The Orthodox Presbyterian Church

MINUTES OF THE THIRTY-FIRST GENERAL ASSEMBLY

MEETING AT SILVER SPRING, MARYLAND

APRIL 28 - MAY 2, 1964

Published by
The Orthodox Presbyterian Church
7401 Old York Road
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THIRTY-FIRST GENERAL ASSEMBLY

MINUTES OF THE
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of the
ORTHODOX PRESBYTERIAN CHURCH

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April 28 - May 2, 1964

TUESDAY MORNING, APRIL 28

The Thirty-first General Assembly was called to order at 9:00 a.m. by the Rev. LeRoy B. Oliver, Moderator of the Thirty-first General Assembly. Mr. Oliver constituted the meeting with prayer, following which the Assembly sang the hymn "Give to our God immortal praise." Mr. Oliver delivered a sermon entitled "The Church's Doxology," using the text Ephesians 3:20,21.

The roll of the commissioners follows:

Presbytery of the Dakotas
Ministers: Carl A. Ahlfeldt, Herbert S. Bird, Elmer M. Dortzbach, Russell D. Piper, Donald H. Taws, Samuel van Houte, John Verhage.
Ruling Elder: Karl D. Higgins.

Presbytery of New Jersey

Presbytery of New York and New England
Ruling Elder: Dirk Heuseveldt.

Presbytery of Ohio
Ruling Elders: Lloyd Bailey, Melvin Copeland.

Presbytery of Philadelphia

Presbytery of the South
Ruling Elder: Dan A. Hames.
Presbytery of Southern California

Presbytery of the West Coast

Presbytery of Wisconsin
Ruling Elders: Henry L. Brinks, Oscar Claerbout, Earl DeMaster.

Mr. Marston requested excuse from attendance on Saturday. On motion his request was granted.
Mr. Eckardt requested excuse from attendance on the latter part of Wednesday afternoon and Wednesday evening. On motion his request was granted.
Mr. Haney requested excuse from attendance on Saturday. On motion his request was granted.
Dr. Bordeaux requested excuse from attendance at an indeterminate time for an indeterminate number of hours. On motion his request was granted.
Mr. Bomer requested excuse from attendance after 3:30 p.m. Friday. On motion his request was granted.
Mr. Stonehouse requested excuse from attendance on Saturday. On motion his request was granted.

On motion Dr. Paul S. Myung of the Presbyterian Church in Korea was enrolled as a corresponding member of the Assembly.

Mr. Eckardt, Stated Clerk of the Thirtieth General Assembly, reported that the statistical report was not yet complete but that it would be printed with the Minutes of this Assembly.

REPORT OF THE STATED CLERK
The Stated Clerk presented the following report:

GENERAL ASSEMBLY FUND
Statement of Cash Receipts and Disbursements
March 21, 1963 to April 27, 1964

Balance, March 21, 1963 .................................................. $1,322.70

RECEIPTS
Contributions from 52 churches ...................................... $2,585.30
Sale of Minutes ............................................................ 106.29
Refund — Stewardship Comm, Expense .............................. 4.50

$4,018.79

2,696.09

DISBURSEMENTS
Minutes — Printing ....................................................... $1,272.00
Proofreading .................................................................... 55.00
Mailing ........................................................................... 28.22

$1,355.22
Fee – Clerk of Assembly .................................................. 150.00
   Assistant Clerk ...................................................... 25.00
Travel – Delegate to Reformed Pres. Synod ......................... 56.54
Travel – Delegate to Ref. Pres. of N. A. Synod ................... 70.83
Travel – Delegate to Christian Reformed Synod .................. 106.75
Travel – Delegates to Reformed Ecumenical Synod ............ 191.50
Travel – Special Committees ......................................... 169.73
Travel – Stewardship Committee .................................... 100.50
Mailing Minutes of Reformed Ecumenical Synod ................. 28.91
Telephone .................................................................. 7.21
Postage ..................................................................... 76.86
Stationery, Supplies, etc. ............................................... 72.43

Balance, April 27, 1964 .................................................. 2,411.48
   1,607.31
   $4,018.79

The Stated Clerk made the following recommendation and moved its adoption: that Rule 20-e of the Standing Rules of the General Assembly be suspended and that the Assembly elect a Statistician, whose duties shall be those prescribed for the Stated Clerk in Rule 20-e of the Standing Rules, and who shall receive an honorarium of fifty dollars.

On motion it was decided to divide the question after the clause concerning the duties of the Statistician,
   The first part of the divided motion carried.
   The second part of the divided motion carried.
   Messrs. Vining and R. A. Barker were nominated for Statistician.
   The Moderator declared a fifteen minute recess at 10:27 a.m.
   The Assembly reconvened at 10:42 a.m.
   The Moderator reported that Mr. Vining was elected Statistician.

Mr. Hall presented the preliminary report on Travel Fund as follows:

PRELIMINARY REPORT OF INTERIM TRAVEL FUND COMMITTEE

   Travel Fund Receipts

Balance from Thirtieth General Assembly ......................... $334.94
Received from 65 churches as of 4/28/64 ....................... 5,335.24
Collection from Evening Service 4/27/64 ....................... 66.58

Total Travel Fund ....................................................... $5,401.82

The total of last year’s Travel Fund was $3,991.

The committee requests that any commissioner with checks for the Travel Fund present them to Mr. Lewis W. Roberts.

George W. Hall, Jr., Chairman

The following were nominated for the office of Stated Clerk: Messrs. Elliot, Eckardt, Phillips, Edwards and Georgian.

The Moderator announced the election of Mr. Eckardt on the second ballot.

The following were nominated for the office of Moderator: Messrs. Reitsma, Ellis, Johnston, Nicholas, Meiners, G. R. Coie, Busch, and Olson.
On motion the times of convening, recess, and reconvening were set as follows:
Daily, convene at 8:45 a.m. following a 20 minute devotional service. Recess 10:30-10:45 a.m. Recess for lunch 12:15 p.m. Reconvene 1:45 p.m. Recess 3:30-3:45 p.m. Recess at 6:00 p.m. for dinner. Reconvene 7:30 p.m. Recess 9:30 p.m. Tuesday evening, recess to permit temporary committees to meet. Thursday evening, recess for popular meeting.

The Moderator announced the election of Mr. G. R. Coie to the office of Moderator on the third ballot. Mr. Atwell escorted Mr. Coie to the chair. Mr. Coie was welcomed by the Moderator and presented with the gavel. Mr. Coie responded appropriately.

The following were nominated for the office of Assistant Clerk: Messrs. R. A. Barker, Georgian, and Vail.

The Moderator announced the election of Mr. Vail on the second ballot.

The following overtures were presented:

Overture No. 1
From the Presbytery of the West Coast, as follows:
The Presbytery of the West Coast respectfully overtures the Thirty-first General Assembly to instruct the Editor of *The Messenger* to include the names of all denominational missionaries when a prayer list is published, provided said missionaries be active in establishing Orthodox Presbyterian churches under the direction of a presbytery or of a local church session.

Overture No. 2
From the Presbytery of the West Coast, as follows:
The Presbytery of the West Coast respectfully overtures the Thirty-first General Assembly to amend the Form of Government, Chapter XXV, section 3, by the deletion of the word "acting."

Overture No. 3
From the Presbytery of New Jersey, as follows:
The Presbytery of New Jersey respectfully overtures the Thirty-first General Assembly to take steps to amend the Standing Rules of the Assembly so as to require that proposals to amend the Standing Rules shall require a majority vote of the Assembly in order to be considered properly proposed to the ensuing Assembly for adoption.

The Presbytery of New Jersey believes that this change will tend to eliminate taking the time of General Assemblies and space in their minutes by proposals which do not have a substantial measure of support.

Overture No. 4
From the Presbytery of New Jersey, as follows:
The Presbytery of New Jersey respectfully overtures the Thirty-first General Assembly to adopt the following policy governing the payment for and distribution of the minutes of General Assemblies:
1) Minutes shall be distributed free to (a) sessions which contribute the full amount requested by the Assembly for the General Assembly Fund, and (b) corresponding bodies of other churches and other agencies designated annually by the Committee on Correspondence with Other Churches or the Stated Clerk.
2) Minutes shall be sold to all other individuals, groups, or institutions at a price determined each year by the Committee on Christian Education. The price shall not be more than $3.00 nor less than $1.00 per copy.
The following reasons are submitted in support of this overture:

1) The proposed change is a step in the direction of self-support for the minutes, which we regard as a desirable long-term objective.

2) The present system is inequitable in that (a) ministers receive a personal copy of the minutes free while elders, deacons, or laymen who are interested in them must pay for copies, and (b) sessions which contribute the full amount requested for the General Assembly fund must pay not only their fair share of the annual subsidy for the minutes, but must also subsidize those churches which do not support the General Assembly Fund.

Overture No. 5

From the Presbytery of Wisconsin, as follows:

At the Stated Spring Meeting, March 2-3, 1964 the Presbytery of Wisconsin overtures the Thirty-first General Assembly of the Orthodox Presbyterian Church to establish a subcommittee of the Committee on Home Missions and Church Extension of the Orthodox Presbyterian Church on Interim Pastors for Vacant Churches.

Overture No. 6

From the Presbytery of the Dakotas, as follows:

The Presbytery of the Dakotas, meeting in Lincoln, Nebraska, April 8, 1964, overtures the Thirty-first General Assembly that the General Assembly direct the Committee on Christian Education that it cease the issuing of *The Horizon* as a separate publication, and that the subject matter heretofore issued as *The Horizon* be included within *The Messenger*.

Overture No. 7

From the Presbytery of Ohio, as follows:

The Presbytery of Ohio respectfully submits the following overture adopted at the Spring meeting on April 20, 1964.

1. That the Thirty-first General Assembly respectfully request presbyteries to ascertain from sessions their practice concerning the recognition of members of the Masonic Lodge as ordained office-bearers and the reception of members of the Masonic Lodge into membership in the church.

2. That presbyteries submit their findings by the end of the fiscal year to the committee of the General Assembly erected to study these practices in the light of Scripture and the subordinate standards.

3. That the General Assembly erect a committee of five to study these practices in the light of Scripture and our subordinate standards and report to the Thirty-second or Thirty-third General Assembly.

The following communications were presented:

1. From the Session of Bethany Orthodox Presbyterian Church, Stockton, Calif.
2. From the Stated Clerk of the Presbytery of Wisconsin, as follows:

   To the Thirty-first General Assembly:

   Greetings in the Name of our glorious Lord and King, even Christ the Head of the Church.

   February 5, 1964
The Presbytery of Wisconsin at its meeting October 7-8, 1963 decided on motion:

a. The motion to adopt Chapter VII, sections 1 and 2 was passed with the amendment that in 2d the phrase "in administrative capacity" be changed to "ecclesiastical administration."

b. The motion to adopt Chapter VIII prevailed.

c. Chapter IX was amended by deleting the comma and the words "or doctor" before being approved.

d. The Proposed Draft for keeping Presbyterial Records was approved as presented.

Cordially yours,
Henry D. Phillips, Stated Clerk

3. From the Stated Clerk of the Presbytery of California, as follows:

November 20, 1963

To the Thirty-first General Assembly:

The Presbytery of California approved the rules pertaining to the keeping of presbyterial records as recorded in the 1963 minutes. This action was taken at its Fall 1963 Meeting.

Cordially,
Gerald G. Latal

4. From the Stated Clerk of the Presbytery of Philadelphia, as follows:

December 7, 1963

To the Thirty-first General Assembly:

In regard to the recommendations of the Committee to Draft Rules for Presbyterial Records which were adopted by the Thirtieth General Assembly, the Presbytery of Philadelphia took the following action:

"The Presbytery of Philadelphia recommends to the Thirty-first General Assembly that the 'Rules for Keeping Presbyterial Minutes' be adopted by that assembly, not as standing rules, but as suggested forms to the presbyteries for the keeping of their minutes."

Respectfully,
John J. Mitchell, Stated Clerk

5. From the Chairman of the Korea Mission of the Orthodox Presbyterian Church, as follows:

March 6, 1964

To the Thirty-first General Assembly:

As Chairman of the Korea Mission of the Orthodox Presbyterian Church, I have been asked to send the greetings of the Mission to the Thirty-first General Assembly.

As her representatives in Korea we thank God for the growth of our beloved church, and want the commissioners gathered together at the Assembly to know that we will be praying for them as they consider the many-sided work of our denomination.

We thank God for the greater interest in the task of proclaiming the gospel to the ends of the earth, shown in the increased giving to missions, through both the regular and thank-offering gifts, and through the appointment of new missionaries to the home and foreign fields.

We thank God for the prayers with which the churches have backed the work in Korea, and for the material aid given by individuals and Sunday school classes and Women's Missionary societies, and through the duly elected Foreign Missions Committee and the General Benevolence Committee of the General Assembly.

September of this year will mark the eightieth anniversary of the arrival of the first Protestant missionary, a Presbyterian, in Korea. We believe that our work in Korea
is in direct line of succession to that early beginning. The Orthodox Presbyterian Church has been officially working with this Presbyterian testimony in Korea for twenty-eight years.

Today there are around 4,700 congregations in Korea which use the name Presbyterian, with an approximate constituency of 1,000,000. But many forces, liberal ecumenicalism, Catholicism, cults, etc. are tearing at the foundations which were so well laid down by the early missionaries. We rejoice that we have been invited to work with some 1,938 congregations of the more conservative and Reformed of these Presbyterian churches, with a constituency of 494,691.

We believe that in this hour our church has been called to help “strengthen the things that remain” in Korea, and covet your continued prayers.

Sincerely,
Bruce F. Hunt
Chairman of the Korean Mission of
The Orthodox Presbyterian Church

6-A. From the General Secretary of the Reformed Ecumenical Synod, as follows:

To the Thirty-first General Assembly:

January 21, 1964

It is a special privilege for me to address this letter to you and to the church you represent. In the name of the Reformed Ecumenical Synod, I send you greetings as its General Secretary and trust that our contacts in the months to come will be many and cordial.

As I begin my work as General Secretary, I am impressed with the worldwide scope of the Reformed faith as it comes to expression in the member churches of the Reformed Ecumenical Synod and is based on the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. The task of the RES in contending earnestly for the faith once delivered to the saints, is to give united testimony to our common faith in the midst of a world living in error and groping in darkness. Our unity in Christ and our oneness as Reformed churches are very precious and should come to a more meaningful expression than has yet been manifested. May the work of this secretariat contribute to the precious unity of faith we all enjoy in the Spirit of Christ.

I trust that you recently received copies of the 1963 Acts of the RES. The number sent you was determined on the request which the delegates of your church placed with the First Clerk, Dr. Fred H. Klooster. If you desire additional copies, they can be ordered from the office of the General Secretary. From the Acts you will be able to ascertain the business of the Synod and confirm the statements of this letter.

Synod decided that the General Secretary should act as a liaison officer between the member churches of the Synod and the various committees. Among his duties is the task to inform the member churches of the decisions taken and of the matters which require action by your church. All the decisions taken by the Synod should be seen in the light of the nature and extent of Synod’s authority as expressed in the Rules and Standing Orders. The decisions, accordingly, are to be considered advisory in character and shall be binding for your church only after your Synod or General Assembly has adopted the decisions and deliverances as your own. All the more reason therefore that not only your church but also all the churches take careful note of the transactions of the Synod and ratify the decisions in order that we may work efficiently and smoothly.

It is my understanding that the delegates of your church to the recent RES will bring to the attention of your church the actions which should be taken. This may cause some overlapping of assignment and I shall therefore send copies of this letter to the delegates of your church that they may know what I have written to you.
Permit me therefore to call your attention to a number of the more important items which occupied the Synod's time and should be dealt with by your church.

1. Permanent Secretariat (p. 18). The Synod appointed the undersigned to the office of General Secretary on a part-time basis until circumstances and finances permit the office to become a full-time task. The responsibilities of the General Secretary have been brought together by the clerks of Synod and can be found on page 195 of the Acts. I shall refer to this below in connection with the finances.

2. Reorganization of study committees (p. 19). In two important respects the recent Synod changed the functioning of the various committees of the Synod. First of all, for major issues regional committees with regional conveners have been appointed and the conveners have been constituted a reporting committee. Secondly, the reporting committees have been accorded permission to request the Interim Committee to meet at centrally located places in the event this should prove necessary. For such eventual travel a sum has been allocated in the proposed budget. We sincerely hope and confidently expect that the reorganization of the committees will make for their much more efficient and prompt action and reporting.

3. Interim Committee (p. 25). To enable the Interim Committee to effectuate its task as set forth in the Rules and Standing Orders (pp. 191, 195), Synod empowered it to meet at least two times before 1968. Among the business to be transacted by this committee will be all "interim" business, and especially the consideration of applications for membership and the listing of churches to be invited to the next Synod. The Interim Committee is also entrusted with directing the work of the General Secretary. Once again, this will entail additional expenses, but it was the considered judgment of the Synod that without an active Interim Committee the work of the RES between meetings of Synod would lag greatly.

4. Regional Committees (p. 53). In order that the new vigor may manifest itself not only in the members of the Interim Committee and the other committees, but also in the member churches themselves, Synod encouraged them to hold regional conferences for the purpose of cultivating fellowship, of bearing a more united and effective witness to our common faith, of deliberating on questions of peculiar concern to the churches within those areas, and to devise ways and means of putting into effect decisions, of the RES. Will you refer this decision to the proper body of your church so that the plan of regional conferences may first be considered and then, we hope, carried out? This could be one of the most important activities of the RES in the period between meetings of the Synod.

5. Standing Committee on Missions (pp. 30-32, 59). Of special interest to your church will be the far-reaching decision to erect a standing committee on missions whose purpose is to assist the churches to fill the earth with the knowledge of the Lord (p. 30). The members of this committee have been appointed by Synod and have been informed of the work they should do. The composition of the committee can be found on page 224. Your church, together with all the other member churches, is invited to appoint a correspondent for continuing contact between the committee on missions and your church. If you have not already done so, will you please ask the proper body in your church to make this appointment? Finally, the committee on missions has been authorized to appoint regional committees selected from the correspondents as needed for purposes of study, consultation or mutual assistance (p. 59).

6. Literature (pp. 25, 26). Synod instructed the secretariat to inaugurate a publicity service in order to distribute news of the RES and of the constituent churches. This may be done by newsletter, pamphlet and articles submitted to various church papers and periodicals. This appears to me to be one of the most indefinite tasks the General Secretary has, and also one of the most important. The proper implementation of this decision will require careful planning and writing. One of the first things that should
perhaps be done is the preparation of a simple promotional pamphlet explaining the history, basis and purpose of the RES. Such a pamphlet could be printed in large quantity and used to acquaint the members of the constituent churches with the RES and its place today. For this and any other means of publicizing the Synod, any suggestions you may offer will be deeply appreciated.

A committee on literature has also been appointed and assigned the task to prepare a survey and evaluation of what existing organizations are producing in the area of Reformed publications and translation and to present recommendations to the next Synod concerning various aspects of Reformed literature (p. 26). Synod specifically requested the member churches “to take cognizance of the numerous existing Reformed periodicals and journals and to provide moral and financial support where needed and warranted” (idem).

7. Polygamy (p. 29). The churches struggling with the problem of polygamy will be interested to know that a committee has been appointed to consider this matter and those churches are requested to submit their views to this study committee by July 31, 1965. The convener of this committee is Professor W. J. Vander Merwe, Theological Seminary, Stellenbosch, South Africa.

8. Resolutions. The Synod adopted resolutions on the following matters:
   a. Ecumenicity (p. 49).
   b. Racial Problems (pp. 225, 226).
   c. Christian Organizations (pp. 227, 228).
   d. Church and the World (pp. 229, 230).

9. Migration (pp. 21, 22). In addition to the work of missions and the preparation and distribution of literature, the RES also considered ways in which the various churches can cooperate and assist each other in their common tasks. These ways include migration and world relief. Permit me to convey to you the mind of Synod on both of them. After receiving a report of the “Conference on International Migration,” Synod, although not deeming the setting up an agency for immigration to fall under its task, did declare that it viewed with favor the formation of an “International Reformed Agency for Migration (IRAM).” The names and addresses of those who attended the Conference are listed on pages 17 and 18 of the Acts. Matters concerning migration can be taken up directly with them. The General Secretary will gladly assist this Agency as he is able to do so.

10. World Relief (pp. 59, 60). The Synod was convinced of the need to establish an international Reformed relief organization as an arm of the Synod. This organization would assist the denominational deaconate organizations in the field of relief and rehabilitation. It suggested that this Organization work in close cooperation with IRAM. Synod requested the Christian Reformed Church World Relief Committee (CRWRC) to organize the envisaged international organization. The General Secretary hopes to meet soon with the chairman of this committee to confer on matters of world relief.

11. Finances (pp. 61, 62). I wish to report and bring to your careful scrutiny the budget which Synod adopted for the expenses of the 1963 Synod and the annual assessment as long as the secretariat remains part-time. Will you in turn kindly bring the budget to the attention of your church and recommend that it adopt the budget and accept the responsibilities of the amount allocated to it? For your convenience I have enclosed a chart of the pro rata distribution worked out in dollars and cents. The percentages were arrived at by Synod after careful deliberation on the consideration of number of members and comparative strength of the churches. The money is payable in U. S. currency and is receivable by the Synodical Treasurer of the Christian Reformed Church, Mr. Lester Ippel, Calvin College, Grand Rapids 6, Michigan, U.S.A.
Your General Secretary accepted the position before any of the decisions of Synod could be approved by the constituent churches, for only in this way could the publication of the Acts be expedited and the various committees informed of their assignments and activated for duty. To my knowledge only the Christian Reformed Church has collected funds in anticipation of an annual expenditure for the RES. As a result of this prudent foresight, there is money available to defray the expenses incurred by the 1963 Synod (for which the Christian Reformed Church should be reimbursed) and to meet the expenses of the secretariat for a while. But since true ecumenicity means not only a unity in faith and testimony, but also in an equitable sharing of the expenses, will you please ask your church to consider this carefully at an early date and forward the monies to Mr. Ippel?

This has become a lengthy letter, but there are still some items of business which concern certain churches only. I shall state them in a separate letter at a later date.

I want to bring this letter to a close with the hope that you and your churches will support the work of the various committees and the General Secretary in your prayers so that unitedly we may reach a truly Reformed and Biblical ecumenicity in the world which does seek unity but so largely rejects the Christ in whom alone true unity among men can be found.

Sincerely in Him,
Paul G. Schrotenboer

6-B. From the General Secretary of the Reformed Ecumenical Synod, as follows:

February 14, 1964

To the Thirty-first General Assembly:

Since there has been some inquiry as to the exact meaning of the pro rata distribution of funds for the Reformed Ecumenical Synod, I am submitting this memorandum by way of explanation. Enclosed find a copy of the pro rata distribution.

If your church has not yet paid its share of the 1963 Synod, this amount should be added to your annual assessment and the total of these two sums should be forwarded to the treasurer. This means that for 1964 the amount due is more than the regular annual assessment.

Since your church has been assessed for 5% of the synodical expenses, you should ask your treasurer to remit the amount of $425.00 for the 1963 Synod and $550.00 for the annual assessment. In 1965 amount will be $550.00.

Sincerely,
Paul G. Schrotenboer
General Secretary

Remit to:
Mr. Lester Ippel
Calvin College
Grand Rapids 6
Michigan, U.S.A.
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<td>2,356</td>
<td>1</td>
<td>85.00</td>
<td>110.00</td>
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<td>SOUTH AMERICA</td>
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<td>21.25</td>
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<tr>
<td>Igreja Evangelica Reformada (Brazil)</td>
<td>1,500</td>
<td>.25</td>
<td>21.25</td>
<td>27.50</td>
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</table>
The Assembly recessed at 12:15 p.m. with prayer led by Mr. Hills.

TUESDAY AFTERNOON

The Assembly reconvened at 1:45 p.m. with prayer led by Mr. Graham after singing the hymn, "Hallelujah, praise Jehovah."

The following communications were presented:

7. From the General Secretary of the Committee on Foreign Missions as follows:

May 1, 1963

To the Thirty-first General Assembly:

Enclosed is a copy of a letter adopted at the meeting of the Committee on Foreign Missions yesterday addressed to the Reformed Churches of New Zealand. This letter is in fulfillment of the assignment of the Thirtieth General Assembly to the Committee on Foreign Missions to make reply to the letter from the Reformed Churches of New Zealand.

Sincerely,

John P. Galbraith,
General Secretary

The Reformed Churches of New Zealand
c/o The Rev. Raymond O. Zorn, Stated Clerk
9 Duncan Street, Frankton Junction
Hamilton, New Zealand

April 30, 1963

Dear Brethren:

Your cordial letter of November 2, 1962, addressed to our church through the Stated Clerk of our General Assembly, was presented to the Assembly at its meeting March 26-30, 1963. The Assembly referred your letter to this Committee for appropriate reply, and meeting today we are happy indeed to write to you.

We wish first of all to express to you our thanksgiving to God for you — for the firm stand which you have taken for the defense of the true faith and for the zeal and vigor with which you have been endeavoring to spread that faith in your own nation and are now reaching across the seas.

Secondly, we are grateful that as the beginning of your foreign missionary outreach you have chosen to provide vitally needed reinforcements to the work which we and other Reformed churches are doing in the island of Formosa. For the strategic place which this seat of free Chinese government holds in Asia, and for the number of people to whom we have completely free access there, the forces of the Reformed faith are woefully inadequate and we rejoice that your church has joined hands to help those of us already there.

We also would express to you our gratitude for the confidence which you have placed in us in sending a missionary to work in close consultation with our Mission, as well as others, and in particular in the Rev. John D. Johnston, whom you have designated as your field representative for the present.

It is therefore with much joy that we extend to you a welcome to Formosa as laborers together with us in the gospel, and it is our earnest prayer that the sovereign Spirit of the living God will abundantly bless the labors of your first foreign missionary, the Rev. C. W. Oppelaar, and that he may be followed in coming days by many more. We pray, too, that your faith, and ours, will in days to come be witnessed to the ends of the earth, so that those out of every kindred, and tongue, and people, and nation may say,
"Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Yours sincerely in the service of Christ,
John P. Galbraith
For the Committee

8. From the General Secretary of the Reformed Ecumenical Synod, stating his intention to visit the Assembly and requesting permission to address the Assembly.

9. From the Stated Clerk of The Reformed Churches of New Zealand, as follows:

April 4, 1964

To the Thirty-first General Assembly:

Thank you for your recent invitation to us to be represented by a fraternal delegate at your coming General Assembly to convene on April 28, 1964.

Although the distance between us is great and the travel expenses are high, there are on occasion circumstances which would make possible the presence of a delegate to your Assembly. Unfortunately, however, this does not appear to be the case this time.

We therefore wish to convey to you our greetings and best wishes for the good success of your Assembly. We are indeed happy for your clear and uncompromising stand for the Reformed faith in your part of the world in a day when declension from the Faith and apostasy seem to threaten from all quarters.

We wish you to know how happy we are for the coming of another minister from your communion, the Rev. T. E. Tyson, who makes the third to join us in the work we are doing here in seeking to establish a faithful Reformed testimony in this distant part of the Lord's vineyard.

We are also happy to hear that it may be possible for the Rev. J. P. Galbraith, your General Secretary of Foreign Missions, to pay our churches a visit during August 29-September 4 of this year. His coming, we feel sure, will do much, not only to strengthen the mutual ties that exist between us in the Reformed faith, but will moreover do much to quicken the interest of our churches in our mutual missionary endeavor in the strategic land of Formosa.

Be assured of our prayers that our Saviour and King of the Church will bless and guide you in all your deliberations in order that all the business of your Assembly may redound to the glory of our Triune God.

Sincerely,
Rev. R. O. Zorn, Stated Clerk

10. From Mr. Frank T. Lamb, Mayor of the City of Rochester, N. Y., inviting the General Assembly to meet in that city.

11. From the Rev. Cloyd E. Caskey, Moderator of the 1963 Synod of the Reformed Presbyterian Church of North America, indicating that the Rev. Kenneth G. Smith has been appointed fraternal delegate to this Assembly.

12. From the Session of First Church, Portland, Oregon, indicating that Mr. Leonard W. Schmurr has been appointed elder commissioner to this Assembly.

13. From the Session of Immanuel Church, Thornton, Colo., requesting excuse for failure to send an elder commissioner to this Assembly.

14. From the Rev. Cornelius Van Til, indicating his inability to attend the sessions of the General Assembly.
15. From First Church, Long Beach, California, as follows:  
April 21, 1964

To the Thirty-first General Assembly:

At its meeting of April 15th the Session of our church voted to extend a cordial invitation to the Thirty-first General Assembly to choose the Long Beach Church as host to the Thirty-second Assembly, with the aid of nearby sister churches in entertainment of commissioners.

In order to press our invitation we are eager for the Assembly to set the dates most suitable to its members. We accordingly place no conditions on this invitation.

Cordially in Christ,
Lawrence R. Eyres

16. A letter requesting excuse from attendance at this Assembly.

17. From the Session of Immanuel Church, West Collingswood, N. J., requesting excuse for failure to send an elder commissioner to this Assembly.

18. From The General Assembly of The Presbyterian Church in Korea, as follows:

April 10, 1964

To the Thirty-first General Assembly:

We are always grateful for what you and your church are doing to our church and theological seminary through the faithful services of your missionaries here in Korea. Your missionary works have been and will be encouraging and strengthening our church and seminary works to a wonderfully great extent in this hard time of our church.

We are very glad to hear that your General Assembly will meet in the last part of April. And we will send Dr. Paul S. Myung as our fraternal delegate to your General Assembly in order to express our gratitude and wishes before the representatives of your church. We hope you will kindly receive him and allow him to convey our message to the Assembly.

Our General Assembly will meet in the last part of next September. And we hope your General Assembly will kindly send a fraternal delegate to our General Assembly as they did last year. We are sure that the presence and message of your fraternal delegate will greatly encourage the members of our General Assembly and all our churches.

We hope and trust that the fraternal tie between our two churches will last without end. The time is evil for the churches with pure Reformed Faith. It is desirable that the churches with the same faith will heartily help and cooperate with each other.

Asking God's richest blessings upon you and your General Assembly,

Respectfully Yours,
Soo Hyun Lee, Moderator
Ku Oh Chung, Clerk
Yong Choon Ahn, General Secretary
General Assembly of Presbyterian Church in Korea

19. From the General Secretary of the Reformed Presbyterian Church in North America, General Synod, indicating that the Rev. Wayne F. Brauning has been appointed fraternal delegate to this Assembly.

20. From the Stated Clerk of the Christian Reformed Church, indicating that the Rev. Richard Hartwell has been appointed fraternal delegate to this Assembly.

21. From De Gereformeerde Kerken in Nederland, as follows:
To the Thirty-first General Assembly:

We beg to acknowledge your kind invitation of March 24th to send a fraternal delegate to your Assembly.

We regret very much that this will not be possible this year. In former years your General Assembly often convened about the same time as the General Synod of the Christian Reformed Church and this made it easier for us to be represented at both Assemblies.

Please, accept our sincere Christian greetings. We appreciate the ties of friendship and fellowship that bind our churches together, and pray that the King of the Church will bless you and guide you in all things by his Holy Ghost when your General Assembly convenes.

Yours in Him,
A. Warnaar Jr.

22. From the Rev. R. Laird Harris of the Evangelical Presbyterian Church, indicating that the Rev. L. L. Donaldson has been appointed fraternal delegate to this Assembly and that the Rev. Robert Wildeman has been appointed alternate.

23. From the Secretary of the Liaison Committee of the Reformed Church in Japan, indicating that the Rev. Kichisaburo Yasuda has been appointed fraternal delegate to this Assembly.

24. From the Session of First Church, Portland, Oregon, as follows:

To the Thirty-first General Assembly:

The First Orthodox Presbyterian Church of Portland, Oregon, cordially invites the commissioners of the Orthodox Presbyterian Church to meet for their Thirty-second General Assembly at First Church, Portland, Oregon, at a convenient time in 1965 designated by the Thirty-first General Assembly.

In behalf of the Session,
Albert G. Edwards,
Moderator

25. Cablegram from the Eritrea Missionaries, as follows:

To the Thirty-first General Assembly:

Please assure General Assembly of our deep interest and prayers for God’s blessing.
Eritrea Missionaries

26. From the Session of the Orthodox Presbyterian Church, Santa Cruz, Calif., requesting excuse for failure to send an elder commissioner to this Assembly.

27. From the Taiwan Mission, as follows:

To the Thirty-first General Assembly:

We, the members of the Taiwan Mission, send cordial and fraternal greetings to the General Assembly meeting at Knox Church, Silver Spring. May the Lord graciously bless, lead, and guide you in all your deliberations to the end that his Kingdom shall be extended in America, in the Orient, in Africa and to the uttermost parts of the earth.
"Finally, brethren pray for us, that the word of the Lord may have free course, and
be glorified, even as it is with you; And that we may be delivered from unreasonable and
wicked men: for all men have not faith. But the Lord is faithful, who shall establish
you, and keep you from evil." II Thess. 3:1-3.

Your co-workers in his Kingdom,
Richard B. Gaffin
John D. Johnston
Egbert W. Andrews

28. From the Session of the Kirkwood Church, Kirkwood, Pa., requesting excuse for
failure to send an elder commissioner to this Assembly.

On motion it was decided that Overtures Nos. 1, 6, and 7, and Communication No.
1 be referred to the Committee on Overtures and Communications; that Communications
Nos. 10, 15, and 24 be referred to the Committee on Date and Place of the Next
Assembly; that Communications Nos. 11 and 18 be referred to the Committee on
Correspondence with Other Churches; that Overture No. 2 and Communication No. 2
(parts A, B, and C) be referred to the Committee on Revisions to the Form of Govern-
ment and Book of Discipline; that a Committee on General Assembly Matters be erected
and appointed by the Moderator consisting of five members, including the three delegates
to the Reformed Ecumenical Synod 1963, and that Overtures Nos. 3, 4 and 5 and Com-
munication No. 6-A be referred to it; and that the requests for excuse for absence from
this General Assembly contained in Communications Nos. 12, 13, 16, 17, 26, and 28
be granted.

On motion the proposed docket was adopted with the amendment that item
34, "Report of Liaison Representative to the World Home Bible League and Address by
Executive Director of the League," will be the order of the day at the time of reconvening
after the noon recess on Wednesday.

The Moderator announced the appointments of the following committees:
Overtures and Communications:— the Rev. Messrs. Eyres, Willis, Bird, Breisch, and
Mr. Metzger;
Presbytery Records — the Rev. Messrs. DeVelder and Peterson, and Mr. Claerbout;
Date and Place of Next Assembly — the Rev. Mr. Olson and Mr. DeJonge;
Travel Fund — the Rev. Messrs. Hall and Vining and Mr. R. A. Barker;
Standing Committee Records — the Rev. Messrs. Ahlfieldt, and D. Stanton and Mr.
Robinson;
General Assembly Matters — the Rev. Messrs. Galbraith, Reitsma, Murray, Adams
and Kellogg;
Necrology — the Rev. Mr. Meiners.

The amendment to the Standing Rules proposed at the Thirtieth General Assembly
and recorded in the Minutes of the Thirtieth General Assembly, p. 97 was moved. On
motion consideration was postponed until after item 41 on the docket.

The amendment to the Standing Rules proposed to the Thirtieth General Assembly
and recorded in the Minutes of the Thirtieth General Assembly, p. 80 was moved. An
amended amendment was moved to add the words "and ecumenical bodies" after the
words "with other churches." On motion the matter was laid on the table.

On motion Standing Rule 35 was suspended and the Report of the Committee on
Home Missions and Church Extension was ordered to be recorded in the Minutes without
being read. The report is as follows:
REPORT OF
THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION

The following home mission fields were supported during part or all of 1963:

California
    Chula Vista
    Hacienda Heights
    La Mirada
Colorado
    Grand Junction
    Thornton
Florida
    Hialeah
    Miami
Maine
    Bangor
Maryland
    Baltimore
New Jersey
    Stratford
    Vineland (Spanish-speaking Work)
Oklahoma
    Oklahoma City
Oregon
    Eugene
Pennsylvania
    Hatboro
Virginia
    Vienna
Wisconsin
    Gresham

REPORTS ON THE FIELDS

BANGOR

Pilgrim Church is considered as a congregation in its third year of aid from the committee. During the past year progress was made in achieving a more stable financial position and in increasing support of denominational causes. Attendance increased at all services and a total of nine communicant and seven non-communicant members were added to the church. The Sunday school enrollment reached 100 and the average attendance was 80. Evidences of congregational vitality are the formation of a new Machen League group for children of grades three to six and the beginning of a Men's Fellowship. The Pilgrim Ladies continued their full program of study and activity in behalf of missions. The Rev. George E. Haney, Jr., pastor, has been working with students in the Inter Varsity Christian Fellowship in the University of Maine at Orono, near Bangor, and a class for university students has been taught by ruling elder Dr. Joseph Memmelaar. Redevelopment of an area near the church promises to provide new opportunities for evangelism.

BALTIMORE

In 1963 First Church, led by the pastor, the Rev. Cromwell G. Roskamp, decided to relocate the congregation in Lutherville, a northern suburb of Baltimore near Towson, Maryland. At the request of the congregation, the committee agreed to sell the present building on Erdman Avenue and to hold the funds received from the sale pending the determination of the new site. Several families of the congregation have moved near the Lutherville area and others who live in other parts of Baltimore have agreed to support the church in a new location. In the Erdman Avenue building during 1963 attendance has declined at all services of the church and membership showed a net decrease of six communicants and two non-communicants. The congregation anticipates the need of financial support from the committee in the event of final consummation of plans for relocation. Near the end of the year several new families began attending services regularly and one was receiving instruction. The committee has a subcommittee studying the situation in Baltimore and this subcommittee has sought to provide counsel to the Session and Trustees of the church. The congregation is in its tenth year of aid from the committee.

CHULA VISTA

The outstanding event in the life of Bayview Church this past year was the dedica-
tion of the new church and Sunday school building on Naples Street in May. In one week the Sunday school grew from 18 to 71 and since then to an enrollment of 103. Attendances at all services have increased and new members have been added. The congregation has assumed a debt of $50,000 but has been meeting its interest payments and other obligations regularly. With the assistance of Seminarian Donald Duff the Rev. Robert H. Graham, pastor, conducted a vacation Bible school with an enrollment of 227. The committee has agreed to purchase a two-acre plot of land adjoining the church property and to hold it for possible future expansion. The congregation is considered as being in its third year of aid from the committee.

EUGENE

In the spring of 1963 the Rev. Glenn T. Black was called by the committee to serve this new field and he took up residence in Eugene early in September. This Chapel work had been under the direction of First Church, Portland, and was conducted by Mr. John Scanzoni, a member of First Church, in a community building known as Friendly House. Late in 1963 the group obtained the use of a YMCA building and since then attendance has increased. A permanent location for the work has not yet been determined but studies are being made by Mr. Black looking toward the purchase of a lot for a church building and the purchase of a manse.

GRAND JUNCTION

The Rev. John Verhage, pastor of the church, reports that a step forward this year was the purchase of lots in the Orchard Mesa area of Grand Junction at a cost of $5,000. Attendances at morning worship service and Sunday school have not increased, apparently because the capacity of the small meeting room has been reached. New people have attended from time to time and several children and young people have been reached with the gospel through a weekday Bible class. It is believed by the Session that further growth will come only if a church building is erected. The congregation has applied to the committee for a loan of $20,000 from the Church Extension Fund and plans to erect a modest building if the loan is granted. Among the evangelistic activities begun this year is a weekly Sunday service conducted by the pastor at the Teller Arms Nursing Home, the largest institution of its kind in the Grand Junction area. The congregation is in its third year of aid from the committee.

GRESHAM

The Rev. Henry D. Phillips continues to labor as pastor of Old Stockbridge Church in Gresham and conduct services including Sunday school in the Menominee Chapel. Attendances have declined at Old Stockbridge and therefore finances have suffered. Mr. Phillips has begun instruction classes for adults and young people in one of the homes in the place of regular Sunday evening worship services. There has been an encouraging response to this program, and there is evidence of some spiritual growth among the members of the Old Stockbridge Church. Mr. and Mrs. Phillips, the latter in spite of poor health, continue to distribute clothing supplied by the churches of the denomination and to counsel Menominee Indians who are in desperate need of Christ and power to live according to God’s law. Much of Mr. Phillips’ time is taken up with driving the long distances between the Menominee Chapel and his home, picking up children for meetings, and engaging in welfare activities. Mr. Phillips asks for prayer for his and his wife’s health and for the power of God to prevail in the conversion of Menominees.

HACIENDA HEIGHTS

The committee continued limited aid to this field in cooperation with the Presbytery of California. The Rev. H. Wilson Albright reports that since the new building was occupied early in 1963 attendances have steadily grown. The congregation undertook and completed the new Sunday school unit begun in the spring. Fifteen new communicant
and seven non-communicant members were added to the church during the year and attendances at all services increased significantly. One problem facing this growing field is the development of leadership for youth organizations and for Sunday school teaching. A Bible class for women has been started and is held on Wednesday mornings so that mothers can attend. Aid to this field is on a year to year basis.

**HATBORO**

During 1963 ten communicant and 18 non-communicant members were received by the Session of Trinity Church. The Sunday school has been reorganized and by the end of the year was averaging over 90 each Sunday. The facilities of the Fulmer Heights Community Building have become inadequate and the building committee of the congregation has begun serious work on plans for a building. After an intensive survey of other possible locations, the building committee decided that the lot now owned by the congregation on County Line Road, Hatboro, was the best site for the building. A successful Bible school with over 100 students was conducted by the pastor, the Rev. Arthur B. Spooner, with the aid of members of Calvary Church, Glenside, Pa. The gain in new members for the Sunday school and church from the Hatboro, Horsham, and Warminster areas has helped to make the church more indigenous. It is the considered opinion of many in the congregation that 1964 is a year of decision for Trinity Church, in that a building is a must. The congregation is in its seventh year of aid from the committee.

**HIALEAH**

There are encouragements all along the line to report on Sharon Church, Hialeah. A net increase of nine communicant and 12 non-communicant members and 25 new pupils in the Sunday school as well as increase in attendances at each of the services are reported by the pastor, the Rev. Glenn R. Coie. After using makeshift arrangements for five years, Sharon Church completed a new educational unit enabling the whole Sunday school to meet indoors. The congregation has been able to meet all its financial obligations in addition to increasing its gifts for benevolences. A significant program in the life of the congregation is a strong youth work with three Machen Leagues. Thirty-two young people attended the Southland Bible Conference in August. Several strong families have had to move from the Miami area because of their work, but it is hoped that from this "dispersion" new home missions works may be started in other parts of growing Florida. The congregation is in its seventh year of aid from the committee.

**LA MIRADA**

The past year has been a most gratifying year in Calvary Church. The pastor, the Rev. Dwight H. Poundstone, reports a net gain of 28 communicant and three non-communicant members. An increased budget was met with a significant increase in benevolence giving. At the beginning of the new year eight new families had begun to show interest in the work and a number of these were receiving instruction. By means of a tape recorder and the assistance of the deacons recordings of the Sunday services are taken to shut-ins. A new board of Christian education has been organized to enlarge and strengthen the educational program of the church. The congregation is working on a stewardship education program and is also seeking to spread the responsibility for various tasks among more individual members. The congregation is in its seventh year of aid from the committee.

**MIAMI**

Use of a SAVE team in the summer of 1963 and completion of plans for a church and educational building made the past year a significant one for Galloway Church. The pastor, the Rev. Robert L. Atwell, reports that many hours have been spent by the building and finance committees in planning for the building which was under construction early in 1964. The congregation is hopeful of being in the new building by summer and
is planning a vigorous program of visitation evangelism to precede and coincide with the occupation of the building. New printed materials for visitation evangelism have been prepared and the pastor continues to hold Bible classes two mornings and one evening each week. Membership increased with a net gain of 15 communicant and 3 non-communicant members. At the beginning of the new year others were being instructed preparatory to being received into membership. Attendances have increased at all services. A larger budget for 1964 has been prepared with additional emphasis on benevolence giving. The congregation is in its third year of aid from the committee.

OKLAHOMA CITY

During 1963 there has been an increasing awareness in the community of the presence of Knox Church. The pastor, the Rev. Carl A. Ahlfseldt, reports that several families outside the church have turned to Knox Church for comfort and help in time of sorrow and need. In this way the congregation has made effective use of pastoral evangelism. Membership increased by a net gain of six communicants and one non-communicant. Giving to benevolences has increased and attendances at all services have steadily grown. An attendance contest within the Sunday school together with a cooperative program for teacher training with neighboring conservative churches have been successful in increasing interest in Sunday school. A women's prayer fellowship for Bible study, prayer and sewing for Korean relief has been a blessing to the church. The vacation Bible school enrolled 67 children. Weekly Bible classes have been held for youth and a Bible conference in October for the whole congregation. In 1964 the congregation hopes to make a real "breakthrough" into the community. Knox Church is in its seventh year of aid from the committee.

STRATFORD

Again the work of Stratford has been encouraging, the membership increasing with a net gain of 12 communicant and five non-communicant members. Again there were increases in attendance at morning and evening services although there was a slight decline in Sunday school. Active prospects number nine families which include 18 adults and 11 children. The most encouraging sign of spiritual maturity is the increased giving of the congregation. Receipts increased by 25%. Stratford Church is in the good sense of the word a community church. Of the attending families only one is from outside of Stratford, a community of 7,000 souls. The pastor, the Rev. Jack J. Peterson, reports that most of the new families moving into the community are Roman Catholic. Various approaches are being tried to reach these families. The congregation is in its seventh year of aid from the committee.

THORNTON

The Rev. Donald H. Taws began his ministry in Immanuel Church in September 1963, succeeding the Rev. Laurence N. Vail. During the year communicant membership increased by nine members and non-communicant by eleven. The Sunday school has continued to grow to the point where additional space is needed to house the classes. An effort is being made to interest members in taking a more active part in the life of the church. An orchestra has been started and an adult choir. Catechism classes and adult instruction classes are held regularly. With the Thornton area continuing to grow, a visitation program is planned for this year in an effort to reach new homes with the gospel. The congregation is in its fifth year of aid from the committee.

VIENNA

The Rev. Laurence N. Vail began his work in Grace Chapel in July, 1963. With the move from the Cedar Lane School to the Seventh Day Adventist building, attendances began to increase and new homes have been reached each week. Sunday school membership has increased from 39 to 54 and the chapel membership from 27 to 43. At the end of
the year plans had been completed for the organization of the congregation. Mr. Vail reports that he is working actively with 26 families and that six of them attend regularly. A monthly paper is sent to the mailing list of 51 families. The town office supplies a list of names and addresses of newcomers to the community and these are visited promptly. An evening service was started early in January, 1964, with a good attendance and several visitors from the community. A youth group and vacation Bible school are planned for the new year. One of the pressing needs of the group is a building. Plans are being made for the purchase of a lot.

VINELAND (Spanish-speaking Work)

The committee began aid to the Spanish Evangelical Presbyterian work in Vineland in March, 1963. Mr. John Perez, a graduate of a Junior College in Cuba, has been conducting worship services under the direction of the Session of Covenant Church, Vineland. Mr. Perez has begun study of the English language but has been unable to make much progress in further training for the ministry. He is under the care of the Presbytery of New Jersey. The committee has made Bibles and other literature in the Spanish language available to the Chapel and the General Secretary is seeking Reformed theological works in Spanish for Mr. Perez. Services are held in the morning and evening and a Sunday school meets in the afternoon. Most of the attendants at the services are Puerto Ricans but there is a small number of Cuban refugees also. Covenant Church, Vineland, owns the building in which the group meets and the committee has made a small loan toward the purchase of the building. There have been conversions and many baptisms, the sacraments being conducted by ordained ministers of the Presbytery of New Jersey. A measure of material relief has been provided by several congregations to the families of the group, most of whom find it difficult to obtain regular employment.

NEW FIELDS

The committee began aid to three new fields in 1963: Eugene, Ore., Vienna, Va., and the Spanish-speaking Work in Vineland, N. J. Previously First Church, Hamilton, Mass., had been promised support and the committee will provide salary aid to this congregation as soon as a minister is called. It is the committee's desire to open two new fields in 1965.

As of January 1, 1964 the committee assumed oversight of three aid-receiving churches, Westminster, Hamden, Conn., Calvary, Cranston, R. I., and Trinity, Lewiston, Maine, which are supported by the Committee on Home Missions of the Presbytery of New York and New England. The committee has assumed no financial responsibility for the support of these fields but is furnishing such services and counsel as are available to its own home missions works.

CONTACT WORK

Very little contact work was done in the past year except through correspondence. The committee is still hopeful that a tract introducing the Orthodox Presbyterian Church will be forthcoming and also a revision of the tract Why the Orthodox Presbyterian Church. The General Secretary of the committee plans to do more personal contact work this coming year.

SUMMER WORKERS

During the summer of 1963 fifteen seminarians were employed in self-supporting churches and home missions fields assisted by the committee. Eleven churches were given partial financial assistance amounting to $4,211.80, and the committee's offices were used in securing the services of students for the other four churches. The committee has budgeted $5,000 for summer workers in 1964. At the time of the writing of this report, 21 churches have requested students and 12 students have applied for appointments. Students themselves, pastors, and Professor Edmund P. Clowney, Professor of Practical Theology
at Westminster Theological Seminary, have testified to the value of this summer work in training men for the ministry, and churches and home mission fields which have used students have testified to the value of this work for local evangelism.

**ADVERTISING**

A Directory of Churches and Chapels of the Orthodox Presbyterian Church was published in July, 1963, by the committee. Copies were distributed to the churches and 1,000 were made available to the Boardwalk Chapel in Wildwood, N. J., for distribution to visitors. Copies were also mailed to ministers of the Evangelical Presbyterian Church and the Christian Reformed Church. The committee plans to publish a similar directory this year with additional features. The committee welcomes suggestions for improvement of this booklet.

An advertisement has been inserted monthly in the *Church Herald*, magazine of the Reformed Church in America, offering to send a copy of the Directory of Orthodox Presbyterian Churches to anyone moving to an area where there is no congregation of the Reformed Church of America. There has been some response to this ad. The committee hopes to be able to insert similar ads in other Christian publications.

**SALARY SCALE AND SCHEDULE OF AID**

The Salary Scale for Home Missionaries was revised effective January 1, 1964, as follows (no change in Schedule of Aid):

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<th>Salary Scale</th>
<th>$330 per month</th>
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<td>1st year of service</td>
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<tr>
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<td>426</td>
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**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>
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<th>1st year following organization</th>
<th>Full Salary</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd</td>
<td>520%</td>
</tr>
<tr>
<td>3rd</td>
<td>281</td>
</tr>
<tr>
<td>4th</td>
<td>174</td>
</tr>
<tr>
<td>5th</td>
<td>115</td>
</tr>
<tr>
<td>6th</td>
<td>77</td>
</tr>
<tr>
<td>7th</td>
<td>52</td>
</tr>
<tr>
<td>8th</td>
<td>33</td>
</tr>
<tr>
<td>9th</td>
<td>19</td>
</tr>
<tr>
<td>10th</td>
<td>8</td>
</tr>
</tbody>
</table>

Further provisions:

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 the committee or the 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 the 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. **Social Security:** The church and/or the committee will pay one half of the missionary's Social Security in proportion to their respective shares of his salary.

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**FINANCES**

Total General Fund contributions from all sources during 1963 were $84,414 a decrease of $115 from the previous 12 months. The breakdown on contributions is as follows:

- Orthodox Presbyterian churches: $49,337
- Non-Orthodox Presbyterian churches: 63
- Individuals: 5,888
- Thank Offering: 28,556

Total: $84,414

The regular contributions from Orthodox Presbyterian churches for the year increased $902, or approximately 2%, while contributions from other churches decreased $47, and from individuals $970. However, we began the year with a cash surplus of $15,496 and so were able to meet our obligations for which we are grateful. But, in doing so, our cash reserve was reduced from $15,496 to $4,269. This committee's share of the 1963 Thank Offering was $27,925, part of which has been received since December 31.

Average regular contributions from our churches were 12.3c per week per member and 19.5c for regular and Thank Offering combined. This is an average of $10.14 per member per year for Home Missions.

Joint contributions to Home and Foreign Missions continue to be divided evenly, while checks for undesignated gifts, payable to “Orthodox Presbyterian Church” are divided: 25% for Christian Education and 37½% each for Home Missions and Foreign Missions.

The committee also administers the Contingent and Church Extension Funds and serves as fiscal agent for the General Assembly Funds and the operation of the Administration Building. Total receipts involved in these functions were $105,625, while disbursements totaled $87,459.

**CONTINGENT FUND**

Total net assets of this Fund are now $174,061.22. Of this $71,355.54 represents loans receivable; $91,745.66 cost value of real estate, less notes and mortgages outstanding, and $10,960.02 cash on hand. A substantial part of the financing of a new building at Hamden, Connecticut, was handled through this Fund by means of designated loans. A loan of $3,500 was also made from the Fund to the Grand Junction Orthodox Presbyterian Church for the purchase of land, and $4,500 of the cash balance in the Fund is committed for the purchase of land in Chula Vista (see report on that field).

**CHURCH EXTENSION FUND**

Total loans to the Fund at the year-end were just $15 short of $200,000, the precise amount being $199,885.29. Surplus interest brought the total in the Fund to $206,519.09, a figure which reached $228,162.25 during January, 1964. Of this total, $157,969.73 has
been lent to churches; $15,031.96 is set aside as a reserve fund for possible withdrawals, and $55,161.16 cash is available for loans. This entire amount, plus $17,000 additional loans was needed at that time to fulfill the committee's commitments to the congregations of Sonora and Sunnyvale in California, and request from Grand Junction, Colorado.

New Loans to the Fund during the year established a new record high of $53,553.54, including accrued interest, while withdrawals were $5,126.60, compared with withdrawals of $8,302.60 during the 1962 9-month fiscal year. Loans to churches during the year were: Bayview, Chula Vista, Calif.: $29,654.08, and Hacienda Heights, Calif.; $10,300.00, making a total of $39,954.08.

The established rates of interest are 4% on Demand Loans, 4½% on 5-Year Loans, and 5% on 10-Year Loans. It is evident that establishing these permanent higher interest rates during the year has stimulated new loans to the Fund, thus enabling the committee to increase the amount of financing assistance given to young congregations who often cannot obtain local financing for their property needs. The churches which have loans from the committee maintain a nearly perfect record of principal and interest payments in accordance with terms of repayment agreed upon when the loans were made.

**BUDGET — 1964**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Salaries and Allowances</td>
<td>$73,009</td>
</tr>
<tr>
<td>Office and Administration</td>
<td>$20,209</td>
</tr>
<tr>
<td>Promotion</td>
<td>$3,700</td>
</tr>
<tr>
<td></td>
<td>$96,918</td>
</tr>
</tbody>
</table>

**ELECTIONS TO THE COMMITTEE**

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

*Ministers — Calvin A. Busch, Ralph E. Clough, Robert W. Eckardt*

*Ruling Elders — Garret A. Hoogerhyde, Ronald Murphy*

**REPORT OF THE TREASURER**

The report of the Treasurer, as audited by Main, Lafrentz & Co., Certified Public Accountants is as follows:

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

Melrose Park, Pennsylvania

We have examined the balance sheet, resulting from cash and certain accrual transactions, of The Committee on Home Missions and Church Extension of the Orthodox Presbyterian Church, Inc. as of December 31, 1963, and the related statement of recorded cash receipts and disbursements for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances, except that we did not verify notes and loans receivable or notes payable by direct correspondence. Our examination of receipts from voluntary contributions was limited to a test comparison of acknowledgement duplicates to cash receipts records, deposit tickets and bank statements. The nature of voluntary contributions is such that further audit procedures are impractical.

Because of the materiality of the items described in the preceding paragraph and the undetermined status of contingent liabilities (Note 5), we do not express an opinion as to the fairness of the accompanying statements and supplementary information. Accounting practices, however, were applied on a consistent basis with that of the prior year.

**Main, Lafrentz & Co.**

Certified Public Accountants

Philadelphia, Pennsylvania

February 15, 1964
### BALANCE SHEET

**DECEMBER 31, 1963**

<table>
<thead>
<tr>
<th><strong>ASSETS</strong></th>
<th><strong>FUNDS</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>General</strong></td>
</tr>
<tr>
<td>Cash (Notes 1, 2 and 3)</td>
<td>$ 5,019.74</td>
</tr>
<tr>
<td>Notes and loans receivable</td>
<td></td>
</tr>
<tr>
<td>Investments, at cost</td>
<td></td>
</tr>
<tr>
<td>Real estate, at cost (Note 3)</td>
<td>38,468.74</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$43,488.48</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>LIABILITIES AND RESERVES</strong></th>
<th><strong>FUNDS</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Notes payable (Note 2)</td>
<td></td>
</tr>
<tr>
<td>Designated contributions — special projects</td>
<td>$ 175.00</td>
</tr>
<tr>
<td>General Assembly funds</td>
<td></td>
</tr>
<tr>
<td>Intermediary funds</td>
<td></td>
</tr>
<tr>
<td>Mortgages payable</td>
<td>5,060.79</td>
</tr>
<tr>
<td>Reserve accounts (Notes 3 and 4)</td>
<td>36,677.01</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$43,488.48</strong></td>
</tr>
</tbody>
</table>

Contingencies (Note 5)

The accompanying notes are an integral part of the financial statements.
### Thirty-First General Assembly

**STATEMENT OF RECORDED CASH RECEIPTS AND DISBURSEMENTS**  
**Year Ended December 31, 1963**  

**GENERAL FUND (Notes 1 and 3)**

<table>
<thead>
<tr>
<th>CASH BALANCE, January 1, 1963</th>
<th>$16,777.43</th>
</tr>
</thead>
</table>

**RECEIPTS**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions:</td>
<td></td>
</tr>
<tr>
<td>Regular</td>
<td>$51,541.48</td>
</tr>
<tr>
<td>Thank Offering</td>
<td>28,556.89</td>
</tr>
<tr>
<td>Designated</td>
<td>2,334.27</td>
</tr>
<tr>
<td>Designated – special projects</td>
<td>239.31</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$82,671.95</strong></td>
</tr>
<tr>
<td>Interest on savings account</td>
<td>3.24</td>
</tr>
</tbody>
</table>

**General Assembly Funds**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regular</td>
<td>2,343.69</td>
</tr>
<tr>
<td>Travel</td>
<td>3,868.07</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>6,211.76</strong></td>
</tr>
</tbody>
</table>

**Administration building operations**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rent – apartments</td>
<td>2,880.00</td>
</tr>
<tr>
<td>Orthodox Presbyterian Church Committees</td>
<td>4,500.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>7,380.00</strong></td>
</tr>
</tbody>
</table>

**Intermediary fund receipts**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td><strong>17,682.11</strong></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>113,949.06</strong></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>130,726.49</strong></td>
</tr>
</tbody>
</table>

**DISBURSEMENTS**

**Church Extension Expenses**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary:</td>
<td></td>
</tr>
<tr>
<td>Salaries</td>
<td>51,064.97</td>
</tr>
<tr>
<td>Utilities</td>
<td>3,331.93</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>2,500.00</td>
</tr>
<tr>
<td>Social security tax</td>
<td>379.84</td>
</tr>
<tr>
<td>Manse expenses</td>
<td>1,590.38</td>
</tr>
<tr>
<td>Moving and travel</td>
<td>2,938.14</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>61,805.26</strong></td>
</tr>
<tr>
<td>Summer workers</td>
<td>4,342.70</td>
</tr>
<tr>
<td>Special projects from designated contributions</td>
<td>175.71</td>
</tr>
<tr>
<td>Travel – general secretary</td>
<td>2,861.50</td>
</tr>
<tr>
<td>Tracts</td>
<td>59.91</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>69,245.08</strong></td>
</tr>
</tbody>
</table>

**Office and Administrative Expenses**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries and allowances</td>
<td>11,988.45</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>570.50</td>
</tr>
<tr>
<td>Social security tax</td>
<td>306.43</td>
</tr>
<tr>
<td>Abington manse</td>
<td>1,086.26</td>
</tr>
<tr>
<td>Committee meetings</td>
<td>1,421.00</td>
</tr>
<tr>
<td>Office rent and administration</td>
<td></td>
</tr>
<tr>
<td>building maintenance</td>
<td>1,080.00</td>
</tr>
</tbody>
</table>
Telephone ........................................ 563.88
Legal and accounting ........................... 705.00
Postage and office supplies ..................... 1,081.82
Equipment ....................................... 261.92
Miscellaneous ................................... 160.31 19,225.57

Promotion Expenses
Publicity ........................................... 145.25
Solicitation ....................................... 117.77
Messenger .......................................... 2,857.38
Miscellaneous .................................... 753.86 3,874.26

Reduction of mortgage - Abington manse .......... 694.25
Interest on loan ................................... 195.12

General Assembly Funds
Regular ........................................... 2,311.62
Travel ............................................. 4,116.83 6,428.45

Administration building operations
Maintenance supplies ............................ 1,922.59
Maintenance wages ................................ 1,552.07
Utilities .......................................... 2,305.71
Taxes and insurance .............................. 1,951.82 7,732.19

Transferred to close Headquarters Fund .......... 662.49
Intermediary fund disbursements ................ 17,649.34 $125,706.75

CASH BALANCE, December 31, 1963 ............. $ 5,019.74

HEADQUARTERS FUND (Note 3)

CASH BALANCE, January 1, 1963 ............... $(2,444.99)

RECEIPTS
Contribution ....................................... $ 1,782.50
Transferred from General Fund .................. 662.49 2,444.99

CASH BALANCE, December 31, 1963 (closed to
General Fund) .................................. $  -0-

CHURCH EXTENSION FUND (Note 2)

CASH BALANCE, January 1, 1963 ................ $ 25,960.77

RECEIPTS
Interest on notes and loans receivable ........ $ 8,700.73
Interest on investments and savings accounts ... 443.84
Reduction of notes and loans receivable ........ 6,212.06
Borrowed on notes and loans payable ........... 53,553.54 68,910.17

DISBURSEMENTS
Interest on notes and loans payable ............ 3,925.48
Repayment of loans payable .................... 8,560.12
Loans to churches ................................ 41,204.08 53,689.68

CASH BALANCE, December 31, 1963 ............ $ 41,181.26
**CONTINGENT FUND**

<table>
<thead>
<tr>
<th>CASH BALANCE, January 1, 1963</th>
<th>$7,230.10</th>
</tr>
</thead>
<tbody>
<tr>
<td>RECEIPTS</td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td>$1,105.97</td>
</tr>
<tr>
<td>Interest on notes and loans receivable</td>
<td>6,814.90</td>
</tr>
<tr>
<td>Reduction of notes and loans receivable</td>
<td>1,610.27</td>
</tr>
<tr>
<td>Received from churches for purchase of committee owned real estate</td>
<td>2,141.74</td>
</tr>
<tr>
<td>Borrowed on notes payable</td>
<td>13,500.00</td>
</tr>
<tr>
<td></td>
<td>25,172.88</td>
</tr>
<tr>
<td>DISBURSEMENTS</td>
<td></td>
</tr>
<tr>
<td>Interest on notes and loans payable</td>
<td>1,300.08</td>
</tr>
<tr>
<td>Loans to churches</td>
<td>18,850.00</td>
</tr>
<tr>
<td>Reduction of notes payable</td>
<td>61.80</td>
</tr>
<tr>
<td>Reduction of mortgages payable</td>
<td>1,231.08</td>
</tr>
<tr>
<td></td>
<td>21,442.96</td>
</tr>
<tr>
<td>CASH BALANCE, December 31, 1963</td>
<td>$10,960.02</td>
</tr>
</tbody>
</table>

**ANNUITY FUND**

<table>
<thead>
<tr>
<th>CASH BALANCE, January 1, 1963</th>
<th>$-0-</th>
</tr>
</thead>
<tbody>
<tr>
<td>RECEIPTS</td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td>500.00</td>
</tr>
<tr>
<td>Interest on savings account</td>
<td>16.66</td>
</tr>
<tr>
<td>CASH BALANCE, December 31, 1963</td>
<td>$516.66</td>
</tr>
</tbody>
</table>

The accompanying notes are an integral part of the financial statements.

**NOTES TO FINANCIAL STATEMENTS December 31, 1963**

**Note 1:** General Fund cash is comprised of the following:

- **Restricted cash**
  - Designated — General Assembly funds
    - Regular: $527.91
    - Travel: 826.24
    - Constitution: 213.37
  - Designated — special projects: 175.00
  - Intermediary funds held: 8.16
- Unrestricted cash: 1,750.68
  - Administration building operations — overexpended (to be reimbursed): 4,099.81

**Total General Fund cash:** $5,019.74

**Note 2:** Church Extension Fund cash is restricted by the committee in the amount of $7,027.51, which, together with the investments in United States Treasury Bonds, $7,097.28, comprises a reserve of 20% of the demand notes and 4% of the five-year notes outstanding at December 31, 1963.
Note 3: Approval is pending by The Committee on Home Missions and Church Extension, for transfer to the General Fund of the cash deficit and assets of the Headquarters Fund as of December 31, 1963.

Note 4: The statements do not reflect operating expenses incurred but not paid at December 31, 1963.

Note 5: The Committee on Home Missions and Church Extension of the Orthodox Presbyterian Church, Inc. is contingently liable for obligations incurred by certain constituent churches in their respective building programs. No determination of the extent or value of these liabilities has been made.

Supplementary Information

Notes and Loans Receivable

<table>
<thead>
<tr>
<th>Church Extension Fund</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bayview Church, Chula Vista, California</td>
<td>$49,925.00</td>
</tr>
<tr>
<td>Hacienda Heights Church, Hacienda Heights, California</td>
<td>$29,111.43</td>
</tr>
<tr>
<td>Calvary Church, La Mirada, California</td>
<td>$27,194.51</td>
</tr>
<tr>
<td>Brentwood Church, San Francisco, California</td>
<td>$13,000.00</td>
</tr>
<tr>
<td>Immanuel Church, Thornton, Colorado</td>
<td>$1,662.43</td>
</tr>
<tr>
<td>Sharon Church Hialeah, Florida</td>
<td>$24,768.02</td>
</tr>
<tr>
<td>Galloway Church, S. W. Miami, Florida</td>
<td>$2,700.00</td>
</tr>
<tr>
<td>First Church, Hamilton, Massachusetts</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>Stratford Church, Stratford, New Jersey</td>
<td>$2,544.84</td>
</tr>
<tr>
<td>Grace Church, Westfield, New Jersey</td>
<td>$4,000.00</td>
</tr>
<tr>
<td>Trinity Church, Hatboro, Pennsylvania</td>
<td>$550.00</td>
</tr>
<tr>
<td>Winner Church, Winner, South Dakota</td>
<td>$2,000.00</td>
</tr>
<tr>
<td>Total</td>
<td>$158,456.23</td>
</tr>
</tbody>
</table>

Contingent Fund

<table>
<thead>
<tr>
<th>Church Extension Fund</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calvary Church, La Mirada, California</td>
<td>$9,064.61</td>
</tr>
<tr>
<td>Paradise Hills Church, San Diego, California</td>
<td>$9,703.84</td>
</tr>
<tr>
<td>Grand Junction Church, Grand Junction, Colorado</td>
<td>$3,379.10</td>
</tr>
<tr>
<td>Westminster Church, Hamden, Connecticut</td>
<td>$13,500.00</td>
</tr>
<tr>
<td>Sharon Church, Hialeah, Florida</td>
<td>$13,509.23</td>
</tr>
<tr>
<td>Pilgrim Church, Bangor, Maine</td>
<td>$14,041.92</td>
</tr>
<tr>
<td>Grace Church, Fair Lawn, New Jersey</td>
<td>$5,539.10</td>
</tr>
<tr>
<td>Spanish Evangelical Mission, Vineland, New Jersey</td>
<td>$1,850.00</td>
</tr>
<tr>
<td>Total</td>
<td>$70,587.80</td>
</tr>
</tbody>
</table>

Investments

<table>
<thead>
<tr>
<th>Church Extension Fund</th>
<th>Cost</th>
<th>Market Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>$6,000 U. S. Treasury Bonds, 2-5/8%, due February 15, 1965</td>
<td>$5,564.16</td>
<td>$5,932.50</td>
</tr>
<tr>
<td>$1,500 U. S. Treasury Bonds, 3-7/8%, due May 15, 1968</td>
<td>1,533.12</td>
<td>1,490.16</td>
</tr>
<tr>
<td>Total</td>
<td>$7,097.28</td>
<td>$7,422.66</td>
</tr>
</tbody>
</table>

Real Estate

<table>
<thead>
<tr>
<th>General Fund</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manse, Abington Township, Pennsylvania</td>
<td>$14,923.55</td>
</tr>
</tbody>
</table>
THIRTY-FIRST GENERAL ASSEMBLY

Administration building, Melrose Park, Pennsylvania
(1/3 interest) 23,545.19

Total 38,468.74

Contingent Fund

Immanuel Church, Thornton, Colorado 29,978.34
Manse, Thornton, Colorado 11,834.22
Lot, Thornton, Colorado 7,585.00
Westminster Church and lot, Evergreen Park, Illinois 3,467.87
Manse and lot, Westchester, Illinois 23,068.67
Manse, Bangor, Maine 13,806.00
First Church, Baltimore, Maryland 32,295.40
Chapel, Neptune, New Jersey 3,000.00
Stratford Church, Stratford, New Jersey 33,508.07
Lot, Stratford, New Jersey 1,960.00
Church property, Albany, New York 2,789.66

Total 163,293.23

NOTES PAYABLE

Church Extension Fund

Demand notes at 4% per annum 59,326.01
5 year notes at 4-1/2% per annum 56,489.81
10 year notes at 5% per annum 84,069.57

Total 199,885.39

Contingent Fund

Demand notes at 4% per annum 600.00
Demand note at 6% per annum 1,878.20
Long term notes at 4% per annum 13,000.00
Long-term note at 4-1/2% per annum 5,000.00

Total 20,478.20

MORTGAGES PAYABLE

Date of Final Balance
Payment Dec. 31, 1963

General Fund
Manse, Abington Township, Pennsylvania 4/13/71 $ 5,060.79

Contingent Fund

Manse, Westchester, Illinois 2/1/69 $ 3,968.38
Stratford Church, Stratford, New Jersey 4/1/69 4,593.83
First Church, Baltimore, Maryland 10/1/73 19,900.00
Manse, Bangor, Maine 2/27/82 10,427.77
Manse, Thornton, Colorado 12/1/84 8,411.65
Chapel, Neptune, New Jersey None set 3,000.00

Total 50,301.63
The Assembly recessed at 3:31 p.m. with prayer led by Mr. Willis. The Assembly reconvened at 3:45 p.m. Mr. Haney led in prayer.

The following were nominated to the class of 1967 of the Committee on Home Missions and Church Extension: Messrs. Adams, Busch, Clough, Hall, Eckardt, Atwell, Garret A. Hoogerhyde and Ronald Murphy. The Moderator declared elders Hoogerhyde and Murphy elected. A ballot was taken.

On motion it was decided to refer Communication No. 4 to the Committee on Overtures and Communications, and the committee was instructed to report on this matter at the time item 26 on the docket is considered.

On motion Standing Rule 35 was suspended and the Report of the Fraternal Delegate to the 1963 Synod of the Christian Reformed Church was ordered incorporated in the Minutes without being read. The report is as follows:

REPORT OF THE FRATERNAL DELEGATE TO THE 1963 SYNOD OF THE CHRISTIAN REFORMED CHURCH

It was my privilege to be appointed by the Committee on Correspondence with Other Churches as the fraternal delegate to the 1963 Synod of the Christian Reformed Church. I was present at the pre-synodical prayer service on Tuesday, June 11, and remained through the afternoon session on Friday, June 14. I was also present at the special service in commemoration of the 400th anniversary of the publication of the Heidelberg Catechism on Thursday evening, June 13, and heard a fine address by the Rev. Edward Masselink. Even before I went to the Synod, I realized that it would be better for your delegate to be present during the second week, when most of the business is transacted. However, a conflict with vacation Bible school made my presence impossible then. Since this would probably be true in connection with most of our pastors, and since a pastor has been a fraternal delegate from our church only four times out of the last fifteen, I judged that my ability to be present at the Synod for only the first week should not disqualify me.

After the officers of Synod are elected, the major portion of the first week is given over to the meeting of Synod's advisory committees. The President of Synod, the Rev. William Haverkamp, asked me whether I would like to meet with one of the committees. Since the Committee on Church Order Revision, whose chairman was Dr. William Hendriksen, the noted Bible expositor, was to consider the report of the study Committee on Closer Relationships with the Orthodox Presbyterian Church, I naturally requested the opportunity of meeting with that committee. However, instead of inviting me to sit with the committee in its deliberations, as I had hoped, the committee simply spent about forty-five minutes interviewing me with respect to my understanding of the differences that exist between the two churches. I trust that I was of some help to the committee and that I properly reflected the thinking that prevails in the Orthodox Presbyterian Church.

The report of the Committee on Closer Relationships with the Orthodox Presbyterian Church, which was being considered by the advisory Committee on Church Revision, contains these words: "If we have correctly analyzed the nature of the differences between the polity of the Christian Reformed Church and the Orthodox Presbyterian Church with respect to the authority given to major assemblies, we must conclude that the position of the OPC is more nearly correct than our own . . . The committee therefore concludes that our ecumenical discussions with the OPC have brought into clear focus the fact that a resolution of that which is perhaps most basic of all to the differences in polity (the authority given to major assemblies) rests upon the willingness of the CRC to reconsider its position. It is difficult to conceive how we may, in good conscience, ask the OPC to accept our customs and
habits as binding upon their membership. By what authority may we ask them to accept as binding precepts and practices about which the Scriptures are silent?” And the Committee on Closer Relationships with the Orthodox Presbyterian Church recommended that the proposed revision of the Church Order be rejected at that time because its adoption would “serve to weaken our opportunities for progress in the ecumenical discussion we have with the Orthodox Presbyterian Church.” In due time, a majority report of the study Committee on Church Order Revision recommended the adoption of the proposed revision of the Church Order with certain recommendations. The minority report was never presented, and the committee finally came to the unanimous recommendation “that Synod defer the adoption of the proposed Revised Church Order until the Synod of 1965.”

I was invited to address the Synod, and I spoke on the subject “An Orthodox Presbyterian Pastor Looks at the Christian Reformed Church.” A major portion of that address was published in the Banner, along with a picture of me with Professor R. B. Kuiper.

At meal times and during the coffee breaks, I had good opportunity to become acquainted with many of the delegates. I was especially impressed with the highly intelligent, truly pious ruling elders who were delegates to the Synod.

I certainly appreciate the privilege of having been permitted to serve in this capacity.

Respectfully submitted,
ROBERT W. ECKARDT

The Moderator reported that Messrs. Atwell, Busch and Eckhardt were elected to the class of 1967 of the Committee on Home Missions and Church Extension.

On motion Standing Rule 35 was suspended and the Report of the Committee on Foreign Missions was ordered to be incorporated into the Minutes without being read. The report is as follows:

REPORT OF
THE COMMITTEE ON FOREIGN MISSIONS

The following were on the active missionary roll of the committee at the end of the year:

Eritrea
The Rev. and Mrs. Herbert S. Bird, Massawa
Dr. and Mrs. John G. Den Hartog, Ghinda
The Rev. and Mrs. Clarence W. Duff, Ghinda
Miss Beverly J. Dunn, R.N., Ghinda
The Rev. and Mrs. Francis E. Mahaffy, Senafe
Formosa

The Rev. and Mrs. Richard B. Gaffin, Taichung
The Rev. and Mrs. John D. Johnston, Hsinchu
The Rev. and Mrs. Egbert W. Andrews, Taipei
Japan

The Rev. and Mrs. R. Heber McIlwaine, Fukushima
The Rev. and Mrs. George Y. Uomoto, East Sendai
Korea

The Rev. and Mrs. Harvie M. Conn, Seoul
The Rev. and Mrs. Theodore Hard, Pusan
The Rev. and Mrs. Bruce F. Hunt, Pusan
The committee is thankful that during the year we were able to send a nurse and a
doctor to Eritrea. Miss Beverly J. Dunn, R.N., left New York on July 26, 1963, and
arrived in Eritrea on August 19. Her term is for two years. John G. Den Hartog, M.D.,
and his wife, also a registered nurse, and son, Daniel, left New York on October 25, 1963,
and arrived in Eritrea on November 20. The complete support of these missionaries had
been contributed or pledged before their departure.

The following are on the inactive roll:

Dr. and Mrs. Lyle W. Nilson
Miss Anna Strikwerda, R.N.
The Rev. and Mrs. Donald H. Taws
The Rev. and Mrs. Edwin C. Urban

The committee is awaiting sufficient new contributions for the support of Dr. and
Mrs. Nilson and Miss Strikwerda before sending them to the field. Understandably
they are distressed to have to wait so long to undertake their ministry when the need is
so great.

Shortly before the Taws family was scheduled to return to the field in the summer
of 1963, after a regular furlough, it became apparent that the health of one of their
children made their immediate return impossible. While treatment is being carried on,
Mr. Taws is serving as pastor of our congregation in Thornton, Colorado. It is not known
when they may be able to return to foreign missionary service.

The Urbans, who came home on health furlough in September 1962, remained on
inactive status through the end of the year. Mr. Urban is serving as regular supply pastor
of our congregation in South San Francisco, California.

FURLoughs

During the summer the Hunts returned to Korea after regular furlough. They left
the West Coast by ship on July 28 and arrived in Korea on August 13. Two families came
home on furlough, the Birds from Eritrea and the Uomotos from Japan. The Birds were
unable to obtain passage by ship, and came home by plane, leaving Eritrea on July 15 and
arriving on the East Coast on July 20. The Uomotos left Japan on August 12 by ship,
and arrived on the West Coast on August 24. Both these families are scheduled to return
to their fields this summer.

Three families will be at home on furlough during the year ahead: The Gaffins from
Formosa, the Hards from Korea, and the McIlwaines from Japan. All will arrive late in
the summer.

FINANCES

We are deeply grateful to God that we are able to report that contributions increased
by 15% over the previous 12 months. The total was $140,841. The gains were made
in all sources of contributions: our own churches, other churches, and individuals. Regular
contributions from Orthodox Presbyterian congregations increased from $63,673 in 1962
to $71,268 in 1963. Contributions from other churches increased from $10,635 to $18,081,
and those from individuals increased from $19,718 to $24,966.

The Thank Offering totaled $63,504, a fraction of one percent less than the previous
year's $64,028. This committee's share was $27,954. The decrease was due to two
churches which had given to the Thank Offering last year endeavoring to do all their
giving this year through regular offerings. One of these churches showed a slight increase,
the other a slight decrease, and the net result for the two churches was a little
less than that given in the previous year. While the committee has long encouraged
churches to meet our needs by regular offerings, it would point out that a thank offering
is an eminently scriptural practice which is to our spiritual profit to use.
Average regular contributions from our churches were $17.7 per week per communicant member. This is an increase from 1962’s average of $16.6c and 1961’s of $15.2c, or more than 16% in the past two years. Although this average is considerably short of the $28.5c needed to sustain our work at only its present level, the Thank Offering raised the average to $24.7c. This is $12.84 per year.

At the close of the 1962 fiscal year, the committee had a deficit of unrestricted General Fund cash in the amount of $3,795. At the close of 1963, we had a cash balance of corresponding funds amounting to $3,799. This improvement was due to the increase in contributions and to the sale of assets of the committee.

We are most thankful to God for the notable increases in contributions from the several sources, and we take this opportunity to express our thanks to our own churches and their members for their share of this growth.

ERITREA

Our Eritrea Mission has been less than fully staffed for the entire year. Only the Duff and Mahaffy families have been on the field for that time. The Taws family did not return to the field last summer after furlough as had been expected, and the Bird family came home on regular furlough during the summer. However, with the new missionaries, Miss Dunn and the Den Hartogs, going to Eritrea in the latter part of the year, we had nearly as many missionaries there as at any time in our history. When the Birds return in the summer, our number in Eritrea will be at its highest to that time.

Birds. During the early part of the year, before furlough, the Birds lived in Massawa, during the absence of the Tawses. There Mr. Bird continued the general evangelistic work and operated the bookstore. Each week, in addition to much personal work, a Sunday morning service was held in the market place, and in the evening at the Birds’ home; and during the week two Bible classes were held in the bookstore. Attendance at meetings varied greatly but was generally encouraging. Believers attending meetings usually numbered between six and 12. The bookstore, the only one in Massawa, has proved to be a valuable point of contact with many in this Moslem community even though there are government restrictions on certain kinds of literature. Total sales were over US $2,100. Mr. Bird also completed about half of the translation of the second volume of his Commentary on the Gospel of John in Tigrinya.

Den Hartogs. The Den Hartogs were on the field slightly more than a month before the close of the year, and immediately took up residence in Ghinda in a house which the Mission had rented for them. They are to have begun formal language study in April at a language school of the Sudan Interior Mission at Debra Berhan. The course will be completed at the end of December, and it is now planned that they will then have further study in Asmara for several additional months. Since their arrival they have been studying language, and both Dr. and Mrs. Den Hartog have engaged in limited medical work at the clinic and in homes. Full support for the Den Hartogs and a large amount of the cost of the hospital are being provided by seven congregations of the Reformed Church in America.

Duffs. The ministry of the Duffs in Ghinda has continued to be extremely varied, especially since the Birds began their furlough in the summer. Among the functions Mr. Duff has performed during the past year are preacher, traveling evangelist, pastor, teacher, musician, picture projectionist, medical worker, accountant, bookstore proprietor, construction foreman, and diplomat. While most of these functions have been performed at Ghinda where the Duffs reside, it has been necessary for Mr. Duff to travel to our other mission posts at Senafe, Massawa, and Irafalo, as well as to Asmara, the provincial capital, and to Addis Ababa, the national capital. Mrs. Duff has also had many different
duties: clinic superintendent, medical technician, mission treasurer, accountant, and witness. While all of these functions, for both Mr. and Mrs. Duff, have contributed to the evangelistic effort of our mission, Mr. Duff feels that such a wide dispersion of effort detracts from the main thrust of what their work should be. The coming of doctors and nurses to the field should alleviate this difficulty to some degree, though at least one more missionary evangelist is essential.

In Ghinda Sunday services are held each week in the village; sometimes there is a Sunday afternoon hymn-sing in the Duffs’ home; Bible studies are held for interested people; Bible filmstrips are shown on occasion; homes are visited for witnessing; and at the clinic the gospel is given by both the spoken and printed Word. Ordinarily a respectful hearing is given and occasionally questions which indicate an interest in the message are raised, but there is as yet little feeling of need for salvation from sin by the pure grace of God in Christ. Nevertheless there are now a few believers in Ghinda, and we give thanks to God for them and for the patience of the Duffs in continuing to witness in this difficult place.

Dunn. Miss Dunn began her work at the Ghinda clinic on November 4, after having spent three months in language study in Senafe and Asmara. She has apparently enjoyed her work a great deal and the Duffs have been appreciative of her attitude and effectiveness. In those last two months of the year she treated 2,427 patients, of which 49 were in homes.

Mahaffys. Senafe continues to be the residence and center of the work of the Mahaffys. Their work, however, is far from being limited to that village. There is more outward response to the gospel in this area than in any of the other areas in which we work. It is undoubtedly no coincidence that in this area also there is more outward opposition to the gospel, though recently this opposition has not been concentrated so much on the missionaries as upon the converts. Threats of dispossession of land, endeavors to bring about divorce, and even death threats, have been made upon converts. We are thankful for the steadfastness of the converts who have not yielded to these attempts to turn them from faith in Christ.

Medical Work. After years of praying, planning, and working, 1963 was the year in which a doctor and a nurse both were in Eritrea for our church, and the construction of a hospital was in view. We hope that during 1964 our other doctor and nurse may be sent, and construction of the hospital begun. Full support for Miss Dunn and the Den Hartogs was either pledged or contributed before they were permitted to depart for the field. Miss Dunn’s support comes from many individuals, groups, and churches, while that of the Den Hartogs comes from seven congregations of the Reformed Church in America. These churches have also undertaken a large part of the cost of the hospital, and the remainder is being sought from other individuals and churches.

The work of the clinic was carried on during the year. Mrs. Duff had the continuing oversight of the work for most of the year, but trained medical workers were there for a larger part of the year than of any previous one. Mrs. Lyle W. Nilson, a registered nurse, came from Asmara once a week for the first six months until her husband’s transfer to the U.S.; Miss Dunn began work in the beginning of November, and Dr. Den Hartog arrived later in November. During the year 13,651 treatments were given. Receipts for treatments and medicines provided the costs of operating the clinic and, with some designated contributions, made it possible to make an addition to the clinic building. The clinic work has commended our missionaries to the people and has provided many opportunities for witness which would not have been possible without it.

Summary. Our work in Eritrea, the most difficult of all the fields in which we work, is showing more promise than at any prior time. While the number of converts is not large, the Mission has given thought to and begun planning for the organizing of an indigenous church.
The Formosa Mission has been operating at reduced strength during the past year due to the absence of the Urbans. Since reinforcements are desperately needed, the prayers of the church are earnestly requested that more missionaries may soon be sent.

Our Mission is fortunate to be able to have the fellowship of other Reformed missionaries. These missionaries represent the Christian Reformed Church, the Presbyterian Church of Korea, the Reformed Churches of New Zealand, and World Presbyterian Missions. Until the latter part of the year their fellowship was only of an informal nature, but on October 25 a Reformed Missions Council was formed. This Council will make it easier to have discussions of common problems and to achieve more sorely needed unity in purpose and action. We regard the formation of this Council as a significant and valuable forward step for our church's work in Formosa and for the advancement of the Reformed cause on that island.

Hsinchu. Mr. Johnston's work concentrates on preaching and teaching. The preaching is in Hsinchu and distant areas, while the teaching is in Hsinchu only. In making evangelistic trips he has been impressed by the large number of people and villages on the East Coast which are yet unevangelized, and he estimates that on the island there are at least 10 million people who are outside of Christ. Services have now been begun in Kuanshi, about 20 miles south of Hsinchu, and in Nan Liao, near Hsinchu.

A storm has arisen in the Presbyterian Church of Formosa over a situation in Hsinchu regarding the East Gate Church which was founded by Mr. Johnston. The Presbytery forbade them to use our building for their services, but they did so. As a result they were told they could not belong to the denomination. The congregation has appealed from this decision to the General Assembly. If the appeal is denied, there will be a new denomination started in Formosa.

Mr. Johnston's teaching is in his own Theological Class in the building we erected for this purpose last year. He had formerly taught at the Presbyterian Bible School, but withdrew in protest when instructors were invited to teach who did not hold to the infallibility and authority of the Scriptures. At present there are eight full-time students, and two auditors in the Theological Class. They come from various groupings—Hakka, mainland Chinese, Formosan, and Tyal tribe—and it is therefore possible for the Class to have a pervasive influence now and in years to come.

Taiichung. Mr. Gaffin's work includes literature as well as preaching and teaching. Regular Sunday services are held in the Bookroom, the morning service in Mandarin, and an evening service in Taiwanese. Mr. Gaffin preaches in the morning and a Formosan, Mr. H. C. Chang, in the evening. Attendance is about 25 at each. Sunday school, vacation Bible school, and young people's meetings are held, and Mr. Gaffin has continued to travel to Kaohsiung once a month for preaching. Responses to the preaching have given much reason for thanksgiving. In addition to teaching five hours weekly at a Christian high school he conducted the morning chapel service, attended by the full student body of 620, and evening vesper service attended by the 200 boarding students. Mrs. Gaffin serves as principal and teacher of church history at Morrison Academy. Mr. Gaffin also taught one day a week at the Hsinchu Theological Class.

The literature work is centered in the Bookroom. There people may buy or borrow much Christian literature in Chinese, and smaller amounts in English and Japanese. We printed 5,000 copies of The Catechism for Young Children, and a Chinese translation of "The Reformed Faith in the Modern World" by Floyd E. Hamilton is almost ready for the press. Other Reformed works are being sought for sale or publication.

Taipei. Being in the capital and the center of learning, the Andrewes have a great variety of duties which may not appear when subsuming them under the heads of church-teaching-student work. There has been special encouragement in the church and
student work where growth in interest, attendance, and conversions was evident. The meeting place of the Reformed Fellowship, now called the Faith and Peace Reformed Fellowship, was moved during the year and this has led to better services. Eight of the members now tithe, and they have been able to bear responsibility for an increasing portion of their church expenses. While student work fluctuates, there has been, on the whole, growth. As an adjunct of this work, though with a wider potential, a reading room has been opened near the universities and high schools of which students are being reached.

Both Mr. and Mrs. Andrews have been able to engage in teaching during the year. Mrs. Andrews taught in both a girls' school and a boys' school but has had to give up the former so as to spend more time on language study. Mr. Andrews taught at the Christian Reformed Calvin Theological Training Institute and at the Hsinchu Theological Class. At the end of the year he was invited to teach a class of 55 high school boys at the leading school on the island.

JAPAN

McIlwaines. The ministry of the Word is bearing fruit in Fukushima where the McIlwaines live and hold regular preaching and teaching services. While there are at present only two communicant members, attendance has increased, converts are becoming stronger in standing against non-Christian customs in the Japanese culture, and there was one baptism and new interest on the part of several others. At the morning services held in the McIlwaines' home, attendance has averaged 13 on Sunday morning, 10 in the evening, and six at the mid-week meeting. For 1964 the group, including three prospective members, has adopted a budget for the first time, a good indication that they are being instructed in and accepting the idea of the indigenous church. Their contributions in 1963 were US$227 which compares favorably with the US$131 in 1962. The contributions are used for local expenses and benevolent causes.

Mr. and Mrs. McIlwaine also hold Bible classes for various groups in other locations. These include high school boys and girls, patients at a sanitarium, and inmates of a prison. Several Bible classes in English are also conducted for students at a medical college, a university, and a school for the blind. In the latter case Mr. McIlwaine has noted that while formerly there was opposition to the introduction of spiritual matters and that their questions were limited to matters of English, there is now a willingness to ask about and discuss spiritual things. During the past year Mr. McIlwaine has done less literature work in comparison with former years.

Umotos. The Umotos were on the field until July when they returned to this country on regular furlough. Mr. Uomoto's activities included regular preaching schedules at our chapels in East Sendai, Ishinomaki, and Okuma, hospital evangelism, Bible institute teaching, participation in summer young people’s conferences, attendance at Presbytery and Synod meetings of the Reformed Church in Japan, and occasional preaching in Reformed Church congregations. Mrs. Umoto conducted Bible classes for young and older women.

In East Sendai, where Sunday morning and evening services and a weeknight meeting are held each week, together with other meetings, the membership has grown to 23 communicants and three covenant children. Mr. Uomoto now conducts only three of the services a month, with Mr. K. Nakashima having responsibility for all others. The chapel now has a building fund of $1,350 and has undertaken to work progressively toward self-support. In 1963 they paid $11 a month toward Mr. Nakashima's salary and this year have increased it to $16.50.

With Mr. Uomoto being freed from some of his East Sendai work he has been able to devote more time to the other work, and the results are evident. At Ishinomaki Sunday services have been started in addition to the regular Thursday evening Bible classes. Sundays have not been a customary day of rest in Ishinomaki, but this custom has been growing in recent years. Consequently there is hope that an increasing number of
people may be free to attend Christian worship services. During the past year attendance at the Thursday meetings was usually from six to eight, and at Sunday meetings an average of four or five, with a low of two and a high of 11. One especially bright spot in the Ishinomaki work was the conversion of three people. Two of these, and one in the previous year, were partly the fruit of the witness of one of the East Sendai members, Miss A. Takahashi, at the Red Cross Hospital Nursing School. At Okuma meetings are held on two Saturday evenings a month. Two Bible classes are held each of these evenings. The class for children below junior high school ages is attended by about 25, and the junior high-adult class is attended by 12 to 15. As in the previous year, there were more from Okuma at the junior high school Bible conference in August than from any other chapel or church.

Because of the low income and high literacy of the people, and their inability to buy books while desiring to read, Mr. Uomoto is seeking to establish a lending library of good Christian books for each of the chapels. He has found that the books are borrowed and used frequently.

KOREA

During the past year the Hunts were away on furlough during the first seven and a half months. During their absence on furlough much disturbance occurred in the Korean Presbyterian churches. We are proud of the way in which the Hards and Connis dealt with grave problems during the absence of the "senior missionary." The disturbances were mainly two: the problem of control of seminaries, and a division in the church. The General Assembly wanted possession and control of all seminaries connected with it in any way, but the supporters of the Korea Theological Seminary opposed this. The division in the church came about when some of the former Koryu Pah churches (about 450 out of 600), which had hastily united with the Sungdong churches in 1961, broke away from the union. While our missionaries had not favored a hasty union in 1961 they did not favor a hasty separation in 1963. Since the division, they have worked with both groups.

Connis. As with the others in the Mission, Mr. Conn has been much involved with problems of the Korean Church mentioned above, and being stationed in Seoul he has had contact with leaders of the former Sungdong group. Although these conditions consumed much time and made for many frustrations, Mr. Conn experienced a fruitful ministry in the work of advancing the gospel on many fronts.

During the first half of the year Mr. Conn continued his language study on a part-time basis and at mid-year completed the third-year level. Mrs. Conn continued her language study throughout the year insofar as her home responsibilities permitted. Mr. Conn's preaching was vastly increased this year with the lightening of his language study load. Altogether he delivered 294 messages which included 113 sermons in Korean and 134 radio talks, also in Korean. He also did much street preaching and evangelism among prostitutes near military installations. At least two women were led to Christ through his work.

Writing has also been an important part of Mr. Conn's work during the year. It included not only the preparation of class syllabi for teaching but also for various publications in Korea and elsewhere, and two evangelistic tracts. Mr. Conn taught a course in English at Choongang University during the first semester, at the urging of its president who is an evangelical Christian. During the entire year he taught several hours weekly at the General Assembly Seminary. He served also as managing director of a new reading room in Seoul, a cooperative project of the missionaries of the Orthodox Presbyterian Church, the Christian Reformed Church, and World Presbyterian Missions. Opened on October 17, it had had 526 patrons by the end of the year. So far its library consists of 550 books.
Hards. The Hards have described the past year as one “of disappointment and yet hope, withdrawal and yet advance.” There has been disappointment at the conflicts in the church, among men who should be mature enough Christians to know and do better. But there has also been much evidence that many Christians are hungry for the Word of God and want to do his will, and that God is softening and opening hearts to the preaching of his Word.

Mr. Hard’s preaching activities were only about 60% of what they had been in the previous year, due to the church split and to other activities. His teaching activities included seminaries, college, and Bible institute, as well as providing leadership and encouragement in the founding of Young Kwang Seminary for lepers. He served as acting president of the latter during the year. Mr. Hard has been particularly interested in literature work, in connection with which he has played a large role in building up the libraries of Calvin College, Korea Theological Seminary, and now Young Kwang Seminary. He also led in the establishment of a reading room in Pusan and in the publishing, purchase, and sale of books and other Christian literature. The reading room now has 904 evangelical books titles, and last year 1,312 people used its library. He also advises and supplies stocks for a colporteur. Mr. Hard has also been active in providing visual aid materials for the churches and has written a number of different articles for publication both in Korea and the United States. He has compiled a list, now extending to 40 pages, of recommended theological books for Korean pastors and students to buy, and has encouraged missionaries to lend books from their own libraries. He reports also the need, published in the MESSENGER, for Christmas cards, mounted pictures, and scrapbooks, has resulted in a welcome flood of such materials, and they have been used in schools, Sunday schools, dormitories, libraries, and reading room.

Relief work has taken a great deal of the time of both Mr. and Mrs. Hard, especially during the part of the year when the Hunts were not on the field. Mrs. Hard has served as treasurer of the Mission and worked with her husband on many aspects of work for the Korean churches.

Hunts. In the four and a half months between the Hunts’ return to Korea and the end of the year, Mr. Hunt traveled extensively to preach in many different areas and churches. In that time he gave 168 messages in 14 towns or cities in 5 different provinces. He was away from home nearly a third of the time. Mrs. Hunt likewise has gotten back into the work as if she never had been away. She holds Bible studies for women in a penitentiary, Bible classes for children in the community where the Hunts live, has a large responsibility in orphanage and relief matters, and teaches at Calvin College.

Cost of Living. During the past year the cost of living again went out of control and it was necessary for the committee to supplement the cash salaries and allowances of all the missionaries by 35%. The supplement was made effective as of November 1.

FAITH PROMISE PLAN

The committee is thankful to report that several more churches have instituted “faith-promise” plans during the past year for their missionary giving. Missionary conferences are also increasing in our churches, sometimes in conjunction with the faith-promise program. Both of these ideas have proved to be very useful in facing our members with the missionary opportunity and responsibility which the Orthodox Presbyterian Church gives them, and in providing a proper stimulus to more consecrated missionary activity. Copies of the booklet, “Triumphant Missionary Ministry in the Local Church,” which were distributed by the committee, are available.

FUTURE PLANS

The committee is faced with the serious problem of a shortage of missionary personnel on all our fields. In Japan, a nation of nearly 100,000,000 people, we have only two missionaries. And in Eritrea, Formosa, and Korea missionaries formerly serving there have
been removed either permanently or for extended periods. The shortage of personnel places a heavy burden and distinct handicap on the work of the missionaries on the fields, and it is essential that our church bend every possible effort toward substantial reinforcement of our missionaries.

The two main elements which lie behind our shortage of personnel are a shortage both of candidates who are devoted to the cause which our church represents, and of funds. The committee exhorts our pastors and sessions to lay the missionary challenge constantly before our members, especially our youth, so that they may be moved to give their lives and their possessions to the spread of the gospel to the ends of the earth.

As personnel and funds become available, the committee wants to send an additional missionary to Japan and Korea, to return or replace the missionaries formerly in Eritrea and Formosa, and to complete the medical staff in Eritrea. We are most thankful for the personnel and funds we have been able to obtain from sources outside our church, and we shall continue to seek additional similar resources. But our own church must feel the primary responsibility and we hope that each pastor, session, congregation, and member will do his utmost to redeem the opportunities before us.

As the year closed, our hopes for beginning a weekly short wave radio broadcast beamed behind the Iron Curtain from station TWR, Monte Carlo, were bright, as new contributions began to come in. A 15-minute weekly broadcast to Hungary, in which we shall answer questions that have been sent to the station by listeners, is planned. A letter to us from TWR headquarters said,

"We are in need of a solid theologically oriented program which will answer some of the basic questions of the Christian faith with an apologetic approach. In fact such a program as you envision could well be the backbone of the entire bloc for our Hungarian listeners. Some of the material in our Hungarian programs is subjective in type and needs to be strengthened with some solid doctrinal material."

A contract for the broadcast will be signed, and broadcasts begun, as soon as sufficient funds are received or pledged for this work.

MEMBERSHIP

The terms of the following members expire at this Assembly:

Ministers: Henry H. Fikkert, Meredith G. Kline, Ph.D., Robert L. Vining.

BUDGET

The following budget is serving as the guide for receipts and expenditures for 1964:

Operating Budget

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</tr>
<tr>
<td>Office and Administration</td>
<td>19,858</td>
</tr>
<tr>
<td>Promotion</td>
<td>6,000</td>
</tr>
<tr>
<td>Repayment - Loans</td>
<td>1,600</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>$148,682</td>
</tr>
</tbody>
</table>

Capital Budget

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Furlough Car</td>
<td>$1,500</td>
</tr>
<tr>
<td>Field Cars (Japan, Formosa, Korea)</td>
<td>11,100</td>
</tr>
<tr>
<td>Formosa House (Repayment on Loan)</td>
<td>1,000</td>
</tr>
<tr>
<td>Eritrea Hospital and Equipment</td>
<td>8,000</td>
</tr>
<tr>
<td>Literature Fund</td>
<td>1,500</td>
</tr>
<tr>
<td>Manses (Abington, Ardsley)</td>
<td>1,250</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>$173,032</td>
</tr>
</tbody>
</table>
BUDGET TO BE PROVIDED FROM:

OPERATING BUDGET

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on Hand – General Fund</td>
<td>$2,500</td>
</tr>
<tr>
<td>OP Churches – General</td>
<td>77,000</td>
</tr>
<tr>
<td>Thank Offering</td>
<td>16,750</td>
</tr>
<tr>
<td>Non-OP Churches</td>
<td>19,500</td>
</tr>
<tr>
<td>Individuals</td>
<td>26,500</td>
</tr>
<tr>
<td>Field Travel Reserve Fund</td>
<td>1,900</td>
</tr>
<tr>
<td>Nurse and Medical Funds on Hand</td>
<td>6,500</td>
</tr>
<tr>
<td>Eritrea Bookroom Fund on Hand</td>
<td>800</td>
</tr>
<tr>
<td></td>
<td>$151,450</td>
</tr>
</tbody>
</table>

CAPITAL BUDGET

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thank Offering</td>
<td>$10,450</td>
</tr>
<tr>
<td>Non-OP Churches</td>
<td>8,000</td>
</tr>
<tr>
<td>Car Funds on Hand</td>
<td>2,400</td>
</tr>
<tr>
<td>Desig. Gift for Car</td>
<td>2,000</td>
</tr>
<tr>
<td>Price Memorial Fund on Hand</td>
<td>1,500</td>
</tr>
<tr>
<td></td>
<td>$24,350</td>
</tr>
<tr>
<td></td>
<td>$175,800</td>
</tr>
</tbody>
</table>

The budget for 1965 is to be presented by the Stewardship Committee in a Combined Budget with that of other committees.

REPORT OF TREASURER

The report of the Treasurer, as audited by Main, Lafrentz and Company, Certified Public Accountants, is as follows:

The Committee on Foreign Missions
of the Orthodox Presbyterian Church, Inc.
Melrose Park, Pennsylvania

We have examined the balance sheet, resulting from cash transactions, of The Committee on Foreign Missions of the Orthodox Presbyterian Church, Inc., as of December 31, 1963, and the related statement of recorded cash receipts and disbursements for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances, except that we did not verify notes and loans receivable, advances to missionaries or notes payable by direct correspondence. Our examination of receipts from voluntary contributions was limited to a test comparison of acknowledgment duplicates to cash receipts records, deposit tickets and bank statements. The nature of voluntary contributions is such that further audit procedures are impractical.

Because of the qualifications in the preceding paragraph, we do not express an opinion as to the fairness of the accompanying statements and other financial information. Accounting practices, however, were applied on a consistent basis with that of the prior year.

Main, Lafrentz & Co.
Certified Public Accountants

Philadelphia, Pennsylvania
February 4, 1964
## BALANCE SHEET

**DECEMBER 31, 1963**

<table>
<thead>
<tr>
<th>FUNDS</th>
<th>General</th>
<th>James W. Price Memorial Literature</th>
<th>Handyside Memorial Student Sponsorship</th>
<th>Endowment</th>
<th>Dutling Trust</th>
<th>Annuity</th>
<th>Combined Balance Sheet (Note 1)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ASSETS</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cash (Note 2)</td>
<td>$23,286.42</td>
<td>$1,659.12</td>
<td>$48.40</td>
<td>$320.56</td>
<td>$516.67</td>
<td>$25,831.17</td>
<td></td>
</tr>
<tr>
<td>Notes and loans receivable</td>
<td>567.98</td>
<td>1,406.95</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1,974.93</td>
</tr>
<tr>
<td>Advances to missionaries</td>
<td>3,263.04</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3,263.04</td>
</tr>
<tr>
<td>Investments, at cost</td>
<td>1,014.00</td>
<td>1,198.35</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2,212.35</td>
</tr>
<tr>
<td>Real estate (Note 3)</td>
<td>94,730.62</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>94,730.62</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$122,862.06</strong></td>
<td><strong>$3,066.07</strong></td>
<td><strong>$1,246.75</strong></td>
<td><strong>$320.56</strong></td>
<td><strong>$6,000.00</strong></td>
<td><strong>$320.56</strong></td>
<td><strong>$6,000.00</strong></td>
</tr>
</tbody>
</table>

| LIABILITIES AND RESERVES |         |                                    |                                       |           |               |         |                               |
| Notes and loans payable | $11,835.21 |               |               |           |               |         | $5,835.21 |
| Designated contributions – Special Projects | 5,812.11 |               |               |           |               |         | 5,812.11 |
| Intermediary funds | 1,688.65 |               |               |           |               |         | 1,688.65 |
| Mortgage and note payable – Ardsley manse | 8,569.77 |               |               |           |               |         | 8,569.77 |
| – Furlough house | 11,642.71 |               |               |           |               |         | 11,642.71 |
| Reserve accounts (Note 3) | 83,313.61 | 3,066.07 | $1,246.75 | $320.56 | $6,000.00 | $516.67 | $94,463.66 |
| **Totals** | **$122,862.06** | **$3,066.07** | **$1,246.75** | **$320.56** | **$6,000.00** | **$516.67** | **$128,012.11** |

The accompanying notes are an integral part of the financial statements.
STATEMENT OF RECORDED CASH RECEIPTS AND DISBURSEMENTS
YEAR ENDED DECEMBER 31, 1963

GENERAL FUND

CASH BALANCE, January 1, 1963 $9,722.99

RECEIPTS:

Contributions:
- Regular $71,951.91
- Thank Offering 28,585.33
- Other 706.29
- Designated 29,728.91
- Designated - special projects 9,868.50 $140,841.03

Other Income 443.15
Interest on savings 141.15
Proceeds from sale of securities 5,255.74

Proceeds from loans:
- The First Pennsylavnia Banking and Trust Company 10,000.00
- Yard Road Federal Savings and Loan Association 12,000.00
- Various individuals 4,000.00 26,000.00

Intermediary fund receipts 14,281.10 186,962.17

DISBURSEMENTS:

Missionary expenses:
- Salaries and child allowances 42,313.61
- Pension premiums 3,635.00
- Vacation allowances 1,254.18
- Income and Social Security taxes 1,573.82

Housing expense and disbursements:
- Rent $2,979.11
- Utilities 2,365.69
- Principal payments -
  property loans 454.85
- Repairs 1,046.23
- Interest, taxes and caretakers 1,086.91 7,932.79

Medical and dental 3,260.03
Travel to and from field 12,669.84
Travel at home 3,809.85
Travel on field 4,804.37
Equipment and supplies 344.26
Hospital expense 739.82
Native helpers 2,274.13
Language study 1,160.09
Meetings rooms - rent, etc. 1,199.35
Book rooms 1,729.70
<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Literature</td>
<td>430.90</td>
</tr>
<tr>
<td>Missionary candidates</td>
<td>221.00</td>
</tr>
<tr>
<td>Furlough housing and utilities</td>
<td>5,736.02</td>
</tr>
<tr>
<td>Special projects from</td>
<td></td>
</tr>
<tr>
<td>designated contributions</td>
<td>9,035.31</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>1,244.17</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$105,368.24</strong></td>
</tr>
</tbody>
</table>

**Office and administrative expenses:**

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries and allowances</td>
<td>12,498.21</td>
</tr>
<tr>
<td>Social security taxes</td>
<td>306.43</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>587.50</td>
</tr>
<tr>
<td>Taxes, repairs, interest, etc., on Ardsley manse</td>
<td>898.49</td>
</tr>
<tr>
<td>Postage and supplies</td>
<td>1,235.66</td>
</tr>
<tr>
<td><strong>Office rent and administration</strong></td>
<td></td>
</tr>
<tr>
<td>building maintenance</td>
<td>1,080.00</td>
</tr>
<tr>
<td>Telephone and telegraph</td>
<td>575.83</td>
</tr>
<tr>
<td>Equipment</td>
<td>278.69</td>
</tr>
<tr>
<td>Audit and legal</td>
<td>656.50</td>
</tr>
<tr>
<td>Interest on loans</td>
<td>523.46</td>
</tr>
<tr>
<td>Committee meetings</td>
<td>374.24</td>
</tr>
<tr>
<td>Administrative travel</td>
<td>154.68</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>270.81</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>19,440.50</strong></td>
</tr>
</tbody>
</table>

**Promotion expenses:**

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Travel</td>
<td>522.29</td>
</tr>
<tr>
<td>Messenger</td>
<td>2,950.05</td>
</tr>
<tr>
<td>Publicity</td>
<td>467.16</td>
</tr>
<tr>
<td>Solicitation</td>
<td>387.98</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>88.85</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>4,386.33</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Additions to Hsinchu, Formosa property</td>
<td>2,000.00</td>
</tr>
<tr>
<td>Purchase of missionary furlough house</td>
<td>13,734.86</td>
</tr>
<tr>
<td>Invested in securities</td>
<td>1,014.00</td>
</tr>
<tr>
<td>Expense advances to missionaries</td>
<td>275.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
</tr>
</tbody>
</table>

**Reduction of indebtedness:**

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ardsley manse</td>
<td>490.74</td>
</tr>
<tr>
<td>Furlough house</td>
<td>1,357.29</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,848.03</strong></td>
</tr>
</tbody>
</table>

**Payment of loans:**

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>The First Pennsylvania Banking and Trust Company</td>
<td>10,000.00</td>
</tr>
<tr>
<td>Various individuals</td>
<td>1,476.24</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>11,476.24</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transferred to close Headquarters Fund</td>
<td>146.46</td>
</tr>
<tr>
<td>Intermediary fund disbursements</td>
<td>13,709.08</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$173,398.74</strong></td>
</tr>
</tbody>
</table>

**CASH BALANCE, December 31, 1963**

<table>
<thead>
<tr>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>$ 23,286.42</strong></td>
</tr>
</tbody>
</table>
HEADQUARTERS FUND (Note 3)

CASH BALANCE, January 1, 1963 ................................................. $ (1,928.96)
RECEIPTS:
Contribution ................................................................. $1,782.50
Transferred from General Fund ........................................... 146.46
1,928.96
CASH BALANCE, December 31, 1963 (closed to General Fund) .......
$ 0-

JAMES W. PRICE MEMORIAL LITERATURE FUND

CASH BALANCE, January 1, 1963 ................................................. $ 924.07
RECEIPTS:
Contributions ............................................................... $ 464.92
Reduction of loan — Eritrea mission .................................... 283.44
748.36
1,672.43

DISBURSEMENTS:
Publication costs ............................................................ 13.31
CASH BALANCE, December 31, 1963 ............................................. $ 1,659.12

HANDYSIDE MEMORIAL STUDENT SPONSORSHIP FUND

CASH BALANCE, January 1, 1963 ................................................. $ 46.54
RECEIPTS:
Interest on investments ................................................... 58.92
105.46

DISBURSEMENTS:
Reinvested in note receivable ............................................. 57.06
CASH BALANCE, December 31, 1963 ............................................. $ 48.40

ENDOWMENT FUND

CASH BALANCE, December 31, 1963 (unchanged) ......................... $ 320.56

DURLING TRUST FUND

CASH BALANCE, January 1, 1963 ................................................. $ 3,000.00
DISBURSEMENTS:
Loan to General Fund ....................................................... 3,000.00
CASH BALANCE, December 31, 1963 ............................................. $ 0-

ANNUITY FUND

CASH BALANCE, January 1, 1963 ................................................. $ 0-
RECEIPTS:
Contribution ................................................................. 500.00
Interest on savings account ............................................... 16.67
16.67
CASH BALANCE, December 31, 1963 ............................................. $ 516.67

The accompanying notes are an integral part of the financial statements.

NOTES TO FINANCIAL STATEMENTS

DECEMBER 31, 1963

NOTE 1: In the combined balance sheet resulting from cash transactions, interfund receivables and payables have been eliminated.
NOTE 2: General Fund cash is comprised of the following.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Restricted cash</td>
<td>$19,487.11</td>
</tr>
<tr>
<td>Designated – Special projects</td>
<td>$5,812.11</td>
</tr>
<tr>
<td>Missionary emergency</td>
<td>$1,356.55</td>
</tr>
<tr>
<td>Eritrea mission</td>
<td>$8,031.54</td>
</tr>
<tr>
<td>General Secretary's field travel</td>
<td>$2,598.26</td>
</tr>
<tr>
<td>Intermediary funds held</td>
<td>$1,688.65</td>
</tr>
<tr>
<td>Unrestricted cash</td>
<td>$3,799.31</td>
</tr>
</tbody>
</table>

Total General Fund cash $23,286.42

NOTE 3: Approval is pending, by The Committee on Foreign Missions, for transfer to the General Fund of the cash deficit and assets of the Headquarters Fund as of December 31, 1963.

NOTE 4: The statements do not reflect operating expenses incurred but not paid at December 31, 1963.

**SUPPLEMENTARY INFORMATION**

<table>
<thead>
<tr>
<th>December 31, 1963</th>
<th>Book Value</th>
<th>Market Value</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>INVESTMENTS:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>General Fund:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12 shares – Chrysler Corporation, $12.50 par value $1,014.00</td>
<td>$999.00</td>
<td></td>
</tr>
<tr>
<td>Handyside Memorial Student Sponsorship Fund:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>$1,000 note, The Committee on Home Missions and Church Extension of The Orthodox Presbyterian Church, Inc., 4-1/2%, due January 9, 1969</td>
<td>$1,198.35</td>
<td>$1,198.35</td>
</tr>
<tr>
<td><strong>REAL ESTATE, at cost:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>General Fund:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Manse – Ardsley, Pennsylvania</td>
<td>$16,190.26</td>
<td></td>
</tr>
<tr>
<td>Administration building – Melrose Park, Pennsylvania (1/3 interest)</td>
<td>23,545.17</td>
<td></td>
</tr>
<tr>
<td>Missionary properties:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abington, Pennsylvania – furlough house</td>
<td>15,234.86</td>
<td></td>
</tr>
<tr>
<td>Sendai, Japan</td>
<td>6,872.33</td>
<td></td>
</tr>
<tr>
<td>Ghinda, Eritrea</td>
<td>5,223.62</td>
<td></td>
</tr>
<tr>
<td>Pusan, Korea</td>
<td></td>
<td></td>
</tr>
<tr>
<td>#1 – 23-67 Punji</td>
<td>955.00</td>
<td></td>
</tr>
<tr>
<td>#2 – 23-29 Punji</td>
<td>5,000.00</td>
<td></td>
</tr>
<tr>
<td>#3 – 23-33 Punji</td>
<td>4,400.00</td>
<td></td>
</tr>
<tr>
<td>Taipei, Formosa</td>
<td>5,552.88</td>
<td></td>
</tr>
<tr>
<td>Hsinchu, Formosa</td>
<td>11,756.50</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$94,730.62</td>
<td></td>
</tr>
</tbody>
</table>

Mr. Ellis, President of the Committee on Foreign Missions read the Report of the Committee on the Ministry of Mercy and the Mission of the Church as follows:

**REPORT ON THE MINISTRY OF MERCY**

**AND THE MISSION OF THE CHURCH**

The Thirtieth General Assembly requested this committee “to include in its report to the Thirty-first General Assembly a formulation of the scriptural principles of the
ministry of mercy as they apply to the mission of the church" (Minutes, p. 39). In fulfillment of that request the committee reports as follows:

At the outset the committee would inform the Assembly that there is an extreme dearth of written material on the subject assigned to the committee. While much has been written about medical missionary work, there has been very little exposition of the scriptural principles which underlie it. This is not because there are no such principles. Quite the contrary. It is apparently because such work is so plainly in accord with Scripture that there has seemed to be no necessity to labor the point. Prof. R. B. Kuiper, honored Emeritus Professor of Practical Theology at Westminster Theological Seminary, has stated in correspondence that "In my judgment the question is not even debatable. Jesus himself healed the sick when he brought them the gospel, and he commanded his disciples to do likewise. The bearing of these truths on us is in no way affected by the fact that today we no longer possess the power of miraculous healing. The command to heal as well as to preach stands. I fear that opposition to medical missions springs from a depreciation of the natural and a tendency to divorce the natural from the spiritual." The committee believes, as it has throughout the years in which medical missionary work has been planned and carried out in its Eritrea (now Ethiopia) field, that the Scriptures not only sanction or permit medical missionary work but also require it under conditions of need.

That medical missionary work and other ministries of mercy have accomplished much good for the bodies and souls of men cannot be denied. Sickness and disease in uncivilized parts of the world have been brought under control by missionary doctors, and suffering and want have been greatly alleviated by other missionary workers of mercy. The compassion of Christ has been seen in these workers, prejudice has been removed, and interest in the gospel has been aroused through their works of mercy. However, no matter how great the effect of a ministry of mercy may be upon the objects of missionary endeavor—and it is frequently great—we do not find in this effectiveness alone the answer to the basic question raised by the request of the General Assembly. Understood in its context that question is: Is a ministry of mercy a legitimate part of the missionary work of the church? The committee limits itself to that question, and answers it in the affirmative, and from the following considerations:

1. There is a direct correlation between the spiritual and the natural. Where there are natural needs in a mission field the mission is neglecting its spiritual duty if, while representing Christ, it fails to minister to the natural needs of fellow men. "The task of the evangelist is spiritual. He must bring to the lost the gospel of salvation from sin and spiritual death. He may permit nothing to deflect him from the accomplishment of that mission. Yet, if he is wise, his approach to those whom he would evangelize will be natural. To do so will be highly conducive to the proper performance of his task. They err who hold that it is out of place for him to show concern about the physical well-being of those whose souls he would win for Christ. Precisely that is what he ought to do." (God-centered Evangelism, R. B. Kuiper, p. 118).

2. Christ's redemption is for both soul and body. I Corinthians 15:42-44, "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: . . . ," and vv. 51-53, " . . . for this corruptible must put on incorruption, and this mortal must put on immortality." The church in its mission may not divorce body and soul.

3. Jesus' ministry was to both the souls and bodies of men. During his ministry on earth, Jesus ministered not only to men's spiritual ills but also to their physical ills. There are some 26 instances of Jesus healing individuals, 10 instances where he healed several or many at once, and four times the gospel record says that he "healed all manner of sicknesses," etc. These references make it clear that the healing of the sick
played a prominent and important part in the ministry of Jesus; it was not a mere incidental feature of his ministry. His ministry of mercy was not a kind of auxiliary service in addition to his message, but it was bound up with the discharge of his messianic ministry. A statement of J. H. Bavinck is apropos here: If "motivated by the proper love and compassion, then they (the ministries of mercy) cease to be simply preparation and at that very moment become preaching. The deepest cause for misunderstanding lies in the fact that people think too narrowly and one-sidedly of preaching as speaking, and understand too little the fact that a person very frequently can speak much more clearly and more directly through deeds. Such a sharp distinction between words and deeds is unknown in the Scriptures." (An Introduction to the Science of Missions, p. 113).

4. Jesus' healing ministry was an outflow of his compassion, and if the church has that same compassion it also will seek to heal.

The compassion of Christ who died for sinners and healed the sick need not be demonstrated here. It is, however, worthy of note that in the parable of the Good Samaritan it was the compassion of the Samaritan which Jesus commends (Luke 10:33).

Our missionaries in Formosa, Japan, and Korea see physical suffering and need but they also see that it is largely being cared for by others (but in Korea there are certain needs—lepers, orphans, the poor—in which a need is unfulfilled and as a result they step into the breach). In these countries, Orthodox Presbyterian doctors are not needed. In Eritrea, however, our church, through its missionaries, sees a need which is not provided for and which they themselves cannot supply. To ignore that need would be to "pass by on the other side."

When missionaries come to a foreign nation, the people among whom they live inevitably wonder what the motives of these strange people are. Especially is this true in this day of intense nationalism. Jesus said (Matt. 7:30), "By their fruits ye shall know them." If the church can demonstrate to a skeptical and even hostile people that their concern is for the people themselves, they may be brought to understand the compassion of Christ.

If medical work is separated from the church on the mission field, it may well indicate to the nationals that the church and its official representatives are not interested in their physical well-being; only individuals can be, if they wish. To remove the work from the hands of the church places it on an optional basis; mercy is not optional to the church. The church must show the same compassion as its Head wherever and however the need is placed before it.

5. Jesus commanded the church to continue his compassion for body and soul.
He commanded the disciples both to "preach" and "heal the sick" (to the 12 and in Luke 9:2; and to the 70 in Luke 10:9). Furthermore, "gifts of healing" were included among the endowments which the Holy Spirit bestowed upon the church in apostolic times (1 Cor. 12:28).

While it may be said that this miraculous method of healing was temporary, the significance of the command lies in the fact that it was tied to the preaching ministry as it had been in Jesus' own.

6. The disciples carried out Christ's injunction to care for the bodies of people.
The disciples healed the sick as they had been commanded. Cf. Mark 6:12-13, Luke 9:6, Acts 5:15-16. And in James 5:14-15 the place of the church in healing the sick is indicated. We recognize that there is a difference of opinion as to the meaning of this James passage, for some hold that the anointing with oil is to be merely symbolic or ceremonial or miraculous, while others maintain that it was
medicinal. There does not appear to be any ground which allows for dogmatism on any of these interpretations and with such wide-spread uncertainty it would be dangerous to decide on the basis of this verse what the church may or may not do with reference to medical work. It cannot be denied, however, that the apostolic church obeyed Christ's command to heal. In obeying that command it used certain endowments which it had been given for that task. Nor may it be denied that the church today has also been given gifts of healing. These gifts are fundamentally different in nature than the miraculous gifts possessed by some in the apostolic age but nevertheless they are gifts from God to the church.

7. We are to use such talents as God has given. Although we don't have miraculous gifts we do have the gift of healing in another form. It would seem clear that one of the lessons of the parable of the Good Samaritan is that whatever help one has been given the power to render, so far as it is needed, should be given. In these days of advanced medicine our church allow a sufferer to die by restricting our help to a poultice administered by an evangelist when a drug administered by a doctor would have saved a life? Drugs are dangerous in the hands of amateurs and in most countries their use by amateurs is forbidden. In Eritrea, over the last several years, there has been a gradual tightening of such restrictions. God has equipped and called men for just this function.

8. The command of Christ to heal was to the continuing church. This thesis has been somewhat indirectly stated above. We make it explicit here: The command to heal was given virtually in the same breath in which Christ commanded the disciples to preach: "And as ye go, preach . . . heal the sick . . .." (Matt. 10:7-8). See also Mark 3:14-15; Luke 9:2, 10:9. Since we interpret the preaching as applicable to the church, we can hardly deny that same interpretation to the healing. And since preaching was an activity to be continued, how can we say that healing as such was not? True, miraculous healing would have stopped with the cessation of miracles, but if the activity of healing, per se, was legitimate to the church then, how can it be illegitimate to the church now? In I Corinthians 12:1-30, there is a lengthy discussion of the variety of gifts given to the church for the perfecting of the one body, the church. Quite a variety of gifts is mentioned: "the word of wisdom," "the word of knowledge," "faith," "gifts of healing," "miracles," "prophecy," "discerning of spirits," "tongues," "interpretation of tongues." Healing is one of the gifts.

From these considerations it seems clear to the committee that just as Jesus himself and the church immediately following him were on scriptural ground in engaging in works of mercy in conjunction with the preaching of the gospel so also has been the church of past generations and the church today.

The Stated Clerk read the minority report as follows:

MINORITY REPORT
COMMITTEE ON FOREIGN MISSIONS

The following is submitted by way of dissent from the study report of the Committee on Foreign Missions on the subject of medical missions. Notice was given to the committee by the undersigned of his intention to submit a minority report. It was not possible, however, to present this report at a meeting of the committee since its own subcommittee, charged with the preparation of the committee's study, did not report its conclusions until the final meeting of the committee, shortly before
the deadline for the submission of reports for publication for the Thirty-first General Assembly. The formal limitations of the present report were dictated in part by these circumstances—and by the committee's unofficial pious advice to the effect that the elaboration of the minority case beyond the general order of magnitude of the committee's own report would be unseemly.

It is disappointing to find that the committee's study has not advanced the discussion beyond or even as far as the stage reached at the Thirtieth General Assembly. In fact, that study turns out to be an only slightly revised version of a study prepared by an earlier subcommittee prior to last year's Assembly. It might be contended that the explanation for this lies in the form of the Thirtieth General Assembly's request, the terminology of which is reflected to an extent in the way the committee has chosen to state the question under debate, viz., "Is a ministry of mercy a legitimate part of the missionary work of the church?" However, that topic is not as comprehensive as the study actually requested by the Thirtieth General Assembly, nor does it begin to face squarely the specific contentions of the minority report of 1963, which precipitated the special concern of the General Assembly in this matter. The committee's self-assigned question for study is in fact so vague and evasive that even those who agree with last year's minority report that a church may not establish a medical institution can join the committee in its affirmative answer to the question which it erroneously claims to be the issue among us.

A considerable part of the committee's study consists in the reiteration of the fact that it is a Christian duty to show compassionate concern for the physical as well as the spiritual well-being of one's neighbor, thus reflecting the compassion of the messianic redemption which extends to the whole man, body and soul. Unfortunately, this sound biblical emphasis is interwoven in the committee's report with the unqualified assertion that opposition to medical missions springs from a depreciation of the natural. Now if we may assume that the committee's observations were intended to have some relevance to the current discussion within our General Assembly, we can only conclude that the committee is charging the position of the minority report of 1963 with divorcing the natural from the spiritual and with encouraging the neglect of Christian mercy. If such was not the committee's intention it should make it quite clear that it did not intend to speak relevantly. Certainly such a charge, if actually directed against the minority report, could only have arisen from a total failure to become acquainted with the position of that report and would be undeserving of serious attention. Suffice it to say that by the same lack of logic the committee would have to conclude that those who oppose parochial schools out of the conviction that a parent society is the proper agency to provide education in the area of the cultural mandate show a tendency to divorce the natural from the spiritual and to neglect the divine ordinances pertaining to the cultural task of man.

The issue among us is not whether Christ does or whether Christians (missionaries or otherwise) should manifest active mercy towards men in their physical sufferings. If, for example, a group of covenant people form a society to maintain a hospital as a ministry of mercy in the name of Christ, there is none among us but would rejoice in it as an eminently proper kingdom enterprise.

The precise question that requires study is whether there is a biblical warrant for the church as church institution to administer the affairs of a medical establishment through its official agencies or to practice medicine through "missionaries" appointed specifically for that purpose and so performing that function not as private individuals but in their specific capacity as official agents of the church. A subsidiary question that is involved and requires serious study is whether there is biblical warrant for the church as church to possess proprietorship of any kind of cultural establishment or, for that matter, of any real estate whatsoever.
Happily, the committee report is not as irrelevant as it claims to be when it claims to be limited to the question: "Is a ministry of mercy a legitimate part of the missionary work of the church?" For the report tries to do something far more than to prove, for example, that the church may make distributions from its charitable resources to enable the needy on mission fields to obtain medical assistance. The committee report attempts to demonstrate, and is indeed under obligation to demonstrate, nothing less than that medical work has been appointed as a continuing function of the church as church, like the preaching of the gospel and the administering of the sacraments.

Such an appointment would be a glaring anomaly. That this is not generally recognized by the church of our time is perhaps due in part to the distracting influence of venerable ecclesiastical tradition and of current administrative-financial involvements. In any case, for the church to be assigned the practice of medicine as one of its normal institutional functions would constitute a unique exception to what is otherwise a clear pattern in the assignment of functions to the church and to other institutions. According to the divine distribution of responsibility, the church is charged with a distinctive ministry of the gospel in Word and sacramental symbol, while the performing of all functions properly appertaining to the cultural mandate is left to other institutions and agencies. This being the case, the evidence which is adduced in alleged support of the thesis that God has nevertheless assigned the cultural task of medicine to the church as well as to other institutions must be unambiguous. The evidence presented to the General Assembly by the committee is anything but compelling.

The committee’s appeal for a biblical warrant for its policy is to the miraculous healings that accompanied the preaching of Jesus and his disciples within the theocratic community of Israel and to the miraculous healings of the apostolic age. But these miracles, as all acknowledge, were designed to be special signs in a special period of redemptive history, serving as attendant witnesses to divine revelation and as a prophetic earnest of the eschatological regeneration of all things. Now understandably the committee report does not venture to claim that there is any comparable sign-value in the activity of the missionary doctor. For the always fallible, often unsuccessful, and sometimes even harmful nature of the practice of medicine through the centuries quite disqualifies it from serving as a sign of divine revelation in word and soteric act. There is thus a remarkable peculiarity about the miraculous healings in question that removes them at once from the category of an unambiguous biblical counterpart to modern medical missions.

There are still other fundamental differences between the two activities under comparison. As observed above, the specific issue among us is the propriety of ecclesiastical administration of a medical establishment. Certainly no warrant for that particular practice is to be found in the biblical healings to which the committee appeals. On the contrary, those healings were such as to obviate the need of medical establishments! For the performance of those miracles required no hospital paraphernalia and the consequence of them was that the patient had no further need of a hospital’s ministrations.

Another basic difference appears at the very point where the committee would find similarity. The committee acknowledges that the biblical healings were the product of miraculous gifts but also asserts: “Nor may it be denied that the church today has also been given gifts of healing. These gifts are fundamentally different in nature than the miraculous gifts possessed by some in the apostolic age but nevertheless they are gifts from God to the church.” (See under #6; italics not original.) This dogmatic assertion is gratuitous, precisely what needs to be demonstrated, namely, that the
gifts have been bestowed for ecclesiastical rather than private exercise, is declared to be an undeniable fact. And if it is the case with physicians who are found among the members of the church that their natural gifts of medicine must be construed as gifts which God has given to the church as church to be exercised as an ecclesiastical function, what of the Christian plumbers and dog-catchers, etc., etc.? What is undeniable (here the committee is right) is that the supernatural gift of healing which was the peculiar endowment of the household of faith, is “fundamentally different in nature” from natural medical talent, which is the common possession of the just and the unjust and universally finds expression in a non-ecclesiastical vocation.

We must, therefore, conclude that the committee’s argument claiming biblical warrant for its policy of medical missions is specious. It is now further to be observed that the church finds itself in conflict with the most important principles of biblical ecclesiology as soon as it adopts the traditional approach to medical missions, the approach recommended in the committee’s report.

It would seem evident that a physician commissioned by the church to devote his full time to performing in the name of the church what is alleged to be an ecclesiastical function is thereby appointed as some sort of officer of the church. Which office he is supposed to occupy is somewhat obscure—the convenient title of “missionary” is bestowed on him and that covers a multitude of problems. Yet, his work does not coincide with that of any of the church officers as described in the standards of government of the Orthodox Presbyterian Church. The committee’s report presents his ministry as one of mercy and presumably then he would be, in terms of the committee’s position, a specialized variety of deacon. (For those who appeal to the miraculous healings of the New Testament for a biblical warrant, the ministry of Philip (Acts 8:5-7) and of Stephen (Acts 6:8) might be of particular interest, but the relevance of these examples is uncertain because of doubts attaching to a simple identification of the seven (Acts 6:1-6) with the deaconate. Also, according to James 5:14, 15, it is the elders whom the sick are to summon to render the services there described.) However, since there is no biblical evidence of deacons or any others practicing ordinary medicine as an official ecclesiastical function, what the modern church has actually done is to invent the new office of the ecclesiastical medic.

But leaving aside the question of the medical missionary’s official status, there remains the fact that the function of medicine is, according to the committee’s insistence, a properly ecclesiastical function. Therein the committee would find the justification for its policy of medical missions. But if, operating on such assumptions, the church proceeds to commission physicians to practice medicine as an ecclesiastical function, the question at once arises: By what standards is this work to be performed and governed? The church may not abandon responsibility for the nature of the performance of any ecclesiastical function carried out in the church’s name.

Perhaps it is the general excellence of modern medical practice that prevents us from appreciating the reality of the problem at this point. The woman in the Gospels who had suffered much at the hands of the physicians and grew worse rather than better (Mark 5:26) would have more readily recognized that the church that undertook the practice of medicine in her day would be obliged to discover some standards by which to see to it that its medical missions work was truly and consistently a ministry of mercy!

Unless, then, the church has lost the third mark of a true church and is prepared to disclaim responsibility for exercising disciplinary supervision over its medical work, it will be obliged to adopt a set of standards by which to judge of the medical qualifications of those whom it would appoint and by which afterwards to govern their
labors. Such a code of medical practice is, however, not provided in the Word of God. Presumably, the church will desire to practice medicine according to the present state of the art (that, indeed, becomes the fourth mark of the true church). It will then probably be the latest medical journals that are elevated to the position of standards of the church alongside the Bible. In any case, the Scriptures will no longer be the sole authority and rule in the government of the church.

And, of course, there are not available to the church from any source standards of absolute authority and validity for the practice of medicine like the divine norms available to the church in the canon of Scripture for regulating the functions that are indisputably the church's proper ministry. Thus, when the church usurps to itself from the sphere of human culture the function of medicine, it involves itself in the relativism, the uncertainties, and the fallacies of expert human opinion and repudiates the character of absolute divine authority that is the glory of its true ministry.

Nor is that the end of the dilemma for the church entangled in the medical profession. Such a church must also be ready to submit to the interference of the state in its own proper ecclesiastical functioning in a way clearly prejudicial to the prerogatives of Christ as Head of the church. For the missionary doctor has no license to operate in independence of the civil regulations governing the practice of medicine nor does he have diplomatic immunity from the sanctions of the civil court by which those regulations are enforced. Consequently, the church that commissions him must acknowledge the right of the state to interfere in its government and ministry so far as to determine who is and who is not qualified to be appointed by the church to one of its own offices or ministries; to establish the particular procedures that the medical appointee must follow in fulfillment of his ecclesiastical ministry; and, in case of malpractice, to inflict temporal penalties on him for his official ecclesiastical shortcomings and virtually to compel his suspension or deposition.

Surely the church that submits to such state interference has thereby removed itself from under the exclusive lordship of Christ as King (in a special sense) of the church. And the church that insists that the practice of medicine is one of its proper divinely assigned functions has no choice but to submit to that kind of state control and in so doing to become guilty of giving unto Caesar that which belongs unto God.

In summary, the committee's policy of medical missions involves our church in the contradiction of the foundational biblical principles of church polity, the principles of the kingship of Christ and the sole authority of the Scriptures. And if this judgment is correct it, of course, confirms the conclusion stated above that the committee's claim to have found biblical warrant for its policy is not valid.

Should the General Assembly adjudge this analysis of the question at issue to be sound, it may not allow any considerations of expediency, voiced though they be out of the urgency of Christian compassion and the immediacy of contact with human misery on the mission field, to deter it from instructing the Committee on Foreign Missions to terminate its present medical missions program and to adopt a new policy on this matter consonant with the Scriptures.

Respectfully submitted,
MEREDITH G. KLINE

The order of the day arrived to recess the Assembly during the reading.

On motion the order of the day was extended to permit the completion of the reading of the report.

The Assembly recessed at 6:06 p.m. with prayer led by Mr. Murray.

WEDNESDAY MORNING, APRIL 29

Following a devotional service led by Mr. Malcor, the Assembly reconvened at 8:45 a.m. with the Moderator leading in prayer.

The Minutes of Tuesday were read and approved as corrected.
Mr. Hall presented a report of the Committee on Travel Fund. The committee made the following recommendations: 1.) that the amount of reimbursement be figured to the nearest dollar; 2.) that the deadline for reception of travel vouchers be set at 9:30 p.m. Wednesday. On motion the first recommendation was adopted. On motion the second recommendation was adopted.

Mr. Bird addressed the Assembly. It was moved that the address be included in the Minutes. It was moved to amend the motion by substituting the following: that the Committee on Foreign Missions be requested to make copies of Mr. Bird’s address to the Assembly available to members of the Assembly and to others requesting them. It was moved to amend the substitute by inserting the words “of the report on the Ministry of Mercy and the Mission of the Church, and the Minority Report of the Committee on Foreign Missions, and” after the word “copies.” On motion the whole matter was laid on the table.

The Assembly recessed at 10:30 a.m. with prayer led by Mr. Poundstone.

The Assembly reconvened at 10:45 a.m.

Mr. Johnston introduced the Rev. Kenneth G. Smith, fraternal delegate of the Synod of the Reformed Presbyterian Church of North America. On motion Mr. Smith was seated as a corresponding member of the Assembly.

By a series of motions the following became a main motion: That the General Assembly go on record as indicating its conviction that the work of medical missions is a proper work of the church, and that the Assembly elect a committee of five to present a report to the Thirty-second General Assembly dealing with the proper administration of this work.

On motion the question was divided after the words “proper work of the church.”

The Assembly recessed at 12:16 p.m. with prayer led by Mr. Clowney.

The Assembly reconvened at 1:45 p.m. with prayer led by Mr. Roberts after singing the hymn “All hail the power of Jesus’ name.”

At the invitation of the Moderator, Mr. William Ackerman of the World Home Bible League addressed the Assembly.

On motion Standing Rule 35 was suspended and the Report of the Liaison Representative to the World Home Bible League was ordered to be recorded in the Minutes without being read. The report is as follows:

REPORT OF THE LIAISON REPRESENTATIVE TO THE WORLD HOME BIBLE LEAGUE

OPEN AND SHUT DOORS

In the history of the World Home Bible League, 1963 will go down as a unique year. One of the reasons for this is that we have experienced during this year the opening of doors in a country formerly closed to the gospel. Having experienced the closing of doors in Cuba, we were pleasantly surprised at the way the Lord has permitted us once again to distribute the Holy Scriptures in Roman Catholic Spain. Within the past fifteen years we have received a report that two shipments of Scriptures, consisting of 4500 units which were sent from the United States of America, have not only arrived safely in that country, but have passed the Spanish customs and are now in our distribution point at Tarrasa, Spain. This is almost unbelievable. The United Bible Societies of the World recently released a statement that during the years of 1956 to 1962 their program was curtailed in Spain, only now have they begun once again an active distribution.
In the providence of God, he permitted us to have a unique ministry during these dark days. We have distributed in that country during those years, when the Bible Society was virtually at a stand still, 45,000 copies of the Testaments and Scripture portions. Some of these were printed directly in the country itself, others were sent from “neutral countries” in plain packages. Although there was a considerable loss in the sowing of the seed in this manner, a remarkable number of them came through and the Holy Spirit blessed the reading of this Word to the salvation of many souls, for our records indicate that many came to Christ through the reading of the Scripture during those days.

ORTHODOX PRESBYTERIAN MISSIONARY REQUESTS NEW TRANSLATION

The Rev. John Galbraith, director of Foreign Missions program for the Orthodox Presbyterian Church, has instructed the Rev. Francis E. Mahaffy of Eritrea to write us. At present we are negotiating for the publication of the Scriptures in the Saho tongue. It is expected that within the near future, as soon as manuscripts are received, these Gospels and other Scripture material will be printed in abundance.

NEW PRINTING TECHNIQUES

Some time ago, the World Home Bible League entered into negotiations with a printer who had purchased new high speed offset equipment. This press actually produced 200,000 copies of one of our Scripture pamphlets within five hours. Already the new press has produced for the World Home Bible League distribution, Spanish large print Gospels, Spanish Scripture booklets, correspondence courses in the Swahili tongue, Gospels in the Bulu tongue of Africa, and present plans call for the production of 200,000 Scripture pamphlets in the Tiv language of Nigeria. These are in addition to special runs of Scripture booklets in English.

The distribution confronting the World Home Bible League at the present time is limited only by the amount of money it can invest in buying the Scriptures, and giving them free to the missionaries of evangelical churches. Throughout the world, Scriptures printed on this press, and others, are being distributed at a faster rate than ever before in our history.

We would like to recall a few highlights for you which occurred during the past year.

JAPAN

During the past year, the League rejoiced to see the publication of several new Scripture items in this country. Among them a new pamphlet entitled “Kirisuto no Mikotaba.” The English translation of this is “Words of Christ.” Eventually the World Home Bible League hopes to distribute a million of these in Japan. Another new publication is the Gospel of John. These are available in a new text, released this year through the Lockman Foundation of California, who gave special permission to the World Home Bible League to publish up to one million copies, waiving all royalties. During the coming year, the Japan Home Bible League will be cooperating with Japan’s leading evangelist, Honda, in his Tokyo Crusade of September, 1964.

The World Home Bible League is printing its material on the mission press, owned and operated by the Evangelical and Alliance Mission.

INDIA

Dr. Heideman, a missionary in India, is at present working very closely with the Bible Societies toward a cooperative program for reaching the millions of people in India who still have had no formal introduction to the Christian faith. A report reaches us from the Indian State of Orissa, which boasts a population of 16 million and who are reputed to be 21% literate, that they have had only 25,000 portions of Scriptures distributed there during one year. The League is considering the publication of 100,000 Gospels of John to be distributed among these people. The World Home Bible League in India is
becoming increasingly concerned over the fact that among the masses of people in India there are a greater number who cannot afford, under any circumstances, to buy a copy of the Holy Bible. Some of these people are confined to institutions, others are in financial straits which are incomparable to anything known in the United States. A program is presently being studied with the idea of supplying to the poor, the gospel of Jesus Christ which contains his free offer of salvation.

CEYLON

In Ceylon ambitious missionaries are pushing distribution figures past the 900,000 mark. One of the unique reports indicates that now 2,700 League-purchased Bibles are in the libraries of Moslem mosques, Hindu shrines and Buddhist temples. The Dutch Reformed Church of Ceylon reports it is in contact with more than 25,000 people interested in the Christian faith. Last year alone, 220,000 Scriptures were distributed by the Ceylon Home Bible League.

MISCELLANEOUS

It is impossible to report in the short space allotted how God has blessed the program of the League and enabled it to reach so many people in so many places. Throughout the United States of America, new and daring projects have been initiated. The cities of Phoenix and Tucson were covered by a Bible canvass sponsored by the World Home Bible League. Pastors and missionaries have written in for more than 75,000 copies of our special Easter booklet entitled, “My Savior.”

The Bible League Bible reading outlines, prepared by Dr. John Piet on Acts and the epistles, have received enthusiastic endorsement. The League’s first large print entire Bible has aroused the interest of many personal workers. The League introduced, late in 1963, their new film “Ceylon Challenge.” Already it has been booked for more than 200 showings throughout the United States. The work continues to grow in Mexico, British Honduras, South America and the islands of the sea. New Bible correspondence courses have been introduced into Nigeria, and missionaries from Johannesburg in South Africa have now written for free Bibles.

The ministry of the League grows as God places before it new opportunities. For many years now the World Home Bible League has reported its Bible distribution program to the Orthodox Presbyterian Church. However, last year, although our staff was very busy introducing the work into Reformed and Christian Reformed churches throughout the country, the number of Orthodox Presbyterian churches inviting the World Home Bible League to give its program was very limited. It is our conviction that the work of our denomination and the World Home Bible League has much in common. The League is an evangelical Bible distribution agency. It works with evangelical churches and the purpose of its distribution is not just to get another Bible out somewhere into someone’s hands, but to win others for Jesus Christ. Therefore, it is the conviction of your liaison representative that we should work more closely together, and that the program of the World Home Bible League has much to offer the individual churches in the homeland and has much to offer the foreign missionaries of our denomination.

It is the recommendation of your liaison representative that the Orthodox Presbyterian Church commend the World Home Bible League to its constituency and invite its representatives into our churches. The League’s deputation personnel is of Reformed persuasion and we are certain that the films they have produced and the talks of its representatives will be in harmony with the teachings of the Orthodox Presbyterian Church.

Respectfully submitted,
Bruce A. Cole, Liaison Representative
On motion the recommendation was adopted in the following amended form:

That the Orthodox Presbyterian Church commend the World Bible League to its constituency and urge the invitation of its representatives into our churches.

On motion Dr. Bordeaux was appointed to serve as liaison representative to the World Home Bible League.

On motion the Rev. Wayne F. Brauning, fraternal delegate from the Reformed Presbyterian Church in North America, General Synod, was enrolled as a corresponding member of the Assembly.

The second part of the divided question on medical work was carried.

The Stated Clerk read the report of the Rev. Bruce F. Hunt, fraternal delegate to the 1963 Assembly of the Presbyterian Church of Korea as follows:

REPORT OF THE FRATERNAL DELEGATE TO THE 1963 ASSEMBLY OF THE PRESBYTERIAN CHURCH OF KOREA

I was given time in the busy session of the 48th General Assembly of the Korean Presbyterian Church to bring the greetings from the General Assembly of the Orthodox Presbyterian Church. The Korean Assembly met from Sept. 19-23, 1963 in the Sungdong, Presbyterian Church in Seoul. There were 182 commissioners, 91 ministers and 91 elders, representing 31 presbyteries. Rev. Lee, Soohyun was elected moderator and Rev. Kim, Yoonchan the Vice Moderator. It is the usual custom for the Korean Assembly to assign a section on the floor of the Assembly reserved for foreign missionaries.

The Assembly was especially interested in the matter of representation at the Reformed Ecumenical Synod. Reports of that meeting had just been received from Dr. Paul Myung, who had been hastily dispatched as a delegate to that meeting during the previous summer. In my greeting I mentioned a little of the talk in our own Assembly about matters before that Synod.

During the Assembly it was voted to adopt the Westminster Confession of Faith as one of the standards of the Korean Presbyterian Church. To date the Korean church had used a simplified form of the confession. This action was taken, following a suggestion in Dr. Myung's correspondence, to assure other bodies of the Reformed nature of the Korean Presbyterian Church.

Though receiving little mention on the floor, the withdrawal of 440 churches of the original Koryu Pah, to "go back to their original church" was a blow to the recently formed union, that was felt by all.

The bitterness felt by some toward this action was reflected in the Assembly's voting (at the urging of some who had not gone back) to continue its Seminary in Pusan to prove that the Assembly was keeping the terms of union, though many in the Assembly would otherwise have favored closing the Assembly's Seminary in Pusan.

That the Assembly was not entirely keeping the terms of the union, however, was shown (a) in the re-creation of the office of General Secretary for the Assembly, an office that had been done away with as one of the terms of the union and (b) in the placing on the Board of Directors of the Seminary (to fill in the fifty-fifty representation agreed to in the plan of union) men who, though they had graduated from Korea Seminary, were not in the Koryu Pah at the time of the union and hence not party to the union contract and so not eligible to represent the Koryu Pah on the Board of Directors.

One group of about thirty churches which had for some years been holding in "abeyance" their support of the Koryu Pah Assembly, before the union, was welcomed into the United Assembly during the session.

The report of the Stated Clerk that the government had accepted the registration of the pro-ecumenical Korean Presbyterian Church, while refusing to register this
Assembly under an identical name, created quite a storm. The matter had been under discussion with the government for some time and the government authorities had said that they could not register either denomination as long as they had identical names. Each church had been claiming prior right to the name, and the question was important because court cases over church property between the two denominations were being made on the basis of which denomination rightfully carried the name. Everybody rejoiced when, during the Assembly, the government agreed to register both denominations in spite of the identical names.

Rev. Cornelson of The Evangelical Alliance Mission, which had financed and printed the Assembly's "New Hymn Book," presented a copy of the book to each of the commissioners during the Assembly.

At my suggestion, the Assembly voted to send a Fraternal Delegate to the Orthodox Presbyterian Assembly and I hope our Assembly will appoint a Fraternal delegate again, possibly Rev. Galbraith, if he is still in the Orient, or Rev. Conn. The General Assembly, as far as I have been able to find out to date, will meet in Seoul on the 22nd of September, 1964.

Sincerely yours in Christ,

Bruce F. Hunt

Mr. Champness presented his resignation from the Committee on Foreign Missions because of distance.

On motion the General Secretary of the Committee on Foreign Missions was requested to bring in a report to this Assembly indicating the amount of capital outlay required to construct and equip a hospital in Eritrea, and also indicating the annual expense for medical work with a staff of two doctors and two nurses, and that the report be spread on the Minutes.

On motion it was decided that when the information asked for in the previous motion is presented, the Assembly be allowed to consider it.

On motion it was decided to elect the class of 1967 and to fill the vacancy in the class of 1965 of the Committee on Foreign Missions before the election of the special Committee on the Administration of Medical Work is held.

The following were nominated for election to the Committee on Foreign Missions:

Ministers - Cummings, Kellogg, Fikkert, Vining, Meredith G. Kline, G. Coie, Hills, Shepherd, L. Craig Long, Hall, and Vail; Elders - Newman deHaas and Willard E. Neel.

Mr. Cummings requested that his name be withdrawn. On motion his request was granted.

On motion it was decided to vote for four ministers, the one receiving the fourth highest majority to be elected to the class of 1965.

The Moderator declared the two elders who were nominatet to be elected.

The Assembly recessed at 3:30 p.m with prayer led by Dr. Young.

The Assembly reconvened at 3:46 p.m.

The Stated Clerk read a communication from the Eureka Classis of the Reformed Church in the U.S. as follows:

Brethren in Christ: The Reformed Church in the U.S., Eureka Classis, meeting last week in Garner, Iowa sends to your Assembly its most hearty fraternal greetings. We pray the Lord Jesus Christ will prosper the work of your Assembly and denomination in the advancement of his kingdom. May the Holy Spirit guide us to a fuller cooperation and unity to the glory of the Lord God.

Yours in his service,

Peter B. Grossman, Stated Clerk
Mr. Brauning addressed the Assembly at the invitation of the Moderator, and brought greetings from the Reformed Presbyterian Church in North America, General Synod.

Mr. Marston responded for the Assembly.

The Moderator announced that Messrs. Fikket and Vining were elected to the Committee on Foreign Missions on the first ballot.

Mr. Uomoto introduced to the Assembly the Rev. Kichisaburo Yasuda, fraternal delegate from the Reformed Church in Japan. On motion he was enrolled as a corresponding member of the Assembly.

The Moderator invited Mr. Yasuda to bring fraternal greetings.

Mr. Galbraith responded for the Assembly.

On motion Standing Rule 35 was suspended and the report of the Fraternal Delegate to the Eureka Classis of the Reformed Church in the United States was ordered to be recorded in the Minutes without being read. The report is as follows:

REPORT OF THE FRATERNAL DELEGATE TO THE EUREKA CLASSIS

The undersigned was appointed by the Thirtieth General Assembly to act as fraternal delegate to the fifty-third annual session of the Reformed Church in the United States, generally known as the Eureka Classis. Hosts to these sessions were the churches of Bakersfield and Shafter, California. Classis convened May 29th and adjourned Saturday, June 1st. I arrived about eleven A.M. May 30th and left about noon on June 1st. I was warmly received, graciously welcomed and royally entertained throughout my entire stay.

During my stay I learned something of the distinctive traditions of the Eureka Classis, both in the area of its liturgical and doctrinal emphases. I learned that there is life and vigor in this small communion of 20 churches and two chapels. Their statistical report showed growth over the past year to 2,457 communicants, 999 "unconfirmed members" in 944 families. There were two retired ministers on the roll (and active in the deliberations of the synod) and 12 active ministers (the greater number of which, as I understand, are graduates of Westminster Seminary). I was particularly interested in the enthusiasm and seriousness with which they reported on and discussed their support of our own Rev. and Mrs. Harvie Conn in Korea. One young man, the most recent graduate from Westminster among them, was subjected to examinations on the floor of the synod. Both questions and answers were clear, penetrating and thorough. Aside from the superficial differences in the various groupings of disciplines, the examination might just as well have been conducted on the floor of any of our own presbyteries.

I was invited to address the Classis on Friday afternoon. In my brief remarks I assured them of the keen interest of the Orthodox Presbyterian Church in the stand they have maintained throughout all the years of our brief history. I invited them to continue to stand with us their brethren in the great Reformed tradition, free from entangling alliances, in the defence and proclamation of the Word of God written, and the Christ of the holy Scriptures; in full dependence upon the sovereign Spirit for his indispensable blessing.

I wish to express my appreciation for the privilege of acting as your delegate.

LAWRENCE R. EYRES

Mr. Meiners gave the Report of the Committee on Necrology as follows:

REPORT OF THE COMMITTEE ON NECROLOGY

WHEREAS on October 11, 1963 it pleased our sovereign almighty God to take out of this life the soul of our brother, Walter J. Magee;
AND WHEREAS he served faithfully Orthodox Presbyterian churches in North and South Dakota and Nebraska;

AND WHEREAS after four years of service in the Synod of the Reformed Presbyterian Church of North America, he returned to the Orthodox Presbyterian Church in 1959, where he continued to be a ministerial member until his death;

THEREFORE be it resolved that this Thirty-first General Assembly of the Orthodox Presbyterian Church spread on its records this memorial minute, in remembrance of this faithful servant of God; and that this Assembly extend through its stated clerk our Christian sympathy to the bereaved family, rejoicing with them that they sorrow not as others which have no hope, but as those who have the expectation of the resurrection of all those who sleep in Jesus Christ.

Respectfully submitted,
Raymond M. Meiners

The Moderator requested Mr. Meiners to lead the Assembly in prayer for the family of the Rev. Walter J. Magee and to give thanks to God for Mr. Magee's testimony while here on earth.

The Moderator announced the election of Mr. Vail to the Committee on Foreign Missions on the second ballot.

Dr. Bordeaux presented the Report of the Fraternal Delegate to the 1964 Synod of the Evangelical Presbyterian Church and the Reformed Presbyterian Church in North America, General Synod as follows:

REPORT OF THE FRATERNAL DELEGATE TO THE 1964 SYNODS OF THE EVANGELICAL PRESBYTERIAN CHURCH AND THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, GENERAL SYNOD

It was my privilege to be appointed by the Committee on Correspondence with Other Churches as the fraternal delegate to the 1964 Synods, meeting simultaneously in St. Louis, Mo., April 1-7, of the Evangelical Presbyterian Church and the Reformed Presbyterian Church in North America, General Synod.

The union of these two Reformed denominations was recognized by everyone as the major concern at these Synods. Therefore, I was very appreciative of the opportunity for such a visit on this historic occasion; also grateful for a generous eldership in the congregation I serve which permitted me to remain for the entirety of the two Synods.

The intimate association and warm Christian fellowship I have had with many in the Evangelical Presbyterian Church for about twenty years, and with some of the leaders in the Reformed Presbyterian Church for the same length of time, is well known by the older members of this Assembly. It was, therefore a source of deep personal satisfaction to renew long-standing ties of friendship, and to meet gifted and consecrated younger men in the two Synods. A very cordial reception and warm hospitality was accorded me throughout all the days of the Synods.

Both Synods were deliberative assemblies in the truest sense. The sessions of both were stimulating, and many of the reports submitted were highly interesting. I could not but feel that these documents might with profit be reviewed by commissioners to this Assembly. It is for this reason that I have brought to the Assembly an envelope of reports from the Evangelical Presbyterian Synod, and another from the Synod of the Reformed Presbyterian Church — for the benefit of anyone who wishes to review these materials.

While there are many matters of which I wish to speak, in consideration of time limitation here, I shall confine myself to four only:
First, the union of these two Reformed bodies. The vote, for union, was almost unanimous in each Synod. The image of each Synod was gratifying both in a proper regard for the convictions of fellow-delegates and at the same time seeking to have a due concern for the feelings and opinions of men in the other Synod. Christian love was certainly and clearly demonstrated by the men of both Synods. The new name for the combined church, approved by both Synods, is, "The Reformed Presbyterian Church, Evangelical Synod." Now, this action, calling for union, goes down to the presbyteries of the two Synods for ratification. Again, in 1965, the two Synods will meet together for final action, looking to union. At the present moment, it would seem to me that the union will probably be consummated, just prior to Palm Sunday, in 1965, at Covenant College's new campus at Lookout Mountain.

Second, Covenant College's new location, near Chattanooga, Tennessee. A large forward step of faith is the acquisition by the Evangelical Presbyterian Church of this valuable property for Covenant College. A palatial hotel now being purchased will afford adequate accommodations for all the needs of a student body of five hundred, in a building which, to construct it today, would cost three or four million dollars. At the same time, this move will greatly aid Covenant Theological Seminary, by granting it the full use of all buildings heretofore shared by both the College and the Seminary.

Third, The Pension Plan. I am not disloyal to our Pension Committee on which you have placed me, when I confess a joyful amazement at the Pension Plan now in operation in the Evangelical Presbyterian Church. I can only say that I am so impressed by the great benefits of this plan, wholly operated within the denomination, and its funds profit- ing the denomination, while at the same time protecting the ministers and their families. The Rev. Franklin S. Dyrness has been the principal architect of this Pension Plan. It is for this reason that I wish that Dr. Dyrness could in person acquaint you with the Pension Plan of the Evangelical Presbyterian Church. Should we next assemble in 1965 on the Pacific Coast, I cannot offer to meet his expenses for such a presentation to the next General Assembly of our church. But I do offer to meet all his expenses for such a presentation at the next General Assembly of our Church, meeting at any location not more distant than 1,000 miles from his work in Quarryville, Pa.

Fourth, Exploration of the subject of union between our church and the Evangelical Presbyterian Church and the Reformed Presbyterian Church, if, as, and when the merger of the two latter groups is finally consummated. I grant that it would seem in poor taste to pursue this matter now, during the final stages of union efforts between the Evangelical Presbyterians and the Reformed Presbyterians. However, when such union is achieved, it is my conviction that prayerfully and aggressively we and the merged denomination should pursue efforts looking to union. As both the Rev. Albert G. Edwards and I have pointed the Evangelical Presbyterians to God's Word in Matthew 5:23, 24, permit me to call it to your attention also: "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Let us hear these words of our Savior to heed them, that we may worship God with his highest acceptance and approval.

Two thirtieth anniversaries are rapidly arriving: in 1966, we shall go back in memory to 1936. While mourning the tragedy within the Presbyterian Church, U.S.A. which made necessary our departure from that corrupt church, we humbly thank God for his grace which enabled us to obey his Word by departing from an unequal yoke with unbelief. Three years from now, in 1967, we shall recall a division within the ranks of the Orthodox Presbyterian Church, which occurred in 1937. How happily that sad Thirtieth Anniversary might be commemorated if notable steps towards reunion might be taken by that time; if by that time we at the least were meeting together — they in
their Synod and we in our General Assembly — as we were earnestly seeking union to the glory of God. I am sure that you would love the men of the Evangelical Presbyterian and Reformed Presbyterian Synods, and rejoice in their zeal for the Reformed faith. And, I am equally sure that they in turn would reciprocate with identical feelings towards those in the Orthodox Presbyterian Church.

It is the conviction, I believe, of a majority of those in the Evangelical Presbyterian Church that no differences between us and them exist which cannot be happily resolved by the Spirit of God and God’s Word. Everyone, we assume, who desires such union does so because it is his conviction that it would be for the glory of God, and that if achieved by the power of God’s Holy Spirit, then, it would be rendered permanent and indissoluble by the sanctifying work of the Holy Spirit in our hearts.

In conclusion, I recommend that this Thirty-first General Assembly do hereby urge upon its presbyteries the prayerful consideration of closer fraternal relations with presbyteries and congregations of the Evangelical Presbyterian Church and of the Reformed Presbyterian Church in North America, General Synod. I so move, Mr. Moderator.

Respectfully submitted,

Wm. Harlee Bordeaux

On motion the recommendation was adopted.

The Stated Clerk was excused from the Assembly until Thursday morning.

The Moderator appointed Mr. R. A. Barker to serve as Clerk pro-tem.

The Moderator announced the election of Mr. Hills to the class of 1965 of the Committee on Foreign Missions on the third ballot.

The following were nominated to the special Committee on the Administration of Medical Work: Messrs. Champness, Churchill, Edwin C. Urban, C. John Miller, Richard M. Lewis, Kellogg, Olson, Vining, Peterson, Galbraith, Eyres, Knight, Reitsma, Eckardt, Young, Nicholas, and David L. Neilands.

On motion Standing Rule 35 was suspended and the report of the Fraternal Delegate to the 1963 Synod of the Reformed Presbyterian Church of North America was ordered to be recorded in the Minutes without being read. The report is as follows:

REPORT OF THE FRATERNAL DELEGATE TO THE 1963 SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

At the request of the Committee on Correspondence with Other Churches, the undersigned attended the 1963 Synod of the Reformed Presbyterian Church of North America as the fraternal delegate of the Orthodox Presbyterian Church.

The Synod met June 5-12, 1963 on the campus of Geneva College, Beaver Falls, Pa. and your delegate was able to be present during the first two days of the sessions. It had been the privilege of your delegate in 1961 to speak at the Pastor’s Refresher Conference sponsored every other year by the Synod so that this was an opportunity to renew acquaintances made on that occasion. Your delegate was received with warm cordiality and was invited to address the Synod. It was evident that a growing spirit of kinship with the Orthodox Presbyterian Church exists in the Reformed Presbyterian Church, especially among many of the younger ministers.

One aspect of the work of the Synod seemed to be of particular interest in view of recent actions of our own Assembly. The Reformed Presbyterian Church, like the Orthodox Presbyterian Church, had just changed its fiscal year to conform to the calendar year and the reports covered a period of only nine months. Although the financial structure of the Reformed Presbyterian Church is quite different from that of the Orthodox Presbyterian Church in that a large percentage of its support is derived from income from investments, it is interesting to note that that church has been wrestling with the
problem of raising the level of giving in order to sustain the church's activities. Appropriations for the conduct of the church's agencies are made upon recommendations from a Finance Committee which exercises some authority in adjusting the budgets of the several agencies. Responsibility for raising financial support from the churches is given to a Stewardship Committee and the activities of this committee largely determine the measure of the church's response to the needs of its agencies. When this committee has been especially active in informing and educating the church with respect to its giving, the budget has for the most part been met.

For the past several years it has been the privilege of your delegate to enjoy fellowship with the Rev. Kenneth G. Smith, Director of Christian Education of the Reformed Presbyterian Church, in efforts to unite the endeavors of our denominations in the production and promotion of Christian education curriculum materials. It was very gratifying, therefore, to hear two of the recommendations of the Board of Christian Education urging their congregations to continue to use the Reformed Presbyterian edition of the Great Commission VBS materials and to use and evaluate the Great Commission Sunday school materials as they become available.

The Reformed Presbyterian Church is in the midst of a period of some ferment and change. One cannot but be impressed with the fact that a large percentage of its ministers are either very young or very old men, with the number of young men steadily increasing in proportion. While it is true that among the young men there is enthusiastic commitment to the historic positions of the church, there is at the same time a desire to look anew at these positions and to reassess them in the light of Scripture and the needs and opportunities of the present day. Consequently, in a church where there are many fathers and sons in its ministry, it is not uncommon to see fathers vote together against their sons on many questions.

One such question, which was the subject of a long debate charged with much emotion, was a proposal to revise Chapter XXX of the Declaration and Testimony of the Reformed Presbyterian Church—"Of Christian Citizenship." The historic position of the Reformed Presbyterian Church has been one of political dissent, and while the proposed revision does not abandon that principle, it takes the position that where the oath of allegiance to a civil government is not an absolute oath it may be taken by a Christian subject to the prior claims of Christ. The proposed revision, however, reserves to the church the right to declare that "circumstances which may exist in a specific kind of situation render the taking of a civil oath sinful" and further "to require her members to refuse such sinful oaths." The proposed revision was approved by a two-thirds majority and was sent down to the sessions for adoption. It is not inappropriate to echo the prayer of the fraternal delegate to the 1962 Synod that in this, as in all similar discussions now under way, God may "bless the Reformed Presbyterian Church with understanding and sweet firmness to know and do the will of God."

Respectfully submitted,

ROBLEY J. JOHNSTON

At the request of the Moderator, Dr. Paul S. Myung brought fraternal greetings from the Presbyterian Church of Korea.

Mr. Uomoto responded for the Assembly.

The Moderator announced that Mr. Vining was elected to the special Committee on the Administration of Medical Work on the first ballot.

Mr. Breisch gave the report of the Fraternal Delegate to the 1963 Synod of the Reformed Presbyterian Church in North America, General Synod, as follows:
REPORT OF THE FRATERNAL DELEGATE TO THE 1963 SYNOD
OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA,
GENERAL SYNOD

The Synod of the Reformed Presbyterian Church in North America, General Synod convened at Sparta, Illinois on May 14, 1963. At the invitation of the Committee on Correspondence with Other Churches, I attended some of the meetings of the Synod as fraternal delegate from the Orthodox Presbyterian Church. Because of the pressures of other work, I was unable to arrive sooner than Thursday, May 16. At the invitation of the moderator, the Rev. Frank Dymness, I spoke to the members of the Synod that afternoon. I emphasized many areas of common doctrine and interest and stressed the value of working together wherever possible and the importance of expressing the unity which we have in Christ.

Because the Reformed Presbyterian Church is very small, the program of their Synod is quite different than that of our General Assembly. Their standing committees hold meetings during the time of Synod, so that sessions of business are very short to allow the committees time to complete their work. While this is necessary in their circumstances, it makes time hang heavy for those who are visiting the sessions.

One of the major topics of conversation at the meeting of Synod was the proposed merger with the Evangelical Presbyterian Church. The Reformed Presbyterians seemed anxious to move ahead with the merger, and proposed that the 1964 Synod be held at the same time and in the same city as the Synod of the Evangelical Presbyterian Church.

Respectfully submitted,
Francis D. Breisch, Jr.

On motion it was decided that the General Assembly, through its Stated Clerk, convey to our foreign missionaries our warm greetings, our thankfulness for their consecrated labors in the service of our Lord Jesus Christ and our Orthodox Presbyterian Church through the years, and our purpose to support their efforts more fully in the days to come.

By common consent it was decided to add the name of the Rev. E. Lynne Wade to the list of those to receive these greetings.

The Moderator announced that Messrs. Olson and Young were elected to the special Committee on the Administration of Medical Work on the second ballot.

The Clerk read a communication from the Spanish Mission in Vineland, N. J. as follows:

Sorry that I cannot be with you. God bless the General Assembly.
signed: Juan Perez, Supt.

The order of the day arrived to recess the Assembly. By common consent it was extended to hear the report of the tellers.

The Moderator announced the election of Mr. Galbraith to the special Committee on the Administration of Medical Work on the third ballot.

The Assembly recessed at 6:05 p.m. with prayer led by Mr. Meilahn.

WEDNESDAY EVENING

The Assembly reconvened at 7:30 p.m. with prayer led by Mr. Churchill after the singing of the hymn "With harps and with viols."

Mr. Ahlfieldt gave the report of the Committee on Standing Committee Records. On motion the report was recommitted.

The Moderator announced the election of Mr. Eckardt to the special Committee on the Administration of Medical Work on the fifth ballot, and named Mr. Vining as convener.
On motion Standing Rule 35 was suspended and the report of the Committee on Christian Education was ordered to be recorded in the Minutes without being read. The report follows:

REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION

I. ADMINISTRATION AND STAFF

The committee held three regular meetings during the year and, in addition, an advisory subcommittee met with the General Secretary approximately every other month. A significant change in the committee's staff occurred in November when Mrs. Jean A. Kennedy, one of our writers for the Primary department, resigned to return to teaching. Mrs. John Pappas, who had been employed on a half-time basis in this department, began to serve full-time in December. The staff of the committee now includes the following:

General Secretary - The Rev. Robley J. Johnston
Art Director - Mr. John Tolsma
Business Manager - Mr. Lewis W. Roberts
Writers - The Rev. John J. Mitchell, Mrs. John Pappas

The office staff includes one full-time secretary, a full-time bookkeeper, and one or more clerical assistants as occasion demands.

II. PUBLICATIONS

Sales of committee publications during the year totaled $65,075 for a monthly average of $5,426. This figure is $1,343 above the monthly average for the nine months of April 1 to December 31, 1962, an increase of 32%. This very large gain is due chiefly to the fact that sales of Trinity Hymnal for the first time this year are reported as an activity of the Committee on Christian Education and that the sale of Sunday school materials also began during this year. The committee expresses gratitude to God for this evidence of his blessing upon its work and views this as a reminder to the church of the great potential outreach that is inherent in its ministry of Christian education.

1. VACATION BIBLE SCHOOL MATERIAL

The dollar volume of vacation Bible school sales for the 1963 season reached an all-time high by virtue of a 9% increase over the adjusted figure for 1962. Nevertheless, the number of churches using Great Commission materials declined for the second year in a row, dropping from 405 to 385. Much of this loss can be attributed to the fact that the Christian Reformed Church introduced its own vacation Bible school materials in 1963, resulting in a decline of 40 in the number of Christian Reformed churches using Great Commission materials. Gains in sales to other churches reduced the net loss to 20 churches. Approximately 20 Orthodox Presbyterian churches did not use these materials in 1963. In spite of the drop in the number of schools supplied, however, the number of children enrolled in these schools was 31,500, an increase of approximately 500 over 1962.

The committee continues to supply the Reformed Presbyterian Church of North America with a special edition of the vacation Bible school materials. The courses of this edition are identical with the regular courses except for the addition of special instructions inserted in the teacher's manual and the substitution of metrical psalm selections for the hymns printed in the pupil's workbooks. This edition bears the following imprint: "Published for the Board of Christian Education of the Reformed Presbyterian Church of North America by Great Commission Publications." The name of the Committee on Christian Education of the Orthodox Presbyterian Church appears in the copyright notice. The full three-year cycle is available in this edition.

The vacation Bible school materials for 1964, under the trade name Great Commission Publications and bearing the name of the Orthodox Presbyterian Church, will include the same courses that appeared in 1961. The course for the year is as follows:
Beginner: *The Children's Saviour* — Teacher's manual, pupil's coloring book, and worksheets
Primary: *Kings* — Teacher's manual, pupil's workbook, and worksheets
Junior: *The Lord in the Land* — Teacher's manual and pupil's workbook
Intermediate: *The Gospel of John* — Teacher's manual and pupil's workbook

2. CATECHETICAL MATERIALS

The distribution of the Shorter and Larger Catechisms and the Confession of Faith, together with related materials, for the first time in several years failed to increase. The total of $1,921 represented a $10 decrease in the monthly average from the nine-month period in 1962. *Bible Doctrine* sales increased 13%, regaining the loss recorded in last year's report.

The course for Grade 10 on Old Testament Survey was being set in type at the end of the year and will be published sometime in the spring of 1964. Publication of the New Testament course for Grade 11 is planned for early 1965.

3. TRACTS AND CARDS

The sale of tracts continues to decline with the average monthly figure down $10 from last year. No new tracts were published in 1963, but a subcommittee reviewing the committee's tract publications is currently submitting recommendations for strengthening this area of the committee's work.

Although there was virtually no change in the volume of sales of Christmas cards and tracts this year, there is good reason to believe that these cards are commending themselves to a growing number of people outside our church. A total of 41,500 cards and tracts were sold this year, an increase of 1,500. Two new designs were published this year, bringing the number of individual cards to a total of 10.

4. CHURCH BULLETINS

The distribution of the church bulletins this year climbed from 10,000 to 11,000 per week, with dollar volume rising 5% to $11,276. Temporary suspensions on standing orders result in constant fluctuation of the weekly circulation, but the number of churches subscribing to this service now averages 115, with 45 of these outside the denomination. It is worth noting that there are 30 Orthodox Presbyterian churches that do not use the bulletins. The participation of these churches in this program would constitute a significant contribution to the committee's work.

5. SUNDAY SCHOOL MATERIALS

The first course in the Sunday school curriculum, the course for the Senior department, was published for use beginning January, 1963. The materials for the course consist of a quarterly student's textbook and a quarterly teacher's manual. A monthly student magazine, *The Mark* (for Junior and Senior high students), was published in a single sample issue and regular publication will begin when the Intermediate course is published. A total of 100 churches purchased these materials at the beginning of the year and that number had increased to 135 by the end of the year. Of this number, 60 are churches outside the denomination. It should be noted that the 25 Orthodox Presbyterian churches not now using this material could provide crucial assistance by their participation in the Sunday school program.

The Senior course includes the following studies during 1963-1964:

- *The Disciple and His Lord:*
  - Following Jesus Then and Now
  - Growing in Grace
  - God's Eternal Purpose
The Tenth General Assembly took the following action with respect to one of the lessons in this course. "It was moved and carried that the Assembly express its concern with Chapter 7 of the spring quarter of the first year of the Senior Sunday school material entitled 'Baptized Into God's Name' and direct the Committee on Christian Education to give serious thought to a revision of this chapter." The committee informs the Assembly that a subcommittee appointed to study this lesson has recommended specific revisions designed to clarify certain statements and to strengthen the lesson presentation as a whole.

On the whole, this course has been very well received. It is being used not only in Senior high school classes, but in some Junior high classes and a number of adult classes as well. Some teachers have reported initial problems in adjusting to the method, but in many cases these same teachers have indicated that perseverance has resulted in more effective teaching.

It had been hoped that the Primary course would be ready for distribution in December, 1963 for use beginning in April, 1964. This hope was based on the assumption that two writers would be at work on this course, making it possible to keep abreast of the tight deadline schedule imposed by such an early publication date. However, the loss of one of these two writers necessitated a revision of the publication schedule and, as a consequence, publication of the Primary course has been postponed until January, 1965. Mrs. John Pappas, who had been serving on a half-time basis is now employed as a full-time writer in the Primary department and there are no plans for seeking a second writer in this department.

As a result of the decision to proceed with one instead of two Primary writers, the committee is in a better position to seek a writer for the Junior and Intermediate departments. If a writer for the Junior department could be secured by June, 1964, it might be possible to begin publication of a Junior course early in 1966. The Senior course will be completed in 1965 and this will free Mr. Mitchell to write for the Intermediate department. Therefore, even though an additional writer for the Intermediate department should not be found, it seems feasible to plan for publication of the Intermediate course in 1967. Although the committee's plans include the publication of a Beginner course, this must await completion of the Primary course and thus will not appear until 1968 at the earliest.

The need for writers in this program is a critical one. With no qualified writers in view we cannot continue to project additional materials, and without the prospect of a complete curriculum in the near future, many churches cannot be persuaded to make use of the materials already in publication. Therefore, the committee requests the prayers of the whole church that qualified individuals may feel the call of God to devote themselves to this important ministry.

In an effort to widen the ministry of the Sunday school materials, the committee sponsored a Sunday school curriculum conference which was held on the day following the regular committee meeting in October. The conference was attended by representatives of the Evangelical Presbyterian Church, the Reformed Presbyterian Church of North America, and the Reformed Presbyterian Church in North America (General Synod) as well as by members of the Committee on Christian Education. The proposed Sunday school curriculum and the principles on which it is based were discussed in detail, and proposals for mutual cooperation in this project were considered. There is good reason
to believe that the conference may eventually result not only in a wider use of the Sunday school materials in the churches which participated, but even in financial assistance and some sharing of the labors involved.

The costs of actual publication of the first year of the Sunday school course and of the initial stages of preparing a Primary course have been paid for entirely with loans totalling $41,000 as of December 31, 1963. With the present limit of the Loan Fund set at $50,000, only $9,000 more in loans can be used to keep this program in operation.

In order to provide for the continued publication of the Senior course and the initiation of the Primary course in January, 1965, the committee has had to eliminate from its budgets for 1964 and 1965 any provision for hiring a writer for a Junior course. Promotion plans for 1964 and 1965 have also been curtailed and plans for the repayment of several personal loans have been postponed. Although these measures involve a slowdown in the publication schedule for the remaining parts of the Sunday school curriculum and a reduction in the effort to promote its wider sale, the committee judges that this is preferable to considering the termination of this program.

This curtailment was necessary in order to keep the request for contributions for 1965 within reasonable limits. Even so, the reduced budget for 1964 involves a deficit of more than $5,000. Consequently, the committee is requesting a June Offering this year of $20,000. If the June Offering should fail to reach this goal, it may be necessary to increase the Sunday School Publication Loan Fund beyond the present $50,000 limit in order to continue publication even on a slowdown basis.

6. TRINITY HYMNAL

The second printing of *Trinity Hymnal* was completed late in December, 1962. This printing included 2,800 copies of the hymnal as it originally appeared and 5,200 copies without the Westminster Confession and the Forms from the Orthodox Presbyterian Directory of Worship. By the end of the year the entire printing of 2,800 copies with the Confession and the Forms was sold out and only 3,400 copies remained of the non-denominational edition. A third printing will be undertaken early in 1964.

While the non-denominational edition did not sell as rapidly as the regular edition with the Westminster Confession during 1963, it has been introduced into churches where the regular edition would have been unacceptable. Increased sales of this edition are anticipated as information concerning it becomes more widely known. More than 20 churches outside the Orthodox Presbyterian Church have purchased *Trinity Hymnal* and it is also in use in Westminster, Fuller, and Covenant Seminaries, Trinity College, and Chicago Christian High School.

As of the end of the year, the Committee on Christian Education assumed responsibility for the outstanding obligations of the Committee on a Hymnal, including the refunds due to the churches on their contributions to the original publication of the hymnal. The Committee is at the moment unable to make refunds to these churches, but where the churches are agreeable, the refunds are being made in hymnals or credit for purchases of other committee publications.

7. MISCELLANEOUS PUBLICATIONS AND SUPPLIES

The sale of audio-visuals, books of other publishers and miscellaneous items of church supplies increased sharply this year. During the preceding nine-month period the monthly average sales of these items amounted to $288. This year's average monthly sales stood at $435, an increase of 51%. By purchasing such items from the committee, churches make an indirect contribution to the support of the Christian education program of the church since these items provide income for the committee yet require no capital outlay. The items that may be obtained from the committee include: Audio-visuals, Bibles and books of other publishers, certificates of baptism, marriage and church
membership, communion ware, church registers and guest books, Cross and Crown award pins, flannel boards, folding tables, and mimeo supplies. Other items of church supply can be obtained upon request.

The two study courses, *Old Testament Prophecy* by the Rev. Edward J. Young, Ph.D. and *Biblical Evangelism Today*, are no longer in print and unless demand warrants it neither one will be reprinted. The supply of *The Standards of Government, Discipline and Worship* of the Orthodox Presbyterian Church is quite low and may well go out of print during 1964.

8. The Presbyterian Guardian

Again this year the committee granted a modest subsidy to *The Presbyterian Guardian* as a token of its conviction that the publication of a Christian periodical is vital to the Christian education ministry of the church. The committee plans to continue the arrangement for the coming year. Two members of the committee, in addition to the General Secretary, serve as trustees of the Guardian Corporation and the editor of the Guardian is himself a member of the committee. Thus there exists the framework for very close cooperation in promoting the church’s broad aims of Christian education.

III. PROMOTION

1. The Christian Education Horizon

Publication of *Horizon* has continued on a bi-monthly basis as a means of publicizing the work and the needs of the committee. Distribution is made to all Orthodox Presbyterian churches and to more than 2,500 individuals outside the denomination.

2. Advertising

Promotion of the Sunday school materials dominated the committee’s advertising effort early in 1963. In an effort to expand the sale of these materials beyond those churches which responded to the initial announcement, space advertising was employed during January and February in the following periodicals: *Eternity, Christian Life, Moody Monthly, Christianity Today, Presbyterian Journal, United Evangelical Action, Sunday School Times, and Church Herald*. These ads had been preceded by insertions in the same periodicals during the last four months of 1962. As a result of this advertising, 1,500 samples of the Sunday school materials were distributed. In addition, more than 1,000 samples have been distributed at conventions, etc.

Space advertising of vacation Bible school materials was held to a minimum this year with only two insertions in the following periodicals: *Christian Life, Moody Monthly, Christianity Today, Presbyterian Journal, and Sunday School Times*. *Trinity Hymnal* was advertised in two issues of *Moody Monthly* and *Christianity Today*.

The usual catalog mailings were made this year to a record number of individuals and churches—10,750 VBS catalogs in January and 11,028 general catalogs in March. A second mailing of 11,898 general catalogs was made in October in connection with the announcement of the 1963 Christmas cards.

During 1963 the committee exhibited its publications at the following conventions: The Mid-Winter Convention of the National Sunday School Association in Miami in January, the Annual Convention of the National Association of Evangelicals in Buffalo in April and the Philadelphia Area Sunday School Convention in November.

The committee again reminds the pastors that their local contacts may offer fruitful areas for promoting the church’s publications and that free samples are available for distribution and display.

IV. FINANCES

The committee finds much in this year’s report for which to give thanks to God. Contributions to Christian education increased 9.6% this year and this, coupled with the 32% increase in sales, provided a record income with which to carry on this ministry of the church.
At the same time it is necessary to express grave concern for the future of the committee's work. The cost of the first year of operation in the Sunday school program has been met entirely with loans, resulting in a net loss for the year of $11,890—a loss which follows upon one of $3,600 during the two preceding years. The committee's present indebtedness is over $40,000 with the development of the Sunday school program hardly more than begun. Until the Sunday school materials achieve a distribution level of at least 250 churches they will continue to cost more to produce than they can be expected to return in income. So that as the committee continues the development of the Sunday school program even at the present rate, there is the prospect of greater debt.

One factor, of course, can change this picture. Additional contributions of $10,000 last year (an average of $100 per church) would have virtually eliminated the year's loss. Only an increase of at least this proportion can guarantee the continuation of the committee's present program. Without the Publication Loan Fund it would have been impossible to continue the publication of Sunday school materials during 1963.

Less than $9,000 in additional loans has been authorized for this Fund so that an immediate increase in giving to Christian education will be necessary in order to see the Sunday school project through 1964. The committee, therefore, is seeking a June Offering of $20,000 to eliminate losses that have heretofore been covered by loans to the Sunday School Publication Fund.

V. BUDGET

The following budget is serving as the guide for receipts and expenditures for 1964:

Expenditures

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Administration</td>
<td>$30,789</td>
</tr>
<tr>
<td>Production</td>
<td>86,428</td>
</tr>
<tr>
<td>Selling</td>
<td>4,220</td>
</tr>
<tr>
<td>Promotion and Advertising</td>
<td>22,825</td>
</tr>
<tr>
<td>Repayment of Loans</td>
<td>2,000</td>
</tr>
<tr>
<td>Capital Investment</td>
<td>3,156</td>
</tr>
<tr>
<td></td>
<td>$149,418</td>
</tr>
</tbody>
</table>

Receipts

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gross Sales</td>
<td>$75,900</td>
</tr>
<tr>
<td>Contributions</td>
<td>44,500</td>
</tr>
<tr>
<td>Other Income</td>
<td>1,800</td>
</tr>
<tr>
<td>Sunday School Publication Loan Fund</td>
<td>5,000</td>
</tr>
<tr>
<td></td>
<td>$127,200</td>
</tr>
</tbody>
</table>

Estimated Deficit $22,218

The budget for 1965 will be presented by the Stewardship Committee.

VI. RECOMMENDATION

In view of the committee's present indebtedness, the committee recommends that the Committee on a Hymnal be continued in order to serve as the fiscal agent for the third printing of *Trinity Hymnal*.

VII. ELECTIONS

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

**Ministers:** Calvin K. Cummings, Charles G. Schaufele, Laurence C. Sibley, Jr.

**Ruling Elders:** F. Kingsley Elder, jr., Ph.D., Edward A. Haug, Jr.
The report of the Treasurer, as audited by Main, Lafrentz and Company, Certified Public Accountants, is as follows:

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

We have examined the balance sheet of The Committee on Christian Education of the Orthodox Presbyterian Church, Inc. as of December 31, 1963, and the related statement of income for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records as we considered necessary in the circumstances, except that we did not verify accounts receivable by direct correspondence, nor did we supervise, or test, the taking of the physical inventory. Our examination of receipts from voluntary contributions was limited to a test comparison of acknowledgement duplicates to cash receipts records, deposit tickets and bank statements. The nature of voluntary contributions is such that further audit procedures are impractical.

Because the accounts receivable and inventory enter materially into the determination of the financial position and results of operations, we do not express an opinion on the accompanying financial statements or supplementary information. Accounting practices, however, were applied on a consistent basis with that of the prior year.

MAIN, LAFRENTZ AND COMPANY
Certified Public Accountants
Philadelphia, Pennsylvania
February 11, 1964

BALANCE SHEET
DECEMBER 31, 1963

ASSETS

CURRENT ASSETS:
Cash (Note 1):
Demand account ................................................. $ 2,187.45
Time account ................................................. 4,134.86 $ 6,322.31

Accounts receivable ............................................. 5,525.04
Inventories, at lower of cost or market:
Merchandise .................................................. 35,052.23
Office and shipping supplies .................... 2,069.81 37,122.04

Prepaid expenses .................................................. 69.11

Total current assets ........................................... 49,038.50

PROPERTY AND EQUIPMENT:
Office furniture and equipment, at cost ...................... 11,891.22
Less: Accumulated depreciation ................................ 5,807.11

Administration building (Note 2) .................. 23,545.16 29,629.27

Total ............................................................. $78,667.77
# Thirty-First General Assembly

## Liabilities and Net Worth

### Current Liabilities:
- **Accounts payable** .......................................................... $4,530.48
- **Notes payable** ............................................................... 3,830.00
- **Notes payable — Sunday School Publication Fund (Notes 1 and 3)** .......................................................... 19,460.00
- **Advance received for printing (Note 4)** .......................................................... 3,997.15
- **Mortgage payable, current portion (Note 2)** .......................................................... 1,154.58

Total current liabilities .................................................................................................................. 32,972.21

### Long-Term Debt:
- **Notes payable — Sunday School Publication Fund (Note 3)** ................................................... $21,596.00
- **Mortgage payable (Note 2)** .......................................................... 17,319.15

Total liabilities .......................................................................................................................... 71,887.36

### Net Worth:
- **Balance, January 1, 1963** .......................................................................................... 18,670.51
- **Net loss for year ended December 31, 1963** .......................................................... 11,890.10

Balance, December 31, 1963 ........................................................................................................ 6,780.41

Total ........................................................................................................................................ 78,667.77

## Statement of Income

**Year Ended December 31, 1963**
- **Income from sales** .................................................................................................. $67,525.38
- **Cost of goods sold** ................................................................................................. 63,685.40
- **Gross profit on sales** ............................................................................................. 3,839.98

Operating expenses:
- **Selling** .................................................................................................................. $4,204.13
- **Administrative (Note 2)** .................................................................................. 29,163.63
- **Promotion and advertising** .................................................................................. 20,210.65

Net (loss from operations) ..................................................................................................... (49,738.43)

Contributions and other income .......................................................................................... 37,848.33

Net (loss) ............................................................................................................................... $(11,890.10)

## Notes to Financial Statement

**December 31, 1963**

1. Cash, $3,892.00, deposited in a time account at the Philadelphia Saving Fund Society, is restricted by agreement as collateral security, 20%, to the demand obligation payable to the Sunday School Publication Fund.

2. The financial statements exclude depreciation expense approximating $350.00 on the committee’s one-third interest, $23,545.16, in the administration building property. Title to this property, 7401 Old York Road, Melrose Park, Pennsylvania, is currently vested in the Committee on Home Missions and Church Extension and the Committee on Foreign Missions, of the Orthodox Presbyterian Church, Inc. The Committee on Christian Education assumed liability for payment of a 6%, $22,000.00 mortgage loan, payable in 180 monthly installments of $185.66 including principal and interest, in connection with the purchase of this property on May 31, 1960.
(3) Notes payable, Sunday School Publication Fund, have been issued at various dates to finance the publishing of Sunday School material. At December 31, 1963, the following notes were outstanding:

<table>
<thead>
<tr>
<th>Term</th>
<th>Number of Notes</th>
<th>Balance</th>
<th>Interest Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Demand</td>
<td>22</td>
<td>$19,460.00</td>
<td>4%</td>
</tr>
<tr>
<td>5 year</td>
<td>17</td>
<td>13,326.00</td>
<td>4½%</td>
</tr>
<tr>
<td>10 year</td>
<td>14</td>
<td>8,270.00</td>
<td>5%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>53</strong></td>
<td><strong>$41,056.00</strong></td>
<td></td>
</tr>
</tbody>
</table>

(4) Printing advances represent advances for special editions of Vacation Bible School publications. The inventory at December 31, 1963, contains special editions valued at $2,369.93.

**SCHEDULE OF INCOME**

*Year Ended December 31, 1963*

**Income From Sales:**
- Audio-visual
- Bible Doctrine
- Books
- Bulletins
- Catechetical materials
- Christmas cards and tracts
- *The Standards of The Orthodox Presbyterian Church* 206.15
- Study courses 73.46
- Sunday School materials 7,051.20
- Tracts 1,926.86
- *Trinity Hymnal* 12,569.13
- Vacation Bible School supplies 18,465.65
- Miscellaneous 814.85
- Art work contracted 2,449.75

Total income from sales $67,525.38

**Contributions and Other Income:**

*Orthodox Presbyterian churches:*
- Regular contributions $21,394.65
- Thank offerings 7,357.29
- Special offerings 3,477.24
- Sunday School Publication Fund 75.00 32,304.18

*Others:*
- Regular contributions 4,657.92
- Thank offerings 191.70
- Special offerings 160.00
- Sunday School Publication Fund 55.00 5,064.62

Contributions designated for equipment 300.00
Interest income 179.53

Total contributions and other income 37,848.33
THIRTY-FIRST GENERAL ASSEMBLY

COST OF GOODS SOLD

YEAR ENDED DECEMBER 31, 1963

Merchandise inventory, January 1, 1963 ........................................ $24,785.37
Purchases for resale ........................................................................ 19,262.71

Cost of goods sold ........................................................................... 44,048.08

Merchandise inventory, December 31, 1963 .................................... 35,052.23

SCHEDULE OF OPERATING EXPENSES

YEAR ENDED DECEMBER 31, 1963

SELLING EXPENSES:
Shipping supplies ........................................................................... $ 957.64
Labor and wages ........................................................................... 1,460.75
Postage ......................................................................................... 1,020.44
Insurance on stock ........................................................................ 271.40
Loss on foreign exchange ................................................................ 29.55
Miscellaneous ................................................................................ 464.35

Total .............................................................................................. $ 4,204.13

ADMINISTRATIVE EXPENSES:
General Secretary salary and allowance ......................................... $ 6,866.00
Office salaries ................................................................................ 9,102.25
Pension premiums .......................................................................... 395.00
Office supplies .............................................................................. 780.24
Office rent and administration building maintenance .................... 2,340.00
Telephone ...................................................................................... 776.88
Postage .......................................................................................... 1,447.02
Travel ......................................................................................... 47.80
Employment taxes ......................................................................... 653.57
Insurance ...................................................................................... 77.54
Interest — mortgage ____________________________ 1,143.97
   —S. S. publication loans ______________________ 1,030.00
   —other loans ________________________________ 536.54
Committee meetings ______________________________ 445.50
Legal and auditing ______________________________ 1,334.00
Office equipment service ________________________ 115.07
Depreciation on furniture and equipment __________ 1,040.98
Support of The Presbyterian Guardian ____________ 750.00
Bad debts ____________________________________ 203.49
Miscellaneous _________________________________ 77.78

Total ________________________________________ $29,163.63

PROMOTION AND ADVERTISING EXPENSES:
Magazine advertising — Sunday School ____________ $1,214.53
   — Vacation Bible School ______________________ 970.14
   — General _________________________________ 1,053.93
Catalogs — Vacation Bible School ________________ 2,415.97
   — General ________________________________ 4,042.94
Samples — Sunday School ________________________ 1,880.83
   — Vacation Bible School _________________ 161.95
Promotion — General ______________________________ 3,247.60
Convention expense ______________________________ 1,219.81
Horizon ______________________________________ 1,273.12
Travel — General Secretary ______________________ 147.37
Postage ______________________________________ 849.72
Wages _______________________________________ 1,034.85
Miscellaneous _________________________________ 697.89

Total ________________________________________ $20,210.65

On motion the recommendation of the Committee on Christian Education concerning continuation of the Committee on a Hymnal was adopted.

On motion it was decided to proceed, without prejudice to further discussion of the committee's report, to the election of the class of 1967 of the Committee on Christian Education.

The following were nominated: Ministers — Cummings, Miller, Dortzbach, Charles G. Schauffele, Sibley, Georgian, Malcor, Kline, and Breisch; Elders — Edward A. Haug, Jr., Metzger, Theodore Pappas, Daniel E. McElwain, Ray Logsdon, and Elder.

Mr. Metzger requested permission to withdraw his name. On motion his request was granted.

On motion it was decided to extend the order of the day to permit the taking of one ballot.

The Assembly recessed at 9:40 p.m. with prayer led by Mr. Dortzbach.

THURSDAY MORNING, APRIL 30

Following a devotional service led by Mr. Champness, the Assembly reconvened at 8:45 a.m. with prayer led by the Moderator.

The Minutes of Wednesday were read and approved as corrected.

The Moderator announced the election of Messrs. Cummings, Sibley, Haug and McElwain to the Committee on Christian Education on the first ballot.

Mr. Ahlfeldt gave the report of the Committee on Standing Committee Records as follows:
REPORT OF THE COMMITTEE ON STANDING COMMITTEE RECORDS

The Committee on Standing Committee Records has examined the minutes of the following committees: the Committee on Home Missions and Church Extension, the Committee on Foreign Missions, the Committee on Christian Education, the Committee on General Benevolence, the Committee on Pensions.

Your committee finds both the actions of these committees, and the recording of those actions in order; and recommends that these records be approved without exception.

Respectfully submitted,
Carl A. Ahlfeldt

On motion the recommendation was adopted.

The Rev. Robert Wildeman, fraternal delegate from the Evangelical Presbyterian Church, was introduced to the Assembly. On motion Mr. Wildeman was enrolled as a corresponding member of the Assembly. The Moderator invited Mr. Wildeman to bring fraternal greetings. Mr. Knight responded for the Assembly.

The Moderator announced the election of Mr. Schauffele to the Committee on Christian Education on the third ballot.

On motion Standing Rule 35 was suspended and the report of the Committee on Pensions was ordered to be entered in the Minutes without being read. The report follows:

REPORT OF THE COMMITTEE ON PENSIONS

During the twelve-month period ending December 31, 1963, four new participants were enrolled in the Plan and there was one withdrawal, making a net gain of three and bringing the total number of participants to 82. There are 74 ministers, out of 106 active pastors and missionaries in the church, in the Plan.

The amount of insurance in force and the cash value of the policies with the Presbyterian Ministers' Fund under the Plan are shown in the following table:

<table>
<thead>
<tr>
<th>Date of Plan</th>
<th>Policies in Force</th>
<th>Insurance in Force</th>
<th>Total Premiums Paid</th>
<th>Cash Value End of Prem. Year</th>
<th>Annual Dividends to Prem. Paid</th>
<th>Cash Value Received</th>
</tr>
</thead>
<tbody>
<tr>
<td>12/31/58</td>
<td>69</td>
<td>$537,000</td>
<td>$28,656</td>
<td>$22,705</td>
<td>79.2%</td>
<td>$1,711</td>
</tr>
<tr>
<td>12/31/59</td>
<td>70</td>
<td>552,000</td>
<td>57,611</td>
<td>46,563</td>
<td>80.8%</td>
<td>1,317</td>
</tr>
<tr>
<td>12/31/60</td>
<td>71</td>
<td>562,000</td>
<td>84,102</td>
<td>68,922</td>
<td>81.9%</td>
<td>1,317</td>
</tr>
<tr>
<td>12/31/61</td>
<td>70</td>
<td>557,000</td>
<td>111,153</td>
<td>91,778</td>
<td>82.5%</td>
<td>1,829</td>
</tr>
<tr>
<td>12/31/62</td>
<td>79</td>
<td>634,500</td>
<td>143,760</td>
<td>119,757</td>
<td>83.3%</td>
<td>1,588</td>
</tr>
<tr>
<td>12/31/63</td>
<td>82</td>
<td>664,500</td>
<td>176,437</td>
<td>148,708</td>
<td>84.3%</td>
<td>1,894</td>
</tr>
</tbody>
</table>

Total dividend payments since the Plan has been in force are $8,339.

OFFICERS

The four officers of the committee are:

Garret A. Hoogerhyde ..........................Chairman
Harold R. Keenan .............................Vice-Chairman
Edward A. Haug, Jr. ..........................Secretary
Lewis W. Roberts ..............................Treasurer

DIVIDENDS

Dividends received in excess of the amount required for monthly annuity payments continue to be invested by the committee, for the present, in a savings account. Records are kept of the dividends applicable to each policy. The committee's purpose in accumu-
lating the dividends, as expressed in the Report to the Thirtieth General Assembly, is either to increase the Pension payable at age 68 or to provide at an earlier retirement age the Pension guaranteed for age 68. Investment counsel has been sought concerning these funds and the committee has been advised that the amount on hand does not yet warrant setting up an investment program and that the money should be kept in a savings account for the present.

**ANNUITY PAYMENTS**

Monthly annuity payments of $50 to the Rev. David Calderwood continue. These monthly payments are being paid from current dividends which leaves the initial Annuity Reserve of $5,000 intact.

**DISABILITY CLAIM BEING PAID**

During the year under review a disability claim of the Rev. Edward Wybenga was approved by the Presbyterian Ministers' Fund. The effective date of Mr. Wybenga's disability was October 19, 1962, with monthly disability payments of $50 beginning March 19, 1963. The approval of the claim was retroactive to the date disability began and the full annual premium paid on December 31, 1962 was refunded by the Presbyterian Ministers' Fund to Mr. Wybenga through the Pension Committee. In addition to making the monthly disability payments, the Presbyterian Ministers' Fund continues the full insurance coverage under the policy and dividend payments without further premiums being paid.

**POLICY CHANGES**

During the past year, the insurance departments of the various states took action requiring insurance companies to revise their premiums and schedules of cash values and anticipated dividends to conform to up-to-date mortality tables. The cut-off date for the Presbyterian Ministers' Fund, after which they could no longer issue policies at the old rates, was October 1, 1963. Subsequently, the committee met with representatives of the Presbyterian Ministers' Fund and arranged for future policies to be issued with the same benefits as provided by the Pension policies heretofore, but with retirement being optional at either age 65 or age 68. The premiums now in effect are as follows:

<table>
<thead>
<tr>
<th>Age</th>
<th>Retirement Income $100; Life Insurance $10,000.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Premium to Age 60</td>
</tr>
<tr>
<td>26</td>
<td>$311.00</td>
</tr>
<tr>
<td>27</td>
<td>323.00</td>
</tr>
<tr>
<td>28</td>
<td>336.00</td>
</tr>
<tr>
<td>29</td>
<td>349.00</td>
</tr>
<tr>
<td>30</td>
<td>364.00</td>
</tr>
<tr>
<td>31</td>
<td>379.00</td>
</tr>
<tr>
<td>32</td>
<td>395.00</td>
</tr>
<tr>
<td>33</td>
<td>412.00</td>
</tr>
<tr>
<td>34</td>
<td>431.00</td>
</tr>
<tr>
<td>35</td>
<td>451.00</td>
</tr>
<tr>
<td>36</td>
<td>472.00</td>
</tr>
<tr>
<td>37</td>
<td>495.00</td>
</tr>
<tr>
<td>38</td>
<td>519.00</td>
</tr>
<tr>
<td>39</td>
<td>546.00</td>
</tr>
<tr>
<td>40</td>
<td>574.00</td>
</tr>
</tbody>
</table>
The new policies provide the same insurance, monthly retirement, and disability benefits. The change does not affect existing policies nor the premiums now being charged for those policies. The suggested one-third/two-thirds division of premium cost between the minister and the church is also continued. The committee feels that it is desirable that new men coming into the Plan should select the Age-65 Retirement option, unless there are compelling reasons for not doing so. However, where it may be necessary for financial reasons to select the lower premium plan for Age-68 Retirement, this policy is available as provided by the original Plan.

One significant change in the new policies concerns the disability premiums. On the former policies the disability cost was spread over the entire policy period to age 68, even though the disability coverage ceased on the policy anniversary nearest Age 60. On the policies now being issued, the charge for the disability coverage ceases at age 60 and the premium cost is reduced as indicated on the above table.

ELECTIONS

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

Minister: Ralph E. Clough
Ruling Elders: William C. Colsman and Lewis W. Roberts

REPORT OF THE TREASURER

The Report of the Treasurer, audited by James A. Hutton, a ruling elder of the Mediator Orthodox Presbyterian Church of Philadelphia, Pa., is as follows:

Committee on Pensions
Orthodox Presbyterian Church
Philadelphia, Pa., 19126

Gentlemen:

I have examined the books of the Committee on Pensions of The Orthodox Presbyterian Church, for the period January 1 to December 31, 1963. The examination included a comparison of the recorded receipts with the individual policy records, tracing 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 statement and savings account passbook.

Respectfully submitted,
James Hutton

REPORT OF THE TREASURER

SCHEDULE A

BALANCE SHEET
December 31, 1963

ASSETS

Cash in Bank — Girard Trust Corn Exchange ______________________________ $ 2,562.52
Philadelphia Saving Fund Society ______________________________ 8,672.62
Premiums Due Committee ______________________________ 3,607.90

Total Assets ____________________________________________________________ $14,843.04

LIABILITIES AND NET WORTH

Annuity Contract Reserve ______________________________________ $ 5,000.00
Premiums Payable to Presbyterian Ministers' Fund ______________ 5,255.13

Net Worth, December 31, 1963 ____________________________________________ $10,255.13

Total Liabilities and Net Worth ____________________________________ 4,587.91

$14,843.04

EXHIBIT No. 1

RECONCILIATION OF NET WORTH

Net Worth, January 1, 1963 ____________________________________________ $ 3,187.16

CREDITS TO NET WORTH

Dividends — Presby. Ministers' Fund ______________________________ $ 1,894.09
Interest Received — Savings Account ______________________________ 468.77
Excess of Premiums Rec'd Over Premiums Paid ______________________ 6.24 2,639.10

$ 5,556.26

CHARGES TO NET WORTH

Annuity Contract Payments ______________________________________ $ 600.00
Expenses Paid ______________________________________________ 368.35 968.35

Net Worth, December 31, 1963 ____________________________________________ $ 4,587.91

SCHEDULE B

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

Balance on Hand, January 1, 1963 ______________________________________ $ 7,444.09

RECEIPTS

Premiums ______________________________________________________ $32,667.26
Dividends — Presby. Ministers' Fund ______________________________ 1,894.09
Interest Received — Savings Account ______________________________ 468.77
Premium Refund — Wybenga Disability Claim ________________________ 571.00 35,601.12

$43,045.21
DISBURSEMENTS

<table>
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<th>Amount</th>
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<tr>
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<tr>
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<td>Meeting Expense</td>
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</tr>
<tr>
<td>Refunds - E. M. Wybenga - 1963 Premium</td>
<td>571.00</td>
</tr>
<tr>
<td>Premium Overpayment</td>
<td>56.00</td>
</tr>
</tbody>
</table>

**BALANCE ACCOUNTED FOR**

- Girard Trust Corn Exchange Bank: $2,562.52
- Philadelphia Saving Fund Society: $8,672.62

**Total**: $11,235.14

The Assembly recessed at 10:30 a.m. and reconvened at 10:45 a.m. with prayer led by Mr. Commeret.

The following were nominated to the Committee on Pensions: Ministers - Clough, Parker, Hodgson, Rosenberger and Clelland; Elders - William C. Colsman and Roberts. Mr. Clough requested permission to withdraw his name. On motion his request was granted. On motion it was decided that the nominee with the highest majority among the ministers, the nominee with the highest majority among the elders, and the nominee with the highest majority among the remaining nominees be declared elected.

The Rev. Richard M. Hartwell, fraternal delegate from the Christian Reformed Church, was introduced to the Assembly. On motion Mr. Hartwell was enrolled as a corresponding member of the Assembly. The Moderator invited Mr. Hartwell to bring fraternal greetings to the Assembly. Mr. Clowney responded for the Assembly.

The Moderator announced the election of Messrs. Roberts, Colsman and Clelland to the Committee on Pensions.

Mr. Hall gave a report of the Committee on Travel Fund as follows:

The Committee on Travel Fund recommends that: 1.) commissioners to the Assembly be paid four cents per mile for all miles above four hundred miles round trip for all valid vouchers; and, 2.) if any commissioner receives more from the travel fund than his actual travel expenses, he return the excess to the 1965 travel fund.

On motion the first recommendation was adopted.

On motion the chairman of the Committee on Travel Fund was requested to read aloud the names of those who have submitted travel vouchers.

Dr. Paul G. Schrottenboer, General Secretary of the Reformed Ecumenical Synod was introduced to the Assembly. On motion Standing Rule 42 was suspended and Dr. Schrottenboer was enrolled as a corresponding member of the Assembly.

On motion Standing Rule 35 was suspended and the report of the Committee on General Benevolence was ordered to be recorded in the Minutes without being read. The report follows:

**REPORT OF THE COMMITTEE ON GENERAL BENEVOLENCE**

Two meetings of the committee were held during 1963. At the fall meeting in October, Mr. John Tolsma, Deacon from Trinity Orthodox Presbyterian Church of Hatboro, was welcomed as a new member of the committee. Mr. Tolsma and the Rev. Lester R. Bachman were elected by the Thirtieth General Assembly to the Class of 1966. At this fall meeting, Mr. Irving J. Triggs and Mr. Bachman were re-elected to the offices of President and Secretary-Treasurer, respectively. The Rev. Leonard F. Chanoux was elected to the office of Vice-President.
Opportunities and challenges to expand our ministries are continually facing us. No informed Christian needs to be told that the appeals for help to relieve hunger, nakedness, and disease are mounting, even in our own land. Communications have been received from the Christian Reformed World Relief Committee exploring possibilities of cooperation in Reformed relief work at home and abroad. During the sessions of the Reformed Ecumenical Synod, held in Grand Rapids, Michigan, early in August, resolutions were adopted authorizing the Synod to establish an International Reformed World Relief organization to coordinate the activities of the member denominations in the areas of “voluntary relief and rehabilitation.” These national and international organizations which are seeking to implement “the principles of voluntary relief work in relation to the subject of “Word and Deed in Missions,” make us increasingly aware of the responsibility of the church for greater manifestations of the spirit of Christian compassion in association with the ministry of the gospel of divine grace.

Within our own limited areas of service your committee has been called upon to greatly increase its assistance to infirm ministers during the year. Cash on hand for this purpose is almost exhausted. We have increased our aid to Korean leper patients over tenfold above last year, including shipments of simple medical supplies and increased financial assistance. Gifts for this cause have increased fivefold over last year, and undesignated funds have been assigned to aid these courageous sufferers. The needs are still very great, and the increased concern of the churches is earnestly solicited.

In a recent letter from Rev. John Johnston of Taiwan, the churches were made aware of the need for a clinic among the many poor to whom our Mission there extends the blessings of the gospel. As he described the conditions which cry out for relief through such a clinic, Mr. Johnston said, “to many of these people our gospel is effective insofar as we accompany it with practical demonstrations of Christian love and concern for their welfare.” How vividly these words reflect the most obvious teachings of both Old and New Testament Scriptures regarding the duty of God’s people to provide for the poor, sick, and outcasts among men. Amos cried out against an elect people whose religious practices were replete with orthodox words and ceremonies but devoid of compassion. Isaiah 58 is a scathing denunciation of the same people, and an exhortation to them to keep the fast “which God has chosen—to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked that thou clothe him, and that thou hide not thyself from thine own flesh.” James and John in their epistles speak with equal vigor—see James 2:12-17 and I John 3:17-19. In the latter passage we read, “Whoso hath this world’s good, and seeth his brother have need, and shutteth up the bowels of his compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth.”

Our denomination is small, and demands upon the resources of our members are far above average. However, it should be observed that the three major committees of the church received contributions totaling $206,674 from Orthodox Presbyterian churches while this committee received $8,767. Will the Lord truly bless our ministries and missions beyond the local congregation while they are supported by the church in a proportion of 23 to 1 between teaching and preaching, and practical demonstration of the gospel? Each year support has remained about the same — less than $8,000 — until this year, when nearly $9,800 was received. We are grateful for support from more of our churches, and for increased support from many faithful congregations. (In addition to these funds sent to our committee, many churches have been directing relief funds in excess of $5,000 per year to the Committee on Foreign Missions.) Your committee would once again urge those churches which do not share in this committee’s ministry to resolve to do so.
During this past year we have given special emphasis to the needs of the Aged and Infirm Ministers' Fund and the Leper Patients because the appeals have been most urgent in these areas. We have no funds for responding to Emergency Relief appeals. Powdered Whole Milk is a significant item in feeding the orphan babies, but it is not advisable to ship less than 60 cases of 6/2 lb. tins, valued at $450 plus costs. The Korean orphans are being cared for better than other needy groups because of the number of large organizations devoted to their interests. The cost of shipping used clothing has exceeded $400, but gifts for the purpose have been less than $50. Multi-Purpose Food continues to be a popular means of providing food for the hungry in Korea. Support for this project is easily encouraged and promoted by the use of family banks, emptied monthly, or offerings each month in Sunday school, missionary societies or Machen Leagues which encourage gifts amounting to 5c per day per family. Very special emphasis must be given to the needs of the Aged and Infirm Ministers' Fund. Five ministers have received aid during the past year. They continue to require our help. Our cash is depleted and we shall need to redeem one of our reserve notes unless gifts are received at once and increased during the year. The committee continues to disburse undesignated funds to provide charity beds in the Gospel Light Hospital in Pusan, Korea, and to aid deacons of very poor churches in Korea to relieve their local needs.

SPECIAL NOTE

For many years the committee has been aware that considerable relief monies have continued to be directed to the Committee on Foreign Missions. It would seem that the time has come for churches to change their policy and practice in thus disbursing their relief funds and direct them wholly to this committee. This would include all contributions not intended for the support of our missionaries and missions but clearly designated for relieving hunger, sickness, poverty and similar needs. Permit this committee to serve the whole church, as it was established to serve in these distinctive spheres of Christian concern. Such changes will strengthen our hands without in the least weakening Foreign Missions.

RECOMMENDATIONS

1. That all churches be urged to take immediate steps to provide for regular contributions to the Aged and Infirm Ministers' Fund to provide the committee with $1,000 to meet current needs.

2. That all of our churches and organizations be requested to direct all funds solicited and received distinctly for charitable causes, beyond local diaconate needs, to the Committee on General Benevolence.

TERMS EXPIRING

The terms of Dr. John H. Skilton and Deacon J. Eric Crowe expire with this Assembly.

BUDGET - 1964

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>General Funds (undesignated)</td>
<td>$2,500</td>
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<tr>
<td>Office Expense and Administration</td>
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<tr>
<td>Aged and Infirm Ministers' Fund:</td>
<td></td>
</tr>
<tr>
<td>For Church Assistance</td>
<td>$1,000</td>
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<tr>
<td>For Reserve Funds</td>
<td>2,000</td>
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<td></td>
<td>3,000</td>
</tr>
<tr>
<td>Emergency Relief Funds</td>
<td>500</td>
</tr>
<tr>
<td>Powdered Whole Milk</td>
<td>500</td>
</tr>
<tr>
<td>Multi-Purpose Food (Meals for Millions)</td>
<td>2,000</td>
</tr>
<tr>
<td>Korean Orphanages</td>
<td>500</td>
</tr>
</tbody>
</table>
REPORT OF THE TREASURER

GENERAL FUND

**BALANCE ON HAND, January 1, 1963** $1,964.03

**RECEIPTS**

**Contributions**
- O. P. churches – Undesignated $4,798.68
  - Designated 2,729.63
- Individuals – Undesignated 102.00
  - Designated 259.00
- Non-O.P.C. – Undesignated 103.85
  - Designated 52.00

**Total Funds Available** 10,009.19

**DISBURSEMENTS**

**Office and Administration**
- Postage, Telephone and Supplies $51.65
- Secretary’s Honorarium 250.00
- Promotion Expense 28.80
- Publicity 33.43
- Assistance to needy ministers 300.00
- Leper Medicines – Korea 415.27
- Gospel Light Hospital – Korea 350.00
- Deacons – Korean churches 300.00
- Relief Funds – Korea O. P. Mission 500.00

**Designated Relief**
- Emergency Aid to Minister $850.00
- Powdered Whole Milk 493.56
- Multi-Purpose Food (Meals for Millions) 1,780.00
- Korean Orphanages 870.00
- Korean Lepers 1,525.00
- Shipping Used Clothing – Korea 442.64

**Total Funds Disbursed** $8,190.35

**BALANCE ON HAND, December 31, 1963** $1,818.84

*Funds allocated from one fund to another:
- General Fund to Emergency Fund $700.00
- General Fund to Powdered Milk Fund 240.00
- General Fund to Meals for Millions 300.00
- General Fund to Leper Fund 350.00
- General Fund to Used Clothing Fund 400.00
- Korean Orphans to Powdered Milk Fund 100.00

**Total** $2,090.00
AGED AND INFIRM MINISTERS' FUND

**BALANCE ON HAND, January 1, 1963**

```
$ 985.99
```

**RECEIPTS**

```
Contributions
- O. P. churches: $1,239.35
- Individuals: 85.00
- Other contributors: 300.00
- Interest on Demand Notes: 80.00

Total Funds Available: $1,704.35
```

**DISBURSEMENTS**

```
- Purchase of Church Extension Fund Note: $500.00
- Aid to Infirm Ministers: $1,969.15

Total disbursements: $2,469.15
```

**BALANCE ON HAND, January 1, 1964**

```
$ 221.19
```

**OTHER ASSETS**

```
Church Extension Fund Demand Notes:
- No. A - 40: $500.00
- No. A - 64: $1,000.00
- No. A - 88: $1,000.00
- No. A - 95: 500.00

Total: $3,000.00
```

**SUMMARY**

```
Cash Balance by Funds:
- General Fund: $1,818.84
- Aged Ministers' Fund: $221.19

Total: $2,040.03
```

**General Fund’s Cash restricted as follows:**

```
- Emergency Fund: $5.00
- Powdered Whole Milk: $20.27
- Multi-Purpose Food: 1.44
- Korean Orphanages: $17.10
- Leper Patients: 5.00
- Shipping Used Clothes: 54.76

Total Restricted Funds: $324.76
```

**Unrestricted General Funds: $1,715.27**

**Total Balance, January 1, 1964**

```
$ 2,040.03
```

Audited and found correct—February 21, 1964.

*Lewis W. Roberts*
The first recommendation of the Committee on General Benevolence was adopted in the following amended form: That all churches be urged to take immediate steps to provide for regular contributions to the Aged and Infirm Ministers' Fund to provide the Committee with $1,000 to meet current needs.

The second recommendation was moved.

The Assembly recessed at 12:15 p.m. with prayer led by Mr. Woolley.

THURSDAY AFTERNOON

The Assembly reconvened at 1:45 p.m. with prayer led by Mr. Taws, following the singing of the hymn, "Hallelujah! Hallelujah! In his temple God be praised."

On motion the Rev. Robert Grossman, of the Eureka Classis, Reformed Church in the United States, was welcomed and invited to address the Assembly.

On amended motion the second recommendation of the Committee on General Benevolence was referred to the special Committee on the Administration of Medical Work.

On motion the Committee on General Benevolence was asked to encourage support by the churches of the Orthodox Presbyterian Church of the Bethesda, Pine Rest, and Wykoff Sanatoriums.

The following were nominated for election to the Class of 1967 of the Committee on General Benevolence: John H. Skilton and J. Eric Crowe. There being no further nominations the Moderator declared the nominees elected.

On motion Standing Rule 35 was suspended and the report of the Committee on Correspondence with Other Churches was ordered to be recorded in the Minutes without being read. The report is as follows:

REPORT OF THE COMMITTEE ON CORRESPONDENCE WITH OTHER CHURCHES

The committee respectfully reports that, in accordance with the directions of the Thirtieth General Assembly, it appointed the Rev. R. Heber McIlwaine as fraternal delegate to the Synod of the Reformed Church of Japan and the Rev. Bruce F. Hunt as fraternal delegate to the General Assembly of the Korean Presbyterian Church. It also appointed the following additional fraternal delegates to the respective synods and general assemblies held in 1963:

Christian Reformed Church – Rev. Robert W. Eckardt
Evangelical Presbyterian Church – Rev. Everett C. De Velde

The committee did not see its way clear to appoint a fraternal delegate to the General Synod of De Gereformeerde Kerken in Nederland without incurring an expenditure which it did not deem itself empowered to undertake.

The committee requested the Rev. Professor Cornelius Van Til to continue to represent the Orthodox Presbyterian Church at the Reformed-Lutheran conversations. Dr. Van Til will present a report to this Assembly.

The committee has appointed the following fraternal delegate to the respective synods and general assemblies in 1964:

Evangelical Presbyterian Church – Rev. W. Harllee Bordeaux
Reformed Presbyterian Church in North America, General Synod – Rev. W. Harllee Bordeaux

Recommendations:

1. The committee recommends that the General Assembly appoint or elect a representative of the Orthodox Presbyterian Church to the proposed exploratory conference to be held in the fall of 1964 under the auspices of the National Association
of Evangelicals, in order that he may represent the church if such a conference is held.

2. The committee recommends that the General Assembly decline the invitation of The Alliance of the Reformed Churches throughout the World holding the Presbyterian Order to send one fraternal delegate to the Nineteenth General Council of that organization to be held in Frankfurt a/M from August 3 to 13, 1964.

3. The committee recommends that the General Assembly authorize the Committee on Correspondence with Other Churches to study the matter of the appointment of fraternal delegates and to report to a future Assembly.

Respectfully submitted,
Paul Woolley
Chairman

On motion the first recommendation was adopted in the following amended form: That the Committee on Correspondence with Other Churches be authorized to appoint a representative of the Orthodox Presbyterian Church to the proposed exploratory conference to be held in the fall of 1964 under the auspices of the National Association of Evangelicals, in order that he may represent the church if such a conference is held.

Mr. Rankin requested that his negative vote be recorded.

On motion the second recommendation was adopted.

On motion the third recommendation was adopted.

Mr. Woolley read a letter from the Clerk of the Reformed Churches in New Zealand as follows:

Feb. 18, 1964

Dear Brethren:

The next Synod of the Reformed Churches of New Zealand will convene on May 19, 1964, at 9:30 a.m., at the Reformed Church Hall, 8 Blue Mountains Road, Silverstream, Wellington, New Zealand; the dates of Synod to be May 19-22.

We would be pleased and honored if your church, with whom we enjoy a cordial fraternal relationship, could be represented at our Synod by a delegate.

If it is possible for a delegate to be present, will you please let me know his name and address so that I may send him a copy of the agenda and arrange for his entertainment.

With Christian Greetings,
On behalf of Our Churches
R. O. Zorn, Stated Clerk

On motion the Assembly decided to express to the Reformed Churches of New Zealand its gratitude for the lively testimony which they are giving to the faith proclaimed in the Word of God and that it inform them of its deep regret that it is not able to send a fraternal delegate to the meeting of their Synod in May 1964.

It was moved and carried to take from the table the motions concerning the amendment of Standing Rule 54 as follows:

1. That the second paragraph of Standing Rule No. 54 be amended to read as follows: "There shall be six 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, the Committee on Pensions, and the Committee on Correspondence with Other Churches. 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. The Committee on Correspondence with Other Churches shall consist of six
members, ministers and/or elders, two members being in each class.”
2. And the amended motion to amend the amendment by adding the words “and
Ecumenical Bodies” after the words “with Other Churches.”

The Assembly recessed at 3:30 p.m. and reconvened at 3:45 p.m.
The Moderator invited Mr. Smith, fraternal delegate from The Synod of the
Reformed Presbyterian Church of North America, to bring greetings to the Assembly.
Mr. Cummings responded for the Assembly.
The amended amendment to the main motion was lost.
The motion to amend Standing Rule 54 was carried.
On motion the Committee on Correspondence with Other Churches was instructed
to prepare and recommend to the Thirty-second General Assembly: (1) A statement
of the functions which it believes the committee should have, and (2) a name for the
committee in the future.
On motion it was decided to proceed with the election of the Committee on
Correspondence with Other Churches.
The following were nominated: Messrs. Woolley, Adams, Eckardt, Knight, Oliver,
Reitsma, Hall, Marston, Clelland, Cummings, Graham, Commeret, Elder, R. A. Barker,
Galbraith, Murray, Kellogg, Breisch, and Sloat.
On motion it was decided that the two nominees with the highest majorities be
declared elected to the class of 1967, that the nominees with the third and fourth highest
majorities be declared elected to the class of 1966, and that the nominees with the
fifth and sixth highest majorities be declared elected to the class of 1965.
Mr. Eckardt requested permission to withdraw his name. On motion his request
was granted.
Mr. Murray requested permission to withdraw his name. On motion his request
was granted.
Mr. Woolley requested permission to withdraw his name. Permission was not
granted.
Mr. Olson gave the report for the Committee on Date and Place of the Thirty-
second Assembly as follows:

REPORT OF THE COMMITTEE ON DATE AND PLACE
OF THE THIRTY-SECOND ASSEMBLY

Invitations have been received from our church sessions in Long Beach, California
and Portland, Oregon.
Your committee recommends:
1. That the Thirty-second General Assembly be held at First Church, Portland,
   Oregon.
2. That this Assembly meet on Tuesday, April 27, 1965 at 9:00 a.m., P.D.T.
   Arthur O. Olson
   William A. De Jonge

It was moved to adopt the first recommendation. It was moved to amend the recom-
mandation by deleting the words “Portland, Oregon” and inserting the words “Long
Beach, California.”
The Moderator announced the election of Messrs. Oliver and Woolley to the
class of 1967 of the Committee on Correspondence with Other Churches, Messrs. Adams
and Knight to the class of 1966, and Dr. Elder to the class of 1965 on the first ballot.
The Moderator announced the election of Mr. Cummings to the class of 1965 on the second ballot, and named Mr. Oliver convener.

On motion further consideration of the report of the Committee on Date and Place of the Thirty-second General Assembly was postponed until after the report of the Committee on Stewardship.

Mr. R. A. Barker gave the report of the Committee on Stewardship as follows:

**REPORT OF THE STEWARDSHIP COMMITTEE**

Fathers and Brethren,

In presenting its first report the Stewardship Committee wishes first of all to inform the Assembly of the excellent cooperation it has received from the churches and the committees in furnishing the necessary information. Out of the 98 churches to which a questionnaire concerning wage earners was sent, 94 replied. And the Committees on Christian Education, Foreign Missions, General Benevolence, and Home Missions provided the committee with full information on their proposed budgets.

The committee has examined the proposed 1965 budgets of the four committees in the light of the needs and aspirations of the committees, its estimate of the capability of the church, and the past experience of these committees with regard to contributions. The committee has not yet given attention to "the encouragement of the practice of biblical principles of financial stewardship in the church," (see Plan, B, 7), but intends to do so in the future.

Prior to the preparation of the four committees' budgets this committee had prepared a form which it requested the committees to use so that the budgets would be as uniform as possible. As part of this form the committees were asked to divide their estimates of receipts between those expected from our denomination and those from other sources. The total of the 1965 budgets adopted by the committees would have required from Orthodox Presbyterian sources an increase of 30% above that required by the 1964 budgets. The committees had budgeted increases in contributions from our church as follows: Christian Education, 62%; Foreign Missions, 12%; General Benevolence, 68%; and Home Missions 37%. The committee judged that these increases would be greater than we might expect to realize next year. The committee then determined that since total benevolence giving of the church has increased an average of 8.9% annually over a number of years a total increase of approximately 10% for 1965 would both be a minimum goal for the church and have a reasonable expectation of fulfillment. The committee next determined to recommend that our church provide $257,120, an increase of 9.3% over the 1964 budgets, for the work of these four committees during 1965 on the following apportionment:

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<th>Committee</th>
<th>Amount</th>
<th>% of Change</th>
<th>% of Total</th>
</tr>
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<tr>
<td>Christian Education</td>
<td>$ 52,000</td>
<td>+30%</td>
<td>20%</td>
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<tr>
<td>Foreign Missions</td>
<td>105,000</td>
<td>+0.007%</td>
<td>41%</td>
</tr>
<tr>
<td>General Benevolence</td>
<td>9,120</td>
<td>-5%</td>
<td>3%</td>
</tr>
<tr>
<td>Home Missions</td>
<td>91,000</td>
<td>+11%</td>
<td>36%</td>
</tr>
</tbody>
</table>

The largest increase was allotted to the Committee on Christian Education to enable it to continue the production of Sunday school materials which have previously been financed largely by loans. In reducing the amount to be contributed by our church for the work of these committees, the committee did not endeavor to determine which expenditures should be eliminated from the several budgets. That decision is left to each committee.
It is noted that the amount listed above does not provide the total budget of the committees. Additional amounts must be received from other sources as noted in the following table. The total approved budgets of the committees are:

- Christian Education: $150,486
- Foreign Missions: 206,340
- General Benevolence: 10,100
- Home Missions: 99,132

Total approved budgets: $466,058

All the committees are straining to press their work forward, and for this we are thankful to God. Provision for the work which they regard as minimal advances during 1965 would require the following additional contributions:

- Christian Education: $13,000
- Foreign Missions: 10,000
- General Benevolence: 2,000
- Home Missions: 20,740

Total additional contributions: $45,740

The committee has prepared for distribution to the Assembly tables which compare the 1965 budgets of the four committees with their budgets for 1964 and their expenditures in 1962 and 1963. They are provided as additional information for the commissioners. In preparing these tables it was not practicable, in some instances, to obtain completely accurate amounts because the change in our fiscal year took place during the years involved. As a result, certain discrepancies may appear. However, such differences are of a minor nature and the figures are substantially correct, and are reliable for the sake of comparisons.

The following tables summarize the budgets of the four committees as presented to the Stewardship Committee for 1965 together with the amounts of expenditures and receipts approved by this committee as being reasonable expectations for that year:
### Combined Budget for 1965

Expenditures Proposed by Four Standing Committees
Expenditures and Receipts Approved by Stewardship Committee

<table>
<thead>
<tr>
<th>A. DISBURSEMENTS</th>
<th>Christian Education</th>
<th>Foreign Missions</th>
<th>Home Missions</th>
<th>General Benev.</th>
<th>Totals</th>
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<tbody>
<tr>
<td><strong>Administration</strong></td>
<td></td>
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</tr>
<tr>
<td>Salaries &amp; Allowances</td>
<td>$ 19,733</td>
<td>$ 15,325</td>
<td>$ 14,942</td>
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<td>Office</td>
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<td>Committee Mtgs.</td>
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<td>450</td>
<td>1,500</td>
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<tr>
<td>Legal and Audit</td>
<td>700</td>
<td>675</td>
<td>700</td>
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<tr>
<td><strong>Total</strong></td>
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<td>$ 20,447</td>
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<td><strong>Promotion</strong></td>
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<tr>
<td>Travel</td>
<td>$ 1,000</td>
<td>$ 500</td>
<td>$</td>
<td>$</td>
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<tr>
<td>Publicity &amp; Advertising</td>
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<td>250</td>
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<td><strong>Total</strong></td>
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<td>Furlough Housing</td>
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<td>Itineration</td>
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<td>Miscellaneous</td>
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<td>Artwork – Salaries, Allow.</td>
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<td>Writing – Salaries, Allow.</td>
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<td>$ 93,706</td>
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Selling Expense

- Wages $2,500
- Supplies 1,500
- Postage, Ins., etc. 1,935
- Magazine 7,500
- Catalogs 4,000
- General 11,600

$29,035

General Benevolence

- Aid - Individuals $1,000
- Foreign Relief 1,000
- Orphans & Lepers 5,000
- Food & Clothing 4,000
- Deacons, Hospitals, etc. 1,000
- Aged & Infirm Ministers 2,000

Repayment of Loans 2,000
Interest Paid 3,600
Reserve Fund 500
Capital Expenditures 3,227

TOTALS $163,486
LESS: STEWARDSHIP

Reduction 13,000

Approved Budget $150,486

B. RECEIPTS

Contributions
- Orth. Presby. Church $52,000
- Others 5,000

$57,000
Interest, etc. 150
Sales - Materials 91,750
- Services 1,800

Other Income 10

Total $150,710

Funds on Hand 5,000

$150,710

Anticipated Surplus $224

93
### Contributions To Budgets of Committees

<table>
<thead>
<tr>
<th></th>
<th>1962-63</th>
<th>1964-65</th>
<th>1965</th>
<th>1965</th>
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<tr>
<td><strong>From Orthodox Presbyterian Church</strong></td>
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<tr>
<td>Chr. Educ.</td>
<td>$30,272</td>
<td>$30,400</td>
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<td>Gen. Ben.</td>
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<td>$9,120</td>
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<td><strong>% of Total OPC Contrib.</strong></td>
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<td>Add'l Desired Outreach 1965</td>
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<tr>
<td>20%</td>
<td>41%</td>
<td>36%</td>
<td>3%</td>
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<td>$276,796</td>
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### Proposed Budget 1964

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</tr>
<tr>
<td><strong>Budgets</strong></td>
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<tr>
<td><strong>TOTALS</strong></td>
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<tr>
<td><strong>Approved Budget 1965</strong></td>
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<td>From Orthodox Presbyterian Church</td>
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<tr>
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<td>$1,300</td>
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<tr>
<td><strong>TOTALS</strong></td>
<td>$251,254</td>
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<td>$431,760</td>
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### The committee recommends:

1. That the General Assembly approve the total budget of the four committees amounting to $466,058 and recommend to our churches that they provide a minimum of $257,120 toward this budget;
2. That the General Assembly commend these committees, and their work, and their representatives, to the churches for faithful support by prayer and gift; and
3. That the committee be continued.
It was moved to adopt the first recommendation.
The order of the day arrived and was extended by common consent to permit the
speaker to finish his remarks.
The Assembly recessed at 6:04 p.m. with prayer led by Mr. Butt.

FRIDAY MORNING, MAY 1

Following a devotional service led by Mr. Rosenberger, the Assembly reconvened
at 8:50 a.m. with prayer led by Mr. Kress.
The Minutes of Thursday were read and approved as corrected.
The motion to adopt the first recommendation of the Committee on Stewardship
was carried.
On motion the second recommendation was adopted.
On motion the third recommendation was adopted.
On motion it was decided to add to the report of the Committee on Stewardship
the following: “There are 3,007 wage earners in the Orthodox Presbyterian Church.
If they contribute an average of $1.64 per wage earner per week, the minimum budget
will be met.”
The motion to adopt the first part of the divided recommendation of the Committee
on Date and Place of the Thirty-second General Assembly was carried (without amend-
ment).
It was moved to adopt the second part of the recommendation.
It was moved to amend the recommendation by substituting “Thursday, April 29”
for “Tuesday, April 27.” It was moved to amend the amendment by substituting
“Tuesday, July 13” for “Thursday, April 29.”
On motion the Assembly was constituted a Committee of the Whole.
The Assembly recessed at 10:30 a.m. and reconvened at 10:45 a.m.
The Committee of the Whole arose and gave the following report: The committee
recommends that the Thirty-second General Assembly meet on Thursday, July 8, 1965,
at 9:00 a.m. P.D.T.
On motion the recommendation of the Committee of the Whole was substituted for
the motions on the floor.
The recommendation was adopted.
The Moderator invited Dr. Schrotenboer to address the Assembly.
On motion Standing Rule 35 was suspended and the report of the Committee on
Revisions to the Form of Government and Book of Discipline was ordered to be recorded
in the Minutes without being read. The report follows:

REPORT OF THE COMMITTEE ON REVISIONS
TO THE FORM OF GOVERNMENT AND BOOK OF DISCIPLINE

The committee respectfully submits to the Thirty-first General Assembly a Second
Revised Version of Chapters XIV through XVII of the Form of Government to be
substituted for Chapters XII through XV of the Revised Version submitted to
the Twenty-second General Assembly. A minority report submitted by the Rev. Edmund
P. Clowney is appended. The committee recommends: (1) that this revision together
with the minority report be submitted to the presbyteries and sessions for study and (2)
that the committee be continued.

CHAPTER XIV
Of the Session

1. The session consists of the pastor or pastors and ruling elders of a particular
congregation.
2. Of this judicatory, two elders if there are three or more, or one elder if there are less than three, with the pastor or one of the pastors, shall be necessary to constitute a quorum. When the pastor is not able to be present he may, with the concurrence of the session, invite such other minister as they may see meet, belonging to the same presbytery, to attend in his place. In no case may the work of the session be performed when there are less than two in attendance. In cases of emergency, when the pastor or another minister of the presbytery is necessarily absent, three elders, if there be so many, shall be necessary to constitute a quorum.

3. The session shall choose its own moderator and since those who rule in the church of God do so on a parity with one another it is proper that any member of the session should serve in this capacity. Inasmuch, however, as the pastor as minister of the Word is recognized as possessing special gifts and training it is usually expedient that he should be the moderator. The moderator shall serve for such term as the session may determine.

4. When for prudential reasons it may appear advisable that some person not a member of the session should be invited to preside, the session may invite some other minister or elder from the same presbytery to perform this service.

5. When a church is without a pastor the session may meet and proceed to business without the presence of a minister. But it is usually expedient in such a case that a minister of the same presbytery should serve with the session for the purpose of counsel. The session should itself invite such a minister or request the presbytery to appoint one. Such minister may vote and, if it seem desirable, be elected to preside. This is particularly advisable when the session is constituted for judicial business. In the case of illness or necessary absence of the pastor the same procedure may be followed.

6. The church session is charged with maintaining the spiritual government of the congregation. For this purpose they have power to inquire into the knowledge and Christian conduct of the members of the church; to call before them offenders and witnesses, being members of their own congregation, and to introduce other witnesses, where it may be necessary to bring the process to issue, and when they can be procured to attend; to receive members into the church; to admonish, to rebuke, to suspend or exclude from the sacraments those who are found to deserve censure; to determine all matters concerning the conduct of worship and of other religious services; to concert the best measures for promoting the spiritual interests of the congregation, including the supervision of all organizations within the church; and to appoint commissioners to the higher judicatories of the church. It shall also have exclusive authority over the uses to which the church buildings may be put.

7. The moderator has power to convene the session when he may judge it requisite; and he shall always convene it when requested to do so by any two of its members. The session shall also convene when directed to do by the presbytery.

8. The session shall keep an accurate record of its proceedings, which record shall be, at least once every year, submitted to the presbytery for examination.

9. The session shall keep registers or rolls of the members of the church, both of communicant members and of their baptized children; of baptisms, with the date of birth of the individuals baptized; of persons admitted to the Lord's table; of suspensions from the Lord's table; and of the deaths and other removals of church members. The names of members shall be placed upon or removed from the rolls of the church only by order of the session, and the provisions of the Book of Discipline shall always be observed.

10. By vote of the session it may, at the request of a member, dismiss him to a particular congregation of the Orthodox Presbyterian Church, or to another church, in token whereof a letter commending him to the care of the session of that congregation shall be sent to it under the hand of the clerk. When the session of the receiving church
has received a person into its membership the clerk shall send notification in writing to the session of the dismissing church. Upon receipt of such notice the clerk shall remove his name from the roll of the church, and the session shall record the fact in its minutes.

The session may refuse to grant a request for dismissal to a congregation of another denomination if in its judgment such refusal is warranted. If a member desires dismissal to a church not of like faith and practice, and cannot be dissuaded, the session shall be obliged to grant him a certificate of standing, and shall erase his name from the roll.

11. If a session shall cease to exist or become so small as to prevent it from working effectively, steps shall be taken by the presbytery to provide for the government of the congregation. The presbytery may supervise the election and ordination of elders from within the congregation or, if this is impracticable, may, with the consent of the congregation, appoint ruling elders or ministers, or both, from within the presbytery to be an acting session or to augment the existing session.

CHAPTER XV

Of the Presbytery

1. A presbytery consists of the ministerial members and ruling elders of the congregations within a certain district. It shall not be proper for a presbytery to be established where there are less than four congregations.

2. The meetings of the presbytery shall be constituted of all the ministers of the presbytery and one ruling elder from each congregation, delegated by the respective sessions. Two or more elders shall be delegated from each collegiate church in proportion to the number of its pastors.

3. Every delegated elder not known to the presbytery shall produce a certificate of his regular appointment by the session.

4. Any four presbyters, among whom shall be at least two ministers and one ruling elder, being met at the time and place appointed, shall be a quorum competent to proceed to business.

5. The moderator shall be chosen from year to year, or for some shorter term if the presbytery so determines.

6. The presbytery has power to receive and issue all appeals, and other matters, that are brought before it from church sessions in a regular manner, subject to the provisions of the Book of Discipline; to examine and license candidates for the holy ministry; to ordain, install, remove, and judge ministers; to examine and approve or censure the records of church sessions; to resolve questions of doctrine or discipline seriously and reasonably proposed; to condemn erroneous opinions which injure the purity or peace of the church; to visit particular churches for the purpose of inquiring into their state and of taking proper measures to insure that evils which may have arisen in them shall be redressed; to unite or divide congregations at the request of the people, or to form or receive new congregations; and, in general, to order whatever pertains to the spiritual welfare of the churches under its care, always respecting the liberties guaranteed to the individual congregations under the constitution.

7. It shall be the duty of the presbytery to keep an accurate record of its proceedings and to submit this record to the general assembly for examination at least once each year. The presbytery shall also report to the general assembly, each year, the licensures, ordinations, the receiving or dismissing of members, the removal of members by death, the union, division, or reception of congregations, or the formation of new ones, and, in general, all the important changes which may have taken place within its bounds in the course of the year.
8. The presbytery shall meet on its own adjournment; and when any emergency shall require a meeting sooner than the time to which it stands adjourned, the moderator, or, in case of his absence, death, or inability to act, the stated clerk, shall, with the concurrence or at the request of two ministers and two elders, the elders being of different congregations, call a special meeting. For this purpose he shall send a circular letter, specifying the particular business of the intended meeting, to every minister and the clerk of every session in the presbytery, in due time previous to the meeting, which shall not be less than ten days. Nothing shall be transacted at such a special meeting besides the particular business for which the judicatory has been convened.

9. Each day's session shall be opened and closed with prayer.

10. Undelegated elders of the presbytery and presbyters in good standing in other presbyteries or in churches of like faith and practice, who may happen to be present, may be invited to sit with the presbytery as corresponding members. Such members shall be entitled to deliberate and advise, but not to vote in any decisions of the presbytery.

CHAPTER XVI
Of the General Assembly

1. The general assembly is the highest judicatory of the Church. It represents, in one body, all the particular congregations of the denomination. It shall bear the title: THE GENERAL ASSEMBLY OF THE ORTHODOX PRESBYTERIAN CHURCH.

2. The general assembly shall consist of every minister and of one ruling elder from every particular church, and two or more elders from every collegiate church in proportion to the number of its pastors.

3. Any twenty of these commissioners, among whom both ministers and ruling elders shall be represented, being met on the day and at the place appointed, shall be a quorum for the transaction of business.

4. The general assembly shall meet at least once in every year. On the day appointed for that purpose the moderator of the preceding assembly shall open the meeting and preside until a moderator is chosen. In the event of his absence the member present who was last elected moderator of the general assembly shall preside in his place. Each elder commissioner shall present to the clerk of the assembly a certificate of his appointment by the session; each minister not known to the clerk shall present to him his credentials. No commissioner shall have a right to deliberate or vote in the assembly until his name shall have been enrolled.

5. It is expedient that the moderator of the preceding assembly, or someone appointed by him in his place, shall preach a sermon at the opening of the general assembly. Each session of the assembly shall be opened and closed with prayer. And the whole business of the assembly being finished, and the vote taken for dissolving the present assembly, the moderator shall say from the chair, “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 on the day of A. D. ,” after which he shall pray and return thanks, and pronounce on those present the apostolic benediction.

6. When any emergency shall require the calling of a general assembly sooner than the time specified by the previous assembly, the moderator of the previous assembly, or, in the case of his absence, death, or inability to act, the stated clerk shall, with the concurrence or at the request of twenty presbyters, at least half of whom shall be ministers, the ruling elders being from different congregations, call a special general assembly. For this purpose he shall send a circular letter, specifying the particular business of the intended meeting, to every minister and to the clerk of every session,
in due time previous to the meeting, which shall not be less than twenty days. And nothing shall be transacted at such special meeting except the particular business for which the judicatory has been thus convened.

7. The general assembly shall receive and issue all appeals, complaints, and references that affect the doctrine or constitution of the church and are regularly brought before it from the lower judicatories. The general assembly shall review the records of every presbytery and approve or censure them; it shall give its advice and instruction in all cases submitted to it, in conformity with the constitution of the church; and it shall constitute the bond of union, peace, correspondence, and mutual confidence among all the churches.

8. The general assembly, either directly or through its standing committees, may call ministers and licentiates to the missionary or other service of the whole Church. In such cases a call, following the form given in Chapter XX, Section 7, *mutatis mutandis*, shall be delivered to the presbytery under whose jurisdiction the person called shall be, and the matter shall be brought to an issue in accordance with the provisions of Chapter XXI.

9. To the general assembly also belongs the power of deciding in all controversies respecting doctrine and discipline; of reproving, warning, or bearing testimony against error in doctrine, or immorality in practice, in any church or presbytery; of erecting new presbyteries when it may be judged necessary; of superintending the concerns of the whole church; of corresponding with other churches, on such terms as may be agreed upon by the assembly and the corresponding body; of suppressing schismatical contentions and disputations; and, in general, of recommending and attempting reformation of manners, and the promotion of charity, truth, and holiness, through all the churches under its care.

10. The general assembly is not invested with power, by virtue of its own authority, to make pronouncements which bind the conscience of the members of the Church. Yet the deliverances of the general assembly, if declarative of the Word of God, are to be received with deference and submission not only because of their fidelity to the Word of God but also because of the nature of the general assembly as the supreme judicatory of the Church. Deliverances, resolutions, overtures, and other actions which have the effect of amending or adding to the subordinate standards shall not be binding unless they have been approved by the general assembly and presbyteries in the manner provided in this Form of Government for the amendment of the constitution.

CHAPTER XVII

On the Board of Deacons

1. In order to facilitate the performance of the duties of their office the deacons of each particular church shall be constituted a board of deacons. The board shall choose its own officers from its membership.

2. The board shall collect and disburse funds for the relief of the needy.

3. In the discharge of their duties the deacons shall be under the supervision and authority of the session. Accordingly, the board shall keep a record of its proceedings and of all funds and their distribution, and shall submit its records to the session once every three months, and at other times upon request of the session. If it seems to be for the best interest of the church, the session may require the board of deacons to reconsider any action, or may, if necessary, overrule it.

4. It is desirable that the session and the board of deacons meet together at regular intervals to confer on matters of common responsibility.
5. In a church in which there are no deacons, the duties of the office shall devolve upon the ruling elders.

On behalf of the committee,
Respectfully submitted,
JOHN MURRAY,
Chairman

MINORITY REPORT OF THE COMMITTEE ON REVISIONS TO THE FORM OF GOVERNMENT AND BOOK OF DISCIPLINE

The undersigned minority of the Committee on Revisions to the Form of Government and Book of Discipline presents the following alternative second revised version of chapters XIV-XVII of the Form of Government.

EDMUND P. CLOWNEY

CHAPTER XIV
Of the Session

1. (Same as committee version.)
2. Of this judicatory, two elders if there are three or more, or one elder if there are less than three, with the pastor or one of the pastors, shall be necessary to constitute a quorum. In no case, therefore, may the work of the session be performed when there are less than two in attendance.
3. - 5. (Same as present Form.)
6. (Same as present Form, except in the last sentence substitute "commissioners" for "delegates."
7. (Same as present Form.)
8. - 12. (Same as committee version.)

CHAPTER XV
Of the Presbytery

1. A presbytery consists of all the ministers, and one ruling elder from each congregation, within a certain district. It shall not be proper for a presbytery to exist in a district with less than four congregations.
2. Every congregation which is regularly organized shall be entitled to be represented by a ruling elder in presbytery; and every collegiate church by two or more elders, in proportion to the number of its pastors.
3. Every ruling elder commissioner not known to the presbytery shall produce a certificate of his regular appointment from the session of the church which he represents.
4. (Same as present Form, par. 6.)
5. - 9. (Same as committee version.)
10. (Same as present Form, par. 11.)

CHAPTER XVI
Of the General Assembly

1. - 2. (Same as committee version.)
3. (Same as present Form.)
4. (Same as committee version.)
5. (Same as committee version, except in the first sentence substitute: "a minister appointed" for "someone appointed by him"; and in the last sentence substitute: "the apostolic benediction shall be pronounced on those present" for "pronounce on those present the apostolic benediction.")
6. - 10 (Same as committee version.)

CHAPTER XVII
Of the Board of Deacons

1. - 5. (Same as committee version.)
On motion the first recommendation was adopted.
On motion the second recommendation was adopted.
Mr. Woolley gave the report of the Committee to Confer with Representatives of the Christian Reformed Church as follows:

REPORT OF THE COMMITTEE TO CONFER
WITH REPRESENTATIVES OF THE CHRISTIAN REFORMED CHURCH

A joint meeting of the committee and the corresponding committee of the Christian Reformed Church of North America was held in Princeton, New Jersey, on December 30, 1963.

The Christian Reformed committee reported that the Synod of 1963 of that church did not adopt the proposed revision of the Church Order, which would have created an even wider gulf between it and the Orthodox Presbyterian Church than now exists.

It was agreed that the Christian Reformed committee would request the Committee on Ecumenicity of the Christian Reformed Church to attempt to arrange a study conference on the subject of church polity which would be attended by the members of the Committee on Church Order Revision of the Christian Reformed Church, the members of the Committee on Revisions to the Form of Government and Book of Discipline of the Orthodox Presbyterian Church and possibly representatives of other churches.

Respectfully submitted,
Paul Woolley
Chairman

On motion the committee was continued.

Mr. R. A. Barker gave the report of the Committee to Draft Rules for Keeping and Examining Presbyterial Minutes as follows:

REPORT OF THE COMMITTEE TO DRAFT RULES FOR
KEEPING AND EXAMINING PRESbyterial MINUTES

The Committee to Draft Rules for Keeping and Examining Presbyterial Minutes had expected to meet after January 1, 1964 to complete its work. The committee was unable to arrange such a meeting, and apologizes for any inconvenience this omission may cause the Assembly. The committee has conducted some business by mail and telephone.

The committee reports the following reactions of the presbyteries to the Rules for Keeping Presbyterial Minutes, which were sent down for approval (or disapproval) by the Thirtieth General Assembly. The Presbyteries of California, New Jersey, and Wisconsin approved the Rules in their entirety. The Presbytery of Ohio approved part of the Rules, and suggested versions of the remaining rules which are more stringent than those proposed by the committee. The action of the Presbytery of Philadelphia is construed by the committee as disapproval of all the Rules. The Presbyteries of the Dakotas, New York and New England, and the South did not respond at all, and under the terms of the motion adopted by the Thirtieth General Assembly (see Minutes, Thirtieth General Assembly, p. 87) the committee construes their silence as approval of the Rules.

All of the Rules, or even more stringent versions of them, have therefore actually or effectively been approved by 7 of the 8 presbyteries which existed prior to the deadline (January 1, 1964) for action on the Rules.

Last year the Assembly adopted the recommendation of the committee that such of the rules as were approved by a majority of the presbyteries be given the status of standing rules of the Assembly. The committee's intention in using that language was
that the Rules, if and when adopted, should be applied by the Committee for Examining Presbyterial Records in making its examination of the minutes of the presbyteries, and that the Rules should be subject to suspension or amendment on the same conditions as the Standing Rules of the Assembly. The committee leaves to the Assembly the question of whether the Rules for Keeping Presbyterial Minutes should be made part of the Standing Rules or should stand as a separate instrument of the Assembly. If the latter course is chosen, some reference to these Rules should be incorporated in Standing Rule 56 c, and the Rules for Keeping Presbyterial Minutes should themselves be amended to provide for their suspension or amendment on the same conditions as the Standing Rules.

The committee judges that the Rules should be considered as having been proposed by the Thirtieth General Assembly to this Assembly for adoption, and that a formal vote of this Assembly is all that is required to put them into effect. The committee recommends that the Assembly take that action.

The committee also recommends that it be continued, in order to attend to that part of its work it was unable to complete in time for this Assembly.

Respectfully submitted,
Burton L. Goddard
Lenville L. Hawkes
Raymond M. Meiners
Richard A. Barker, Chairman

The Assembly recessed at 12:15 p.m. with prayer led by Mr. Eyres.

FRIDAY AFTERNOON

The Assembly reconvened at 1:45 p.m. with prayer led by Mr. Keller after singing the hymn, "Love Divine, all loves excelling."

Mr. Eyres gave the report of the Committee on Overtures and Communications concerning Communication No. 4, recommending no action.

On motion Standing Rule 35 was suspended and the report on the Reformed-Lutheran Conversations was ordered to be recorded in the Minutes without being read. The report follows:

REPORT ON THE REFORMED-LUTHERAN CONVERSATIONS

Report on certain "theological conversations" that took place between a number of Lutheran and "Reformed" theologians held in New York, N. Y., on February 27, 28 and 29, 1964.

The meetings were held at the Grosvenor Hotel located at Tenth Street and Fifth Avenue. I was in attendance at the meetings on Saturday the 29th of February only. There were meetings scheduled for Sunday, March 1, but the work was completed by Saturday night.

Four papers had been sent in advance of the meetings to all the expected participants in the discussion. These were: (1) "The Nature and Manner of Impartation of Jesus Christ in the Sacrament of the Lord's Supper" by William O. Fennel (Reformed); (2) "Christology and the Lord's Supper in the Perspective of History" by Dr. Theodore G. Tappert (Lutheran); (3) "Lutheran-Reformed Debate on the Eucharist and Christology" by Joseph McClelland (Reformed); and (4) "Christology, the Lord's Supper and Its Observance in the Church" by Dr. Martin J. Heinecken (Lutheran). These papers served as background material for the discussions that took place.

The discussions that had taken place before my arrival were summarized under ten heads by a drafting committee, and it was this summary statement of the drafting committee that was taken up for final adoption in the Saturday meetings. This
fact enabled me to obtain quite a good survey of what had been done at the earlier meetings.

The four papers, plus the summary statement, will presumably be published in pamphlet form. This will carry on the work of the first two years of meetings. During the first year there were no papers. Last year’s papers are available in print now. Next year four more papers are to be presented.

Next year there will be two papers, one by a Lutheran and the other by a Reformed theologian, on “Creation and Redemption — Law and Grace,” and two papers, again one by a Lutheran and one by a Reformed theologian, on “Justification and Sanctification — Liturgy and Ethics.”

There are to be no further meetings after next year. The meetings of next year are to be held at St. Louis beginning on February 25 at 6:00 p.m.

I shall now make a few remarks with respect to the content of the summary statement of this year’s findings. The summary itself is not yet available in corrected form. I refer only to some of the main thoughts expressed in it.

(1) The first point speaks of the contacts between Protestant and Eastern Orthodox as well as between the Protestant and Roman Catholic churches. In view of these contacts, it is said that it is important “that Lutheran and Reformed churches appreciate and bear witness to their common evangelical heritage in the Reformation.”

(2) The second point speaks of the “abiding indebtedness of our churches to the recovery of the gospel in the Reformation,” and adds that since the “Reformation understanding of the gospel was historically conditioned,” it requires constant re-examination “under the regulative authority of the Word of God.”

In the discussion on these points, Paul Tillich and his view of the Reformation principle was mentioned. I pointed out that it would not do much good if the Reformation understanding of the gospel was tested ever and again by the regulative principle of the Word, if this Word itself is nothing more than an expression of the ever-changing understanding of an unknowable something such as it is in Tillich’s theology.

One of the Lutheran men promptly answered me by saying that nobody here wanted Tillich’s views, and Dr. Hendry referred to last year’s statement of this group on the Word as taking care of this matter of standard altogether.

I had raised essentially the same question last year when that statement was made. Then I pointed out that our modern post-Kantian theology, both Lutheran and Reformed, is no longer willing to submit itself to a once-for-all finished revelation of God in Christ and his Word. When I made this point last year, one of the Lutheran men whose paper was, as I thought, thoroughly controlled by Kantian principles, denied being influenced by any sort of philosophy at all.

I mention these matters here in order to point up the fact that the whole discussion proceeds on the assumption that as Reformed and Lutheran theologians we can take up the discussion of differences between us where the immediate followers of Luther and Calvin left them.

As a whole, the group of men that met last year and the group that met this year are quite “conservative.” Dr. Hendry, for instance, constantly speaks the language of the confessions. Yet if one reads his book on the Westminster Confession, one sees how thoroughly modernist and/or neo-orthodox he is. So, too, Dr. Heinecken is very “conservative.” Yet he is, as is well known, an ardent admirer of Sören Kierkegaard with all his subjectivism.

There is, therefore, not the faintest likelihood that I would be able to agree with any formulation of something approaching a Lutheran-Reformed consensus of opinion
that this group may finally present. Dr. Hendry asked me if I would prepare a
paper on the subject of justification and sanctification for next year. I declined to
do so. If I did prepare a paper on this subject, it would be in the interest, among
other things, of showing the basic contrast between the views of the Reformers and
those who call themselves followers of Luther and Calvin today but who are, in
effect, followers of Kant. And this could not well be presented to a group such as
this. I have made my position clear both last year and this year, both times in one
major speech. I do not think I should act as a "nuisance" at every moment of the
discussion. Besides, a great part of the discussion is taken up with questions of the
precise formulation of a commonly accepted position.

A remark or two may now be made on some of the other articles in the sum-
mary.

Article three says that both the Lutheran and the Reformed churches of the time of
the Reformation "exhibited an evangelical intention when they understood the Lord's
Supper in the light of the saving act of God."

The fifth article says that "in preaching the word is action and in the Lord's
Supper the action is word."

The seventh article says that an adequate doctrine of the Lord's Supper requires
some reference to the idea of sacrifice.

The ninth article says that the significance of Christology for the Supper does
not lie in answering how Christ is present in the sacrament, "but rather in assuring
the affirmation that it is the total Christ, the divine-human person who is pres-
ent in the sacrament."

In statements such as these, there appears to be at least some manifestation of
the theology expressed in some of the papers submitted.

The papers themselves seem to be based on the hope that with the help of post-
Kantian categories the earlier debates between Lutheran and Reformed theology can
be resolved.

We now have, says Dr. McClelland, "a new understanding of dialogue." Dialogue
must replace the idea of debate. Debate is "an argument about the positive and
negative answers to a thesis, answers which cannot coexist." "Dialogue, on the other
hand, consists in a new polarizing of the answers, so that they are open to a new
element . . . the truth itself." "From the dialogical point of view," the assumption
is "that truth includes both sides of the question at issue."

With this "new understanding of dialogue" goes the idea that we now use
dynamical categories when we speak of the relation of the divine and human natures
in Christ. The divine and the human in Christ are seen to be always involved in one
another. Says Dr. Heinecken: "By thus putting the emphasis upon a functional
Christology, there is no intention of setting up a false disjunction between act (Akt)
and being (Sein)." (See Dietrich Bonhoeffer, Akt und Sein.) Thus, argues Heinecken,
Christology "is not a matter of abstract speculation about the union of two 'na-
tures' in one 'person' and just how this was accomplished (unitio, unio personalis, peri-
choresis, communicatio idomatum, exinanitio)."

In similar fashion, Dr. McClelland says that there is only one proper sacrament
"and that is Jesus Christ." And "mystery" is at the heart of this Christ. And this opens
up "other dimensions" that may help in solving the differences between Lutheran and
Reformed theology. "This," he adds, "is not the Hegelian cud-chewing process but an
attempt to bring history before the ecumenical bar."

This "ecumenical bar" seems to be constructed of the elements so commonly
found in such men as Søren Kierkegaard, from whom Heinecken gets his main inspira-
tion, and from Dietrich Bonhoeffer, whom two of the papers mention with approval. In short, it appears quite clear that the modern activist or functional theology controls the thinking of the directing spirits of the consultations.

C. Van Til

On motion it was decided to amend Standing Rule 56 c by adding to it the Rules for Keeping Presbyterial Minutes which are recorded on pages 85-86 of the Minutes of the Thirtieth General Assembly.

On motion it was decided to continue the Committee to Draft Rules for Keeping and Examining Presbyterial Minutes under the name of the Committee to Draft Rules for Examining Presbyterial Minutes.

Mr. Galbraith presented the report concerning expenses of medical work in Eritrea as follows:

REPORT CONCERNING CAPITAL OUTLAY AND ANNUAL EXPENSE OF THE HOSPITAL IN GHINDA, ETHIOPIA

The capital outlay for the hospital is estimated as being $37,000 for the building itself, and from $15,000 to a maximum of $40,000 for equipment. The exact amount to be spent for equipment will be determined by the value of equipment which is contributed.

The annual expense for the operation of the hospital, with two doctors, two or three nurses, and three national helpers, is estimated at a maximum of $27,290.

Mr. Johnston presented the report of the Committee on a Hymnal as follows:

REPORT OF THE COMMITTEE ON A HYMNAL

The Committee on a Hymnal was continued by the Thirtieth General Assembly to serve as fiscal agent in financing the second printing of Trinity Hymnal. Prior to the time of the Thirtieth Assembly, loans for this purpose totaling $5,975 had been secured in the name of the committee. As the Committee on Christian Education has received income from the sale of the hymnal, all of these notes have been retired except for one in the amount of $1,000. During the year, the inventory, accounts receivable and the refund obligations of the committee were transferred to the books of the Committee on Christian Education.

In January 1964 it became evident that a third printing of the hymnal would be required and in anticipation of the need for funds to finance this printing, the Committee on Christian Education has deferred repayment of the remaining note. Because of the need for continued financing of the hymnal during the current year, the Committee on a Hymnal joins the Committee on Christian Education in recommending that the committee be continued.

Respectfully submitted,
Robley J. Johnston, Chairman

Committee on A Hymnal
Orthodox Presbyterian Church

Gentlemen,

I have examined the accompanying statement of cash receipts and disbursements and related data for the year March 1, 1963 to April 24, 1964. The examination included a review of the accounting records, bank statements and other material as submitted.

In my opinion the statement presents an accurate description of receipts and disbursements for the period indicated.
The balance sheet includes as an asset an accounts receivable item, which was not confirmed, consequently I do not express an opinion concerning the balance sheet.

Signed,
Lester W. Sloat

COMMITTEE ON A HYMNAL

Report of the Treasurer

INCOME AND DISBURSEMENTS
March 1, 1963 to April 24, 1964

Balance on Hand, March 1, 1963 $ 3,236.48

INCOME
Received on account — church $ 50.00
From Committee on Christian Education 10,600.00
Refund on Postage 21.00
Interest on Savings Account 46.53

Balance on Hand, April 24, 1964 100.25

DISBURSEMENTS
Rayner-Dalheim — Printing $ 8,562.41
Repayment of Loans 4,975.00
Interest 312.05
Travel Expense 4.30

Accounted for as follows:
Philadelphia National Bank $37.22
Philadelphia Saving Fund Society 63.03

$100.25

BALANCE SHEET
April 24, 1964

Assets
Cash — Philadelphia National Bank $37.22
Philadelphia Saving Fund Society 63.03

Accounts Receivable — Comm. on Christian Education 899.75

Liabilities
Note Payable $1,000.00

Net Worth 0

Mr. I. De Master presented the report of the Committee on Radio and Television as follows:

REPORT OF THE COMMITTEE ON RADIO AND TELEVISION

The committee regrets that it has been unable to carry forward its work during the period since the last General Assembly. Its studies have shown that significant opportunities exist for the use of radio in the work of the church.
The committee recommends that it be discharged, and that the General Assembly refer to the Committee on Home Missions and Church Extension its mandate, namely, the utilizing of radio and television for the presentation of the witness of the Orthodox Presbyterian Church to the gospel and with serving the local churches in the use of these means of communication.

Respectfully submitted,
Edmund P. Clowney, Chairman

On amended motion it was decided to continue the committee and to have the Moderator appoint someone to replace Mr. Clowney.

On amended motion the Committee on Radio and Television was empowered to consult the Stewardship Committee before seeking funds, if during the coming year it needs them.

Dr. Knudsen presented the report of the Committee to Study the Doctrine of Guidance, Etc. as follows:

REPORT OF THE COMMITTEE TO STUDY THE DOCTRINE OF GUIDANCE, ETC.

During the year work has progressed on individual assignments given to the members of the committee. The committee is, however, not yet ready to present a complete report.

The committee recommends that it be continued. The members of the committee are Meredith G. Kline, Leslie W. Slot, Edward J. Young (alternate), and Robert D. Knudsen, convener.

Respectfully submitted,
Robert D. Knudsen

On motion the recommendation to continue the committee was adopted.

Mr. Reitsma presented the report of the Committee to Formulate a Communication to De Gereformeerde Kerken as follows:

REPORT OF THE COMMITTEE TO FORMULATE A COMMUNICATION TO DE GEREFORMEERDE KERKEN

The Thirty-first General Assembly of the Orthodox Presbyterian Church reaffirmed the action taken by the Twenty-seventh General Assembly disapproving the membership of De Gereformeerde Kerken of the Netherlands in the Netherlands Missionary Council and elected a committee of three “to formulate a thorough and well-documented communication to De Gereformeerde Kerken setting forth from the Scriptures the principles of separation and unbelief and their bearing on the relation of Reformed churches to churches and church councils in which unbelief is clearly manifested and submit this communication to the Thirty-first General Assembly for its approval prior to its being sent.”

Your committee would call the attention of the Assembly to a recent development in the area of our ecumenical relationships which makes it more important than ever that we speak out in defense of the biblical doctrine of separation. It is the declaration of the (1964) Synod of Groningen-Lunteren of De Gereformeerde Kerken which boldly asserts that “there is no decisive hindrance for the Reformed Churches to join the World Council of Churches.” De Gereformeerde Kerken request that other Reformed churches make known their opinions about this matter. Surely we should do so, and in no uncertain terms. (A copy of this declaration is appended to this report.)
Synod of De Gereformeerde Kerken:

Dear Brethren:

Greetings in the name of our Lord and Savior Jesus Christ, the Head and King of the Church.

The General Assembly of the Orthodox Presbyterian Church has given thoughtful consideration to the communication of your Synod of Apeldoorn (1961) dealing with the matter of your relationship through the Nederlandse Zendingsraad with the Commission on World Mission and Evangelism of the World Council of Churches. The Thirty-first General Assembly, however, which met in March 1963, felt it necessary to reaffirm the action taken by the Twenty-seventh General Assembly disapproving the membership of De Gereformeerde Kerken in the Nederlandse Zendingsraad.

In view of the fact that as sister churches we are committed to the Scriptures as the inerrant Word of God and to the historic Reformed confessions, and are concerned to maintain intimate fellowship and counsel with each other, we are pleased to respond to your invitations to enter into a discussion of our mutual ecumenical calling. The recent declaration by the Reformed Ecumenical Synod of Grand Rapids (1963) (Article 98) emphasizes the widespread concern among Reformed bodies that our Christian testimony not be compromised by involvements with the ecumenical councils which tolerate unbelief. We wish to submit for your consideration this brief study which, we believe, sets forth from the Scriptures the principles of separation from unbelief and their bearing upon the relationship of churches to church councils in which unbelief is clearly manifested.

We do not understand how your present indirect affiliation with the World Council of Churches is consistent with the scriptural passages discussed below. It is even more difficult for us to reconcile with Scripture the deliverance of your 1964 General Synod of Groningen-Lunteren regarding membership in the World Council of Churches — in particular, "... that there is no decisive hindrance for the Reformed Churches to join the World Council of Churches."

**BIBLICAL PRINCIPLES OF SEPARATION**

In the life of the Christian and of the church, fellowship, or communion (koinonia), is an essential element. Missionary and church cooperation are based upon it. The Apostle John writes in 1 John 1:3: "... that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father and with his Son Jesus Christ. ..." (compare also 1 Cor. 1:9, 10; II Cor. 8:4, 5; Phil. 1:3-7, 2:1, 2; 1 John 1:6, 7). In Acts we read that the believers "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2:42). Paul assumes, in the context of division of labors in "missionary work," that the right hand of fellowship is contingent upon doctrinal agreement: "... when they saw that I had been intrusted with the gospel ... and when they perceived the grace that was given unto me ... they ... gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision" (Gal. 2:7-9). In all these passages, fellowship and doctrinal agreement in the message and teaching of the apostles go hand in hand. And in the Galatians context, the very ground for the right of hand of fellowship, for the harmonious division of missionary labors, and for cooperation together is the mutual consent to the truth of the gospel.

Not only fellowship, but also separation is an essential element in the life of the Christian and of the church. It is likewise most relevant to the whole question of missionary or "church" cooperation. It is the opposite side of the truth of fellowship. It is a necessary correlative of fellowship. Where there is fellowship in this sinful world, there
must be, of necessity, separation as well. Our fellowship is with God and also with other Christians. True fellowship in both relationships requires separation from sin. Fellowship with Christians means that there is no fellowship with those who are not Christians, but rather separation. That fellowship demands separation from darkness, or sin, is seen in I John 1:6, 7: "If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanses us from all sin." Paul says, in I Cor. 1:9, that through God, Christians "were called into the fellowship of his Son Jesus Christ our Lord." Before this, they were not in the fellowship of Christ but were separate from it. The Scriptures speak of believers as being delivered from darkness into light. Paul even speaks of his call as an apostle in terms of being "separated unto the gospel of God" (Rom. 1:1). He also speaks of the separation which communion demands by commanding: "Be not unequally yoked with unbelievers," and by asking: "...for what fellowship have righteousness and iniquity? or what communion has light with darkness? and what concord has Christ with Belial? or what portion has a believer with an unbeliever?" (II Cor. 6:14, 15). On this background and as proof of what he says, Paul brings forth the truth of Isaiah 52:11 in verse 17, "Wherefore come ye out from among them, and be ye separate, says the Lord..."

The right hand of fellowship for cooperation in the life of the church and in missionary labors is given to those who manifest their fellowship with the Father and the Son by agreeing in the apostles' teaching and by not walking in darkness. It follows that there must be separation from those who are not in this fellowship. And this applies first of all to those who do not claim fellowship with Christ and his church. Does the New Testament, then, simply indicate that fellowship in the labors of the gospel are with any and all who claim to be Christians, and this is the end of the matter? No, rather that further discernment and separation are required for those who would be faithful. The Scriptures clearly indicate that "many false prophets are gone out into the world" (I John 4:1). And this refers not only to individuals. The Word also definitely speaks of those who claim to be the people of God who are, instead, "a synagogue of Satan" (Rev. 2:9).

Paul says, "...if any man preaches unto you any gospel other than that which ye received, let him be anathema" (Gal. 1:9). And this follows after Paul's statement that the Judaizers "would pervert the gospel of Christ" (verse 7). He calls them false brethren (Gal. 2:4). For them there was no right hand of fellowship nor cooperation in the labors of the gospel or missionary work, even though they also undoubtedly could have claimed to confess "the Lord Jesus Christ as God and Saviour according to the Scriptures" and that they were seeking "the glory of the one God; Father, Son, and Holy Spirit" (from the revised Basis of the W. C. C.). By Pauline example, we are not to cooperate in any way with those who preach another gospel, nor with those who pervert the gospel, even though they claim to hold fast to the Trinity, the deity of Christ, and the fact that Christ is Saviour. The Judaizers apparently believed these things and, still, Paul did not cooperate with them. Rather, he opposed them in every way, giving "place in the way of subjection, no, not for an hour; that the truth of the gospel might continue..." (Gal. 2:5). We should do likewise. A modern and very concrete example of this is the position of the Reformers towards the Roman Catholic Church in the time of the Reformation and afterwards.

Paul warns explicitly against being led astray in this matter by mere form or semblance, the external appearance. Within the visible and organized church, he speaks of men "holding a form of godliness, but having denied the power thereof: from these also turn away" (II Tim. 3:5). Not even the form of a confession or creed that appears to manifest godliness should be allowed to cover up the denial of the power and truth of
God (compare also Rom. 16:17, 18). No matter how strong may be the apparent form of godliness, if there is, nevertheless, denial, the command of God through Paul is clear and absolute and must be obeyed—"from these also turn away."

The need for separation from false brethren is made even more clear by Paul in 1 Cor. 5:11: "... I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat." Such a brother has obviously abandoned his former profession in either the ethical (fornicator, etc.) or the strictly religious (idolater) spheres. And we need not think that Paul here gives an exhaustive list of those sins for which such action should be taken. He is laying down a principle with concrete examples. With such a brother, there is to be no company, and this, even in the daily affairs of life. This is seen by Paul's reference to the fact there has to be some company with sinners of the world. The separation from those who desert the principles of the faith is to be more thorough and complete than that of separation from the sinful world itself. It is to extend even to non-religious areas of contact and cooperation. To emphasize the principle, Paul adds the concrete example, "no, not to eat." The reference here is not primarily or mainly, to the table of the Lord, or the Lord's Supper, but to an ordinary meal. The separation from the false brother is to be as radical and as absolute as possible.

Our duty to all those from whom we must separate, whether from the world or from false brethren, is made clear by Paul: "... have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). After such reproof, restoration to fellowship follows only upon true sorrow and repentance (compare 2 Cor. 2:6-8). We must always be willing to reprove and to restore to fellowship. But this need for reproof and admonition and this willingness to restore, does not demand in any way a loose view of separation. Even after admonition and the attempt to restore to fellowship, the continuing need for separation is set forth by Paul in Titus 3:10: "A factious (hairetikon) man after the first and second admonition avoid."

Upon what basis, or with what norm, is this question of separation to be decided in any particular situation? Is separation required only when the kerugma, or the core or kernel of the message is denied or called in question? Does the New Testament make the problem simply one of belief in, or denial of the deity of Christ or the Trinity? Does it, then, regard belief in, or denial of, other teachings or doctrines of the Christian faith as immaterial to the question of separation? No. The historic examples already adduced from the New Testament show that this is not the case. The norm, or basis, is the apostolic teaching in its entirety: it is the whole counsel of God. Paul beseeches the brethren at Rome to turn away from those who are contrary "to the doctrine which ye learned" (Rom. 16:17). The norm for judgment is nothing more and nothing less than the Apostle's doctrine which they had learned. Again, in II Thess. 3:6, Paul commands the brethren to withdraw themselves "from every brother that walks disorderly, and not after the tradition which they received of us." And, finally, in II Thess. 3:14, the brethren are commanded by the Apostle to "have no company" with any man who "obeys not our word by this epistle." The norm, or basis, for the commanded separation is then seen to be the totality of the apostolic doctrine—the holy Scriptures.

The Apostle John writes: "If any one comes unto you, and brings not this teaching, receive him not into your house, and give him no greeting: for he that gives him greeting partakes in his evil works" (1 John 10, 11). Here we are reminded, as in Paul's writings (Rom. 16:17; II Thess. 3:6, 14), that the norm or standard for evaluation is the apostolic teaching, the Word of God, that which is
given by the apostles and prophets. And that which is set forth here as wrong for an individual Christian or congregation, is obviously also wrong for a denomination. The true church may not receive under one roof, or in one house, other individuals or “churches” that do not bring the apostolic teachings. The command of John is absolute. There is to be no reception into one’s house and there is to be no greeting. The sin in view here is extremely serious. It is to be guilty of partaking of their evil works. Those who allow such a condition to exist cannot excuse themselves by reserving the right of protest. They who receive those who do not bring the apostolic teaching and who greet them as fellow teachers or churches do, in fact, thereby partake of their evil works. This is true, regardless of all protestations to the contrary. To have even the loosest cooperation with them, to give even the mildest greeting or aid is to partake (koinwnei) of their evil works.

From the foregoing biblical study, the following conclusions can be drawn in summary form:

1. Separation from unbelief is a biblical teaching.
2. The norm, or ground, for separation is failure to believe or to obey the doctrines of the holy Scriptures.
3. Refusal to separate from unbelief, or cooperation with unbelief, causes the true Christian or the true Christian church to partake of the guilt of the evil works of those from whom they should separate.
4. The only basis for cooperation among churches and within church councils is the mutual consent and active obedience to the truth of the gospel. The soundness of the creedal or confessional form is not the only criterion for cooperation or separation. When the power and truth of the form is denied, no matter how good the form may be, cooperation is impossible and separation is required.

True Christians and true Christian churches may not fellowship with or cooperate with those who claim to be Christians or who claim to be Christian churches but who do not accept, believe, and obey the apostolic teaching.

Evaluation of Your 1964 Declarations Concerning Ecumenicity and the World Council of Churches

Let us consider now how the principles just enumerated may be related to your most recent declarations of 1964 concerning ecumenicity and the World Council of Churches.

The evaluation which follows is purposely restricted to those of your declarations which we think bear especially upon the problem before us, namely, relationship to the World Council of Churches in which unbelief is tolerated. We do not think it necessary to discuss the breadth of ecumenicity which is permissible or necessary for Reformed churches (in your items 2, 3, and 6, for example) in order to come to grips with relationship to the World Council in terms of its faithfulness to its creedal basis.

We commend the Synod on its first declaration and join with you in affirming that concern: “that the churches should fulfill their ecumenical calling in obedience to Holy Scripture, and that this call to obedience should continually hold the attention of the churches and their assemblies.” It is just because we agree with you that the ecumenical calling should be “in obedience to Holy Scripture” that we have come to the negative evaluation in regard to membership in the World Council of Churches. And, further, it is because we agree “that this call to obedience should continually hold the attention of the churches and their assemblies” that our Assembly has formulated this communication to your Synod.

We further affirm our agreement with your item 4, which states, “that, the manner in which a good basis does in fact function in ecumenical relationships, could become a decisive hindrance to join or to remain united with such a relationship, if deviation
from the basis should be tolerated." We believe that this is indeed one of the most crucial and decisive matters in the whole evaluation of membership in the World Council of Churches. We have essentially stated this already in the conclusion of our biblical study above: "The soundness of the creedal or confessional form is not the only criterion for cooperation or separation. When the power and truth of the form is denied, no matter how good the form may be, cooperation is impossible and separation is required."

It is our firm conviction that item 5, however, effectively nullifies the very good statement of item 4. Ecumenical organizations and churches must in fact be held responsible for not admonishing churches or individuals who deviate from what has been expressed in the basis, or in more biblical terms, who deviate from the truth of the Word of God. This is obvious from the clear New Testament teaching of corporate responsibility.

The World Council of Churches has as a body consistently failed to admonish member churches that have deviated from the truth of the Word of God. Nor have the member churches themselves dealt with unbelief in individual members as they ought. The World Council of Churches has made it clear as a principle that deviation from the basis may be tolerated (cf. your items 4 and 7). The Evanston Assembly of 1954 said "The WCC would overstep the limits it has set for itself if it should seek to pronounce judgment as to whether any particular church is in fact taking the Basis seriously." New Delhi "urged that what the Second Assembly had said about the purpose and function of the Basis... should be kept in mind" (The New Delhi Report, p. 159). We therefore are persuaded that just the exact opposite conclusion should be reached from that of your item 7 "that... (when one observes) the manner in which its basic functions according to the data provided to the Synod (he should see) that there is no decisive hindrance for the Reformed (Gereformeerde) Churches to join the World Council of Churches."

Item 9 very wisely states "that moreover, the practical consequences of an eventual joining with the World Council of Churches for interchurch contact on the national and local level requires further deliberation." We also agree that such practical consequences of your "eventual joining with the World Council of Churches" for our interchurch contact should, as churches having sister relationship, be frankly and honestly faced. We would have very grave misgivings about continuing our sister relationship should your church enter into the membership of the World Council of Churches. We think that such relationships are necessarily mutually exclusive. We would be grieved not only at your entering the World Council of Churches but also at the necessity of breaking our sister relationship.

We are convinced that there is indeed a decisive hindrance for the Reformed (Gereformeerde) Churches, or for any true church, to join the World Council of Churches. We are therefore constrained to urge you to re-evaluate your entire document on ecumenicity and the World Council of Churches in the light of the biblical teaching on separation, and, in particular, to repudiate your declaration "that there is no decisive hindrance for the Reformed Churches to join the World Council of Churches."

It will be helpful to us to know the mind of your Synod on the subject of this study and we feel it will be in the interest of our mutual confidence to receive a detailed reply from you indicating the extent of your agreement with our exegesis and application of Scripture.

Fraternally yours,
The Orthodox Presbyterian Church
The Committee makes the following recommendation: that the Thirty-first General Assembly give provisional approval of this communication with a view to final approval being given at the Thirty-second General Assembly and that the formulating committee be continued.

Respectfully submitted,
F. Kingsley Elder, Jr.
George W. Knight, III
Carl J. Reitsma

The order of the day arrived and was extended by common consent to permit the completion of the reading of the report. On motion Standing Rule 35 was suspended and that portion of the report entitled “Document” was ordered included in the Minutes without being read, as follows:

DOCUMENT

De Gereformeerde Kerken in the Netherlands
Concerning Ecumenicity and the World Council of Churches

The Synod declared:

1. that the churches should fulfill their ecumenical calling in obedience to Holy Scripture, and that this call to obedience should continually hold the attention of the churches and their assemblies;

2. that, in the fulfilling of this ecumenical calling, no objection can be offered that the basis of an ecumenical relationship does not coincide completely with the Reformed confession, provided this basis does not conflict with the Holy Scripture, and clearly bears a christological character;

3. that, from our confession and the history of our churches, no objection can be brought against an ecumenical relationship with churches which, although not all of them need be recognized as churches in the full sense of the word, take full responsibility for the accepted basis and are willing to be called to account on this basis;

4. that, the manner in which good basis does in fact function in ecumenical relationships, could become a decisive hindrance to join or to remain united with such relationship, if deviation from the basis should be tolerated;

5. that, such an ecumenical organization cannot be held responsible for statements of non-delegated members of the churches affiliated in the ecumenical relationship, who deviate from what has been expressed in the basis, and who, unfortunately, are not sufficiently (or not at all) admonished in their own churches about this matter;

6. that, for the fulfillment of the ecumenical calling, what is already being done in the framework of the Reformed Ecumenical Synod, and in the department of missions and evangelism of the World Council of Churches, may not suffice for work of missions and the diaconal work in the world diaconate;
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7. that, when one keeps in mind the special character of the World Council as an attempt to make the fallen and divided church in the whole world fulfill the requirements of her mandate and being, and (if one consider) the basis of the World Council of Churches, namely, in its form as modified in New Delhi in 1961, how it can serve as the basis of this particular ecumenical relationship, and (when one observes) the manner in which its basis functions according to the data provided to the Synod (he should see) that there is no decisive hindrance for the Reformed (Gereformeerde) Churches to join the World Council of Churches;

8. that she, however, before coming to a further decision in this regard, wishes to give full opportunity to the churches to note the point of view here taken, and to reflect about the whole matter further in its light and to do this in connection with the situation in the churches where there is still a great difference of insight concerning the ecumenical calling, and especially the manner in which the basis of the World Council functions;

9. that moreover, the practical consequences of an eventual joining with the World Council of Churches for interchurch contact on the national and local level requires further deliberation.

10. that, every reason exists that the churches be enlightened further. To this end, the report of the deputies can render good service.

The Synod further decided:

1. to thank the deputies for their extensive labours and for the report they presented; and to express gratitude especially to Dr. G. C. Berkouwer and the Rev. E. G. van Teylingen for their work as deputies to New Delhi and Amsterdam, for their oral report to the Synod of Apeldoorn 1962, and the written report to this synod; and to release them from their mandate.

2. to take no further decision concerning the joining of the Gereformeerde Churches with the World Council, before giving the churches in the Reformed Ecumenical Synod, with which our churches cooperate, an opportunity to state their opinion and before the debated judgement of our own churches can be taken into account, in taking a further decision.

3. to appoint anew deputies with the mandate:
   a. to assume responsibility for the publication of this report in suitable form and for sending it to all churches, and to make this report generally available.
   b. to continue to follow the further development in the ecumenical area.
   c. to report on this work at the following Synod.

4. to present releases of these deductions to the churches, with the request that they make known their opinions about this matter.

5. also, by sending the presented report, together with the filed report of the deputies to the General Secretary of the Reformed Ecumenical Synod, to the deputies appointed by this Synod and to the churches with which our churches cooperate in the Reformed Ecumenical Synod, thereby to inform them of these declarations.

The Assembly recessed at 3:35 p.m. and reconvened at 3:50 p.m.

The Moderator announced the appointment of Mr. Sibley to the Committee on Radio and Television, and named Mr. I. De Master the convener.

It was moved that the Assembly express appreciation for the work of the Committee to Formulate a Communication to De Gereformeerde Kerken, that the committee be continued, that the report be recommitted to the committee, and that it bring a report to the Thirty-second General Assembly.
It was moved to amend the motion by deleting the words "appreciation for" and inserting the words "agreement with the basic thrust of."

On motion it was decided to reconvene at 7:15 p.m. following the recess. The Assembly recessed at 6:00 p.m. with prayer led by Mr. Kellogg.

FRIDAY EVENING

The Assembly reconvened at 7:15 p.m. with prayer led by Mr. Adams after singing the hymn, "My anchor holds."

The amendment to the main motion was lost.

The motion concerning the Committee to Formulate a Communication to De Gereformeerde Kerken was carried.

On motion it was decided to enlarge the committee by the addition of two members. The following were nominated: Messrs. Shepherd, Adams, Cornelius Van Til, Clelland, Churchill, Murray, Clowney, and Marston. Mr. Adams requested permission to withdraw his name. On motion his request was granted.

Mr. Murray presented the report of the Delegates to the Reformed Ecumenical Synod 1963 as follows:

REPORT OF DELEGATES TO THE REFORMED ECUMENICAL SYNOD 1963

The Reformed Ecumenical Synod convened at Grand Rapids, Michigan on August 6, 1963 and continued in session until August 16th. The two voting delegates elected by the Thirtieth General Assembly were in attendance and this report is presented by them. The Rev. Carl J. Reitsma, one of the non-voting delegates, was also in attendance and took an active part in the work of the Synod.

Twenty-two constituent member churches were represented at the Synod by voting delegates and there were official observers from seven non-member churches in addition to some twelve or thirteen professors from member churches and several guests and representatives.

The Synod was a highly significant gathering of delegates and observers from Reformed churches in North America, South America, Africa, Europe, Asia, Australia, and New Zealand. The significance is attested by the far-reaching importance of the actions about to be reported.

Extensive reports from committees elected by previous Synods were presented and a great deal of work was done and reports submitted by advisory committees appointed by the Synod.

One of the actions that is calculated to advance the work of the Synod and promote Reformed ecumenicity was the resolution to appoint "a permanent secretariat to be undertaken at the outset as a part-time function on the understanding that as soon as practicable this office should become full-time." By written ballot Dr. Paul G. Schrotenboer was elected with the title of "general secretary." He has already undertaken his duties and is resident in Hamilton, Ontario. The functions assigned to the general secretary and the sum allotted to defray the expenses of his office are found on pages 18, 19, and 25 of the Acts of the Reformed Ecumenical Synod 1963.

The Synod established a standing "Committee on Missions" to assist the constituent churches in their endeavor to fill the earth with the knowledge of the Lord. This committee is consultative and advisory. It consists of seven members and the Rev. John P. Galbraith is convener. The committee is authorized to employ a "part-time missions secretary" but for the time being this secretary is the general secretary of the Reformed Ecumenical Synod, Dr. Schrotenboer. Each member church of the Synod has been invited to appoint a correspondent for continuing contact between the committee and his own church and the committee is also authorized to appoint regional committees from these correspondents for purposes of study, consultation, or mutual assistance.
Resolutions adopted by the Synod on race relations (Acts, pp. 36-40, 60, 61), on ecumenicity (ibid., pp. 49, 50), on social organizations (ibid., pp. 55-58), and on developments in the Roman Catholic Church (ibid., p. 51) should be of particular interest to the General Assembly.

It is hoped that the action of Synod to "encourage the constituent members of the RES in particular areas to hold regional conferences" will result in the purpose intended "of bearing a more united and effective witness to our common faith" (ibid., p. 53).

Considerable thought had been given to the necessity of an international Reformed world relief organization and Synod requested the Christian Reformed World Relief Committee to organize this international agency. Synod also urged "all member churches that do not yet have a deaconate organization in the field of relief and rehabilitation to establish such an organization and that all churches send the name and address of the administrative officer of their organization to the secretary of the CRWRC" (ibid., p. 60).

The expenses of the Reformed Ecumenical Synod have been distributed pro rata among the member churches. For the Orthodox Presbyterian Church this rate is five per cent. The expenses as budgeted are as follows: for the Synod of 1963 $8,500.00 and for annual expenditures $11,000.00. The total is thus for this year $19,500.00 (cf. ibid., p. 62).

Synod urged "the supreme judicatories of the member churches to take due cognizance of the decisions and resolutions of the RES and, when necessary, to take appropriate actions" (idem).

The next Reformed Ecumenical Synod is scheduled to be held in the Netherlands, presumably in 1968, and the calling Church will be De Gereformeerde Kerken in Nederland in cooperation with De Christelijke Gereformeerde Kerken in Nederland.

Respectfully submitted,

John P. Galbraith
John Murray

The Moderator announced the election of Mr. Shepherd to the Committee to Formulate a Communication to De Gereformeerde Kerken on the first ballot.

Mr. Galbraith gave the report of the Committee on General Assembly Matters as follows:

REPORT OF THE COMMITTEE ON GENERAL ASSEMBLY MATTERS

Communication No. 6-A, and Overtures No. 3, 4, and 5 were referred to this committee.

1. Concerning Communication No. 6-A, from the General Secretary of the Reformed Ecumenical Synod, your committee reports as follows:

   a. The 1963 Reformed Ecumenical Synod directed its General Secretary to inaugurate a publicity service in order to distribute news of the RES and the constituent churches, and he has now requested the member churches, of which ours is one, to appoint a correspondent to provide news of the Orthodox Presbyterian Church to his office. Your committee recommends that the Assembly appoint the Rev. Robert E. Nicholas, Editor of the Presbyterian Guardian, to serve as our news correspondent.

   b. The 1963 Reformed Ecumenical Synod voted to urge the supreme judicatories of the member churches to take due cognizance of the decisions and resolutions of the RES and, when necessary, to take appropriate action. Your committee recommends that the General Assembly urge the sessions and ministers to study the decisions and resolutions of the 1963 RES with a view to taking any necessary or appropriate actions at the Thirty-second General Assembly, and that this matter be placed on the docket of the Thirty-second General Assembly.
c. The 1963 Reformed Ecumenical Synod voted to “encourage constituent members of the RES in particular areas to hold regional conferences for the purpose of cultivating fellowship, of bearing a more united and effective witness to our common faith, of deliberating on questions of peculiar concern to the churches within those areas, and to devise ways and means of putting into effect decisions of the RES,” and that the member churches invite non-member churches “which are in agreement with the basis and objectives of the RES” to participate in such regional conferences if “this is deemed practicable and proper.” Your committee recommends that the General Assembly approve this action and request the General Secretary of the RES to correspond with the major assemblies of the churches of the RES in the North American continent, with a view to holding a regional conference, as early as January 1966, if possible, asking them each to appoint three persons to serve on a joint Committee on Arrangements and Agenda for such a conference, the General Secretary serving as Convener; and that the Committee on Correspondence with Other Churches be authorized to appoint such persons if requested by the General Secretary.

d. The 1963 Reformed Ecumenical Synod erected a Standing Committee on Missions, consultative and advisory in nature, whose purpose is to assist the member churches in their efforts to fill the earth with the knowledge of the Lord. The following functions were assigned to the Committee:

1. Gather information on current missionary work, especially that of a Reformed nature.
2. Ascertain what types of missionary work need to be done.
3. Ascertain where the various types of missionary work are needed.
4. Disseminate to the constituent churches the information it obtains.
5. Assist the constituent churches in solving problems which confront them.
6. Suggest means by which the constituent churches may assist one another in the propagation of their common faith.
7. Prepare and publish studies of missionary principles and practices.

The RES invited each member church to appoint a correspondent for continuing contact between the Committee on Missions and that church; and authorized the Committee on Missions to appoint regional committees selected from the aforementioned correspondents as needed for purposes of study, consultation, or mutual assistance.

Your committee recommends that the actions of the RES concerning the Committee on Missions be approved and that the Assembly appoint the Rev. John P. Galbraith, who has been appointed by the Synod as Convener of the Committee on Missions, as the correspondent for our church.

e. The 1963 Reformed Ecumenical Synod took three other actions designed to give it greater continuity between Synod meetings and increase the effectiveness of the RES: The establishment of a permanent Secretariat; the Interim Committee, composed of persons from various member churches, was authorized to meet at least twice between Synod meetings for the purpose of considering interim business of the RES; and committees which are to study major issues shall be regional committees, and their conveners constitute a reporting committee which may meet by permission of the Interim Committee. Your committee recommends that these actions be approved.

f. The 1963 Reformed Ecumenical Synod received a report of the Conference on International Migration and, while not deeming the setting up of an agency for migration to fall under its task, it did declare that it viewed with favor the formation of a proposed International Reformed Agency for Migration. Such an organization now exists and has invited our church to participate in its work, presumably through
one of its agencies. Your committee recommends that this matter be referred to the Committee on General Benevolence for their consideration, and that that committee be authorized to bring to the Thirty-second General Assembly recommendations concerning our possible participation in this program.

2. Your Committee recommends that the Clerk of the Assembly be instructed to convey to the Christian Reformed Church the sincere thanks of the Assembly for the many gracious hospitalities afforded the delegates of the Orthodox Presbyterian Church in attendance at the Reformed Ecumenical Synod of 1963.

3. Concerning Overture No. 5, from the Presbytery of Wisconsin in the matter of "Interim Pastors for Vacant Churches," your committee recommends that the General Assembly request the Committee on Home Missions and Church Extension to appoint a subcommittee on interim supplies for churches without pastors, and notify ministers, sessions, and presbyteries of this action. The purpose of this subcommittee shall be to aid such churches, at their request, in their endeavor to obtain suitable interim supplies for their pulpits and also to provide ministers and licentiates with the opportunities to serve.

4. Concerning Overture No. 3, from the Presbytery of New Jersey in the matter of amending the Assembly's Standing Rule No. 60, your committee recommends that the following be proposed to the Thirty-second General Assembly as an amendment to Standing Rule No. 60: deletion of the period at the end of the sentence, and the addition of "either by way of overture from a presbytery or by the Committee on Overtures and Communications, to which proposals by individual members shall be submitted."

5. Concerning Overture No. 4 from the Presbytery of New Jersey in the matter of distribution of the Minutes of the General Assembly, your committee recommends no action.

On motion recommendation 1-a. was adopted.
On motion recommendation 1-b. was adopted.
On motion recommendation 1-c. was adopted.
On motion recommendation 1-d. was adopted.
On motion recommendation 1-e. was adopted.

The Moderator announced the election of Mr. Murray to the Committee to Formulate a Communication to De Gereformeerde Kerken on the second ballot.
On motion recommendation 1-f. of the Committee on General Assembly Matters was adopted.
On motion recommendation 2. was adopted.

The Stated Clerk made the following recommendations for the budget for General Assembly purposes: That the Assembly authorize the fiscal agent to remit to the treasurer of the Reformed Ecumenical Synod $425.00 as the Assembly’s share of the expense of the 1963 Synod and $550.00 as the Assembly’s share of the year’s administrative cost for 1964, and that the budget for the General Fund of the General Assembly be set at sixty cents per communicant member, and that the Travel Fund for the Thirty-second General Assembly be set at $1.20 per communicant member.

It was moved to adopt the recommendations.
On motion the question was divided after the item on the General Fund.
The first part of the divided motion carried.
The Moderator asked Mr. Willis to take the chair.
The second part of the recommendation was carried in the following amended form: that the Travel Fund for the Thirty-second General Assembly be set at $1.00 per communicant member.
On motion recommendation No. 3 of the Committee on General Assembly Matters was adopted. Mr. Graham requested that his negative vote be recorded.

The Moderator resumed the chair.

The Assembly recessed at 9:33 p.m. with prayer led by Mr. Betzold.

SATURDAY MORNING, MAY 2

Following a devotional service led by Mr. Kellogg, the Assembly reconvened at 8:45 a.m. with prayer led by Mr. Edwards.

The Minutes of Friday were read and approved as corrected.

The Stated Clerk read a communication from the Moderator of the Korean Presbyterian Church (Koryu Pah), expressing the hope that Orthodox Presbyterian missionaries may again work with them.

On motion, recommendation No. 4 of the Committee on General Assembly Matters was adopted.

On motion, recommendation No. 5 was adopted.

Mr. Keenan presented the report of the Committee on Hospitalization Insurance as follows:

REPORT OF THE COMMITTEE ON HOSPITALIZATION INSURANCE

The Thirtieth General Assembly voted that a committee of three be appointed by the moderator to explore the cost and feasibility of group insurance coverage in the fields of hospitalization, surgical and major medical benefits for ministers of the denomination.

A survey questionnaire was transmitted to all ministers whose names appeared in the minutes of the Thirtieth General Assembly booklet and a few others who had entered the denomination following said Assembly. The results are as follows:

<table>
<thead>
<tr>
<th>Total number mailed</th>
<th>139</th>
</tr>
</thead>
<tbody>
<tr>
<td>Replies received</td>
<td>98</td>
</tr>
<tr>
<td>No reply</td>
<td>41</td>
</tr>
<tr>
<td>Hospitalization &amp; Med. Surg.</td>
<td>35</td>
</tr>
<tr>
<td>Major Medical</td>
<td>19</td>
</tr>
<tr>
<td>Combined coverage</td>
<td>2</td>
</tr>
<tr>
<td>Present plan adequate</td>
<td>18</td>
</tr>
<tr>
<td>Not interested in any plan</td>
<td>23</td>
</tr>
<tr>
<td>Leaving country</td>
<td>1</td>
</tr>
</tbody>
</table>

The committee finds that only 40 per cent of the ministers of the denomination are interested in participating in a group plan to provide hospitalization and medical-surgical or major medical benefits for themselves and their families. It is necessary to have approximately 75% of a group participate in order to have a schedule of desired coverages at an attractive premium through any company. It would, therefore, be appreciated if the 41 ministers, who have not replied, would immediately return the questionnaire in order that the committee can complete its survey.

It is recommended that this committee be continued.

Respectfully submitted,
W. Harlee Bordeaux
Donald M. Parker
Harold R. Keenan

On motion, the recommendation was adopted.

Mr. Nicholas presented the report of the Committee on the Thirtieth Anniversary Booklet as follows:
REPORT OF COMMITTEE ON A THIRTIETH ANNIVERSARY BOOKLET

The committee has given some consideration during the year to the form and content of such a booklet. Information as to the possible cost and method of payment will be submitted to the Thirty-second General Assembly together with an outline of the proposed content.

The committee recommends that it be continued.

Robert Nicholas, chairman

On motion, the recommendation was adopted.

Mr. Eyres presented the report of the Committee on Overtures and Communications as follows:

REPORT OF THE COMMITTEE ON OVERTURES AND COMMUNICATIONS

Overture No. 1, from the Presbytery of the West Coast

Your committee recommends the overture be referred to the Committees on Home and Foreign Missions for consideration, and that the Presbytery be requested to communicate its reasons for the overture to the committees.

Overture No. 6, from the Presbytery of the Dakotas

Your committee recommends that this overture be referred to the Committee on Christian Education, and that this Assembly give no instruction to the committee.

Overture No. 7, from the Presbytery of Ohio

Your committee recognizes that a great deal has been said on the subject of Masonry, both regarding office-bearers and members, on both the presbyterial and General Assembly levels (and that the church is not of one mind on this matter). Further, the committee judges that the cause of truth will not be forwarded by additional administrative declarations, and that the proper procedure is to deal with this matter judicially. Therefore your committee recommends no action.

Communication No. 1, from Bethany Orthodox Presbyterian Church, Stockton, Calif.

Your committee recommends that this Assembly advise the Session that such matters are not properly before the Assembly because they evidently have not been presented to the presbytery, and that the Assembly return this communication to the Session with the advice that it should be presented to presbytery.

Communication No. 4, from the Presbytery of Philadelphia

It is the judgment of your committee that, in terms of point 2, paragraph 3 of the report of the Committee to Draft Rules for Presbyterial Records, made to the Thirtieth General Assembly (Minutes, p. 87), the response of the Presbytery of Philadelphia must be construed as negative regarding the adopting of the proposed rules as standing rules of the General Assembly. Your committee recommends that the assembly regard the matter as such, and proceed to the question of amending the standing rules.

On amended motion, Overture No. 1 was adopted in the following amended form:

To instruct the Editor of the Messenger to include the names of all denominational missionaries when a prayer list is published, provided said missionaries be active in establishing Orthodox Presbyterian churches under the direction of a presbytery or of a local church session, and provided further that these names be officially submitted to the Editor by the clerks of the respective presbyteries in which they are laboring.

On motion, the recommendation of the Committee on Overtures and Communications regarding Overture No. 6 was adopted.

On motion, it was decided to eliminate the 10:30 a.m. recess required by the docket.

It was moved to adopt the recommendation of the Committee on Overtures and Communications regarding Overture No. 7.
It was moved to substitute the following for the recommendation of the committee: "That Overture No. 7 be adopted." This motion was lost, and Messrs. Atwell and Cummings requested that their affirmative votes be recorded.

On motion, the recommendation of the Committee on Overtures and Communications regarding Communication No. 1 was adopted.

Mr. Peterson presented the report of the Committee on Presbyterial Records as follows:

REPORT OF THE COMMITTEE ON PRESBYTERIAL RECORDS

1. The committee recommends that the following minutes be approved without exception:
   - Presbytery of the Dakotas (for the current year)
   - Presbytery of New Jersey
   - Presbytery of California
   - Presbytery of Philadelphia

2. The committee recommends that the following minutes be approved with exceptions noted:
   - Presbytery of New York-New England — p. 206 — The call of the special meeting is not included.
   - Presbytery of the South — (1) p. 50 — A defeated motion is included without reason for its inclusion. (2) pp. 56, 57 — Charges are brought against a minister without listing the charges made. (3) Times of adjournment are not included for any meeting.
   - Presbytery of Ohio — On p. 167, item 11.2, Presbytery authorized "the congregation (at Marietta) to elect a committee to govern the local church until such a time as the church can elect an elder or elders."
   - Presbytery of Wisconsin — (1) p. 289 — A motion is recorded with no disposition of the motion noted. (2) p. 297 — The rules regarding processing a call #1-5 appear to be out of harmony with Form of Government 15:9 in that they by-pass the presbytery. (3) Regarding the call to Mr. Black: no mention of the actual call is made, nor of its being presented to Mr. Black; there is no record of the church concurring with Mr. Black's decision. There is no record of a congregational meeting in calling Mr. Bordeaux (p. 298).

3. The Presbytery of Philadelphia, instead of including programs of various services (ordinations, etc.) in the minutes proper, paste the printed programs to the pages of the minute book. This might be better left undone.

4. The minutes of the Presbytery of the Dakotas covering the period between the Twenty-eighth and Twenty-ninth General Assemblies, not presented last year, were not presented this year, and have not been approved.

5. There were no approved minutes of the Presbytery of the West Coast due to the young age of the presbytery.

Respectfully submitted,
Everett C. DeVelde
Oscar Claerbout
Jack J. Peterson

On separate motions, recommendations Nos. 1 and 2 were adopted.

On motion, it was decided to propose to the Thirty-second General Assembly that Standing Rule 56c be amended by adding the words "from different presbyteries" after the words "three members."

Mr. Hall presented the report of the Committee on Travel Fund as follows:
The committee has distributed $5,333.00 in travel payments to commissioners of the Thirty-first General Assembly. The balance is now $323.53.
The amendment to the Standing Rules proposed at the Thirtieth General Assembly and recorded in the Minutes of the Thirtieth General Assembly, p. 97, consideration of which was postponed by earlier action, was considered and lost.

Mr. Roberts proposed the following amendment to the Standing Rules for adoption by the Thirty-second General Assembly:

That the Standing Rules of the General Assembly be amended as follows:

Section 54 shall read,

"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 seven 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, the Committee on Pensions, the Committee on Correspondence with Other Churches, and the Committee on Travel Fund. 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. The Committee on Correspondence with Other Churches shall consist of six members, ministers and/or elders, two members being in each class. The Committee on Travel Fund shall consist of three members, one member in each class.

Section 56 shall be amended by the deletion of part (d).

The Moderator announced the appointment of Messrs. Kellogg, Graham, and Hiram I. Bellis to the Committee on Travel Fund for the Thirty-second General Assembly and named Mr. Kellogg convener.

On motion, Messrs. Edwards and Butt and the Session of First Church Portland, Oregon, were appointed to the Committee on Arrangements for the Thirty-second General Assembly, and Mr. Edwards was named convener.

On motion, it was decided that this Assembly instruct the Committee on Travel Fund to notify each congregation through its session as to its corporate responsibility to the functioning of Presbyterian government, and the obeying of scriptural principles of Christian stewardship as respects equality and honesty in sharing mutual financial burdens in the matter of submitting annually its proportionate share of the General Assembly Travel Fund.

On motion, the Moderator was authorized to extend the order of the day for the final reading of the Minutes at his discretion.

It was moved and carried that the Moderator appoint a special committee composed of three members to explore the possibilities of establishing a more permanent date for the annual meeting of the General Assembly and to report to the Thirty-second General Assembly.

The Moderator announced the appointment to the Committee on Permanent Date for the General Assembly of Messrs. Oliver, DeVelde, and Newman de Haas, and named Mr. Oliver convener.

On motion, this Assembly proposed to the Thirty-second General Assembly for adoption the amending of Standing Rule 35 by the substitution of "one" for "six" and the deletion of "s" from "weeks."
It was moved and carried that the Thirty-first General Assembly express its hearty thanks and grateful appreciation to Knox Orthodox Presbyterian Church, Silver Spring, Md., for their gracious hospitality and many courtesies extended the commissioners and visitors for their comfort and pleasure, and to the Committee on Arrangements for the excellent provision which they have made for the sessions of this Assembly.

On motion, the Assembly recessed at 12:10 p.m. to reconvene at the call of the Moderator.

SATURDAY AFTERNOON

The Assembly reconvened at 1:05 p.m.
The Minutes of Saturday were read and approved as corrected.
On motion, the Minutes as a whole were approved.
On motion, it was determined that the Assembly be dissolved.
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 Portland, Oregon, on the eighth day of July, A.D. 1965.
The Moderator led the Assembly in prayer and pronounced the Apostolic Benedic-
tion.
The Assembly closed at 1:21 p.m., Saturday, May 2, 1964.

Respectfully submitted,
Robert W. Eckardt, Stated Clerk
APPENDIX
# STATISTICAL REPORT FOR THE YEAR ENDING DECEMBER 31, 1964

**PRESBYTERY OF CALIFORNIA**

Stated Meetings — Fourth Wednesday and Thursday of February; First Friday evening of June; First Saturday of October

The Rev. Ralph E. Clough, Stated Clerk

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Ordination: Calvin R. Malcor 3-17-63

Ministers Received: Herbert W. Butt 4-8-63
  Thomas A. Beech from Reformed Church in the U.S. (Eureka Classis) 9-26-63
  Thomas S. Champness from Presbytery of New Jersey 12-18-63

Minister Dismissed: Robert E. Nicholas to Presbytery of Philadelphia 9-26-63
Ministers not in Pastoral Charges:
Glenn T. Black (in transit from Wis.) Paul M. Lovik    George Y. Uomoto    E. Lynne Wade
David Calderwood    C. John Miller    Daniel van Houte    William E. Welmers
Bruce F. Hunt    Herman T. Petersen    Adam G. Shriver    Edward Wybenga
Louis E. Knowles    R. J. Rushdoony
Total Number of Ministers – 35    Total Number of Churches – 20    Total Number of Chapels – 4
PRESBYTERY OF THE DAKOTAS

Stated Meetings – March and September
The Rev. Lionel F. S. Brown, Stated Clerk

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Thirty-First General Assembly
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Average Contribution per Communicant Member

$100.70 | $29.50 | $19.50 | $149.70

* Corrected
a Based on 66 communicant members
b Included in membership of Westminster, Hamill
c Based on correction
Ministers Received: Ronald E. Jenkins from the Presbytery of New York and New England 3-13-63  
Donald H. Taws from the Presbytery of Philadelphia 10-8-63

Minister Dismissed: Laurence N. Vail to the Presbytery of Philadelphia 5-27-63

Congregation Received: Pioneer, Lincoln 5-27-63

Ministers not in Pastoral Charges: Herbert S. Bird  Abe W. Ediger  Curtis A. Balcom

Total Number of Ministers — 15  Total Number of Churches — 16  Total Number of Chapels — 1
## PRESBYTERY OF NEW JERSEY

**Stated Meetings** – Fourth Saturday of February, Fourth Tuesday of April, Fourth Saturday of September, and First Tuesday of December

Mr. Richard A. Barker, 676 Summit Avenue, Westfield, N. J., Stated Clerk

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**Average Contribution per Communicant Member**

*Corrected
**Last year's figures
aMembership included in Grace, Westfield
bBased on correction
cBased on 98 communicant members

Ministers Received:  
- Arthur O. Olson from Presbytery of California 2-12-63
- Jay E. Adams from Presbytery of Upper Midwest, Evangelical Pres. Church 5-16-63

Ministers Dismissed:  
- Wm. Harline Bordeaux to Presbytery of Wisconsin 9-30-63
- Thomas S. Champness, Jr. to Presbytery of California 11-18-63

Roll of Licentiates:  
- Robert G. DeMoss
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<td>Harvie M. Conn</td>
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PRESBYTERY OF NEW YORK AND NEW ENGLAND
Stated Meetings — Spring and Fall
The Rev. George J. Willis, Stated Clerk

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<td>Hamden, Westminster 565 Shepard Ave.</td>
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Average Contribution per Communicant Member

* Corrected
** Last year's figures
a For nine month period
b Adjusted for twelve months
c Based on correction
d Based on last year's figures

Ordination: Bernard J. Stonehouse 10-31-63
Minister Received: David Freeman from Presbytery of Philadelphia 1-31-63
Ministers Dismissed: Ronald E. Jenkins to Presbytery of the Dakotas 2-18-63
Laurence C. Sibley, Jr. to Presbytery of Philadelphia 8-23-63
Roger G. Shafer to Western Presbytery, Reformed Pres. Ch. in N.A., Gen Synod 10-16-63
Ministers Removed from Roll: George G. Weeber at his request 10-15-63
Walter G. Magee deceased 10-11-63
Ministers not in Pastoral Charges:

Robert W. Anderson
Burton L. Goddard
John Murray

Total Number of Ministers – 21

C. Herbert Oliver
John Rankin
Charles G. Schauffele

Total Number of Churches – 14

John H. Skilton
Dale N. Snyder
Kelly G. Tucker

Total Number of Chapels – 0
# PRESBYTERY OF OHIO

Stated Meetings — Third Monday of April and October

Mr. John C. Smith, 341 Maple Terrace, Pittsburgh, Pa. 15211, Stated Clerk

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**TOTALS**

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Average Contribution per Communicant Member

**Last year's figures

Congregation Received: Faith, Marietta, Ohio 10-21-63

Total Number of Ministers — 4

Total Number of Churches — 6

Total Number of Chapels 0
PRESBYTERY OF PHILADELPHIA
Stated Meeting – Third Monday of September, January, and May;
Third Saturday of November and March
The Rev. John J. Mitchell, Stated Clerk

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**TOTALS**

|                |        | 1982* | 1995 | 1296 | 699  | 9   | 42  | 21  | 44  | 14  | 36  | 33 - 20 | 1431 | 48  | 1048 | $123,800 | $52,647 | $35,122 | $211,569 |

Average Contribution per Communicant Member

* Corrected
** Last year's figures
  a Based on correction
  b S. S. established 6-16-63
  c Includes receipts of Grace Chapel, Vienna

Licensure: Sam M. Allison 9-23-63
Ordination: Norman Shepherd 6-28-63
Ministers Received: John P. Clelland from the Presbytery of the South 1-28-63
Laurence C. Sibley, Jr. from the Presbytery of New York and New England 9-23-63
Laurence N. Vail from the Presbytery of the Dakotas 9-23-63
Robert E. Nicholas from the Presbytery of California 11-16-63
Ministers Dismissed: David Freeman to the Presbytery of New York and New England 1-12-63
Donald H. Taws to the Presbytery of the Dakotas 9-23-63

Congregation Dissolved: Redeemer, Newtown Square 5-27-63

Roll of Licentiates: Sam M. Allison
Clay Duggan
Richard B. Gaffin, Jr.
G. Duncan Lowe
C. Ralph Verno

Ministers not in Pastoral Charges:

Egbert W. Andrews
John W. Betzold
John P. Clelland
Thomas M. Cooper
Clarence W. Duff
Henry H. Fikkert
John P. Galbraith
John D. Johnston
Robley J. Johnston
Robert D. Knudsen
Arthur W. Kuschke, Jr.
L. Craig Long
R. Heber McIlwaine
Kenneth J. Meilahn
John J. Mitchell
Robert E. Nicholas
H. Leverne Rosenberger
Norman Shepherd
Leslie W. Sloat
Robert L. Thoburn
Laurence N. Vail
Cornelius Van Til
Paul Woolley
Edward J. Young

Total Number of Ministers — 35
Total Number of Churches — 13
Total Number of Chapels — 1
# Presbytery of the South

**Stated Meetings — April and October**

The Rev. Henry P. Tavares, Stated Clerk

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*Note: Numbers marked with an asterisk (*) indicate special circumstances or changes.*
Last year's figures. Statistics not available, though church was not officially removed from Presbytery until after 12-31-63.

a Includes correction.
b Included in membership of Bethel, Fort Lauderdale
c Based on 32 comm. mem.

Ministers Received:  Jonathan D. Male from the Presbytery of the Dakotas 4-16-63
Robert G. Valentine from Presbyterian Church in the U.S. 8-15-63

Minister Dismissed:  John P. Clelland to the Presbytery of Philadelphia 1-8-63

Church Removed from Roll:  Ortega, Jacksonville, Fla. 8-15-63

Ministers not in Pastoral Charges:  Robert M. Lucas
Thompson L. Casey, Jr.
W. Hobart Childs

Total Number of Ministers — 9  Total Number of Churches — 6  Total Number of Chapels — 1
### PRESBYTERY OF WISCONSIN

Stated Meetings – Last Monday and Tuesday of February; Monday and Tuesday after Labor Day

The Rev. Wm. Harllee Bordeaux, Stated Clerk

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</table>
* Corrected  
** Last year's figure  
  a Includes members from Menominee Chapel  
  b Based on total receipts Old Stockbridge, Gresham, and Menominee Chapel  
  c Based on correction  

Ordination: Daniel Claire Davis 3-3-63  
Minister Received: Wm. Harllee Bordeaux from Presbytery of New Jersey  
Minister Dismissed: Edwin C. Urban to Presbytery of California 2-3-63  
Ministers not in Pastoral Charges:  
Daniel Claire Davis  
Richard B. Gaffin  
Francis E. Mahaffy  
George W. Marston  
Total Number of Ministers - 12  
Total Number of Churches - 7  
Robert M. Nuermberger  
Total Number of Chapels - 1
### SUMMARY OF STATISTICS

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<td>2,065*</td>
<td>2,101</td>
<td>1,488</td>
</tr>
<tr>
<td>N. Y. &amp; N. E.</td>
<td>1,335*</td>
<td>1,365</td>
<td>862</td>
</tr>
<tr>
<td>Ohio</td>
<td>598</td>
<td>664</td>
<td>416</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>1,982*</td>
<td>1,995</td>
<td>1,296</td>
</tr>
<tr>
<td>South</td>
<td>611</td>
<td>678</td>
<td>446</td>
</tr>
<tr>
<td>Wisconsin</td>
<td>1,547*</td>
<td>1,607</td>
<td>964</td>
</tr>
<tr>
<td>Total-1963</td>
<td>11,868</td>
<td>12,314</td>
<td>7,915</td>
</tr>
<tr>
<td>Total-1962</td>
<td>11,699</td>
<td>11,994</td>
<td>7,726</td>
</tr>
<tr>
<td>Total-3-31-62</td>
<td>11,175</td>
<td>11,699</td>
<td>7,548</td>
</tr>
</tbody>
</table>

| Average Contribution per Communicant Member |       | $100.82 | $35.98 | $25.76 | $162.57 |
| - 1962 (Dec.) (Figures for 9 mos. projected for 12 mos.) |      | $105.89 | $39.20 | $27.92 | $173.04 |
| - 1962 (Mar.) |      | $98.28 | $34.07 | $28.28 | $160.64 |

* Corrected
Presbytery of California

Presbytery was divided as of January 1, 1964 with the following churches constituting the Presbytery of Southern California (Ralph E. Clough, Stated Clerk):

- Chula Vista, Bayview
- Dulzura, Community Chapel
- Garden Grove, OPC
- Hacienda Heights, OPC
- La Mirada, Calvary
- Long Beach, First
- Los Angeles, Beverly
- Westminster

Ministers received: Bruce A. Coie, from Presbytery of Wisconsin and installed as Pastor of Valley, Santee, 8-4-64.

The following churches were organized as of January 1, 1964 as the Presbytery of the West Coast (Richard M. Lewis, Stated Clerk):

- California
  - Berkeley, Covenant
  - San Francisco, First
  - Santa Cruz, OPC
  - Sonora, Community
  - South San Francisco, Brentwood
  - Stockton, Bethany
  - Sunnyvale, First

- Oregon
  - Bend, Westminster
  - Eugene, OPC Chapel
  - Portland, First

Minister received:

D. Robert Lindberg, from Puget Sound Chapel, Seattle (Independent) 3-12-64

Minister installed:

Herbert W. Butt, installed as Pastor of Trinity, Newberg, 6-27-64

Presbytery of the Dakotas (Samuel van Houte, Stated Clerk)

Church received:

Winner, Winner, S. D., 6-27-64

Abe W. Ediger installed as Pastor of Winner, 9-1-64

Presbytery of New Jersey (Richard A. Barker, Stated Clerk)

Minister received:

Richard G. Hodgson, from Congregational Church 2-22-64 and installed as Pastor of Covenant, East Orange, 4-16-64.
Presbytery of New York and New England (George J. Willis, Stated Clerk)
Minister installed:
Wendell L. Rockey, Jr., installed as Pastor of First, Hamilton, Mass., 9-11-64.
Vacant Pulpit:
Calvary, Cranston, R. I., 7-1-64
Eugen A. Grilli, Pastor-elect OPC, Lisbon, N. Y. since 5-1-64

Presbytery of Ohio (John C. Smith, Stated Clerk)
Minister received:
Henry P. Tavares from Presbytery of the South, 10-19-64
Minister dismissed:
Thomas E. Tyson to Reformed Church of New Zealand, 2-1-64
Henry P. Tavares, Pastor-elect of Wayside, Grove City, Pa., 5-1-64

Presbytery of Philadelphia (Laurence N. Vail, Stated Clerk)
Licentiate removed from roll:
Sam M. Allison, dismissed to Eureka Clasis, Reformed Church in U.S., 1-20-64
Churches received:
Faith, Fawn Grove, Pa., 1-13-64
Grace, Vienna, Va., 1-20-64
Trinity, Fairfax, Va., 1-24-64
Ministers installed:
Laurence N. Vail as Pastor of Grace, Vienna, Va., 4-5-64
Robert L. Thoburn as Pastor of Trinity, Fairfax, Va., 5-8-64

Presbytery of the South (Robert G. Valentine, Stated Clerk)
Minister dismissed:
Henry P. Tavares to the Presbytery of Ohio, 5-18-64
Vacant Pulpit:
Bethel, Ft. Lauderdale, 6-3-64
Minister installed:
Jonathan D. Male installed as Pastor of Emmanuel, Ocoee, 8-64

Presbytery of Wisconsin (Wm. Harllee Bordeaux, Stated Clerk)
Minister dismissed:
Bruce A. Coie to the Presbytery of Southern California, 5-26-64
Vacant:
Westminster, Evergreen Park, Ill. 7-5-64
Licensure:
William A. Shell, 3-3-64
SPECIAL COMMITTEES OF
THE THIRTY-FIRST GENERAL ASSEMBLY

COMMITTEE ON ARRANGEMENTS FOR THE
THIRTY-SECOND GENERAL ASSEMBLY
Albert G. Edwards (Convener), Herbert W. Butt, The Session of
First Orthodox Presbyterian Church, Portland, Ore.

COMMITTEE ON ADMINISTRATION OF MEDICAL WORK
Robert L. Vining (Convener), Robert W. Eckardt, John P. Galbraith,
Arthur O. Olson, Edward J. Young

COMMITTEE TO CONFER WITH REPRESENTATIVES OF
THE CHRISTIAN REFORMED CHURCH
Paul Woolley (Chairman), Calvin A. Busch, Edmund P. Clowney,
Bert L. Roeber, Robert L. Vining (alternate)

COMMITTEE TO DRAFT RULES FOR EXAMINING PRESBYTERIAL MINUTES
Richard A. Barker (Chairman), Burton L. Goddard, Th.D.,
Lenville L. Hawkes, Raymond M. Meiners

COMMITTEE TO FORMULATE A COMMUNICATION TO
DE GEREFORMEERDE KERKEN
Carl J. Reitsma (Convener), F. Kingsley Elder, jr., Ph.D., George W. Knight, III

COMMITTEE ON HOSPITALIZATION INSURANCE
Wm. Harllee Bordeaux, Th.D. (Convener), Harold R. Keenan, Donald M. Parker

COMMITTEE ON A HYMNAL
Robley J. Johnston (Chairman), Arthur W. Kuschke, Jr.
LeRoy B. Oliver, Edward J. Young, Ph.D.

COMMITTEE ON A PERMANENT DATE FOR THE GENERAL ASSEMBLY
LeRoy B. Oliver (Convener), Newman de Haas, Everett C. DeVelde

COMMITTEE ON RADIO AND TELEVISION
Ivan J. DeMaster (Convener), Calvin A. Busch, J. Paul Hunsberger,
Maurice Penn, Laurence C. Sibley

COMMITTEE ON REVISION TO THE
FORM OF GOVERNMENT AND BOOK OF DISCIPLINE
John Murray (Chairman), Edmund P. Clowney, John P. Galbraith

MEMBERS OF STEWARDSHIP COMMITTEE
ELECTED BY THE GENERAL ASSEMBLY
Richard A. Barker (Chairman), Harold R. Keenan, F. C. Metzger
THIRTY-FIRST GENERAL ASSEMBLY

COMMITTEE TO STUDY THE DOCTRINE OF GUIDANCE, ETC.
Robert D. Knudsen, Ph.D. (Chairman), Meredith G. Kline, Ph.D.,
 Leslie W. Sloat, Edward J. Young, Ph.D. (alternate)

COMMITTEE ON THIRTIETH ANNIVERSARY BOOKLET
Robert E. Nicholas (Convener), John J. Mitchell, John Tolsma (Jr.)

COMMITTEE ON TRAVEL FUND FOR THIRTY-SECOND GENERAL ASSEMBLY
Edward L. Kellogg (Convener), Hiram I. Bellis, Robert H. Graham

SUBCOMMITTEE ON INTERIM SUPPLIES
FOR CHURCHES WITHOUT PASTORS
Garret A. Hoogerhyde (Chairman), Calvin A. Busch, LeRoy B. Oliver

STATISTICIAN
Robert L. Vining

NEWS CORRESPONDENT FOR REFORMED ECUMENICAL SYNOD
Robert E. Nicholas

MISSIONS CORRESPONDENT FOR REFORMED ECUMENICAL SYNOD
John P. Galbraith

LIAISON REPRESENTATIVE TO THE WORLD HOME BIBLE LEAGUE
Wm. Harllee Bordeaux
STANDING COMMITTEES
OF
THE ORTHODOX PRESBYTERIAN CHURCH

HOME MISSIONS AND CHURCH EXTENSION

Class of 1967—MINISTERS: Calvin A. Busch, Robert L. Atwell, Robert W. Eckardt
RULING ELDERS: Garret A. Hoogerhyde, Ronald Murphy

Class of 1966—MINISTERS: John P. Clelland, George W. Knight, III, George W. Marston
RULING ELDERS: Hiram I. Bellis, Bert L. Roebber

Class of 1965—MINISTERS: Everett C. DeVelde, Jack J. Peterson, George J. Willis
RULING ELDERS: Cyrus B. Ferguson, Wilfred R. Moses

General Secretary: The Rev. LeRoy B. Oliver, 7401 Old York Road, Philadelphia, Pa. 19126

FOREIGN MISSIONS

Class of 1967—MINISTERS: Henry H. Fikkert, Laurence N. Vail, Robert L. Vining
RULING ELDERS: Newman de Haas, Willard E. Neel

Class of 1966—MINISTERS: Leslie A. Dunn, Charles H. Ellis, Arthur O. Olson
RULING ELDERS: L. Fred Baum, R. P. Width

Class of 1965—MINISTERS: John C. Hills, Jr., John Murray, John H. Skilton, Ph.D.
RULING ELDERS: Floyd C. Graf, Fairvan C. Lenker

General Secretary: The Rev. John P. Galbraith, 7401 Old York Road, Philadelphia, Pa. 19126

CHRISTIAN EDUCATION


Class of 1966—MINISTERS: Lewis J. Grotenhuis, Robert D. Knudsen, Ph.D., Edward J. Young, Ph.D.

Class of 1965—MINISTERS: Edmund P. Clowney, Raymond E. Commeret, Robert E. Nicholas
RULING ELDERS: Leonard G. Brown, Howard A. Porter

General Secretary: The Rev. Robley J. Johnston, 7401 Old York Road, Philadelphia, Pa. 19126
PENSIONS

Class of 1967—MINISTER: John P. Clelland  
RULING ELDERS: William C. Colsman, Lewis W. Roberts

Class of 1966—MINISTER: William Harllee Bordeaux, Th.D.  
RULING ELDERS: Garret A. Hoogerhyde, Harold R. Keenan

Class of 1965—MINISTERS—Everett C. DeVelde, John P. Galbraith  
RULING ELDER: Edward A. Haug, Jr.

GENERAL BENEVOLENCE

Class of 1966—MINISTER: Lester R. Bachman; DEACON: John Tolsma, (Jr.)
Class of 1965—MINISTER: Leonard F. Chanoux; DEACON: Irving J. Triggs

CORRESPONDENCE WITH OTHER CHURCHES

Class of 1967—LeRoy B. Oliver, Paul Woolley
Class of 1966—Jay E. Adams, George W. Knight, III
Class of 1965—Calvin K. Cummings, F. Kingsley Elder, jr., Ph.D.
PRESBYTERY OF THE DAKOTAS

COLORADO
5 Denver, Park Hill — Arthur F. Johnson, 415 S. Gaylord St., Denver 9
1 Grand Junction, Bethel — John Crosby, 189 Thompson Drive, Grand Junction
2 Thornton, Immanuel — Audra Parrish, 9340 Cedar Ct., Thornton 29

NEBRASKA
3 Lincoln, Faith — Raymond Slote, 5560 Colby, Lincoln
3 Pioneer — Richard Brady, 909 W. Stockwell, Lincoln
4 Omaha, OPC — R. T. Kerr, 2857 Corby St., Omaha 11

NORTH DAKOTA
2 Carson, Bethel — Ernest J. Danzeisen, Lark
2 Lark, First — Burton Havens, Flasher
3 Leith, First — James Emch, Leith

OKLAHOMA
3 Oklahoma City, Knox — E. Myers Bearden, 2104 Churchill Way, Village, Oklahoma City, 73120

SOUTH DAKOTA
3 Bancroft, Murdock Memorial — Wallace Perry, Bancroft
3 Bridgewater, Trinity — Calvin D. Hofer, Bridgewater
5 Hamill, Westminster — Lynus A. Carlson, Hamill
3 Manchester, OPC — Fred Ritterbusch, De Smet
8 Volga, Calvary — Lester Kleinjan, R. F. D., Bruce
Winner, OPC —
2 Yale, OPC — Glenn Foote, Route #3, Huron

PRESBYTERY OF NEW JERSEY
6 Bellmawr, Immanuel — Edward M. Shindle, 2 Albert Rd., Glendora
8 Bridgeton, Calvary — Norman M. Johnson, 113 South 10th St., Millville
4 East Orange, Covenant — M. L. Woodruff, 41 Hamilton St., 07017
4 Fair Lawn, Grace — William Wilkens, 4-40 Summit Ave., Fair Lawn
4 Garfield, Community — William A. De Jonge, 22 Normal Ave., Montclair
3 Morristown, Emmanuel — O. S. Sterner, 376 South St., Morristown
3 Pittsgrove, Faith — Floyd C. Graf, 23 Second St., Elmer, 08318
3 Ringoes, Calvary of Amwell — Jesse J. Denton, R. D., Ringoes
2 Stratford, OPC — James G. MacDonald, 13 Elinor Ave., Stratford
2 Trenton, Grace — George A. Hurley, 83 Reeder Ave., Trenton 8
9 Vineland, Covenant — Ralph H. Ellis, 37 South State St., Vineland
7 West Collingswood, Immanuel — Willard E. Neel, 311 Sloan Ave., West Collingswood
6 Westfield, Grace — Edward A. Haug, 430 Washington St., Westfield
2 Wildwood, Calvary — Thomas Jorgensen, 136 W. Lavender Rd., Wildwood Crest

PRESBYTERY OF NEW YORK AND NEW ENGLAND

CONNECTICUT
2 Hamden, Westminster — Albert H. Squires, 103 Lawncrest Road, New Haven, 06515
3 Bangor, Pilgrim — Paul MacDonald, Box 365, Corinna
THIRTY-FIRST GENERAL ASSEMBLY

2 Cornville, OPC – Myron C. Moody, Sr., R. D. #2, Skowhegan
2 Lewiston, Trinity of Androscoggin Valley – Charles R. Greenwood, 414 Lisbon St., Lewiston

3 Ludlow-Smyrna, Bethel – Allen Moody, R. F. D. #1, Houlton
5 Portland, Second Parish – Lenville L. Hawkes, R. D. #3, Cumberland Center

MASSACHUSETTS
2 Fall River, Grace – Arthur S. Reseigh, 693 Read St., Somerset
Hamilton, First – Norman Johnson, 25 Beach St., Manchester

NEW YORK
5 Franklin Square, OPC – Ralph Spiller, 36 Virginia Drive, Elmont, L. I.
4 Lisbon, OPC – Delmer C. Putney, R. D. #2, Lisbon
1 Rochester, Covenant – John Garland, 27 Holme Road, Rochester, 14626

Rhode Island
2 Cranston, Calvary – Chester E. Browning, 47 Packard St., Cranston, 02910

PRESBYTERY OF OHIO

Ohio
Marietta, Faith –

Pennsylvania
5 Branchton, New Hope – Donald E. McCall, R. D. #1, Grove City
2 Edinburg, Nazua – Wendell Miller, R. D. #1, Edinburg
3 Grove City, Wayside – Paul W. Northcote, 314 College Ave., Grove City
6 Harrisville, Faith – William H. Kester, R. D. #1, Boyers
7 Pittsburgh, Covenant – John C. Smith, 341 Maple Terrace, Pittsburgh, 15211

PRESBYTERY OF PHILADELPHIA

Delaware
3 Middletown, Grace – W. R. Weldon Burge, 11 E. Redding St., Middletown, 19709
9 Wilmington, Emmanuel – A. E. Hayman, Jr., 1408 Marsh Rd., Wilmington, 19803

Maryland
2 Baltimore, First – L. Fred Baum, Jr., 8119 Dundalk Ave., Baltimore 22
6 Silver Spring, Knox – Maurice E. Fox, 4129 Warner St., Kensington

Pennsylvania
1 Center Square, Community – William E. Brown, 243 W. Valley Forge Rd., King of Prussia
5 Glenside, Calvary – Richard C. Zebley, R. D., Chalfont
3 Hatboro, Trinity – F. Kingsley Elder, Jr., Ph. D., Box 546, Hatboro, 19040
5 Kirkwood, OPC – William R. Ferguson, 132 Pine Street, Oxford
6 Middletown, Calvary – Ronald Murphy, 523 Cattell St., Middletown
6 Nottingham, Bethany – Leonard G. Brown, R. D. #2, Box 100, Oxford, 19363
3 Philadelphia, Gethsemane – Edwin C. Urban, Sr., 46 Albert Ave., Aldan
3 Knox – Robert H. English, 116 W. Hillcrest Ave., Havertown
5 Mediator – James Hutton, 6924 Large St., Philadelphia, 19149

VIRGINIA

Fairfax, Trinity – Clyde G. Miller, 200 University Dr., Fairfax, 22030
Vienna, Grace – David A. Carson, Rt. 1, Box 364, Fairfax
FLORIDA
3 Fort Lauderdale, Bethel — John E. Evers, 833 Fairway Dr., Fort Lauderdale
2 Hialeah, Sharon — Calvin A. Duff, 8180 S. W. 106th, Miami, 33156
3 Miami, Galloway — Dan A. Hames, 5835 S. W. 100th Terrace, Miami, 33156
   Ocoee, Emmanuel —
   GEORGIA
5 Valdosta, Westminster — J. A. Durrenberger, Ph.D., 206 Brookwood Place, Valdosta

PRESBYTERY OF SOUTHERN CALIFORNIA
CALIFORNIA
   Chula Vista, Bayview — Rev. Herman T. Petersen, 1410 E. 17th St.,
   National City, 92050
   Garden Grove, OPC — Andrew Mitchell, 10721 Vickers Ave., Garden Grove
   La Habra, Hacienda Heights — Ray York, 715 Prospect Blvd., Pasadena
   La Mirada, Calvary — Lloyd C. McCann, 4752 Lesa Place, Yorba Linda
   Long Beach, First — Delbert A. Schowalter, 3650 Poppy St., Long Beach, 90805
   Los Angeles, Beverly — Herbert F. Pink, 129 N. Bleakwood, Los Angeles
   Westminster —
   Manhattan Beach, First — Norman E. Byer, M.D., 5302 Via Del Valle, Torrance
   San Diego, Paradise Hills — Hiram I. Bellis, 2591 Calle Tres Lomas, San Diego, 92114
   Santee, Valley — Philip R. Conard, 2600 Joyce St., El Cajon
   Torrance, Greyfriars Memorial — William G. Martin, 22610 S. Orchard Ave., Torrance

PRESBYTERY OF THE WEST COAST
CALIFORNIA
3 Berkeley, Covenant — David L. Neilands, 1601 Cedar St., Berkeley
   Modesto, First —
3 San Francisco, First — Roy O. Young, 1391 14th Ave., San Francisco, 22
4 Santa Cruz, OPC —
2 S. San Francisco, Brentwood — Clarence P. Bush, 809 Hillside Blvd., S. San Francisco
3 Sonora, Community — Fred Vanderplaats, Groveland
2 Stockton, Bethany — Clarence Westra, Route 3, Box 720, Manteca, 95336
4 Sunnyvale, First — William Patapoff, 1380 E. Campbell Drive, Campbell
OREGON
5 Bend, Westminster — R. E. Jewell, 1645 West 5th St., Bend, 97701
5 Newberg, Trinity —
7 Portland, First — David Munroe, 13427 S. E. Harold St., Portland, 97236
WASHINGTON
   Seattle, Puget Sound OP Chapel —

PRESBYTERY OF WISCONSIN
ILLINOIS
2 Evergreen Park, Westminster — James S. Nicol, 10120 S. Spaulding St.,
   Evergreen Park, 60642
4 Westchester, Westminster — Wallace E. Nygren, 1413 Heidorn Ave., Westchester
5 Wheaton, Bethel — Henry L. Brinks, 923 Scott Street, Wheaton
   IOWA
4 Waterloo, First — James R. Singbusch, 212 Baltimore, Waterloo

WISCONSIN
10 Cedar Grove, Calvary — Willard Harmelink, 769 South Main St., Cedar Grove
2 Gresham, Old Stockbridge — John B. Tousey, Jr., R. D. #1, Bowler
6 Oostburg, Bethel — Earl DeMaster, R. D. 1, Oostburg
MINISTERS OF THE ORTHODOX PRESBYTERIAN CHURCH
(Status and addresses as of October 1, 1964)

Abbreviations:

Status as follows:
FM — Foreign Missionary
HM — Home Missionary
P — Pastor
PI — Pastor, Non-Orthodox Pres. Church
Prof. — Professor
Ret. — Retired
Tea. — Teacher
SS — Stated Supply

Presbyteries as follows:
D — Dakotas
J — New Jersey
O — Ohio
Phi — Philadelphia
S — South
SC — Southern California
W — Wisconsin
WC — West Coast
Y — New York
(0) — indicates number of churches served.

Adams, Jay E., P., J. — 1125 Summit Avenue, Westfield, N. J.
Ahfeldt, Carl A., P., D. — 3221 N. W. 39th Terrace, Oklahoma City, Okla., 73112
Albright, H. Wilson, P., SC. — 2805 S. La Plata, Hacienda Heights, Calif.
Anderson, Robert W., Tea., Y. — Thomas Road, Mendham, N. J.
Andrews, Egbert W., FM., Phi. — P. O. Box 53, Taipei, Taiwan, Republic of China
Atwell, Robert L., P., S. — 9775 S. W. 87th Avenue, Miami, Fla., 33156

Balcom, Curtis A., Ret., D. — 663 Crocker Avenue, Daly City, Calif.
Beech, Thomas A., P., WC — 1060 Gaylord, Denver, Colo. 80206
Benson, W., Lee, P., J. — Ringoes, N. J.
Betzold, John W. (Chaplain), Phi. — Hq. Seine Area Command, APO 163, New York, N. Y.

Bird, Herbert S., FM., D. — American Evangelical Mission, Box 26, Massawa, Eritrea, Ethiopia

Black, Glenn T., P., WC. — 2543 Harris Street, Eugene, Ore., 97405
Bomer, William J., P., SC. — 21835 Kinard Avenue, Torrance, Calif.
Bordeaux, William Harllee, Th.D., P., W. — 1817 Balmoral Avenue, Westchester, Ill.
Breisch, Francis D., Jr. — P., W. — 315 East Union Street, Wheaton, Ill.
Busch, Calvin A., P. — 38 Macculloch Avenue, Morristown, N. J.
Butt, Herbert W., P., WC. — Route 2, Box 9, Newberg, Ore., 97132

Calderwood, David, Th.D., Ret., SC. — P. O. Box 1399, Oceanside, Calif.
Casey, Thompson L., Jr., S. — 2238 Walter Avenue, Jacksonville, Fla.
Champness, Thomas S., P., SC. — 1817 Debonaire, Modesto, Calif.
Chanoux, Leonard F., Tea., J. — 104 North Lincoln Drive, Wenonah, N. J.
Childs, W. Hobart, S. — 104 Buena Vista Street, Greenville, S. C.
Christian, George S., J. — 11 Ramapo Road, Pompton Plains, N. J.
Churchill, Robert K., P., WC. — P. O. Box 446, Sonora, Calif.
Clelland, John P., Exec. Sec., Phi. — Res: 2889 Joyce Road, Roslyn, Pa., 19001

Office: Westminster Theological Seminary, Chestnut Hill, Philadelphia, Pa., 19118

Clough, Ralph E., P., SC. — 500 Manhattan Beach Blvd., Manhattan Beach, Calif., 90266
Clowney, Edmund F., Prof., J. — 520 Grant Avenue, Willow Grove, Pa., 19090
THIRTY-FIRST GENERAL ASSEMBLY

Coe, Bruce A., P., SC. - 9539 Frascati Way, Santee, Calif., 92071
Coe, Glenn R., P., S. - 699 West 69th Place, Hialeah, Fla., 33102
Commeret, Raymond E., P., J. - 564 Fair Lawn Parkway, Saddle Brook, N. J.
Conn, Harvie M., FM., J. - First Class Mail Only: APO 301, c/o Postmaster
San Francisco, Calif.

Package Mail: 3-88 Chung Jhong Rho 3 Ga,
2 Sah Day Moon Gu, Seoul, Korea

Cooper, Thomas M., Tea., Phi. - 908 East Hampton Street, Tucson, Ariz.
Coray, Henry W., HM., WC. - 162 Laurel Avenue, Menlo Park, Calif., 94025
Cummings, Calvin K., P., O. - 1608 Graham Boulevard, Pittsburgh, Pa., 15235

Davies, John, P., J. - 308 East Hand Avenue, Wildwood, N. J.
Davis, Daniel C., Th.D., Tea., W. - 726 North Cherry, Wheaton, Ill., 60187
De Master, Ivan J., P., Phi. - 897 De Kalb Pike, Center Square, Pa.
De Veldt, Everett C., P., J. - 1029 Landis Avenue, Vineland, N. J.
Dorman, Harold, P., Y. - Route 2, Skowhegan, Me.
Dortzbach, Elmer M., P., D. - 2878 Ash Street, Denver 7, Colo.
Duff, Clarence W., FM., Phi. - American Evangelical Mission, Ghinda, Eritrea, Ethiopia
Dunn, Leslie, A., P., Y. - 38 Lowell Street, South Portland, Me.

Eckardt, Robert W., P., Phi. - 1811 Gravers Lane, Graylyn Crest, Wilmington, Del., 19803
Ediger, Abe W., P., D. - 333 Polk Street, Winner, S. Dak.
Edwards, Albert G., III, P., WC. - 10118 N. E. Campaign Street, Portland, Ore., 97220
Elliott, Edwards E., P., SC. - 9826 Ludes Avenue, Garden Grove, Calif., 92641
Ellis, Charles H., P., Phi. - 120 Normandy Drive, Silver Spring, Md.
Evans, F. Clarke, P., Phi. - 202 North Broad Street, Middletown, Del., 19709
Eyres, Lawrence R., P., SC. - 500 East San Antonio Drive, Long Beach, Calif., 90807

Freeman, David, Ph.D., P., Y. - 190 Cherry Street, Fall River, Mass.

Gaffin, Richard B., FM., W. - 2152 Keith Road, Abington, Pa.
Galbraith, John E., Gen. Sec., Phi. - Res.: 2723 Jenkintown Road, Ardsley, Pa., 19038

Office: 7401 Old York Road, Philadelphia, Pa., 19126
Georgian, Theodore J., P., Y. - 243 Malden Street, Rochester 15, N. Y.
Graham, Robert H., P., SC. - 775 Monserate Avenue, Chula Vista, Calif., 92010
Grilli, Eugene, P., Y. - Box 96, Lisbon, N. Y., 13658
Grotenhuis, Lewis J., PI., J. - Belvidere Road, R. D. No. 2, Phillipsburg, N. J.

Hall, George W., Jr., P., Phi. - 37 North Race Street, Middletown, Pa.
Haney, George E., Jr., P., Y. - 375 Mt. Hope Avenue, Bangor, Maine
Hard, Theodore J., FM., J. - 2338 Old Welsh Road, Willow Grove, Pa.
Hart, Howard E., P., J. - 11 Park Drive, Bellmawr, N. J.
Hills, John C., Jr., P., Y. - 882 Garfield Street, Franklin Square, N. Y.
Hodgson, Richard G., P., J. - 501 Park Avenue, East Orange, N. J.
Hunt, Bruce F., FM., SC. - First Class Mail Only: APO 59, c/o Postmaster, San Francisco, Calif., 94100

Package Mail: P. O. Box 184, Pusan, Korea
Jenkins, Ronald E., P., D. – Hamill, S. Dak.
Johnston, John D., FM., Phi. – 84 Min Tsu Road, Hsinchu, Taiwan, Republic of China
Johnston, Robley J., Gen. Sec., Phi. – Res.: 115 Spring Ridge Road,
King of Prussia, Pa., 19406
Office: 7401 Old York Road,Philadelphia, Pa., 19126

Keller, Rollin P., P., J. – 16 Denbo Drive, Neptune, N. J.
Kellogg, Edward L., P., SC. – 3056 Windy Lane, Bonita, Calif., 92114
Kline, Meredith G., Ph.D., Prof., J. – 1465 North Hills Avenue, Willow Grove, Pa.
Knight, George William, III, P., J. – 1300 Newton Avenue, West Collingswood, N. J.
Knowles, Louis E., Tea., SC. – 1365 St. Louis Avenue, Long Beach, Calif., 90804
Knudsen, Robert D., Ph.D., Prof., Phi. – 1341 Osbourne Avenue, Roslyn, Pa., 19001
Kuschke, Arthur W., Jr., Lib., Phi. – 522 Kingston Road, Oreland, Pa.

Latal, Gerald G., Th.D., P., WC. – 1695 West Lane, Stockton, Calif., 95205
Lindberg, D. Robert, P., WC. – 2320 41st Avenue, S. W., Seattle, Wash.
Long, L. Craig, Ph.D., Phi. – 406 University Avenue, Selinsgrove, Pa.
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<th>Place of Assembly</th>
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<td>1938</td>
<td>R. B. Kuiper, Quarryville, Pa.</td>
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<td>1939</td>
<td>Everett C. De Velde, Glenside, Pa.</td>
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<td>7th</td>
<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>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>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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<td>26th</td>
<td>1959</td>
<td>Leslie A. Dunn, Glenside, Pa.</td>
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<td>27th</td>
<td>1960</td>
<td>David L. Neilands, Esq., Manhattan Beach, Calif.</td>
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<td>29th</td>
<td>1962</td>
<td>Robert L. Atwell, Cedar Grove, Wis.</td>
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<td>Le Roy B. Oliver, Vineland, N. J.</td>
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