of Orthodox Presbyterian people in other places and churches, the need of the city for our testimony, and geographical features.

6. The Secretary should set a date in the fall or spring for a rally in the most promising and advantageous city, and proceed to develop plans, lining up a team of the most able of our ministers and elders who may be available who could cooperate together for several days in that city.

7. The team of ministers and elders should be directed by the Secretary in making telephone calls and visits in the city so as to locate other people who may be interested in raising an Orthodox Presbyterian testimony in their city, inviting them to the meetings that are planned, and seeking from them additional names.

8. A meeting place should be secured for appropriate evenings, programs planned well on a popular level, and widely advertised in press and radio. The meetings should demonstrate what is the need of the hour and how the Orthodox Presbyterian Church can meet that need.

9. These meetings should serve to (1) build up a mailing list of interested people that can be cultivated systematically thereafter; (2) establish a Bible class and prayer hour, at least, through which a people might be prepared in knowledge and developed in Christian fellowship to the point where they will undertake worship services and the organization of a church; (3) the discovery of a local leadership that will cooperate and also bear responsibility for the work.

10. Expenses for such rallies should be underwritten by the Committee, in so far as is necessary, but churches may be encouraged to send their pastors on such trips, providing for his expenses, as part of their missionary outreach. Local people also may be led to provide some of the needs of the visiting team, such as meals and rooms, possibly donations for the rent of the place of meeting. Local groups might get together a helping committee and a fund in advance of the rally that will care for most of the expenses — something that the Secretary could encourage as he makes preliminary contacts with people on mailing lists or otherwise.

Whereas the opening of new home missions fields is at present hampered by the current financial difficulties of the Home Missions Committee and whereas many home missions churches and chapels have been established throughout the denomination which...
are in need of numerical growth, the following plan for strengthening established home missions works is hereby proposed to the presbyteries and the mission churches:

1. That the ministers of the Orthodox Presbyterian Church in a Presbytery or geographical area (whichever for the following purposes be more feasible) gather at one of the mission churches or chapels in that presbytery or geographical area for the purpose of canvassing its environs to secure prospects and to present the gospel.
2. That this canvassing be carried forward from Tuesday through Friday, inclusively, twice a year.
3. That the weeks of canvassing be rotated among the mission churches and chapels, in order of need, in the geographical area or presbytery, with one week being devoted to each station, church, or chapel.
4. That specific hours of canvassing be set, as an example, from 9:00 a.m. to 11:30 a.m. and from 1:30 p.m. to 5:00 p.m. daily, and that the intervening hours in the day be utilized by each canvassing minister in working up his prospect list on file cards, with pertinent information, to be turned over to the mission church or chapel at the end of the week.
5. That special services be held nightly during the week, Tuesday through Friday, in the mission church or chapel, with one or two of the visiting ministers as guest speakers each night.
6. That advance publicity with regard to these special services be circulated throughout the community by flyer, throw aways, posters, newspaper and radio announcements, and in any other way feasible, by the mission church or chapel well in advance of the canvassing week.
7. That printed invitations to the meetings be distributed by the ministers from door to door during their work of canvassing.
8. That the mission church or chapel provide lodging, where possible, for the canvassing ministers during their stay in the area.
9. That the mission church or chapel engage vigorously in follow-up work with the prospect list compiled by the visiting ministers and that this follow-up work be continued as many weeks as results seem to be forthcoming from the work.

Both these plans have been submitted to the presbyteries for their consideration, and a beginning has been made as we seek to feel our way into these new kinds of activities.

SUMMER WORKERS

The Committee budgeted $2,000 for the employment of seminary students for work in the churches during the summer months. This amount is far from adequate but is the maximum which the Committee could spend. The Committee is assisting in the support of three students with these funds.

The Committee also served in this area by arranging for other students to work in various of our churches which were themselves able to provide support for the students.

BUILDINGS

In Hialeah, Florida, the second unit of Sharon Church’s building program was dedicated in March. The cost was $30,000 and was financed with a loan from the Church Extension Fund.

In Whittier, California, a new building, designed as an educational unit, was ready for starting as the year ended. The cost will be $40,000. This, too, is being financed from the Church Extension Fund.

CONTINGENT AND CHURCH EXTENSION FUNDS

The Committee wishes to make clear the difference between the Contingent Fund and the Church Extension Fund and the advantage of each for particular phases of our building program. The Contingent Fund consists of monies which belong to the Committee; the Church Extension Fund consists of monies which the Committee has borrowed and on which it pays interest to note-holders.

The Committee wishes to be able to use the Contingent Fund for the purpose of purchasing land for building sites where we wish to work. Such land can best be purchased, for both cost and location, at the beginning of a work when there may not be a
group either sufficiently large or interested to pay even the carrying charges on a loan. While the Committee has used much of this Fund in the past for loans on buildings and may have to do so in the future, it hopes that the Church Extension Fund will continue to grow so that this will become unnecessary. The Contingent Fund now has net assets of $159,415.12. Of this amount $119,219.72 represents cost value of real estate, less notes and mortgages outstanding; $29,782.73 represents loans to churches; and $10,412.67 represents cash, and securities at current market value.

When a group becomes large enough, and able to undertake a building program, the Committee will endeavor to make necessary loans from the Church Extension Fund. At the end of the fiscal year the Church Extension Fund had a net total of $92,245.15 in loans and interest received of which $6,795.07 is a reserve against withdrawals; $63,768.72 had been lent to churches, while the balance of $21,681.36 was committed to churches. A detailed account of loans outstanding is given in the report of the Treasurer.

Bethel Church, Wheaton, Illinois, and Redeemer Church, Philadelphia, Pennsylvania, regard it as imperative to move their locations in the future and need to purchase the land now. Calvary Church, Whittier, California, needs $22,000 more for their planned building than we now have in the Church Extension Fund; Bayview Church, Chula Vista, California, will need funds within the year for a building now in the architectural stage; and the work of Trinity Church, Hatboro, Pennsylvania, is considerably hindered by the lack of an adequate meeting place. We should also like to be able to lend to other than home missions churches, a number of which have a crucial need for new buildings. The total need is over $400,000. It seems certain that there are ample savings among our membership to make such a sum available on a loan basis, and the Committee would urge each church to make a sustained effort to appeal to the members for such assistance. We should especially recommend the appointment of a Church Extension Fund Agent in those churches where such an agent has not yet been appointed.

HEADQUARTERS

During the year this Committee joined with the Committee on Foreign Missions in the purchase of a building for use as their headquarters. The Committees are selling a one-third interest in the building to the Committee on Christian Education by means of a mortgage to be paid for by that Committee. Operating costs of the building will be divided proportionately among the three Committees on the basis of space used by each. The price, which included carpeting on the first and second floors, was $49,500, with $1,235 being refunded by the real estate agent.

The building is a 19-room stone house with three-car garage and apartment, on about 1 1/4 acres of ground. The location is on a main north-south highway, just outside the city of Philadelphia in Melrose Park, Montgomery County, Pennsylvania. The mailing address is 7401 Old York Road, Philadelphia 26, Pa.

SALARY SCALE AND SCHEDULE OF AID

The Salary Scale and Schedule of Aid were revised, to be effective April 1, 1960, as follows:

**Salary Scale**

1. **Salary**
   - The Salary Scale does not apply to ministers who have more than 10 years of service.

2. **Housing**
   - a. If a manse is provided either by Committee or church $70 will be deducted from the salary.
   - b. If the minister rents his house he will receive a rent supplement for rent paid in excess of $70 a month up to a maximum supplement of $30 per month.
   - c. If a minister owns his home he will receive the stated amount of the Scale.

3. **Utilities**
   - a. All utilities except personal telephone toll calls and including heat, will be paid by the church and/or Committee in addition to salary.
b. The cost of utilities will be shared by the Committee and church in proportion to their respective shares of the minister's salary.

c. The church will pay utility bills direct to the service companies, and be reimbursed by the Committee for the Committee's share.

4. Pension

The church and/or the Committee will pay two thirds of the missionary’s pension premium in proportion to their respective shares of his salary.

5. The base salary shall be as follows:

<table>
<thead>
<tr>
<th>Year of Service</th>
<th>Salary</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st year</td>
<td>$300</td>
</tr>
<tr>
<td>2nd</td>
<td>312</td>
</tr>
<tr>
<td>3rd</td>
<td>324</td>
</tr>
<tr>
<td>4th</td>
<td>336</td>
</tr>
<tr>
<td>5th</td>
<td>348</td>
</tr>
<tr>
<td>6th</td>
<td>360</td>
</tr>
<tr>
<td>7th</td>
<td>372</td>
</tr>
<tr>
<td>8th</td>
<td>384</td>
</tr>
<tr>
<td>9th</td>
<td>396</td>
</tr>
<tr>
<td>10th</td>
<td>408</td>
</tr>
</tbody>
</table>

**Schedule of Aid**

The Committee will pay toward the pastor's salary the following percentages of the amount paid by the church toward the salary of the pastor plus the amount contributed to the two Missions Committees:

<table>
<thead>
<tr>
<th>Year following organization</th>
<th>Full salary</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>520</td>
</tr>
<tr>
<td>2nd</td>
<td>281</td>
</tr>
<tr>
<td>3rd</td>
<td>174</td>
</tr>
<tr>
<td>4th</td>
<td>115</td>
</tr>
<tr>
<td>5th</td>
<td>77</td>
</tr>
<tr>
<td>6th</td>
<td>52</td>
</tr>
<tr>
<td>7th</td>
<td>33</td>
</tr>
<tr>
<td>8th</td>
<td>19</td>
</tr>
<tr>
<td>9th</td>
<td>8</td>
</tr>
<tr>
<td>10th</td>
<td></td>
</tr>
</tbody>
</table>

**FINANCES**

During the year under review General Fund contributions, apart from the Thank Offering were $55,051.79. In the previous year similar contributions were $52,753.92. This Committee's share of the Thank Offering was $23,711.43, as compared with $16,921.15 in the year before. The Committee received 39% of the total Thank Offering of $60,795.97; in the previous year it had received 29% of a total of $56,929.35. The total General Fund contributions for the year were $78,762.22, as compared with $68,519.82 in the previous year.

The advertisements placed in religious magazines during the past year resulted in numerous new contracts and the program will be resumed in the fall.

**BUDGET**

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Salaries and Allowances</td>
<td>$47,097</td>
</tr>
<tr>
<td>Church Extension</td>
<td>11,832</td>
</tr>
<tr>
<td>Office and Administration</td>
<td>13,659</td>
</tr>
<tr>
<td>Promotion</td>
<td>4,200</td>
</tr>
<tr>
<td><strong>Total Budget</strong></td>
<td><strong>$76,788</strong></td>
</tr>
</tbody>
</table>

**ELECTIONS TO THE COMMITTEE**

The terms of the following members of the Committee expire at this Assembly:

**Ministers:** John C. Hills, George W. Marston, Paul Woolley.

**Ruling Elders:** Bert L. Roeber, Richard C. Zebley.
The report of the Treasurer, as audited by Main and Company, Certified Public Accountants, is as follows:

April 20, 1960

The Committee on Home Missions and
Church Extension of
The Orthodox Presbyterian Church, Inc.
Philadelphia, Pennsylvania

Gentlemen:

In accordance with your authorization, we have examined the cash accounts of the Treasurer of

THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION
OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.

for the year ended March 31, 1960, and submit herewith the following statements:

Schedule A - Balance Sheet of Funds, March 31, 1960
Schedule B - Statement of Recorded Cash Receipts and Disbursements,
For the Year Ended March 31, 1960

Our examination consisted of the following procedures:

(1) Cancelled checks were traced to recorded cash disbursements and to warrants authorizing the disbursements for a representative portion of the year ended March 31, 1960.

(2) Recorded receipts were reconciled in total to the deposits listed on the bank statements for the year under review. Duplicate copies of receipts issued for contributions received were traced to the cash receipts records for a representative portion of the year.

(3) The recorded cash balances on deposit were reconciled to the bank balance as of March 31, 1960, and the latter balance was confirmed by direct correspondence with the depository.

(4) Petty cash was checked by actual count by us and reconciled to the recorded balance at March 31, 1960.

(5) We examined documents evidencing ownership of all stock, bond and real estate investments. We examined notes or agreements concerning all loans receivable, but we did not confirm the loans in any other manner.

(6) We examined a $10,000.00 fidelity bond covering the Treasurer and other employees who handle funds of this Committee and the Committee of Foreign Missions.

Except as to the foregoing procedures, the accompanying statements and supplementary information were prepared from the records without independent verification. We, therefore, do not express a formal accountants' opinion concerning them.

Your attention is invited to the supplementary information which follows the financial statements.

We express our appreciation for the courtesy extended to our representatives during the course of the examination.

Respectfully submitted,

MAIN AND COMPANY
Certified Public Accountants
## BALANCE SHEET OF FUNDS

**MARCH 31, 1960**

### FUNDS

#### ASSETS

<table>
<thead>
<tr>
<th>Description</th>
<th>General</th>
<th>Church Extension</th>
<th>Contingent</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash in bank and on hand (Notes 1 and 2)</td>
<td>$10,872.76</td>
<td>$22,912.27</td>
<td>$1,827.11</td>
<td>$35,612.14</td>
</tr>
<tr>
<td>Notes and loans receivable</td>
<td>87.26</td>
<td>63,768.72</td>
<td>29,782.73</td>
<td>93,638.71</td>
</tr>
<tr>
<td>Investments—cost (Note 2)</td>
<td>410.00</td>
<td>5,564.16</td>
<td>20,546.90</td>
<td>26,521.06</td>
</tr>
<tr>
<td>Real estate</td>
<td>23,018.68</td>
<td></td>
<td>169,911.24</td>
<td>192,929.92</td>
</tr>
<tr>
<td>Intermediary funds</td>
<td>389.88</td>
<td></td>
<td></td>
<td>389.88</td>
</tr>
<tr>
<td><strong>Total assets</strong></td>
<td>$34,778.58</td>
<td>$92,245.15</td>
<td>$222,067.98</td>
<td>$349,091.71</td>
</tr>
</tbody>
</table>

#### LIABILITIES AND RESERVES

<table>
<thead>
<tr>
<th>Description</th>
<th>General</th>
<th>Church Extension</th>
<th>Contingent</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Notes payable (Note 2)</td>
<td>$91,628.71</td>
<td></td>
<td>$5,100.00</td>
<td>$96,728.71</td>
</tr>
<tr>
<td>Mortgages payable</td>
<td>$10,455.54</td>
<td>$45,591.52</td>
<td>3,300.22</td>
<td>56,047.06</td>
</tr>
<tr>
<td>General Assembly funds</td>
<td>3,300.22</td>
<td></td>
<td></td>
<td>3,300.22</td>
</tr>
<tr>
<td>Reserve accounts</td>
<td>21,022.82</td>
<td>616.44</td>
<td>171,376.46</td>
<td>193,015.72</td>
</tr>
<tr>
<td><strong>Total liabilities and reserves</strong></td>
<td>$34,778.58</td>
<td>$92,245.15</td>
<td>$222,067.98</td>
<td>$349,091.71</td>
</tr>
</tbody>
</table>

### NOTES:

1. Cash in bank — General Fund is restricted as follows:
   - **Restricted**
     - Designated General Assembly funds
       - Regular: $1,387.01
       - Committee on Constitution: $217.67
       - Travel: $1,695.54
     - Unrestricted General Fund cash: $7,962.42
   - Intermediary funds—due from others: $11,262.64
   - Cash in bank and on hand—General Fund: $10,872.76

2. Church Extension Fund cash in bank is restricted in the amount of $1,230.91, which together with the investment in United States Treasury Bonds in the amount of $5,564.16, comprises a reserve, as determined by the Committee, of 20% of the demand notes outstanding. Details of this computation are listed as follows:
   - Demand notes outstanding: $33,975.37
   - Required reserve: $6,795.07
   - Composition of reserve:
     - Investment in United States Treasury Bonds: $5,564.16
     - Restricted cash on deposit with the Phila. Saving Fund Society: $1,230.91
   - Total as required: $6,795.07

Subject to accompanying certificate.
## STATEMENT OF RECORDED CASH RECEIPTS AND DISBURSEMENTS

**For the Year Ended March 31, 1960**

### GENERAL FUND

**CASH BALANCE, April 1, 1959**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$2,439.38</td>
</tr>
</tbody>
</table>

**RECEIPTS**

- **Contributions**
  - General: $75,487.50
  - Designated missionary support: $3,274.72

- **Interest**
  - On notes and loans receivable: 5.35
  - On savings accounts: 5.48

- **Dividends**: 14.50

- **Payments received on notes and loans receivable**: 335.58

- **General Assembly Fund receipts**
  - Regular: 2,529.87
  - Committee on Travel: 2,905.97

- **Intermediary receipts**: 21,229.04

**DISBURSEMENTS**

- **Missionaries' Expenses**
  - Salaries and allowances: $40,783.00
  - Pension premiums: 1,694.60

- **Office and Administrative Expenses**
  - Rent: 980.10
  - Telephone: 345.92
  - Taxes, repairs, interest, etc. on Ardsley Manse: 268.98
  - Legal and accounting expense: 430.50
  - Equipment purchased: 260.01
  - Postage and office supplies: 721.81
  - Pension premiums: 238.40
  - Salaries and allowances: 8,230.55
  - Committee meeting expense: 453.73
  - Travel — administrative: 286.56
  - Miscellaneous: 338.46

- **Church Extension Expenses**
  - Salary — Associate Secretary: 5,174.04
  - Pension premiums: 299.00
  - Expenses on committee owned manses: 721.23
  - Taxes, repairs, interest, etc. on Abington Manse: 496.02
  - Social Security tax: 231.76
  - Interest — Stratford lot: 18.33
  - Travel: 1,854.86
  - Summer workers: 228.40
  - Moving expenses: 378.15
  - Tracts: 72.15
  - Books: 9,503.60
### Promotion Expenses

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Travel</td>
<td>731.79</td>
</tr>
<tr>
<td>Publicity</td>
<td>306.43</td>
</tr>
<tr>
<td>Solicitation</td>
<td>404.27</td>
</tr>
<tr>
<td>&quot;Messenger&quot; expense</td>
<td>1,513.58</td>
</tr>
<tr>
<td>Advertising</td>
<td>541.71</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3,497.78</td>
</tr>
</tbody>
</table>

### Advance to Houlton, Maine, Orthodox Presbyterian Church

- Church Funds held in trust: 87.26
- Transferred to Contingent Fund: 3,000.00
- Reduction of mortgage—Ardsley Manse: 165.87
- Abington Manse: 787.29

### Intermediary

- General Assembly Fund
  - Regular: 1,858.53
  - Committee on Travel: 2,132.00

**CASH BALANCE, March 31, 1960**

(Note 1 - Schedule A)

**CONTINGENT FUND**

**CASH BALANCE, April 1, 1959**

**Receipts**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions</td>
<td>188.40</td>
</tr>
<tr>
<td>Interest on notes and loan receivable</td>
<td>3,325.39</td>
</tr>
<tr>
<td>Payments received on notes and loans receivable</td>
<td>8,475.20</td>
</tr>
<tr>
<td>Payment on loan — Committee on Foreign Missions</td>
<td>3,500.00</td>
</tr>
<tr>
<td>Dividends</td>
<td>392.64</td>
</tr>
<tr>
<td>Payments received from various churches for purchase of committee owned real estate</td>
<td>13,377.67</td>
</tr>
<tr>
<td>Borrowed on mortgages payable</td>
<td>2,078.72</td>
</tr>
<tr>
<td>Interest on investments</td>
<td>281.85</td>
</tr>
<tr>
<td>Church funds held in trust</td>
<td>3,000.00</td>
</tr>
</tbody>
</table>

**Disbursements**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interest on notes and loans payable</td>
<td>1,114.11</td>
</tr>
<tr>
<td>Loans to Committee on Foreign Missions</td>
<td>3,500.00</td>
</tr>
<tr>
<td>Loans to various churches</td>
<td>26,362.80</td>
</tr>
<tr>
<td>Purchase of real estate</td>
<td>6,510.51</td>
</tr>
<tr>
<td>Payment on mortgages</td>
<td>4,644.35</td>
</tr>
<tr>
<td>Purchase of investments—U.S. Treasury Bills</td>
<td>5,932.40</td>
</tr>
<tr>
<td>Deposit on headquarters property</td>
<td>250.00</td>
</tr>
</tbody>
</table>

**CASH BALANCE, March 31, 1960**

Summary of cash balance, March 31, 1960

<table>
<thead>
<tr>
<th>Fund</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Headquarters Fund</td>
<td>242.57</td>
</tr>
<tr>
<td>Contingent Fund — general</td>
<td>1,584.54</td>
</tr>
</tbody>
</table>
CASH BALANCE, April 1, 1959 $13,226.10

<table>
<thead>
<tr>
<th>Receipts</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Interest on notes and loans receivable</td>
<td>$2,310.34</td>
</tr>
<tr>
<td>Payments received on notes and loans receivable</td>
<td>8,343.03</td>
</tr>
<tr>
<td>Borrowed on notes and loans payable</td>
<td>38,160.00 48,813.37</td>
</tr>
</tbody>
</table>

Total: 62,039.47

DISBURSEMENTS

<table>
<thead>
<tr>
<th>Disbursements</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Interest on notes and loans payable</td>
<td>1,408.52</td>
</tr>
<tr>
<td>Repayment of loans</td>
<td>1,150.00</td>
</tr>
<tr>
<td>Loaned to churches</td>
<td>33,090.01</td>
</tr>
<tr>
<td>Purchase of U.S. Treasury Bonds—Reserve Fund</td>
<td>3,202.42</td>
</tr>
<tr>
<td>Bonds for church extension agents</td>
<td>46.25</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>230.00  39,127.20</td>
</tr>
</tbody>
</table>

CASH BALANCE, March 31, 1960 $22,912.27

(Not 2 - Schedule A)

<table>
<thead>
<tr>
<th>Supplementary Information</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Notes and Loans Receivable</td>
<td></td>
</tr>
<tr>
<td>The following is a detailed list of all notes and loans receivable by funds:</td>
<td></td>
</tr>
<tr>
<td>Church Extension Fund</td>
<td></td>
</tr>
<tr>
<td>Bethel Church, Houlton, Maine</td>
<td>$5,972.38</td>
</tr>
<tr>
<td>Winner, South Dakota</td>
<td>1,000.00</td>
</tr>
<tr>
<td>Immanuel Church, Thornton, Colorado</td>
<td>3,000.00</td>
</tr>
<tr>
<td>Second Church, Portland, Oregon</td>
<td>2,106.33</td>
</tr>
<tr>
<td>Trinity Church, Hatboro, Pennsylvania</td>
<td>600.00</td>
</tr>
<tr>
<td>Brentwood Church, San Francisco, California</td>
<td>15,000.00</td>
</tr>
<tr>
<td>Greyfriars Church, Los Angeles, California</td>
<td>5,000.00</td>
</tr>
<tr>
<td>Sharon Church, Hialeah, Florida</td>
<td>21,090.01</td>
</tr>
<tr>
<td>Calvary Church, Whittier, California</td>
<td>10,000.00</td>
</tr>
<tr>
<td>Total</td>
<td>$63,768.72</td>
</tr>
</tbody>
</table>

Contingent Fund

<table>
<thead>
<tr>
<th>Contingent Fund</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Immanuel Church, Bellmawr, New Jersey</td>
<td>$950.00</td>
</tr>
<tr>
<td>Missionary Loan</td>
<td>70.00</td>
</tr>
<tr>
<td>Trinity Church, Hatboro, Pennsylvania</td>
<td>525.00</td>
</tr>
<tr>
<td>Paradise Hills Church, San Diego, California</td>
<td>9,700.00</td>
</tr>
<tr>
<td>Grace Church, Fair Lawn, New Jersey</td>
<td>1,500.00</td>
</tr>
<tr>
<td>Westminster Church, Westchester, Illinois</td>
<td>1,385.47</td>
</tr>
<tr>
<td>Pilgrim Church, Bangor, Maine</td>
<td>10,000.00</td>
</tr>
<tr>
<td>Covenant Church, Albany, New York</td>
<td>706.34</td>
</tr>
<tr>
<td>Mortgage receivable — Grace Church, Fair Lawn, New Jersey</td>
<td>4,945.92</td>
</tr>
<tr>
<td>Total</td>
<td>$29,782.73</td>
</tr>
</tbody>
</table>
INVESTMENTS

The following securities were owned by the Committee at March 31, 1960:

<table>
<thead>
<tr>
<th>Security Details</th>
<th>Cost</th>
<th>Market Value</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Contingent Fund</strong></td>
<td>$20,546.90</td>
<td>$27,770.63</td>
</tr>
<tr>
<td>General</td>
<td></td>
<td></td>
</tr>
<tr>
<td>45 shares American Telephone and Telegraph Company — Common (Note 1)</td>
<td>$2,398.66</td>
<td>$3,988.13</td>
</tr>
<tr>
<td>110 shares Standard Oil of New Jersey — Common</td>
<td>2,721.57</td>
<td>4,840.00</td>
</tr>
<tr>
<td>Headquarters</td>
<td></td>
<td></td>
</tr>
<tr>
<td>58 shares Minneapolis-Honeywell Regulator Co.</td>
<td>4,489.11</td>
<td>8,192.50</td>
</tr>
<tr>
<td>$5,000 Combustion Engineering Co., Inc., 3-3/8% Conv. Debentures, due 1981</td>
<td>5,005.16</td>
<td>4,750.00</td>
</tr>
<tr>
<td>$6,000 U.S. Treasury Bills, due 4-14-60</td>
<td>5,932.40</td>
<td>6,000.00</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church Extension Fund</td>
<td></td>
<td></td>
</tr>
<tr>
<td>$6,000 U.S. Treasury Bonds, 2-3/8%, due February 15, 1965</td>
<td>5,564.16</td>
<td>4,678.13</td>
</tr>
<tr>
<td>General Fund — 10 shares Norwich Pharmacal Co. — Common (Note 2)</td>
<td>410.00</td>
<td>427.50</td>
</tr>
<tr>
<td><strong>NOTES:</strong> (1) Stock split 3 for 1 during the fiscal year.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(2) Stock acquired by donation, cost basis is that of donors.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>REAL ESTATE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>General Fund</td>
<td></td>
<td></td>
</tr>
<tr>
<td>One-half interest in manse of General Secretary</td>
<td>$8,095.13</td>
<td></td>
</tr>
<tr>
<td>in Abington Township, Pennsylvania</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Manse for Associate Secretary, Abington Township, Pennsylvania</td>
<td>14,923.55</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>$23,018.68</td>
</tr>
<tr>
<td>Contingent Fund — General</td>
<td>$29,978.34</td>
<td></td>
</tr>
<tr>
<td>Immanuel Church, Thornton, Colorado</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Manse, Thornton, Colorado</td>
<td>11,834.22</td>
<td></td>
</tr>
<tr>
<td>Lot, Thornton, Colorado</td>
<td>7,585.00</td>
<td></td>
</tr>
<tr>
<td>Stratford Church, Stratford, New Jersey</td>
<td>37,241.53</td>
<td></td>
</tr>
<tr>
<td>Lot, Stratford, New Jersey</td>
<td>2,591.53</td>
<td></td>
</tr>
<tr>
<td>Sharon Church, Hialeah, Florida</td>
<td>16,600.00</td>
<td></td>
</tr>
<tr>
<td>Manse, Westchester, Illinois</td>
<td>19,909.80</td>
<td></td>
</tr>
<tr>
<td>Lots, Westchester, Illinois</td>
<td>5,000.00</td>
<td></td>
</tr>
<tr>
<td>St. Andrew's Church, Baltimore, Maryland</td>
<td>33,095.40</td>
<td></td>
</tr>
<tr>
<td>Lot and Church, Evergreen Park, Illinois</td>
<td>3,467.87</td>
<td></td>
</tr>
<tr>
<td>Church, Albany, New York</td>
<td>2,357.55</td>
<td></td>
</tr>
<tr>
<td>Contingent Fund — Headquarters</td>
<td>$169,911.24</td>
<td></td>
</tr>
<tr>
<td>Cost to date of new Headquarters real estate —</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7401 Old York Road, Melrose Park, Cheltenham Township, Pennsylvania</td>
<td>250.00</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>$169,911.24</td>
</tr>
</tbody>
</table>
NOTES PAYABLE

The following is a list of all notes payable by funds and interest rate:

**Church Extension Fund**
- Demand notes at 3 3/4% per annum $33,975.37
- 5-year notes at 4% per annum 31,103.84
- 10-year notes at 4 1/2% per annum 26,549.50

Total $91,628.71

**Contingent Fund**
- 5-year note at 4 3/4% per annum $5,000.00
- Demand note at 4% per annum 100.00

Total $5,100.00

MORTGAGES PAYABLE

The following detail is presented regarding the mortgage balances payable, secured by the properties owned by the Committee:

<table>
<thead>
<tr>
<th>Date of Final Payment</th>
<th>Current Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>General Fund</strong></td>
<td></td>
</tr>
<tr>
<td>Manse, Ardsley, Pennsylvania</td>
<td>1-29-71</td>
</tr>
<tr>
<td>Manse, Abington, Pennsylvania</td>
<td>4-13-71</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>$10,455.54</td>
</tr>
</tbody>
</table>

| **Contingent Fund**   |                 |
| St. Andrew's Church, Baltimore, Maryland | 10-1-73 | $20,700.00 |
| Manse, Westchester, Illinois | 1-22-63 | 6,436.47 |
| Manse, Thornton, Colorado | 12-1-84 | 9,255.99 |
| Church, Stratford, New Jersey | 4-1-69 | 7,241.53 |
| Covenant Church, Albany, New York | 6-1-67 | 1,957.53 |
| **Total**             |                 |
|                       | $45,591.52      |

On motion the report was included in the Minutes without being read.

On motion the Assembly determined that the Committees on Home Missions and Church Extension, Foreign Missions, and Christian Education study the teachings of Scripture as they concern the remuneration accorded by these respective Committees to those engaged in administrative functions compared with those engaged in the direct ministry of the Word, and report to the Twenty-eighth General Assembly.

On motion the Committees on Home Missions and Foreign Missions were directed to review their administrative arrangements to determine whether they are the best that can be achieved, and report to the Twenty-eighth General Assembly.

The following recommendation of the Committee on Travel Fund was adopted: that the following scale for the distribution of the Travel Fund be adopted, allowing for changes, at the discretion of the Committee, within 0.2 cents per mile per commissioner entitled to receive remuneration:

- First 1000 miles 1.2 cents per mile
- Second 1000 miles 1.7 cents per mile
- Third 1000 miles 2.1 cents per mile
- Fourth 1000 miles 2.4 cents per mile
The following were nominated for election to the Committee on Home Missions and Church Extension: Ministers — Marston, Ned B. Stonehouse, W. J. Rankin, John C. Hills, Jr., Froehlich, and Atwell; Elders — Bert L. Roeber, Richard C. Zebley, Bellis, William Wilkens, and J. E. Perkins. A ballot was cast.

The Moderator ruled that certain remarks of Mr. Atwell relating to his nomination were out of order. Appeal was taken from the ruling of the Moderator. The Moderator was not sustained.

On motion the Rev. Peter Van Tuinen, fraternal delegate from the Christian Reformed Church, was enrolled as a corresponding member of this Assembly.

Mr. Willis, Chairman of the Committee on General Assembly Matters, presented a partial report of the Committee as follows:

REPORT OF THE COMMITTEE ON GENERAL ASSEMBLY MATTERS

Your committee reports on:

1. Overture No. 1, from the Presbytery of New Jersey with the concurrence of the Presbyteries of Ohio, New York and New England, Wisconsin, California, and the Dakotas (in part) regarding the fiscal year.

   Your committee recommends that this Assembly instruct its standing committees to submit their reports to the Twenty-eighth General Assembly for the period beginning April 1, 1960, and ending December 31, 1960, and instruct its stated clerk to collect and compile reports from the sessions and presbyteries for the same period; and also recommends that this Assembly propose to the Twenty-eighth General Assembly the amendment of the Standing Rules by substituting the word "December" for the word "March" in Rule No. 20, section e.


   The first recommendation of the report of the Committee was not adopted.

   It was moved that the second recommendation of the report be adopted. It was moved as a substitute that Overture No. 2, from the Presbytery of Wisconsin, be adopted.

   The tellers reported the election of Messrs. Atwell, Marston, Stonehouse, Roeber and Bellis to the class of 1963 of the Committee on Home Missions and Church Extension.

   The Assembly recessed at 12:03 o'clock after prayer by Mr. DeVelde.

THURSDAY AFTERNOON

The Assembly reconvened at 1:15 o'clock with prayer by Mr. C. H. Oliver.

The motion to put the previous question was carried. The motion to substitute Overture No. 2 from the Presbytery of Wisconsin for the recommendation of the report of the Committee on General Assembly Matters was lost. Mr. Marston recorded his affirmative vote.

On motion the Assembly determined to substitute for the question before the Assembly, that a committee of five be erected to study the feasibility of the representative type General Assembly, a practicable plan (or plans), and steps needed to put it into effect; and that the committee report to the Twenty-eighth General Assembly. This then carried as the main motion.

It was moved that the vote on the question of the adoption of the first recommendation of the report of the Committee on General Assembly Matters be reconsidered. The motion was lost. Messrs. Knudsen, Casey, Petersen, Meiners, and Rushdoony recorded their affirmative votes.
The following were nominated for election to the Committee on Representative Assembly: Messrs. Meiners and Burton L. Goddard.

On motion the Assembly determined that at least two ruling elders be elected to this Committee.

The following additional nominations were made: Messrs. Froehlich, Woolley, Marston, G. R. Coie, Eyres, Durrnsberger, Richard H. Bube, Elder, Lewis W. Roberts, Marsden, and E. J. Young. On motion nominations were closed.

The Moderator ruled that any ballot containing the names of more than three ministers would be invalid. Appeal was taken from the ruling of the Moderator. The Moderator was sustained. A ballot was cast.

The Rev. Howard Oakley, fraternal delegate from the Bible Presbyterian Church, Inc., addressed the Assembly. Mr. Clelland responded for the Assembly.

Mr. Murray, fraternal delegate to the 1960 Synod of the Christian Reformed Church, presented his report as follows:

REPORT OF THE FRATERNAL DELEGATE TO THE SYNOD OF THE CHRISTIAN REFORMED CHURCH

It was the privilege of the undersigned to represent the Orthodox Presbyterian Church at the meeting of the Synod of the Christian Reformed Church held in Grand Rapids, Michigan in June, 1960. I was able to be in attendance at sessions of the Synod on June 14, 15, and 16. I brought the fraternal greetings of the Orthodox Presbyterian Church on June 14. I wish to take this opportunity of expressing my deep appreciation of the privilege extended to me in addressing the Synod and of the many courtesies bestowed upon me in connection with my visit to the Synod on this occasion.

This Assembly will be reminded of the cordial relations existing between the Christian Reformed Church and the Orthodox Presbyterian Church in the report of the Committee to Confer with Representatives of the Christian Reformed Church. Suffice it to say in this present report that the prayerful interest of the Orthodox Presbyterian Church should constantly follow the Christian Reformed Church. Our two denominations stand in such relations to each other that mutual help and encouragement must be extended in our efforts to achieve and maintain greater purity in faith and more consistency in bearing witness to the testimony of Jesus.

The tellers reported the election of Messrs. Goddard, Woolley, and Roberts to the Committee on a Representative Assembly.

The Moderator ruled that any ballot containing the names of more than one minister would be invalid. Appeal was taken from the ruling of the Moderator. The Moderator was sustained. A second ballot was cast. The tellers reported no election on the second ballot.

On motion Standing Rule No. 51 was suspended and it was determined that the names of the five nominees who had received the lowest number of votes on the second ballot be dropped. A third ballot was cast.

Mr. G. R. Coie, chairman of the Committee on Presbyterial Records, presented the report of the Committee as follows:

REPORT OF THE COMMITTEE ON PRESBYTERIAL RECORDS

Your Committee makes the following recommendations:

1. That the Minutes of the following presbyteries be approved without exception: California, New Jersey, Philadelphia, and the South.

2. That the Minutes of the following presbyteries be approved and that the notations of the Committee on Presbyterial Records be sent to the respective presbyteries: The Dakotas, New York and New England, Ohio, and Wisconsin.

On separate motions the recommendations of the report were adopted.

The tellers reported the election of Messrs. Marston and Elder to the Committee on a Representative Assembly. Mr. Woolley was appointed convener of this Committee.
On motion Standing Rule No. 56 was suspended and the request that Mr. Chanoux be given travel compensation was granted.

Mr. Dortzbach, Chairman of the Committee on Travel Fund, presented a further oral report of the Committee.

On motion Standing Rule No. 56 was suspended and the request that Mr. Chanoux given one-half travel compensation was granted.

Mr. Willis presented the report of the Committee on General Benevolence as follows:

REPORT OF THE COMMITTEE ON GENERAL BENEVOLENCE
The Committee at its stated meeting in September, 1959, elected the following officers: Irving J. Triggs, Franklin Square, N. Y., President; Ross E. Noblett, Rochester, N. Y., Vice President; and the Rev. Lester R. Bachman, Kirkwood, Pa., Secretary-Treasurer. Mr. J. Eric Crowe, a Deacon in Immanuel Church, West Collingswood, N. J., newly elected member of the Committee, was present and has entered actively into the work of the Committee.

In accordance with the instructions of the Twenty-sixth General Assembly that further effort be made to interest the ministers of the church in the Group Hospitalization Plan of the Ministers' Life and Casualty Union, the former questionnaires were re-issued. However, from the 116 men deemed eligible for participation in the plan, as of this time, there were the following replies:

- Acceptances: 38 (32.8%)
- Rejections: 38 (32.8%)
- Undecided: 4 (3.4%)
- Unanswered: 36 (31.0%)

Based on this response and the 70% participation required to put the plan into effect, your Committee has decided to delay a further attempt until a more favorable time. It is our intention to place before you at a later date some type of a revised plan which will incorporate many of the suggestions proposed by our ministers, including a method of financing its total cost other than by directly assessing the participants.

During the year the Committee has taken two important steps to strengthen its ministry. A Statement of Policy has been drafted by the Executive Committee and adopted. This statement is designed to define clearly our mandate from the Lord of the Church, the ministry we are to perform, the methods we are to employ, and the motives which are to stimulate us to our most consecrated efforts. As a Standing Committee of the Church it is our desire to be an instrument of the whole church in ministering to the broader areas of human need, poverty, and suffering which are the responsibility of the whole church. To this end the Committee has designed a poster with which we hope to confront the members of our churches with a visible reminder of our Committee and its ministries. This poster should be displayed in a prominent place by the deacons of the churches, and attention called to it from time to time in order that interest may be stimulated in this very important work.

It is the purpose of the Committee to continue its periodic reports to the churches, and to employ other appropriate means of communicating to all who will hear the grave and urgent responsibilities every Christian must face, which are implicit in the Law of God, "Thou shalt love thy neighbor as thyself," and explicit in these awesome words of the righteous Judge at the last day, "Inasmuch as ye did it (did it not?) unto one of the least of these my brethren, ye did it (did it not?) unto Me!" (Matthew 25:31ff.)

ACTIVITIES
The Committee reports on the various areas of its activities made possible by the loving gifts of an increasing number of congregations:

AGED AND INFIRM MINISTERS', MINISTERS' WIDOWS', AND ORPHANS' FUND

The Committee has continued to provide for the care of our aged home missionary in the splendid accommodations provided by the Pine Rest Sanatorium, Grand Rapids, Michigan.

The Committee has made an effort to determine a reasonable estimate of the amount of money that should be available to the Committee to meet any needs arising in the
future among the ministers' families of our church. After careful study and competent technical advice it is believed that a minimum of $2,000 per year for the next five years should be raised.

The Committee has begun to make provision for the Fund to meet these needs by setting aside $1,000 from its general funds to be added to the $500 already designated since the Fund was established by the Twentieth General Assembly. This $1,500 has been invested in 3½% Demand Notes of the Church Extension Fund instead of being reserved in a savings account.

Meals for Millions

The Treasurer's Report will show how wonderfully the churches have increased their support of this very urgent project of the Committee. Sixteen churches are now sending gifts. Four churches have adopted a plan of monthly giving which has provided the major portion of these increased funds. From $25 to $40 per month has been given by each of these four churches as a result of adopting the simple method of Family Compassion Banks, used daily at the evening meal to receive a 5c pittance to feed the hungry and help to heal the lepers. Increase of gifts from $175 last year to $1,700 this year is remarkable evidence of the growing concern of some of our churches for the pathetic sufferers from hunger and disease in Korea. It also demonstrates the amazing results accomplished by the regular monthly solicitation of gifts from only four of our smaller churches.

Lepers medicine

This ministry has been supported by only five of our churches, most of the funds coming from three of the above-mentioned churches which use the Compassion Banks to receive 5c a day from interested families, 2c of which is given to provide leper medicine. This is a very small proportion of our churches to be ministering to the miseries of these desolate sufferers.

Korean Orphans

Twelve of our churches are contributing $7 per month to this very important work. Several others are sending their gifts to the Committee on Foreign Missions. We know that many more than twelve of our churches have a concern for the care of these homeless orphans in Korea and we rejoice that this past year has seen a commendable increase in support. It is the hope of our Committee that soon much more detailed information, pictures of individual orphans, and names of such orphans and their orphanages may be made available to our churches, Sunday schools and Machen Leagues.

Funds for Shipping Used Clothing

Only about half of the money needed to send out thousands of pounds of used clothing to Korea this year was received by the Committee. We would request the Women's Societies, which normally gather and send this clothing, to send such clothing to Dumont Surplus & Salvage Co., 362 Junius St., Brooklyn 12, N.Y., c/o Rev. Leslie A. Dunn, and the money for shipping costs to the Committee's Treasurer. More liberal gifts are needed to cover the costs.

Homes for the Aged

You will be interested to know that this Committee has begun preliminary study of this problem. The Presbyteries of New Jersey and Philadelphia have appointed committees to investigate the need for such facilities in their areas. We would commend this procedure to the rest of our presbyteries. Your Committee is unable to do anything concrete in this area at the present time. The funds for such a program are not at all available, and the work involved is beyond the strength and ability of the Committee as now constituted.

Your Committee is happy to announce that over 60 of our churches are now contributing, with an increasing number placing the Committee on the budget for monthly support. It is our hope that many more churches will adopt some definite plan for monthly support of one or more of the projects of the Committee, and particularly, make some immediate provision for helping to provide the $2,000 we should have on hand each year for the next five years to care for emergency needs of our aged.
TWENTY-SEVENTH GENERAL ASSEMBLY

BUDGET

The following budget has been adopted by the Committee as a goal to be aimed at in the coming year:

- Current needs for care of aged home missionary: $2,350
- Aged and Infirm Ministers', Ministers' Widows' and Orphans' Fund: $2,000
- Meals for Millions: $2,500
- Leper Medicine for Korea: $500
- Korean Orphan Support: $850
- Funds for Shipping Used Clothing: $375
- Emergency Relief Funds: $1,000
- Office Expense: $200
- Travel Expense for Committee Members: $100

Total: $10,625

RECOMMENDATIONS

The Committee urges the Twenty-seventh General Assembly to adopt the following recommendations for the prayerful attention of the churches:

1. That the General Assembly call to the attention of the churches the important ministries of the Committee on General Benevolence, and urge that increased regular monthly support be given to these ministries.

2. That the General Assembly call to the attention of the churches the fact that the Committee has estimated that at least $2,000 per year for the next five years should be raised to provide an adequate Fund for the care of aged ministers, ministers' widows and orphans, and urge the churches to provide this amount each year. This would require about 30c per communicant member from each church during the year.

The Committee would again urge the pastors of our newer churches to promote interest in this Standing Committee's ministries among their members and organizations.

ELECTIONS TO THE COMMITTEE

The terms of the Rev. Lester R. Bachman, Minister, and Mr. Ross E. Noblett, Deacon, of the Class of 1960, expire at this Assembly.

REPORT OF THE TREASURER

The report of the Treasurer is as follows:

Balance on Hand, April 1, 1959: $1,281.02

RECEIPTS

- Undesignated (General Fund): $2,783.86
- Aged and Infirm Ministers' Fund: $300.00
- Meals for Millions: $1,696.60
- Korean Orphan Support: $815.23
- Leper Medicine for Korea: $403.67
- Funds for Shipping Used Clothing: $196.03
- Orient Storm Damage Fund: $1,981.16

Total: $8,176.55

Funds Available During the Year: $9,457.57

DISBURSEMENTS

- Care of Aged Home Missionary: $2,317.40
- Aged and Infirm Ministers' Fund, a Demand Note for the Church Extension Fund: $500.00
- Meals for Millions—for Korea: $1,696.60
- Korean Orphan Support: $815.23
- Leper Medicine for Korea: $403.67
- Shipping Used Clothing to Korea: $371.69
- Orient Storm Relief: $1,981.16
Office Expense .......................... 73.60
Travel Expense of Committee Member .............. 59.80
Deposit in Savings Fund in the Chase Manhattan Bank of
New York, for Aged and Infirm Ministers' Fund ........ 500.00 8,719.15

Balance on Hand, April 1, 1960 ........................ $ 738.42
Balance in Savings Fund, in Chase Manhattan Bank of
New York, for Aged and Infirm Ministers' Fund ........ $ 1,022.92
Withdrawn, 10-7-59, for loan to the Church Extension Fund
on a Demand Note ........................................ 1,000.00

Balance in Savings Fund .................................. $ 22.92
Demand Notes with the Church Extension Fund .......... 1,500.00

Total Available Assets of the Committee, April 1, 1960 $ 2,261.34

Respectfully submitted,
Lester R. Bachman,
Secretary-Treasurer

STATISTICS TO BE NOTED

Increases were recorded in all funds during the past year. An analysis and comparison
of the statistics for the years 1958-1959 and 1959-1960 follows:

<table>
<thead>
<tr>
<th>RECEIPTS</th>
<th>1958-59</th>
<th>1959-60</th>
<th>Gain</th>
</tr>
</thead>
<tbody>
<tr>
<td>Undesignated (General Fund)</td>
<td>$ 2,752.84</td>
<td>$ 2,783.86</td>
<td>$ 31.02</td>
</tr>
<tr>
<td>Aged and Infirm Ministers' Fund</td>
<td>275.00</td>
<td>300.00</td>
<td>25.00</td>
</tr>
<tr>
<td>Meals for Millions</td>
<td>175.90</td>
<td>1,696.60</td>
<td>1,520.70</td>
</tr>
<tr>
<td>Korean Orphan Support</td>
<td>173.50</td>
<td>815.23</td>
<td>641.73</td>
</tr>
<tr>
<td>Leper Medicine for Korea</td>
<td>188.90</td>
<td>403.67</td>
<td>214.77</td>
</tr>
<tr>
<td>Funds for Shipping Used Clothes</td>
<td>90.15</td>
<td>196.03</td>
<td>105.88</td>
</tr>
<tr>
<td>Orient Storm Damage Fund</td>
<td>1,981.16</td>
<td>1,981.16</td>
<td></td>
</tr>
<tr>
<td>Total Increase in All Funds</td>
<td></td>
<td></td>
<td>$ 4,527.26</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DISBURSEMENTS</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Care for Aged Home Missionary</td>
<td>$ 2,280.35</td>
<td>$ 2,317.40</td>
<td>$ 37.05</td>
</tr>
<tr>
<td>Savings Fund for Aged and Infirm Ministers' Fund</td>
<td>500.00</td>
<td>1,000.00</td>
<td>500.00</td>
</tr>
<tr>
<td>Meals for Millions</td>
<td>245.90</td>
<td>1,696.60</td>
<td>1,450.70</td>
</tr>
<tr>
<td>Korean Orphan Support</td>
<td>205.00</td>
<td>815.23</td>
<td>610.23</td>
</tr>
<tr>
<td>Leper Medicine for Korea</td>
<td>188.90</td>
<td>403.67</td>
<td>214.77</td>
</tr>
<tr>
<td>Funds for Shipping Used Clothes</td>
<td>139.75</td>
<td>371.69</td>
<td>231.94</td>
</tr>
<tr>
<td>Orient Storm Relief</td>
<td>1,981.16</td>
<td>1,981.16</td>
<td></td>
</tr>
<tr>
<td>Office Expense</td>
<td>29.99</td>
<td>73.60</td>
<td>43.61</td>
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<td>Travel Expense</td>
<td>59.80</td>
<td>59.80</td>
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<tr>
<td>Total Increase in Disbursements,</td>
<td></td>
<td></td>
<td>$ 5,129.26</td>
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<tr>
<td>All Funds</td>
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AUDITOR’S STATEMENT

Mr. Ross E. Noblett was appointed to audit the Treasurer's records. After careful
examination he reported "Audited and found correct."

CONCLUSION

It will be noted, with praise to our God, that the hearts of many in our churches
have been stirred and moved to demonstrate a wonderful spirit of compassion for the poor
and needy. The splendid response to the appeals sent out by this Committee was greatly
added to by the immediate supply of a fund of $5,263.10 to provide immediate medical
care for Mrs. Mahaffy. Added to these demonstrations of Christian love are many large
increases in local Deacons' ministries, of which we have no detailed knowledge. The figures we have reported herein show that our churches have given almost $10,000 more this year than last year for the ministries of Christian love, which may be added to missionary contributions above last year in excess of $18,000. Surely these are remarkable evidences that our people have a genuine desire to "Preach the gospel to every creature," as well as to "Bear one another's burdens, and so fulfill the law of Christ."

Much of the increase in the receipts for Multi-Purpose Food and Leper medicine can be accounted for from 15 churches, five of which are giving $25 to $40 each month by the use of Compassion Banks in which members or families of the church, Sunday school, or Machen League, place 5c a day, 3c to provide a nourishing meal for a hungry Korean, and 2c to provide medicine for the lepers. Your Committee commends this method to all of our churches and organizations. Send your gifts each month to the Rev. Lester R. Bachman, Kirkwood, Lancaster County, Pa. Share 5c a day with the needy, and we can increase this year's receipts by tenfold, if all will give such a little.

May our gracious Lord, who, "though He was rich, yet for our sakes became poor," cause this grace to increase and abound among us!

By unanimous consent the Treasurer's report was included in the Minutes without being read.

On separate motions the recommendations of the report were adopted.

The following were nominated for election to the Committee on General Benevolence: Minister — Lester R. Bachman; Deacon — Ross E. Noblett. On motion the nominations were closed and the Clerk instructed to cast a white ballot for the election of Messrs. Bachman and Noblett to the class of 1963 of the Committee on General Benevolence.

On motion the Assembly determined to postpone consideration of the report of the Committee to Study the Doctrines and Practices of the Peniel Bible Conference, etc., to the time when the Committee on Doctrinal Matters reports.

Mr. Marsden, Chairman of the Committee on a Hymnal, presented the report of the Committee as follows:

REPORT OF THE COMMITTEE ON A HYMNAL

The Committee on a Hymnal has labored diligently throughout the year. It has held frequent meetings and the individual members have done a large amount of work in completing the manuscript for the printer, in reading the first proofs of a high percentage of the material, and in preparing indexes.

There is good reason to believe that the Hymnal can be ready for distribution by June 1, 1961, in time for the twenty-fifth anniversary of the church. This, of course, is predicated upon the ability of the Committee to secure the necessary funds to complete payment of it. Approximately $13,000 is still needed for this purpose. The Committee recommends:

1. That the General Assembly give its approval to the use of the name, "Trinity Hymnal". The Committee believes this is the best name available and that it expresses succinctly, in a well recognized Christian term an orthodox ecumenism which we believe characterizes the volume.

2. That the General Assembly rescind the action of the Twenty-fifth General Assembly, which directed the Committee to put into the volume the Westminster Shorter Catechism. The Committee makes this recommendation for the reasons that a critical edition of the Shorter Catechism does not exist and it has been impossible to prepare such an edition in time for its inclusion. The Committee is reluctant to print an uncritical edition, with the implied imprimatur of the church upon it. Handy, inexpensive, editions of the Catechism are readily available in a form more suitable for personal study.

3. That the retail price of three dollars and seventy-five cents ($3.75) be set for single copies of the Hymnal and that the Committee be authorized to establish quantity discounts and to sell the volumes at $325 per hundred.
4. That the Committee be directed to establish credit on its treasurer's books for amounts which churches have contributed in excess of three dollars and twenty-five cents ($3.25) per volume for the volumes they will need; this excess to be refunded in cash to the churches when the funds become available through the sale of a sufficient quantity of the books.

5. That the Assembly continue to urge the churches to contribute an amount equal to $6.67 per communicant member toward the publication of the Hymnal, calling the attention of the churches to the provision of Recommendation No. 4.

6. That the Committee be authorized, if necessary, to borrow funds to pay the amount required for the publication of the Hymnal and that the Committee on Home Missions and Church Extension be directed to guarantee such loan if such guarantee becomes necessary. It is the Committee's studied opinion that such a loan is quite safe and that since the credit of the Home Missions Committee is the most widely accepted it is the agency that can best serve as a guarantor of the loan.

7. That the Committee be authorized to promote the sale of the Hymnal direct and perhaps also through magazine advertisements.

8. That the Committee be continued.

REPORT OF THE TREASURER

The report of the Treasurer, as audited by Lewis W. Roberts, is as follows:

In accordance with your authorization, I have examined the books of the Committee on a Hymnal of the Orthodox Presbyterian Church, for the period May 7, 1959, to June 10, 1960. The examination has included a comparison of recorded receipts with duplicates of receipts issued to individual donors, tracing the receipts to their deposit in the bank, and checking expenditures against warrants or other authorizations of payment. Balances on hand at the end of the period were reconciled to appropriate bank statements.

Respectfully submitted,
Lewis W. Roberts

RECORD OF CASH RECEIPTS AND DISBURSEMENTS

RECEIPTS

<table>
<thead>
<tr>
<th>Description</th>
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</thead>
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<tr>
<td>Cash on hand or in bank, May 7, 1959</td>
<td>$10,877.95</td>
</tr>
<tr>
<td>Received from Churches</td>
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<tr>
<td>Received from Individuals</td>
<td>10.00</td>
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<tr>
<td>Interest Received</td>
<td>363.92</td>
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<tr>
<td>Redemption of Stamped Envelopes</td>
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<tr>
<td>Repayment of Loan – Christian Education Committee</td>
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$15,610.39

DISBURSEMENTS

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<td>Postage</td>
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<td>Photocopying Expense</td>
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<tr>
<td>Loan to Christian Education Committee</td>
<td>3,500.00</td>
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<tr>
<td>Payment for use of Copyright Material</td>
<td>65.00</td>
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<tr>
<td>Miscellaneous Expense</td>
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7,717.01

Balance on hand and in bank, June 10, 1960          $ 7,893.38

Balance Accounted for as follows:

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<th>Description</th>
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<tr>
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<tr>
<td>Philadelphia Saving Fund Society</td>
<td>7,595.41</td>
</tr>
<tr>
<td>Petty Cash</td>
<td>2.56</td>
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$ 7,893.38

By unanimous consent the Treasurer's Report was included in the Minutes without being read.
On motion the first recommendation of the report was adopted.

The Assembly recessed at 5:35 o'clock after prayer by Mr. Atwell.

FRIDAY MORNING
Following a devotional service led by Mr. C. H. Oliver, the Assembly reconvened at 9:06 o'clock with prayer by Mr. Coray.

The Minutes of Thursday were read and approved as corrected.

By common consent the report of the liaison representative to the World Home Bible League was considered. Mr. B. A. Coie, the alternate liaison representative to the League, presented a report, and introduced Dr. C. R. Wierenga, the West Coast representative of the World Home Bible League, who addressed the Assembly. On motion the Assembly determined to receive and include in the Minutes the report of Mr. Edward F. Klokow, Liaison Representative to the World Home Bible League, and to file the report of the Alternate Representative with the Clerk but not include it in the Minutes.

The report of the Liaison Representative to the World Home Bible League is as follows:

REPORT OF THE LIAISON REPRESENTATIVE TO THE WORLD HOME BIBLE LEAGUE

Dear Brethren in Christ:

In previous years I have reported on various aspects of the work of the World Home Bible League in the distribution of Scriptures and Scripture portions throughout the world. This work continues with increased enthusiasm and in an ever widening scope. I would like to impress you, as I have been impressed, with their remarkable growth from a very small beginning to world-wide proportions. This could have been possible only by men dedicated to the pursuance of the Great Commission.

These men have not deigned to work alone but through Christ's Church, as is indicated by the following excerpt from their Constitution: "The object of the World Home Bible League is to present the Gospel of the Lord Jesus Christ, through the distribution of Bibles and Scripture portions to the Bibleless homes of all nations as God may direct. This is to be done through the medium of consecrated workers organized through the local churches when possible."

Through the League's efforts Scriptures, Testaments, or Scripture portions have been distributed to every one of the 50 states and to more than 27 nations. The work in primary areas is lead by regular staff members in the United States, Canada, Mexico, Cuba, Ceylon, India, Spain, Portugal, Lebanon and Japan. Missionaries and other individuals carry on the distribution in many other countries. They have carried God's Word into the homes of shrimp fishermen on the gulf of Mexico, into the swamplands of Cuba, to the sweltering pest-infested villages of South India, to the unclean of leper colonies, along the crooked narrow streets of the Orient, through dense foliage of Mexican and South African jungles, in the corridor hallways of a leading university in Hong Kong and into ships, jails, and Indian reservations. Men with vision and courage have heeded the call to spread the gospel throughout the world.

All of this has been accomplished through free-will contributions which include the "widow's mite," church offerings and gifts from those who have been abundantly blessed with this world's goods.

Because our church has been very diligent in attempting to enlarge its missionary activities, we have felt an acute need of funds; yet I would commend the League to your support where possible. Most assuredly I would appreciate your prayers in its behalf.

It was moved that Mr. Edward F. Klokow be appointed Liaison Representative to the World Home Bible League and Mr. B. A. Coie, alternate. The motion to put the previous question was carried. The motion before the Assembly was carried.

The Assembly resumed consideration of the report of the Committee on a Hymnal. On separate motions recommendations No. 2 through 8 of the report were adopted.

The Rev. Peter Van Tuinen, fraternal delegate from the Christian Reformed Church, addressed the Assembly. Mr. Eyres responded for the Assembly.
On substitute motion Dr. Calderwood was granted 10 minutes to present the following resolution: Inasmuch as we believe in the separation of church and state, Be it resolved that we urge citizens of the United States to withhold support from any candidate for the presidency of the United States who is irrevocably linked with the Vatican—a foreign power seeking control of the United States.

The Moderator ruled that the resolution was in order. Appeal was taken from the ruling of the Moderator. The Moderator was sustained. On motion the Assembly determined that the resolution be referred to a committee of three to be appointed by the Moderator and that the Committee report to this Assembly. On motion it was determined that this Committee report at the time appointed for Miscellaneous Business. The Moderator appointed Messrs. Calderwood, Churchill, and Casey to this Committee.

Mr. Kellogg, Chairman of the Committee on Doctrinal Matters, presented a partial report of the Committee as follows:

REPORT OF THE COMMITTEE ON DOCTRINAL MATTERS
CONCERNING THE PENIEL BIBLE CONFERENCE

The following documents relative to the Peniel Bible Conference were placed in the hands of this committee: the overtures from the Presbyteries of California, Philadelphia, and the South, and the Communication from the Peniel Bible Conference to the Twenty-seventh General Assembly of the Orthodox Presbyterian Church, dated April 28, 1960. The Committee has considered these documents in the light of the Report of the Committee to Study the Doctrines and the Practices of the Peniel Bible Conference submitted to the Twenty-sixth General Assembly and other pertinent documents.

It is the judgment of this committee that there are aspects of the Peniel Bible Conference program deserving of commendation. Among them we would note the following:

1. An evident concern and zeal for holy living.
2. A zealous activity for the conversion of young people.
3. A desire to lead its adherents to a knowledge of and commitment to the Reformed faith.
4. An increasing use of Reformed literature and publications, such as the Puritan fathers.

These provide cause for rejoicing and humble gratitude to God on the part of all who sincerely love the Reformed faith.

This committee desires to say or do nothing that would hinder whatever there has been of true blessing of the Spirit of God in the Peniel Bible Conference. Nor does it wish to speak or act in a manner that would impede rather than enhance any tendency within the Peniel Bible Conference toward more Reformed teaching and practice. It is our prayer that whatever of God and His truth is present in the Peniel Bible Conference program may be preserved and advanced, and that whatever is not of God's Word and Spirit may be corrected, to the glory of God and the good of Christ's church.

Furthermore, the committee believes that it should acknowledge that certain criticisms of Peniel Bible Conference made in the past have been faulty, and therefore prejudicial to the purity, peace, and unity of the Orthodox Presbyterian Church.

Nevertheless, it is the conclusion of this committee that the Report of the Committee to Study the Doctrines and Practices of the Peniel Bible Conference, as presented to the Twenty-sixth General Assembly, gives evidence of teachings and practices within the Conference which are contrary to the Scriptures and the subordinate standards of the Orthodox Presbyterian Church. Although the Communication of the Peniel Bible Conference to the Twenty-seventh General Assembly contains much that is commendable, it does not adequately answer several of the charges of improper teachings and practices made in the Report referred to above. Furthermore, this committee judges that there are also teachings and practices of the Conference, not referred to in the Report of the Committee to Study the Doctrines and Practices of the Peniel Bible Conference, which need discussion and clarification; namely, the positions of teaching and authority held by women in the Peniel Bible Conference, and the celebration of the sacrament of the Lord's Supper in extra-church situations.
Therefore, as a substitute for the overtures of the Presbyteries of California, Philadelphia, and the South, this committee recommends that the Twenty-seventh General Assembly:

1. Express its appreciation to the Peniel Bible Conference for the work it has done in seeking to comply with the request of the Twenty-sixth General Assembly.

2. Express its judgment that the following charges made in the Report of the Committee to Study the Doctrines and Practices of the Peniel Bible Conference have not been adequately answered by the Communication from the Peniel Bible Conference to the Twenty-seventh General Assembly:
   a. "There is no warrant in Scripture for the Peniel Bible Conference practice of binding Satan." (Minutes, p. 76)
   b. "The conference is at best guilty of failure to give an unequivocal witness to the sufficiency of Scripture" (Minutes, p. 82), in that through its teaching and practice there has been inculcated the idea that there is a direct witness of the Holy Spirit to the will of God apart from that which "is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture." (Conf. I, 6)
   c. "In various situations where groups of adherents of Peniel form a part of a larger fellowship, membership results or tends to result in the virtual establishment of a church within a church..." (Minutes, p. 86)

3. Express its desire that the members of the Orthodox Presbyterian Church who are associated with the Peniel Bible Conference continue to study the alleged errors in the position of the conference, that they hold fast to Biblical doctrine and practice as set forth in the Scriptures and the subordinate standards of the Orthodox Presbyterian Church, and that they seek to bring the teaching and practice of the Peniel Bible Conference into conformity to those standards.

4. Remind the presbyteries and sessions of their duty to require conformity to the Scriptures and the subordinate standards of the Orthodox Presbyterian Church on the part of those ordained men who are under their jurisdiction.

5. Erect a committee to make a study of those errors which the Peniel Bible Conference alleges are found in the Report of the Committee to Study the Doctrines and Practices of the Peniel Bible Conference.

On motion the first recommendation of the report was adopted.

It was moved that the second recommendation of the report be adopted. On motion the Assembly determined to consider parts a, b, and c, of the second recommendation, seriatim.

The following motion was lost: that the rules of the Assembly be suspended to permit Mr. DuMont to speak a third time on the motion before the Assembly. Mr. Casey recorded his affirmative vote.

Recommendation 2a of the report of the Committee on Doctrinal Matters was adopted. Recommendation 2b of the report was adopted. Recommendation 2c of the report was adopted.

It was moved that the third recommendation of the report be adopted. The motion to put the previous question was carried. The third recommendation was adopted.

The Assembly recessed at 5:33 o'clock after prayer by Mr. Poundstone.
The Assembly reconvened at 7:00 o'clock with prayer by Dr. Elder.

On motion the Assembly determined to recess at 9:00 o'clock this evening.

On motion the fourth recommendation of the report of the Committee on Doctrinal Matters was adopted.

On motion the fifth recommendation of the report was adopted. Messrs. Lewis, Elliott, Graham, Peterson, Casey, McDowell, and Froehlich recorded their negative votes.

It was moved that the Assembly elect a committee of five to examine the current doctrines and practices of the Peniel Bible Conference and, if it is warranted, to specify grounds on which the Peniel Conference should be declared to be out of accord with the standards of the Orthodox Presbyterian Church, and report to the Twenty-eighth General Assembly.

The following substitute motion, as amended, was lost: that a committee of six be elected to prepare for possible adoption by the Twenty-ninth General Assembly a definite declaratory statement on those aspects of the doctrines of sufficiency of Scripture, guidance, sanctification, and the church, in which the Peniel Bible Conference or its adherents are alleged to be in error; that the declaration consist in refutation of error as well as clear statement of the truth, in the light of Scripture and our subordinate standards; and that the declaration be available for study to the sessions and the Peniel Bible Conference prior to the Twenty-ninth General Assembly. Mr. Meiners recorded his affirmative vote.

The motion to put the previous question was carried. The motion before the Assembly, namely, to elect a committee of five to study the current doctrines and practices of the Peniel Bible Conference, etc., was adopted.

The Moderator ruled that certain remarks of Mr. Casey were out of order because there was no motion before the Assembly. Appeal was taken from the ruling of the Moderator. The Moderator was sustained.

The Assembly recessed at 9:00 o'clock after prayer by Mr. Nicholas.

SATURDAY MORNING

Following a devotional service led by Mr. Reitsma, the Assembly reconvened at 9:00 o'clock with prayer by Mr. Moore.

The Minutes of Friday were approved as read.

It was moved that in pursuance of the action of the Assembly in adopting the fifth recommendation of the report of the Committee on Doctrinal Matters the Assembly elect a committee of three.

It was moved that the number five be substituted for the number three at the end of the motion. The motion to put the previous question was carried. The amendment was carried.

It was moved as a substitute for the motion before the Assembly, that the Assembly proceed to elect the committee of five to examine the current doctrines and practices of the Peniel Bible Conference, which the Assembly had provided for by earlier action.

On motion consideration of the whole matter before the Assembly was postponed until after consideration of matters relating to the Presbyterian Guardian.

On motion the Assembly determined to recess after hearing Dr. John Zinkand, representative of Dordt College, who was invited to address the Assembly not later than 12:30 o'clock.

Mr. Clelland, Chairman of the Committee on Overtures and Communications, presented a partial report of the committee as follows:
REPORT OF THE COMMITTEE ON OVERTURES AND COMMUNICATIONS

Your Committee recommends:

1. Regarding Communication No. 3, that the General Assembly instruct its Committee on Christian Education to subsidize the *Presbyterian Guardian* in the amount of $3000 with the understanding that it may nominate three representatives for membership in the Presbyterian Guardian Publishing Corporation who will also serve on the Editorial Committee to assist in forming Guardian policy.

It was moved that the recommendation of the report of the Committee on Overtures and Communications be adopted.

The order of the day having arrived, Dr. John Zinkand, representative of Dordt College, addressed the Assembly.

It was moved that (1) the General Assembly commend Dordt College to the churches for their prayers, (2) the General Assembly invite its ministerial members to call attention of prospective college students to the opportunities afforded for God-centered, Reformed higher education at Dordt College, (3) that the General Assembly recommend to the sessions the receiving of one or more benevolent offerings for the support of Dordt College. The Moderator ruled the motion in order. Appeal was taken from the ruling of the Moderator. The Moderator was sustained.

The Moderator ruled that by the terms of the action of the Twenty-sixth General Assembly in inviting a representative of Dordt College to address the Twenty-seventh General Assembly for approximately 20 minutes, and by earlier action of this Assembly, recess would be the order of the day at 12:50 o'clock.

On amended motion the order of the day was extended to 1:00 o'clock.

The Assembly recessed at 1:00 o'clock after prayer by Mr. Murray.

MONDAY MORNING

Following a devotional service led by Mr. Graham, the Assembly reconvened at 10:06 o'clock with prayer by Mr. Sibley.

On motion the matter before the Assembly, namely, the question concerning Dordt College, was laid on the table.

On motion the Assembly determined to recess at 12:00 noon and reconvene at 1:00 o'clock.

On motion the following was substituted for the first recommendation of the report of the Committee on Overtures and Communications: that the Committees on Christian Education, Home Missions, and Foreign Missions be instructed to solicit contributions to a Presbyterian Guardian Fund to the extent of $4500 for the current fiscal year.

On motion the Assembly determined to go into the Committee of the Whole to consider the matter of support for the *Presbyterian Guardian* and to rise and report not later than 11:45 o'clock. The Assembly went into the Committee of the Whole at 11:15 o'clock. The Moderator appointed Mr. Willis chairman of the Committee.

Mr. Willis reported for the Committee of the Whole that the Committee recommends that the following resolution be adopted:

Whereas, the Orthodox Presbyterian Church does not have an official church paper, and

Whereas, the *Presbyterian Guardian* has informed the General Assembly of urgent financial needs, therefore the Twenty-seventh General Assembly

1. Requests the sessions to bring this need to the attention of the congregations and endeavor by special offerings or in some other manner to meet this present financial crisis.

2. Urges the churches to place the *Guardian* on the church budgets for the next fiscal year recommending not less than $1.00 per communicant member (for the year).

3. Instructs the Clerk to place the subject on the docket for the Twenty-eighth General Assembly.
On motion the recommendation of the Committee of the Whole was substituted for the main motion before the Assembly.

It was moved that the following paragraph be added to the pending resolution as paragraph No. 2 and that paragraphs Nos. 2 and 3 be renumbered 3 and 4: Instructs its Committees on Home Missions, Foreign Missions, and Christian Education each to contribute $100 per month to the support of the Guardian for the twelve-month period beginning September, 1960.

The Assembly recessed at 12:01 o'clock after prayer by Mr. Poundstone.

MONDAY AFTERNOON

The Assembly reconvened at 1:00 o'clock with prayer by Mr. Dorman.

The motion to put the previous question was carried. The amendment before the Assembly was lost. Mr. Graham recorded his affirmative vote.

The main motion, namely, the recommendation of the report of the Committee of the Whole on the matter of support for the Presbyterian Guardian was carried.

The Assembly resumed consideration of the matter of proceeding to the election of a committee of five to examine the current doctrines and practices of the Peniel Bible Conference. On substitute motion the Assembly determined to proceed to the election of the committee of five to examine the current doctrines and practices of the Peniel Bible Conference, which the Assembly had provided for by earlier action.

The following were nominated for election to the Committee to Examine the Current Doctrines and Practices of the Peniel Bible Conference: E. J. Young, Kellogg, Rushdoony, Neilands, Peterson, Petersen, Knudsen, Murray, Kuschke, Elliott, Cummings, Kline, Eyres, Breisch, Moore, Lewis, and Atwell.

A ballot was cast. The Moderator ruled that if there be no election on the first ballot, the names of the four nominees receiving the lowest number of votes be dropped.

Mr. Marsden, Chairman of the Committee on the Twenty-fifth Anniversary, presented the report of the Committee, as follows:

REPORT OF THE COMMITTEE ON THE TWENTY-FIFTH ANNIVERSARY

The Committee recommends:

2. That an anniversary committee be elected and charged with the responsibility of arranging for and supervising the following:
   a. A rally to be held in a public hall (possibly the New Century Club) in connection with the Twenty-eighth General Assembly with a speaker and, if feasible, a choir made up from the several churches.
   b. A public lecture on the subject "J. Gresham Machen as a Reformer" in connection with the same Assembly, possibly on Friday.
   c. The preparation and publication of an anniversary volume possibly somewhat on the order of "The First Ten Years", published in 1946.

3. That the ministers of the church be invited to submit a maximum of five sermons each for possible publication in a volume to contain the 25 sermons selected by a committee of judges; that the anniversary committee be instructed to draw up rules for the submission of manuscripts to preserve their anonymity, said manuscripts to be submitted not later than February 28, 1961; and that the anniversary committee invite three ministers of other Reformed denominations to serve as a committee to judge the manuscripts.

4. That the Presbyteries be urged to have and promote appropriate celebrations within their bounds during the anniversary year.

5. That the Presbyterian Guardian be asked to devote one or more issues to the 25th anniversary of the Orthodox Presbyterian Church.
On separate motions the recommendations of the report of the Committee were adopted, the parts of the second recommendation, on motion, being considered *seriatim*. On motion Messrs. Marsden, Oliver and Nicholas were constituted the Committee to supervise and arrange for the Twenty-fifth Anniversary celebration.

On separate motions the third, fourth, and fifth recommendations of the report of the Committee on Twenty-fifth Anniversary were adopted.

The following motion was lost: that the Committee on Twenty-fifth Anniversary be instructed to refrain from inviting any ministers to serve on the committee to judge sermons who are affiliated with churches which are affiliated with the National Council of Churches. Messrs. Rankin, Casey, B. A. Coie, Froehlich, Sibley, McDowell, and Calderwood recorded their affirmative votes.

Mr. Murray, Chairman of the committee on Necrology, presented the report of the Committee as follows:

**REPORT OF THE COMMITTEE ON NECROLOGY**

In the year that elapsed since the Twenty-Sixth General Assembly the Lord in His holy and sovereign will has been pleased to remove from our midst one of the most esteemed, devoted, and faithful servants of Christ with whom the church has been adorned in our generation. The Rev. John J. De Waard, minister of the gospel for thirty-four years, ended his earthly pilgrimage on August 9, 1959.

Mr. De Waard had been ordained to the ministry in the Presbyterian Church in the U.S.A. at Cedar Grove, Wisconsin in 1925. In 1936 he cast in his lot with those who deemed it mandatory for the preservation and maintenance of the faith once delivered to the saints to sever ecclesiastical fellowship with the Presbyterian Church in the U.S.A. and was instrumental in establishing in Cedar Grove, Wisconsin, a congregation of the Orthodox Presbyterian Church. He served as pastor of this congregation until 1940 when he was called to the pastorate of Memorial Orthodox Presbyterian Church, Rochester, New York. In the latter he served as pastor until he retired from the pastoral office a few months prior to his decease. During these months he continued to labour incessantly in the ministry of the Word in other congregations.

The Twenty-Seventh General Assembly of the Orthodox Presbyterian Church records its deep gratitude to God for the faithful service of this servant of Christ, not only in the pastoral charges in which he ministered but also in the manifold responsibilities that devolved upon him in the work of the denomination and of the church universal. It is the prayer of the Assembly that instead of the fathers shall be the children whom the Lord shall make princes in all the earth. “Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” (Rev. 14:13).

On motion the Assembly adopted the Memorial Minute and determined that a copy be sent to Mrs. John J. De Waard. At the request of the Assembly Mr. Clelland led the Assembly in prayer on behalf of the De Waard family.

The tellers reported the election of Mr. Murray to the Committee to Examine the Current Doctrines and Practices of the Peniel Bible Conference. A second ballot was cast. The Moderator ruled that if there be no election on the second ballot, the names of the four nominees receiving the lowest number of votes would be dropped.

Mr. Kellogg, Chairman of the Committee on Doctrinal Matters, concluded the report of the Committee as follows:

**REPORT OF THE COMMITTEE ON DOCTRINAL MATTERS**

Concerning the Overture No. 12 from the Presbytery of the Dakotas

In view of the fraternal relations which the Orthodox Presbyterian Church sustains to various Reformed churches, this committee recommends that the General Assembly commend to the ministers and sessions of the Orthodox Presbyterian Church for study
the Three Forms of Unity of the Reformed Churches; namely, the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort.

On motion the recommendation of the Committee on Doctrinal Matters in re Overture No. 12 was adopted.

Mr. Murray, Chairman of the Committee on Revisions to the Form of Government and Book of Discipline, presented the report of the Committee as follows:

REPORT OF THE COMMITTEE ON REVISIONS TO THE FORM OF GOVERNMENT AND BOOK OF DISCIPLINE

The Committee respectfully submits a Second Revised Version of Chapters I-IV of a Form of Government to be substituted for Chapters I and II of the Revised Version submitted to the Twenty-second General Assembly and recommends that this Version of Chapters I-IV be submitted to the Presbyteries and Sessions for study.

The Committee reports to the General Assembly the resignation from the Committee of the Rev. Robert S. Marsden and recommends that the existing Committee be continued.

On separate motions the recommendations of the report of the Committee were adopted.

Mr. Dortzbach, Chairman of the Committee on Travel Fund, presented the final report of the Committee as follows:

REPORT OF THE COMMITTEE ON TRAVEL FUND

<table>
<thead>
<tr>
<th>Total Receipts</th>
<th>$4,261.83</th>
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<tbody>
<tr>
<td>56 vouchers honored</td>
<td>$4,252.02</td>
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<tr>
<td>Committee expense</td>
<td>.52</td>
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<td><strong>Total Expenditures</strong></td>
<td><strong>$4,252.54</strong></td>
</tr>
<tr>
<td>Balance on Hand</td>
<td>$9.29</td>
</tr>
<tr>
<td>Unaccountable Funds Received</td>
<td>.72</td>
</tr>
<tr>
<td><strong>Total Balance</strong></td>
<td><strong>$10.10</strong></td>
</tr>
</tbody>
</table>

Mr. Murray, Chairman of the Committee to Confer with Representatives of the Christian Reformed Church, presented the report of the Committee as follows:

REPORT OF THE COMMITTEE TO CONFER WITH REPRESENTATIVES OF THE CHRISTIAN REFORMED CHURCH

The Committee reports that it has conferred with the corresponding Committee of the Christian Reformed Church at a meeting dated September 11, 1959. Subsequent meetings, scheduled for the early months of this calendar year, had to be cancelled because of illness in the case of certain members. Hence it has not been possible for the Committees to report any further progress by way of actions agreed upon by the Committees in conference. The Committee, if continued, hopes to be able to pursue the work during the ensuing year and report accordingly to the Twenty-eighth General Assembly.

At the meeting held on September 11, 1959, the actions of the Synod of the Christian Reformed Church of June, 1959, relevant to the work of the Committees concerned, were reported. It should be of interest to the Assembly to know that the statement of principles that should be applied in receiving persons into communicant membership, contained in the report submitted to the Twenty-fifth General Assembly (cf. Minutes, p. 109), was adopted by the foresaid Synod, and the grounds for adoption were stated to be that these statements are in harmony with the principles followed by the Christian Reformed Church in the reception of communicant church members and that they will be helpful in removing an obstacle to closer relationships with The Orthodox Presbyterian Church (cf. Acts of Synod, 1959, p. 22).
The same Synod also encouraged its Committee "not only to continue its work, but also to increase its efforts to establish sisterly relationships with the Orthodox Presbyterian Church so that the way may be paved to possible eventual union" \textit{(idem)}. The Synod also urged its Committee "to seek an equitable financial arrangement whereby the doctrinal standards of the Christian Reformed Church may be circulated to the ministers and sessions of the Orthodox Presbyterian Church and the doctrinal standards of the Orthodox Presbyterian Church may be circulated to the ministers and consistories of the Christian Reformed Church" \textit{(idem)}. The Committee recommends that it be continued.

On motion the recommendation of the report of the Committee was adopted.

Mr. Cummings, a member of the Committee on Correspondence with Other Churches, presented the report of the Committee as follows:

\textbf{REPORT OF THE COMMITTEE ON CORRESPONDENCE WITH OTHER CHURCHES}

Your committee has appointed fraternal delegates to the 1960 sessions of the highest courts of the following churches as indicated:

- Bible Presbyterian Church, Inc. \textbf{Rev. Carl A. Ahlfeldt}
- Christian Reformed Church in North America \textbf{Rev. John Murray}
- Protestant Reformed Churches \textbf{Rev. Francis D. Breisch, Jr.}
- Reformed Church in the United States, Eureka Classis \textbf{Rev. John P. Galbraith}
- Reformed Presbyterian Church in North America (General Synod) \textbf{Rev. Calvin K. Cummings}

A request addressed to the Stated Clerk of the General Synod of the Reformed Presbyterian Church in North America seeking information as to means of investigating "avenues of fellowship and cooperation" with that church did not receive a reply.

A meeting with the members of a committee on correspondence with other churches of the Bible Presbyterian Church, Inc., was held by your committee in Philadelphia June 2, 1959. The Rev. R. Laird Harris served as chairman of the meeting. No official actions were taken, but an afternoon was devoted to informal discussion of views on matters of teaching and practice. It was the consensus of opinion that the conversations were profitable. It is hoped that another meeting may be held.

On motion the following were constituted a Committee on Correspondence with Other Churches: Messrs. Paul Woollev, William Harllee Bordeaux, Cummings, L. B. Oliver, and Ned B. Stonehouse, and the Committee was authorized to appoint fraternal delegates to the highest courts of the following churches: The Bible Presbyterian Church, Inc.; the Christian Reformed Church; the Protestant Reformed Churches (DeWolf group); the Reformed Church in the U.S., Eureka Classis; the Synod of the Reformed Presbyterian Church of North America (Covenanter); and the Reformed Presbyterian Church in North America, General Synod.

The tellers reported the election of Messrs. Knudsen, Cummings, and Atwell to the Committee to Examine the Current Doctrines and Practices of the Peniel Bible Conference. A third ballot was cast.

On motion the Assembly recessed for 15 minutes.

The tellers reported the election of Dr. Kline to the Committee to Examine the Current Doctrines and Practices of the Peniel Bible Conference. Dr. Kline was appointed convener of this Committee.

On motion Mr. McCullough was excused from the Assembly following this afternoon's session.

The Moderator appointed Messrs. Murray, Knudsen, Cummings, Atwell, and Kline as the Committee to be erected under the fifth recommendation of the report of the Com-
mittee on Doctrinal Matters: to make a study of those errors which the Peniel Bible Conference alleges are found in the Report of the Committee to Study the Doctrines and Practices of the Peniel Bible Conference.

On motion the Assembly determined that the report of the Committee to Examine the Current Doctrines and Practices of the Peniel Bible Conference be sent to the ministers and sessions six weeks prior to the Twenty-eighth General Assembly.

Mr. Willis, Chairman of the Committee on General Assembly Matters, concluded the report of the Committee as follows:

REPORT OF THE COMMITTEE ON GENERAL ASSEMBLY MATTERS
Your Committee reports on:
4. Overture No. 4, from the Presbytery of New York and New England regarding frequency of General Assembly. Your Committee recommends no action.
5. Overture No. 5, from the Presbytery of Wisconsin regarding frequency of General Assembly. Your committee recommends no action.
6. Overture No. 6, from the Presbytery of Wisconsin regarding corresponding members. Your Committee recommends that this Assembly propose to the Twenty-eighth General Assembly the amendment of the Standing Rules by the addition of Article 42 to read as follows: “Only properly accredited representatives from corresponding bodies of other denominations shall be seated as corresponding members in the General Assembly of the Orthodox Presbyterian Church” and that the following articles be renumbered.
7. Overture No. 7, from the Presbytery of Wisconsin, regarding working time for Temporary Committees. Your Committee recommends that this General Assembly propose to the Twenty-eighth General Assembly that the Standing Rules be amended by the addition of Article 56 to read as follows: “A time of recess shall be provided in the docket during which the Temporary Committees may do the work assigned,” and that the following articles be renumbered.

No action was taken on Overture No. 3.

On separate motions the recommendations of the report of the Committee on General Assembly Matters in re Overtures Nos. 4, 5, 6, and 7 were adopted.

Mr. Clelland, Chairman of the Committee on Overtures and Communications, concluded the report of the Committee as follows:

REPORT OF THE COMMITTEE ON OVERTURES AND COMMUNICATIONS
Your Committee recommends:
2. That regarding Communication No. 12, the prayer of Mr. Casey et al that the Rev. Arnold S. Kress be not seated at this General Assembly be rejected.
3. That regarding Overture No. 16 from the Presbytery of the Dakotas in re the modernization of the archaic language of the subordinate standards no action be taken.
4. That regarding Overture No. 9, from the Presbytery of Ohio, no action be taken.
5. That regarding Overture No. 10, from the Presbytery of Ohio, no action be taken.
6. That regarding Overture No. 11, from the Presbytery of New Jersey, the Overture be adopted as follows: the General Assembly request its Committee on Revisions to the Form of Government and Book of Discipline to give consideration, with a view to possible revision of the Form of Government, to the matter of the propriety of ministers retaining their ministerial status while not actively engaged in the ministerial calling, and to report with recommendations to the Twenty-eighth General Assembly.
7. That regarding Overture No. 8, from the Presbytery of New Jersey, the following resolution be adopted: Whereas
1. The modern ecumenical movement has surrendered matters vital to the gospel and stands opposed to the exclusive nature of the Christian faith, and
The cooperation of the Gereformeerde Kerken with the International Missionary Council is already so close as to warrant the fear that withdrawal would be greatly disruptive of the missionary program of the Gereformeerde Kerken, and

3. The Gereformeerde Kerken are in danger of increasing involvement in the ecumenical movement due to the proposed consolidation of the International Missionary Council with the World Council of Churches.

The Committee on Correspondence with Other Churches be instructed to frame a suitable communication to De Gereformeerde Kerken in Nederland expressing the disapproval of the Assembly with the action taken by the Synod of Utrecht on September 30, 1959, in determining to maintain its membership in the International Missionary Council.

8. That regarding Communication No. 2, from Korea Theological Seminary and Calvin College, the General Assembly commend to the presbyteries and churches, Calvin College, Pusan, Korea, as an educational institution in need of and deserving of whatever support our churches may be able to give.

On motion the second recommendation of the report of the Committee on Overtures was adopted. Messrs. Froehlich and McDowell recorded their negative votes.

On separate motions recommendations Nos. 3 through 8 were adopted.

On motion it was determined that the Moderator appoint a Committee on Travel Fund consisting of three ministers for the Twenty-eighth General Assembly. Messrs. G. R. Coie (Convener), Henry P. Tavares and Clelland were appointed to this Committee.

Mr. Atwell, Chairman of the Committee on Date and Place of the Twenty-eighth General Assembly, presented the report of the Committee as follows:

REPORT OF THE COMMITTEE ON DATE AND PLACE OF THE TWENTY-EIGHTH GENERAL ASSEMBLY

Your Committee recommend:

that this Assembly accept the invitation issued by Westminster Theological Seminary in cooperation with Calvary Church, Glenside, Pa., that the Twenty-eighth General Assembly meet there June 6, 1961, and that this Assembly constitute the Rev. William J. Rankin, the Rev. Leslie W. Sloat, and Ruling Elder Howard A. Porter a committee on arrangements.

It was moved as an amendment that for the word “meet” the word “convene” be substituted and that the words “at 9 a.m. following a devotional service” be inserted after the date June 6, 1961.

The Assembly recessed at 5:32 o'clock after prayer by Mr. Littlefield.

MONDAY EVENING

The Assembly reconvened at 7:00 o'clock with prayer by Mr. McDowell.

The motion to put the previous question was carried.

The motion before the Assembly was further amended and adopted as follows: That this Assembly accept the invitation issued by Westminster Theological Seminary in cooperation with Calvary Church, Glenside, Pa., that the Twenty-eighth General Assembly convene there at 9 a.m., June 6, 1961, following a devotional service Monday evening, June 5, 1961, at 8 p.m., and that the Rev. William J. Rankin, the Rev. Leslie W. Sloat, and Ruling Elder Howard A. Porter be constituted a committee on arrangements.

On motion the General Assembly budget of $1.15 per communicant member was set with 50 cents for the General Fund and 65 cents for the Travel Fund.

On motion it was determined that the Twenty-seventh General Assembly express its deep appreciation to First Church, Manhattan Beach, California for opening its doors to the Assembly, and for providing every comfort and convenience for the commissioners.

On motion the matter of Dordt College was taken from the table.

On motion it was determined that (1) the Assembly commend Dordt College to the churches for their prayers, (2) the Assembly invite its ministerial members to call the
attention of prospective college students to the opportunities afforded for God-centered, Reformed higher education at Dordt College, (3) the representative of Dordt College be informed (a) that the Assembly appreciates his presentation of the program of the College to the Assembly and (b) that the Assembly also inform him that it does not ordinarily recommend educational institutions to the churches but that such institutions are free to solicit funds within the Orthodox Presbyterian Church.

Dr. Calderwood, chairman of the Committee to consider the resolution regarding the matter of a Roman Catholic candidate for president, presented the report of the committee as follows:

REPORT OF THE COMMITTEE TO CONSIDER THE MATTER OF A ROMAN CATHOLIC CANDIDATE FOR PRESIDENT

The Committee recommends that the following resolution be adopted: Whereas the Roman Catholic Church claims to have absolute authority in church and state, and Whereas the Pope of Rome has in the past deposed heads of state, and Whereas the Syllabus of Errors of Pope Pius IX (which Syllabus has never been revoked) declares the state to be subject to the Roman Catholic Church, and Whereas the President of the United States, if a Roman Catholic, would be ultimately subject to the head of a foreign state, and Whereas the involvement of the Vatican in the affairs of state has resulted in intrigue, loss of religious freedom and even war, and Whereas the present Roman Catholic candidate for President has been known to yield to the dictates of the Roman Catholic hierarchy, against his own wishes and better judgment,

We therefore, the General Assembly of the Orthodox Presbyterian Church frame this plea to the American people that they prayerfully consider these weighty matters, in connection with the election of a President, lest both our Christian and our American heritage and freedom be endangered.

It was moved that the resolution be adopted.

On motion the paragraph beginning with the words "Whereas the present" and concluding with the word "judgment" was deleted.

On motion the request of Mr. L. B. Oliver, that he be excused from the Assembly at 9:30 o'clock this evening was granted.

The motion to put the previous question was carried.

The resolution before the Assembly in re a Roman Catholic candidate for President was lost. Messrs. Malcor, Froehlich, Casey, Bomer, Thoburn, McDowell, Calderwood, Dortzbach, L. H. Barker, G. R. Coie, Piper, and B. A. Coie recorded their affirmative votes.

On amended motion it was determined that the General Assembly record in its minutes the motion just defeated, that any interpretation of this action as an endorsement of the candidacy of a Roman Catholic for public office, or to the effect that the points mentioned in the motion are not worthy of serious consideration, is erroneous and does not represent the opinion of the majority of this Assembly.

The Minutes of Saturday were approved as read.

The Minutes of Monday were approved as corrected.

On motion the Minutes as a whole were approved.

On motion the Assembly adjourned. The Moderator made the following declaration: By virtue of the authority delegated to me by the Church, let this General Assembly be dissolved, and I do hereby dissolve it, and require another General Assembly, chosen in the same manner to meet at Glenside, Pa., on the fifth day of June, 1960, and led the Assembly in prayer. The Rev. Leslie A. Dunn pronounced the apostolic benediction. The Assembly closed at 9:25 p.m. Monday, July 18, 1960.

Respectfully submitted,
Le Roy B. Oliver
Stated Clerk
### SUMMARY OF ST

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<tr>
<th></th>
<th>Total Mem. 3-31-60</th>
<th>Total Mem. 3-31-61</th>
<th>Comm. Mem. 3-31-61</th>
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<td>57/03</td>
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<td>638</td>
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<td>7</td>
<td>33/52</td>
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<td>67/44</td>
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<td>New York &amp; New England</td>
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<td>1,299</td>
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<td>2</td>
<td>7/15</td>
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<td>22</td>
<td>23</td>
<td>20/33</td>
<td>10</td>
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<td>434</td>
<td>447</td>
<td>313</td>
<td>134</td>
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<td>23/16</td>
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<td><strong>Total - 1961</strong></td>
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<td><strong>11,175</strong></td>
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<td><strong>3,958</strong></td>
<td><strong>326</strong></td>
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<td><strong>10,670</strong></td>
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<td><strong>3,753</strong></td>
<td><strong>261</strong></td>
<td><strong>171</strong></td>
<td><strong>187</strong></td>
<td><strong>78</strong></td>
<td><strong>214</strong></td>
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<td><strong>Total - 1959</strong></td>
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<td><strong>10,262</strong></td>
<td><strong>6,734</strong></td>
<td><strong>3,528</strong></td>
<td><strong>283</strong></td>
<td><strong>196</strong></td>
<td><strong>199</strong></td>
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Average Contribution per Communicant Member - 1961

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<thead>
<tr>
<th>1960</th>
<th>1959</th>
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<tbody>
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* Corrected

# See p.
### Church Statistics

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<th>Discipline</th>
<th>S.S. Roll 3-31-61</th>
<th>Gain or Loss</th>
<th>Sunday School</th>
<th>General Receipts</th>
<th>Benevolent Receipts</th>
<th>Special Receipts</th>
<th>Total Receipts</th>
<th>Ministers</th>
<th>Churches</th>
<th>Chapels</th>
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<td>-162</td>
<td>2,079</td>
<td>$168,103</td>
<td>$35,272</td>
<td>$55,890</td>
<td>$259,265</td>
<td>25</td>
<td>20</td>
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<tr>
<td>45</td>
<td>1,169</td>
<td>214</td>
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<tr>
<td>34</td>
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<td>518</td>
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<td>205</td>
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<td>984,673</td>
<td>133</td>
<td>90</td>
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- **General Receipts:** $35,272
- **Benevolent Receipts:** $55,890
- **Special Receipts:** $259,265
- **Total Receipts:** 1,166,751
- **Ministers:** 92
- **Churches:** 11
- **Chapels:** 0

- **$94.40**
- **$32.77**
- **$34.48**
- **$161.66**

- **92.62**
- **34.16**
- **29.50**
- **156.29**

- **86.31**
- **31.59**
- **28.32**
- **146.22**
APPENDIX
## STATISTICAL REPORT FOR THE YEAR ENDING MARCH 31, 1960

### PRESBYTERY OF CALIFORNIA

Stated Meetings – April and September (Fourth Wednesday and Thursday)

The Rev. Jack J. Peterson, Stated Clerk

<table>
<thead>
<tr>
<th>Added</th>
<th>Removed</th>
</tr>
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<tbody>
<tr>
<td>--------</td>
<td>-----------</td>
</tr>
<tr>
<td>CALIFORNIA</td>
<td></td>
</tr>
<tr>
<td>BERKELEY, Covenant</td>
<td></td>
</tr>
<tr>
<td>1623 University Ave. Richard M. Lewis</td>
<td>11:30</td>
</tr>
<tr>
<td>CHULA VISTA, Bayview</td>
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</tr>
<tr>
<td>666 3rd Ave. (No Mail) Jack J. Peterson</td>
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<tr>
<td>GARDEN GROVE, OPC</td>
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<tr>
<td>9881 Trask Ave. Edwards E. Elliott</td>
<td>11:7</td>
</tr>
<tr>
<td>LA HABRA, OPC</td>
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</tr>
<tr>
<td>Lemon &amp; Erna (No Mail) H. Wilson Albright, Supply</td>
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</tr>
<tr>
<td>LONG BEACH, First</td>
<td></td>
</tr>
<tr>
<td>500 E. San Antonio Dr. Lawrence R. Eyres</td>
<td>9:30;11;7:30</td>
</tr>
<tr>
<td>LOS ANGELES, Beverly</td>
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</tr>
<tr>
<td>345 So. Woods Ave. (22) Arthur O. Olson Westminster</td>
<td>11:7</td>
</tr>
<tr>
<td>4652 Eagle Rock Blvd. (41) James E. Moore</td>
<td>11:6:30</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>---------------</td>
</tr>
<tr>
<td><strong>Added</strong></td>
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</tr>
<tr>
<td><strong>Removed</strong></td>
<td></td>
</tr>
<tr>
<td>Manhattan Beach, First</td>
<td>11:7</td>
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<td>500 Manhattan Beach Blvd.</td>
<td></td>
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<tr>
<td>Paul M. Lovik</td>
<td></td>
</tr>
<tr>
<td>San Diego, Paradise Hills</td>
<td>11:7</td>
</tr>
<tr>
<td>6374 Potomac St. (14)</td>
<td></td>
</tr>
<tr>
<td>Edward L. Kellogg</td>
<td></td>
</tr>
<tr>
<td>San Francisco, First</td>
<td>11:6:30</td>
</tr>
<tr>
<td>1350 Lawton St. (22)</td>
<td></td>
</tr>
<tr>
<td>Salvador M. Solis</td>
<td></td>
</tr>
<tr>
<td>Santa Cruz, OPC</td>
<td>11:7:30</td>
</tr>
<tr>
<td>2501 Porter, Soquel (No Mail)</td>
<td></td>
</tr>
<tr>
<td>R. J. Rushdoony</td>
<td></td>
</tr>
<tr>
<td>Santee, Valley</td>
<td>11:7:30</td>
</tr>
<tr>
<td>10735 Prospect Ave.</td>
<td></td>
</tr>
<tr>
<td>Gerald G. Latal</td>
<td></td>
</tr>
<tr>
<td>South San Francisco, Brentwood</td>
<td>11:6:30</td>
</tr>
<tr>
<td>186 Country Club Dr.</td>
<td></td>
</tr>
<tr>
<td>Arthur G. Riffel</td>
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</tr>
<tr>
<td>Stockton, Bethany</td>
<td>11:7:30</td>
</tr>
<tr>
<td>Madison &amp; Vine</td>
<td></td>
</tr>
<tr>
<td>C. John Miller</td>
<td></td>
</tr>
<tr>
<td>Sunnyvale, First</td>
<td>11:7</td>
</tr>
<tr>
<td>1210 Brookfield Ave.</td>
<td></td>
</tr>
<tr>
<td>Henry W. Cory, Missionary</td>
<td></td>
</tr>
<tr>
<td>Torrance, Greyfriars</td>
<td>10:30</td>
</tr>
<tr>
<td>22511 Figueroa</td>
<td></td>
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<tr>
<td>David Calderwood</td>
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<td>---------------</td>
</tr>
<tr>
<td>WHITTIER, Calvary</td>
<td>11:7</td>
</tr>
<tr>
<td>Bend, Westminster</td>
<td>11:7:30</td>
</tr>
<tr>
<td>Portland, First, V.</td>
<td>11:7</td>
</tr>
<tr>
<td>Bend, Westminster</td>
<td>11:7</td>
</tr>
</tbody>
</table>
| TOTALS               |               | 2019               | 2168               | 1387               | 781                | 66                  | 47                  | 46            | 12            | 53        | 29       | 89       | 2921      | 107       | 1898           | $153,751        | $37,965        | $35,298        | $227,014        | $110.85          | $27.37          | $25.44          | $163.67         | $8.80           | $2.76           | $1.80           | $9.96           | $129.20         | $6.76           | $2.40           | $15.42           | $15.42         |}

Average Contribution Per Communicant Member

*Organized 4-23-59
**As of 3-31-59. No report for 1959-1960
Licensure: Cecil John Miller 4-23-59
Ordination: Cecil John Miller 10-9-59
Minister Dismissed: Carl A. Ahlfeldt to Presbytery of the Dakotas 2-22-60
Change in Congregations: First and Covenant, San Francisco united as First, San Francisco 4-23-59
La Habra OPC received 4-23-59

Ministers Not in Pastoral Charges:
H. Wilson Albright
Henry W. Coray
Bruce F. Hunt
Louis F. Knowles

Total Number of Ministers - 26

Cecil J. Miller
Robert E. Nicholas
Herman T. Petersen
Delbert E. Schowalter

Total Number of Churches - 20

George Y. Uomoto
Daniel van Houte
E. Lynne Wade

Total Number of Chapels - 0
## Presbytery of the Dakotas

Stated Meetings – March and September  
The Rev. Laurence N. Vail, Stated Clerk

<table>
<thead>
<tr>
<th></th>
<th>Added</th>
<th>Removed</th>
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<tbody>
<tr>
<td>Service Times</td>
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<tr>
<td>Total Mem. 3-31-59</td>
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<td>Total Mem. 3-31-60</td>
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<tr>
<td>Comm. Mem. 3-31-60</td>
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<tr>
<td>Bapt. Child. 3-31-60</td>
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<tr>
<td>Conf. Faith 3-31-60</td>
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<tr>
<td>Reaf. Faith 3-31-60</td>
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<tr>
<td>Transfer 3-31-60</td>
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<tr>
<td>Death 3-31-60</td>
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<tr>
<td>Dismissal or Discipline 3-31-60</td>
<td></td>
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<tr>
<td>Gain or Loss Bapt. Child. S.S. Roll 3-31-60</td>
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<tr>
<td>Gain or Loss Sunday School 3-31-60</td>
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<tr>
<td>Ave. Attend Sunday School 3-31-60</td>
<td></td>
<td></td>
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<tr>
<td>General Receipts 3-31-60</td>
<td></td>
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</tr>
<tr>
<td>Benevolent Receipts 3-31-60</td>
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<tr>
<td>Special Receipts 3-31-60</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Receipts 3-31-60</td>
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<td></td>
</tr>
<tr>
<td>Ave. Cont. Per Comm. Mem. 3-31-60</td>
<td></td>
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</tr>
</tbody>
</table>

### Colorado
- **Denver, Park Hill**  
  3411 Albion St. (7)  
  Elmer M. Dortzbach

- **Grand Junction, Immanuel Chapel**  
  Jonathan Male, Supply
  9291 Clayton St. (29)  
  Laurence N. Vail

### Nebraska
- **Lincoln, Faith**  
  3935 Randolph St. (10)  
  Russell D. Piper
  Pioneer Chapel
  Route No. 1 (2)

- **Omaha, OPC**  
  5019 Hickory St. (6)  
  Reginald Voorhees

### North Dakota
- **Carson, Bethel**  
  V. Robert Nilson

- **Larimore, First**  
  V. Robert Nilson

### Winter
- **Carson, Bethel**
  8:30
- **Omaha, OPC**
  7:30
- **Larimore, First**
  2:30
a Includes Members in Grand Junction and Thornton
b Based on 61 Members
c Membership in Park Hill, Denver
d Corrected
e Membership in Faith, Lincoln
f Based on 18 Members

Minister Received: Carl A. Ahlfeldt from Presbytery of California 3-29-60

Ministers Dismissed: Robert D. Knudsen to Presbytery of Philadelphia 7-10-59
W. Benson Male to Christian Reformed Church 9-30-59

Minister Removed from Roll: Takuo Hohri, at his own request, demitted to become a member of First Church, Long Beach, California

Ministers Not in Pastoral Charges:
Curtis A. Balcom
Herbert S. Bird
William J. Bomer
Laurence N. Vail

Total Number of Ministers – 13
Total Number of Churches – 13
Total Number of Chapels – 4
### PRESBYTERY OF NEW JERSEY

Stated Meetings — Fourth Saturday of February, Fourth Tuesday of April, Fourth Saturday in September, and First Tuesday in December

Mr. Richard A. Barker, 676 Summit Avenue, Westfield, N. J., Stated Clerk

<table>
<thead>
<tr>
<th>Added</th>
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<tbody>
<tr>
<td>-------</td>
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</tr>
<tr>
<td>BELLMAWR, Immanuel Park Dr. &amp; Market St. Albert G. Edwards, III</td>
<td>11:7:30</td>
</tr>
<tr>
<td>BRIDGETON, Calvary 137 W. Commerce St. Ralph E. Clough</td>
<td>10:7</td>
</tr>
<tr>
<td>EAST ORANGE, Covenant Glenwood &amp; Springdale Aves. Wm. Harlee Bordeaux</td>
<td>11:7:30</td>
</tr>
<tr>
<td>FAIR LAWN, Grace E. Amsterdam Ave. at Ryan Rd. Raymond E. Commeret</td>
<td>11:7:30</td>
</tr>
<tr>
<td>GARFIELD, Community 41 Marsellus Pl. Thomas S. Champness, Jr.</td>
<td>10:45; 7:45</td>
</tr>
<tr>
<td>MORRISTOWN, Emmanuel 38 Maculloch Ave. Calvin A. Busch</td>
<td>11:7</td>
</tr>
<tr>
<td>PITTSGROVE, Faith Daretown Rd., R.R. No. 3, Elmer Leonard F. Chanoux</td>
<td>11:7:30</td>
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<tr>
<td>Service Times</td>
<td>Added</td>
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<td>-------</td>
</tr>
<tr>
<td>RINGOES, Calvary of Amwell</td>
<td>11:7:30</td>
</tr>
<tr>
<td>W. Lee Benson</td>
<td></td>
</tr>
<tr>
<td>STRATFORD, OPC</td>
<td>11:7:30</td>
</tr>
<tr>
<td>41 Warwick Rd.</td>
<td></td>
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<tr>
<td>Harvie M. Conn, Stated Supply</td>
<td></td>
</tr>
<tr>
<td>VINELAND, Covenant</td>
<td>11:7:30</td>
</tr>
<tr>
<td>Landis Ave. &amp; State St.</td>
<td></td>
</tr>
<tr>
<td>Everett C. DeVelde</td>
<td></td>
</tr>
<tr>
<td>WEST COLLINGSWOOD, Immanuel, V.</td>
<td>11:7</td>
</tr>
<tr>
<td>Elm &amp; Calvert Aves.</td>
<td></td>
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<tr>
<td>WESTFIELD, Grace</td>
<td>11:7</td>
</tr>
<tr>
<td>Boulevard at Midvale Way</td>
<td></td>
</tr>
<tr>
<td>Leslie A. Dunn</td>
<td></td>
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<tr>
<td>WHITE HORSE, Grace, V.</td>
<td>11:7:30</td>
</tr>
<tr>
<td>416 White Horse Ave.</td>
<td></td>
</tr>
<tr>
<td>WILDWOOD, Calvary</td>
<td>11:7:30</td>
</tr>
<tr>
<td>119 E. Rio Grande Ave.</td>
<td></td>
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<tr>
<td>John Davies</td>
<td></td>
</tr>
</tbody>
</table>

**TOTALS**

1953*1906 1339 567 40 26 15 17 38 69 4 1584 28 1184 $114,253 $51,303 $55,090 $220,646

Average Contribution Per Communicant Member

$ 85.32 $ 38.31 $ 41.14 $ 164.78

**CORRECTED**

Ordination: Thomas S. Champaess, Jr. 6-12-59
Minister Received: W. Lee Benson formerly the Methodist Church 12-1-59
Minister Dismissed: Carl J. Reitsma to Presbytery of Wisconsin 3-15-60
Roll of Licentiates: Robert G. DeMoss
Ministers Not in Pastoral Charges:
George S. Christian
Edmund P. Clowney
Harvie M. Conn
Total Number of Ministers — 19

Lewis J. Grotenhuis
Theodore Hard
Meredith G. Kline
Total Number of Churches — 14

LeRoy B. Oliver
Arthur B. Spooner
Total Number of Chapels — 0
PRESBYTERY OF NEW YORK AND NEW ENGLAND

Stated Meetings – Spring and Fall
The Rev. George G. Weeber, Stated Clerk

<table>
<thead>
<tr>
<th>CONNECTICUT</th>
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</tr>
</thead>
</table>
| HAMDEN, Westminster
Shepard Ave.
Robert W. Anderson | 11:7:30 | 41 | 50 | 27 | 23 | 0 | 0 | 3 | 0 | 1 | 0 | 7 | 21 | 4 | 19 | $3,610 | $655 | $466 | $4,731 | $175 |
| MAINE |             |             |             |             |             |             |             |             |             |             |             |             |             |
| BANGOR, Pilgrim
375 Mt. Hope Ave.
George G. Weeber | 11:7:30 | 30 | 36 | 19 | 17 | 1 | 3 | 0 | 0 | 0 | 0 | 2 | 56 | 14 | 36 | $4,263 | 317 | 60 | 4,640 | 244 |
| CORNVILLE, OPC
R.D. No. 2, Skowhegan
Harold L. Dorman | 10:7:30 | 68* | 63 | 35 | 28 | 0 | 0 | 10 | 0 | 0 | 0 | 10 | 54 | -20 | 33 | $1,606 | 180 | 430 | 2,216 | 63 |
| LEWISTON, Trinity Chapel
41 Sylvan Ave.
Charles E. Stanton, Missionary | 9:30;7 | 55 | 0 | 40 | 1,008 | 28 | 86 | 1,122 |             |             |             |             |             |             |             |             |             |             |             |             |             |
| LUDLOW-SMYRNA, Bethel, V.
| 10:7;30 | 32 | 32 | 18 | 14 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 31 | 0 | 28 | $1,600 |             | 1,600 | 89 |             |             |
| PORTLAND, Second Parish
371 Congress St.
Herbert V. G. DuMont, Jr. | 10:45;7 | 231 | 240 | 165 | 75 | 4 | 1 | 4 | 6 | 3 | 0 | 9 | 142 | 16 | 91 | $19,446 | 5,712 |             | 25,158 | 152 |             |             |
| MASSACHUSETTS |             |             |             |             |             |             |             |             |             |             |             |             |             |
| FALL RIVER, Grace
190 Cherry St.
G. I. Williamson | 11:7 | 47 | 44 | 32 | 12 | 1 | 0 | 0 | 0 | 0 | 2 | -2 | 44 | 0 | 28 | $4,685 | 374 |             | 5,059 | 158 |             |             |
<table>
<thead>
<tr>
<th>Service Times</th>
<th>Ave. Cont. 3-31-59</th>
<th>Ave. Cont. Mem. 3-31-60</th>
<th>Ave. Cont. Mem. 3-31-60</th>
</tr>
</thead>
<tbody>
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</tbody>
</table>
Minister Deceased: John J. DeWaard 8-9-59

Change in Congregations: East Madison OPC and South Solon OPC united with Cornville OPC 3-15-60

Roll of Licentiates: Hessel Stevens

Ministers Not in Pastoral Charges:
Burton L. Goddard
Walter J. Magee
John Murray
Robert M. Nuermberger
C. Herbert Oliver

Total Number of Ministers — 24

John C. Rankin
Charles G. Schauffele
Roger Shafer
John H. Skilton
Dale N. Snyder
Charles E. Stanton
Kelly G. Tucker
William E. Welmers

Total Number of Churches — 13
Total Number of Chapels — 1
## PENNSYLVANIA

<table>
<thead>
<tr>
<th>Service Times</th>
<th>Stated Meetings - Third Monday of April and October</th>
</tr>
</thead>
<tbody>
<tr>
<td>11:30;8</td>
<td>Mr. Arnold S. Kress, St. Supply</td>
</tr>
<tr>
<td>9:45;</td>
<td>Grove City, Wayside, V.</td>
</tr>
<tr>
<td>7:30</td>
<td>Mercer Rd., 4 miles west of Grove City</td>
</tr>
<tr>
<td>11:15;</td>
<td>Harrisville, Faith</td>
</tr>
<tr>
<td>7:30</td>
<td>Pittsburgh, Covenant</td>
</tr>
<tr>
<td>11:7:30</td>
<td>1610 Graham Blvd. (35)</td>
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<tr>
<td>7:30</td>
<td>Calvin K. Cummings</td>
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### General Receipts

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>$3,803</td>
<td>$94</td>
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<tr>
<td>$3,849</td>
<td>$94</td>
</tr>
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<td>$3,849</td>
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<td>$3,849</td>
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<td>$3,849</td>
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### Benevolent Receipts

<table>
<thead>
<tr>
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<th>Removed</th>
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<tbody>
<tr>
<td>$595</td>
<td>$98</td>
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<tr>
<td>$595</td>
<td>$98</td>
</tr>
<tr>
<td>$595</td>
<td>$98</td>
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<td>$595</td>
<td>$98</td>
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<tr>
<td>$595</td>
<td>$98</td>
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### Special Receipts

<table>
<thead>
<tr>
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<th>Removed</th>
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<tbody>
<tr>
<td>$595</td>
<td>$98</td>
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<td>$595</td>
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<td>$595</td>
<td>$98</td>
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<tr>
<td>$595</td>
<td>$98</td>
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### Total Receipts

<table>
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<td>$4,492</td>
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<td>$4,492</td>
<td>$98</td>
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<td>$4,492</td>
<td>$98</td>
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### Average Contribution Per Communicant Member

<table>
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<th>Removed</th>
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<tr>
<td>$31,757</td>
<td>$28,13</td>
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<tr>
<td>$31,757</td>
<td>$28,13</td>
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<td>$31,757</td>
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<tr>
<td>$31,757</td>
<td>$28,13</td>
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<tr>
<td>$31,757</td>
<td>$28,13</td>
</tr>
</tbody>
</table>

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**Minister Dismissed:** Wendell L. Rockey, Jr. to Presbytery of New York and New England 9-14-59

**Roll of Licentiaties:** Arnold S. Kress

**Ministers Not in Pastoral Charges:** J. Lyle Shaw and William Young

**Total Number of Ministers:** 4  
**Total Number of Churches:** 5  
**Total Number of Chapels:** 0

**Changes since March 31, 1960**

**New Hope, Branchton and Faith, Harrisville** vacant as of April 24, 1960
PRESBYTERY OF PHILADELPHIA

Stated Meetings — Fourth Monday in March, September, and November,
Fourth Saturday in January and May
The Rev. Raymond O. Zorn, Stated Clerk

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<tbody>
<tr>
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<td>3-3</td>
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<td>DELAWARE</td>
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<tr>
<td>MIDDLETOWN, Grace</td>
<td>10:30;7</td>
<td>56</td>
<td>54</td>
<td>34</td>
<td>20</td>
<td>2</td>
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<td>4</td>
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<td>$3,926</td>
<td>$222</td>
<td>$4,577</td>
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<td>Pennington St.</td>
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<tr>
<td>F. Clarke Evans</td>
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</tr>
<tr>
<td>WILMINGTON, Eastlake#</td>
<td>10:45;7:45</td>
<td>359</td>
<td>365</td>
<td>272</td>
<td>93</td>
<td>10</td>
<td>4</td>
<td>2</td>
<td>5</td>
<td>0</td>
<td>6</td>
<td>178</td>
<td>-23</td>
<td>126</td>
<td>15,100</td>
<td>7,184</td>
<td>7,487</td>
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<tr>
<td>1006 Wilson Rd. (3)</td>
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**Included in Knox, Silver Spring, Md.
Changes since March 31, 1960
Cromwell G. Roskamp, pastor-elect, St. Andrew’s, Baltimore

Licensures:
Thomas A Beech 5-25-59
George Morton 5-25-59
William White, Jr. 5-25-59
C. Ralph Verno 5-25-59
John J. Mitchell 11-23-59
Thomas Earl Tyson 3-28-60

Ministers Received: Robert D. Knudsen from Presbytery of the Dakotas 9-28-59
L. Craig Long formerly Associate Presbyterian Church 9-28-59
Minister Dismissed: George J. Willis to Presbytery of New York and New England, 8-1-59
Licentiates Dismissed: Thomas C. Champness, Jr. to Presbytery of New Jersey 4-18-59
Thomas A. Beech to Eureka Classis of the Reformed Church in the U.S. 1-25-60
Robert G. DeMoss to Presbytery of New Jersey 5-29-59
Laurence C. Sibley, Jr. to Presbytery of New York and New England 7-20-59
Thomas Earl Tyson to Presbytery of Ohio 3-28-60

Roll of Licentiates:
Clay Duggan
George Morton
George W. Knight, III
John J. Mitchell

Ministers Not in Pastoral Charges:
Egbert W. Andrews
John W. Betzold
Thomas M. Cooper
Clarence W. Duff
John P. Galbraith
John D. Johnston
Robley J. Johnston

Total Number of Ministers — 33
Total Number of Churches — 14
Total Number of Chapels — 1

Egbert W. Andrews
John W. Betzold
Thomas M. Cooper
Clarence W. Duff
John P. Galbraith
John D. Johnston
Robley J. Johnston

Total Number of Ministers — 33
PRESBYTERY OF THE SOUTH

Stated Meetings — April and October

The Rev. Henry P. Tavares, Stated Clerk

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TOTALS |
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PRESBYTERY OF WISCONSIN

Stated Meetings — Spring: First Monday and/or Tuesday after Easter
Fall: First Monday and/or Tuesday after the first Tuesday in October

Mr. Harold P. Roskamp, 1917 Sunnyside Dr., Cedar Falls, Iowa, Stated Clerk

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<td>Evergreen Park,</td>
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<td>74</td>
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<td>9544 S. St. Louis (42)</td>
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<td>Westchester, Westminster</td>
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<td>98</td>
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<td>17</td>
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<td>84 $</td>
<td>7,697 $</td>
<td>1,930 $</td>
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<td>Wheaton, Bethel</td>
<td>10:45;7</td>
<td>*</td>
<td>36</td>
<td>23</td>
<td>13</td>
<td>17</td>
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<td>0</td>
<td>13</td>
<td>11</td>
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<td>Francis D. Breisch, Jr.</td>
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<td>53</td>
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<td>1</td>
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<td>3</td>
<td>63 $</td>
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<td>George E. Haney, Jr.</td>
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<td>Cedar Grove, Calvary</td>
<td>9:7:45</td>
<td>580</td>
<td>593</td>
<td>388</td>
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<td>6</td>
<td>7</td>
<td>7</td>
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<td>22</td>
<td>234 $</td>
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<td>Carl J. Roitsma</td>
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<td>Gresham, Old Stockbridge</td>
<td>10:30; 7</td>
<td>117</td>
<td>118</td>
<td>54</td>
<td>64</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>42 $</td>
<td>2,183 $</td>
<td>914</td>
<td>3,097 $</td>
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<td>Henry D. Phillips</td>
<td>7:30;</td>
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<td>Neopit, Menominee Chapel</td>
<td>3:4</td>
<td>436</td>
<td>443</td>
<td>266</td>
<td>177</td>
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<td>4</td>
<td>4</td>
<td>7</td>
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<td>6</td>
<td>190 $</td>
<td>175 $</td>
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<tr>
<td>John Verhage</td>
<td>7:30</td>
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<tr>
<td>TOTALS</td>
<td>3:15-1</td>
<td>1357</td>
<td>1415</td>
<td>860</td>
<td>555</td>
<td>20</td>
<td>8</td>
<td>30</td>
<td>14</td>
<td>24</td>
<td>5</td>
<td>43</td>
<td>729 $</td>
<td>22 $</td>
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<tr>
<td>Average Contribution Per Communicant Member</td>
<td>$ 65.69 $</td>
<td>39.59 $</td>
<td>14.87 $</td>
<td>120.16 $</td>
<td>$ 103,339 $</td>
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</table>
*Organized 1-3-60

Minister Received: Carl J. Reitsma from Presbytery of New Jersey 3-31-60

Minister Dismissed: Robert M. Nuermberger to Presbytery of New York and New England 10-12-59

Change in Congregations: Bethel Church, Wheaton, Illinois received 1-17-60

Roll of Licentiates: Daniel Claire Davis

Ministers Not in Pastoral Charges:
- Robert K. Churchill
- Richard B. Gaffin

Lawrence N. Manross
George W. Marston

Total Number of Ministers — 12
Total Number of Churches — 7
Total Number of Chapels — 1

Edwin C. Urban
## SUMMARY OF STATISTICS

|                | Total Mem. 3-31-59 | Total Mem. 3-31-60 | Comm. 3-31-60 | Bapt. Child. 3-31-60 | Conf. Faith 3-31-60 | Recd. Faith 3-31-60 | Transfer 3-31-60 | Death 3-31-60 | Dismissal 3-31-60 | Gain or Loss Baptist Child. 3-31-60 | S. S. Roll 3-31-60 | Gain or Loss Sunday School 3-31-60 | Ave. Attend. Sunday School 3-31-60 | General Receipts 3-31-60 | Benevolent Receipts 3-31-60 | Special Receipts 3-31-60 | Total Receipts 3-31-60 | Ministers 3-31-60 | Churches 3-31-60 | Spends 3-31-60 |
|----------------|---------------------|---------------------|---------------|----------------------|---------------------|---------------------|-------------------|---------------|-------------------|----------------------------------|-----------------|---------------------------------|-----------------------------|-------------------------------|-------------------------------|-----------------------------|-----------------|-----------------|-----------------|
| California     | 2019                | 2168                | 1387           | 781                  | 66                  | 47                  | 46                | 12            | 53                | 29                 | 89              | 2921              | 107                         | 1898                        | $153,751                    | $37,965                     | $35,298                     | $227,014        | 26              | 20              | 0               |
| Dakotas        | 938*               | 949                 | 603            | 346                  | 32                  | 21                  | 5                 | 6             | 26                | 8                  | -8              | 955               | 53                          | 698                         | 59,927                       | 19,806                      | 9,199                       | 88,932          | 13              | 13              | 4               |
| New Jersey     | 1953*              | 1906                | 1339           | 567                  | 40                  | 26                  | 15                | 17            | 38                | 69                 | -4              | 1584              | 28                          | 1184                        | 114,253                     | 51,303                      | 55,090                      | 220,646         | 19              | 14              | 0               |
| N.Y. & N.E.    | 1178               | 1220                | 765            | 455                  | 20                  | 21                  | 27                | 9             | 23                | 5                  | 36              | 971               | 11                          | 714                         | 85,342                      | 25,418                      | 28,837                      | 139,497         | 24              | 13              | 1               |
| Ohio           | 557                | 599                 | 371            | 228                  | 22                  | 12                  | 6                 | 4             | 8                 | 3                  | 17              | 478               | 7                           | 312                         | 31,757                      | 10,437                      | 4,786                       | 46,980          | 4               | 5               | 0               |
| Philadelphia   | 1874*              | 1957                | 1277           | 680                  | 45                  | 30                  | 41                | 11            | 34                | 26                 | 38              | 1478              | 23                          | 1068                        | 105,866                     | 46,344                      | 27,756                      | 179,966         | 33              | 14              | 1               |
| South          | 386                | 434                 | 303            | 131                  | 16                  | 6                  | 17                | 5             | 8                 | 6                  | 28              | 534               | 5                           | 365                         | 33,397                      | 10,974                      | 30,333                      | 74,704          | 6               | 4               | 1               |
| Wisconsin      | 1357               | 1415                | 860            | 555                  | 20                  | 8                   | 30                | 14            | 24                | 5                  | 43              | 729               | 22                          | 630                         | 56,500                      | 34,050                      | 12,789                      | 103,339         | 12              | 7               | 1               |
| Total '60      | 10262*             | 10648               | 9605           | 3743                 | 261                 | 171                 | 187               | 78            | 214                | 151                | 239             | 9650              | 256                         | 6869                        | $640,693                    | $236,297                     | $204,088                     | $1,081,078      | 137             | 90              | 8               |
| Total '59      | 9615               | 10262*              | 6734           | 3528                 | 283                 | 196                 | 199               | 69            | 273                | 227                | 104             | 9413              | 597                         | 6602                        | $581,215                    | $212,709                     | $190,749                     | $984,673        | 133             | 90              | 8               |
| Total '58      | 9377               | 9615                | 6308           | 3307                 | 264                 | 153                 | 321               | 64            | 316                | 232                | 198             | 8858              | 510                          | 6348                        | $516,919                    | $200,348                     | $210,349                     | $927,616        | 130             | 83              | 7               |
| Average Contrib. Per Communicant Member — 1960 |                    |                    |                |                      |                    |                    |                  |               |                   |                   |     |                   |                             |                             |                             |                             |                             |                             |                             |                             |
|                | — 1959             |                    |                |                      |                    |                    |                  |               |                   |                   |     |                   |                             |                             |                             |                             |                             |                             |                             |                             |
|                | — 1958             |                    |                |                      |                    |                    |                  |               |                   |                   |     |                   |                             |                             |                             |                             |                             |                             |                             |                             |

*Corrected
SPECIAL COMMITTEES OF THE TWENTY-SEVENTH GENERAL ASSEMBLY

COMMITTEE ON ARRANGEMENTS FOR THE TWENTY-EIGHTH GENERAL ASSEMBLY
William J. Rankin (Convener), Leslie W. Sloat, Howard A. Porter

COMMITTEE TO CONFER WITH REPRESENTATIVES OF THE CHRIStIAN REFORMED CHURCH
John Murray (Chairman), Bert L. Roeber, Robert L. Atwell, Edmund P. Clowney, John P. Galbraith, alternate

COMMITTEE ON CORRESPONDENCE WITH OTHER CHURCHES
Ned B. Stonehouse, Th. D. (Chairman), William Harllee Bordeaux, Th. D., Calvin K. Cummings, LeRoy B. Oliver, Paul Woolley

COMMITTEE TO EXAMINE THE CURRENT DOCTRINES AND PRACTICES OF THE PENIEL BIBLE CONFERENCE
Robert L. Atwell (Chairman), Meredith G. Kline, Ph. D., John Murray, Robert D. Knudsen, Ph. D., Calvin K. Cummings

COMMITTEE ON A HYMNAL
Robert S. Marsden (deceased), Robley J. Johnston (Vice-Chairman), Arthur W. Kuschke, Jr., Le Roy B. Oliver, Edward J. Young, Ph. D.

COMMITTEE ON A REPRESENTATIVE GENERAL ASSEMBLY
Paul Woolley (Convener), Burton L. Goddard, Th. D., George W. Marston, F. Kingsley Elder, Ph. D., Lewis W. Roberts

COMMITTEE ON REVISIONS TO THE FORM OF GOVERNMENT AND BOOK OF DISCIPLINE
John Murray (Chairman), Edmund P. Clowney, John P. Galbraith, Ned B. Stonehouse, Th. D.

COMMITTEE ON TRAVEL FUND FOR THE TWENTY-EIGHTH GENERAL ASSEMBLY
Glenn R. Coie (Convener), John P. Clelland, Henry P. Tavares

COMMITTEE ON TWENTY-FIFTH GENERAL ASSEMBLY
Robert S. Marsden (deceased), Robert E. Nicholas (Chairman), Le Roy B. Oliver

LIAISON REPRESENTATIVE TO THE WORLD HOME BIBLE LEAGUE
Edward F. Klokw, Bruce A. Coie, alternate
TWENTY-SEVENTH GENERAL ASSEMBLY

STANDING COMMITTEES OF
THE ORTHODOX PRESBYTERIAN CHURCH

CHRISTIAN EDUCATION

Class of 1963—MINISTERS: Lewis J. Grotenhuis, Robert D. Knudsen, Ph. D.,
Edward J. Young, Ph. D.

Class of 1962—MINISTERS: Edmund P. Clowney, Robert E. Nicholas, Carl J. Reitsma
RULING ELDERS: Leonard G. Brown, Howard A. Porter

Class of 1961—MINISTERS: Calvin K. Cummings, Wendell L. Rockey, Jr.,
Raymond O. Zorn
RULING ELDERS: F. Kingsley Elder, Ph. D., Edward A. Haug, Jr.

General Secretary: The Rev. Robley J. Johnston, 7401 Old York Road,
Philadelphia 26, Pa.

FOREIGN MISSIONS

Class of 1963—MINISTERS: Leslie A. Dunn, Charles H. Ellis, Paul Woolley
RULING ELDERS: T. Nelson Kellogg, R. P. Wight

Class of 1962—MINISTERS: Thomas S. Champness, Jr., Robert H. Graham,
John Murray
RULING ELDERS: Floyd G. Graf, Fairvan C. Lenker

Class of 1961—MINISTERS: Henry H. Fikkert, Meredith G. Kline, Ph. D.,
Robert L. Vining
RULING ELDERS: Newman de Haas, Willard E. Neel

General Secretary: The Rev. John P. Galbraith, 7401 Old York Road,
Philadelphia 26, Pa.

HOME MISSIONS AND CHURCH EXTENSION

Class of 1963—MINISTERS: Robert L. Atwell, George W. Marston,
Ned B. Stonehouse, Th. D.
RULING ELDERS: Hiram I. Bellis, Bert L. Roeber

Class of 1962—MINISTERS: Robert K. Churchill, Everett C. De Velde,
Robert S. Marsden (deceased)
RULING ELDERS: Cyrus B. Ferguson, Wilfred R. Moses

Class of 1961—MINISTERS: Calvin A. Busch, Ralph E. Clough, Robert W. Eckardt
RULING ELDERS: Garret A. Hoogerhyde, Lindsay B. Wagoner

General Secretary: The Rev. John P. Galbraith, 7401 Old York Road,
Philadelphia 26, Pa.

Associate Secretary: The Rev. Le Roy B. Oliver, 7401 Old York Road,
Philadelphia 26, Pa.

GENERAL BENEVOLENCE

Class of 1963—MINISTER: Lester R. Bachman; DEACON: Ross E. Noblett
Class of 1962—MINISTER: Robert L. Vining; DEACON: Irving J. Triggs
Class of 1961—MINISTER: John H. Skilton; DEACON: J. Eric Crowe

PENSIONS

Class of 1963—MINISTER: Wm. Harllee Bordeaux, Th. D.
RULING ELDER: Garret A. Hoogerhyde
LAYMAN: William D. Cobb

Class of 1962—MINISTERS: Everett C. De Velde, John P. Galbraith
RULING ELDER: Edward A. Haug, Jr.

Class of 1961—MINISTER: Ralph E. Clough
RULING ELDERS: William C. Coisman, Burton S. Holmes
## CLERKS OF SESSION

(Corrected to November 1, 1960)

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<tr>
<th>Number</th>
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### CALIFORNIA

Presbytery of California

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<tr>
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<tbody>
<tr>
<td>Berkeley, Covenant—David L. Neilands, 1601 Cedar St., Berkeley 3</td>
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<tr>
<td>Chula Vista, Bayview—The Rev. Herman T. Petersen, 1401 E. 17th St., National City</td>
</tr>
<tr>
<td>Garden Grove, OPC—Fred A. Handy, 11952 Donna Lane, Garden Grove</td>
</tr>
<tr>
<td>La Habra, OPC—Robert W. Essig, 10950 Groveside Ave., Whittier</td>
</tr>
<tr>
<td>Long Beach, First—Dr. William H. Olson, 1106 La Dera Dr., Long Beach 7</td>
</tr>
<tr>
<td>Los Angeles, Beverly—Herbert F. Pink, 129 N. Bleakwood Ave., Los Angeles 22</td>
</tr>
<tr>
<td>Los Angeles, Westminster—Henry E. Wade, 812 Monterey Ave., Monrovia</td>
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<tr>
<td>Manhattan Beach, First—John D. Reynolds, 16414 Arlington Ave., Gardena</td>
</tr>
<tr>
<td>San Diego, Paradise Hills—Hiram I. Bellis, 2591 Calle Tres Lomas, San Diego 14</td>
</tr>
<tr>
<td>San Francisco, First—Roy O. Young, 1450 Washington St., San Francisco</td>
</tr>
<tr>
<td>Santa Cruz, OPC—Robert E. Cook, 407 Capitola Ave., Capitola</td>
</tr>
<tr>
<td>Santee, Valley—Philip R. Conard, 206 Joyce, El Cajon</td>
</tr>
<tr>
<td>South San Francisco, Brentwood—Robert Littlefield, 308 Roblar, Millbrae</td>
</tr>
<tr>
<td>Stockton, Bethany—Clarence Westra, Rt. 4, Box 492T, Stockton</td>
</tr>
<tr>
<td>Sunnyvale, First—Fred Hoelzel, 786 Goodwin Ave., San Jose</td>
</tr>
<tr>
<td>Torrance, Greyfriars—William Martin, 22610 S. Orchard Ave., Hawthorne</td>
</tr>
<tr>
<td>Whittier, Calvary—Norman G. Baize, 6803 S. Vanport, Whittier</td>
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### OREGON

Presbytery of the Dakotas

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<tr>
<td>Bend, Westminster—R. E. Jewell, 1645 W. 5, Bend</td>
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<tr>
<td>Portland, First—David Munroe, 13427 S.E. Harold St., Portland 36</td>
</tr>
<tr>
<td>Portland, Second—Arthur G. Schultz, Rt. No. 1, Box 50, Eagle Creek</td>
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### COLORADO

Presbytery of the Dakotas

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<td>Denver, Park Hill—Arthur F. Johnson, 415 S. Gaylord St., Denver 9</td>
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### NEBRASKA

Presbytery of the Dakotas

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<td>Omaha, OPC—R. T. Kerr, 2857 Corby St., Omaha 11</td>
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### NORTH DAKOTA

Presbytery of the Dakotas

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<td>Carson, Bethel—Ernest J. Danzeisen, Lark</td>
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<td>Lark, First—Burton A. Havens, Flasher</td>
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### OKLAHOMA

Presbytery of the Dakotas

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<tr>
<td>Oklahoma City, Knox—E. Myers Bearden, 2104 Churchill Way, Village, Oklahoma City</td>
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### SOUTH DAKOTA

Presbytery of the Dakotas

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<td>Bancroft, Murdock Memorial—Wallace Perry, Bancroft</td>
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<td>Bridgewater, Trinity—Calvin D. Hofer, Bridgewater</td>
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<td>Hamill, Westminster—Lynus A. Carlson, Hamill</td>
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<td>Manchester, OPC—Fred Ritterbusch, De Smet</td>
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<td>Volga, Calvary—Lester Kleinjan, R.D., Bruce</td>
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<td>Yale, OPC—Glenn Foote, Route No. 3, Huron</td>
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Presbytery of New Jersey

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<tr>
<td>Bellmawr, Immanuel—Edward M. Shindle, 2 Albert Road, Glendora</td>
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<td>Bridgeton, Calvary—Norman M. Johnson, 113 S. 10th St., Millville</td>
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TWENTY-SEVENTH GENERAL ASSEMBLY

4 East Orange, Covenant—Malcolm L. Woodruff, 41 Hamilton St., East Orange
2 Fair Lawn, Grace—William Wilkens, 4-40 Summit Ave., Fair Lawn
3 Garfield, Community—The Rev. Thomas S. Champness, Jr., 39 Marsellus Pl., Garfield
3 Morristown, Emmanuel—Oscar S. Sterner, 376 South St., Morristown
3 Pittsgrove, Faith—Floyd C. Graf, 23 Second St., Elmer
4 Ringoes, Calvary of Amwell—Richard H. Bube, Ph. D., 56 Robert Road, Princeton
1 Stratford, OPC—James G. MacDonald, 13 Elinor Ave., Stratford
9 Vineland, Covenant—Ralph H. Ellis, 37 S. State St., Vineland
10 West Collingswood, Immanuel—Willard E. Neel, 311 Sloan Ave., West Collingswood
6 Westfield, Grace—Bert L. Roeber, 402 Summit Ave., Apt. 8, Westfield
2 White Horse, Grace—George A. Hurley, 83 Reeder Ave., Trenton 8
2 Wildwood, Calvary—Thomas Jorgensen, 136 W. Lavender Road, Wildwood Crest

Presbytery of New York and New England

CONNECTICUT
2 Hamden, Westminster—Albert H. Squires, 103 Lawncrest Rd., New Haven 15
2 Bangor, Pilgrim—Thomas L. Eesley, Union St., Rockport
3 Cornville, OPC—Myron C. Moody, Rt. No. 2, Skowhegan
2 Ludlow-Smyrna, Bethel—Willis Sewall, R.D. No. 1, Houlton
7 Portland, Second Parish—Lenville L. Hawkes, R.D. No. 3, Cumberland Center

MASSACHUSETTS
2 Fall River, Grace—Arthur S. Reseigh, 693 Read St., Somerset
2 Albany, Church of the Covenant—Donald D. Hill, 4042 Albany St., Schenectady 4
4 Franklin Square, OPC—Arthur Hansen, 522 Park Ave., North Merrick
4 Lisbon, OPC—Delmer C. Putney, R.F.D. No. 3, Lisbon
3 Rochester, Covenant—John Garland, 264 Titus Ave., Rochester 17
4 Rochester, Memorial—Marinus W. Heuseveldt, 580 Clover St., Rochester 10
4 Schenectady, Calvary—Robert Y. McCullough, 242 Union St., Schenectady

RHODE ISLAND
2 Cranston, Calvary—Chester E. Browning, 47 Packard St., Cranston 10

Presbytery of Ohio

PENNSYLVANIA
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2 Edinburg, Nashua—Wendell Miller, R.D. No. 1, Edinburg
3 Grove City, Wayside—Paul W. Northcott, 314 College Avenue, Grove City
7 Harrisville, Faith—William H. Kiestcr, R.D. No. 1, Boyers
6 Pittsburgh, Covenant—John C. Smith, 341 Maple Terrace, Pittsburgh 11

Presbytery of Philadelphia

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7 Wilmington, Emmanuel—A. E. Hayman, Jr., 1408 Marsh Rd., Wilmington 3

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5 Glenside, Calvary—Richard C. Zebley, R.D., Chalfont
4 Hatboro, Trinity—F. Kingsley Elder, Ph. D., Box 265, Hatboro
4 Kirkwood, OPC—William R. Ferguson, 132 Pine St., Oxford
TWENTY-SEVENTH GENERAL ASSEMBLY

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6 Middletown, Calvary—John H. Hoffman, 230 N. Race St., Middletown
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4 Philadelphia, Mediator—James Hutton, 6924 Large St., Philadelphia 49

Presbytery of the South

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2 Wheaton, Bethel—Henry L. Brinks, 923 N. Scott St., Wheaton

IOWA
3 Waterloo, First—James Singbusch, 1121 South St., Waterloo, Iowa

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10 Cedar Grove, OPC—Gordon J. Wieberdink, 139 Wisconsin Ave., Cedar Grove
2 Gresham, Old Stockbridge—John Tousey, Jr., R.D. No. 1, Bowler
6 Oostburg, Bethel—Phares Z. Lefever, Oostburg
MINISTERS OF THE ORTHODOX PRESBYTERIAN CHURCH
(Corrected to November 1, 1960)

Abbreviations:
P.—Pastor
P.I.—Pastor, Non-Orthodox Pres. Church
F.M.—Foreign Missionary
H.M.—Home Missionary
C.—Presbytery of California
D.—Presbytery of the Dakotas
J.—Presbytery of New Jersey
Y.—Presbytery of N. Y. and N. E.
O.—Presbytery of Ohio
Phi.—Presbytery of Philadelphia
S.—Presbytery of the South
W.—Presbytery of Wisconsin
(0)—Number of Churches Served

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Young, William, Th.D., B.Litt. (Oxon.), O.—115-39 123rd St., So. Ozone Park Station, Jamaica 20, N. Y.

Zorn, Raymond O., P.I., Phi.—Fawn Grove, Pa.
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<td>1939-</td>
<td>Everett C. DeVelde Glenside, Pa.</td>
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<td>1940-</td>
<td>Paul Woolley Cincinnati, Ohio</td>
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<td>9th</td>
<td>1942-</td>
<td>John P. Clelland Rochester, N.Y.</td>
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<td>10th</td>
<td>1943-</td>
<td>Oscar Holkeboer Willow Grove, Pa.</td>
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<td>14th</td>
<td>1947-</td>
<td>John P. Galbraith Cedar Grove, Wis.</td>
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<td>15th</td>
<td>1948-</td>
<td>Edward L. Kellogg Wildwood, N.J.</td>
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<td>16th</td>
<td>1949-</td>
<td>Dwight H. Poundstone Los Angeles, Calif.</td>
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<td>18th</td>
<td>1951-</td>
<td>Lawrence R. Eyres Glenside, Pa.</td>
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<td>19th</td>
<td>1952-</td>
<td>Calvin K. Cummings Denver, Colo.</td>
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<td>23rd</td>
<td>1956-</td>
<td>Edward J. Young, Ph.D. Denver, Colo.</td>
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<td>24th</td>
<td>1957-</td>
<td>Bruce F. Hunt W. Collingswood, N.J.</td>
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<td>25th</td>
<td>1958-</td>
<td>Edmund P. Clowney Oostburg, Wis.</td>
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