The Thirty-sixth General Assembly was called to order at 9:00 a.m. by the Rev. Arthur O. Olson, Moderator of the Thirty-fifth General Assembly. Mr. Olson, constituted the meeting with a worship service and delivered a sermon on the subject, "Two Attitudes toward the Preaching of the Cross," using 1 Corinthians 1:18 as his text.

The Roll of the Commissioners follows:

Presbytery of the Dakotas

Presbytery of New Jersey
Ruling Elders: Richard A. Barker—Grace, Westfield; Alfred K. Bath—Immanuel, Bellmawr; Donald Botbyl—Faith, Pittsgrove; William A. De Jonge—Community, Garfield; Garret A. Hoogerhyde—Grace, Fair Lawn; Samuel G. Parker—Immanuel, West Collingswood; B. Robert Robinson, Jr.—Good Shepherd, Neptune

Presbytery of New York and New England
Ruling Elders: Edwin Abrams—OPC, Franklin Square; F. Kingsley Elder Jr.—Covenant, Rochester; C. Stewart Lind—Memorial, Rochester; Arthur S. Reseigh—Grace, Fall River
Ruling Elder (alternate): Thomas Warnock—OPC, Franklin Square

Presbytery of Northern California
Ruling Elders: Arnold E. Larson—First, Sunnyvale; Roy O. Young—First, San Francisco

Presbytery of the Northwest
Ministers: Albert G. Edwards, David A. Hitt
On motion it was determined that for the purpose of determining full travel fund compensation, attendance through the evening session of Friday, May 23, should be deemed to fulfill the requirement of attendance at every session of the Assembly.

On motion requests to excuse Mr. Spooner after the Tuesday morning session and Mr. Son after the Thursday sessions were granted.

Mr. Ellis presented a report for the Committee on Arrangements.

Mr. Mitchell presented the report of the Stated Clerk. On motion that part of the report listing ministers in non-pastoral charges was ordered included in the Minutes without being read orally. The report is as follows:

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REPORT OF THE STATED CLERK

The Minutes of the Thirty-fifth General Assembly are presented herewith. The Minutes were published in September 1968 and copies were distributed to all ministers and sessions as well as to other churches with which the Orthodox Presbyterian Church is in correspondence. The Clerk has noted several typographical errors, and calls attention to the following correction in the record: on page 104, at the middle of the page, the total estimated costs for radio program production, given in the supplementary report of the Committee on Radio and Television, should read $21,637 instead of $12,637.

The Clerk has also conducted such correspondence as the duties of the office require. In particular, at the instruction of the Thirty-fifth General Assembly, the Clerk has corresponded with the Reformed Churches in New Zealand and has received from them their Acts of Synod of 1967 containing various reports and papers on the subject of the Sabbath; the Synod has not concluded its study, but awaits the report of a special study committee due to report late in 1969.

In accordance with the instructions of the Thirty-fifth General Assembly the Clerk has prepared a docket that includes a minimum of 33 hours for debate. The additional time tentatively proposed for consideration of the report of the Committee on Revisions to the Form of Government has not been docketed since that committee is not prepared to present its completed report to the Thirty-sixth General Assembly. The docket and printed reports to the Thirty-sixth General Assembly were mailed to ministers and clerks of sessions on May 6, 1969, two weeks prior to the opening of the Assembly.

The Clerk has acted as agent for the denomination in endorsing applicants for service in the chaplaincy of the military services and has performed such other duties as are required by Rules 19 and 20 of the Standing Rules of the General Assembly.

The report of the General Assembly Fund is as follows:

GENERAL ASSEMBLY FUND

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

MAY 1, 1968 TO MAY 15, 1969

RECEIPTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance – Previous Assembly</td>
<td>$(— 468.33)</td>
</tr>
<tr>
<td>Contributions</td>
<td>$9,655.55</td>
</tr>
<tr>
<td>Minutes</td>
<td>210.39</td>
</tr>
<tr>
<td>Form of Government</td>
<td>4.00</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>51.00</td>
</tr>
<tr>
<td>Total Accountable</td>
<td>$9,920.94</td>
</tr>
</tbody>
</table>

DISBURSEMENTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Printing and Mailing Minutes</td>
<td>$2,162.32</td>
</tr>
<tr>
<td>Form of Government</td>
<td>254.59</td>
</tr>
<tr>
<td>Fees – Stated Clerk – 35th G. A.</td>
<td>150.00</td>
</tr>
<tr>
<td>Assistant Clerk</td>
<td>25.00</td>
</tr>
<tr>
<td>Statistician</td>
<td>50.00</td>
</tr>
<tr>
<td>Stationery, telephone, and postage</td>
<td>286.44</td>
</tr>
<tr>
<td>Incorporation of Trustees of G. A.</td>
<td>401.80</td>
</tr>
<tr>
<td>File Cabinet for Stated Clerk</td>
<td>68.25</td>
</tr>
<tr>
<td>Incorporation of Pension Committee</td>
<td>500.00</td>
</tr>
</tbody>
</table>
The Thirty-five General Assembly requested the presbyteries to include in their statistical reports to the General Assembly the occupations of ministers on their rolls who are not in pastoral charges, and instructed the Assembly’s Stated Clerk to include this information in his report to the General Assembly. The information has been received, collated, and is presented herewith. The abbreviation in parenthesis indicates the presbytery to which the individual belongs. The report is as follows:

OCCUPATIONS OF MINISTERS NOT IN PASTORAL CHARGES

Adams, Jay E. (N. J.)—Faculty, Westminster Theological Seminary
Andrews, Egbert W. (Phi.)—Foreign Missionary, Taiwan
Bachman, Lester R. (Phi.)—Retired
Balcom, Curtis A. (Dak.)—Retired
Beech, Thomas A. (N. C.)—Public school teacher
Betzold, John W. (Phi.)—Chaplain, U. S. Armed Forces
Bird, Herbert S. (Dak.)—Foreign Missionary, Ethiopia
Bordeaux, Wm. Harllee, Th. D. (Wis.)—Accounts Executive, Radio Station WMRP
Bowman, Marven O., Jr. (Ohio)—Pastor, non-O. P. church
Calderwood, David C., Ph. D. (S. C.)—Retired
Chanoux, Leonard F. (N. J.)—Public school teacher
Christian, George S. (N. J.)—Public school teacher
Clowney, Edmund P., D. D. (N. J.)—Faculty, Westminster Theological Seminary
Conn, Harvie M. (N. J.)—Foreign Missionary, Korea
Cooper, Thomas M. (Phi.)—Public school teacher
Davis, D. Clair, Th. D. (Phi.)—Faculty, Westminster Theological Seminary
Duff, Clarence W. (Phi.)—Foreign Missionary, Ethiopia
Duff, Donald J. (Wis.)—Christian school Bible teacher
Frame, John M. (Ohio)—Faculty, Westminster Theological Seminary
Freeman, David, Ph. D. (NY&NE)—Retired
Gaffin, Richard B. (Wis.)—Foreign Missionary, Taiwan
Gaffin, Richard B., Jr. (Phi.)—Faculty, Westminster Theological Seminary
Gallbraith, John P. (Phi.)—Gen. Secretary, Committee on Foreign Missions
Goddard, Burton L. (NY&NE)—Faculty, Gordon Divinity School
Hard, Theodore J. (N. J.)—Foreign Missionary, Korea
Hodgson, Richard G. (NY&NE)—Student and pastor of non-O. P. church
Hunt, Bruce F. (S. C.)—Foreign Missionary, Korea
Johnston, John D. (Phi.)—Foreign Missionary, Taiwan
Johnston, Robley J. (Phi.)—Gen. Secretary, Comm. on Christian Education
Kline, Meredith G., Ph. D. (N. J.)—Faculty, Gordon Divinity School
Knight, George W., III, Th. D. (South)—Pastor of non-O. P. church
Knowles, Louis E. (S. C.)—Christian school teacher
Knudsen, Robert D., Ph. D. (Phi.)—Faculty, Westminster Theological Seminary
Kress, Arnold S. (Ohio)—Foreign Missionary, Japan
Kuschke, Arthur W., Jr. (Phi.)—Librarian, Westminster Theological Seminary
Lucas, Robert M. (Phi.)—Public school teacher
Mcllwaine, R. Heber (Phi.)—Foreign Missionary, Japan
Mahaffy, Francis E. (Wis.)—Home Missionary
Marston, George W. (Wis.)—Field Representative, Westminster Theological Seminary
Miller, C. John, Ph. D. (Phi.)—Faculty, Westminster Theological Seminary
Mitchell, John J. (Phi.)—Writer, Committee on Christian Education
Murray, John (NY&NE)—Retired
Nicholas, Robert E. (Phi.)—Editor, The Presbyterian Guardian
Nuermberger, Robert M. (South)—Faculty, Covenant College
Oliver, LeRoy B. (N. J.)—Gen. Sec., Comm. on Home Missions and Church Ext.
Petersen, Herman T. (S. C.)—Public school teacher
Rankin, John C. (NY&NE)—Retired
Riffel, Arthur G. (N. C.)—Carpenter
Rosenberger, H. Leverne (Phi.)—Christian school Director of Promotion
Rushdoony, Rousas J. (N. C.)—Author, lecturer
Schauffele, Charles G. (NY&NE)—Faculty, Gordon Divinity School
Shepherd, Norman (Phi.)—Faculty, Westminster Theological Seminary
Sibley, Laurence C., Jr. (Ohio)—Staff, Inter-Varsity Christian Fellowship
Skilton, John H., Ph. D. (NY&NE)—Faculty, Westminster Theological Seminary
Sloat, Leslie W. (Phi.)—Faculty, Westminster Theological Seminary
Snyder, Dale N. (Dak.)—Faculty, Sterling College
Son, Young J. (Phi.)—Staff, Inter-Varsity Christian Fellowship
Stingley, Michael D. (S. C.)—Chaplain, U. S. Armed Forces
Taws, Donald H. (Dak.)—Public school teacher
Tucker, Kelly G. (NY&NE)—Unreported
Uomoto, George Y. (N. W.)—Foreign Missionary, Japan
Urban, Edwin C. (Phi.)—Christian school Bible teacher, principal
van Houte, Daniel, Ph. D. (S. C.)—Retired
van Houte, Samuel (Phi.)—Student
Van Til, Cornelius, Ph. D. (Phi.)—Faculty, Westminster Theological Seminary
Verhage, John (Dak.)—Retired
Welmers, William E., Ph. D. (S. C.)—Faculty, Univ. of Calif. at Los Angeles
Woolley, Paul (Phi.)—Faculty, Westminster Theological Seminary
In accordance with the instructions of the Thirty-fifth General Assembly the Clerk has prepared forms for use by the Committee on Presbyterial Records in reporting their findings.

RECOMMENDATION

The Clerk is required to make available to commissioners to each Assembly an up-to-date copy of the Standing Rules. The present method of meeting this requirement is expensive and laborious. The Clerk therefore recommends:

1. that the General Assembly authorize its Stated Clerk to renumber the Standing Rules in chapters and sections, and to arrange for including the Standing Rules in the Agenda booklet for each Assembly.

Respectfully submitted,
John J. Mitchell, Stated Clerk

On motion the report of the Statistician was ordered included in the Minutes without being read orally. The report is as follows:

REPORT OF THE STATISTICIAN

To assist in summarizing the Statistical Report for the year ending December 31, 1968 the following highlights are presented:

PRESbyterIES, CHurCHES AND MINISTERS

During the year the Presbytery of the West Coast was divided to form the Presbytery of Northern California (continuing presbytery) including churches south of the California-Oregon border and the Presbytery of the Northwest including churches north of that border. The number of presbyteries was thereby increased from nine to ten. New levels were reached at the end of 1968 with 170 ministers enrolled, 116 churches and 14 chapels. These figures showed respective increases of seven, four and two.

MEMBERSHIP

Total membership consisting of communicant members and baptized children at the end of 1968 was 14,038 persons, a net gain of 212 during the year or 1.5%. The net gain for each of the past few years was:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1968</td>
<td>212</td>
<td>1.5%</td>
</tr>
<tr>
<td>1967</td>
<td>280</td>
<td>2.1</td>
</tr>
<tr>
<td>1966</td>
<td>664</td>
<td>5.2</td>
</tr>
<tr>
<td>1965</td>
<td>325</td>
<td>2.6</td>
</tr>
</tbody>
</table>

The change during 1968 by presbyteries was as follows:

<table>
<thead>
<tr>
<th>Presbytery</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dakotas</td>
<td>36</td>
<td>3.2%</td>
</tr>
<tr>
<td>New Jersey</td>
<td>-33</td>
<td>-1.3</td>
</tr>
<tr>
<td>New York and New England</td>
<td>24</td>
<td>1.7</td>
</tr>
<tr>
<td>Northern California</td>
<td>45</td>
<td>7.2</td>
</tr>
<tr>
<td>Northwest</td>
<td>-4</td>
<td>-0.7</td>
</tr>
<tr>
<td>Ohio</td>
<td>7</td>
<td>0.9</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>95</td>
<td>4.5</td>
</tr>
<tr>
<td>South</td>
<td>3</td>
<td>0.3</td>
</tr>
<tr>
<td>Southern California</td>
<td>-31</td>
<td>-1.5</td>
</tr>
<tr>
<td>Wisconsin</td>
<td>70</td>
<td>4.1</td>
</tr>
</tbody>
</table>
CONTRIBUTIONS

Total contributions (tithes and offerings) were $2,056,539, an increase of 5.7% over 1967. Giving for benevolent purposes as a percentage of the total declined in 1968 to 20.3% continuing a downward trend established a few years ago. This is another way of noting that percentage increases in benevolence giving have not kept pace with giving for general and special purposes. The increase in total benevolence giving for 1968 over 1967 was 4.3%, resulting from a 2.2% increase in communicant members and a 2.1% increase in giving per communicant member.

Contributions per communicant member were as follows for the past few years:

<table>
<thead>
<tr>
<th>Year</th>
<th>General and Special</th>
<th>Benevolence</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1968</td>
<td>$178</td>
<td>$46</td>
<td>$224</td>
</tr>
<tr>
<td>1967</td>
<td>172</td>
<td>45</td>
<td>217</td>
</tr>
<tr>
<td>1966</td>
<td>158</td>
<td>41</td>
<td>199</td>
</tr>
<tr>
<td>1965</td>
<td>152</td>
<td>42</td>
<td>194</td>
</tr>
</tbody>
</table>

Among the presbyteries, six showed increases and four decreases in contributions per communicant member for 1968 over 1967. Of the six, the largest increase was made by the Presbytery of the Dakotas with a figure of 12%.

SUNDAY SCHOOL

Last year modest encouragement was expressed in holding even in the Sunday school figures. This year there are slight declines in both enrollment and average attendance with the major source of these decreases being in several large Sunday schools in California. Apart from these there are still encouraging signs in our Sunday schools.

Edward A. Haug
Statistician

The floor was opened for nominations to the office of Statistician. Mr. Haug was nominated. There being no further nominations Mr. Haug was declared elected.

The floor was opened for nominations to the office of Stated Clerk. Mr. Mitchell was nominated. There being no further nominations Mr. Mitchell was declared elected.

The floor was opened for nominations to the office of Moderator. Messrs. Elliott, Jenkins, Busch, Clough, Williams, Knight and Vining were nominated. On motion Mr. Vining's request to have his name withdrawn was granted.

On motion the Assembly recessed at 10:10 a.m. and reconvened at 10:25 a.m. Mr. Larson led in prayer.

Mr. Malcor presented a preliminary report of the Committee on Date, Place and Travel as follows:

PRELIMINARY REPORT OF THE COMMITTEE ON DATE, PLACE AND TRAVEL

Travel Fund

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance, Previous Assembly – 1968</td>
<td>$575.22</td>
</tr>
<tr>
<td>Received but not included in 1968 report</td>
<td>110.00</td>
</tr>
<tr>
<td>Available for 1969 Assembly Travel Fund</td>
<td>685.22</td>
</tr>
</tbody>
</table>
The Moderator appointed Messrs. Hoogerhyde and Larson.

Mr. Clough was elected Moderator. Mr. Olson requested Mr. Galbraith to escort Mr. Clough to the chair. Mr. Olson welcomed Mr. Clough to the chair, and Mr. Clough responded appropriately.

The floor was opened for nominations to the office of Assistant Clerk. Messrs. Jenkins and D. Parker were nominated. Mr. Jenkins was elected.

On motion Overture 1 and Communications 1 through 8 were ordered included in the Minutes without being read orally. The Stated Clerk presented Overtures and Communications as follows:

OVERTURES

Overture 1

From the Presbytery of Wisconsin (Midwest)

The Thirty-sixth General Assembly
The Orthodox Presbyterian Church
Fathers and Brethren:

At the Stated Spring Meeting of the Presbytery of the Midwest held on March 3, 1969 the following overture to the Thirty-sixth General Assembly was adopted:

"Whereas the church must minister to every generation in language understood by the common people, and

"Whereas the people of our mission fields have the Westminster Confession of Faith and Catechisms in their own current tongues, and

"Whereas our sister-church, the Reformed Presbyterian Church in North America (Covenanters), is working on a modern translation of our mutual confessional standards,

"The Presbytery of the Midwest respectfully overtures the Thirty-sixth General Assembly to appoint a committee to render the Confessional Standards into current English usage, without any revision of the contents thereof, to report to the Thirty-seventh General Assembly with a definite translation and/or recommendations as to the implementation of this action."

Sincerely in Christ,
Ivan J. De Master, Stated Clerk

Overture 2

From the Presbytery of the South

The Rev. John J. Mitchell, Stated Clerk
General Assembly of the Orthodox Presbyterian Church
Dear Brother Mitchell:

The Presbytery of the South convened this day at Valdosta, Georgia, determined to petition the Thirty-sixth General Assembly as follows:
"The Presbytery of the South respectfully overtures the General Assembly to request the Committee on Christian Education to publish a church paper, and to use the name *The Presbyterian Guardian*, if that name may be secured."

This overture is now transmitted for the action of the General Assembly.

Praying God's blessing upon the deliberations of our highest court, I am,

Faithfully yours,
John H. Thompson, Jr., Stated Clerk

Overture 3

From the Presbytery of Philadelphia

May 13, 1969

The General Assembly
The Orthodox Presbyterian Church

Fathers and Brethren:

At its regular meeting of May 12, 1969, the Presbytery of Philadelphia determined to present to the General Assembly the following overture:

"That the Presbytery of Philadelphia overture the General Assembly to act favorably on the recommendation of the Reformed Eumenical Synod that member churches examine their practice with respect to incorporating members of minority races in the life and witness of the church to see whether the practice of the denomination corresponds to the guidelines established by the Synod."

Respectfully yours,
Ronald L. Shaw, Stated Clerk

COMMUNICATIONS

Communication 1

From the Rev. George W. Marston, *et al.*

December 16, 1968

The General Assembly
The Orthodox Presbyterian Church

Fathers and Brethren:

The complaint below was presented to the Presbytery of the Midwest at a special meeting held on November 18, 1968. In reply, the Presbytery "determined that in answer to the complaint presented against Presbytery's action on the charges and specifications brought against Mr. Breisch and his views regarding the sabbath the previous action of the presbytery be sustained."

By this action the Presbytery of the Midwest refused to consider in detail or to grant any of the items in the complaint of George W. Marston, *et al.*, against the action of the Presbytery of the Midwest in relation to the proposed charges and specifications relating to the Rev. Francis D. Breisch, Jr., and concerning his stated views on the Sabbath, whereby Presbytery failed to find that proof of the proposed charges and specifications would show the commission of an offense.

Having given notice to Presbytery of intent to carry the complaint to the General Assembly, complainants do hereby present it for the Assembly's consideration.
The complaint is as follows:

To the Rev. Ivan J. De Master, Stated Clerk of the Presbytery of the Midwest:

And now this twenty-second day of October, A. D. 1968, comes the Rev. George W. Marston et al and complains against the action of the Presbytery of the Midwest in relation to the proposed charges and specifications relating to the Rev. Francis D. Breisch and concerning his stated views on the Sabbath, whereby Presbytery failed to find that proof of the proposed charges and specifications would show the commission of an offense; and in support of said complaint, the complainants set forth the following reasons:

Such a failure to find that proof of the proposed charges and specifications would show the commission of an offense
1. is a failure to resolve a question of doctrine and discipline seriously and reasonably proposed (cf. Form of Government, X, 7);
2. is a failure to condemn an erroneous opinion which has and does now injure the purity and peace of the church (cf. Form of Government, X, 7);
3. is a failure to recognize that an offense is anything in the doctrine of a member of the church which is contrary to the Word of God (cf. Book of Discipline, 1, 2);
4. is a failure not only to vindicate the honor of Christ, to promote the purity of his church, but also to reclaim the offending brother through the earnest application to him of that mutual edification which is the duty of every believer toward every brother;
5. is a failure to uphold the confession of Faith and Catechisms of this Church as containing the system of doctrine taught in the Holy Scriptures, but is in effect to declare that those secondary standards are themselves in error; and
6. is a failure to provide that guidance to the sessions of Presbytery in the exercise of discipline of their members, such failure making it inexpedient, if not impossible, for any session to deal with violations of the doctrine of the Sabbath as taught in the secondary standards of this Church and in the Word of God.

Complainants therefore urgently request Presbytery to make amends in this matter by finding that proof of the charges and specifications mentioned above would show the commission of an offense, and by proceeding thereafter to deal with said alleged offense in conformity to the standards of this Church.

Respectfully submitted,

George W. Marston
Francis E. Mahaffy
Clarence J. Worst
George H. De Graaf
Clarence Roskamp

Background: The charges and specifications referred to in the complaint were presented to the Presbytery of Wisconsin (the Midwest) at its regular meeting on September 13 and 14, 1968, and at an adjourned meeting on September 27 and 28, 1968, in the following amended form:

CHARGES AND SPECIFICATIONS

First Charge

I. Stated: That the Rev. George W. Marston charges the Rev. Francis D. Breisch, Jr. with holding, contrary to the Word of God and to our subordinate standards, that God has not appointed the first day of the week to be the Christian Sabbath or Lord's Day.

II. Specifications [references are to Paper 1, "My Position on the Fourth Commandment," by Francis D. Breisch, Jr.; Paper 3, "Report of the Committee Elected to Confer with Mr. Breisch Regarding His Views Concerning the Lord's Day"; and the Westminster Confession of Faith and Larger Catechism]:
A. *Paper I*, page 3, section 2, paragraph 2: “The fourth commandment requires of the Christian church . . . that stated time be set aside for public worship. . . . For the church it is a matter of indifference which day is chosen, although the first day, the day of Resurrection, is most appropriate.”

B. *Paper I*, page 3, section 3, paragraph a: “The position set forth above clearly conflicts with the teaching of the Westminster Standards that the first day of the week is, from the resurrection of Christ, appointed by God as the Christian Sabbath.”

C. *Paper 3*, page 1, section 1, paragraph 2: “Since no time has been set by divine commandment in the New Testament, the Christian Church has chosen the Lord’s Day as a day of worship. . . . Since this day has been chosen, the Christian is required to observe this day. Mr. Breisch says, ‘My position . . . would insist that worship is an essential part of the Lord’s Day, which is the day chosen by the Christian Church for worship.’ ‘This could be changed but until it is Christians should observe it.’”

**Second Charge**

I. Stated: That the Rev. George W. Marston charges the Rev. Francis D. Breisch Jr. with holding, contrary to the Word of God and to our subordinate standards, that:

A. Because the weekly Sabbath was given to Israel as a type of spiritual rest from sin, it was therefore abolished at the coming of Christ.

B. Therefore the day of the week on which the thus limited requirements of the fourth commandment are to be met is a matter of indifference.

C. The Christian does not need to devote the whole of the Lord’s Day to public and private worship except for works of necessity and mercy.

II. **Specifications:**

A. *Paper 3*, page 1, section 1: “The Sabbath was a type of the true spiritual rest from sin in the Old Dispensation and was abolished with the coming of Christ.”

*Paper 1*, page 3, section 2, paragraph 1: “The weekly Sabbath was given to Israel as a type of spiritual rest from sin. The rest of every seventh day was to stimulate their thinking upon the Lord, who would be their Sanctifier. At the coming of Christ, spiritual rest became a reality. The Sabbath then ceased to exist as a promissory thing, and consequently no longer has typical significance for the Christian Church.”

*Paper 1*, page 3, section 3, paragraph b: “I maintain that the Old Testament requirement of a day of rest was a symbol of the true rest that Christ would bring, and that such rest is not a part of the moral teaching of the commandment.”

B. *Paper 1*, section 2, page 3, paragraph 2: “The fourth commandment requires of the Christian church, as it required of Israel, that stated time be set aside for public worship. In the case of Israel the time was designated specifically by the Lord. For the church it is a matter of indifference which day is chosen, although the first day, the day of the Resurrection, is most appropriate.”

*Paper 1*, page 3, section 3b: “I maintain that the Old Testament requirement of a day of rest was a symbol of the true rest that Christ would bring, and that such rest is not a part of the moral teaching of the commandment. While the commandment insists that man must have a weekly time of rest, the day is not important.”

C. *Paper 1*, page 3, section 3b: “The Westminster Standards teach that the whole of the Lord’s Day is to be devoted to public and private worship, except for works of necessity and mercy (Confession of Faith, XXI, 8; Larger Catechism, Q. 117). I maintain that the old Testament requirement of a day of rest was a symbol of the true rest that Christ
would bring, and that such rest is not a part of the moral teaching of the commandment. While the commandment insists that man must have a weekly time of rest, the day is not important.” Mr. Breisch states that this is one of his areas of “basic disagreement” with our standards (Paper I, page 3, section 3, title).

Third Charge

I. Stated: That the Rev. George W. Marston charges the Rev. Francis D. Breisch Jr. with holding, contrary to the Word of God and to our subordinate standards, that the distinction between the six days and the seventh day contained in the fourth commandment does not apply in this dispensation.

II. Specifications:

A. Paper I, page 3, section 3, paragraph c: “My emphasis upon the stewardship of life in which all our days must be spent contrasts with the statement (Larger Catechism, Q. 120) that God allows us six days of seven for our own affairs, and reserves but one for himself.”

B. Paper I, page 3, section 2, paragraph 2: “The fourth commandment requires of the Christian church . . . that stated time be set aside for public worship, . . . For the church it is a matter of indifference which day is chosen, although the first day, the day of Resurrection, is most appropriate.”

C. Paper I, page 3, section 3, paragraph b: “While the commandment insists that man must have a weekly time of rest, the day is not important.”

D. Paper 3, page 3, section 3, paragraph 2: “Romans 14:5ff. is understood to support the fact that all days are to be considered alike” (testimony of Messrs. Parker and De Master, two members of the committee elected by Presbytery to confer with Mr. Breisch regarding his views concerning the Lord’s Day as to what Mr. Breisch said or wrote to the committee that led to their stating in their report that this was his position).

E. Mr. Breisch holds that whatever is lawful on other days is also lawful on the Lord’s Day (statement made at Spring Meeting of Presbytery, Monday night, March 3, 1968; attested by Clarence Roskamp and George Marston).

[After conducting a preliminary investigation, the Presbytery found that “the form of the charges and the form and relevancy of the specifications (were) in order” (Minutes of Presbytery, Sept. 13, 14, 1968; item 72). It was further determined that “the respectability of the witnesses named in the specifications be recognized”; and that “the apparent authenticity of and relevancy of the documents adduced in support of the charges and specifications be found in order” (Ibid., items 73ff.).

[At the adjourned meeting on September 27 and 28, 1968, a motion to “determine that the proof of the charges and specifications brought by Mr. Marston against Mr. Breisch would show the commission of an offense” was lost (Minutes of Presbytery, Sept. 27, 28, 1968; item 22). It was against the failure to pass this motion that complaint was brought to the special meeting of November 18, 1968 by Messrs. Marston, Mahaffy, Worst, De Graaf, and Roskamp, with the results set forth in their letter above.]

Communication 2

From the U. S. Congress on Evangelism

Rev. Robley J. Johnston, Stated Clerk The Orthodox Presbyterian Church December 1968

Dear Friend:

Plans for the U. S. Congress on Evangelism September 8-14, 1969 in Minneapolis are progressing rapidly. From the very start we have sensed the leading of the Holy Spirit. The Executive Committee, meeting more than a year now, and the National Committee
THIRTY-SIXTH GENERAL ASSEMBLY

(composed of approximately forty-five church leaders from across America) are excited about the prospects for such a Congress. We are praying that God will so lead and guide that a fullblown spiritual awakening will come to the church and to our nation.

In order to secure as equitable a participation as possible the committee has suggested certain guidelines for procedure in selecting the participants. (Enclosed is a detailed explanation for your perusal). The quota for your denomination is listed below. [The quota is 8.]

The committee would like to have you designate and invite those whom you believe should attend the Congress from your denomination. We would be pleased to have you include yourself among the participants. The cost of tuition, housing, travel, etc. must be assumed by the individual registrant or his sponsoring body. The tuition for the Congress will likely range in the vicinity of fifty dollars.

Invitations to the Congress will be at a premium. With participation open to more than one hundred denominations, you can readily see how eager we are for your prompt response. May we hear from you soon regarding your denomination’s interest in participating.

In response to your letter we will forward to you the proper registration forms.

Greetings from Mark 8:25: “Jesus laid his hands on his eyes again; he looked hard, and now he was cured so that he saw everything clearly.”

Sincerely in Christ,
Dr. Conrad M. Thompson, chairman
Participation Committee

In response to a letter from the Stated Clerk asking about the registration deadlines and the meaning of the word “participants,” the following was received:

Communication 3

From the U. S. Congress on Evangelism
December 23, 1968

Rev. John J. Mitchell
The Orthodox Presbyterian Church
Dear Mr. Mitchell:

Thank you very much for your letter to Dr. Conrad Thompson. It is my privilege to correspond with you in his behalf.

We completely understand the difficulty of your acceptance of the present invitation to be present at the U. S. Congress on Evangelism. However, we do sincerely hope that as time goes on it will develop that members of the Orthodox Presbyterian Church can be present to evaluate and to study evangelism along with representatives from, we trust, 100 other denominations.

It is the feeling of the Executive Committee that among evangelicals there are no observers in the cause of evangelism. It has, therefore, been determined that all individuals will be participants. We are using neither the term delegate or observer. The individuals who attend the Congress are not asked to come as official representatives of any denomination, but rather to come as individuals with no commissioned responsibility to report to the Congress the theological understanding of evangelism nor to defend the position of a particular church. It is a call for evangelicals everywhere to come together and study under the leading of the Holy Spirit, seeking to sharpen the focus of evangelism and discover new programs and technological information for the spread of the gospel.

We trust that your denomination will permit individuals to come on their own, to contribute in the dialogues, to learn what is new, and to share in a spiritual thrust which we trust will be meaningful in our generation.
In the letter from Dr. Thompson you will note that March 1st has been set for the date before which the denominations should have completed their enrollment of participants. After that date, the executive committee will fill the remaining chairs available in the auditorium on the strength of individual applications. If you could indicate to us that in all likelihood there will be eight individuals from your denomination who would like to attend, we will hold open this quota until after you have had your General Assembly.

Please let me hear from you again. It is our sincere prayer that this congress will be a clarion call to the citizens of the United States to one by one accept Jesus Christ as their own personal Savior.

Very sincerely yours,
Victor B. Nelson
Executive Secretary

Communication 4

From the Reformed Ecumenical Synod as follows:

January 22, 1969

Rev. John J. Mitchell, Stated Clerk
Orthodox Presbyterian Church
Dear Mr. Mitchell:

It is required of the Secretariat to report annually to the member churches of the Reformed Ecumenical Synod concerning the financial affairs of the Synod, the Secretariat, and the Secretariat office.

By means of this letter I would also call to your attention several matters which were decided by the Reformed Ecumenical Synod, Amsterdam, 1968.

1. **Budget and financial assessment 1969.** The budget for 1969 is $26,550 U.S. (see Acts and Reports 1968, page 72). Your church is assessed for $1,327.50 or 5% of the budget. Will you kindly arrange at your early convenience that this amount be sent to the RES treasurer, Mr. Lester Ippel, Calvin College, Grand Rapids, Michigan 49506 U.S.A.? You will notice in Mr. Ippel's enclosed report that it was necessary to borrow $5,700 from the Christian Reformed Church in order to meet current expenses in 1968. This loan was occasioned by the failure of some member churches to pay their assessment. The balance due the Christian Reformed Church on December 31, 1968, was $1,000. The expenses of the Secretariat during 1968 were kept as low as possible and if all the member churches had paid their assessed amount to the 1968 budget, there would have been a balance in the Secretariat fund of about $1,000 on December 31, 1968. Will you please give the matter of the annual assessment your earnest attention?

2. **General Secretary’s liaison assignments.** The Reformed Ecumenical Synod, Amsterdam, 1968 requested the General Secretary to provide several liaison services for the RES churches. These are listed below in the order in which they appear in the Acts and Reports 1968.

**(A) Belgic Confession, Article 36** (Article 48, page 27). The Synod would request all the RES churches maintaining the Belgic Confession that they keep the Secretariat informed of their actions regarding Article 36 of this confession.

**(B) Publicize Appeals for Relief** (Article 87, page 43). The Synod decided not to erect a Reformed organization for the administration of world relief but observed that member churches should continue on an increased level the work which they are already doing in this area. The Synod has requested the Secretariat to publicize the churches' appeals for relief whenever this may prove necessary. We would be pleased to publicize any appeal which your church may want to give. This could perhaps best be done by means of the RES News Exchange.
(C) The Spiritual Care of Seamen (Article 90, page 44). A letter from the Deputies of the Reformed Churches in the Netherlands for the spiritual care of seamen requested that the Synod give more attention to the Christian work among seamen. This work has already been begun by churches in North America and South Africa. The Synod decided to commend to its member churches the important task of the spiritual care of seamen, and instructed the General Secretary to communicate this decision to all member churches.

(D) Correspondence Among Churches (Article 142, page 57). The Reformed Churches of New Zealand requested the Synod (pages 300, 301) to recommend to its member churches to reconsider their system of correspondence. The Synod agreed to this request and asked the member churches to reconsider their correspondence with other church communions and to report their conclusions to the RES Secretariat for distribution to the member churches.

(E) Scholarship Opportunities and Scholarship Applicants (Article 146, page 58). The Synod received from its Committee on Missions a recommendation that the General Secretary secure scholarships for the theological training of students from Reformed churches in order to upgrade the quality of instruction in Reformed seminaries in areas where need exists. The Synod decided that the General Secretary should serve as an intermediary between scholarship opportunities and scholarship applicants recommended by their churches for theological training. In order to implement this intermediary task, we would welcome information concerning opportunities in your church for theological training (such as study grants) or requests for scholarship aid for students recommended by your churches. The information received regarding requests for aid will be passed on to the churches or their agencies which may be able to offer assistance.

(F) Inspiration and Authority of Scripture (Articles 152 and 172, pages 60 and 74). The Synod received from the Reformed Churches in the Netherlands a request that the RES churches give earnest and prompt study to the questions submitted by the Reformed Churches in the Netherlands to the Reformed Ecumenical Synod, Grand Rapids, 1963: “It is the judgment of the Synod (of the Reformed Churches in the Netherlands) that the pronouncements of the RES do not make sufficient distinctions in dealing with the nature and extent of the authority of Scripture which follow from its inspiration to be able to satisfy the demands which may be made of a new, elucidative confession of the inspiration and authority of Scripture. In particular, it fails to find in the pronouncements of the RES any connection between the content and purpose of Scripture as the saving revelation of God in Jesus Christ and the consequent and deducible authority of Scripture (cf. Art. 172).” The Synod decided to endorse this request and asked that the RES churches send the conclusions of their study concerning these matters on the inspiration and authority of Scripture to the other member churches as soon as possible. The Synod also asked the General Secretary to stimulate studies and conferences on this subject.

We would call the attention of the member churches to the fact that the General Secretary in the January-April, 1968 issue of the International Reformed Bulletin edited a special issue, Scripture and Its Key, which considers various aspects of the inspiration and authority of Scripture. Plans are underway to pursue the topic of Scripture in the forthcoming July, 1969 number of the International Reformed Bulletin. Copies of these studies are available from the Secretariat. We would gladly receive suggestions from your churches regarding the feasibility of further studies and the holding of conferences on the inspiration and authority of Scripture.

(G) Regional Conferences on Race (Article 162, page 66). The 1968 Synod spent a larger proportion of its time considering race relations matters than any other topic. The various reports of the Study Committee and the Advisory Committee can be found in the Acts and Reports (see Index). A number of delegates stated both at the meetings of Synod and later in their reports to their church periodicals that all RES member churches have
much homework to do with regard to race relations. The Synod formulated point 14 of its Declaration on Race as follows: "With a view to the great tensions in the sphere of race relations in the world today, Synod strongly urges the member churches to test conditions in their churches and countries by the norms as set forth in these resolutions, to hold regional conferences in which the aforementioned decisions may be put into effect, and to report back to the next Synod."

I would call your attention especially to the request that the churches hold regional conferences in which the decisions taken by the Synod may be put into effect. It may be assumed that the following Synod will desire to receive a report of what your church or the churches in your area of the world have done in response to this request. Needless to say, there is no more burning social issue facing the churches of Christ today than that of race relations.

(H) Mutual Trust (Article 181, page 78). The Synod received from the Reformed Churches in the Netherlands a request to emphasize the need for mutual trust among the churches of the Reformed Ecumenical Synod as well as the need for sympathy for one another's problems and patience with one another's weaknesses. I take the liberty, in view of the importance of this request, to convey to you the decision which the Synod took in response to this request. The Synod endorsed the statement of the Gereformeerde Kerken that the churches of the RES, "supported by what they confess in Art. II of the Statutes as their common foundation, ought to embrace one another in mutual trust, show sympathy for one another's problems and patience with one another's weaknesses, and above all desire to lead and keep one another in the way which the Lord of the church has given us in His Word."

The General Secretary is the liaison officer of the Synod, its churches, and its committees. I strive to perform this function as best I can. I fully realize that there are many ways in which contact, understanding and fellowship among RES churches should be increased. We, on our part, recognize that we have not done all that we should have to promote this understanding and hereby commit ourselves to a more diligent and prayerful effort in the future.

There is a great need that the churches of the Lord Jesus Christ learn to pray more fervently and knowledgeably for one another in order to present their reasons for thanksgiving and the needs of our fellow churches before the throne of God's grace. May He draw us more closely together in the unity of the Spirit and the Bond of peace.

Most sincerely in Him,
Dr. Paul G. Schrotenboer
General Secretary, Reformed Ecumenical Synod

Communication 5

From the Rev. Jay E. Adams
February 28, 1969

The Committee on Ecumenicity and Interchurch Relations
The Rev. LeRoy B. Oliver, Chairman
Dear Roy:

This is to acknowledge your letter announcing a meeting of the Committee on Ecumenicity and Interchurch Relations, ... and to submit my resignation as a member of the committee.

Since I am trying to function on four other General Assembly committees, I find that the Committee on Ecumenicity, with its two- and three-day commitments, makes my committee responsibilities overbearing.

Please convince the other members that they should accept my resignation.

In Him,
Jay E. Adams
From the Stated Clerk of the Thirty-fifth General Assembly

March 14, 1969

The Thirty-sixth General Assembly

Brethren:

March 7, 1969

The Thirty-sixth General Assembly

Fathers and Brethren:

At the Stated Spring Meeting of the Presbytery of the Midwest held on March 3, 1969, the following action was taken:

"The Presbytery of the Midwest informs the Thirty-sixth General Assembly that the Presbytery has changed its name from the Presbytery of Wisconsin to the Presbytery of the Midwest and requests its approval."

Sincerely in Christ,
Ivan J. De Master, Stated Clerk

Communication 7

From the Committee on Home Missions and Church Extension

March 13, 1969

Thirty-sixth General Assembly
of the Orthodox Presbyterian Church

The Rev. John J. Mitchell, Stated Clerk

Dear Brethren:

At its meeting on February 28, 1969 the Committee on Home Missions and Church Extension determined to urge its General Secretary to attend the United States Congress on Evangelism which will be held in Minneapolis, Minn., September 8-14, 1969. The committee respectfully requests that one of the eight places reserved for participants from the Orthodox Presbyterian Church be kept for its General Secretary.

The committee recommends that the Thirty-sixth General Assembly invite any interested Orthodox Presbyterian minister or elder to attend the Congress as a participant and that on a first-come-first-served basis the remaining seven places of the quota of eight be used.

Fraternally yours in Christ,
LeRoy B. Oliver
General Secretary

Communication 8

From the Stated Clerk of the Thirty-fifth General Assembly

March 14, 1969

The Thirty-sixth General Assembly
The Orthodox Presbyterian Church

Brethren:

I would call the attention of the Thirty-sixth General Assembly to certain anomalies in the present bounds of the presbyteries. Though the Seventh General Assembly adopted a procedure to be followed when presbyteries received congregations located outside of their geographical bounds, this was not made a Standing Rule and has apparently been forgotten. At any rate, two presbyteries now have churches on their rolls not located within their geographical bounds as these have ever been defined by previous Assemblies. These are the Presbytery of Philadelphia with churches in the state of Virginia, and the Presbytery of the Dakotas with churches in the states of Kansas and Oklahoma.

The Thirty-sixth General Assembly may wish to take action to regularize these situations, and possibly to make other changes in presbyterial bounds to anticipate further growth into the areas of the continental United States not presently assigned to any presbytery.

Respectfully,
John J. Mitchell, Stated Clerk
Communication 9

From Mr. Peter Geiger, concerning joint youth activities with the Presbytery of Pittsburgh of the Reformed Presbyterian Church, Evangelical Synod, and addressed to the General Assembly at the suggestion of the Presbytery of Ohio.

Communication 10

From the Reformed Churches of Australia as follows:

April 15, 1969

The Committee on Ecumenicity and Interchurch Relations
The Orthodox Presbyterian Church
Dear Brethren:

Thanking you most kindly for the invitation to send a fraternal delegate to your Thirty-sixth General Assembly that will meet in May, in Maryland, I regret that I have to convey the greetings of our Churches by letter.

Our Churches would be delighted if they were able and in the position to send a delegate to participate in your Assembly’s prayers and counsel. Traveling costs that are involved, however, make this for the present impossible.

Would you be kind enough to convey to your General Assembly the best wishes of the Reformed Churches “down-under”. May the Holy Spirit Himself preside at the gathering of the Church, so that the Brethren may be richly blessed with faith and vision.

We have to take our stand in a world that is very confused. But we may rely on sovereign grace, as deep and as wide as the ocean.

Fraternally yours in Christ,
The Rev. John F. H. Vander Bom, Secretary
Committee for Correspondence with Other Churches and Ecumenicity

Communication 11

From the Reformed Church in Japan

April 11, 1969

The Committee on Ecumenicity and Interchurch Relations
The Orthodox Presbyterian Church
Dear Mr. Oliver,

Thank you for your invitation to the Reformed Church in Japan to send the delegate to your Thirty-sixth General Assembly meeting in Silver Spring, Maryland on May 20-23, 1969.

We are very sorry to inform you that at the present time our church has taken no action which would permit the sending of delegates overseas.

We remember with deep gratitude that your church sent its warmest greeting through the Rev. George Uomoto at the twenty-third session of our General Assembly last year.

It is our great desire to cooperate with your missionaries in Japan in preaching the Gospel in our country.

We pray for God’s richest blessing upon your Thirty-sixth General Assembly and for the plans and decisions which you will make at the time.

Fraternally yours in Christ,
Kiyoshi Mizugaki, Stated Clerk
Communication 12

From the Free Church of Scotland

14 April, 1969

The Committee on Ecumenicity and Interchurch Relations
The Orthodox Presbyterian Church
Dear Mr. Oliver,

I thank you for your letter of 31st March intimating the thirty-sixth meeting of the General Assembly of the Orthodox Presbyterian Church to be held May 20-23, 1969 at Knox Orthodox Presbyterian Church, Silver Spring, Maryland, and inviting a fraternal delegate from the Free Church of Scotland.

We very much regret that no delegate will be available at that time, but I have been asked to request you to convey the fraternal greetings of the Free Church of Scotland and our prayerful desire that all your deliberations may be guided by the Divine Spirit to the glory of God and the prosperity of the work in which you are engaged in His Name.

With Christian greetings, Yours sincerely,
W. J. Cameron, Principal Clerk of Assembly

Communication 13

From the Reformed Church in the United States

March 26, 1969

Mr. Robley J. Johnston, Stated Clerk
The Orthodox Presbyterian Church
Dear Mr. Johnston:

The Reformed Church in the United States, Eureka Classis, will hold its annual session on May 19-22, 1969 at Upham, North Dakota, God willing. At that time we should be most happy to receive a delegate and hear a word of greeting from our brothers in the Orthodox Presbyterian Church.

It has come to my attention that your Assembly is at the same time as our gathering. If so, we would still be most happy to receive a note of greeting which would be read from the floor.

I trust that your session this spring will be most profitable to the honor of Almighty God and the glory of our Lord Jesus Christ.

Fraternal Christian greetings,
D. W. Treick, Stated Clerk

Communication 14

From Messrs. Guerrin, Spooner and Yonker

April 29, 1969

Rev. John Mitchell, Clerk
The General Assembly of
The Orthodox Presbyterian Church

And now, this 29th day of April, A. D. 1969, come Robert Guerrin, Charles M. Spooner, Jr. and William Yonker and appeal from the judgment of the Presbytery of the South in the complaints of Robert Guerrin, Charles M. Spooner, Jr. and William Yonker, and in support of said appeal set forth the following specifications of error in presenting said complaints to the General Assembly:

The Presbytery of the South of the Orthodox Presbyterian Church erred in:
Receiving a petition on October 16, 1968, from some members of the Galloway Orthodox Presbyterian Church of Miami, Florida. The act of receiving, discussing, and deliberating upon said petition violated Chapter X, Section 7, of the Form of Government which states: "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 . . ." The Moderator of Galloway Church advised the petitioners beforehand that they were proceeding contrary to the Form of Government and that the proper place for their complaint was first with the Session. (See Complainants' complaints to the Presbytery of the South.)

(2) Adopting recommendation No. 2, brought by its Committee on November 20, 1968, in regard to the Session of the Galloway Orthodox Presbyterian Church. The Committee's recommendation cited Chapter XIII, Sections 5 and 6 of the Form of Government as their authority for removing a ruling elder from office, but they failed to follow the proper procedure set forth in these Sections when they took this action:

(a) Without determining that the elders were unacceptable to a majority of the congregation;
(b) Without determining that the elders were incapable of serving the church to edification, and then saying that the congregation should count them eligible for re-election; and
(c) Failing to have the Session take order on the subject, and state the fact, together with the reasons of it, on their records. (See Complainants' complaints to the Presbytery of the South.)

(3) Interpreting Sections 5 and 6 of Chapter XIII of the Form of Government to apply equally to elders elected to a limited term or a life term, and in so doing ignoring Section 7 and the fact that one elder had been elected less than a year prior to the Presbytery's action. (Galloway Church does not elect elders to life terms.)

(4) Citing Chapter X, Section 7 of the Form of Government, at Presbytery's meeting on April 15 and 16, 1969, as giving them "broad and general powers without restrictions," even in areas where the Form of Government specifically states the procedure to be followed (such as in Chapter XIII, Sections 5, 6 and 7.) Presbytery originally cited Chapter XIII, Sections 5 and 6 as their authority, but at this meeting, reference was made to Chapter X, Section 7 and the phrase, "in general, to order . . .," failing to recognize the last part of this sentence which states: ". . . always respecting the liberties guaranteed to the individual congregations under the Constitution."

(5) Violating the liberties of the local congregation as set forth in Chapter I, Section 6, which states: "That, though the character, qualifications, and authority of church officers are laid down in the Holy Scriptures, as well as the proper method of their investiture and institution, yet the election of the persons to the exercise of this authority, in any particular society, is in that society." (See Complainants' complaints to the Presbytery of the South.)

(All emphases supplied by Complainants.)

Complainants have no desire to suggest what amends should be made, if any. Our desire is that the General Assembly consider the actions taken by the Presbytery of the South and determine whether those actions were in harmony with the Scriptures and the Form of Government.

In conclusion, Complainants make the same request previously made to the Presbytery of the South, in regard to study and revision of Chapter XIII, Sections 5, 6 and 7 of the Form of Government. (See Complainants' complaints to the Presbytery of the South.)

Your Brothers in Christ,
C. M. Spooner, Jr., Robert Guerrin, William Yonker

[Note: The foregoing communication is a summary of three separate complaints presented to the Presbytery of the South at its regular Spring meeting on April 15 and 16, 1969. In answer to the complaints of Messrs. Guerrin, Spooner, and Yonkers, the Presbytery replied as follows:]
"The Presbytery acted in good faith according to the Word of God and the Standards of our church in the actions taken November 20, 1968.

"The Presbytery reiterates its absolute approbation of these men, their gifts, their characters, and their eligibility to serve on a Session.

"The Presbytery devoutly hopes and prays that these men will continue their loyal and sacrificial service to the Galloway Church."

On April 24, 1969, the Complainants filed a Notice of Intention with the Stated Clerk of the Presbytery of the South to carry their complaints to the General Assembly. At the request of General Assembly's Stated Clerk, the original complaints and all other relevant documents were forwarded for consideration by the Thirty-sixth General Assembly.

Communication 15

From the Reformed Churches of New Zealand

April 29, 1969

Thirty-sixth General Assembly
of the Orthodox Presbyterian Church
Dear Brethren:

Hearty greetings from the Reformed Churches of New Zealand. We thank God upon every remembrance of you and we rejoice in the fellowship that we have with you though separated by many many miles.

Thank you for your invitation to be present at your General Assembly. We regret that we cannot send a fraternal delegate to your meeting. It gives me a good feeling, however, to picture you all sitting there. It is our prayer that the Lord will bless your Assembly. May you approve things that are excellent, and be sincere and without offence till the day of Christ.

Hearty greetings from the Reformed Churches of New Zealand.

There are two matters which I would call to your attention.

First, I will try to answer your questions with respect to our proposal for realignment of fraternal bonds. (See our letter of Oct. 16, 1967 and your reply of March 11, 1968 - Minutes 35th. G. A., p. 119.)

We believe that in very many cases, especially if the churches are far removed from one another, that membership in the Reformed Ecumenical Synod involves sufficient fraternal recognition and makes the maintaining of direct fraternal relations between such churches unnecessary. Therefore, we have proposed that direct fraternal relationships be maintained by those churches which have a particular need for them either because they are geographically close, share a common national tradition, cooperate in Missions, etc.

Then too, being a "sister church" assumes a basic confidence in each other as well as an intimate knowledge of each other. We are finding it increasingly difficult to ascertain to what extent the standards are being maintained in our 14 "sister churches". Some of these churches are thousands of miles away, and with whom we have no contact except for sporadic exchange of Acts of Synod. Others, though we know them better, are in theological turmoil. We are afraid that in some cases the "sister relationship" involves more than we can honestly or intelligently affirm.

Being a "sister" church assumes basic confidence to the extent that we can exchange ministers and members without examination, a full and intimate mutual endorsement of each other's basic attitudes and actions just as though they were our own. I wonder whether it is sufficiently understood that the "sister" relationship involves the pledge to receive ministers and members of "sister" churches only on the basis of their credentials and not on the basis of an examination. An interview yes, but an examination no. See Prof. Ned B. Stonehouse in the Presbyterian Guardian of June 15, 1954 and Minutes of various General Assemblies especially Minutes of the 21st. G.A., p. 6 and 38.

In order to make the "sister" church relationship genuine we at first tried to rearrange our "sisters" into the old two-layer categories: "sister church" for the more intimate relation-
ship i.e. exchange of ministers and members on the basis of their credentials; and "correspondence" for the less intimate relationship i.e. exchange of official literature and fraternal delegates.

But, the more we considered this the less practical and desirable it seemed to be. After all, who wants to be a second-class sister anyway? Therefore, we want to scrap this old distinction between "sister" and "correspondence" churches.

Instead of this old two level arrangement it is our proposal to let the bond provided by membership in the RES suffice in most cases. The RES relationship provides useful contact with other Reformed Churches while at the same time it does not obligate us to receive ministers and members from these churches on the basis of their credentials alone.

As mentioned above, in the case of churches which are either geographically close or share a common national tradition, or cooperate in Missions, etc. a more intimate relationship would be desirable than would be provided by membership in the RES, and such churches are perfectly free to maintain such a relationship on terms mutually acceptable. Our aim is not in the least to reduce the freedom of any church to establish direct relationships with other denominations. Our concern is to make unilateral church relationships more meaningful by reducing nominal "sister" church ties to membership relations within the RES.

The acceptance of our proposal will not alter the relationship between the Orthodox Presbyterian Church and our Reformed Churches in any way. Besides the great mutual confidence that prevails, there are special reasons for intimacy between us, notably our use of your Christian Education materials, the presence of a number of former Orthodox Presbyterian ministers now serving in New Zealand and our cooperation in the Reformed Mission Council in Taiwan.

Now a word as to our study of the Lord's Day. Our Synod in May, 1967 determined to undertake a study of the question to what extent the churches ought to be bound by the Westminster Confession of Faith, Ch. XXI, Art. 7-8, and appointed a committee to report to the churches prior to our Synod in August of this year. All I can tell you in response to your letter of June 21, 1968 (Minutes 35th. G.A. p. 119) is that of the five men appointed to the committee, three have left the country and the two remaining members of the committee have not as yet submitted their report. We will be happy to share with you the findings of this committee when such become available.

The Lord willing our Synod will meet August 4-8, 1969.

Yours most affectionately in behalf of the Reformed Churches of New Zealand,

Carl J. Reitsma, Stated Clerk

Communication 16

From the Korea Mission

May 6, 1969

The Thirty-sixth General Assembly
of the Orthodox Presbyterian Church

Dear Brethren:

Fifteen years ago, almost to the day, the Korea Mission of the Orthodox Presbyterian Church brought greetings to the General Assembly for the first time. Two families then constituted the Mission.

Now there are three families representing our fellowship in Korea and we look forward to the concrete possibility of a fourth arriving this summer.

In those fifteen years, the Orthodox Presbyterian Church has grown from a total membership of 8,611 in 1954 to 13,823 in 1967, from 101 ministers and 72 churches to 162 ministers and 124 churches. And Korea also has experienced the hand of God. Our circle of fellowship in 1953 included 163 congregations and 50 ministers of a beleaguered
Korean church. In 1969 we join hands with two denominations, together making up the largest body of Presbyterians in Korea and in all Asia, from 163 congregations to approximately 2,501, from 50 ministers to 2,569.

We look on all these statistics, not merely as history, but as challenges, challenges not for withdrawal but for advance. And in that spirit we bring your Assembly greetings and pray that you and we may be more zealous to do the work of the Father, before that great day when He shall perfect His kingdom and finally separate the wheat from the chaff.

With rejoicing in the Lord's providence in sending another to labor with us, we plead for still more. Thousands of lost sheep in a dead student world, a society in the stages of rapid change without the healing, vitalizing seed of the kingdom, a church growingly self-conscious of its Reformed character—brethren, pray for us as we pray for you.

Cordially in Christ,
Harvie M. Conn, Secretary

Communication 17

From the Taiwan Mission

May 9, 1969

The Thirty-sixth General Assembly
of the Orthodox Presbyterian Church
Fathers and Brethren:

Your Taiwan Mission greets you. "Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. We give thanks to God always for you all, making mention of you in our prayers."

Especially do we call upon our heavenly Father to endue you, in all your deliberations, with the Spirit of wisdom and understanding. May He "make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

You will be encouraged to know that, during the year past, the organizing of congregations of the prospective Reformed Presbyterian Church here has been going on. Elders and deacons have been elected, trained, and examined, and services for the ordination and installation of the officers that have qualified are being held in the various churches. Pray with us that there will soon emerge on Taiwan another true church of Jesus Christ that will adorn the Gospel.

Yours, sincerely in Christ,
Egbert W. Andrews, Chairman

Communication 18

From the Japan Mission

May 6, 1969

The Thirty-sixth General Assembly
of the Orthodox Presbyterian Church
Fathers and Brethren:

"The Lord reigneth; let the earth rejoice: let the multitude of isles be glad thereof" (Psalm 97:1).

I am writing on behalf of the Japan Mission of the Orthodox Presbyterian Church, sending you our cordial greetings in the Lord. May our Lord bless the deliberations and decisions of the assembly to the glory of God.

The addition of the David M. Moore family last August to our Japan Mission has been the cause of thankfulness to our God for his kindness and mercy in strengthening our
hands. David is now in language study and doing quite well, while Grace is busy as a mother of three small girls and studying Japanese with a private tutor.

The Arnold S. Kress family moved here to Sendai and is quite busy in teaching and preaching activities. Not only is he helping out at our mission groups, but he has also been asked to help in the work of the Reformed Church in Japan congregations.

We thank God for the two years’ labor among us of our recent Missionary Associates, Priscilla Galbraith and Tina Sysling, and were very sorry to see them leave. We are looking forward to other Missionary Associates who will come and help in the work.

Both the McIlwaines and the Uomotos continue their responsibilities at their respective places. But the Uomotos will be leaving Japan in June for their furlough and look forward to attending the General Assembly of 1970.

The past year has brought out increasing consciousness of our need for thorough and deeper study of our relationship to the Reformed Church in Japan to strengthen our mutual responsibilities for bringing Christ to the Japanese nation. We covet your prayers for wisdom and understanding as well as for love and patience to carry out this task.

The Reformed Church in Japan shows slow growth and development under God’s blessing and leading. There could be faster growth and we pray that the Holy Spirit will bless the preaching of His Word to this end. Pray for this beloved group that it may be faithful to His commandments and pursue courageously the task of proclaiming “Thus saith the Lord” to a people indifferent to the claims of the Gospel, and manifesting increasing hostility to it.

Yours in Christ’s name,
George Y. Uomoto, for the Mission

Communication 19
From Thomas E. Millard
May 12, 1969

The General Assembly
The Orthodox Presbyterian Church
Brethren:

Please accept my resignation from the General Assembly Travel Committee. I thank you for the opportunity and privilege of serving in this capacity, and I am sorry I am not able to continue.

Yours in Christ,
Thomas E. Millard

On amended motion, the various Overtures and Communications were given the following disposition:

(a) Overtures 1 and 2 and Communications 2, 3, 7 and 9 be referred to the Committee on Overtures and Communications;
(b) Overture 3 and Communication 4 be referred to a temporary Committee on Reformed Ecumenical Synod Matters to be composed of five members and with instructions to consider the Report of the Delegates to the Reformed Ecumenical Synod;
(c) Communications 6 and 8 and the recommendation of the Stated Clerk concerning General Assembly’s Standing Rules be referred to a temporary Committee on Administrative Matters to be composed of five members and with instructions to examine the bounds and designations of the existing presbyteries, the erection of new presbyteries, and possible realignment of presbyteries in view of the growth of the church into wider geographical areas, and to report with recommendations later in this Assembly;
(1) Communications 1 and 14 be referred respectively to two temporary committees each to be composed of three members, a Committee on the Complaint of Messrs. Marston, et al., and a Committee on the Complaints of Messrs. Guerrin, et al., with instructions to (1) determine whether the complaint(s) be in order, and (2) recommend what action the Assembly should take; and
(e) No action be taken on Communications 5, 10, 11, 12, 13, 15, 16, 17, 18 and 19.

On motion the following daily times of convening, recess and reconvening for this Assembly were adopted:

Morning
Convene at 8:45 a.m. following a 20 minute devotional period
Recess 10:15 - 10:30 a.m.
Recess for lunch at 12:30 p.m.

Afternoon
Reconvene at 1:45 p.m.
Recess 3:30 - 3:45 p.m.
Recess for dinner at 6:15 p.m.

Evening
Reconvene at 7:30 p.m.
Recess at 9:30 p.m.
Tuesday evening — recess to permit temporary committees to meet
Wednesday evening — recess
Dissolution of the Assembly — 9:30 Friday evening

On motion the docket was adopted as presented.
On motion the following amendment to the Standing Rules of the General Assembly, proposed by the Thirty-fifth General Assembly, was adopted:

PROPOSED AMENDMENT TO THE STANDING RULES OF THE GENERAL ASSEMBLY

The Thirty-fifth General Assembly proposed to the Thirty-sixth General Assembly the following amendment to the Standing Rules of the General Assembly:

"The addition of a new rule as follows:

Rule 58 OF THE TRUSTEES

There shall be a corporation known as The Trustees of the General Assembly of the Orthodox Presbyterian Church. It shall be composed of six members divided into three equal classes, each class being elected for a term of three years. Each class shall be composed of one minister and one ruling elder or deacon chosen by ballot at the annual General Assembly. Vacancies which occur between General Assemblies shall be filled by the next succeeding annual General Assembly."

On motion the report of the Committee on Home Missions and Church Extension was ordered included in the Minutes without being read orally. Mr. Marston, president of the committee, presented its report as follows:
REPORT OF THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION

The following home mission fields were supported during part or all of 1968:

California
   Chula Vista
   Hacienda Heights
   Point Loma (San Diego)
   Sonora

Colorado
   Grand Junction
   Thornton

Georgia
   Atlanta

Illinois
   Hanover Park

Maine
   Bangor
   Lewiston

Maryland
   Baltimore
   Burtonsville

Michigan
   Gowen (Spencer Mills)

Ohio
   Marietta

Oklahoma
   Oklahoma City
   Tulsa

Oregon
   Eugene

Pennsylvania
   Hatboro
   Philadelphia

Rhode Island
   Cranston

Tennessee
   Greeneville

Virginia
   Vienna

Wisconsin
   Gresham
   Menomonee Falls

REPORTS ON THE FIELDS

ATLANTA, GEORGIA

Redeemer Church was organized as a particular congregation of the Presbytery of the South in April, 1968, and the Rev. Elmer M. Dortzbach was installed as first pastor. The congregation has experienced growth in membership, in financial support and in attendance at all services. Activities increased by the formation of a women's missionary society, a college-age Sunday school class, a senior Machen League, a Bible class in Marietta, Ga. and a neighborhood Bible class for children. Membership classes are conducted regularly and regular visitation of homes and apartments is carried on. The morning worship service is conducted in a high school auditorium. Efforts are being made to find suitable land for a church building. The congregation is in its first year on the Schedule of Aid.

BALTIMORE, MARYLAND

In the past year First Church has advanced spiritually, numerically and financially. The Rev. Everett C. DeVelde was called as pastor. The Session consisting of the pastor and three ruling elders meet regularly for effective oversight of the needs of the church. Average attendance for Sunday school and morning worship increased from 28 and 41 to 36 and 44 respectively. Total receipts improved from $4,752 in 1967 to $5,969 in 1968. Thirteen new members were added, resulting in a net gain of nine communicant members. The congregation now has 41 communicant members, the highest number since it was founded in 1936. There are sixteen non-communicant members. Specific goals for 1969 are the winning of parents of neighborhood Sunday school children, a wider and more effective contact with residents in the area of the church; and developing a witness to those in the United Presbyterian churches in Baltimore. This field is supported by the Presbytery of Philadelphia and by the committee. The annual amount of support is determined in consultation between the committee and the presbytery.
THIRTY-SIXTH GENERAL ASSEMBLY

BANGOR, MAINE

The Rev. Carl A. Ahlfeldt became pastor of Pilgrim Church in May 1968. Five communicant members and four baptized children were added to the church, including two who made profession of faith in Christ. The congregation has continued to minister to a number of students from the University of Maine, and a determined effort was made to reach those who had expressed a Presbyterian preference. Additional outreach efforts were made through visitation, newspaper advertising and television. The congregation has not only met its heavy financial obligations but through a special gift has improved its building. For 1969 the election of a Board of Deacons is planned, and it is the aim of the congregation to have more of an outreach to the community through individual members. The congregation is in its eighth year of aid from the committee.

BURLINGTON, MARYLAND

Covenant Church, which was organized late in 1968, was started as a branch chapel under the Session of Knox Church, Silver Spring, Md. in July, 1968. Under the leadership of the Rev. Barry R. Hofford, several families of Knox Church began morning worship services and Sunday school in the Burlington School. Evening worship services began in October at the local fire hall. Three ruling elders and two deacons have been elected and Mr. Hofford was installed as first pastor. Efforts have been made to find suitable property. Two neighborhood Bible classes have been started, and visitors from the area have attended the services. The congregation is in its first year of aid from the committee.

CHULA VISTA, CALIFORNIA

Bayview Church suffered somewhat of a setback in 1968 when the pastor, the Rev. Robert H. Graham, became ill suddenly and was absent from his work for several months. During much of that time the work was conducted under the leadership of the Rev. Donald J. Duff. There were good attendances during the summer months, but at the beginning of the Fall season five key couples moved from the area. Mr. Graham returned to the pulpit in September but with his usual energy diminished. Sunday school attendance was hurt some when a Methodist congregation moved next to Bayview Church. However, the Sunday school has been reaching Oriental, Mexican and Negro children in the area. At the end of 1968 attendances were increasing and new families are coming to the services. Hundreds of new homes are being built near the church, and the pastor is regaining his strength to pursue the opportunities. The congregation continues to make good progress in repaying its debt to the Church Extension Fund. Bayview Church is in its eighth year of aid from the committee.

CRANSTON, RHODE ISLAND

During 1968 Calvary Church lost some useful members and attendances declined slightly in Sunday school and worship services. Efforts to reach the rather large population of Roman Catholics have not met with notable success. The pastor, the Rev. Richard L. Horner, has sought to involve members of the congregation in follow up calling. A choir for young people has helped to increase the attendance at the evening service. Support for this field is provided by the Presbytery of New York and New England and the committee cooperates in oversight of the work.

EUGENE, OREGON

The Rev. Glenn T. Black reports that the outreach of the Chapel was extended to a half-hour radio broadcast from July to December and a service each month at the Eugene Mission. Seven individuals were instructed and received into membership. Several student
families moved from the area, but other families have come to take their places. During the summer Mr. LeRoy Greer, a student at Westminster Seminary, assisted the church. Attendances have increased by 6% for the entire year and offerings increased by 23%. Building plans have had to be changed because the city of Eugene contemplates taking part of the property. Plans are now being reviewed and it is hoped that the much needed building can be erected in 1969.

GOWEN, MICHIGAN

Spencer Mills Church took a forward step this year in calling Licentiate John J. Barnett to be its pastor. Mr. Barnett began his work in June and expects to be ordained in the Spring of 1969. In the first six months of 1968 average attendances were 44 at morning worship and 25 at evening worship. From July to December these averages increased to 79 and 41 respectively. Offerings also increased, making possible improvements in the church building. With the growth of the congregation and work with young people there is need for larger facilities. Such expansion is to take place in the summer of 1969. A Tuesday evening youth meeting averages 30 in attendance; there have been four community canvasses which have resulted in additions, and a ministry among summertime residents has borne fruit. A radio broadcast in Greenville, Mich. is planned for 1969. The committee provided $300 per month toward the pastor's salary in 1968.

GRAND JUNCTION, COLORADO

The Rev. John Verhage retired as pastor of Bethel Church in November, 1968 after a fruitful ministry. Mr. Doepke, a graduate of Westminster Seminary, and a licentiate of the Presbytery of the Northwest, was called to be the new pastor. Mr. Doepke began his work early in December, 1968. There have been gains and losses in Bethel Church through families moving away because of a change of employment. A vigorous program of visitation has been carried on and the families of the church believe that the church meets a need for the Reformed witness in an area where cults abound. The congregation has found it increasingly difficult to meet its increasing financial obligations imposed by the Schedule of Aid of the committee. Some attempt to help this situation is being made by the Presbytery of the Dakotas which cooperates with the committee in the support of this field. The congregation is in its eighth year of aid from the committee.

GREENEVILLE, TENNESSEE

This work begun in 1967 continued in 1968 in spite of slow growth and discouragements. Members are faithful in attendance at all services and give generously to the support of the church. A radio program, “Truth for Life” is broadcast each Friday on a local station. During the year a class of instruction was held and three young people and two adults were received as members. In December a four-acre property with a house was purchased by the committee for use of the congregation. The congregation is renovating the house for services and a vacation Bible school in the summer of 1969. The committee provides $100 per month for the work and individual congregations have contributed also. The pastor, the Rev. Robert G. Valentine, is self-employed in selling and the congregation supplies housing for him.

GRESHAM, WISCONSIN

This past year in Old Stockbridge Church and the Menominee Chapel has been outstanding in several ways. One of the three additions to the church was an Indian woman over seventy, whose daughter assisted the Rev. Henry D. Phillips in instructing the older
woman in the Christian faith. Three families from Green Bay and Menomonee Falls, Wisc. and Grand Rapids, Mich., ably assisted in the vacation Bible school. Services were held in local hospitals, nursing homes and the county jail. Bible study meetings were begun in Antigo, a town of 10,000 about 45 miles from Gresham. There is the prospect of starting services in cooperation with the Committee on Home Missions of the Presbytery of Wisconsin in Green Bay, a city of 75,000 about 55 miles from Gresham. During the year Mr. Phillips resigned as pastor but was persuaded by the congregation to reconsider. Several improvements were made on the property of the church and new equipment was purchased. Native teachers and officers have provided encouragement and it is the judgment of Mr. Phillips that there is evidence of spiritual growth on the part of the people.

HACIENDA HEIGHTS, CALIFORNIA

Even though families have moved from the area, thus reducing the membership of the congregation, others have been gained. The communicant membership is now 50, with 28 non-communicants, and the Sunday school enrollment is 94. An adult Bible class is studying the Westminster Confession of Faith and a women's Bible class on Wednesday mornings is studying "Important Truths of the Christian Faith", a course prepared by the Rev. Albert G. Edwards, III. The outreach of the church through films shown on the church lot during the summer months was continued. Young people and adults participate in bringing the gospel to residents of a local sanitarium one Sunday each month. A second family retreat is planned for the summer of 1969. This congregation receives support from the committee in cooperation with the Presbytery of Southern California. The pastor is the Rev. H. Wilson Albright.

HATBOHO, PENNSYLVANIA

Trinity Church became self-supporting beginning February 1, 1968. Since 1956 the committee had provided $24,355 for the support of Trinity Church, while the congregation has contributed $13,859 to the committees of the denomination during that same period. The Rev. John F. Bettler is the pastor.

HANOVER PARK, ILLINOIS

During the summer of 1968 the committee provided $40 per week for a period of seven weeks to enable the Rev. James L. Bosgraf to work full time in the work of the pastorate. During the remainder of the year Mr. Bosgraf has earned part of his income in driving a school bus. Hanover Park Chapel is using its own property as a combination manse and church building.

LEWISTON, MAINE

There were many encouraging developments in Trinity Church during 1968. Attendance at worship services and Sunday school increased, especially during the last five months of the year. During that same period there was a marked increase in regular giving. Many needed repairs were made on the church building including the painting and carpeting of the auditorium. A number of students from Bates College have continued to attend the church services and have entered in fully to the life of the church. New families have begun to attend. A Junior Choir has been organized which with the Adult Choir have been a great help to the services. The pastor, the Rev. Bernard J. Stonehouse, and his wife, have borne a great burden in the care of their son, Bernard, who is ill with leukemia. This work is supported by the Presbytery of New York and New England with the committee cooperating in its oversight.
Faith Church progressed in 1968 in several ways. The congregation called the Rev. Andrew E. Wikholm as pastor and Mr. Wilholm began his work in Marietta early in the summer. A duplex house was leased with one side used for the manse and the other side for worship services, Sunday school and guest quarters. Attendance has increased and many contacts are being made in the community. The congregation has a radio program in Marietta and tapes are supplied for a similar program in Zanesville, Ohio, which is about 63 miles north of Marietta. A worship service is also conducted in Zanesville each Sunday afternoon. The committee is providing financial aid in cooperation with the Presbytery of Ohio for a two year period.

Menomonee Falls, Wisconsin

Falls Presbyterian Church was organized August 16, 1967 with 15 charter members and received into the Presbytery of Wisconsin (Midwest) on September 15th. The Rev. George E. Haney was called to be the first pastor and arrived on the field on February 1, 1968. From its inception the work has been supported through the presbytery by Calvary Orthodox Presbyterian Church, Cedar Grove and Bethel Orthodox Presbyterian Church, Oostburg. In a little over one year the group has met for worship at four different locations. On October 31, 1968 a 4½ acre parcel of ground was purchased and construction began the following month on a modest structure designed to accommodate 150 worshippers and a Sunday school of over 100. It is hoped that the basement will be ready for use by early summer, 1969. Menomonee Falls is a fast growing suburb of Milwaukee with Falls Presbyterian Church being the only Presbyterian and Reformed Church in a village of approximately 33,000. Since November, 1968 the committee has been providing $400 per month toward the pastor's salary.

Oklahoma City, Oklahoma

Knox Church called Licentiate Harold L. Baurer as pastor in the Spring of 1968 and Mr. Baurer was ordained in October. The congregation became self-supporting at the end of 1968. At the end of the year there were 37 communicant members and 25 non-communicant members on the roll of the congregation. From 1958 until December 31, 1968 the committee provided $24,369.75 for the support of Knox Church, and during the same period Knox Church contributed $2,699.41 to the Committee on Christian Education, $7,701.83 to the Committee on Foreign Missions and $6,143.96 to the Committee on Home Missions and Church Extension.

Philadelphia

Licentiate William Krispin began his work as home missionary in South Philadelphia in June, 1968. Progress in the work has been slow and often discouraging. Moving to the inner city and adjustment to a new environment has been made with very little difficulty. Finding a meeting place has proved to be a major problem. Scores of possibilities have been considered with no success. Mr. Krispin is now using the facilities of a local Baptist church for weekday activities and hopes to have these facilities for Sunday services in the late Spring of 1969. Our not being able to hold Sunday worship services has hurt the efforts with adults but not with the children. A Bible club for children in the 1st to the 4th grades is held on Tuesday with an average attendance of 25-30. A Cadet Club is conducted for boys, age 9-11, on Tuesday evenings with an average of 26 in attendance. Two teenage basketball teams give us an opportunity to witness to about 20 more. Early in 1969 Mr.
Krispin had contact with 44 families representing over 200 people. Seventy-five percent of these do not go to church at all. Plans are to begin an adult Bible class and worship services as soon as facilities become available. A four-week vacation Bible school is also being planned. The committee cooperates with the Presbytery of Philadelphia in the supervision of the work. The committee provides Mr. Krispin’s salary.

**Point Loma (San Diego), California**

During 1968 Point Loma Church increased its communicant membership from 54 to 71 and its non-communicant membership from 15 to 28. Attendances at morning worship services ranged from a low of 70 to a high of 128; evening worship attendances averaged 30 with a high of 55 at some services. Mid-week services were begun in homes of the congregation. A full program of activities is carried on despite the lack of adequate facilities. The congregation uses the Seventh Day Adventist building on Sundays but has been active in seeking property. Scarcity of lots within the financial ability of the congregation to purchase has been a problem. At the beginning of 1969 the congregation determined to seek a long term lease with the S. D. A. Church and to lend the Building Fund of $20,000 to the Church Extension Fund for its use until suitable property can be obtained. The pastor, the Rev. Edward L. Kellogg, has prepared a course for instruction of those applying for communicant membership and also a Bible Memory Course. The congregation is in its third year of aid from the committee.

**Sonora, California**

Calvary Church has experienced severe trials during 1968 but at the end of the year began to make significant progress both spiritually and financially. The pastor, the Rev. Robert K. Churchill, has regularly conducted a community Bible class and also a radio program on a local station. The committee provided $200 per month for this work during 1968.

**Thornton, Colorado**

The Rev. Abe W. Ediger reports that the congregation in 1968 completed the process of becoming incorporated as a non-profit organization in the state of Colorado. Attendances increased slightly in the morning services, but there was a decrease in attendance at evening services. Two communicant members were added on profession of faith. Sunday school attendance dropped from the previous year but at the end of 1968 was improving as teachers in the Sunday school began a calling program. The vacation Bible school reached many homes and had an enrollment of 148 children. Thirteen young people attended the Elim Bible Camp in the Black Hills in South Dakota. The financial burden of support of the work falls on only fifteen families. The congregation is in its tenth year of aid from the committee.

**Tulsa, Oklahoma**

In 1968 Grace Church, of which the Rev. Maurice Riedesel is pastor, increased its communicant membership from 20 to 33 and its non-communicant membership from seven to eleven. Average attendances at morning worship and Sunday school were 51 and 38 respectively. Among the activities of the church are a weekly men’s prayer breakfast, an adult choir and a children’s choir, and a junior youth group. The vacation Bible school doubled the enrollment of last year’s school. In July a church building in downtown Tulsa was purchased by the congregation for $58,236. The building has a seating capacity of 300
and has adequate facilities for all sorts of church activities. Plans are being made to renovate the entire basement. This congregation is supported by the Presbytery of the Dakotas and by the committee. The amount of aid is determined each year in consultation between the presbytery and the committee.

**Vienna, Virginia**

Having a new building to meet in with adequate facilities, Grace Church made excellent progress this year. Attendance in the Sunday school increased from an average of 41 to 65, reaching a high of 90, and membership went from 59 to 97. Church membership doubled, gaining 18 communicants and 22 baptized children. Thirty-five new families were contacted through the first vacation Bible school, and six of them have continued to attend. A choir was started with 16 members. A Pioneer Girls group was organized with 27 girls enrolled and 6 women as leaders. General and benevolence contributions showed significant increases. The church's outreach was greatly enlarged as the session assumed oversight of new chapels in Manassas and Williamsburg, Virginia. Three families have been received into the membership of the church through Calvary Chapel, Manassas. The Rev. Laurence N. Vail is the pastor and the congregation is in its sixth year of aid from the committee.

**Missionary-at-Large**

The committee appointed the Rev. John H. Thompson as missionary-at-large to serve the committee in terms of the following guide-lines:

A. He shall serve under the direction and control of the committee and shall be under the supervision of the General Secretary;
B. He shall engage in contact work in areas designated by the committee, but permission shall be sought from a presbytery before he labors within its bounds;
C. He shall not be eligible to receive a call to any of our churches or mission fields while serving in this office;
D. He shall seek to establish churches or chapels in cooperation with presbyteries where possible.

Mr. Thompson's services were made available to Galloway Church, Miami, Florida for no longer than one year beginning December 1, 1968 and Mr. Thompson began his work there as interim pastor on January 1, 1969.

**Contact Work**

The General Secretary and the committee's missionary-at-large have made contacts with a number of ministers and elders in the southern part of the country, and have corresponded with, visited and made literature available to many others. Inquiries continue at an increasing rate from ministers and others who wish to know more about the Orthodox Presbyterian Church. There has been a good response to our offer of copies of the Directory of Churches and Chapels in ads in the *Church Herald*, published by the Reformed Church of America, and in the *Presbyterian Journal*.

**Literature**

The Committee maintains a library of publications having to do with evangelism and church extension and is willing to lend this information to churches. A 1968 directory of churches and chapels was published and the 1969 directory will be available in the Spring of 1969.

The committee in cooperation with the *Presbyterian Guardian* has made sample copies of the *Guardian* available to home missions churches and chapels. There has also been an extensive use of the special issue (October 1967) of the *Guardian* featuring the Orthodox
Presbyterian Church. As a service to the ministers of the church the committee also supplied copies of two booklets: "Minister's Parsonage Allowance" and "Minister's Guide for Income Tax."

**Evangelism Clinic**

In February 1968 the General Secretary attended the Clinic on Evangelism conducted by the Coral Ridge Presbyterian Church of Fort Lauderdale, Fla. and has spoken before a number of churches and groups concerning the nature and value of this approach to personal evangelism. The committee has determined to send two of its home missionaries to this clinic each year. The Rev. Abe W. Ediger and the Rev. Edward L. Kellogg are to attend in February, 1969. It is hoped that such instruction will assist our churches in their outreach through laymen who are instructed by the pastors.

**SUMMER WORKERS**

During the summer of 1968, seventeen seminarians were employed in self-supporting Orthodox Presbyterian churches or home missions fields. Eleven students received either part or all of their salary and travel expenses from the committee. The total expended on this program was $6,359.97. The following churches were assisted in employing seminarians:

- Immanuel Church, Bellmawr, N. J. $530.00
- Covenant Church, Berkeley, Calif. 330.00
- Christ Church, Cedar Falls, Iowa 244.90
- Bayview Church, Chula Vista, Calif. 400.00
- Chapel, Dayton, Ohio 830.00
- Bethel Church, Ft. Lauderdale, Fla. 395.07
- Trinity Church, Hatboro, Pa. 400.00
- Sharon Church, Hialeah, Fla. 515.00
- Galloway Church, Miami, Fla. 1190.00
- Covenant Church, Naples, Fla. 455.00
- Grace Chapel, Sewickley, Pa. 1070.00

**GLENN R. COIE MEMORIAL FUND**

The committee reminds the church of the provisions of the Glenn R. Coie Memorial Fund which seeks to lend money to Orthodox Presbyterian students for the ministry:
1. Applicants for loans shall have the following basic qualifications:
   a. Be a candidate for the gospel ministry under care of a presbytery of the Orthodox Presbyterian Church.
   b. Be enrolled in a seminary.
   c. If a senior, under ordinary circumstances, be a licentiate of a presbytery.
2. The maximum amount to be lent from the Fund to any qualified student shall be $500.
3. Loans shall bear the rate of 2% interest, payment of interest to begin one year following graduation from seminary, or one year from the termination of seminary work.
4. Principal shall be repaid in monthly payments beginning three years from date of first interest payment.

Two loans have been made from the Fund up until January 31, 1969. Monies in the Fund are invested at 4⅔% in the Liberty-Federal Savings and Loan of Philadelphia. The committee urges presbyteries to inform candidates and licentiates under their care of the existence of the Coie Memorial Fund.
NEW FIELDS

The committee provided support for the following new fields in 1968: Burtonsville, Md., Gowen, Michigan, Menomonee Falls, Wisc., and Philadelphia, Pa. The committee has under consideration applications for aid from First Church, Modesto, Calif., for support for a missionary-at-large from the Presbytery of Northern California, for appointment of a missionary to work in Dayton, Ohio, and for aid to the church in Gladstone, Oregon. Other opportunities for new fields have been informally brought to the attention of the committee. Much to the regret of the committee it must be stated that unless additional funds are made available to the committee no new fields can be opened in 1969 or 1970.

FINANCES

Total General Fund contributions in 1968 were $114,850 and were received from the following sources:

<table>
<thead>
<tr>
<th>Sources</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orthodox Presbyterian Sources</td>
<td>$74,815</td>
</tr>
<tr>
<td>Presbytery of New York and New England</td>
<td>4,855</td>
</tr>
<tr>
<td>Thank Offering</td>
<td>29,297</td>
</tr>
<tr>
<td>Non-Orthodox Presbyterian Sources</td>
<td>5,172</td>
</tr>
<tr>
<td>Designated, Special Projects</td>
<td>711</td>
</tr>
</tbody>
</table>

Total General Fund contributions in 1968 were $114,850.

Regular contributions and Thank Offering increased $701 or less than .06 percent, and contributions from non-Orthodox Presbyterian sources decreased $3,307 or 3.8%. This decrease in actual contributions was offset by $3,530 received from liquidation of assets of discontinued churches which was credited to the General Fund. Proceeds of $13,551 from sale of the property of Mediator Church, Philadelphia, Pa. was restricted by the congregation to be used for starting a new home mission work in the Philadelphia Presbytery, and is being held as restricted cash assets.

This committee's share of the 1968 Thank Offering was $30,332, which is $330 less than last year. This figure includes Thank Offering received after the close of the fiscal year, so does not coincide with the amount shown in the Treasurer's Report. Regular contributions from all Orthodox Presbyterian sources averaged 16c per week per member and 22.3c for regular and Thank Offering combined. This is an average of $11.60 per member per year for Home Missions. In 1967 the average was $10.89 for contributions from churches alone.

The budget for 1967 as approved by the General Assembly anticipated contributions of $124,000 from Orthodox Presbyterian sources. Actual Budget contributions of $108,506 were $15,494 short of fulfilling the budget. The budget as approved anticipated a yearend balance of approximately $15,650, while the actual yearend surplus was just $1600. The committee began the year with a surplus of $13,753, had total receipts of $118,453 and disbursements of $127,919, leaving a balance of $4,287 on December 31, 1968, of which $2,687 is restricted for new fields, reducing the general fund operating balance to $1600.

Budgeted and actual expenses for 1968 were:

<table>
<thead>
<tr>
<th>Item</th>
<th>Budgeted</th>
<th>Actual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary</td>
<td>$87,700</td>
<td>$95,164</td>
</tr>
<tr>
<td>Administration</td>
<td>27,332</td>
<td>26,470</td>
</tr>
<tr>
<td>Promotion</td>
<td>5,725</td>
<td>5,349</td>
</tr>
</tbody>
</table>

$120,757          $126,983
THIRTY-SIXTH GENERAL ASSEMBLY

CONTINGENT FUND

Total net assets of this fund were $244,173.29. Of this $7,115.13 is in cash; $104,845.53 in loans receivable and $113,965.80 in real estate (net cost after subtracting mortgages of $95,353.09 outstanding). Loans payable were $42,637.90.

During the year funds were provided for purchase of real estate as follows:
- Greeneville, Tennessee - Lot and house $5,500
- Lewisburg, Pa. - Lot $9,900
- Loans payable were $42,637.90

$15,400

Loans from this fund were made to the following churches during the year:
- Faith, Lincoln, Nebr. $6,000
- Westminster, Los Angeles, Cal. 4,000
- Falls, Menominee Falls, Wisc. 2,500
- Good Shepherd, Neptune, N. J. 10,000
- Forest View, Tinley Park, Ill. 1,071
- Loans to the Church Extension Fund on December 31, 1968 were $403,530 compared with $327,166 a year earlier. Earned interest brought the total accountable in the fund to $421,445. Of this total, $316,424 had been lent to churches; a reserve fund of $22,876 was set aside against possible withdrawals and $82,145 was available for loans. New loans to the fund during the year were $94,908; interest accrued $7,350. Withdrawals during the year were $26,145.
- The total interest earned by the fund was $17,691 while interest paid and accrued amounted to $16,359.

Loans made to churches during the year were as follows:
- El Camino, Goleta, Cal. $7,553
- Falls, Menominee Falls, Wisc. 6,500
- Valley, Santee, Cal. 44,298
- Calvary, Sonora, Cal. 5,000
- Grace, Vienna, Va. 16,000
- Loans to the Church Extension Fund on December 31, 1968 were $403,530

$79,351

SALARY SCALE AND SCHEDULE OF CHURCH AID

The Salary Scale for Home Missionaries and Schedule of Aid to Churches, effective January 1, 1969, as adopted by the Committee on Home Missions and Church Extension, provides the following base salary in addition to manse or housing allowances:

<table>
<thead>
<tr>
<th>Salary Scale</th>
<th>Base Salary</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st year of service</td>
<td>$4,800</td>
</tr>
<tr>
<td>2nd</td>
<td>4,920</td>
</tr>
<tr>
<td>3rd</td>
<td>5,040</td>
</tr>
<tr>
<td>4th</td>
<td>5,160</td>
</tr>
<tr>
<td>5th</td>
<td>5,280</td>
</tr>
</tbody>
</table>
The committee will pay toward the pastor's salary the following percentages of the amount paid by the church toward the pastor's salary, plus the amount contributed to the Combined Budget, and the Committees on Home Missions, Foreign Missions, and Christian Education:

<table>
<thead>
<tr>
<th>Year</th>
<th>1st year following organization</th>
<th>Full Salary</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd</td>
<td>520%</td>
<td>5,400</td>
</tr>
<tr>
<td>3rd</td>
<td>281</td>
<td>5,520</td>
</tr>
<tr>
<td>4th</td>
<td>174</td>
<td>5,640</td>
</tr>
<tr>
<td>5th</td>
<td>115</td>
<td>5,760</td>
</tr>
<tr>
<td>6th</td>
<td>77</td>
<td>5,880</td>
</tr>
<tr>
<td>7th</td>
<td>52</td>
<td>6,000</td>
</tr>
<tr>
<td>8th</td>
<td>33</td>
<td>6,120</td>
</tr>
<tr>
<td>9th</td>
<td>19</td>
<td>6,240</td>
</tr>
<tr>
<td>10th</td>
<td>8</td>
<td>6,360</td>
</tr>
</tbody>
</table>

Further provisions:

1. Salary: The Salary Scale does not apply to ministers who have more than 15 years of service.

2. Housing: a. If a manse is not provided and the minister rents his house, he will receive a supplement for rent paid up to a maximum of $125 a month.
   b. If a minister owns his home, he will receive a supplement for interest, taxes, and other charges up to a maximum of $125 per month.

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 directly to the service companies, and be reimbursed by 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. For Missionaries not in the Social Security program, the church and/or the committee will pay one-half the annual investment in an established investment or retirement income plan, on the same basis and in the same amount as though the missionary were in Social Security.
ELECTIONS TO THE COMMITTEE

The terms of the following members of the committee expire at this Assembly:
Ministers: John H. Thompson, Jr., George W. Knight, III, Th. D., George W. Marston
Ruling Elders: Hiram I. Bellis, Bert L. Roebber

REPORT OF THE TREASURER

The report of the Treasurer, as audited by Main, Lafrentz & Co., Certified Public
Accountants, is as follows:
To 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 trans-
actions, of The Committee on Home Missions and Church Extension of the Orthodox
Presbyterian Church, Inc. as of December 31, 1968, and the related statements of recorded
cash receipts and disbursements and analysis of reserve balances 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. Our examination of receipts from volun-
tary contributions was limited to a test comparison of acknowledgment duplicates to cash
receipt records, deposit tickets and bank statements. The nature of voluntary contributions
is such that further audit procedures are impractical.

In our opinion, the accompanying statements present fairly the financial position,
resulting from cash and certain accrual transactions, of The Committee on Home Missions
and Church Extension of the Orthodox Presbyterian Church, Inc. at December 31, 1968,
and the recorded cash receipts and disbursements and analysis of reserve balances for the
year then ended, in conformity with generally accepted accounting principles applied on a
basis consistent with that of the preceding year.

Main Lafrentz & Co.

Philadelphia, Pennsylvania
January 22, 1969
<table>
<thead>
<tr>
<th>Assets</th>
<th>Combined Balance Sheet</th>
<th>General</th>
<th>Church Extension</th>
<th>Contingent</th>
<th>Annuity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash (includes $72,971.81 in interest bearing accounts)</td>
<td>$ 91,334.60</td>
<td>$21,408.23</td>
<td>$ 62,719.41</td>
<td>$ 7,115.13</td>
<td>$ 91.83</td>
</tr>
<tr>
<td>Notes and loans receivable</td>
<td>421,770.07</td>
<td>500.00</td>
<td>316,424.54</td>
<td>104,845.53</td>
<td></td>
</tr>
<tr>
<td>Intermediary funds</td>
<td>50.10</td>
<td>50.10</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Investments, at cost (market value $104,882.30)</td>
<td>105,029.37</td>
<td>1,418.06</td>
<td>42,301.88</td>
<td>60,884.73</td>
<td>424.70</td>
</tr>
<tr>
<td>Real estate, at cost (partially pledged)</td>
<td>246,097.10</td>
<td>38,468.74</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Totals</td>
<td>$864,281.24</td>
<td>$61,845.13</td>
<td>$421,445.83</td>
<td>$380,473.75</td>
<td>$516.54</td>
</tr>
</tbody>
</table>

| Liabilities and Reserves                                              |                        |         |                 |            |         |
| Notes payable – note 1                                               | $446,168.55            |         | $403,530.65     | $ 42,637.90|         |
| General assembly funds                                               | 864.36                 | $ 864.36|                 |            |         |
| Mortgages payable                                                   | 94,806.42              | 1,143.86|                 | 93,662.56  |         |
| Contingent liabilities – note 1                                      |                        |         | $17,915.18      | 244,173.29 | $516.53 |
| Reserve accounts – note 2                                            | 322,441.91             | 59,836.91|                 |            |         |
| Totals                                                               | $864,281.24            | $61,845.13| $421,445.83     | $380,473.75| $516.53 |
STATEMENTS OF RECORDED CASH RECEIPTS AND DISBURSEMENTS
AND ANALYSIS OF RESERVE BALANCES
YEAR ENDED DECEMBER 31, 1968

GENERAL FUND

STATEMENT OF RECORDED CASH RECEIPTS AND DISBURSEMENTS
Cash balance, January 1, 1968 ................................. $ 20,426.94

RECEIPTS:
Contributions:
- Regular ......................................................... $76,367.82
- Thank Offering ............................................... 29,296.73
- Designated ..................................................... 7,426.17
- Designated – special projects ............................ 711.04
- Designated – “New Fields” ................................. 1,048.50

- Administration building operations:
  - Rent:
    - Apartments .................................................. 2,770.00
    - Orthodox Presbyterian Church Committees ............ 5,100.00
    - Orthodox Presbyterian Church Committees ............ 7,870.00

- Intermediary fund receipts ................................ 84,976.49
- Interest on notes and loans receivable .................. 124.33
- Other income ................................................. 3,604.38
- Net proceeds from sale of real estate .................... 13,551.08

DISBURSEMENTS:
Church extension expenses:
- Missionary:
  - Salaries ..................................................... 67,099.00
  - Utilities .................................................... 4,369.07
  - Pension premiums ......................................... 2,569.00
  - Social security tax ....................................... 1,161.92
  - Manse expense .............................................. 3,840.35
  - Moving and travel ......................................... 5,666.23
  - Other ......................................................... 251.66

- Summer workers .............................................. 6,589.97
- Special projects from designated contributions ......... 711.04
- Travel – general secretary ................................. 3,452.47
- Miscellaneous ................................................ 156.83

Net proceeds from sale of real estate ...................... 264,918.16
Office and administrative expenses:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries and allowances</td>
<td>$15,664.41</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>455.00</td>
</tr>
<tr>
<td>Social security tax</td>
<td>631.03</td>
</tr>
<tr>
<td>Abington manse</td>
<td>1,560.62</td>
</tr>
<tr>
<td>Committee meetings</td>
<td>2,735.19</td>
</tr>
<tr>
<td>Office rent and administration</td>
<td></td>
</tr>
<tr>
<td>building maintenance</td>
<td>1,200.00</td>
</tr>
<tr>
<td>Telephone</td>
<td>738.17</td>
</tr>
<tr>
<td>Legal and accounting</td>
<td>560.08</td>
</tr>
<tr>
<td>Postage and office supplies</td>
<td>1,299.91</td>
</tr>
<tr>
<td>Equipment</td>
<td>345.72</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>280.75</td>
</tr>
<tr>
<td><strong>Total Office and Administrative Expenses</strong></td>
<td><strong>$25,470.88</strong></td>
</tr>
</tbody>
</table>

Promotion expenses:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Publicity</td>
<td>82.39</td>
</tr>
<tr>
<td>Solicitation</td>
<td>567.12</td>
</tr>
<tr>
<td>&quot;Messenger&quot;</td>
<td>3,005.80</td>
</tr>
<tr>
<td>Advertising</td>
<td>314.61</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>1,379.81</td>
</tr>
<tr>
<td><strong>Total Promotion Expenses</strong></td>
<td><strong>5,349.73</strong></td>
</tr>
</tbody>
</table>

Reduction of mortgage – Abington manse          | 938.51
Interest on loan                                  | 65.88

General assembly funds:

<table>
<thead>
<tr>
<th>Type</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regular</td>
<td>10,860.19</td>
</tr>
<tr>
<td>Travel</td>
<td>9,597.00</td>
</tr>
<tr>
<td><strong>Total General Assembly Funds</strong></td>
<td><strong>20,457.19</strong></td>
</tr>
</tbody>
</table>

Administration building operations:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maintenance, repairs and upkeep</td>
<td>4,396.02</td>
</tr>
<tr>
<td>Maintenance wages</td>
<td>1,647.60</td>
</tr>
<tr>
<td>Utilities</td>
<td>2,257.96</td>
</tr>
<tr>
<td>Taxes and insurance</td>
<td>738.86</td>
</tr>
<tr>
<td><strong>Total Administration Building Operations</strong></td>
<td><strong>9,040.44</strong></td>
</tr>
</tbody>
</table>

Scholarship loan                                | 500.00
Purchase of securities                          | 225.56
Intermediary fund disbursements                | 85,594.20
| **Total Administration Building Operations** | **$243,509.93** |

Cash balance, December 31, 1968                  | $21,408.23

ANALYSIS OF RESERVE BALANCE

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reserve balance, January 1, 1968</td>
<td>$53,212.31</td>
</tr>
<tr>
<td>Income resulting from cash transactions</td>
<td>4,205.68</td>
</tr>
<tr>
<td>Designated contributions – prior years – transferred to reserve account</td>
<td>2,418.92</td>
</tr>
<tr>
<td>Reserve balance, December 31, 1968</td>
<td>$59,836.91</td>
</tr>
</tbody>
</table>
Cash balance, January 1, 1968 ........................................ $ 77,633.93

Receipts:
Interest on notes and loans receivable .................................. $15,238.61
Interest on investments and savings accounts .......................... 2,452.28
Reduction of notes and loans receivable ................................ 13,854.38
Borrowed on notes and loans payable .................................... 94,908.50
Sale of U. S. Treasury bonds ........................................... 1,533.12

Disbursements:
Interest on notes and loans payable ................................... 9,009.76
Repayment of loans payable ............................................. 26,144.52
Loans to churches .......................................................... 79,351.00
Purchase of investments .................................................. 28,396.13

Cash balance, December 31, 1968 ....................................... $ 62,719.41

ANALYSIS OF RESERVE BALANCE

Reserve balance, January 1, 1968 .................................... $16,833.99
Income resulting from cash transactions .............................. 8,681.13
Interest expense accrued (deduct) .................................... (7,599.94)

Reserve balance, December 31, 1968 .................................. $ 17,915.18

Note A — Church Extension Fund cash is restricted by the committee in the account of $5,098.89 which, together with the investments in United States Treasury Bonds, $17,692.51, comprise a reserve of 20% of the demand notes outstanding at December 31, 1968.

CONTINGENT FUND

Cash balance, January 1, 1968 ....................................... $ 46,732.04

Receipts:
Contributions ............................................................. $21,179.00
Interest on notes and loans receivable and investments ............... 6,193.32
Reduction of notes and loans receivable ................................ 14,172.89
Received from churches for purchase of committee-owned real estate ........................................... 23,482.95
Proceeds from matured investment ..................................... 39,380.69
Bequests — note 3 ....................................................... 2,484.79
Other income .............................................................. 124.97

Disbursements:
Interest on notes and loans payable .................................. 1,011.34
Reduction of notes payable ............................................. 290.94
Reduction of mortgages payable ........................................ 2,834.70
Loans to churches ....................................................... 48,882.50
Purchase of investments ................................................. 93,616.04

107,018.61

153,750.65

146,635.52
THIRTY-SIXTH GENERAL ASSEMBLY

Cash balance, December 31, 1968 .......................................................... $ 7,115.13

ANALYSIS OF RESERVE BALANCE

Reserve balance, January 1, 1968 ......................................................... $209,657.17
Income resulting from cash and certain accrual transactions ................. 34,516.12
Reserve balance, December 31, 1968 ................................................... $244,173.29

ANNUITY FUND

STATEMENT OF RECORDED CASH RECEIPTS AND DISBURSEMENTS

Cash balance, January 1, 1968 .......................................................... $ 90.44
Receipts:
  Interest on savings account ......................................................... $ 2.89
  Dividends from investments ......................................................... 20.00 $22.89
Disbursements:
  Annuity payment ........................................................................... 21.50
Cash balance, December 31, 1968 ........................................................ $ 91.83

ANALYSIS OF RESERVE BALANCE

Reserve balance, January 1, 1968 ......................................................... $ 515.14
Income resulting from cash transactions ............................................... 1.39
Reserve balance, December 31, 1968 ................................................... $ 516.53

NOTES TO FINANCIAL STATEMENTS

DECEMBER 31, 1968

1. The committee is contingently liable as guarantor of five mortgage loans aggregating $206,072.75. The appraised value of the mortgaged church property at December 31, 1968, amounts to approximately $412,940.00.

2. Consistent with the preceding year, the statements do not reflect operating expenses incurred but unpaid at year-end.

3. Bequests during the year 1968 were comprised of cash in the amount of $2,484.79 and securities valued at $6,649.38.

SUPPLEMENTARY INFORMATION

General Fund cash:

Restricted cash:
  Designated — General Assembly funds:
    Regular (overdraft) ................................................................. $ (446.61)
    Travel .................................................................................. 1,310.97 $ 864.36
  Designated — “New Fields” ......................................................... 16,238.50
  Designated — Glen Coie Memorial Fund ......................................... 2,494.33

General Fund cash (unrestricted) ....................................................... 1,811.04
Total General Fund cash .................................................................. $ 21,408.23
THIRTY-SIXTH GENERAL ASSEMBLY

Notes and loans receivable:

Church Extension Fund:

Bayview Church, Chula Vista, California $32,634.27
Hacienda Heights Church, Hacienda Heights, California 21,728.58
Calvary Church, La Mirada, California 20,811.86
Brentwood Church, San Francisco, California 12,690.00
Immanuel Church, Thornton, Colorado 12,765.83
Sharon Church, Hialeah, Florida 15,700.23
Galloway Church, S. W. Miami, Florida 337.50
Stratford Church, Stratford, New Jersey 1,132.87
Grace Church, Westfield, New Jersey 4,000.00
Trinity Church, Hatboro, Pennsylvania 550.00
Community Church, Sonora, California 48,300.00
First Church, Sunnyvale, California 26,500.00
Bethel Church, Grand Junction, Colorado 24,622.40
First Church, Modesto, California 13,390.00
Valley Church, Santee, California 51,297.83
Falls Church, Menomonee Falls, Wisconsin 6,500.00
Grace Church, Vienna, Virginia 16,000.00
El Camino Church, Goleta, California 7,553.17

Total $316,424.54

Contingent Fund:

Calvary Church, La Mirada, California $6,936.49
Paradise Hills Church, San Diego, California 5,713.17
Grand Junction Church, Grand Junction, Colorado 1,722.97
Westminster Church, Hamden, Connecticut 11,354.96
Sharon Church, Hialeah, Florida 8,383.97
Pilgrim Church, Bangor, Maine 10,192.32
Grace Church, Fair Lawn, New Jersey 900.00
Knox Church, Oklahoma City, Oklahoma 5,757.66
Calvary Church, Sonora, California 5,000.00
Bethel Church, Houlton, Maine 2,000.00
Forest View Church, Tinley Park, Illinois 24,450.37
Faith Church, Lincoln, Nebraska 6,000.00
Good Shepherd Church, Neptune, New Jersey 10,000.00
Falls Church, Menomonee Falls, Wisconsin 2,500.00
Westminster Church, Los Angeles, California 3,933.62

Total $104,845.53

Investments:

General Fund:

<table>
<thead>
<tr>
<th>December 31, 1968</th>
<th>Market Value</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>15 shares -- General Motors, common</td>
<td>$1,186.88</td>
<td>$1,192.50</td>
</tr>
<tr>
<td>5 shares -- Norwich Pharmacal, common</td>
<td>230.62</td>
<td>225.56</td>
</tr>
</tbody>
</table>

Totals $1,417.50 $1,418.06
Church Extension Fund:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>$14,000 U.S. Treasury Bonds, 4½%</td>
<td>$12,871.25</td>
<td>$13,905.75</td>
</tr>
<tr>
<td>due February 15, 1974</td>
<td></td>
<td></td>
</tr>
<tr>
<td>$4,000 U.S. Treasury Bonds, 4¼%</td>
<td>3,688.75</td>
<td>3,786.76</td>
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<tr>
<td>due May 15, 1974</td>
<td></td>
<td></td>
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<tr>
<td>$25,000 Ford Motor Credit Co., notes due 3/31/69</td>
<td>24,609.37</td>
<td>24,609.37</td>
</tr>
</tbody>
</table>

Totals: $41,169.37

Contingent Fund:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>105 shares - Baltimore Gas &amp; Electric</td>
<td>$3,622.50</td>
<td>$3,084.38</td>
</tr>
<tr>
<td>115 shares - Commonwealth Edison Co.</td>
<td>3,464.37</td>
<td>3,565.00</td>
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<tr>
<td>$55,000 Chrysler Financial Corp. note, due 1/13/69</td>
<td>54,872.56</td>
<td>54,235.35</td>
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Totals: $61,959.43

Annuity Fund:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 shares - General Motors, $5.00 pfd.</td>
<td>$336.00</td>
<td>$424.70</td>
</tr>
</tbody>
</table>

Real estate:

General Fund:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manse, Abington Township, Pennsylvania</td>
<td>$14,923.55</td>
</tr>
<tr>
<td>Administration building, Melrose Park, Pennsylvania (½ interest)</td>
<td>23,545.19</td>
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Total: $38,468.74

Contingent Fund:

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<tr>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Immanuel Church, Thornton, Colorado</td>
<td>$29,978.34</td>
</tr>
<tr>
<td>Manse, Thornton, Colorado</td>
<td>11,834.22</td>
</tr>
<tr>
<td>Lot, Thornton, Colorado</td>
<td>7,585.00</td>
</tr>
<tr>
<td>Manse, Bangor, Maine</td>
<td>13,806.00</td>
</tr>
<tr>
<td>First Church, Baltimore, Maryland</td>
<td>22,080.45</td>
</tr>
<tr>
<td>Chapel, Neptune, New Jersey</td>
<td>3,000.00</td>
</tr>
<tr>
<td>Stratford Church, Stratford, New Jersey</td>
<td>24,241.74</td>
</tr>
<tr>
<td>Lot, Stratford, New Jersey</td>
<td>1,370.00</td>
</tr>
<tr>
<td>Lot, Eugene, Oregon</td>
<td>5,956.44</td>
</tr>
<tr>
<td>Lot, Chula Vista, California</td>
<td>4,102.40</td>
</tr>
<tr>
<td>Manse, Cranston, Rhode Island</td>
<td>10,883.68</td>
</tr>
<tr>
<td>Chapel, Atlanta, Georgia</td>
<td>29,358.59</td>
</tr>
<tr>
<td>Manse, Tulsa, Oklahoma</td>
<td>18,411.50</td>
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<tr>
<td>Lot, Lewisburg, Pennsylvania</td>
<td>9,500.00</td>
</tr>
<tr>
<td>House and lot, Greeneville, Tennessee</td>
<td>15,520.00</td>
</tr>
</tbody>
</table>

Total: $207,628.36
**THIRTY-SIXTH GENERAL ASSEMBLY**

December 31, 1968

---

**Notes Payable:**

**Church Extension Fund:**

<table>
<thead>
<tr>
<th>Note Type</th>
<th>Rate</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Demand note at 4 1/2% per annum</td>
<td></td>
<td>$114,382.99</td>
</tr>
<tr>
<td>5 year notes at 5% per annum</td>
<td></td>
<td>87,337.17</td>
</tr>
<tr>
<td>10 year notes at 5 1/2% per annum</td>
<td></td>
<td>201,810.49</td>
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Total: $403,530.65

**Contingent Fund:**

<table>
<thead>
<tr>
<th>Note Type</th>
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<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Demand note without interest</td>
<td></td>
<td>$500.00</td>
</tr>
<tr>
<td>Demand notes at 1/2% per annum</td>
<td></td>
<td>5,000.00</td>
</tr>
<tr>
<td>Demand notes at 4% per annum</td>
<td></td>
<td>595.00</td>
</tr>
<tr>
<td>Demand note at 6% per annum</td>
<td></td>
<td>1,062.94</td>
</tr>
<tr>
<td>Long-term note without interest</td>
<td></td>
<td>1,000.00</td>
</tr>
<tr>
<td>Long-term notes at 4% per annum</td>
<td></td>
<td>10,859.96</td>
</tr>
<tr>
<td>Long-term notes at 4 1/4% per annum</td>
<td></td>
<td>9,545.00</td>
</tr>
<tr>
<td>Long-term notes at 5% per annum</td>
<td></td>
<td>14,075.00</td>
</tr>
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Total: $42,637.90

**Mortgages payable:**

<table>
<thead>
<tr>
<th>Mortgaged Property</th>
<th>Annual Rate</th>
<th>Date of Final Payment</th>
<th>Balance December 31, 1968</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Manse, Abington Township, Pennsylvania</td>
<td>6%</td>
<td>4/13/71</td>
<td>$1,143.86</td>
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**Contingent Fund:**

<table>
<thead>
<tr>
<th>Mortgaged Property</th>
<th>Annual Rate</th>
<th>Date of Final Payment</th>
<th>Balance December 31, 1968</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Church, Baltimore, Maryland</td>
<td>4%</td>
<td>10/1/73</td>
<td>$17,700.00</td>
</tr>
<tr>
<td>Manse, Bangor, Maine</td>
<td>6%</td>
<td>2/27/82</td>
<td>8,575.47</td>
</tr>
<tr>
<td>Manse, Thornton, Colorado</td>
<td>4 1/4%</td>
<td>12/1/84</td>
<td>7,040.11</td>
</tr>
<tr>
<td>Chapel, Neptune, New Jersey</td>
<td>6%</td>
<td>On demand</td>
<td>3,000.00</td>
</tr>
<tr>
<td>Manse, Cranston, Rhode Island</td>
<td>5 1/4%</td>
<td>4/3/85</td>
<td>8,883.68</td>
</tr>
<tr>
<td>Manse, Tulsa, Oklahoma</td>
<td>5 1/4%</td>
<td>1/1/91</td>
<td>15,550.71</td>
</tr>
<tr>
<td>Chapel, Atlanta, Georgia</td>
<td>5 1/4%</td>
<td>1/1/96</td>
<td>22,058.59</td>
</tr>
<tr>
<td>House and lot, Greeneville, Tennessee</td>
<td>6%</td>
<td>11/25/70</td>
<td>10,854.00</td>
</tr>
</tbody>
</table>

Total: $93,662.56
Mr. Marston read Communication 20 as follows:

Communication 20

From John C. Smith

May 20, 1969

The Thirty-sixth General Assembly
The Orthodox Presbyterian Church

Fathers and Brethren:

With the deepest regret, through circumstances over and beyond my control, I find it necessary to tender my resignation from the Committee on Home Missions and Church Extension and the Committee to Confer with Representatives of the Christian Reformed Church.

It has been a most humbling and gratifying experience to have served on these committees for two years and to share the joys and privileges as well as the problems of these arms of the Church.

Respectfully submitted,
John C. Smith
On motion the report of the Liaison Representative to the World Home Bible League was ordered included in the Minutes without being read orally. Mr. Parker, the liaison representative, presented the report as follows:

REPORT OF THE LIAISON REPRESENTATIVE TO THE WORLD HOME BIBLE LEAGUE

The World Home Bible League is grateful to God that it is now occupying a new building located on the busy Calumet Expressway at South Holland, Illinois. The expressway is one of the main arteries of traffic into Chicago. The large sign on our new building with an eight foot globe will be seen by millions of people each year as they make their way into and out of this country's third largest city.

During the year of 1968, the World Home Bible League, with the help of more than 43 churches who sent volunteers to their "Operation Handclasp" volunteer program, produced over three million Scriptures.

At the international meeting at Winona Lake, Indiana, the international Board created the office of Founder. Mr. William A. Chapman was unanimously given this lifetime honorary position. Mr. Chester Evers, Sr., who served the League faithfully as Vice President many years and also as President, was named as Chairman of the Board. Mr. Herman Chapman, son of the Founder, became President of the World Home Bible League.

Some of the significant and interesting Scripture distribution projects were:
- The distribution of New Testaments at Resurrection City.
- The placement of a copy of Scripture into the hands of the seamen on every vessel coming into the port of Chicago.
- The distribution of more than one-half million Gospels of St. Mark in Vietnam Thank You Packages.
- The publication and distribution of "God Speaks" in the Chol dialect of Mexico making this the 14th language or dialect into which the book was published.
- The designing and placement of special Gospels, Scripture booklets, and New Testaments during the 1968 World Olympics held in Mexico City.
- The distribution of more than 50,000 Japanese New Testaments in cooperation with the Billy Graham Crusade in Tokyo.
- The publication of our booklet, "Behold the Answer" in Cantonese-Chinese for distribution in Hong Kong and to the impoverished Chinese citizenry of Saigon. This edition, plus a Chinese edition of "God Speaks," was received with such fantastic eagerness that within a few months the editions were completely distributed.

On November 1, 1968, the World Home Bible League assumed the responsibility of publications of a major part of Wycliffe Bible translation material for Mexico and South America. The league had, previous to this time, published much material for Wycliffe in the South Sea Islands and made commitments with Wycliffe in other areas of the world. It is expected that during 1969 additional Wycliffe translation material will be published in North America and other areas of the world.

The year 1968 was the first year that the World Home Bible League experimented with new, more contemporary translations such as the American Bible Society's "Good News for Modern Man" and the Tyndale House text of "Living Letters." In special arrangement with the American Bible Society, the League purchased from them a large quantity of "Good News for Modern Man" on two different occasions. An order for the equivalent of "Good News for Modern Man" in the Spanish translation entitled, "Dios Llega Al Hombre," was published through special arrangement with the American Bible Society.

The League also published the Gospel of St. John in "Living Letters" in a marked edition and its Christmas booklet which was in the text of "Living Letters" had a peak distribution figure of 225,000.
The League reached more than two million homes in Mexico during 1968 and has committed itself to the publication of more than 100,000 Spanish Bibles during the year 1969. These will be distributed through centers set up in five major cities of Mexico. It is expected that in 1969 the League will reach more than three million homes in Mexico.

Our Canadian Home Bible League also moved to new headquarters at 734 Wilson Ave. in Downsview, Ontario, Canada. These expanded facilities will enable them also to provide a more efficient and extensive distribution program. One of the highlights in the Canadian program is the adoption of a program for Indonesia. A committee has been set up in Indonesia and initial shipments of Scripture in the English and Indonesian dialects will arrive there early in 1969. The entire project will be underwritten by Canadian Christians.

The World Home Bible League deeply appreciates the financial and moral support received from the Orthodox Presbyterian Church which, during 1968, contributed slightly less than $600.00 to its program. The increase in literacy, the population explosion, and the willingness of many new people to pursue the printed pages of the Bible, represent a tremendous challenge which we can meet only through your continued support and prayers.

Your liaison representative to the World Home Bible League is deeply disappointed that so few of our churches have seen fit to contribute to the League during 1968. The $596 given averages $27 per contributing congregation. Spread over the denomination the average is slightly over $5 per church, or 6½ cents per communicant member. Is this our interest level for Scripture distribution? Even on the supposition that we had provided another $600 for the support of other Bible agencies — which I sincerely doubt — the annual per communicant giving still would be merely the price of one daily newspaper.

Twenty years ago Mr. William Ackerman first presented the work of the World Home Bible League to our General Assembly meeting at Westminster Seminary. Do some of you remember? The League was given a warm endorsement. It was stated that its work was very close to the heart of the Orthodox Presbyterian Church. Now, after twenty years of continuous mailings to our churches and almost annual appeals to our assemblies, after numerous recommendations by our General Assemblies that our churches utilize and support the ministry of the World Home Bible League, we have 22 churches providing under $600 for a work "very close to the heart of the Orthodox Presbyterian Church."

Eighteen churches ordered a total of 2875 "Joy to the World" Christmas booklets. Twelve of those churches contributed $92 to defray their cost of $100.

Your liaison representative requests of our ministers suggestions as to how he might aid more effectively in the utilization of World Home Bible League materials in the out-reach programs of our churches.

Recommendation:

it is recommended that the General Assembly urge all of the churches to include in their annual budgets at least $1.00 per communicant member for the work of the World Home Bible League.

Respectfully submitted,
Donald M. Parker, Liaison Representative

The Assembly recessed at 3:34 p.m. and reconvened at 3:53 p.m. with the singing of "Blessed Are the Sons of God."

The Rev. Harold B. Harrington, fraternal delegate of the Reformed Presbyterian Church of North America, addressed the Assembly. Mr. Eyres responded on behalf of the Assembly.
The Moderator announced the appointment of the following temporary committees:

**Committee on Overtures and Communications**
- The Rev. Messrs. Elliott, Keller, Stonehouse and Commeret and Ruling Elder Brown

**Committee to Examine Presbyteryal Records**
- The Rev. Messrs. Meiners, Conard, Curry and Albright and Ruling Elders Larson and Warnock

**Committee to Examine Standing Committee Records**
- The Rev. Messrs. Champness, De Master, Shaw and Horner and Ruling Elders Flores and Bath

**Committee on Administrative Matters**
- The Rev. Messrs. Busch, Piper and Whitlock and Ruling Elders Hoogerhyde and Barker

**Committee on Reformed Ecumenical Synod Matters**
- The Rev. Messrs. Knight, Galbraith, Cummings and Bettler and Ruling Elder Lauxsterrmann

**Committee on the Complaint of Messrs. Marston, et. al.**
- The Rev. Messrs. Eckardt, Tolsma and Lewis

**Committee on the Complaints of Messrs. Guerrin, et al.**
- The Rev. Messrs. Edwards and Tavares and Ruling Elder Smith

On motion Mr. Shuart was enrolled as a corresponding member of the Assembly and invited to bring fraternal greetings immediately after the Wednesday morning recess.

On motion Mr. D. Parker was appointed Liaison Representative to the World Home Bible League.

On motion the report of the Committee on Foreign Missions was ordered included in the Minutes without being read orally. Mr. Vail, president of the committee, presented its report as follows:

**REPORT OF THE COMMITTEE ON FOREIGN MISSIONS**

The following were on the foreign missionary roll of the church on December 31, 1968:

**Ethiopia**
- The Rev. and Mrs. Herbert S. Bird, Massawa
- Miss Yvonne De Blaey, R. N., Ghinda
- Dr. and Mrs. John G. Den Hartog, Ghinda
- The Rev. and Mrs. Clarence W. Duff, Ghinda
- The Rev. and Mrs. Francis E. Mahaffy, Senafe
- Dr. and Mrs. Lyle W. Nilson, Ghinda
- Miss Anna Strikwerda, R. N., Ghinda

**Formosa**
- The Rev. and Mrs. Egbert W. Andrews, Kaohsiung
- The Rev. and Mrs. Richard B. Gaffin, Taichung
- The Rev. and Mrs. John D. Johnston, Taichung
Japan
The Rev. and Mrs. Arnold S. Kress, Sendai
The Rev. and Mrs. R. Heber McIlwaine, Fukushima
The Rev. and Mrs. David M. Moore, Tokyo
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

In addition, the Misses Priscilla A. Galbraith and Tina J. Sysling completed their terms as Missionary Associates during the year.

The Rev. and Mrs. Egbert W. Andrews returned to Formosa during the year, after furlough, arriving there on April 17.

The Rev. and Mrs. Bruce F. Hunt arrived in this country for regular furlough on February 20, 1968, to return to Korea in February 1969.

The Rev. Francis E. Mahaffy, who had left his family in this country when he returned to Ethiopia, after furlough, in August 1967, came back to the United States on July 20, 1968. His early return from Ethiopia had been planned by agreement with the Committee before his departure in 1967. Because of family responsibilities the Mahaffys are not able to return to Ethiopia at present, and have been placed on the roll of inactive missionaries.

As reported to the General Assembly last year the Committee had accepted the resignation of Dr. Lyle W. Nilson who was serving at the Compassion of Jesus Hospital in Ghinda, Ethiopia. However, due to Dr. Den Hartog’s absence the Nilsons remained on the field for a large part of the year. Mrs. Nilson and the children returned to this country on July 20 and Dr. Nilson followed them on September 21. The Nilsons have been given a furlough whose duration is in proportion to the part of the term they spent on the field.

Dr. and Mrs. Den Hartog remain in Grand Rapids, Mich., where Dr. Den Hartog is to complete his surgical residency late in the year.

FURLOUGHS
Two families are expected home on furlough this year, but only one of them will be home for a full year. One nurse will also be on furlough.

The Rev. and Mrs. Herbert S. Bird, due for a regular 12-month furlough this year, have offered, because of the shortage of missionaries on the Ethiopia field, to stay home for only three months beginning in mid-summer.

The Rev. and Mrs. George Y. Uomoto plan to begin their furlough in August, and live in Seattle, Wash., for a year. Mr. Uomoto will be available to speak in the churches.

Miss Anna Strikwerda was eligible for a furlough beginning in January 1969 on the basis of the revised length of field terms reported below under Personnel Policies. She has agreed, however, to remain on the field until the arrival of another nurse to work with Miss De Blaey while Miss Strikwerda is away. It is expected that that will be in August. Miss Strikwerda’s furlough will then be seven months. During her furlough she will visit Australia (where the Reformed Churches contribute substantially to her support), the United States, and her home in the Netherlands.

MISSIONARY ASSOCIATES
Miss Priscilla A. Galbraith, who began her service in Japan in September 1966, terminated her work at the end of July 1968. She then visited our other Orient fields, Korea and Formosa, before returning home.
Miss Tina J. Sysling, who began her service in Japan in January 1967, terminated her work at the end of October 1968.

The Japan Mission is enthusiastic about the Missionary Associate program as it developed there and is eager to have others come under the program. The Missionary Associates themselves believe the work to have been very rewarding, and recommend it to others. The Committee also believes that the plan is beneficial to everyone concerned—the individual Missionary Associate, the Mission, the national church, the Missionary Associate’s home church, and the Committee. We urge the pastors of our churches to be on the alert to encourage members of their churches to offer their services. While our first Missionary Associates have been young people, others could also be of great service. Those interested should write to the office of the Committee.

MISSIONARY PERSONNEL

Our church is now facing, for the first time in its history, the retirement of missionaries, and is seeking to plan for their replacement as well as for new missionaries. The first retirement may occur this year, when the Rev. and Mrs. Clarence W. Duff may retire in October as previously agreed by the Committee. The Rev. and Mrs. Bruce F. Hunt plan to retire in 1973 at the end of their current term.

In addition to retirements, extended leaves of absence or resignations will increase the needs for new missionaries in the years immediately ahead. The Mahaffys are now at home from Ethiopia, and it appears likely that the Birds will return home in 1971. Possibly neither will return to the field, and with the retirement of the Duffs none of our present ordained missionaries would then be on this field. Candidates are needed immediately. Though we have no doctors at our Ethiopia hospital at present, the Den Hartogs expect to return there late this year, and we have applications from two doctors, both of whom would be available later this year. Additional nurses are also being sought for the hospital.

One candidate, Mr. W. Ralph English, has been approved by the Committee to go to Korea this summer. Mr. English is a licentiate of the Presbytery of New Jersey, and the Committee hopes to issue a call to him and, upon his ordination, send him to the field.

The Committee believes that strong efforts should be made by pastors to encourage and recruit the most promising boys and young men in their congregations to enter the gospel ministry and offer themselves for missionary service. We urge all our pastors to make special endeavors to do so especially in view of the needs for new missionaries.

REPORT ON THE FIELDS

ETHIOPIA

During 1968 the most significant single event was the organizing of a national congregation of the believers in the Senafe-Adi Caieh area. This has meant not only an open profession of faith but also an open commitment to a church other than the dominant Ethiopic Church. Such a commitment has wide social consequences, and we thank God for the faith that enabled some believers to take such a stand. There are others who give evidence of true saving faith but have not committed themselves to the new church because they are too fearful of the consequences to make an open stand. We urge the church to pray both for those who have made an open commitment to Christ and his church in the face of persecution, and for those who have not yet dared. With the election of two elders in the Senafe-Adi Caieh church the principle of self-government has been established. The members also recognize and practice their responsibility of self-propagation and self-support. It is our objective to organize congregations in Ghinda and Massawa also, so that there will be a wider Reformed and Presbyterian fellowship, and sense of oneness among the believers of the different areas.
A step taken to enable the believers of the different areas to have fellowship with each other was the holding of a three-day Bible conference to which these believers were invited. The conference seems to have been much appreciated and similar gatherings are planned for the future, certainly once, and possibly twice a year.

During 1968 the Duffs, the Birds, Miss De Blaey, and Miss Strikwerda were on the field for the entire year. Mr. Mahaffy was on the field for 6½ months and Dr. Nilson for nine months. Mrs. Nilson and the Nilson children left the field at the same time as Mr. Mahaffy. Ghinda and Massawa were occupied for the full year by resident missionaries; Senafe was occupied by Mr. Mahaffy until his departure, and thereafter was visited regularly by the Duffs. It was not possible to conduct any work in Irafalo because it was not safe for the missionaries to travel to and in that area.

One of our great concerns at present is the shortage of missionary staff and it is hoped that candidates for this field will be forthcoming. The present situation is such that not only is additional outreach impossible, but also it is difficult to envision the continuance of even the present level of the Mission's commitments unless replacements are sent soon.

Several years ago, for a brief period, we had four ordained missionaries on the field, the number which the Committee determined to be necessary and desirable. At the present time there are only two, Messrs. Duff and Bird. The Duffs are eligible to retire in October of this year, and although they would like to remain beyond that time it is not certain that Mr. Duff's health will permit it. The Birds' offer to shorten their regular furlough this year is due in part to their decision to resign, or at least to request an indefinite leave of absence, as of the summer of 1971 so that their two younger children will not be separated from them when they must attend school in this country. Since we have no active candidates for this field at present it is conceivable that we might have no ordained missionaries on the field two years hence, and it is virtually certain that by that time there will be no ordained men who have completed language study and have been fully engaged in the work.

Prospects for a second full-time doctor in addition to Dr. Den Hartog are at present good. One additional nurse, perhaps two, will be needed before the end of the year, and contacts have been made with several young women as prospective candidates for this service.

Our work has reached the point where perhaps great fruit can be harvested from the cumulative effect of years of hard and ardent labor. We plead with the church to pray without ceasing that God will move gifted and devoted men to offer themselves to continue to sow the seed and perhaps to reap in this field.

Massawa. In Massawa the Birds have been engaged in a variety of activities. The Evangelical Bookroom again had a higher volume of sales and readers than in the preceding year and continues to demonstrate its value as a means of propagating the gospel. It has been difficult to obtain competent and reliable nationals to assist in the Bookroom so Mr. and Mrs. Bird have had to devote more time to it than heretofore. But this has given them more and closer contact with nationals than was possible when they spent less time there.

Meetings in the Tigrinya language continue to be held regularly. However, a number of young adults who had attended these meetings, which were in the form of preaching services, have been attracted to a "holiness" mission which has begun work nearby, using a national pastor. Mr. Bird has adapted his meetings to the present somewhat younger audience and now conducts them as Bible studies with Scripture memorization. Mrs. Bird continues Bible study and sewing classes for girls, but must limit the attendance to about 20 because adequate personnel for assisting her is not available.

The Birds are also able to minister to people who come to Massawa from other parts of Ethiopia to serve as teachers, government workers, military, and industrial employees. Though they have a variety of native languages they have English in common, so Mr. Bird has meetings for them in that language. Three such meetings are held weekly — a Sunday
service at the Birds' home for nationals and other missionaries, a Sunday service at the
Ethiopian Naval Base, and a Friday evening Bible study for nationals. Two other weekly
meetings are conducted for Amharic-speaking nationals, and for these an interpreter is
required. The diversity of these languages points up one of the difficulties in our mis-
sionary work in Ethiopia and the adaptability shown by our missionaries.

Other activities of Mr. Bird have been teaching classes for six weeks at the Swedish
(Lutheran) Mission's Pastor's Course at Belesa, near Asmara, revising a Tigrinya translation
of the Westminster Shorter Catechism, and serving as a delegate of our church in the
Netherlands in August at the Baarn Missions Conference and the Reformed Ecumenical
Synod.

Ghindcr. Although Mr. Duff did not enjoy completely satisfactory health last year he
nevertheless engaged in a varied and strenuous ministry. This has included responsibility
for the Amharic-Tigrinya meetings in the Mission's chapel in town, a hospital ministry in-
volving the conducting of devotions, the visiting of patients and arranging for taped Christian
programs in several languages to be played on the hospital's public address system, conducting
Sunday evening services and prayer meetings for missionaries, translation work, calling in the
homes of the sick and of nationals in the Ghinda area, regular trips to Senafe to assist in the
work of that highland field, occasional visits to Massawa as guest preacher at the Naval
Base and other services, supervision of reading room-colporteur work in Ghinda, and assorted
tasks as the Mission's representative to the Government. Mrs. Duff served again this year
as Mission and Hospital Treasurer, and has handled much of the correspondence connected
with contributions to the work of the Mission.

Services are held in our rented room in the village each Sunday, and attendance ranged
from 20 to 60, with an average of about 40. Mr. Duff conducted most of these services,
speaking in Amharic with interpretation into Tigrinya by a national. Nationals conducted
the services when Mr. Duff had to be absent. Attendants at the services included local
believers, mission employees who are professing Christians from other places and churches,
and others who were mostly of the Ethiopic Church. Some of these are regular in attendance
and give serious attention to the Word.

The work of the Mihireta Yesus (Compassion of Jesus) Hospital was conducted by
Dr. Nilson (through mid-September), Miss De Blaeys, Miss Strikwerda, and, from mid-
September to November 30, Dr. Graham Martin. Dr. Martin was lent to us by the Red Sea
Mission Team for the 10-week period after Dr. Nilson left. Beginning in December the
conduct of the medical work fell completely on the two nurses. It was therefore necessary
to curtail the work of the hospital to some extent and to allow each of them periodic times
away from Ghinda for rest. For this latter purpose we rented a small apartment in Asmara.
The hospital was designed for 22 beds, but six additional beds have been placed. The
number of hospital admissions was 434, with an average daily census of 9.7. The number
of outpatient treatments was 15,988, and these included treatments to 5,267 people who
had never visited the hospital before. The reputation of the hospital continues to spread,
and people were coming, until Dr. Nilson's departure, from greater and greater distances
for treatment.

Senafe. With the departure of Mr. Mahaffy in July, on indefinite leave of absence,
we do not have a missionary permanently stationed here. Although we wish to have a
missionary in this area, the lack of such a person may be used to strengthen the local believers,
now an organized congregation with elders, as an indigenous church. This time without
a missionary may be a means of enabling us to make adjustments in the future assignment
of personnel which will prove to broaden the outreach of both our Mission and the indigenous
church.
The Presbyterian missionary, the Rev. W. A. P. Martin, LL. D., whose plea for toleration and whose mediating position concerning ancestor worship was protested by the great majority of the 446 delegates attending the great missionary conference in 1890 in Shanghai, nevertheless made the following admission: "If I were called on to name the most serious impediment to the conversion of the Chinese, I should without hesitation point to the worship of ancestors. Gathering unto itself all that is deemed most sacred in family or state, it rises before us like a mountain barrier, hoary with age and buttressed in the bed-rock of the empire. Strong in faith, the missionary may summon it to surrender in the words of the prophet, 'Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain.'" It is that barrier which, in the name of Christ and by his power, we seek to break through to advance Christ's kingdom.

The work of the Formosa Mission during 1968 continued to be preaching with a view to the planting of churches, and teaching with a view to the shepherding of the churches already planted. If any overall characterization can be made of the work of the year, it should be change and the making of new beginnings. No longer do we speak of three mission stations — Taipei, Hsinchu, and Taichung — for the former two no longer need a resident missionary and we are able to move on to other areas.

Change was indicated when World Presbyterian Missions asked us to take over their work in Miaoli when they decided to terminate work in Formosa after their missionary returned home. The Mission made that work the responsibility of Mr. Johnston, and changed it from a student center in the central part of the city to work of general evangelism in a new housing development in a northern section where Sunday school and preaching services are held. At present there are some 70 children in Sunday school, and between 15 and 24 at the preaching services.

Change also occurred in Taichung when a young man who had worked with the Gaffins for four years accepted a call to become the pastor of the Hsinchu congregation. Following his departure another assistant was obtained and a new work was begun in another part of the city. This was the result of six months of weekly Bible study and prayer meetings in the home of members of the Bookroom congregation who live in the new area. The Bookroom congregation continues to meet in two language sections — Mandarin in the morning, and Taiwanese in the evening. Attendance is about 25 at each. The services are held in the building we rent for the Bookroom, and the congregation pays the utility expenses. They have also accumulated a building fund of US$600. Sunday school attendance is about 50.

Change was the order in Hsinchu also, as indicated above, when the congregation there called its own pastor. He is Mr. Samuel Chu, and he has been examined and approved by the Presbyterian and Reformed Missions Council for ordination to the ministry. Although this congregation continues to use the Mission's building, the pastor's salary and the other local expenses are provided by the congregation.

Further change was evident when the Andrewses moved from Taipei where Mr. Andrews had worked for 18 years. They left Taipei and the congregation which had been established through their ministry because of the capable ministry there of Mr. Daniel Hung and because of the pressing need for our witness in the southern part of the island. They have now begun work in Kaohsiung, a rapidly-growing port city in the extreme south. The exact location and the method of work had not been finally decided by the end of the year. Mr. Hung has been examined and approved by the Presbyterian and Reformed Missions Council for ordination. He and Mr. Chu are the first to be so examined. With respect to this there has been some difference of opinion as to who should ordain such men — the individual missions or the Council. The Committee's position is that neither is the Council a church nor is it under the authority of any church, and that for at least these reasons
ordination should be by the authority of the individual missions. As soon as the congregations unite in the forming of the new denomination that church itself will perform the ordination.

It was mentioned above that ancestor worship is a formidable obstacle to the gospel. Most encouraging then is a report, such as that from Taichung, that a family which made profession of faith in Christ, publicly burned their ancestor-worship artifacts outside the door of their home. This was an act of true courage and faith for it is regarded by many as an act of the basest sort of sacrilege.

Another cause for encouragement is the increasing number of the members of our congregations who participate actively in the women's meetings, in teaching Sunday school or Bible school, or in evangelistic work. Notable in this respect have been the activities of the young people of our Hsinchu congregation, some of them students at Christ's College near Taipei and others just recently baptized. A team of young men conducted evangelistic meetings this past summer in our Miaoli and Taichung churches and several assisted in the two weeks of evangelistic meetings held in the Hsinchu prison in July. The phenomenal growth of the Korean Church in the early decades of this century was largely due to the large number of church members who each contributed a great number of days a year to evangelism. It is a fine thing that some of our people are beginning to get some of this vision.

A cause for rejoicing also is the expansion of the activities of the Reformed Gospel Bookroom in Taichung. During the summer, colportage work was done for the first time. The colporteur was Wilbur Chang, now a freshman in Christ's College. During 11 weeks last summer Mr. Chang sold 515 pieces of literature, 30 Bibles, and over 9,000 Gospel portions, for a total of approximately US$127. There is a need for the production of much more literature, much of it simple enough to be understood by children and the masses.

Progress also was made toward indigeneity during the year. Both the Hsinchu and Taipei congregations have made strides towards becoming organized churches, in the election of candidates for the office of deacon and ruling elder. In Hsinchu the two examined for the office of elder and the four for that of deacon are ready to be installed. In Taipei the two nominated for elders are preparing for the qualifying examination. The Taipei congregation provides partial salary for Mr. Hung, and he teaches to provide the balance of his support. The congregation has purchased a building which will be used as meeting place and manse. They raised US$4,000 themselves, and the Committee made a loan to them for the balance. The property is much smaller than they had intended to obtain, but the price of real estate in Taipei is rising so fast that by the time they accumulated the funds the price of property they had planned to buy was beyond their reach. This points up the fact that if we intend to plant churches in the population centers of Formosa we must be able to obtain property early enough and cheap enough so that we shall be in a position to sell it to the congregation at a price that is within their reach when they are ready to buy and build. Gifts to the Committee for this purpose, and loans to our Foreign Loan Fund will help provide such needs.

The work of the several missionaries may be summarized as follows: The Andrews, returning to Formosa in mid-April after furlough, were at first in Taipei where they re-studied the Taiwanese language. In September they moved to Kaohsiung by decision of the Mission to open a Reformed witness in the south. The remainder of the year was spent largely in the time-consuming tasks of deciding what kind of missionary work would best be done, where to do it, and where to live. But in the midst of this Mr. and Mrs. Andrews have each taught for two hours a week in a provincial college in Kaohsiung where they established contact with some 80 students. Mr. Andrews also taught Systematic Theology at the Calvin United Theological College in Hsinchu - 180 miles north of Kaohsiung - three hours one day a week, and served as moderator of the Taipei congregation - 60 miles further north - as well as attending the meetings of the Mission and the Missions Council.
Mr. Gaffin, besides preaching at the Bookroom each Sunday and conducting the weekly activities of the Bookroom, has joined with the Mission helper in establishing a new chapel in another area of the city. He teaches Old Testament four hours a week at the Theological College in Hsinchu and once a month makes a trip south to Tainan and Kaohsiung to preach in Presbyterian churches and visit students and faculty members in the Presbyterian Theological College in Tainan. Mrs. Gaffin teaches a number of English and Bible classes each week besides providing general assistance and oversight for many phases of the work.

Mr. Johnston's work, like that of the other two men, also requires him to cover a large area. The Johnstons live in Taichung, and Mr. Johnston is responsible for work in Miaoli, Hsinchu, and the Taipei area. One weekend a month is spent in Miaoli where a helper works regularly. In Hsinchu Mr. Johnston is moderator of the congregation and visits there regularly as well as teaching courses in New Testament at the Theological College. Near Taipei, in San Chung City, we began a work in the previous year, and Mr. Johnston visits here on a regular basis. He also teaches English four hours a week in a college in Taichung, giving him contact with about 100 students whom he is able to challenge with the gospel message.

The formation of the Reformed Presbyterian Church, which has been contemplated for several years, continues to take shape. Doctrinal, governmental, and disciplinary standards are being prepared and meetings of representatives of congregations are held at regular intervals. These congregations have been formed by the work of the missionaries of the Presbyterian and Reformed Missions Council—Orthodox Presbyterian, Christian Reformed, Korean Presbyterian, and New Zealand Reformed. Not until this church is actually and officially formed and operating viably will we feel that the work whose foundations we have been building since 1950 has been successfully established. But it appears that that day is very near.

Japan

Our work in Japan saw the continuance of evangelism in the Fukushima and East Sendai areas, the beginning of active missionary work by the Kresses after completion of full-time language study, and the arrival of the Moores, our fourth missionary family in the country. Plans were made, also, for the future work of the Kresses and for the Uomotos to begin work in a new area when they return to the field in 1970 after furlough.

The ministry of the McIlwaines in Fukushima has been the means of bringing numbers of people to faith in Christ. But because there are greater opportunities for work and study in larger cities, mainly Tokyo, the attendance and membership statistics at the chapel have remained fairly static. To put it another way, the Fukushima work has served as a feeder for congregations of the Reformed Church in Japan in other places, thus making a broader contribution to the over-all work to which we are committed than the size of the congregation at any one time would indicate. Meanwhile those who continue to live in Fukushima are taking increasing responsibilities in the chapel program. They are also planning to purchase property for future building, and are accumulating a building fund for the purpose and had about US$2,800 by the end of the year. They will seek a loan from the Committee when purchase is contemplated. And a young man who was converted through our work, who is now at Kobe Seminary, hopes to serve the chapel during the 1970-71 furlough of the McIlwaines.

Mr. McIlwaine holds two services each Sunday in Fukushima, and on two or three Sunday afternoons a month also preaches at the Reformed Church in Shiroishi which does not have a pastor. He also has an evening Bible study and prayer meeting once a week for the believers, a Bible study and visitation once a month at a sanatorium, and preaches twice a month at the Fukushima prison. He and Mrs. McIlwaine also have classes during the week for other groups, mainly young people of school and college age, as well as Sunday school classes.
The East Sendai chapel, under the charge of the Uomotos, is working toward independence from the Mission, hoping to achieve that goal in 1970. Various steps have been taken to this end: the leaders of the congregation, who may become elders when a formal organization is achieved, are taking responsibility for more and more of the services; growth of the building fund; and an agreement to purchase from us the property now occupied by the Uomotos and used as the chapel. Average attendance for the year was 24 at the morning worship and 10 in the evening. Mr. Uomoto has also continued a regular witness in two other locations, Ishinomaki and Okuma. In Ishinomaki we have not been able to obtain a satisfactory meeting place. Nevertheless the witness has reached a number of people, and two of the men are now attending seminary with the intention of becoming ministers. Meetings in Okuma are held on Saturday evenings. Attendance and interest have increased gradually and there were plans to begin a communicants' class, with about 12 members, after the first of the year.

After the Kresses completed formal language study in Tokyo last spring the Mission determined that they should move to Sendai. This enabled them to be near our other missionaries and to participate in their work while gaining more language proficiency and until a decision could be made for the future location of their own work. Among Mr. Kress's duties, then, were preaching in East Sendai, Ishinomaki, Okuma, Fukushima, and Sendai (Reformed Church), and at a summer conference of the Eastern Presbytery. All his preaching has been in Japanese, and many comments have indicated his excellent progress in mastering the language. Also, after the Missionary Associates completed their work he took over several of the English and Bible classes they had started, and he began a visitation program in the areas of our chapels. Mrs. Kress, too, has engaged in such class teaching. The Kresses report that it has been a great relief to be freed from full-time language study so as to be engaged in missionary work, and that they find the work exceedingly rewarding. We believe that they have made an excellent adjustment to their field of labor.

The Moores are living in Tokyo while Mr. Moore attends language school. With the approval of the Mission he is attending the Missionary Language Institute, a different school than that attended by Mr. Kress. His grades indicate that he is doing very well in his studies. He also teaches an English class which enables him to discuss religious matters with Japanese people. Mrs. Moore is unable to attend the school because of the care of three small children, but has a tutor six hours a week and spends 12 additional hours in study.

The Committee has made two property transactions during the year. We entered into an agreement to sell our property in East Sendai to the chapel for $12,500, of which $6,500 is to be paid in 1970 on a date not yet determined, and the balance to be carried as a 15-year mortgage at five percent interest. Our cost was approximately $7,000. Although the property could have been sold at a higher price, the agreed price was such that they could pay, though they would not have been able to buy adequate property on the open market. Having their own property and being responsible for it will help them become stronger. The other transaction was the purchase of land in a new housing development, Nakayama New Town. The Uomotos will move there in 1970 after furlough to begin a new work. It is located to the northwest of Sendai. The property cost about US$6,800 and the house will cost approximately US$11,000.

Missionary work in Japan, perhaps to a greater degree than in most countries, has been plagued by the strong and direct opposition of the families of those who have shown interest in the gospel. Although the younger generation gives evidence of the same rebellion against authority that has exhibited itself in other countries, family opposition to Christianity is still a powerful influence on those we seek to reach with the gospel. We should pray constantly for such people, especially those who have expressed their faith in Christ and their desire to associate themselves with his church and to dissociate themselves from ancestor worship.
The political tensions in the world and particularly in Korea and its near Far East environs have contributed to a sense of urgency in the Mission’s work. While disasters in the environment multiply, the picture is not all bleak for Korea as she enjoys increasing economic prosperity and stability. The church, meanwhile, seems buffeted by internal strife, economic pressures, materialism in its environment, and other ills. But the King of the Church continues to call out a people for His own, and it is to this Kingdom we owe our fealty and pledge our help. The fruits of the work are seldom clearly visible but we trust the Lord of the Church to honor whatever faithfulness He finds in His weak servants.

Mr. and Mrs. Hunt left the field for furlough in mid-February, and this meant a redistribution of Mission “chores” with its added busyness for those left on the field.

For the purpose of this report its divisions are better presented as activities rather than under geographical locations.

Preaching. Mr. Conn preached a total of 164 times during 1968. Of this total, 136 messages were in the Korean language and 28 in English. Almost all of these latter were delivered to the missionary community which meets on a regular basis for worship in the neighborhood of the Conn home. In addition to these messages, nine special lectures on issues of contemporary interest were given to a variety of groups. Three times Mr. Conn addressed Foreign Missions Conferences of the Korean churches, and as a result of one of these conferences 20 young people volunteered for foreign service. Nineteen full-length addresses to college-age young people were also given.

Miscellaneous duties resulting from the Hunts’ absence and a heavy fall teaching schedule brought down the amount of preaching in churches done by Mr. Hard this year. However, 102 Korean sermons were delivered during the year, five sermons in English, 18 miscellaneous talks or lectures and 33 occasions of presenting messages via visual aids (each of these latter including three or so separate slide sets or filmstrips).

Teaching. Teaching continues to be one of the main thrusts of the men on the field in keeping with their gifts and calling. Mr. Conn continues to serve on the faculty in the New Testament department and as librarian of the Korean Presbyterian (Hapdong) General Assembly Theological Seminary in Seoul. At the most recent faculty meeting, he was appointed Associate Professor. Mr. Hard teaches a variety of subjects at Koryu Seminary in Pusan as well as acting as librarian for the school. He is president and one of the teachers at Youngkwang Seminary (among lepers) on the outskirts of Pusan, and once a week travels to Taegu to teach at a Hapdong General Assembly seminary. Mrs. Conn taught a two-hour course in English conversation to pre-seminary students during the first term.

Literature. Although not under mission aegis, the Korea Society for Reformed Faith and Action continues to be the channel used by the Mission for its publication outreach. All the men of the Mission are active members and Mr. Hard was president of the Society until his term expired this fall. Metzger’s *Lexical Aids for Students of N. T. Greek* was translated by Mr. Hard and Mr. Park Jong Chil, with editorial help from Mr. Conn. A 2,000-copy edition came out in March. The Society also issued reprints of Meeter’s *Calvinism* and Berkhofer’s *Principles of Biblical Interpretation*. Rayburn was a new publication. Also prepared under the Society, but not yet published in 1968, are Dooyeweerd’s *Secularization of Science*, H. Van Til’s *The Calvinistic Concept of Culture* and E. J. Young’s *Introduction to the Old Testament*. All of these are in Korean. Other titles are in course of translation and preparation for future publication.

Under Mr. Conn’s supervision, a translation of Vos’ *Kingdom and the Church* began to appear serially in the Seoul seminary’s quarterly journal. Sunday school teacher training material has included L. Eyres’ series on *Child Evangelism*, also translated under Mr. Conn’s supervision.
Several series of articles of contemporary theological interest have been written by Mr. Conn (15-20 articles in all) and published in the Hapdong church's weekly newspaper, on whose editorial board Mr. Conn also serves. Mr. Conn is also active in writing for the Hapdong seminary's quarterly journal. In addition to the series mentioned above, he has contributed nine book reviews, as well as assuming the task of book review editor during the year. Four other long articles were contributed to the journal by Mr. Conn.

Mr. Conn also revised two syllabi for seminary teaching, and published them in mimeographed form, on the history of the criticism of the Gospels and Acts.

Except for brief articles in the *Messenger* and *Presbyterian Guardian*, Mr. Hard's published articles were limited to one on Paul and Companions in the *Reformed Bulletin of Missions*. However, a great deal of time and effort went into preparing the last half of his master's thesis for inclusion in a volume of theological works by Korea Seminary personnel (in Korean) but unfortunately this has not appeared in print due to economic problems at the seminary.

Mr. Conn's writing in English produced the final study in a series appearing in the *Westminster Theological Journal*, which material Mr. Conn is now preparing for possible publication as a single volume, on the subject of the theology of the Korean Presbyterian Church. In addition to duties as editor of the *Reformed Bulletin of Missions*, he contributed an article on regionalism to the publication.

The Mission also recommended to the Committee several loans from the Price Memorial Fund for publications by Koreans.

*Reading Rooms.* Although subsumed under the idea of a literature ministry the Bookrooms are an unique method of outreach and so are treated separately here.

Due to the unavailability of a suitable location and worker, the Seoul Reading Room closed its doors (temporarily, it is hoped) at the end of August. In consultation with the Christian Reformed Korea Mission (with whom the Bookroom was a joint venture), it was decided to lend the room's books and furniture to the Seoul branch of the Koryu Seminary until such time as a suitable location and a worker become available for a re-opening. Until the end of August, the room accommodated 1,410 readers and 1,085 visitors in 1968. The room's stock consists of 709 volumes belonging to the room and 595 titles on permanent loan from the Evangelical Library of England.

The Pusan Christian Reading Room, which Mr. Hard manages for the Mission, requiring about half an hour of time a week, had its best year in both quality and quantity of its services, and in evident fruits. The room is open 35 hours a week with tracts and greeting cards in supply for distribution and over 50 flannelgraphs complete with backgrounds available for rent. Eighty-six churches availed themselves of visual aid material through the Bookroom throughout the year. There were 3,647 readers this year, an increase of 73% over last. Mr. Byung S. Moon, the student custodian-manager, has conducted regular Bible classes for junior high students at the room and through his personal work and witnessing, 10 individuals were converted — four junior high students, two college students, and four male adults.

*Relief.* The Mission distributes materials and funds of approximately $20,000 in value annually, from various sources. Mr. Hard plays perhaps the largest role in the Mission in handling various aspects of this work. Work involved in receiving, acknowledging, storing, distributing, making reports, making visits to relief institutions, writing articles of a news or promotional sort from time to time, and compiling slide talks together consume hundreds of manhours. Recipients are such as orphanages, lepers, other eleemosynary institutions, Gospel Hospital, natural disaster victims, poor students, and individuals.

*General.* With both Messrs. Conn and Hard closely associated with seminaries, and because of the strategic place of these institutions in the life of the churches, we are interested in the welfare of the seminaries. Korea Theological Seminary has experienced considerable internal conflict during the past year over a number of issues, and the student
body now numbers only 20, and they are having difficulty financially. The General Assembly Seminary in Seoul has also had internal and financial problems. The question of which direction this Seminary will go still remains alive, though there is encouragement from the fact that several men who are firmly committed to the Reformed faith have been added to the faculty.

It is openly acknowledged that throughout the Presbyterian churches in Korea, all during their history, there has not been a deep-rooted understanding of Reformed doctrine. This seems to be a basic problem today and it is for this reason that we give such high — though not sole — priority to the seminary work which our missionaries now do in Korea.

The Committee is looking forward to sending a new missionary couple to Korea this summer.

**PRICE LITERATURE FUND**

The Price Memorial Literature Fund was called upon last year for loans of $1,000 and $1,500 to the Presbyterian (Hapdong) Church in Korea for publication of Sunday school material.

The total of loans made from this Fund since its inception is $13,782 and the publications produced with these funds have included commentaries, books, theses, Sunday school materials, sermons, etc.

**FOREIGN LOAN FUND**

The Committee's Capital Loan Fund has served well to remove from our General Fund some of the pressure which is generated by the need for such capital expenditures as missionary housing. It also makes it possible to lend funds to foreign national churches for their property needs instead of making grants to them as many churches do. The Committee's policy is to make no grants to national churches. The Fund now totals $24,722.50 of which $5,000 has been lent to a church in Formosa, and the balance has been used for Committee properties and equipment.

**PERSONNEL POLICIES**

**SALARIES AND ALLOWANCES**

During the year the Committee increased the base salaries of all missionaries by $25 per month, effective January 1, 1969. The current schedule of salaries and allowances is as follows:

<table>
<thead>
<tr>
<th>Years of Service</th>
<th>Single</th>
<th>Married</th>
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</thead>
<tbody>
<tr>
<td>0-5</td>
<td>$150</td>
<td>$175</td>
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<tr>
<td>6-11</td>
<td>165</td>
<td>190</td>
</tr>
<tr>
<td>12-17</td>
<td>180</td>
<td>205</td>
</tr>
<tr>
<td>Over 17</td>
<td>195</td>
<td>220</td>
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</table>

**Child Allowances (annual)**

- Ages up to 12 — $300
- Ages 13-17 — $400
- Ages 18-21 (22nd birthday or four years of college whichever comes first) — $500

**Tuition Allowances (annual)**

- Grades 1-12 — $50 for accredited home course
- $200 for tuition in school outside home

- Full Medical Expenses
- Half of Dental Expenses
- Vacation Allowance — $200
- Housing
- Heat and Utilities
Limitations — Allowances and expenses for children in excess of five shall be limited to a maximum of $100 per child annually and furlough travel with parents to and from the field.

TERMS OF MISSIONARIES

The Committee changed the length of the terms of single missionaries to three years, followed by a furlough of six months. It applies to the missionaries already on the field. The term of married missionaries remains at five years, followed by a furlough of one year.

FINANCES

The Thirty-fifth General Assembly adopted a General Fund budget of $171,350, of which $141,000 was to be contributed by our own churches and individuals, and $30,350 was to be contributed by others. The Orthodox Presbyterian portion of the budget represented an increase of $8,207, but it was not met as $136,689, an increase of $3,896, was received. The other portion was exceeded as $33,436 was received for then-budgeted expenses, and $12,847 additional, from new sources, was received for expenses later added to the budget; the budgeted $30,350 was to be a decrease of $6,100 from the previous year as certain special needs were no longer contemplated, whereas the decrease was $3,014. Including contributions for the later additions to the budget, contributions from sources outside the church were $45,916 as compared with $48,185 in the previous year.

Of the $136,689 contributed from Orthodox Presbyterian sources, $125,878 came from churches, and $10,811 from individuals. This was a decrease of $1,140 from the churches and an increase of $5,036 from individuals.

Contributions to the General Fund were $189,114, a decrease of $394 from the previous year.

The 1968 Thank Offering total was $82,543.39, as compared with the previous year’s $83,581.10. This Committee’s share of this amount is $34,397.66, although only $29,791.71 was received in the fiscal year.

A bequest from the late Miss Anna Berkeley Stevenson in the amount of $9,134.17 was received during the year.

It will be noted that the report of the auditor indicates a year-end “General Fund cash deficit” of $39,742.56. Offsetting this deficit was $40,000 in Ford Motor Credit Co. notes. At year-end the Committee’s cash or equivalent was $84,258.30. Against this were restricted funds amounting to $97,311.88, leaving a General Fund cash deficit of $13,053.58. A comparable figure at the end of 1967 was $10,030.58. Had the contributions, which were budgeted by the Thirty-fifth General Assembly, materialized the cash deficit would have been reduced to approximately $5,000. The net worth of the Committee increased during the year from $212,868 to $242,965.

BUDGET

The following budget has been approved by the Stewardship Committee for 1970:

Operating Budget

<table>
<thead>
<tr>
<th>Description</th>
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<tbody>
<tr>
<td>Missionary Support</td>
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<tr>
<td>Field Expenditures</td>
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<td>Office and Administration</td>
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<td>Promotion</td>
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<td>Contingencies</td>
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Capital Budget

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<td>Equipment</td>
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<td>Repayment and amortization of loans</td>
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<td>Capital loans</td>
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<td>$232,850</td>
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</tbody>
</table>
ELECTIONS

The terms of the following members expire at this Assembly:

Ministers: Leslie A. Dunn, Charles H. Ellis, Henry H. Fikkert
Ruling Elders: Henry K. Bacon, R. Patrick Width

REPORT OF THE TREASURER

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

To The Committee on Foreign Missions
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 Foreign Missions of the Orthodox Presbyterian Church, Inc. as of December 31, 1968, and the related statements of recorded cash receipts and disbursements and analysis of reserve balances 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. Our examination of receipts from voluntary contributions was limited to a test comparison of acknowledgment duplicates with cash receipts records, deposit tickets and bank statements. The nature of voluntary contributions is such that further audit procedures are impractical.

In our opinion, the accompanying statements present fairly the financial position, resulting from cash and certain accrual transactions, of The Committee on Foreign Missions of the Orthodox Presbyterian Church, Inc. at December 31, 1968, and the recorded cash receipts and disbursements and analysis of reserves for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Main Lafrentz & Co.

Philadelphia, Pennsylvania
January 22, 1969
## COMBINED BALANCE SHEET

### December 31, 1968

### FUNDS

<table>
<thead>
<tr>
<th>Assets</th>
<th>Combined Balance Sheet (Note 1)</th>
<th>James W. Price Memorial</th>
<th>Handyside Student Memorial Endowment</th>
<th>Durling Trust</th>
<th>Annuity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash (includes $31,976.32 in interest bearing accounts)</td>
<td>$44,258.30</td>
<td>$23,741.66</td>
<td>$20,056.43</td>
<td>$65.30</td>
<td>$320.56</td>
</tr>
<tr>
<td>Notes and loans receivable</td>
<td>12,341.45</td>
<td>5,332.91</td>
<td>7,008.54</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Advances to missionaries</td>
<td>8,089.53</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Investments, at cost (market value $54,467.28)</td>
<td>54,409.16</td>
<td>52,428.82</td>
<td>1,538.14</td>
<td>442.20</td>
<td></td>
</tr>
<tr>
<td>Real estate, at cost – note 4</td>
<td>181,314.01</td>
<td>181,314.01</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Totals</td>
<td>$300,412.45</td>
<td>$270,906.93</td>
<td>$27,064.97</td>
<td>$1,603.44</td>
<td>$320.56</td>
</tr>
</tbody>
</table>

### Liabilities and Reserves

<table>
<thead>
<tr>
<th>Liabilities and Reserves</th>
<th>Combined Balance Sheet (Note 1)</th>
<th>James W. Price Memorial</th>
<th>Handyside Student Memorial Endowment</th>
<th>Durling Trust</th>
<th>Annuity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Notes and loans payable</td>
<td>$38,591.79</td>
<td>$44,591.79</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Designated contributions – special projects</td>
<td>4,472.83</td>
<td>4,472.83</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intermediary funds</td>
<td>1,462.69</td>
<td>1,462.69</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mortgage and note payable:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ardsley manse, 4½%, due 1/29/71</td>
<td>3,553.52</td>
<td>3,553.52</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Furlough house, 6%, due 1/31/83</td>
<td>9,366.35</td>
<td>9,366.35</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reserve accounts – note 2</td>
<td>242,965.27</td>
<td>207,459.75</td>
<td>$27,064.97</td>
<td>$1,603.44</td>
<td>$320.56</td>
</tr>
<tr>
<td>Totals</td>
<td>$300,412.45</td>
<td>$270,906.93</td>
<td>$27,064.97</td>
<td>$1,603.44</td>
<td>$320.56</td>
</tr>
</tbody>
</table>
STATEMENTS OF RECORDED CASH RECEIPTS AND DISBURSEMENTS AND ANALYSIS OF RESERVE BALANCES

YEAR ENDED DECEMBER 31 1968

GENERAL FUND

STATEMENT OF RECORDED CASH RECEIPTS AND DISBURSEMENTS

CASH BALANCE, JANUARY 1, 1968 $56,915.76

RECEIPTS:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash balance, January 1, 1968</td>
<td>$56,915.76</td>
</tr>
<tr>
<td>Contributions:</td>
<td></td>
</tr>
<tr>
<td>Regular</td>
<td>$90,039.08</td>
</tr>
<tr>
<td>Thank offering</td>
<td>33,165.58</td>
</tr>
<tr>
<td>Other</td>
<td>263.40</td>
</tr>
<tr>
<td>Designated</td>
<td>59,136.68</td>
</tr>
<tr>
<td>Designated - special projects</td>
<td>6,499.31</td>
</tr>
<tr>
<td>Designated - David Davies Memorial Fund</td>
<td>10.00</td>
</tr>
<tr>
<td>Interest on savings</td>
<td>775.60</td>
</tr>
<tr>
<td>Interest on note receivable</td>
<td>120.08</td>
</tr>
<tr>
<td>Dividends from investments</td>
<td>182.80</td>
</tr>
<tr>
<td>Reduction of notes receivable</td>
<td>625.67</td>
</tr>
<tr>
<td>Proceeds from notes - capital fund</td>
<td>4,700.00</td>
</tr>
<tr>
<td>Intermediary fund receipts</td>
<td>29,011.29</td>
</tr>
<tr>
<td>Proceeds from sale of investments</td>
<td>12,649.39</td>
</tr>
<tr>
<td>Bequests - note 3</td>
<td>2,484.79</td>
</tr>
<tr>
<td>Other income</td>
<td>7,840.46</td>
</tr>
</tbody>
</table>

Total Receiups: $189,114.05

DISBURSEMENTS:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary expenses:</td>
<td></td>
</tr>
<tr>
<td>Salaries and child allowances</td>
<td>63,065.50</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>4,293.00</td>
</tr>
<tr>
<td>Vacation allowances</td>
<td>1,816.86</td>
</tr>
<tr>
<td>Income and social security taxes</td>
<td>3,001.61</td>
</tr>
<tr>
<td>Housing:</td>
<td></td>
</tr>
<tr>
<td>Rent</td>
<td>$8,348.43</td>
</tr>
<tr>
<td>Utilities</td>
<td>4,417.66</td>
</tr>
<tr>
<td>Repairs</td>
<td>1,468.36</td>
</tr>
<tr>
<td>Interest, taxes and caretakers</td>
<td>1,507.40</td>
</tr>
<tr>
<td>Medical and dental</td>
<td>5,645.30</td>
</tr>
<tr>
<td>Travel to and from field</td>
<td>9,945.72</td>
</tr>
<tr>
<td>Travel at home</td>
<td>2,697.57</td>
</tr>
<tr>
<td>Travel on field</td>
<td>11,120.81</td>
</tr>
<tr>
<td>Equipment and supplies</td>
<td>538.66</td>
</tr>
<tr>
<td>Hospital</td>
<td>1,821.45</td>
</tr>
<tr>
<td>Native helpers</td>
<td>4,739.94</td>
</tr>
<tr>
<td>Language study</td>
<td>1,384.70</td>
</tr>
<tr>
<td>Meeting rooms - rent, etc.</td>
<td>1,515.97</td>
</tr>
<tr>
<td>Book rooms</td>
<td>2,808.14</td>
</tr>
</tbody>
</table>

Total Disbursements: $304,419.89
<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary candidates</td>
<td>702.76</td>
</tr>
<tr>
<td>Literature</td>
<td>1,048.59</td>
</tr>
<tr>
<td>Furlough housing</td>
<td>4,038.28</td>
</tr>
<tr>
<td>Special projects from designated contributions</td>
<td>6,265.29</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>3,180.98</td>
</tr>
<tr>
<td><strong>Office and administrative expenses</strong></td>
<td></td>
</tr>
<tr>
<td>Salaries and allowances</td>
<td>15,910.98</td>
</tr>
<tr>
<td>Social security taxes</td>
<td>718.93</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>472.00</td>
</tr>
<tr>
<td>Taxes, repairs, interest, etc.:</td>
<td></td>
</tr>
<tr>
<td>Ardsley manse</td>
<td>1,735.68</td>
</tr>
<tr>
<td>Postage and supplies</td>
<td>1,970.12</td>
</tr>
<tr>
<td>Office rent and administration building maintenance</td>
<td>1,200.00</td>
</tr>
<tr>
<td>Telephone and telegraph</td>
<td>559.51</td>
</tr>
<tr>
<td>Equipment</td>
<td>403.24</td>
</tr>
<tr>
<td>Audit and legal</td>
<td>572.48</td>
</tr>
<tr>
<td>Interest on loans</td>
<td>622.50</td>
</tr>
<tr>
<td>Committee meetings</td>
<td>1,786.75</td>
</tr>
<tr>
<td>Administrative travel</td>
<td>1,866.94</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>378.34</td>
</tr>
<tr>
<td><strong>Promotion expense:</strong></td>
<td></td>
</tr>
<tr>
<td>Travel</td>
<td>248.65</td>
</tr>
<tr>
<td>&quot;Messenger&quot;</td>
<td>3,011.58</td>
</tr>
<tr>
<td>Publicity</td>
<td>78.86</td>
</tr>
<tr>
<td>Solicitation</td>
<td>567.14</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>745.68</td>
</tr>
<tr>
<td><strong>Invested in securities</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Reduction of indebtedness:</strong></td>
<td></td>
</tr>
<tr>
<td>Ardsley manse</td>
<td>1,440.07</td>
</tr>
<tr>
<td>Furlough house</td>
<td>512.86</td>
</tr>
<tr>
<td><strong>Payment of loans</strong></td>
<td></td>
</tr>
<tr>
<td>Reimbursement of indebtedness</td>
<td>300.00</td>
</tr>
<tr>
<td>Real estate purchases</td>
<td>10,350.00</td>
</tr>
<tr>
<td>Intermediary fund disbursements</td>
<td>28,730.96</td>
</tr>
<tr>
<td>Expense advances to missionaries</td>
<td>1,289.53</td>
</tr>
<tr>
<td>Loans to churches and missionaries</td>
<td>5,400.00</td>
</tr>
<tr>
<td><strong>Cash balance, December 31, 1968</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Analysis of Reserve Balance</strong></td>
<td></td>
</tr>
<tr>
<td>Reserve balance, January 1, 1968</td>
<td>$179,395.59</td>
</tr>
<tr>
<td>Income resulting from cash and certain accrual transactions</td>
<td>$27,878.16</td>
</tr>
<tr>
<td>Designated contributions — transferred to Reserve Account</td>
<td>186.00</td>
</tr>
<tr>
<td>Reserve balance, December 31, 1968</td>
<td>$207,459.75</td>
</tr>
</tbody>
</table>
# JAMES W. PRICE MEMORIAL LITERATURE FUND

## Statement of Recorded Cash Receipts and Disbursements

### Cash Balance, January 1, 1968

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions</td>
<td>$1,153.00</td>
</tr>
<tr>
<td>Interest on savings account</td>
<td>$793.30</td>
</tr>
<tr>
<td>Book sale proceeds and loan repayments</td>
<td>$2,877.88</td>
</tr>
<tr>
<td><strong>Total Receipts</strong></td>
<td><strong>$4,824.18</strong></td>
</tr>
<tr>
<td><strong>Cash Balance, December 31, 1968</strong></td>
<td><strong>$22,556.43</strong></td>
</tr>
<tr>
<td><strong>Analysis of Reserve Balance</strong></td>
<td></td>
</tr>
<tr>
<td>Reserve balance, January 1, 1968</td>
<td>$25,116.25</td>
</tr>
<tr>
<td>Income resulting from cash transactions</td>
<td>$1,948.72</td>
</tr>
<tr>
<td>Reserve balance, December 31, 1968</td>
<td>$27,064.97</td>
</tr>
</tbody>
</table>

### Handyside Memorial Student Sponsorship Fund

## Statement of Recorded Cash Receipts and Disbursements

### Cash Balance, January 1, 1968

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interest on investments</td>
<td>$2.24</td>
</tr>
<tr>
<td><strong>Total Receipts</strong></td>
<td><strong>$65.30</strong></td>
</tr>
<tr>
<td><strong>Cash Balance, December 31, 1968</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Analysis of Reserve Balance</strong></td>
<td></td>
</tr>
<tr>
<td>Reserve balance, January 1, 1968</td>
<td>$1,521.01</td>
</tr>
<tr>
<td>Income resulting from cash transactions</td>
<td>$2.21</td>
</tr>
<tr>
<td>Income resulting from accrued interest, December 31, 1968</td>
<td>$80.19</td>
</tr>
<tr>
<td>Reserve balance, December 31, 1968</td>
<td>$1,603.44</td>
</tr>
</tbody>
</table>

### Endowment Fund

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash balance, December 31, 1968 (unchanged)</td>
<td>$320.56</td>
</tr>
<tr>
<td>Reserve balance, December 31, 1968 (unchanged)</td>
<td>$320.56</td>
</tr>
</tbody>
</table>

### Durling Trust Fund

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash balance, December 31, 1968 (unchanged)</td>
<td>$0</td>
</tr>
<tr>
<td>Reserve balance, December 31, 1968 (unchanged)</td>
<td>$6,000.00</td>
</tr>
</tbody>
</table>
THIRTY-SIXTH GENERAL ASSEMBLY
ANNUITY FUND

STATEMENT OF RECORDED CASH RECEIPTS AND DISBURSEMENTS

CASH BALANCE, JANUARY 1, 1968 $ 72.96

RECEIPTS:
- Interest on savings account $ 2.89
- Dividends from investments 20.00

Total RECEIPTS 95.85

DISBURSEMENTS:
- Annual annuity payment 21.50

CASH BALANCE, DECEMBER 31, 1968 $ 74.35

ANALYSIS OF RESERVE BALANCE

RESERVE BALANCE, JANUARY 1, 1968 $ 515.11

INCOME RESULTING FROM CASH TRANSACTIONS 1.39

RESERVE BALANCE, DECEMBER 31, 1968 $ 516.55

NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 1968

1. Interfund receivables and payables have been eliminated from the combined balance sheet.
2. Consistent with the preceding year, the statements do not reflect operating expenses incurred but unpaid at year-end.
3. Bequests during the year 1968 were comprised of cash in the amount of $2,484.79 and securities valued at $6,649.38.
4. Evidence of legal ownership of foreign property is held in the foreign country.

SUPPLEMENTARY INFORMATION

General Fund cash is comprised of the following:

Restricted cash:
- Designated:
  - Special projects $ 4,472.83
  - Hospital and medical funds 51,050.46
  - Davies memorial fund 2,348.95
  - Moore support 4,149.29
  - Intermediary funds held 1,462.69

General Fund cash deficit 63,484.22

Total General Fund cash $ 23,741.66
### INVESTMENTS:

#### General Fund:

<table>
<thead>
<tr>
<th>Shares</th>
<th>Company</th>
<th>Equity Value</th>
<th>Market Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>Florida Power and Light Company</td>
<td>$1,937.50</td>
<td>$1,684.33</td>
</tr>
<tr>
<td>50</td>
<td>Ward Foods</td>
<td>$2,475.13</td>
<td>$2,593.75</td>
</tr>
<tr>
<td>20</td>
<td>Gulf &amp; Western Industries</td>
<td>$1,141.25</td>
<td>$997.50</td>
</tr>
<tr>
<td>5</td>
<td>Norwich Pharmacal Company</td>
<td>$225.56</td>
<td>$230.63</td>
</tr>
<tr>
<td>115</td>
<td>Commonwealth Edison Company</td>
<td>$3,565.00</td>
<td>$3,464.38</td>
</tr>
<tr>
<td>105</td>
<td>Baltimore Gas &amp; Electric Company</td>
<td>$3,084.38</td>
<td>$3,622.50</td>
</tr>
<tr>
<td>$40,000</td>
<td>Ford Motor Credit Company</td>
<td>$40,000.00</td>
<td>$40,000.00</td>
</tr>
<tr>
<td></td>
<td>commercial note</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>$52,428.82</td>
<td>$52,593.14</td>
<td></td>
</tr>
</tbody>
</table>

#### Handyside Memorial Student Sponsorship Fund:

<table>
<thead>
<tr>
<th>Note</th>
<th>Details</th>
<th>Equity Value</th>
<th>Market Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>$1,000</td>
<td>The Committee on Home Missions and Church Extension of The Orthodox Presbyterian Church, Inc., 4½%, due January 9, 1969</td>
<td>$1,538.14</td>
<td>$1,538.14</td>
</tr>
</tbody>
</table>

#### Annuity Fund:

<table>
<thead>
<tr>
<th>Shares</th>
<th>Company</th>
<th>Equity Value</th>
<th>Market Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>General Motors, $5.00 pfd.</td>
<td>$442.20</td>
<td>$336.00</td>
</tr>
</tbody>
</table>

### REAL ESTATE, AT COST:

#### General Fund:

<table>
<thead>
<tr>
<th>Location</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manse - Ardsley, Pennsylvania</td>
<td>$16,190.26</td>
</tr>
<tr>
<td>Administration building - Melrose Park, Pennsylvania (½ interest)</td>
<td>$23,545.17</td>
</tr>
</tbody>
</table>

#### Missionary properties:

<table>
<thead>
<tr>
<th>Location</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abington, Pennsylvania - furlough house</td>
<td>$15,234.86</td>
</tr>
<tr>
<td>Sendai, Japan</td>
<td>$6,872.33</td>
</tr>
<tr>
<td>Ghinda, Ethiopia</td>
<td>$10,058.96</td>
</tr>
<tr>
<td>Pusan, Korea:</td>
<td></td>
</tr>
<tr>
<td>#1</td>
<td>$955.00</td>
</tr>
<tr>
<td>#2</td>
<td>$5,000.00</td>
</tr>
<tr>
<td>#3</td>
<td>$4,400.00</td>
</tr>
<tr>
<td>Taipei, Formosa</td>
<td>$5,552.88</td>
</tr>
<tr>
<td>Hsinchu, Formosa</td>
<td>$11,756.50</td>
</tr>
<tr>
<td>Seoul, Korea</td>
<td>$16,781.04</td>
</tr>
<tr>
<td>Hospital, Ghinda, Ethiopia</td>
<td>$54,617.01</td>
</tr>
<tr>
<td>Kaohsiung, Formosa</td>
<td>$1,250.00</td>
</tr>
<tr>
<td>Taichung, Formosa</td>
<td>$2,600.00</td>
</tr>
<tr>
<td>Nakayama New Town, Japan</td>
<td>$6,500.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$181,314.01</strong></td>
</tr>
</tbody>
</table>
## COMPARATIVE FINANCIAL DATA

### RECEIPTS AND DISBURSEMENTS

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>RECEIPTS</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Regular</td>
<td>$90,039.08</td>
<td>$88,282.34</td>
<td>$76,525.53</td>
<td>$60,807.71</td>
<td>$45,470.12</td>
</tr>
<tr>
<td>Thank Offering</td>
<td>33,165.58</td>
<td>34,282.74</td>
<td>33,873.35</td>
<td>26,614.38</td>
<td>20,691.00</td>
</tr>
<tr>
<td>Other</td>
<td>68,825.45</td>
<td>67,948.86</td>
<td>71,798.30</td>
<td>30,137.51</td>
<td>8,608.07</td>
</tr>
<tr>
<td>Interest and Dividends</td>
<td>1,776.83</td>
<td>1,181.40</td>
<td>1,007.82</td>
<td>169.92</td>
<td>501.81</td>
</tr>
<tr>
<td>Interest on Notes Receivable</td>
<td>120.08</td>
<td>31.95</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Reduction of Notes Receivable</td>
<td>3,503.55</td>
<td>608.04</td>
<td>2,300.81</td>
<td>277.77</td>
<td>120.00</td>
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<td>Proceeds from Notes - Capital Fund</td>
<td>4,700.00</td>
<td>13,500.00</td>
<td>6,000.00</td>
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<tr>
<td>Proceeds from Sale of Investments</td>
<td>12,649.39</td>
<td>480.58</td>
<td>3,608.85</td>
<td></td>
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</tr>
<tr>
<td>Bequests</td>
<td>9,134.17</td>
<td>13,382.52</td>
<td></td>
<td>250.00</td>
<td>425.00</td>
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<tr>
<td>Other Income</td>
<td>7,840.46</td>
<td>2,615.78</td>
<td></td>
<td>160.00</td>
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<tr>
<td>Net Reduction in Advances to Missions</td>
<td></td>
<td></td>
<td>10,000.00</td>
<td>5,000.00</td>
<td>2,000.00</td>
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<tr>
<td>Loan Proceeds, Net</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td><strong>DISBURSEMENTS</strong></td>
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<td></td>
<td></td>
<td></td>
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<tr>
<td>Missionary Expenses</td>
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<td></td>
<td></td>
<td></td>
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<tr>
<td>Salaries and Child Allowances</td>
<td>$63,065.50</td>
<td>$59,892.01</td>
<td>$58,053.39</td>
<td>$43,770.50</td>
<td>$37,047.64</td>
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<td>Pension, Soc. Sec., Income Tax</td>
<td>7,294.61</td>
<td>8,896.70</td>
<td>5,971.22</td>
<td>5,628.67</td>
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<tr>
<td>Vacation Allowances</td>
<td>1,816.86</td>
<td>2,110.64</td>
<td>2,113.51</td>
<td>1,454.23</td>
<td>1,406.13</td>
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<td>Housing - Field &amp; Furlough</td>
<td>19,780.13</td>
<td>19,072.59</td>
<td>16,773.73</td>
<td>9,631.26</td>
<td>4,648.94</td>
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<tr>
<td>Medical and Rental</td>
<td>5,645.30</td>
<td>5,767.50</td>
<td>5,512.99</td>
<td>4,658.97</td>
<td>989.69</td>
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<td>Travel - To, From, On Field, At Home</td>
<td>23,764.10</td>
<td>19,072.59</td>
<td>27,216.71</td>
<td>12,155.49</td>
<td>11,703.14</td>
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<tr>
<td>Equipment and Supplies</td>
<td>538.66</td>
<td>353.44</td>
<td>118.45</td>
<td>1,806.30</td>
<td>1,288.19</td>
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<td>Hospital and Clinic</td>
<td>1,821.45</td>
<td>7,597.45</td>
<td>11,903.70</td>
<td>250.00</td>
<td>453.22</td>
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<td>Native Helpers</td>
<td>4,739.94</td>
<td>3,378.08</td>
<td>2,943.60</td>
<td>2,030.87</td>
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</tr>
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<td>Language Study</td>
<td>1,384.70</td>
<td>1,478.29</td>
<td>706.45</td>
<td>1,671.38</td>
<td>1,958.89</td>
</tr>
<tr>
<td>Meeting and Book Rooms</td>
<td>4,324.11</td>
<td>2,223.22</td>
<td>3,275.14</td>
<td>2,598.42</td>
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<tr>
<td>Candidates</td>
<td>702.76</td>
<td></td>
<td>27.90</td>
<td>221.53</td>
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<td>Literature</td>
<td>1,048.59</td>
<td>987.76</td>
<td>929.17</td>
<td>294.24</td>
<td>400.00</td>
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<td>Spec. Proj. from Desig. Contrib.</td>
<td>6,265.29</td>
<td>11,766.61</td>
<td>8,827.17</td>
<td>7,241.07</td>
<td>2,829.70</td>
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<tr>
<td>Miscellaneous</td>
<td>3,180.98</td>
<td>1,981.91</td>
<td>1,881.78</td>
<td>1,171.79</td>
<td>285.64</td>
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<td>Amount</td>
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<td></td>
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<td>----------------------------------------------</td>
<td>------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salaries and Allowances</td>
<td>15,910.98</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>Social Security, Pension</td>
<td>1,190.93</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Manse Expense</td>
<td>1,735.68</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Postage, Supplies, Tel., Equip't</td>
<td>2,932.87</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Office Space</td>
<td>1,200.00</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Audit and Legal</td>
<td>572.48</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interest on Loans</td>
<td>622.50</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Committee Meetings</td>
<td>1,786.75</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Administrative Travel</td>
<td>1,886.94</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>378.34</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Promotion Expense</td>
<td>1,640.33</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Messenger</td>
<td>3,011.58</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Advance Expenses to Missionaries</td>
<td>1,289.53</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Refunds</td>
<td>720.59</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Annuity Fund – Annual Payment</td>
<td>21.50</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reduction in Indebtedness</td>
<td>2,252.93</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loans to Churches, etc.</td>
<td>7,900.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Real Estate Purchases</td>
<td>10,350.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Investments</td>
<td>54,412.45</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$254,468.77</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td><strong>ASSETS</strong></td>
<td><strong>$187,800.90</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>LIABILITIES</strong></td>
<td><strong>$222,564.46</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>ASSETS AND LIABILITIES</strong></td>
<td><strong>$130,820.08</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**ASSETS**
- Cash and Equivalent: $42,795.61
- Notes and Loans Receivable: $12,341.45
- Advances to Missions: $8,089.53
- Investments at Cost: $54,409.16
- Real Estate at Cost: $181,314.01

**LIABILITIES**
- Notes and Loans Payable: $38,591.79
- Designated Special Projects: $4,472.83
- Mortgages Payable: $12,919.87

**Total Assets:** $298,949.76  
**Total Liabilities:** $265,545.35  

**Net Worth:** $33,404.41
<table>
<thead>
<tr>
<th>Note</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Intermediary funds not included in this report.</td>
</tr>
<tr>
<td>2</td>
<td>Fiscal years ending March 31, 1962 and 1957. Subsequent fiscal years end December 31.</td>
</tr>
<tr>
<td>3</td>
<td>Includes securities at $1,736.06 on date of gift.</td>
</tr>
<tr>
<td>4</td>
<td>Includes securities at $937.63 on date of gift.</td>
</tr>
<tr>
<td>5</td>
<td>Includes securities at $6,649.38 on date of transfer.</td>
</tr>
</tbody>
</table>

This report is prepared from financial reports submitted to us by our independent public accountants.
The floor was opened for nominations to the Committee on Foreign Missions. The following were nominated: Ministers—Saltzen, Dunn, Marston, Ellis, Hart, Richard B. Gaffin Jr., Fikker, Francis E. Mahaffy, Edward L. Kellogg, Lewis and Clough; Ruling Elders—R. Patrick Width, Henry K. Bacon, Duskin, Norman E. Byer and David L. Neilands.

The Rev. Messrs. Dunn, Ellis and Gaffin, and Ruling Elders Width and Bacon were elected to the Class of 1972.

On motion the report of the Committee on Christian Education was ordered included in the Minutes without being read orally. Mr. Breisch, president of the committee, presented its report as follows:

REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION

I. ADMINISTRATION AND STAFF

Three regular meetings of the committee were held during 1968. In addition, an advisory subcommittee met with the General Secretary to consider emergent matters. Other subcommittees give special attention to specific areas of concern such as tracts and youth programs and materials.

There were no changes in the committee's editorial staff during 1968. Early in the year we were successful in finding an assistant to the Art Director and in September a shipping clerk was hired on a full-time basis. The staff of the committee now includes the following personnel:

- General Secretary — The Rev. Robley J. Johnston
- Art Director — Mr. John Tolsma
- Art Assistant — Mrs. Walter Harrow
- Business Manager — Mr. Lewis W. Roberts
- Writers — The Rev. John J. Mitchell, Mrs. John Pappas and Mrs. Robert W. Anderson

The office staff during 1968 included one full-time secretary, a full-time bookkeeper, a typist-receptionist whose services were shared with the Committees on Home and Foreign Missions, and (for the last four months) a full-time shipping clerk.

Late in the year Mr. Roberts indicated his intention to resign as Business Manager in the spring of 1969. Earlier, the committee had begun to search for a full-time business manager of its own but with Mr. Roberts' resignation confronting us, it was determined that we should continue for the time being to join with the Committees on Home and Foreign Missions in utilizing the services of one man as Comptroller/Business Manager. At the year's end we were engaged in seeking a replacement for Mr. Roberts and the decision concerning the hiring of a business manager to serve the Committee on Christian Education exclusively was deferred at least until late in 1969.

II. PUBLICATIONS

Sales of committee publications continued to grow in 1968 reaching a total of $108,415 for a monthly average of $9,035. This represents a gain in total sales of $10,508 or almost 11%. The gain in sales was due almost entirely to the addition of the Junior High Sunday school course which was introduced in October 1967. A summary of sales of committee publications is given below and comments on specific publications follow.

<table>
<thead>
<tr>
<th></th>
<th>1968</th>
<th>1967</th>
<th>Amount</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vacation Bible school materials</td>
<td>$15,569</td>
<td>$14,638</td>
<td>$931</td>
<td>6%</td>
</tr>
<tr>
<td>Catechetical materials</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Catechisms and Confession of Faith</td>
<td>2,937</td>
<td>3,379</td>
<td>-442</td>
<td>-13</td>
</tr>
<tr>
<td>Bible Doctrine</td>
<td>3,578</td>
<td>4,198</td>
<td>-620</td>
<td>-15</td>
</tr>
<tr>
<td>Tracts and Cards</td>
<td>12,232</td>
<td>11,109</td>
<td>1,123</td>
<td>10</td>
</tr>
</tbody>
</table>
1. Vacation Bible School Materials

The number of churches served in 1968 increased from 359 (adjusted figure for 1967) to 368 and the number of children enrolled in schools using Great Commission materials totaled 28,700, a decline of 500. As our reports in recent years have pointed out, the VBS program has reached a plateau from which it can only decline until the committee is in a position to publish a new cycle. The committee's involvement in the Sunday school program makes such an effort impossible in the foreseeable future. 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 1969, under the trade name Great Commission Publications and bearing the name of the Orthodox Presbyterian Church, will include the same courses that appeared in 1966. The course for the year is as follows:
- Beginner: God's Helpers — Teacher's manual, pupil's coloring book, and worksheets
- Primary: Missionaries — Teacher's manual, pupil's workbook, and worksheets
- Junior: Our Bible — Teacher's manual, pupil's workbook, and Bible game
- Intermediate: Paul, an Apostle of Christ — Teacher's manual, pupil's workbook, and worksheets

2. The Standards of the OPC

In accordance with the action of the Thirty-fifth General Assembly, a reprinting of the Standards of the Orthodox Presbyterian Church was undertaken in 1968. A printing of 500 copies was made and 300 copies were bound in the traditional black cloth cover. The remaining 200 copies will be bound if a delay in the adoption of a new Form of Government should require additional supplies.

3. Tracts and Cards

Two new tracts were published in 1968 — Can a Christian Live with the Confession of 1967? by Calvin K. Cummings and The Sanctity of the Moral Law by John Murray. Ten Christmas card designs were offered this year, only one of them completely new. As in previous years, these cards elicited numerous favorable comments from sources previously unacquainted with our publications, thus reinforcing the committee's belief that the Christmas card program has provided a valuable medium for advertising the name and work of Great Commission Publications in areas where our publications are largely unknown. In spite of the favorable reaction to the Christmas cards, this project has not yet reached the point where a profit is realized and so at the end of the year the committee was in the process of making a determination as to whether the program should be continued or abandoned.
4. CHURCH BULLETINS

The sale of weekly church bulletins in 1968 continued a consistent pattern of growth. Our weekly distribution of bulletins averaged 14,140 per week, approximately the same as last year's level. The increase in sales came from larger than normal occasional odd lot sales. The total number of churches using the bulletin service on a standing order basis increased from 132 to 136. The number of churches outside the denomination increased from 52 to 53 and the number of Orthodox Presbyterian churches increased from 80 to 83.

5. SUNDAY SCHOOL MATERIALS

During the entire year materials for three departments of the Sunday school — Primary, Junior High, and Senior High — were in publication. In 1968 the first year of the Primary course was reprinted in substantially the same form in which it had appeared in 1965, although extensive revisions were made in the artwork of the first two quarters. In the Senior department the three-year cycle was completed for the second time and in the fall quarter the cycle was begun again for the third time. By the end of the year six quarters of the Junior High department had been published, bringing us to the midpoint of the cycle for this department. Together these three courses were in use in a total of 347 churches, of which 239 were outside the denomination. (The total number of churches a year ago was 354, of which 254 were outside the denomination.) Total sales of Sunday school materials in 1968 rose from $27,858 to $37,610.

The Primary Course

The materials for the Primary course consist of a 60-page, 8½'' x 11'' teacher's manual, a weekly take-home paper, a memory work supplement for each quarter, and occasional handwork supplements. The outline for the course beginning with the first quarter of 1968 is as follows:

1968
- Loving the Savior — lessons from the Gospels (Christmas to Easter)
- Living in God's Family — stories from Genesis
- Growing in God's Family — stories from Exodus
- Learning Obedience to the Heavenly Father — stories from the Prophets and the Kings

1969
- Learning to Know God's Son — stories from the Gospels (Christmas to Easter)
- Telling Others about God's Son — stories from the Acts
- Learning to Please God — lessons on growth in Christian character
- Learning to Worship at Home and at Church — lessons on the joys and duties of worship

1970
- Listening to God's Son — stories from the Gospels (Christmas to Easter)
- God's Faithful Workers — stories of obedience and service from the entire Bible
- Learning to Trust God's Care — lessons from the entire Bible on the greatness and goodness of the loving heavenly Father
- Learning and Living God's Word — lessons on the Bible as the Word of God and its place in the life of God's children

The Primary materials at the end of 1968 were in use in 247 churches compared with 230 a year ago. The cycle will be repeated with only minor revisions at least through 1970.

The Senior Course

The materials for the Senior course consist of a quarterly student's textbook (80 pages) and a quarterly teacher's manual (60 pages). Ultimately, a monthly student magazine, The Mark, was planned to serve this department and also the Junior High department, but this publication had to be postponed because of the high cost and the lack of an
adequate editorial staff. During 1968 consideration was given to abandoning *The Mark* in favor of a new approach to the Senior High student materials tentatively planned for introduction in the fall of 1970. The materials of the Senior course are appearing for the third time. Begun in 1962, the cycle was completed for the first time in 1965 and for the second time in September 1968. The present course in its entirety includes the following studies, beginning with the fall quarter of 1968:

**The Disciple and His Lord:**
- Following Jesus Then and Now
- Learning from the Master
- Growing in Grace
- God's Eternal Purpose

**The Mission of God's Church:**
- A Witness to God's Grace
- The Missionary Gospel
- The Spreading Flame
- God's Living Temple

**The Whole Counsel of God:**
- Thy Word Is Truth
- The Servant of the Lord
- By Grace Through Faith
- The Body of Christ

The Senior course is now in use in 191 churches, a gain of 3 over the figure reported a year ago. Plans for a major revision of this course now call for publication in October 1970 as indicated above.

**The Junior High Course**

The first quarter of the Junior High course was published for use in October 1967 and 206 churches introduced the new materials into their Sunday schools. By the end of 1968 the number of churches had increased to 242.

The materials of the Junior High course consist of a quarterly student's textbook-workbook (56 pages) and a quarterly teacher's manual (72 pages). As indicated above, consideration is being given to abandoning *The Mark* (a monthly student magazine originally contemplated as a supplement to these materials) in favor of a new format for the student's materials when revisions are introduced after completion of the cycle in 1970.

Like the Primary and Senior courses, the Junior High course is on a three-year cycle and the outline of the course is as follows (beginning with October 1967):

<table>
<thead>
<tr>
<th>Quarter no.</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>How To Live As a Christian</em> — studies in the poetical books</td>
</tr>
<tr>
<td>2</td>
<td><em>Jesus, the Christian's Priest</em> — a study in the Gospel of Luke</td>
</tr>
<tr>
<td>3</td>
<td><em>God Makes A Covenant</em> — from the creation to the giving of the law</td>
</tr>
<tr>
<td>4</td>
<td><em>God Builds His Covenant Nation</em> — from Sinai to conquest of Canaan</td>
</tr>
<tr>
<td>5</td>
<td><em>The Covenant People Seek a King</em> — from the judges to Solomon</td>
</tr>
<tr>
<td>6</td>
<td><em>The King of Kings Is Promised</em> — from Solomon to Malachi</td>
</tr>
<tr>
<td>7</td>
<td><em>God Sends His Covenant King</em> — the Gospel of Matthew</td>
</tr>
<tr>
<td>8</td>
<td><em>God Extends His Rule</em> — the early church in the book of Acts</td>
</tr>
<tr>
<td>9</td>
<td><em>Principles of Christ's Kingdom</em> — studies in the Epistles</td>
</tr>
<tr>
<td>10</td>
<td><em>Jesus Christ, the Man of the Covenant</em> — the Gospel of Mark</td>
</tr>
<tr>
<td>11</td>
<td><em>My Place in God's Covenant</em> — a survey of God's covenant</td>
</tr>
<tr>
<td>12</td>
<td><em>The Book God Wrote</em> — a study of the Bible as the believer's rule of faith and practice</td>
</tr>
</tbody>
</table>
We note again with gratitude the contribution to the Sunday school program made by the Reformed Presbyterian Church of North America. In accordance with the action of the Synod of that church in 1964, its Board of Christian Education has been authorized to cooperate in the planning of the Great Commission curriculum and to assist the publication program financially. To the end of 1968 a total of $28,312.09 has been received from the Reformed Presbyterian Church of North America and representatives of their Board of Christian Education have met periodically with the staff of the Committee on Christian Education to discuss and formulate plans for the development of the curriculum. Contributions totaling $8,246 in 1968 brought the total to within $1,700 of the $30,000 originally pledged by the Reformed Presbyterian Church so that their future financial involvement in the Sunday school program is now likely to be drastically reduced, if not eliminated.

As the committee indicated in its report to the Thirty-fifth General Assembly, firm plans for the future of the Sunday school program now do not look beyond the publication of a Junior course. In order to provide for a Junior course, we have reassigned Mrs. Pappas from work on Primary materials to the development of a Junior course. No further enlargement of the staff is now contemplated until we have some solid indication of the potential market for these materials—indications which should appear once the basic Sunday school package of four departments is available in October 1970.

By postponing until 1971 the formulation of firm plans for completing the curriculum, we thereby delay until 1973 the introduction of courses beyond the basic four. The crucial year for the future of the Sunday school program, therefore, is 1971. The major emphasis of that year will be on promoting sales of Sunday school materials and the results of that effort will be determinative in the decision to complete or abandon the curriculum project.

6. Trinity Hymnal

The seventh printing of Trinity Hymnal (7,500 copies) was completed in November 1968. In connection with this printing an organist's edition (700 copies) was produced. This edition is bound with a black leatherette cover and is designed so that the pages lie flat when the book is open on the piano or organ. This printing brings the total number of hymnals in print to 52,500.

Hymnal sales in 1968 totaled $14,748 as compared with $16,056 in 1967. The decline in sales was due in part to the fact that there was no advertising of the hymnal during the early part of 1968. Advertising was resumed in November, but the results of this effort will not be evident until 1969.

Trinity Hymnal is now in use in 105 Orthodox Presbyterian churches and chapels and in 146 churches, seminaries and schools outside the denomination, a gain in each category of 5 and 22 respectively.

During 1968 there was no change in the committee's obligations in refunds due to the churches on their contributions to the original publication of the hymnal. At the end of the year refunds totaling $509 were due to three churches.

7. Miscellaneous Publications and Supplies

Sales of audio visuals, books of other publishers and miscellaneous items remain virtually unchanged from 1967. The items in this category are not publications of the committee itself, but the purchase of these items from the committee represents an indirect contribution to the support of the Christian education program of the church. The items that can 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, folding tables, and mimeo supplies. Other items of church supply can be obtained upon request.
8. **Young People's Materials**

Three years ago the committee reported its decision to recommend the Youth Kits prepared by the Reformed Presbyterian Church of North America. Permission has been granted by the Board of Christian Education of that church to revise parts of these materials that deal with distinctive Covenanter positions and that Board has undertaken to provide a special Orthodox Presbyterian edition of these quarterly kits. The Orthodox Presbyterian edition was offered for the first time in October 1966 and these materials have been in use in both Orthodox Presbyterian churches and in churches of other denominations as well. The committee also calls to the attention of youth group leaders the Scripture Press publication *How To Be A Youth Sponsor*.

9. **The Presbyterian Guardian**

As in previous years, the committee granted a modest contribution 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 same arrangement for the coming year. Two members of the committee and 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 close cooperation in promoting the church's broad aims of Christian education.

**III. PROMOTION**

1. **Christian Education Horizon**

Again in 1968 only one issue of *Horizon* appeared. Although the committee feels the importance of such an organ, lack of time, facilities, and hard news to fill the paper served to give this project a lower priority, thus accounting for the irregularity with which it appears.

2. **Advertising**

The program of space advertising in religious periodicals was cut to a minimum in 1968. The following table represents a summary of this effort in advertising:

<table>
<thead>
<tr>
<th>Publication</th>
<th>Number of Insertions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christmas Cards</td>
<td>3</td>
</tr>
<tr>
<td><em>Christianity Today</em>, <em>Moody Monthly</em>, <em>King's Business</em>, <em>The Guardian</em></td>
<td>1</td>
</tr>
<tr>
<td><em>P. A. S. S. News</em></td>
<td></td>
</tr>
<tr>
<td><em>Trinity Hymnal</em></td>
<td>1</td>
</tr>
</tbody>
</table>

The VBS catalog was mailed in January 1968 to 14,000 individuals and churches and in September 15,000 copies of the general catalog were mailed together with Christmas card brochures. In addition, Christmas card brochures were sent to 11,000 individuals on the mailing list of Word, Inc., approximately 7,500 copies were sent to a portion of the list of the Protestant Book Club, and 2,500 copies to individuals on the mailing list of *The Presbyterian Guardian*. In addition, the committee's publications were exhibited at the P. A. S. S. Convention in November. During the year a total of 1,150 samples of Sunday school materials were sent in response to requests received.

Pastors are once again reminded that their local contacts may offer fruitful areas for promoting the church's publications and that free samples are available for that purpose.

**IV. FINANCES**

It is with thanksgiving to God that the committee reports the most significant improvement in its financial picture in many years with the audited treasurer's report showing a gain in net worth during 1968 of $22,532. This does not represent a cash surplus, but it does mean that the committee has been able to reduce substantially its obligations which have been steadily mounting in recent years. The gain was made possible by a
combination of an increase of $7,769 in income from contributions and a reduction of $15,250 in the net loss incurred in production. The reduced production loss is attributable to savings in the Sunday school program realized with the reprinting of materials previously published.

Total income in 1968 increased by $15,131 to $193,168. Sales of $108,415 were $10,507 more than a year ago and contributions of $75,686 exceeded last year's total by $7,672. Other income, including distribution of the assets of two congregations which had been dissolved, totaled $9,067, a decrease of $3,048 from the figure for 1967. The net increase in total income, combined with a reduction of $2,700 in expenditures from the previous year, made it possible to repay $14,300 in loans outstanding from 1967. At the end of 1968 the committee's outstanding obligations include $58,233 in long term loans to the Sunday School Publication Fund and $7,000 in short term loans, $4,000 of the latter in an interest-free note.

At the end of the year the investment in the Sunday school publication program totaled $342,494, of which amount $38,557.52 is in long term loans (5 and 10 years) and $19,675.90 in demand notes. Sales have produced $121,161 in income and specially designated contributions have totaled $44,000. The remaining $177,333 has been provided by $58,233 in loans and $119,110 from the general funds of the committee. (These figures cover the years 1961 through 1968.) The net cumulative interest cost of funding the debt on this program now amounts to $8,922. In order to provide for the cost of publishing a Junior course in 1970 it has been necessary to plan for an increase in the funded debt limit from $60,000 to $65,000 and this is included in the proposed budget for 1970.

As indicated in the committee's report to the Thirty-fifth General Assembly, plans for expansion of the Sunday school program beyond the basic four departments have now been deferred until 1971. A decision to proceed further at that point will depend upon the extent to which both sales and contributions can be increased in order to finance the necessary additions to the committee's staff. Deeper involvement in the publication of Sunday school materials will not be financially feasible apart from a substantially larger subsidy in the form of contributions.

V. ELECTIONS

The terms of the following members of the committee expire with this Assembly: Ministers: Francis D. Breisch, Jr., Lewis J. Grotenhuis, Robert D. Knudsen, Ph. D. Ruling Elders: F. Kingsley Elder, Jr., Ph. D., Stewart W. Sandberg, Jr.

VI. REPORT OF THE TREASURER

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, 1968, 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. 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 the accounts receivable 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.

Philadelphia, Pennsylvania
January 22, 1969

MAIN LAFRENTZ & COMPANY

BALANCE SHEET
DECEMBER 31, 1968

ASSETS

CURRENT ASSETS:
Cash — note 1:
Demand account ........................................... $ 6,922.06
Time account .................................................. 4,599.18
Total current assets ........................................ 11,521.24

Accounts receivable ........................................ 13,229.76

Inventories, at lower of cost or market:
Merchandise .................................................... 57,471.21
Office and shipping supplies ................................ 2,380.88
Total current assets ........................................ 305.76

Property and equipment:
Office furniture and equipment, at cost .................... 15,146.55
Less: Accumulated depreciation ............................ 10,921.16
Administration building — note 2 ......................... 23,545.16
Total property and equipment .............................. 84,908.85

LIABILITIES AND NET WORTH

CURRENT LIABILITIES:
Accounts payable ........................................... $ 8,227.53
Notes payable .................................................. 7,000.00
Notes payable, Sunday School Publication
Fund — notes 1 and 3 ....................................... 19,675.90
Advance received for printing — note 4 ................. 1,675.78
Mortgage payable, current portion — note 2 .......... 1,557.02
Pennsylvania state sales tax ................................ 73.03
Total current liabilities ................................... 38,209.26

LONG-TERM DEBT:
Notes payable, Sunday School Publication
Fund — note 3 ................................................. 38,557.52
Mortgage payable — note 2 ................................ 10,407.78
Total liabilities ............................................. 87,174.56
Net worth:
Balance, January 1, 1968 $ 2,972.84
Net income for year ended December 31, 1968 22,532.00
-------------------------------
Balance, December 31, 1968 25,504.84
-------------------------------
Total $112,679.40

STATEMENT OF INCOME
YEAR ENDED DECEMBER 31, 1968

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Income from sales</td>
<td>$108,415.12</td>
</tr>
<tr>
<td>Cost of goods sold</td>
<td>109,109.61</td>
</tr>
<tr>
<td>Loss from sales</td>
<td></td>
</tr>
<tr>
<td>Operating expense</td>
<td>$ 694.49</td>
</tr>
<tr>
<td>Selling</td>
<td>$ 6,490.06</td>
</tr>
<tr>
<td>Administrative — note 2</td>
<td>35,851.90</td>
</tr>
<tr>
<td>Promotion and advertising</td>
<td>19,186.21</td>
</tr>
<tr>
<td>Net loss from operations</td>
<td></td>
</tr>
<tr>
<td>Contributions and other income</td>
<td>$ 62,222.66</td>
</tr>
<tr>
<td>Net income</td>
<td>$ 22,532.00</td>
</tr>
</tbody>
</table>

NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 1968

1. Cash, $3,935, 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 30, 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, 1968, 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>25</td>
<td>$19,675.90</td>
<td>4½%</td>
</tr>
<tr>
<td>5 year</td>
<td>15</td>
<td>14,338.60</td>
<td>5%</td>
</tr>
<tr>
<td>10 year</td>
<td>31</td>
<td>24,218.92</td>
<td>5½%</td>
</tr>
<tr>
<td>Totals</td>
<td>71</td>
<td>$58,233.42</td>
<td></td>
</tr>
</tbody>
</table>

4. Printing advances represent funds advanced for special editions of Vacation Bible School publications. The inventory at December 31, 1968, contains special editions valued at cost at $1,330.41.
THIRTY-SIXTH GENERAL ASSEMBLY

SCHEDULE OF INCOME
Year Ended December 31, 1968

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Income from sales:</strong></td>
<td></td>
</tr>
<tr>
<td>Audio-visual</td>
<td>$1,752.16</td>
</tr>
<tr>
<td>“Bible Doctrine”</td>
<td>3,578.20</td>
</tr>
<tr>
<td>Books</td>
<td>2,534.28</td>
</tr>
<tr>
<td>Bulletins</td>
<td>15,417.63</td>
</tr>
<tr>
<td>Catechetical materials</td>
<td>2,937.20</td>
</tr>
<tr>
<td>Christmas cards and tracts</td>
<td>8,926.12</td>
</tr>
<tr>
<td>“The Standards of The Orthodox Presbyterian Church”</td>
<td>246.17</td>
</tr>
<tr>
<td>Study courses</td>
<td></td>
</tr>
<tr>
<td>Sunday School materials</td>
<td></td>
</tr>
<tr>
<td>Tracts</td>
<td></td>
</tr>
<tr>
<td>Trinity hymnal</td>
<td></td>
</tr>
<tr>
<td>Vacation Bible School supplies</td>
<td></td>
</tr>
<tr>
<td>Miscellaneous</td>
<td></td>
</tr>
<tr>
<td><strong>Total income from sales</strong></td>
<td>$108,415.12</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Contributions and other income:</strong></td>
<td></td>
</tr>
<tr>
<td>Orthodox Presbyterian Churches:</td>
<td></td>
</tr>
<tr>
<td>Regular contributions</td>
<td>$37,819.93</td>
</tr>
<tr>
<td>Thank offerings</td>
<td>16,326.81</td>
</tr>
<tr>
<td>Special offerings</td>
<td>10,546.34</td>
</tr>
<tr>
<td>Sunday School Publication Fund</td>
<td>1,050.00</td>
</tr>
<tr>
<td><strong>Total contributions and other income</strong></td>
<td>$65,743.08</td>
</tr>
<tr>
<td>Others</td>
<td></td>
</tr>
<tr>
<td>Regular contributions</td>
<td>1,485.42</td>
</tr>
<tr>
<td>Thank offerings</td>
<td>176.40</td>
</tr>
<tr>
<td>Special offerings</td>
<td>15.00</td>
</tr>
<tr>
<td>Sunday School Publication Fund</td>
<td>8,266.19</td>
</tr>
<tr>
<td><strong>Total contributions and other income</strong></td>
<td>$9,943.01</td>
</tr>
<tr>
<td>Art work contracted</td>
<td>3,580.80</td>
</tr>
<tr>
<td>Interest income</td>
<td>187.46</td>
</tr>
<tr>
<td>Other income</td>
<td>5,300.31</td>
</tr>
<tr>
<td><strong>Total contributions and other income</strong></td>
<td>$84,754.66</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>COST OF GOODS SOLD</strong></td>
<td></td>
</tr>
<tr>
<td>Merchandise inventory, January 1, 1968</td>
<td>$49,187.94</td>
</tr>
<tr>
<td>Purchase for resale</td>
<td>21,988.59</td>
</tr>
<tr>
<td><strong>Total cost of goods sold</strong></td>
<td>$71,176.53</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cost of goods manufactured:</strong></td>
<td></td>
</tr>
<tr>
<td>Art work:</td>
<td></td>
</tr>
<tr>
<td>Salaries</td>
<td>$10,834.30</td>
</tr>
<tr>
<td>Contracted</td>
<td>2,927.00</td>
</tr>
<tr>
<td>Expense</td>
<td>1,609.59</td>
</tr>
<tr>
<td>Writing:</td>
<td></td>
</tr>
<tr>
<td>Salaries and allowances</td>
<td>19,335.20</td>
</tr>
<tr>
<td>Proof reading</td>
<td>79.38</td>
</tr>
</tbody>
</table>
### SCHEDULE OF OPERATING EXPENSE

**Year Ended December 31, 1968**

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Selling expense:</td>
<td></td>
</tr>
<tr>
<td>Shipping supplies</td>
<td>$ 1,067.48</td>
</tr>
<tr>
<td>Labor and wages</td>
<td>$ 3,018.79</td>
</tr>
<tr>
<td>Postage</td>
<td>$ 1,573.99</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>$ 829.80</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$ 6,490.06</strong></td>
</tr>
<tr>
<td>Administrative expense:</td>
<td></td>
</tr>
<tr>
<td>Salaries and allowances</td>
<td>$ 20,522.26</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>$ 284.00</td>
</tr>
<tr>
<td>Office supplies</td>
<td>$ 982.31</td>
</tr>
<tr>
<td>Office rent and administration building</td>
<td>$ 2,700.00</td>
</tr>
<tr>
<td>maintenance</td>
<td>$ 749.26</td>
</tr>
<tr>
<td>Telephone</td>
<td>$ 798.93</td>
</tr>
<tr>
<td>Postage</td>
<td>$ 96.60</td>
</tr>
<tr>
<td>Travel</td>
<td>$ 941.94</td>
</tr>
<tr>
<td>Employment taxes</td>
<td></td>
</tr>
<tr>
<td>Interest:</td>
<td></td>
</tr>
<tr>
<td>Mortgage</td>
<td>$ 765.84</td>
</tr>
<tr>
<td>S. S. publication loans</td>
<td>$ 2,591.62</td>
</tr>
<tr>
<td>Other loans</td>
<td>$ 748.99</td>
</tr>
<tr>
<td>Committee meetings</td>
<td>$ 1,227.06</td>
</tr>
<tr>
<td>Legal and auditing</td>
<td>$ 550.49</td>
</tr>
<tr>
<td>Office equipment service</td>
<td>$ 206.14</td>
</tr>
<tr>
<td>Depreciation of furniture and equipment</td>
<td>$ 926.99</td>
</tr>
<tr>
<td>Support of &quot;The Presbyterian Guardian&quot;</td>
<td>$ 750.00</td>
</tr>
<tr>
<td>Bad debts</td>
<td>$ 228.93</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>$ 780.55</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$ 35,851.90</strong></td>
</tr>
</tbody>
</table>
Promotion and advertising expense:

<table>
<thead>
<tr>
<th>Magazine advertising:</th>
<th>$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday School</td>
<td>92.00</td>
</tr>
<tr>
<td>General</td>
<td>1,906.59</td>
</tr>
<tr>
<td>Catalogs:</td>
<td></td>
</tr>
<tr>
<td>Vacation Bible School</td>
<td>2,170.00</td>
</tr>
<tr>
<td>General</td>
<td>4,056.83</td>
</tr>
<tr>
<td>Samples:</td>
<td></td>
</tr>
<tr>
<td>Sunday School</td>
<td>2,801.15</td>
</tr>
<tr>
<td>Vacation Bible School</td>
<td>122.45</td>
</tr>
<tr>
<td>Promotion - general</td>
<td>3,479.57</td>
</tr>
<tr>
<td>Convention expense</td>
<td>72.09</td>
</tr>
<tr>
<td>&quot;Horizon&quot;</td>
<td>336.73</td>
</tr>
<tr>
<td>Travel - General Secretary</td>
<td>773.35</td>
</tr>
<tr>
<td>Postage</td>
<td>1,128.98</td>
</tr>
<tr>
<td>Wages</td>
<td>1,175.00</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>1,071.47</td>
</tr>
</tbody>
</table>

Total $19,186.21

On motion the docket was suspended and the Assembly proceeded to the report of the Committee on Proof Texts for the Catechisms. The report was presented as follows:

**REPORT OF THE COMMITTEE ON PROOF TEXTS FOR THE CATECHISMS**

The Committee on Proof Texts for the Larger and Shorter Catechisms respectfully reports that it has held several meetings since the last General Assembly and has given consideration to proof texts for various questions of the Westminster Shorter Catechism. The committee recommends that it be continued.

Respectfully submitted,
John H. Skilton, Chairman

On motion the committee’s recommendation that it be continued was adopted.

On motion the Committee on Christian Education was requested to study ways and means of confronting the constituency of the Orthodox Presbyterian Church with the need and opportunity in our day for Christian schools.

The Assembly recessed at 6:15 p.m. with prayer by Dr. Clowney.

**WEDNESDAY MORNING, MAY 21**

After a devotional service led by the Moderator, the Assembly reconvened at 8:57 a.m. with prayer by the Moderator.

The minutes of the sessions of Tuesday, May 20, were approved as corrected.

On motion Mr. C. Roskamp was excused from attendance at the Wednesday morning session. On motion Mr. Williams was excused from attendance at the remaining sessions of the Assembly due to illness.
The Rev. Harry N. Miller Jr. of the Presbyterian Church in the U. S. was introduced to the Assembly by Mr. Oliver.

The floor was opened for nominations to the **Committee on Christian Education**. The following were nominated: **Ministers**—Malcor, Breisch, Knudsen, Grotenhuis, Marston and Davis; **Ruling Elders**—Stewart W. Sandberg Jr. and Dr. Elder. Elders Sandberg and Elder were declared elected to the Class of 1972. The tellers reported the election of Messrs. Breisch, Knudsen and Grotenhuis to the Class of 1972.

Mr. Barker, chairman of the **Stewardship Committee**, presented the committee's report as follows:

**REPORT OF THE STEWARDSHIP COMMITTEE**

In 1968 the Church provided $310,930 in contributions toward the combined budget of $335,500 for the three major committees from Orthodox Presbyterian sources adopted by the Thirty-fourth General Assembly. The failure to achieve our budget in 1968 is particularly disappointing in that contributions for the first nine months of the year were actually greater than in the corresponding period of the previous year. The drop came in the last three months of the year.

The proposed 1970 budgets of the three committees which were presented to this Committee, and which expressed what the committees judged were their minimal needs for the responsibilities assigned them, called for a total of $417,416 from Orthodox Presbyterian sources. Your Committee judged that the small increase from these sources in 1968 over 1967, which fell short of the budget, made it unlikely that a budget of $417,416 could be achieved. The Committee therefore determined to limit the 1970 budget to the same figures approved by the Thirty-fifth General Assembly for 1969. That amount is $366,600, and is thus $50,816 less than the three committees need to carry on their programs for 1970. The Committee would point out to the Church that unless there is a dramatic change in our giving pattern, retrenchments by at least two of the committees appear to be indicated for 1970.

The following table is a summary of the combined budget approved by the Stewardship Committee for 1970:

**CONTRIBUTIONS TO BUDGETS OF COMMITTEES**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Education</td>
<td>$64,164</td>
<td>$65,743</td>
<td>$80,000</td>
<td>$80,000</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>132,793</td>
<td>136,681</td>
<td>154,600</td>
<td>154,600</td>
</tr>
<tr>
<td>Home Missions and Church Extension</td>
<td>109,096</td>
<td>108,506</td>
<td>132,000</td>
<td>132,000</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$306,053</strong></td>
<td><strong>$310,930</strong></td>
<td><strong>$366,600</strong></td>
<td><strong>$366,600</strong></td>
</tr>
<tr>
<td>From Others</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christian Education</td>
<td>$3,850</td>
<td>$9,943</td>
<td>$8,300</td>
<td>$7,000</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>48,185</td>
<td>45,922</td>
<td>45,300</td>
<td>53,400</td>
</tr>
<tr>
<td>Home Missions and Church Extension</td>
<td>8,973</td>
<td>4,584</td>
<td>5,000</td>
<td>5,000</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$61,008</strong></td>
<td><strong>$60,449</strong></td>
<td><strong>$58,600</strong></td>
<td><strong>$65,400</strong></td>
</tr>
<tr>
<td><strong>$367,061</strong></td>
<td><strong>$371,379</strong></td>
<td><strong>$425,200</strong></td>
<td><strong>$432,000</strong></td>
<td></td>
</tr>
</tbody>
</table>
The amount by which the Church failed to reach budgeted contributions in 1968 was so substantial that there is real question whether the 1969 approved budgets can be met. They call for an 18% increase over 1968 actual contributions. To try to close the gap, the committee has approved one special appeal and offering for each standing committee in 1969. The first of these, for the Home Missions Committee, has already been received. The committee has also approved a program of direct presentations to the sessions of the churches, to acquaint them with the needs and opportunities before our committees, and to discuss aspects of biblically based stewardship in our churches. Elder F. C. Metzger has undertaken chairmanship of this program. This program not only recognizes the seriousness of the shortages created by the 1968 failure, but also reflects the committee's continuing conviction that stewardship cannot be imposed by a committee of the Assembly, but must be built from the bottom by ministers and elders in the local churches.

The Thirty-fifth General Assembly charged this committee with reviewing the remuneration given to officers of the General Assembly and reporting to the Thirty-sixth General Assembly. The committee's report on this subject is embodied in the recommendations below.

RECOMMENDATIONS

The committee makes the following recommendations:

1. That the General Assembly approve a total budget for the three committees for the year 1970 amounting to $432,000 and recommend to our churches that they provide a minimum of $366,600 toward this budget.

2. That the remuneration of the Stated Clerk of the General Assembly be increased to $250, the Assistant Clerk to $50, and the Statistician to $75, and that the Standing Rules of the General Assembly be amended as follows:
   in Rule 20c, the figure of $150.00 be increased to $250.00;
   in Rule 21, the figure of $25.00 be increased to $50.00;
   in Rule 21A, the figure of $50.00 be increased to $75.00.

3. That the committee be continued.

ELECTIONS

The term of Elder Frederick C. Metzger expires with this Assembly.

The Assembly recessed at 10:15 a.m. and reconvened at 10:37 a.m. with the singing of “Jesus, Thou Joy of Loving Hearts.” Mr. Haney led in prayer. The Assembly recessed at 10:40 a.m. and reconvened at 10:56 a.m.

The Rev. Esler L. Shuart, fraternal delegate of the Christian Reformed Church, addressed the Assembly. Mr. Peterson responded on behalf of the Assembly.

On amended motion, the first recommendation of the Stewardship Committee was adopted as follows:

1. That the General Assembly approve a total budget for the three committees for the year 1970 amounting to $432,000 and recommend to our churches that they provide a minimum of $366,600 toward this budget, and to that end the General Assembly urges every congregation, in the strongest possible terms, to adopt a benevolence budget which will raise the vision and the financial stewardship of the congregation.

Mr. W. Ralph English, missionary-appointee to Korea, was introduced to the Assembly by Mr. Galbraith. Mr. English addressed the Assembly by its invitation.
On amended motion the second recommendation of the Stewardship Committee was adopted as follows:

2. That the remuneration of the Stated Clerk of the General Assembly be increased to $250, the Assistant Clerk to $50, and the Statistician to $75; that Standing Rule 61 be suspended and that this scale of remuneration be put into effect at this time; and that the Standing Rules of the General Assembly be amended as follows:
   - in Rule 20c, the figure of $150 be increased to $250,
   - in Rule 21, the figure of $25 be increased to $50,
   - in Rule 21A, the figure of $50 be increased to $75.

On amended motion the third recommendation of the Stewardship Committee was adopted as follows:

3. That the committee be continued; and that the committee be requested to review its own functions and purpose, its own composition and structure, and its lines of communication with the churches; and that the committee report to the Thirty-seventh General Assembly with recommendations for improving its effectiveness.

The Assembly recessed at 12:32 p.m. Mr. Sander led in prayer.

WEDNESDAY AFTERNOON

The Assembly reconvened at 1:45 p.m. with the singing of "That Man Is Blest, Who, Fearing God." Mr. De Velde led in prayer.

The floor was opened for nominations to the Stewardship Committee. Mr. Frederick C. Metzger was nominated. There being no further nominations, Mr. Metzger was declared elected to the Class of 1972.

On motion the report of the Committee to Study Standing Committee Management Needs was ordered included in the Minutes without being read orally. The report is as follows:

REPORT OF THE COMMITTEE TO STUDY STANDING COMMITTEE MANAGEMENT NEEDS

The Thirty-fifth General Assembly erected a special Committee to Study Standing Committee Management Needs “with instructions to consider this communication and report to the next General Assembly” (Minutes, 35th G.A., p. 24). The communication referred to in the above instructions requested the erection of a special committee “to study the separate and collective needs of the Stewardship, Foreign, Home Missions and Church Extension, and Christian Education Committees for administrative, managerial, fiscal management or promotional personnel, and bring its recommendations to the committees by reporting to the Thirty-sixth General Assembly” (Minutes, 35th G.A., p. 15). Elected to this committee were Messrs. Cox, Olson, Shepherd, R. Smith, Vail and Zebley.

Messrs. Shepherd (convener) and R. Smith resigned from the committee before the first meeting was held. Mr. Olson was elected chairman of the committee.

The committee met twice with the General Secretaries of the standing committees to discuss management problems and needs.

The committee has recommended to the three General Secretaries that they search for the services of an outside management consultant. Such a search is now being made. Respectfully submitted,

Arthur O. Olson, Chairman
On motion the report of the Committee on General Benevolence was ordered included in the Minutes without being read orally. Mr. Bachman, secretary of the committee, presented its report as follows:

REPORT OF THE COMMITTEE ON GENERAL BENEVOLENCE

The Committee on General Benevolence met twice during the year, in regular stated meetings. During the interim between these meetings the Executive Committee consulted and authorized all necessary actions to be taken by the Secretary.

The following officers of the committee were returned to their positions of responsibility: President, Irving J. Triggs, elder from the O. P. Church of Franklin Square, N. Y.; Vice President, John Tolsma, Jr., elder from the Trinity O. P. Church of Hatboro, Pa.; Secretary-Treasurer, the Rev. Lester R. Bachman, 806 Dorsea Road, Lancaster, Pa.

GENERAL INFORMATION

During the past year our churches demonstrated the greatest outpouring of concern for the needy in the history of the committee. Contributions increased by almost $5,000, and disbursements of aid increased by more than $8,000. These increases were due largely to the response made to our emergency appeal for funds to aid a pastor who was overwhelmed by medical expenses caused by the prolonged and fatal illness of his wife. A total of $6,265 was given to him and to two other pastors heavily burdened by medical bills in excess of their ability to pay.

The number of churches and chapels contributing to the work of the committee decreased from 104 in 1967, to 89 in 1968. Of these contributing churches and chapels 52 gave special gifts of over $5,000 to be disbursed for emergency medical aid. Over $4,000 of this aid was given to one pastor, over $1,500 to another, and $750 to a third. 26 churches and chapels were not represented among the contributors to the committee's work in 1968.

The committee is in close, constant contact with two pastors' families where serious, chronic illness is present, and where substantial need for aid may arise at any time. Assurance of the committee's readiness to help has been earnestly and repeatedly expressed, and gratefully acknowledged.

A grant of $500 was made to an infirm minister from the Aged and Infirm Ministers' Fund, to meet very urgent needs in the family. A loan of $1,000, at 5% interest, was also made to this minister to enable his family to make the down payment on a home.

In anticipation of the formulation of a proposed budget for 1969, the committee made a special request to the Korea Mission, where most of the relief funds of the committee have been disbursed during the many years of the committee's life, asking that a maximum estimate of the funds desired for the most effective work there be submitted. The following recommendations were sent to us:

1. Aid to Leper Patients, from an average of $1,600 to a total of $2,100, an increase of $500.
2. Korea Disaster Relief, from $600 per year to $1,000, an increase of $400.
3. Scholarship funds to aid poor students, from $750 per year to $1,500 per year, an increase of $750.
4. Whole Milk Crystals, the same as formerly, $550 per year.
5. A charity bed in the Gospel Hospital, Pusan, Korea, from $400 per year to $600 per year; an increase of $200 per year.
6. Aid to Orphans, increased by $100, from $250 to $350 per year.
7. Multi-Purpose-Food, increased by $1,600, from $1,400 to $3,000 per year.

In addition to these increases for the work in Korea, the committee would propose that funds for Emergency Medical Aid be increased by $1,000, and gifts to the Aged and Infirm
Ministers' Fund be increased from $500 to $1,000. These increases will amount to an enlargement of our budget by a total of $5,600. Other increases proposed by the committee appear in the budget at the end of the report.

The committee is convinced that all of our churches, by assuming whatever share of the support of its important work they are truly able to undertake, can more than meet these increases in the budget. This ministry of Christian love is a privilege which every one of our churches and chapels should diligently seek to enjoy. Many of our larger churches could greatly increase their participation in this larger sphere of benevolence, since few are regularly confronted with urgent local needs.

The committee is exploring other areas of service that may very properly come under the scope of its responsibility in fulfilling the mandate of our Lord, as the agent of His churches, in ministering to those who may be considered by Him to be among "the least" of those whom He calls "My brethren." The results of our explorations will be reported in the monthly Newsletters.

Several of the pastors and Deacons' Boards have asked the committee to recommend projects which the families and organizations in the churches may adopt as a means of sharing in the ministry we are mutually concerned to perform. Such projects are being worked-out by the committee, and will be offered to the churches in the forth-coming Newsletters.

It will be noted in the Treasurer's Report that a savings account was opened by the committee. This step was taken because we realized that several thousands of dollars a year remain in the checking account for over six months, due to the fact that it is expedient to make general disbursements of funds only about twice each year, except in cases of emergency need. Our funds are received in varying amounts, from $350 to $2,500 per month, and only accumulate to sizeable amounts in the various funds near the time of our spring and fall meetings. It is not the committee's policy to hold funds in the bank when they are needed by the poor, but it is felt that we are wiser stewards if we permit the funds awaiting disbursement to gain interest rather than be a source of profit to the bank.

Word has come to the committee that the International Reformed Agency for Migration (I.R.A.M.) has determined to disband its operations due to circumstances that have decreased the interest of the member denominations. Details of the dissolution are not at hand, but two alternatives were offered to the member churches: one, to return the balance of funds in the treasury to the member churches on a pro-rata basis; two, to agree to forward the total balance to the Treasurer of the Reformed Ecumenical Synod. A check in the amount of $413.32 has been sent to the committee, indicating that the first option has been chosen by the churches.

**ELECTIONS**

Members of the committee whose terms expire with this General Assembly are: Lester R. Bachman, and John Tolsma, Jr.

**RECOMMENDATIONS**

Your committee recommends to the churches:

1. That each of the churches and chapels be urged to include the work of the Committee on General Benevolences in its Benevolent or Diaconal Budget.
2. That, wherever possible, each church and chapel set a goal of $1.75 per communicant member as their contribution to the committee’s ministry.
3. That the officers of every church and chapel earnestly determine that some offering be sent to the denominational work of compassion, beyond the sphere of local responsibility; and that genuine concern be aroused in our congregations to make sure that we are truly sharing, and leading the way, in world-wide concern for the plight of the depressed, the impoverished and needy peoples in our own communities, and in the desperately needy urban areas of our nation.
### Proposed Budget for 1969

#### Non-designated Funds (General)
- **Office and Administration**: $1,000.00
- **Promotion**: $250.00
- **Emergency Medical Aid to ministers' families**: $1,000.00
- **Bethesda Hospital, Denver, Colorado**: $500.00
- **Student work-scholarships for poor students, Korea**: $1,500.00
- **Disaster Relief, Korea**: $1,000.00
- **Gospel Hospital, Pusan, Korea**: $600.00
- **Non-designated Services**: $2,000.00

#### Total: $7,850.00

#### Designated Funds (General)
- **Multi-Purpose-Food, Korea**: $3,000.00
- **Multi-Purpose-Food, Taiwan**: $500.00
- **Aid to Leper Patients, Korea**: $2,100.00
- **Whole Milk Crystals, Korea**: $550.00
- **Orphans, Korea**: $350.00
- **Taiwan Relief Fund**: $500.00

#### Total: $7,000.00

#### Aged and Infirm Ministers' Fund (Designated)
- **Total**: $1,000.00

#### Total (Increases for 1969): $15,850.00

### Increases over 1968 are as follows:
- **Office, Administration, Promotion**: $750.00
- **Emergency Medical Aid**: $250.00
- **Disaster Relief, Korea**: $400.00
- **Student Scholarships, Korea**: $750.00
- **Multi-Purpose-Food, Korea**: $1,000.00
- **Aid to Lepers, Korea**: $600.00
- **Whole Milk Crystals, Korea**: $550.00
- **Orphans, Korea**: $150.00

#### Total (Increases for 1969): $4,450.00

Respectfully submitted,
Lester R. Bachman, Secretary

### Report of the Treasurer

#### Receipts and Disbursements, 1968

**Receipts**

**General Fund**
- **Contributions from O. P. churches**
  - General, designated: $3,828.39
  - non-designated: $3,737.95
  - Deacons, designated: $4,179.55
  - non-designated: $4,194.07

**Total**: $15,939.96
### Aged and Infirmin Ministers’ Fund

<table>
<thead>
<tr>
<th>Contributions from O. P. churches</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General, designated</td>
<td>$125.00</td>
</tr>
<tr>
<td>Deacons, designated</td>
<td>$44.06</td>
</tr>
<tr>
<td>Interest, Church Extension Fund demand notes</td>
<td>$337.50</td>
</tr>
</tbody>
</table>

**Total** $506.56

### General Fund

**Disbursements**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Office and administration</td>
<td></td>
</tr>
<tr>
<td>Phone</td>
<td>$52.95</td>
</tr>
<tr>
<td>Postage</td>
<td>$153.00</td>
</tr>
<tr>
<td>Office supplies</td>
<td>$37.00</td>
</tr>
<tr>
<td>Stationery</td>
<td>$84.00</td>
</tr>
<tr>
<td>Art work for stationery</td>
<td>$14.00</td>
</tr>
<tr>
<td>Honorarium to Secretary-Treasurer</td>
<td>$200.00</td>
</tr>
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**Total** $941.85

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Savings account</td>
<td>$3,000.00</td>
</tr>
<tr>
<td>Travel, committee member</td>
<td>$50.00</td>
</tr>
<tr>
<td>Emergency medical aid for ministers’ families</td>
<td>$6,265.00</td>
</tr>
<tr>
<td>Bethesda Hospital, Denver, Colorado</td>
<td>$300.00</td>
</tr>
<tr>
<td>Missent check forwarded</td>
<td>$1,100.00</td>
</tr>
<tr>
<td>I. R. A. M. dues</td>
<td>$100.00</td>
</tr>
<tr>
<td>Shipping used clothes</td>
<td>$276.24</td>
</tr>
<tr>
<td>Special gift to infirm minister</td>
<td>$25.00</td>
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</table>

**Total** $12,058.09

### Relief, general funds

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Korea</td>
<td></td>
</tr>
<tr>
<td>Disaster Relief</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>Scholarships for poor students</td>
<td>$1,250.00</td>
</tr>
<tr>
<td>Taiwan</td>
<td></td>
</tr>
<tr>
<td>All-purpose relief</td>
<td>$500.00</td>
</tr>
</tbody>
</table>

**Total** $2,750.00

### Relief, designated funds

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Korea</td>
<td></td>
</tr>
<tr>
<td>Multi-Purpose-Food</td>
<td>$1,400.00</td>
</tr>
<tr>
<td>Leper patients</td>
<td>$1,500.00</td>
</tr>
<tr>
<td>Orphans</td>
<td>$226.96</td>
</tr>
</tbody>
</table>

**Total** $3,126.96

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taiwan</td>
<td></td>
</tr>
<tr>
<td>Multi-Purpose-Food</td>
<td>$675.00</td>
</tr>
</tbody>
</table>

**Total** $3,801.96

**Total disbursed for relief** $6,551.96
Aged and Infirm Ministers' Fund

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Loan to infirm minister</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>Aid grant to infirm minister</td>
<td>500.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$1,500.00</strong></td>
</tr>
</tbody>
</table>

**Summary of Receipts and Disbursements**

**Balance on hand, January 1, 1968**

<table>
<thead>
<tr>
<th>Fund</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General funds</td>
<td>$15,939.96</td>
</tr>
<tr>
<td>Aged and Infirm Ministers' Fund</td>
<td>506.56</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>16,446.52</strong></td>
</tr>
</tbody>
</table>

**Receipts**

<table>
<thead>
<tr>
<th>Fund</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General funds</td>
<td>$18,610.05</td>
</tr>
<tr>
<td>Aged and Infirm Ministers' Fund</td>
<td>1,500.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>20,110.05</strong></td>
</tr>
</tbody>
</table>

**Balance on hand, December 31, 1968**

<table>
<thead>
<tr>
<th>Fund</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General fund</td>
<td>$1,077.57</td>
</tr>
<tr>
<td>Multi-Purpose-Food</td>
<td>278.43</td>
</tr>
<tr>
<td>Korean leper patients</td>
<td>202.24</td>
</tr>
<tr>
<td>Milk crystals, Korea</td>
<td>58.47</td>
</tr>
<tr>
<td>Taiwan relief fund</td>
<td>77.81</td>
</tr>
<tr>
<td>Emergency medical aid fund</td>
<td>339.36</td>
</tr>
<tr>
<td>Aged and Infirm Ministers' Fund</td>
<td>524.14</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$2,558.02</strong></td>
</tr>
</tbody>
</table>

**Summary of Cash Balances by Funds**

<table>
<thead>
<tr>
<th>Fund</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td><strong>$2,558.02</strong></td>
</tr>
</tbody>
</table>

**Additional Assets**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Extension Fund Notes (for Aged and Infirm Ministers' Fund)</td>
<td></td>
</tr>
<tr>
<td>A-40</td>
<td>$500.00</td>
</tr>
<tr>
<td>A-64</td>
<td>1,000.00</td>
</tr>
<tr>
<td>A-88</td>
<td>1,000.00</td>
</tr>
<tr>
<td>A-95</td>
<td>500.00</td>
</tr>
<tr>
<td>A-116</td>
<td>500.00</td>
</tr>
<tr>
<td>A-124</td>
<td>1,000.00</td>
</tr>
<tr>
<td>A-138</td>
<td>1,000.00</td>
</tr>
<tr>
<td>A-144</td>
<td>2,000.00</td>
</tr>
<tr>
<td>Loan at 5%</td>
<td>1,000.00</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>8,500.00</strong></td>
</tr>
<tr>
<td>Savings account</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$11,500.00</strong></td>
</tr>
</tbody>
</table>

Respectfully submitted,
Lester R. Bachman, Treasurer

Audited and found correct, February 5, 1969,
David M. Huber, CPA
On separate motions the three recommendations of the Committee on General Benevolence were adopted.

The floor was opened for nominations to the Committee on General Benevolence. The following were nominated: Ministers—Bachman and Hart; Ruling Elders or Deacons—John Tolsma, Ruppert Richardson and John Kortenhoven. Mr. Bachman and Elder Tolsma were elected to the Class of 1972.

On motion the Committee on General Benevolence was instructed to send to the Stated Clerk its annual financial summary to be included in its printed report to the General Assembly.

On motion the report of the Committee on Pensions was ordered included in the Minutes without being read orally. Mr. Hoogerhyde, chairman of the committee, presented its report as follows:

REPORT OF THE COMMITTEE ON PENSIONS

PENSION PLAN

The Pension Plan completed its tenth year on December 31, 1968. During the year eight new participants were enrolled in the Plan and there was one withdrawal. At the end of the year there were 98 participants, of whom 93 were ministers.

The new Plan went into effect as of January 1, 1969. All former participants except three non-pastors, two of whom are no longer in church-related employment, have changed over to the new Plan. The new insurance coverage went into effect at that time, and accumulated dividends and other income held by the committee for the account of the participants has been credited to their account in the new Plan. The account balances of the three participants who did not transfer to the new Plan have been paid to them. Fine cooperation on the part of the participants in supplying the committee with the required documents and remittances made the transition smooth and prompt. The new Plan now brings to the church a vehicle for pension and insurance coverage that recognizes the importance of utilizing equity funding in meeting these needs.

Group term life insurance for $10,000 on each participant under age 65 is being carried with Equitable Life Assurance Co., New York, N. Y. The total reserve in the fund for pension benefits on December 31, 1968 was $326,772.28. This reserve was provided from the following sources:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dividends &amp; Income - prior to 1968</td>
<td>$21,727.17</td>
</tr>
<tr>
<td>1968 - Premiums Received</td>
<td>39,095.60</td>
</tr>
<tr>
<td>- Dividends - P. M. F.</td>
<td>3,933.67</td>
</tr>
<tr>
<td>- Other Income</td>
<td>1,199.08</td>
</tr>
<tr>
<td>Annuity Reserve - Prev. Plan</td>
<td>7,029.76</td>
</tr>
<tr>
<td>Cash Value Refunds - P. M. F. Policies</td>
<td>253,787.00</td>
</tr>
</tbody>
</table>

$326,772.28

Allocation to individual participants has been made on the basis of calculations prepared by Mr. Garret A. Hoogerhyde, C. P. A., a member of the committee, and an individual statement has been provided for each participant showing the amount of his investment in the Retirement Equity Fund as of January 1, 1969.

ANNUITY PAYMENTS

Monthly annuity payments of $50 to the Rev. David Calderwood continue to be paid from current income.
Incorporation

The incorporation of the committee authorized by the Thirty-third General Assembly was completed during the year. The cost of $500.00 was paid from General Assembly funds and was $200.00 more than the amount budgeted for that purpose.

Pension and Insurance Plan

The Plan has been approved by the Internal Revenue Service in essentially the form adopted by the Thirty-fifth General Assembly, as exempt from income tax under the provisions of Section 501(a) of the Internal Revenue Code. The committee plans to prepare a description of the plan in booklet form for distribution to participants and the churches.

Trust Agreement

The committee has entered into a trust agreement with the First Pennsylvania Banking and Trust Company, Philadelphia, Pa., as authorized by the Thirty-fourth General Assembly.

Under the terms of the trust agreement the Trustee may invest, subject to the approval of the committee, in any form of property without restriction to investments authorized for fiduciaries.

The committee has authorized the Trustee to use its own discretion in determining the investment mix, including no limitation on the ratio of common stock investments to either total book or market value. The committee has reserved the right to review this direction at any time and to change its instructions to the Trustee.

The Trustee will provide investment counsel and management of the portfolio, custodial services for securities held in the Fund and a quarterly accounting of its administration of the Fund.

Hospitalization

The Committee on Pensions continues to administer the Hospitalization Plan separately from the Pension Plan.

On December 31, 1968 there were 159 individual and family agreements in force which is a net increase of eight for the year. The participants include 48 non-ministers.

The following is a report of claims paid and premiums received by Inter-County, during the rating period from April 1, 1967 to March 31, 1968, on which our premiums beginning August 1, 1968 were based:

<table>
<thead>
<tr>
<th>No. of Claims Paid</th>
<th>93</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of days</td>
<td>358</td>
</tr>
<tr>
<td>Total Claims</td>
<td>$21,762</td>
</tr>
<tr>
<td>Premiums</td>
<td>$17,733</td>
</tr>
</tbody>
</table>

Claims paid exceeded premiums by 22.7%, apart from overhead, and our increase in premium was 25% on only the Inter-County coverages. There has been no increase in Blue-Shield premiums since the inception of the plan on August 1, 1965.

Both Inter-County and Blue Shield continue to provide prompt, efficient service in the settlement of claims. The coverages under the Plan have relieved many participants from excessive medical expense, which in some cases might have had to be paid by individual congregations or the denomination.

The number of churches that are paying their pastors' premiums increased during the year. It is the opinion of competent counsel that these premiums are not taxable income when paid by an employer, even though the cash salary is reduced accordingly. To establish such a tax-free status the breakdown between cash salary and hospitalization should be formally established by action of the employer.

Elections

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

Minister: Richard G. Hodgson

Ruling Elders: Garret A. Hoogerhyde, Harold R. Keenan
Gentlemen:

We have examined the Balance Sheet of the Committee on Pensions of the Orthodox Presbyterian Church, Inc., Pensions Account, at December 31, 1968 and the related Statement of Cash Receipts and Disbursements for the period 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 for independent verification of accounts receivable; however, we satisfied ourselves as to their accuracy by means of other auditing procedures.

In our opinion the accompanying balance sheet and related statement of cash receipts and disbursements present fairly the financial position of the Committee on Pensions of the Orthodox Presbyterian Church, Inc., Pensions Account, at December 31, 1968 and the results of its operations for the year then ended, on a cash basis consistent with the preceding year.

Nemore, Graham & Company
Certified Public Accountants

Jenkintown, Pa.
March 18, 1969

BALANCE SHEET
DECEMBER 31, 1968
EXHIBIT A

ASSETS
Cash in Bank .......................................................... $158,317.75
Accounts Receivable — Presbyterian Ministers Fund .......... 140,917.46
 Marketable Securities at Cost (Market 25,681.25) ................. 27,537.07

Total Assets .......................................................... $326,772.28

LIABILITIES AND RESERVES
Liabilities ........................................................................ None
Reserve For Pension Benefits ........................................... $326,772.28
(Schedule A-1)

Total Liabilities .......................................................... $326,772.28

RESERVE FOR PENSION BENEFITS
DECEMBER 31, 1968
SCHEDULE A-1

BALANCE, January 1, 1968 ................................................ $ 21,727.17

CREDITS TO RESERVE:
Premiums from Participants ........................................... $ 39,095.60
Duff Annuity Reserve .................................................. 7,029.76
Dividends and Interest ................................................ 1,634.76
Reversion — Cancelled Policy ......................................... 880.00

Total Credited .......................................................... $49,630.12
STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
JANUARY 1, 1968 to DECEMBER 31, 1968

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance, January 1, 1968</td>
<td></td>
</tr>
<tr>
<td>Premiums – Balance 1967</td>
<td>6,669.40</td>
</tr>
<tr>
<td>Interim Term Insurance</td>
<td>171.00</td>
</tr>
<tr>
<td>Calendar Year 1968</td>
<td>39,095.60</td>
</tr>
<tr>
<td>Presbyterian Ministers Fund</td>
<td></td>
</tr>
<tr>
<td>Account Receivable 1967</td>
<td>6,460.00</td>
</tr>
<tr>
<td>Dividends</td>
<td>3,898.21</td>
</tr>
<tr>
<td>Refund – Cancelled Policy</td>
<td>1,225.18</td>
</tr>
<tr>
<td>Refund – Cash Value – Pension Policies</td>
<td>112,905.00</td>
</tr>
<tr>
<td>Dividends – Stocks</td>
<td>877.00</td>
</tr>
<tr>
<td>Interest – Savings Account</td>
<td>265.55</td>
</tr>
<tr>
<td>Duff Annuity Reserve</td>
<td>492.21</td>
</tr>
<tr>
<td>Total</td>
<td>183,995.20</td>
</tr>
<tr>
<td>Balance, December 31, 1968</td>
<td>$11,936.05</td>
</tr>
</tbody>
</table>

CASH BALANCE – January 1, 1968

CASH BALANCE – December 31, 1968

REFRESHMENT

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Premiums – Balance 1967</td>
<td></td>
</tr>
<tr>
<td>Interim Term Insurance</td>
<td></td>
</tr>
<tr>
<td>Calendar Year 1968</td>
<td></td>
</tr>
<tr>
<td>Presbyterian Ministers Fund</td>
<td></td>
</tr>
<tr>
<td>Account Receivable 1967</td>
<td></td>
</tr>
<tr>
<td>Dividends</td>
<td></td>
</tr>
<tr>
<td>Refund – Cancelled Policy</td>
<td></td>
</tr>
<tr>
<td>Refund – Cash Value – Pension Policies</td>
<td></td>
</tr>
<tr>
<td>Dividends – Stocks</td>
<td></td>
</tr>
<tr>
<td>Interest – Savings Account</td>
<td></td>
</tr>
<tr>
<td>Duff Annuity Reserve</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
</tr>
</tbody>
</table>
Committee on Pensions
Orthodox Presbyterian Church
Philadelphia, Pennsylvania 19126

Gentlemen:

We have examined the balance sheet of the Committee on Pensions of the Orthodox Presbyterian Church, Inc., Hospitalization Account at December 31, 1968 and the related Statement of Cash Receipts and Disbursements for the year then ended. Our examination was made in accordance with generally accepted auditing standards and included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion the accompanying balance sheet and related statement of cash receipts and disbursements present fairly the financial position of the Committee on Pensions of the Orthodox Presbyterian Church, Inc., Hospitalization Account at December 31, 1968 and the results of its operations for the year then ended, on a cash basis, consistent with the preceding year.

Nemore, Graham & Company
Certified Public Accountants

Jenkintown, Pa.
March 19, 1969

BALANCE SHEET
DECEMBER 31, 1968
EXHIBIT A

ASSETS

Cash in Bank—Cheltenham National Bank:
Checking Account ......................................................... $1,595.78
Savings Account .......................................................... 2,564.85
Total Assets ..................................................................... $4,160.63

LIABILITIES AND SURPLUS

Premiums Collected in Advance ............................................ $3,376.09
Surplus (Note 1) ............................................................ 784.54
Total Liabilities and Surplus ............................................... $4,160.63

NOTE 1 — Surplus Balance of $784.54 at December 31, 1968 includes adjustments of prior periods in the amount of $216.48

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
JANUARY 1, 1968 to DECEMBER 31, 1968
EXHIBIT B

Balance on Hand, January 1, 1968 ....................................... $3,293.05

RECEIPTS

Subscriptions ................................................................... $33,135.34
Service Charges ............................................................. 613.64
Interest—Savings Account ................................................ 50.58

$33,799.56

$37,092.61
PENSION AND INSURANCE PLAN
OF THE ORTHODOX PRESbyterian CHURCH

Article I. GENERAL PROVISIONS

A. DESCRIPTION. This Plan is composed of two parts:

(1) A Life insurance Program which will provide $10,000 group term insurance for each participant from time of entry until the end of the policy year during which he reaches age 65 or withdraws from the Plan, whichever is earlier, with waiver of premium in the event of total and permanent disability; and

(2) A Retirement Equity Fund which will be the medium through which funds shall be accumulated and invested to provide retirement benefits.

B. ELIGIBILITY. All ministers and permanent full-time employees of the Orthodox Presbyterian Church or its congregations and organizations, including those serving in any capacity and beyond the borders of the United States of America, shall be eligible for coverage under this plan. A minister shall be eligible upon his ordination or reception by the Orthodox Presbyterian Church. A non-ministerial employee shall be eligible upon being declared a “permanent employee” by his employer.

C. EFFECTIVE DATE. This plan will become effective January 1, 1969.

D. PREDECESSOR PLAN. This Plan replaces The Pension Plan of The Orthodox Presbyterian Church (herein referred to as the “Predecessor Plan”) for all participants therein who elect to join this Plan.

E. PARTICIPATION.

1. Participants in the Predecessor Plan who elect to participate in the revised plan shall be enrolled on January 1, 1969 upon payment of the contribution required by Article II for the quarter beginning on that day.

2. New participants may enter the plan 30 days after becoming eligible, and must enter the Plan within 61 days after becoming eligible in order to be enrolled without medical examination. Enrollment shall be effective upon approval of an eligible person’s application by the Committee on Pensions and payment of the contribution due under Article II for the next quarter and the participant’s life insurance coverage shall commence as of that date.

F. RETIREMENT AGE. The age of retirement shall normally be 65. If the participant elects to retire at a later time he may choose either to continue or to discontinue payment to the Fund. If payments are continued they may be made by himself, by his employer, or jointly with his employer as mutually agreed upon. In either event the participant shall continue to share in the investment results of the Retirement Equity Fund.
G. BENEFITS.

1. Death. (a) Upon the death of a participant prior to the end of the policy year in which he attains age 65, his insurance and his vested interest in the Retirement Equity Fund shall be paid to his named beneficiary(ies). If his beneficiary(ies) are his surviving spouse or dependent children or parents, his entire share in the Retirement Equity Fund, whether or not vested, shall be available to her (them) under the same options which would have been available to the participant at retirement, or on such other arrangements as may be agreeable to the Committee on Pensions.

(b) Any portion of a deceased participant's vested interest in the amounts payable under the Retirement Equity Fund which is undisposed of because of his failure to designate a beneficiary or because all or some of the designated beneficiaries have predeceased him, shall at the discretion of the Committee on Pensions be paid to any one or more of his relatives by blood or marriage or to his estate.

2. Retirement. Each participant's pension shall be based on the amount in his account in the Retirement Equity Fund at the time of his retirement. The following options shall be available for the participant upon retirement:

   (a) Purchase of a life annuity with at least 10 years guaranteed.

   (b) A retirement income under a systematic withdrawal plan approved by the Committee on Pensions. In determining the withdrawal rate the Committee shall seek to protect the participant from exhausting his equity prematurely. Under this option his account in the Retirement Equity Fund shall continue to participate in the investment results of the Fund.

   Upon the death of the participant any amount remaining in his account shall be used to provide continuing benefits to his surviving spouse, on such arrangement as may be mutually agreed upon between her and the Committee. If his spouse predeceases him, he may dispose of the monies remaining in his account at his death as provided in G-1 above.

   (c) Other options may be permitted by the Committee.

   (d) All options shall be so arranged that payments are not made at a less rapid rate than would be the case if they were made in equal installments beginning at retirement and lasting for the then-anticipated life expectancies of the participant and a designated contingent annuitant with 10 years certain.

3 Disability. In the event of total and permanent disability, as provided for in the policy, the waiver-of-premium provision in the insurance policy will provide for continuing the insurance in force to the end of the policy year in which the participant attains age 65 without further payment of premiums. His entire interest in the Retirement Equity Fund shall be made available to him as agreed upon by him and the Committee on Pensions.

H. WITHDRAWAL FROM THE PLAN—VESTED INTEREST.

1. Participants who cease to be members or employees of the Orthodox Presbyterian Church must withdraw from the Plan. Upon withdrawal the participant shall receive his vested interest in the Retirement Equity Fund determined as follows:

   (a) Prior to the fifth anniversary of his participation in this Plan, or in the Predecessor Plan if applicable, his vested interest shall be the same percentage of his share of the Retirement Equity Fund as his portion of the total payments to such share to the date of withdrawal.

   (b) Upon subsequent anniversaries of his participation in either Plan, his vested interest in his share of the Retirement Equity Fund shall not be less than the following percentages:

<table>
<thead>
<tr>
<th>ANNIVERSARY</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>5th</td>
<td>50%</td>
</tr>
<tr>
<td>8th</td>
<td>75%</td>
</tr>
<tr>
<td>10th</td>
<td>100%</td>
</tr>
</tbody>
</table>
(c) The interest of a totally and permanently disabled participant shall be fully vested.

2. When a person withdraws from the Plan any balance remaining in his account above his vested interest shall remain in the Retirement Equity Fund and be applied as provided in Article II, C, 3.

Article II. METHOD OF PROVIDING BENEFITS

A. CONTRIBUTIONS,

1. Payments for participants in the Predecessor Plan shall continue unchanged.

2. Payments for new participants shall be based upon age on most recent birthday at time of enrollment according to the following schedule:

<table>
<thead>
<tr>
<th>ENROLLMENT</th>
<th>TOTAL PAYMENT</th>
<th>ENROLLMENT</th>
<th>TOTAL PAYMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>AGE</td>
<td></td>
<td>AGE</td>
<td></td>
</tr>
<tr>
<td>Up to 25</td>
<td>$300</td>
<td>38</td>
<td>$510</td>
</tr>
<tr>
<td>26</td>
<td>315</td>
<td>39</td>
<td>530</td>
</tr>
<tr>
<td>27</td>
<td>330</td>
<td>40</td>
<td>550</td>
</tr>
<tr>
<td>28</td>
<td>345</td>
<td>41</td>
<td>570</td>
</tr>
<tr>
<td>29</td>
<td>360</td>
<td>42</td>
<td>590</td>
</tr>
<tr>
<td>30</td>
<td>375</td>
<td>43</td>
<td>610</td>
</tr>
<tr>
<td>31</td>
<td>390</td>
<td>44</td>
<td>630</td>
</tr>
<tr>
<td>32</td>
<td>405</td>
<td>45</td>
<td>650</td>
</tr>
<tr>
<td>33</td>
<td>420</td>
<td>46</td>
<td>680</td>
</tr>
<tr>
<td>34</td>
<td>435</td>
<td>47</td>
<td>710</td>
</tr>
<tr>
<td>35</td>
<td>450</td>
<td>48</td>
<td>740</td>
</tr>
<tr>
<td>36</td>
<td>470</td>
<td>49</td>
<td>770</td>
</tr>
<tr>
<td>37</td>
<td>490</td>
<td>50 and over</td>
<td>800</td>
</tr>
</tbody>
</table>

Normally each participant will pay one third of the total due on his behalf and the balance will be paid by the Committee on Pensions, subject to collection thereof by the Committee from the particular congregation, committee or other organization of the Church by which the participant is paid. Other proportions may, however, be established by agreement of the parties.

3. Payments shall be made quarterly, in advance, to the Committee on Pensions by the participant and/or his employer on or before March 31, June 30, September 30, and December 31.

B. COSTS OF THE LIFE INSURANCE PROGRAM AND ADMINISTRATION.

The cost of each participant's term insurance and his proportionate share of any costs of administration of the Plan incurred by the Committee shall be paid by the Committee from the contributions made on his behalf by his employer or, if such contributions are insufficient, from his own contributions.

C. COST OF PENSION BENEFITS — THE RETIREMENT EQUITY FUND.

1. All pension benefits shall be paid from the Retirement Equity Fund which shall be a trust fund held by a Trustee selected by the Committee on Pensions and administered under a trust agreement between the Committee on behalf of the Orthodox Presbyterian Church and the Trustee. The Committee shall pay into such Fund:

   (a) The cash received by surrender of individual insurance policies held for participants under the Predecessor Plan,

   (b) All contributions by or on behalf of participants under Article II, A, 1 or 2 of this Plan less the portion thereof used to pay the cost of their term insurance and costs of administration, and
Any donations for pension purposes or other funds available to the Committee which it does not require for expenses of its operation.

Each participant shall have an undivided interest in the Retirement Equity Fund equal to the portion thereof represented by any cash received on surrender of contracts held for him under the Predecessor Plan and contributions made on his behalf under Article II, A, 2, periodically adjusted for a proportionate share of income, gains, losses and appreciation or depreciation resulting from investment experience of the Fund or donations to the Fund under Article II, C, l(c).

Prior to termination of the Plan or complete discontinuance of employer contributions hereunder, all forfeitures arising from severance of employment, death or for any other reason shall be applied in reduction of contributions otherwise required to be made by the Committee on Pensions and shall not be applied to increase the benefits any participant would otherwise receive.

The Committee on Pensions shall furnish each participant an annual statement as of December 31 reporting the performance of the investment fund and providing each participant with an accounting of his share in the Retirement Equity Fund.

Article III. MISCELLANEOUS

A. Administration of the Plan. The Pension Plan shall be administered by the Committee on Pensions of the Orthodox Presbyterian Church Incorporated.

B. Questions of Fact. All decisions upon questions of fact, determining the rights of parties named or referred to herein arising at any time made by the Committee on Pensions in good faith, based upon proof by affidavit, or other written evidence satisfactory to it, shall be conclusive and the Committee shall be fully protected if acting in reliance thereon.

C. Amendments to the Plan that affect eligibility for participation, the amount of contributions, and the conditions for payment of benefits or vesting, may be made by the Committee on Pensions only after a majority vote of the General Assembly, notice of the proposed changes having been submitted to the participants and the sessions of the church at least six weeks prior to the General Assembly. Other amendments to the Plan and all changes in the trust agreement, or in the identity of the Trustee, may be made by the Committee on Pensions acting alone.

D. Termination. This Plan may be terminated by the General Assembly of the Orthodox Presbyterian Church. If it is terminated or in the event of complete discontinuance of employer contributions hereunder, all amounts credited to the accounts of participants in the Retirement Equity Fund shall vest in them and be nonforfeitable and the amounts so vested shall continue to be held for eventual distribution to them or their beneficiaries upon their retirement, death, disability or withdrawal from the Plan.

E. Protective Provision. No interest under the Plan may be voluntarily or involuntarily assigned or transferred or pledged as security for any loan.

F. Facility of Payment. If the Committee on Pensions deems any person incapable of receiving benefits to which he is entitled from the Retirement Equity Fund by reason of minority, illness, infirmity or other incapacity, it may direct the Trustee to make payment directly for the benefit of such person or to any person selected by the Committee to disburse it whose receipt shall be a complete acquittance therefor. Such payments shall, to the extent thereof, discharge all liability of The Orthodox Presbyterian Church, the Pension Committee, the Trustee and the Retirement Equity Fund.

On motion Standing Rule 35 was suspended and the treasurer's report of the Committee on Pensions was ordered included in the Minutes without being read orally.
The floor was opened for nominations to the **Committee on Pensions**. The following were nominated: *Ministers*—Atwell, Richard G. Hodgson, Rinker and De Velde; *Ruling Elders*—Hoogerhyde and Harold R. Keenan. On motion Mr. Atwell’s request that his name be withdrawn was granted. Elders Hoogerhyde and Keenan were declared elected to the Class of 1972. The tellers reported the election of Mr. De Velde to the Class of 1972.

On motion Standing Rule 35 was suspended and the report of the **Committee on Ecumenicity and Interchurch Relations** was ordered included in the Minutes without being read orally. Mr. Oliver, chairman of the committee, presented its report as follows:

**REPORT OF THE COMMITTEE ON ECUMENICITY AND INTERCHURCH RELATIONS**

There have been five meetings of the committee and three joint meetings with the Committee on Fraternal Relations of the Reformed Presbyterian Church, Evangelical Synod since the Thirty-fifth General Assembly.

The committee reports as follows:

**I. Appointment of Fraternal Delegates to Other Ecclesiastical Bodies**

A. Appointed Ruling Elder Robert G. DeMoss fraternal delegate to the Synod of the Reformed Presbyterian Church, Evangelical Synod meeting in Wilmington, Delaware, May 14-17, 1968.


E. Appointed the Rev. William A. Shell fraternal delegate to the Synod of the Reformed Presbyterian Church of North America meeting in Kansas City, Missouri, in July, 1968.


H. Appointed the Rev. Theodore Hard fraternal delegate to the General Assembly of the Presbyterian Church of Korea (Kosin) meeting in Pusan, Korea, in September, 1968.

I. Appointed the Rev. Harvie M. Conn fraternal delegate to the General Assembly of the Presbyterian Church of Korea (Hap Dong) meeting in Seoul, Korea, in September, 1968.

J. Appointed the Rev. Bruce F. Hunt fraternal delegate to the General Assembly of the Presbyterian Church of Korea (Kosin) meeting in Pusan in September, 1969.

K. Appointed the Rev. Theodore Hard fraternal delegate to the General Assembly of the Presbyterian Church of Korea (Hap Dong) meeting in Seoul in September, 1969.

L. Appointed the Rev. R. Heber McIlwaine fraternal delegate to the General Assembly of the Reformed Church in Japan meeting in October, 1969.

**II. Letters of Greeting to Other Ecclesiastical Bodies**

The committee through its chairman sent letters of greeting to Eureka Classis of the Reformed Church in the U.S. meeting in Upham, North Dakota, May 19-22, 1969 and to the General Assembly of the Free Church of Scotland meeting in Edinburgh, May 20-23, 1969.
III. Invitations to Other Ecclesiastical Bodies

An invitation to send a fraternal delegate to the Thirty-sixth General Assembly was sent to each of the following churches:

- The Christian Reformed Church
- The Reformed Presbyterian Church of North America
- The Reformed Presbyterian Church, Evangelical Synod
- The Reformed Church in the U. S. (Eureka Classis)
- The Reformed Churches in the Netherlands
- The Reformed Churches of New Zealand
- The Reformed Churches in Australia
- The Presbyterian Church of Korea (Hap Dong)
- The Presbyterian Church of Korea (Kosin)
- The Reformed Church in Japan
- The Free Church of Scotland

IV. Relations with De Gereformeerde Kerken in Nederland

The Thirty-fifth General Assembly referred the following overture from the Presbytery of New Jersey to the Committee on Ecumenicity and Interchurch Relations: “The Presbytery of New Jersey has been informed that the Synod of the Gereformeerde Kerken in Nederland has in effect reversed the position taken by the Synod of Assen, 1926, with respect to the interpretation of the third chapter of Genesis. The Presbytery respectfully requests the Assembly to consider the implications of this action in view of the sister church relationship that exists between our two churches.”

The committee has considered this overture and reports as follows:

The Committee on Ecumenicity and Interchurch Relations of the Orthodox Presbyterian Church recommends to the Thirty-sixth General Assembly of the Orthodox Presbyterian Church that the Assembly determine to bring to an end the sister church relationship that now exists between our Church and the Gereformeerde Kerken in Nederland and to inform the Synod of the Gereformeerde Kerken of our intention and of the following reasons for it:

1. The sister church relationship expresses the closest degree of ecclesiastical fellowship between churches short of full union and carries with it serious responsibility for the exercise of both instruction and admonition, since the preaching ministry of either church is received by the other.

2. In our efforts to discharge this responsibility with respect to the Gereformeerde Kerken it has become increasingly apparent that the sister church relation becomes unworkable in the face of the serious differences between the two churches.

a. The sister church relation carries grave responsibility but offers no adequate means for consultative deliberation or adjudication of issues that arise.

b. Such means of communication as are feasible through correspondence and the exchange of delegates do not provide a practical way of procedure, particularly in view of the prohibitive costs of maintaining an adequate representation for a synodical gathering.

3. Therefore we conclude that the only responsible action possible is to withdraw from a relationship the obligations of which we cannot adequately fulfill.

4. Under the present circumstances we believe that the Reformed Ecumenical Synod may offer opportunities for consultation and admonition to enable us to discharge to some degree the responsibility that we bear for our brethren in both hearing and speaking the Word of Christ.
V. Conversations with the Deputies of the Canadian Reformed Churches

In accordance with the authorization of the Thirty-fifth General Assembly the committee sent the Rev. Norman Shepherd as our observer of the Synod of the Canadian Reformed Churches which met in Orangeville, Ontario, November 29, 30 and December 2, 1968. Mr. Shepherd was present when the report of the Deputies on Contact with the Orthodox Presbyterian Church was being discussed.

The Synod instructed its Deputies as follows:

1. to examine the divergencies in confession, church polity, and principles of church correspondence, which exist between the Canadian Reformed Churches and the Orthodox Presbyterian Church.

2. to compare these divergencies with the Word of God, to evaluate them as to the question whether they are of such a nature that they would prevent the Canadian Reformed Churches from recognizing the Orthodox Presbyterian Church as a true church of the Lord Jesus Christ and from entering into church correspondence with this church.

3. to investigate how the Creeds, the Form of Government and the Book of Discipline function in the Orthodox Presbyterian Church and whether they are actually maintained.

4. to explain to the Representatives of the Orthodox Presbyterian Church why it is impossible for the Canadian Reformed Churches to have a sister-relationship with the Orthodox Presbyterian Church as long as they maintain the sister-relationship with the Gereformeerde Kerken in Nederland (Synodal), because of the deviations in these Nederlands Churches in e.g. doctrine, church polity, and interchurch relationship.

5. to keep the Churches informed about the result of their investigations, the matters dealt with in their contact, and the developments in the Orthodox Presbyterian Church, to forward a report with recommendations to the next General Synod and copies of this report to the Churches.

The committee reports that it will continue to visit with the Deputies of the Canadian Reformed Churches unless directed to the contrary by the Assembly.

VI. Conversations with the Committee on Fraternal Relations of the Reformed Presbyterian Church, Evangelical Synod

The Thirty-fifth General Assembly instructed the committee “to seek to develop with the appropriate committee of the Reformed Presbyterian Church, Evangelical Synod, a basis of union between the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod, which will require defining and dealing with the theological problems involved.”

Since the Thirty-fifth General Assembly three joint meetings were held between your committee and the Committee on Fraternal Relations of the Reformed Presbyterian Church, Evangelical Synod. Through correspondence between the chairmen of the committees of the two Churches and ministers and sessions of their respective denominations an effort was made to determine whether there are theological problems between the two denominations. Your committee received a total of 21 letters, of which eight indicated support of and one opposed union between the two Churches. At a joint meeting of the two committees in Willow Grove, Pa. on March 20 and 21, 1969 these matters and other matters raised in letters from Reformed Presbyterian Church, Evangelical Synod ministers were considered over many hours. Within the limitations of time and energy the committee has sought to deal seriously with the theological questions raised by ministers and sessions of the Orthodox Presbyterian Church as well as with questions raised by ministers of the Reformed Presbyterian Church, Evangelical Synod. In many cases the committee was able to resolve these questions to its complete satisfaction. The committee came to the conclusion that it is
unable at this time to define any theological problem that would be an obstacle to union between our two Churches. It is the intention of the committee to foster continued discussion of questions with Reformed Presbyterians at national and regional meetings of ministers and members of our two Churches.

In accordance with the instruction of the Thirty-fifth General Assembly the committee proposes the following Basis of Union between the Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church:

PROPOSED BASIS OF UNION

I. PREAMBLE

The Reformed Presbyterian Church, Evangelical Synod, and the Orthodox Presbyterian Church are churches in the United States of America having one Lord, one faith, and one baptism. In determining to unite in one Scriptural order and to remove every barrier to full fellowship in the service of Christ, these churches come acknowledging both God's grace and their sins in days past and trusting in the renewal of the Holy Ghost for days to come.

They would first make mention of what Christ has wrought in their confession and service.

Both churches come rejoicing in one Sovereign Saviour, Jesus Christ our Lord.

Both churches believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice. Both churches therefore have sought to be obedient to Scripture in teaching and life, in order and worship. Because the inspiration and divine authority of Scripture have been questioned and denied within the professing church, the acknowledgement of the Bible to be the Word of God written is the more necessary for those who would stand today in the apostolic gospel: "that Christ died for our sins according to the Scriptures and that he was buried; and that he hath been raised on the third day according to the Scriptures."

These two churches have a common background in our struggle to maintain the clear teachings of the Word of God that our Lord Jesus Christ was born of the Virgin Mary, worked mighty miracles, offered up himself a sacrifice to satisfy divine justice and to reconcile us to God, that on the third day he rose again from the dead with the same body with which he suffered, with which also he ascended into heaven, and there sitteth at the right hand of his Father, making intercession.

Modernism, old and new, in denying these doctrines and the infallibility of the Word that teaches them, denies the Lord of the Word and casts aside the scepter of his rule in his church. Since the fellowship of the church of Jesus Christ must be grounded in the truth the spread of apostasy brings division. Our churches exist because we have chosen to obey God rather than man in conflict with false teaching in the church.

Yet in opposing such denials of doctrines essential to the Word of God and our secondary standards, these churches have not reduced the whole counsel of God to a few fundamentals of Christian faith.

Rather with the renewal of obedience to the Word of God there has come a renewal of rejoicing in the Westminster Confession of Faith and Catechisms as containing the system of doctrine taught in the Holy Scriptures. Both churches have adopted the Confession of Faith in virtually identical form, a form that precedes the modifying amendments made to the Confession by the Presbyterian Church in the United States of America in 1903. The two churches have one Confession, a Confession that expresses the glorious fullness of the Reformed Faith, declaring without equivocation that salvation is of the Lord. Soli deo gloria!

New obedience to the revelation of the grace of God in Jesus Christ has kindled new desire for holy living. Both churches have manifested deep concern that Christians be not conformed to this world in an age of license, but rather be transformed into the image of
Christ. These churches have turned again to the law of God, believing that contemporary immorality springs not only from the lusts of the flesh but also from hatred of the truth. The apostasy that casts off the authority of God's Word of commandment revealed in Scripture is at the last more destructive than guilty sensuality.

Because both churches teach obedience to the revealed commandments of Christ they have also sought to apply these specific commandments to modern life.

The Orthodox Presbyterian Church has called attention to the specific instruction of our subordinate standards, particularly the Larger Catechism, on the requirements of the Word of God for holy living. The Westminster Larger Catechism so applies the Ten Commandments, warning that each commandment implies the specific forbidding of all sins of that kind, "together with all the causes, means, occasions and appearances thereof and provocations thereunto" (Q. 99).

The plan for the union of the Reformed Presbyterian Church with the Evangelical Presbyterian Church to form the Reformed Presbyterian Church, Evangelical Synod, contained a declaration on the Christian life in which the united church emphasized the applicability of God's commandments to questions of conduct and practice that arise in the modern world.

The acknowledgment of Scripture as the infallible rule of faith and life has therefore borne fruit in both these churches in specific exposition and application of the Bible to learn what man is to believe concerning God, and what duty God requires of man. In life as in faith the rule of the Word of God is both specific and inclusive. As the church is led into all truth by the Word, so is it led into all righteousness: whatever we do, individually in our hearts, together in our homes and communities, or corporately in the church of Christ, we are to do to the glory of God.

In uniting their witness, these churches would seek to grow in love and new obedience to Christ, finding in that obedience the remedy for both legalism and antinomianism. We dare not build a hedge around God's law, adding to it the burdensome traditions of men. Neither may we ever cease to hear in the law the voice of the living God, whose will and nature are revealed in his commandments. Yet respect for the liberty of the sons of God must not dampen our pastoral zeal to warn those in our charge against particular sins and against those practices in contemporary life that become frequent occasions of sin. When the mass media pander to unlawful sexual appetites, the Saviour's warning about the lustful look must be part of the church's instruction. When respect for human life is cheapened by glorified violence or when the proper function of the body is impaired through narcotics, stimulants, and hallucinogenic drugs, the church must teach that our bodies are for the Lord and oppose those who exploit for gain those desires that rebel against God's ordinances for human life. Apart from the courageous application of Scripture to individual and social sins in the context of modern life the church cannot fulfill the whole ministry of the Word of God. The forming of Christian consciences to prove the things that differ is most necessary so that the church shall not be conformed to the lawlessness of an unbelieving world.

Nowhere does the direction of the Word of the Lord appear more clearly in the witness of these churches than in the work of missions and evangelism. Not only do the doctrines of grace require the seeking of the lost by those who are drawn by the Son of God to know the Father's heart of mercy; the express command of the arisen Saviour sends his disciples to the ends of the world and the end of the age. In obedience to Christ's Great Commission the Orthodox Presbyterian Church and the Reformed Presbyterian Church have carried forward constantly expanding missionary programs at home and abroad. Concern for the soundness of the missionary message in the former Presbyterian Church in the U. S. A. led to the establishment of the Independent Board for Presbyterian Foreign Missions, and to the division that was forced upon those who refused to surrender that testimony. In the work of World Presbyterian Missions of the Reformed Presbyterian Church, Evangelical
Synod and the Committee on Foreign Missions of the Orthodox Presbyterian Church the cause of truly Presbyterian missions has prospered. More than one hundred and ten missionaries now serve in thirteen countries with the support of these agencies. In addition, the gospel is preached by more than thirty-six men supported at least in part by corresponding home mission agencies. Evangelism is also served by the printed word through the labors of our committees on Christian education.

In contrast to the secularized evangelism that would substitute political action for the proclamation of Christ's kingdom, the Biblical evangelism to which these churches are committed recognizes that Christ must be obeyed in his program; that the gospel must be preached to all nations, and that until he comes only the sword of the spirit may be wielded in his name. These churches have sought to manifest the compassion of Christ by deeds of mercy and to proclaim the gospel of Christ by words of power, but the power they claim is spiritual. “For though we walk in the flesh, we do not war according to the flesh; (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of . . .) imaginations and every high thing that is exalted against the knowledge of God . . .” (2 Corinthians 10:3-5).

In so speaking of the witness of our churches we know that we have nothing that we have not received and that we have this treasure in earthen vessels. We would therefore with lowliness, meekness, forbearance, and long suffering give diligence to keep the unity of the Spirit in the bond of peace. To this end we of the Reformed Presbyterian Church, Evangelical Synod, and the Orthodox Presbyterian Church would remove every wall of partition that divides us, manifesting in one fellowship of order and service that unity under the Word of Christ that we profess as members of his body.

We do confess that all saints that are united to Jesus Christ their Head, by his Spirit, and by faith have fellowship with him in his grace, sufferings, death, resurrection, and glory; and, being united to one another in love, have communion in each other's gifts and graces. As God now offers to us opportunity we would assume the obligation of our profession to extend and maintain toward one another a holy fellowship and communion in the worship of God, in performing such other spiritual services as tend to our mutual edification, and in relieving one another according to our several abilities and necessities.

May the ascended Lord fill us with his Spirit and bless this work of ministering till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ.

II. THE DOCTRINAL STANDARDS

The text of the Confession of Faith of the Assembly of Divines at Westminster in 1646, except for those slight revisions adopted by the Orthodox Presbyterian Church (the text is available in the Trinity Hymnal and also as a separate pamphlet from the Committee on Christian Education of the Orthodox Presbyterian Church).

The text of the Westminster Larger Catechism in its original form, with the amendments adopted by the Reformed Presbyterian Church, Evangelical Synod in reference to answers 86-89 which seek to ensure neutrality in regard to the eschatological sequence (these amendments are found in the Minutes of the 141st General Synod of the Reformed Presbyterian Church in North America, General Synod, 1964, page 20).

The text of the Westminster Shorter Catechism in its original form.

III. STANDARDS OF GOVERNMENT, DISCIPLINE AND WORSHIP

A. The Form of Government of the Reformed Presbyterian Church, Evangelical Synod, as amended by the joint meeting of the two committees on January 9, 1969 to change Chapter I, Section 5 from “All rules, constitutional, permanent or temporary, adopted by any court of the church are of force only as based upon or in accord with the Scriptures.”
to read “All rules, constitutional, permanent or temporary, adopted by any court of the church are of force only as based upon, and in accord with the Scriptures” (Committee's italics). It is proposed that this Form as amended, the present Form of Government of the Orthodox Presbyterian Church and also the Second Revised Version of the Proposed Revision of the Form of Government of the Orthodox Presbyterian Church be referred to a Committee on Form of Government in the united Church for further study and recommendations.

B. The Book of Discipline of the Orthodox Presbyterian Church. It is proposed that this Book, the present Book of the Reformed Presbyterian Church, Evangelical Synod and also the Proposed Book of Discipline of the Reformed Presbyterian Church, Evangelical Synod be referred to a Committee on the Book of Discipline in the united Church for further study and recommendations.

C. The Directory for Worship of the Orthodox Presbyterian Church. It is proposed that this Directory and the Proposed Directory of the Reformed Presbyterian Church, Evangelical Synod be referred to a Committee on the Directory for Worship in the united Church for further study and recommendations.

IV. THE ADOPTING ACT

It is proposed that the question to be voted on by the highest judicatories and presbyteries of the Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church be as follows:

Shall the Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church be united to form the............(name).............on the following basis:

I. The supreme doctrinal standard shall be the Bible, consisting of the Old and New Testaments, the Word of God written, the only infallible rule of faith and practice.

II. The subordinate doctrinal standards shall be: the Westminster Confession of Faith and the Larger and Shorter Catechisms in the forms proposed under section II, “Doctrinal Standards” of the Basis of Union.


IV. The following agreements to be adopted concurrently:

A. An Assembly* to consummate the union as approved by the two respective churches shall be convened in accordance with the following stipulations:

1. The Assembly shall convene on ______(date)______ at ______(place)______.

2. The moderators of the respective synod and general assembly immediately preceding the consummating Assembly shall serve as co-moderators of the consummating Assembly and this arrangement shall apply to the clerks of these bodies also.

3. Commissioners at the consummating Assembly shall be those who shall be qualified and appointed for their respective synod and assembly of that year.

B. When the Assembly of the ............(name)............. shall have been duly constituted, it shall be declared to be the legal successor of the Synod of the Reformed Presbyterian Church, Evangelical Synod and the General Assembly of the Orthodox Presbyterian Church; and the agencies of the two uniting churches shall be declared to be agencies of the ............(name)............. and shall continue to function as such until united and reconstituted. It is further agreed that:

*In this report the word “Assembly” is used wherever the highest judicatory of the united church is referred to.
1. The administrative personnel of the two judicatories and their agencies shall be retained and continued in their respective offices until these judicatories and agencies shall be united and reconstituted.

2. In the uniting and reconstituting of the agencies and judicatories the following procedure shall be observed:
   a. All elected members shall serve out the full terms to which they were elected.
   b. Standing provisions concerning numbers of members and officers of these agencies shall be suspended until a fixed and proper number shall be determined by the agency and approved by the Assembly.
   c. The number of members of the united and reconstituted agencies shall be reduced by the subsequent elections by not less than one, or more than three, each year until the proper number of members of the agency shall be reached.
   d. Existing corporation charters shall be maintained, and where there are two existing for the same sphere of activity, the united and reconstituted agency shall determine with legal counsel under which charter the agency shall operate. The charter of the other corporation shall be retained as dormant. The members and officers elected by the Assembly to the agency shall be members and officers of the dormant corporation also.

C. Upon union the existing presbyteries of the two churches shall be recognized as valid judicatories of the ______________(name)____________ until such time as consolidation and readjustment of boundaries be effected. At the consummating Assembly a committee of eight members, four from each of the uniting churches, shall be elected to study the matter of consolidation, boundaries, and names of presbyteries and to bring recommendations to the next Assembly. This committee shall seek advice and suggestions from the existing presbyteries.

D. The official records of the two uniting churches shall be preserved and held as making up the official history of the ______________(name)____________.

RECOMMENDATIONS:

The Committee on Ecumenicity and Interchurch Relations recommends:
1. That the Thirty-sixth General Assembly send the foregoing proposed Basis of Union between the Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church to the presbyteries and sessions for study.

2. That the Assembly request the presbyteries and sessions to submit suggestions and criticisms of the proposed Basis of Union to the Committee on Ecumenicity and Interchurch Relations by March 1, 1970.

3. That the Assembly authorize the committee to prepare with the Committee on Fraternal Relations of the Reformed Presbyterian Church, Evangelical Synod, in the light of these communications, a preliminary proposal for a plan of union to be submitted to the highest judicatories of the respective churches in 1970 to be sent down to the presbyteries and sessions for study.

The committee respectfully reports that if this Assembly adopts the recommendations of this part of the committee's report, the committee intends to recommend to the Thirty-seventh General Assembly that Assembly request the presbyteries and sessions to submit suggestions and criticisms of the preliminary proposal for a plan of union to the Committee on Ecumenicity and Interchurch Relations by January 1, 1971 and to seek authorization from the Thirty-seventh General Assembly to prepare in the light of these communications a plan of union to be submitted for constitutional action by the highest judicatories in 1971.
At the joint meeting on March 20 and 21, 1969 the following motion was adopted by the two committees:

On motion it was determined that the Fraternal Relations Committee of the Reformed Presbyterian Church, Evangelical Synod and the Committee on Eumenicity of the Orthodox Presbyterian Church join in calling on both churches to appreciate that discussion concerning merger does in fact constitute a spiritual challenge to more diligent study of the Scriptures and more earnest contending in prayer in order that each communion may be responsive to the will of God.

Accepting this challenge does not prejudice anyone for or against any development, minor or major, that will occur. Rather, it admits that there will be a period of examination of self and each other and that, regardless of the outcome, the proper spiritual preparation for these examinations will bring great blessing and renewal, whereas insufficient or improper spiritual preparation may well cause great harm and regression.

To implement this spiritual challenge both committees urge the pastors of both communions particularly to emphasize the doctrine of the church as visible and invisible during the period of discussion and to urge presbyteries, sessions and pastors to call for heart-searching and humble prayer, both by individuals and by special prayer meetings during the period of discussion.

VII. Elections to the Committee

The Rev. Jay E. Adams has informed the committee that he has resigned as a member of the committee in the class of 1971.

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

Ministers: Jack J. Peterson, George W. Knight, III, Th. D.

Respectfully submitted,
LeRoy B. Oliver, Chairman

On motion Mr. Peterson was granted an additional five minutes to complete his remarks.

The Assembly recessed at 3:32 p.m. and reconvened at 3:50 p.m. with the singing of "Glorious Things of Thee Are Spoken." Messrs. D. Parker and Marston led in prayer, interceding in behalf of Mr. Williams.

The following communications were read to the Assembly by the Stated Clerk:

Communication 21

From the Reformed Church in the United States (by telegram)
May 20, 1969

The General Assembly
The Orthodox Presbyterian Church
Esteemed Brethren,

The Eureka Classis, Reformed Church in the United States, meeting in session May 19 through 22 at Upham, North Dakota, sends warmest Christian greetings to you as you meet to deliberate upon matters of concern to the church of our precious Saviour Jesus Christ. Our prayers for God's richest blessings are with you in these days.

Fraternally in Christ,
D. W. Treick, Stated Clerk
The General Assembly
The Orthodox Presbyterian Church

"Regret unable to send delegation. We pray for God’s blessings during your meetings."

The Committee of Ecumenicity and International Relations
Prof. Dr. G. E. Meuleman

On motion the recommendation of the Committee on Ecumenicity and Interchurch Relations concerning relations with De Gereformeerde Kerken in Nederland was adopted in the following amended form:

That the Assembly indicate its intention to bring to an end the sister church relationship that now exists between our Church and the Gereformeerde Kerken in Nederland and to inform the Synod of the Gereformeerde Kerken of our intention and of the following reasons for it:

1. The sister church relationship expresses the closest degree of ecclesiastical fellowship between churches short of full union and carries with it serious responsibility for the exercise of both instruction and admonition, since the preaching ministry of either church is received by the other.

2. In our efforts to discharge this responsibility with respect to the Gereformeerde Kerken it has become increasingly apparent that the sister church relation becomes unworkable in the face of serious differences between the two churches.
   a. The sister church relation carries grave responsibility but offers no adequate means for consultative deliberation or adjudication of issues that arise.
   b. Such means of communication as are feasible through correspondence and the exchange of delegates do not provide a practical way of procedure, particularly in view of the prohibitive costs of maintaining an adequate representation for a synodical gathering.

3. Therefore we conclude that the only responsible action possible is to withdraw from a relationship the obligations of which we cannot adequately fulfill.

4. Under the present circumstances we believe that the Reformed Ecumenical Synod may offer opportunities for consultation and admonition to enable us to discharge to some degree the responsibility that we bear for our brethren in both hearing and speaking the Word of Christ.

The first recommendation of the Committee on Ecumenicity and Interchurch Relations concerning relations with the Reformed Presbyterian Church, Evangelical Synod was moved and seconded.

On motion Dr. Freeman was granted an additional five minutes to complete his remarks.

The Assembly recessed at 6:20 p.m. Mr. Hills led in prayer.
After a devotional service led by Mr. Grilli, the Assembly reconvened at 8:50 a.m. Dr. Elder led in prayer.

The minutes of the sessions of Wednesday, May 21, were approved as read.

Mr. Olson reported on his visit of May 21, 1969, to the meeting of the Synod of the Reformed Presbyterian Church, Evangelical Synod, as the Assembly’s fraternal delegate to that body.

Consideration of the first recommendation of the Committee on Ecumenicity and Interchurch Relations concerning relations with the Reformed Presbyterian Church, Evangelical Synod was resumed.

The Assembly recessed at 10:17 a.m. and reconvened at 10:35 a.m. with the singing of “Grace! ’Tis a Charming Sound.” Mr. Poundstone led in prayer.

Elder William Wildeboer, a member of the Deputies of the Canadian Reformed Churches for Contact with the Orthodox Presbyterian Church, was introduced to the Assembly by Dr. Knight.

Mr. Malcor presented the following report of the Committee on Date, Place and Travel:

INTERIM REPORT OF THE COMMITTEE ON DATE, PLACE AND TRAVEL

Previous report on Tuesday (balance 1968 and 90 churches) $9,191.82
Received from three other churches 405.00
Received from Monday evening offering 132.77

Total Available $9,729.59

The committee recommends that each commissioner submitting a valid travel voucher be paid 4.5 cents per mile (rounded to the nearest dollar). This would amount to a total of $9,277.00 to be paid to eighty-four commissioners who have submitted travel vouchers, leaving a balance in the Travel Fund of $452.59.

On motion the committee’s recommendation was adopted.

On motion the docket was amended and the report of the Committee on Radio and Television was made the order of the day immediately after the noon recess.

On motion Mr. Galbraith was granted an additional ten minutes to complete his remarks.

The following amended motion was lost:

That the Thirty-sixth General Assembly send the foregoing proposed Basis of Union between the Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church to the presbyteries and sessions for study, and that until there be a more thorough consideration at the session and presbytery level of such serious problems between the Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church as (1) differences in our respective forms of government, (2) the force of ministerial ordination vows, (3) the doctrine of guidance, (4) the doctrine of Christian liberty, (5) the status of members and officers who may be members of secret societies, and (6) the propriety of the church’s operating educational institutions, further specific procedures toward union of the Churches be suspended and meanwhile that, where desirable, fellowship and fraternal relationships be maintained at the levels of the session, presbytery, and general assembly for the purpose of advancing the cause of unity in the faith and, ultimately, organic union in the oneness of that faith; and further that the Committee on Eumenicity
and Interchurch Relations be instructed to inform the next General Assembly of what it considers are the chief theological and practical problems involved in the possible union of the two Churches and what solutions the committee would propose to solve these problems.

Mr. Graham recorded his affirmative vote.

On motion the word "serious" (in the phrase "of such serious problems") was deleted from the proposed amended form of the first recommendation of the Committee on Ecumenicity and Interchurch Relations concerning relations with the Reformed Presbyterian Church, Evangelical Synod.

Mr. Marston recorded his negative vote.

On motion the first recommendation of the Committee on Ecumenicity and Interchurch Relations concerning relations with the Reformed Presbyterian Church, Evangelical Synod was adopted in the following amended form: 1. That the Thirty-sixth General Assembly send the foregoing proposed Basis of Union between the Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church to the presbyteries and sessions for study, and request that there be a more thorough consideration at the session and presbytery level of such problems between the Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church as (1) differences in our respective forms of government, (2) the force of ministerial ordination vows, (3) the doctrine of guidance, (4) the doctrine of Christian liberty, (5) the status of members and officers who may be members of secret societies, and (6) the propriety of the church's operating educational institutions.

The Assembly recessed at 12:30 p.m. Mr. Ediger led in prayer.

THURSDAY AFTERNOON

The Assembly reconvened at 1:50 p.m. with the singing of "Love Divine, All Loves Excelling." Mr. Cottenden led in prayer.

Mr. Georgian, chairman of the Committee on Radio and Television, presented the committee's report as follows:

REPORT OF THE COMMITTEE ON RADIO AND TELEVISION

The Committee has held three meetings during the year. Its work has focused on preparing and producing four sample tapes of professional quality for consideration by the General Assembly. These represent fifteen-minute programs with the "pastor's study" format which the committee has adopted and sought to refine over the years. Such a situation-oriented approach has seemed desirable and appropriate to communicating the gospel to the unchurched American. (See Minutes, 35th General Assembly, pp. 102-103, for a rationale for this program format.)

The committee has made four tapes, each in stereo and mono, produced by Radio & TV Roundup Productions, on the following subjects: Situation Ethics and Pre-marital Sex, Baptism, The Church and Youth, and The Problem of Suffering.

Recommendations:

1. That two of the committee's "The Problem Is" program tapes be heard by the General Assembly.

2. That the Thirty-sixth General Assembly propose to the Thirty-seventh General Assembly the following amendment to the Standing Rules: "That Rule 54, Paragraph 2 be amended in line 1 by substituting the word 'eight' for the word 'seven'; in line 4 by deleting 'and' before 'the Committee on Travel Fund' at the end of the sentence, by substituting a comma for the period, and adding 'and the Committee on Radio and Television'; and by adding the following sentences at the end of the paragraph: 'The Committee on Radio and
Television shall consist of six members, at least four of whom shall be ordained ministers, elders, or deacons, two members being in each class. The committee shall be charged with the task of assisting the churches in the use of these media for communicating the gospel and the preparation and production of materials for use in these media."

3. That the present committee be authorized to produce a pilot series of 13 fifteen-minute program tapes at the following estimated cost:

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Recording engineer and studio facilities</td>
<td>$450</td>
</tr>
<tr>
<td>Director, producer, announcer</td>
<td>$1,500</td>
</tr>
<tr>
<td>150 copies of tape &amp; postage for distribution</td>
<td>$1,000</td>
</tr>
<tr>
<td>Transcript of programs</td>
<td>$250</td>
</tr>
<tr>
<td>Editing</td>
<td>$200</td>
</tr>
<tr>
<td>Contingency (10%)</td>
<td>$350</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$3,900</strong></td>
</tr>
</tbody>
</table>

Respectfully submitted,

Calvin A. Busch
Charles H. Ellis
Theodore J. Georgian
Maurice A. Penn
Laurence C. Sibley, Jr.

On separate motions the first two recommendations were adopted.

On motion the third recommendation was adopted in the following amended form:

3. That the present committee be authorized to spend up to $3,000 during the next year to further explore various approaches to an Orthodox Presbyterian radio program.

On motion the docket was amended and the Assembly proceeded to a consideration of the report of the Committee to Confer with Representatives of the Christian Reformed Church. On motion the committee's report was ordered included in the Minutes without being read orally. Mr. Vining, chairman of the committee, presented its report as follows:

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

The Committee to Confer with Representatives of the Christian Reformed Church conferred twice this year with the Committee on Closer Relations with the Orthodox Presbyterian Church of the Christian Reformed Church. Both were full-day meetings.

The meetings centered mainly on two subjects: what appear to be trends toward liberalism arising among certain ministers of the Christian Reformed Church, and the avenues of ecclesiastical discipline being pursued to check the trends.

In following this approach, the Committee was continuing the mandate given by the Thirty-fourth General Assembly to discuss with the Christian Reformed committee the infallibility of the Scriptures, the particular atonement, the special creation of man, and membership in the World Council of Churches, all of which had arisen as issues in the Christian Reformed Church.

Your committee sought to discover whether views and practices which are contrary to the Scriptures and the subordinate standards of their church, and which arise in it, especially among its ministers, are being dealt with in such a way as to maintain the purity of the church. Your committee expressed the opinion that a stumbling-block to organic union would be created if such views and practices were not adequately checked.
In some instances where it was thought that no discipline was being exercised we were informed that classes and consistories were engaged in that task. Each synod has before it several protests or complaints from individuals or consistories regarding ministers or courts judged to be in error by the protestant or complainant. This illustrates the fact that there are instances of discipline being actively pursued in the Christian Reformed Church.

The committees also discussed the question of procedures in ecclesiastical discipline provided by our respective church standards. The new Church Order of the Christian Reformed Church was discussed as it bore on this topic, with particular attention given to Articles 78, 88-90, and 92. The question was raised as to whether these articles gave adequate authority to any individual, consistory, or class is to initiate charges against any individual irrespective of where primary authority over him might lie. We were informed that, although the Church Order is not specific on this point, precedents and practice show that such authority does exist and that it is exercised. It was agreed that the Orthodox Presbyterian Book of Discipline is more detailed than the Church Order in setting forth the procedures to be followed.

It should be noted here that the settled and binding character of synodical decisions bears on this whole discussion. When a synod reaches a decision, that decision attains a level of quasi-confessional status and there is no further discussion allowed. For example, since the resolution of the issues surrounding the question of the limited atonement, no further controversial writing on this subject has appeared.

The members of the Christian Reformed committee are well aware of the trends under discussion. We have gained a better understanding of and appreciation for what the Christian Reformed Church is doing with regard to the trends we see in that church. We cannot say that we are fully satisfied that the Christian Reformed Church is in every instance meeting the dangers we observe, and we have so informed their committee. Your committee feels that progress has been made this year in the meetings held and that it is imperative that these discussions be continued.

The Committee wishes to express its profound gratitude to the Christian Reformed committee for their openness and good will in discussing thoroughly the matter which we have brought to their attention.

Mr. Vining has indicated his desire to be relieved of his duties as a member of the Committee.

Your committee recommends that it be continued.

Respectfully submitted,
Robert L. Vining,
Chairman

On motion the committee’s recommendation that it be continued was adopted.

Consideration of the report of the Committee on Ecumenicity and Interchurch Relations was resumed.

The committee’s second recommendation concerning relations with the Reformed Presbyterian Church, Evangelical Synod was moved and seconded. The recommendation was amended to read as follows:

2. That the Assembly request the presbyteries and sessions to submit at least some suggestions and criticisms of the proposed Basis of Union to the Committee on Ecumenicity and Interchurch Relations by March 1, 1971.

Mr. Allen Harris, licentiate of the Presbytery of Philadelphia and a staff member of Inter-Varsity Christian Fellowship, was introduced to the Assembly by Mr. Sibley.

The Assembly recessed at 3:32 p.m. and reconvened at 3:58 p.m. with the singing of “Rock of Ages, Cleft for Me.” Mr. Solis led in prayer.
In accordance with the orders of the day as adopted in the docket, the Assembly proceeded to a consideration of the complaints presented to it.

Mr. Eckardt, convener of the temporary Committee on the Complaint of Messrs. Marston, et al., presented the committee's report as follows:

REPORT OF THE COMMITTEE ON THE COMPLAINT OF MESSRS. MARSTON, ET AL.

At the stated meeting of the Presbytery of Wisconsin, September 13 and 14, 1968, the Rev. George Marston preferred charges against the Rev. Francis Breisch, Jr., in regard to his position on the Fourth Commandment. The charges and specifications are given in Communication 1 to this Assembly. On motion, at this same meeting, the Presbytery began conducting a preliminary investigation to determine whether judicial process ought to be instituted against Mr. Breisch on the basis of these charges and specifications. The preliminary hearing was continued at an adjourned meeting held on September 27, 1968 in Westchester, Illinois. A motion that "proof of the charges would show the commission of an offense" (minutes of Presbytery, page 3) was lost. Mr. Marston gave notice of his intention to file a complaint against this action of the Presbytery. At a special meeting held on November 18, 1968 in Westchester, Illinois, a complaint against the Presbytery brought by Messrs. Marston, Mahaffy, Worst, De Graaf and C. Roskamp was considered. "On motion it was determined that in answer to the complaint presented against Presbytery's action on the charges and specifications brought against Mr. Breisch and his views regarding the Sabbath the previous action of the Presbytery be sustained" (minutes of Presbytery). Mr. Marston gave notice that he intended to carry his complaint against the action of Presbytery to the General Assembly.

Your committee recommends:

1. that the Assembly find the complaint of Messrs. Marston, et al. against the Presbytery of Wisconsin properly before it.

2. that the following resolution be adopted:

   Whereas the Presbytery of Wisconsin did resolve, determine and decide by vote the question of doctrine and discipline proposed, in that on motion it found that proof of the charges and specifications would not show the commission of an offense; and

   Whereas the Presbytery cannot be accused of failing to provide guidance to the sessions in the exercise of discipline with regard to the Fourth Commandment, in that in this case no one had asked for such guidance, but charges had been preferred against a presbyter; and

   Whereas the position of Mr. Breisch by his own admission "clearly conflicts with the teaching of the Westminster Standards that the first day of the week is, from the resurrection of Christ, appointed by God as the Christian Sabbath" (see Communication 1); and

   Whereas proof of the charges and specifications must also show an offense against the Word of God; and

   Whereas there has been and still is much disagreement as to what the Fourth Commandment requires of God's people under the gospel, as is shown by a comparison of our standards with, among others, the teachings of John Calvin, the comments of Ursinus, one of the authors of the Heidelberg Catechism, in his Commentary on the Heidelberg Catechism, and the Second Helvetic Confession of 1566, and is further shown by the fact that the Reformed Ecumenical Synod is undertaking a comprehensive study of the Sabbath question, by the debates within the Reformed Churches in New Zealand on this question, and by the statements of men within our own denomination, most notably for this case those men who are the authors of Paper 3 presented to the Presbytery of Wisconsin, who declare that Mr. Breisch's views are "a possible interpretation of Scripture";
Be it resolved that this Assembly deny the complaint of Messrs. Marston, et al., against the Presbytery of Wisconsin; and

Be it further resolved that the Assembly elect a committee of five to study the extent to which the Westminster Confession of Faith and Catechisms faithfully reflect the Scripture teaching in regard to the Fourth Commandment and to report to the Thirty-seventh General Assembly.

Respectfully submitted,
Robert W. Eckardt, Richard M. Lewis, Cornelius Tolsma

On motion the Stated Clerk was authorized to insert the following note at this point: “Since the Presbytery of Wisconsin incorrectly adopted the name ‘Presbytery of the Midwest’ without the approval of the Assembly, and used the latter name in its documents presented to this Assembly, the word ‘Wisconsin’ has been substituted at the proper places in these Minutes.”

On motion the first recommendation of the Committee on the Complaint of Messrs. Marston, et al., (to find the complaint properly before the Assembly) was adopted.

The Assembly recessed at 6:15 p.m. Mr. Tolsma led in prayer.

THURSDAY EVENING

The Assembly reconvened at 7:40 p.m. with the singing of “Jesus! What a Friend for Sinners!” Mr. Lind led in prayer.

The Moderator requested Mr. Barker to take the chair.

On motion Dr. Davis was granted an additional five minutes to complete his remarks. On motion Dr. Freeman was granted an additional five minutes to complete his remarks.

On motion the docket was amended and the time of evening recess was extended until the completion of the consideration of the report of the Committee on the Complaint of Messrs. Marston, et al.

At the Moderator’s request, Mr. C. Roskamp led the Assembly in prayer on behalf of Mr. Williams who was in serious condition following an operation.

On motion the docket was amended and the time of evening recess was set for 10:15 p.m.

The Assembly recessed at 10:17 p.m. Mr. Tavares led in prayer.

FRIDAY MORNING, May 23

After a devotional service led by the Moderator, the Assembly reconvened at 8:50 a.m. Mr. Young led in prayer.

The Moderator resumed the chair.

The minutes of the sessions of Thursday, May 22, were approved as corrected.

The Moderator requested Mr. Barker to take the chair.

Consideration of the report of the Committee on the Complaint of Messrs. Marston, et al., was resumed.

On motion Mr. Marston was granted an additional ten minutes to complete his remarks.

The Assembly recessed at 10:17 a.m. and reconvened at 10:34 a.m. with the singing of “Blessing and Honor and Glory and Power.”
The following amendment was moved and seconded, and further amended, as a substitute for the second recommendation of the Committee on the Complaint of Messrs. Marston, et al., to read as follows:

2. That the Assembly sustain the complaint against the Presbytery of Wisconsin and declare that proof of the proposed charges and specifications would show the commission of an offense; and that the Presbytery be instructed either to prosecute Mr. Breisch on the basis of the charges and specifications brought against him by Mr. Marston, or fully to inform the complainants and the Thirty-seventh General Assembly why it regards the charges as not constituting an offense.

On motion the substitute was amended by the deletion of the following words: "That the Assembly sustain the complaint against the Presbytery of Wisconsin and declare that proof of the proposed charges and specifications would show the commission of an offense; and,"


The Assembly recessed at 12:32 p.m. Mr. LeMahieu led in prayer.

FRIDAY AFTERNOON

The Assembly reconvened at 1:48 p.m. with the singing of "God, My King, Thy Might Confessing." Mr. Shaw led in prayer.

On motion the Assembly determined to elect a committee of five (the Committee on Sabbath Matters) to study the extent to which the Westminster Confession of Faith and Catechisms faithfully reflect the Scripture teaching in regard to the Fourth Commandment; and to refer the substitute and the original motion (the second recommendation of the Committee on the Complaint of Messrs. Marston, et al.) concerning the complaint of Messrs. Marston, et al., against the Presbytery of Wisconsin to this committee which shall act as a board of inquiry with regard to the matters concerning this complaint; and that this committee report to the Thirty-seventh General Assembly.

The Moderator resumed the chair.

The Moderator ruled that members of the Presbytery of Wisconsin were eligible for election to this special committee. Appeal was taken from the ruling of the Moderator. The Moderator was not sustained.

The floor was declared open for nominations to the Committee on Sabbath Matters. The following were nominated: Messrs. Norman Shepherd, Richard B. Gaffin Jr., Knight, Bettler, Freeman, Hills, Mitchell, Davis, Oliver, Kuschke, Knudsen, Lewis, Woolley, Atwell, S. Phillips, Meredith G. Kline, Eckardt and Barker.

On separate motions the requests of the following that their names be withdrawn were granted: Messrs. Oliver, Knudsen, Woolley, Atwell, Eckardt and Barker.

On motion it was determined that the nominee receiving the sixth highest majority be elected an alternate to the Committee on Sabbath Matters. The Moderator ruled that the Assembly should vote for six rather than five nominees. Appeal was taken from the ruling of the Moderator. The Moderator was not sustained.

A motion to allow members of the Presbytery of Wisconsin to vote in the election was ruled out of order by the Moderator. Appeal was taken from the ruling of the Moderator. The Moderator was sustained.

Mr. Edwards, convener of the temporary Committee to Consider the Complaints of Messrs. Guerrin, et al., presented the committee's report as follows:
REPORT OF THE COMMITTEE ON THE
COMPLAINTS OF MESSRS. GUERRIN, ET AL.

The committee appointed to deal with the complaint of Messrs. C. M. Spooner Jr., Robert Guerrin and William Yonker against the Presbytery of the South sought not only to consider the documents given it, but to interview delegates of the Presbytery of the South present at the Assembly, and Mr. C. M. Spooner Jr. who is attending the Assembly at his own expense.

In seeking to come to an understanding of the matter, the committee has been impressed with the good intentions and attitude of those it has interviewed. It therefore does not try to make a judgment on the basis of the good intentions of either of the parties in the complaint, but simply on the basis of whether the rights of any have been infringed, and also whether actions taken have been unwise.

BACKGROUND

As far as the committee can reconstruct the events leading to the complaint, the Presbytery of the South became aware of the seriousness of the problems in the Galloway Church, Miami, Florida, at its meeting of October 15, 1968. A petition was received from thirty members [of Galloway Church] requesting of Presbytery "an investigation of events of the past two years." The Rev. Luder Whitlock, Moderator of Session, had been contacted by phone the previous evening by one of the petitioners, and had told the petitioner that it was not proper to bring the matter to Presbytery before bringing it to the session.

At the presbytery meeting, the petition was received as a communication, read to the meeting, and given to Mr. Whitlock as Moderator of Session. At Mr. Whitlock's request, Dr. George Knight was appointed Moderator of Session in his place. Presbytery also determined to erect a committee to investigate affairs in the Galloway Church, and the petition was turned over to this committee. Dr. Knight was appointed chairman of the committee, and thus had a dual role as Moderator of Session and Chairman of the Presbytery Committee investigating matters in the session and congregation.

The presbytery's investigating committee met with the elders of the church at the request of the Presbytery Committee and, according to the Moderator of Session, had the approval of the elders to interview the membership of the church. However, the minutes of Session show no record of any sessional action on this matter. Nor is there any evidence in the sessional records to indicate that Session was presented with the petition of thirty members, or acted on it. Nor is there evidence that Session took action to turn over its responsibility in this matter to Presbytery or its committee.

The Presbytery Committee reported meeting with forty-two people, the majority of whom were petitioners. It came to the conclusion that for the welfare of the church the whole session should resign. This matter had apparently been discussed previously by Session on October 2, 1968, before taking it to Presbytery, although there is no record of any action in the sessional records.

Presbytery acted favorably on the committee's recommendation to advise the session to resign. Unfortunately the terms of two of the four active elders were expiring so that their decision had the effect of appearing to reflect adversely upon the other two elders.

One of the elders expressed an unwillingness to resign, but resigned, not as a result of sessional action requesting it, but under pressure of Presbytery's advice.

It is against this background that three elders, two of them active, brought complaints and complaining communications to Presbytery. The presbytery received all these as complaints, but did not sustain them. Dissatisfied with the answer received from Presbytery, the three elders drew up a complaint to this Assembly against the action of Presbytery properly notifying Presbytery of their intention.
The complaint to this Assembly alleges that the Presbytery of the South erred in several matters. It does not seek any amends, but only that the Assembly declare itself as to the validity of the complaint.

The first specification is that Presbytery erred in “receiving a petition on October 16, 1968, from some members of the Galloway Orthodox Presbyterian Church in Miami, Florida. The act of receiving, discussing, and deliberating upon said petition violated Chapter X, Section 7 of the Form of Government . . .”

Your committee, in examining the actions of Presbytery in this regard feels that Presbytery, on the background of the report of Mr. Whitlock, had a right to erect a committee to investigate matters in the church (Form of Government, X, 7). However, although it at first rightly turned over the petition to Mr. Whitlock as Moderator of Session, it later turned over this communication “to the Special Committee” (minutes of Presbytery of October 15, 1968). Your committee feels that in this action Presbytery seems to have erred, in that it gave to a presbytery committee that which should first have been considered by the session (Form of Government, IX, 6).

The second specification is that Presbytery erred in “adopting recommendation No. 2, brought by its committee on November 20, 1968, in regard to the session of the Galloway Orthodox Presbyterian Church.” This recommendation asks the elders of the session to resign on the basis of the Form of Government, Chapter XIII, Sections 5 and 6, but then declares them to be considered immediately eligible for re-election.

Your committee understands the Form of Government, Chapter XIII, Sections 5 and 6 to require that action by the session be taken and resisted before the presbytery is to give its advice in regard to the resignation of an elder or elders. There is no indication in the sessional records that the [Galloway] session took any such action, nor that it took the matter to Presbytery for advice. Hence, your committee feels that Presbytery erred in usurping the session’s prerogatives in this matter.

The third specification is that Presbytery erred “interpreting Sections 5 and 6 of Chapter XIII of the Form of Government to apply equally to elders elected to a limited term or a life term, and in so doing ignored Section 7 and the fact that one elder had been elected less than a year prior to their action.”

Your committee understands this matter in the same way the Presbytery apparently does, and does not feel that this specification should be sustained.

The fourth specification refers to interpretation of the powers of Presbytery in regard to its taking initiative in correcting affairs in the congregations. Since there is no documentation that interpretations alleged to be advanced by certain members of Presbytery were in fact the interpretation taken by Presbytery as a whole, your committee feels that this specification should not be sustained.

The fifth specification asserts that on the basis of the Form of Government, Chapter I, Section 6, Presbytery erred in intruding in the congregation’s prerogative to elect the elders it pleases, because the election of persons to the exercise of the authority of elder in any society is in that society.

Your committee feels that this specification misunderstands the thrust of the Form of Government to which appeal is made, and that this section has no bearing on the actions of Presbytery in this matter.

RECOMMENDATIONS

Your committee makes the following recommendations:

1. That the complaint be found in order.
2. That specification 1 be sustained.
3. That specification 2 be sustained.
4. That specifications 3, 4 and 5 be not sustained.
5. That the complaint be sustained with respect to specifications 1 and 2.

Respectfully submitted,
John C. Smith, Henry P. Tavares, Albert G. Edwards

On motion Mr. Charles M. Spooner Jr., was granted the privilege of the floor during consideration of the report of the Committee on the Complaints of Messrs. Guerrin, et al.

On motion the committee's first recommendation was adopted.

The Assembly recessed at 3:32 p.m. and reconvened at 3:50 p.m. with the singing of "Guide Me, O Thou Great Jehovah." Mr. Doepke led in prayer.

On separate motions Recommendations 2, 3, 4 and 5 of the Committee on the Complaint of Messrs. Guerrin, et al., were adopted.

Consideration of the report of the Committee on Ecumenicity and Interchurch Relations was resumed.

The second recommendation of the committee concerning relations with the Reformed Presbyterian Church, Evangelical Synod was adopted in the following amended form:

2. That the Assembly request the presbyteries and sessions to submit at least some suggestions and criticisms of the proposed Basis of Union to the Committee on Ecumenicity and Interchurch Relations by January 1, 1971.

The Assembly recessed at 5:47 p.m. Mr. Dorman led in prayer.

FRIDAY EVENING

The Assembly reconvened at 7:07 p.m. with the singing of "Arise, O God, and Shine." Mr. Galbraith led in prayer.

On motion it was determined to put the previous question.

The previous question being put, the third recommendation of the Committee on Ecumenicity and Interchurch Relations concerning relations with the Reformed Presbyterian Church, Evangelical Synod was adopted in the following amended form:

3. That the Assembly authorize the committee to prepare with the Committee on Fraternal Relations of the Reformed Presbyterian Church, Evangelical Synod, in the light of communications from the sessions and presbyteries, a preliminary proposal for a plan of union to be submitted to the highest judicatories of the respective Churches to be sent down to the presbyteries and sessions for study.

Messrs. Hills, Freeman, Reseigh, W. Marshall, Horner, Hart, Baurer, Graham and Warnock recorded their negative votes.

The Assembly resumed balloting to elect the Committee on Sabbath Matters.

On motion Standing Rule 51 was suspended to allow that on the next ballot the nominee's name receiving the least number of votes be dropped; that the Assembly proceed to vote for one nominee, that the nominee receiving the majority be elected to the committee, and that the remaining nominee be declared the alternate.

On amended motion the docket was amended and the evening recess was set for 10:00 p.m. and the hour of reconvening on Saturday morning for 8:45 a.m.

The tellers reported the election of the following to the Committee on Sabbath Matters: Messrs. Gaffin (Convener), Mitchell, Knight, Davis and Lewis, and Mr. Hills as alternate.
The floor was declared open for nominations to the Committee on Ecumenicity and Interchurch Relations. The following were nominated: Messrs. Peterson, Knight, Freeman, Churchill, Hills, Mitchell and Elder. On motion Mr. Churchill’s request that his name be withdrawn was granted.

On motion it was determined to vote for three, the two nominees receiving the highest majorities to be elected to the Class of 1972 and the third highest majority to the class of 1971.

The tellers announced the election of the following to the Committee on Ecumenicity and Interchurch Relations: Messrs. Peterson and Knight to the class of 1972, and Mr. Hills to the Class of 1971.

On motion it was determined that a committee of three [the Committee for a United Reformed Testimony] be appointed whose function shall be to cultivate the fellowship of and give assistance to the people of Reformed convictions in denominations with which we do not have formal relationship for the purpose of advancing a more united Reformed fellowship and testimony.

On motion the report of the Committee to Define Objectives of Examining Standing Committee Records was ordered included in the Minutes without being read orally. Dr. Knight, chairman of the committee, presented its report as follows:

REPORT OF THE COMMITTEE TO DEFINE OBJECTIVES OF EXAMINING AND REPORTING STANDING COMMITTEE RECORDS

The Committee recommends (1) the adoption of the following rules for examining standing committee records. The Committee further recommends (2) that the suggested rules become item d under rule 59 of the Standing Rules of the General Assembly.

Rules for Examining Standing Committee Records

1. Standing committee records shall be examined for conformity to (a) the primary and secondary standards of the church, as to the substance of the actions recorded, (b) the Assembly's Rules for Keeping Standing Committee Records, as to form, structure, and minimum content, and (c) appropriate standards as to use of the English language.

2. Each set of standing committee records shall be read by at least two members of the committee.

3. The committee may divide its work so that two or more members examine records primarily as to form and two more members examine them primarily as to substance.

4. The findings of the committee with respect to the records of each standing committee shall be reported under the following categories, as appropriate:

   a) Notations: Typographical errors, misspellings, improper punctuation, non-prejudicial misstatements of fact, etc., may be reported under this category. Also failures to provide proper or sufficient information or identification, prejudicial misstatements of fact, etc., may be reported under this category.

   b) Exceptions: Violations of the Assembly's Rules for Keeping Standing Committee Records and actions which in substance appear not to conform to the standards of the church or to be out of accord with the deliverance of General Assemblies may be reported under this category.

5. The committee shall prepare a report concerning the records of each standing committee. The filling out of a form designed for the purpose, for each standing committee, shall meet the requirements of this section. After action by the Assembly, one copy of the report shall be sent by the Stated Clerk to the standing committee. A second copy shall be retained by the Stated Clerk in a permanent file. A third copy shall be kept in the re-
cords of the committee, which shall be maintained in a suitable binder. The custody of the
records of the committee shall be the responsibility of the Stated Clerk in the period be-
tween General Assemblies.

6. Notations and exceptions in the committee's reports shall be disposed of as follows:
a) Notations shall normally be sent to the standing committees by the Stated
Clerk without being read before the Assembly or recorded in its minutes.
b) Exceptions shall be read before the Assembly, recorded in its minutes, and dis-
posed of as the Assembly determines.
c) The Assembly shall adopt an appropriate motion with respect to the records
of each standing committee, the following forms being examples:
   (1) That the records of the Committee on ________________________ be approved
       without exception.
   (2) That the records of the Committee on ________________________ be approved
       with the exceptions noted.

The standing committees shall take note in their minutes of exceptions taken by
the Assembly, together with the corrections or explanations adopted by the standing com-
mittee to rectify them. The standing committees shall advise the next General Assembly of
the disposition they have made of the exceptions.

8. Reports to the Assembly from the standing committees concerning disposition of
exceptions taken by past Assemblies shall normally be referred to the committee without
being read before the Assembly. The committee shall examine such reports and shall report
to the Assembly its judgment as to the suitability of the disposition that has been made.
The committee shall also present recommendations concerning all exceptions taken by pre-
vious Assemblies that have not been disposed of suitably.

The Committee recommends (3) that it be dissolved.

George W. Knight III
Willard E. Neel

On separate motions Recommendations 1, 2 and 3 were adopted.

On motion the report of the Committee on Ministerial Training was ordered included
in the Minutes without being read orally. Mr. Coray, chairman of the committee, presented
its report as follows:

REPORT OF THE COMMITTEE ON MINISTERIAL TRAINING

The Committee on Ministerial Training has been instructed to consider means of
strengthening the preparation of men for the gospel ministry, and to recommend ways by
which the gifts of candidates for the ministry may be developed and proved.

This committee therefore recommends to the Thirty-sixth General Assembly:
1. that in addition to any existing summer programs, a program of full-time, paid
apprenticeship be established in which Orthodox Presbyterian licentiates would engage in
one year of pastoral work with the supervision of an Orthodox Presbyterian pastor and session
and with adequate reporting to the presbytery.
2. that this matter be referred to the Committee on Home Missions and Church
Extension for consideration and possible implementation; and
3. that the Committee on Ministerial Training be continued.

Respectfully submitted,
Henry W. Coray, Chairman

The Assembly recessed at 10:05 p.m. Mr. Busch led in prayer.
After a devotional service led by the Moderator, the Assembly reconvened at 8:51 a.m. Dr. Clowney led in prayer.

The minutes of the sessions of Friday, May 23, were approved as corrected.

Consideration of the report of the Committee on Ministerial Training was resumed.

On motion the committee's first recommendation was referred and commended to the Committee on Home Missions and Church Extension for consideration and possible implementation, and for report to the Thirty-seventh General Assembly.

On motion the committee's third recommendation was adopted in the following amended form:

3. That the Committee on Ministerial Training be continued and the Class of 1972 be elected.

The floor was opened for nominations. The following were nominated: Messrs. Whitlock, Hills, Galbraith, Cummings and C. John Miller. The tellers reported the election of Messrs. Galbraith and Whitlock to the Class of 1972 of the Committee on Ministerial Training.

Dr. Clowney addressed the Assembly on behalf of Westminster Theological Seminary.

On motion the sessions and congregations were urged to place Westminster Theological Seminary on their budgets for consistent support.

On motion Standing Rule 35 was suspended and the report of the Committee on Revisions to the Book of Discipline and Directory for Worship was ordered included in the Minutes without being read orally. Mr. Elliott, chairman of the committee, presented its report as follows:

REPORT OF THE COMMITTEE ON REVISIONS TO THE BOOK OF DISCIPLINE AND THE DIRECTORY FOR WORSHIP

Your committee, having been elected by the Thirty-fourth General Assembly, submitted a partial report on proposed revisions to the Thirty-fifth Assembly (Minutes, pp. 117ff.), and submits this further report to the Thirty-sixth Assembly. Your committee hopes to complete its proposed revisions to the Book of Discipline so that they may all be submitted in final form to the Thirty-seventh Assembly.

The further proposed revisions are:

a. Add to the end of Chapter IV, Section 11: “nor may the accused sit in judgment on his own case.”

b. Amend Chapter VI, Section 4, last sentence as follows: Remove “and” after “minutes” and insert a comma; remove period after “roll” and add “and dismiss him to a particular church.” Add the following new paragraph at the end of Chapter VI: “When a congregation informs the presbytery that it desires to renounce the jurisdiction of the Orthodox Presbyterian Church, the presbytery shall seek to dissuade the congregation from this course. If these efforts fail it shall be the duty of the presbytery to prepare a roll of members who do not concur in the action to withdraw, but desire to continue as members of the Orthodox Presbyterian Church. The presbytery shall provide for the oversight of these continuing members. If a congregation is divided and a sizable number of active members withdraw from the denomination, the presbytery shall endeavor to assist the remaining members in achieving an equitable distribution of the assets and liabilities of the congregation between the two parties.”

c. Amend Chapter VII, Section 1 by inserting after “pronounced” the words “at the earliest reasonable time.”
d. Amend Chapter VII, Section 2 by deleting the last two sentences (after "another
time") and adding the following: "And if the judiciary is persuaded that his failure to
appear is through willfulness or inexcusable negligence, this shall be regarded as an act of
contempt. In such cases the judiciary may either proceed to pronouncing censure immediately
or cite the guilty to appear at another time."

Your committee makes the following recommendations:
1. That the proposed amendments be sent down to the presbyteries and sessions for
study.
2. That individual ministers and elders, sessions and presbyteries be encouraged to
correspond with the committee through its chairman with criticisms and suggestions.
3. That the committee be continued.

Respectfully submitted,
Edwards E. Elliott (chairman), Edward L. Kellogg, Lawrence R. Eyres

On separate motions Recommendations 1, 2 and 3 were adopted.

Mr. Galbraith, chairman of the Committee on Revisions to the Form of Government,
presented the committee's report as follows:

REPORT OF THE COMMITTEE ON
REVIZIONS TO THE FORM OF GOVERNMENT

Fathers and Brethren,

Your committee met six times during the year, two of them overnight meetings, and
has continued to work on the basic problems which come to the fore in the early parts of
the Form of Government. A number of details, including tentative adoption of a number
of chapters, have been agreed upon, but before any report of substance can be made,
positions on the issues which affect many other details must be determined.

Prior to the end of the year the Committee informed the Clerk of the Assembly that
it would be unable to propose a complete revised version to this Assembly, and he prepared
the docket of the Assembly with that in view. The Committee will continue to endeavor
to offer a complete formulation to the church at the very earliest possible time.

The Committee recommends:
1. That this Assembly instruct its Clerk to provide for at least two days, and not
more than three, as the last order of business of the Thirty-seventh Assembly for the purpose
of acting upon a proposed revision of the Form of Government if the proposal shall have
been completed by January 31, 1970.
2. That it be continued.

Respectfully submitted,
John P. Galbraith, Chairman

On separate motions Recommendations 1 and 2 were adopted.

On motion the matters in the Complaints of Messrs. Guerrin, et al., relating to the
Form of Government, were referred to the Committee on Revisions to the Form of Govern-
ment for consideration.

On motion the report of the Committee to Study General Assembly Size was ordered
included in the Minutes without being read orally. Mr. Barker presented the committee's
report as follows:
The Thirty-fifth General Assembly erected a special Committee to Study General Assembly Size with instructions to "study ways in which the maximum size of the General Assembly might be limited, and to report with recommendations to the Thirty-sixth General Assembly" (Minutes, 35th G.A., p. 131).

The committee has met several times and is prepared to make its recommendations. To show the need for limiting the Assembly's size, the committee would suggest the following considerations:

1. The character of the General Assembly as a truly deliberative body can scarcely be maintained if its size is permitted to expand indefinitely. Adequate consideration of matters concerning the church is feasible only where full debate is practicable.

2. The practice of hospitality by host churches will become increasingly restricted to a few large congregations, and may become impossible for any, if the Assembly's size continues to grow without limit.

3. The time to adopt a limitation on the Assembly's size is now, when average attendance has already reached a practical maximum, when problems of adjustment would be minimal, and when the possibility of organic union with other churches could abruptly expand the Assembly beyond any practical size.

The committee presents two recommendations for the consideration of the Thirty-sixth General Assembly. The first, proposing an amendment to the form of Government, would set a numerical limit for the General Assembly, and authorize the Assembly to implement this. The second, proposing amendments to the Assembly's Standing Rules, would establish the procedures for implementation of the limitation. The recommendations are:

1. That the Thirty-sixth General Assembly, in accordance with the provisions of the Form of Government, Chapter XXVI, Section 1, propose to the presbyteries the following amendment to the Form of Government, Chapter XI, Section 2, so as to read:

   "2. Each general assembly shall consist of not more than one hundred and fifty-five voting commissioners, including the moderator and stated clerk of the previous assembly and such ministers and elders as are commissioned by the respective presbyteries in accordance with proportions to be determined by a previous general assembly. In the event the general assembly fails to establish such proportions, the general assembly shall consist of every minister and of one elder from every particular church, and two or more elders from every collegiate church in proportion to the number of its pastors."

2. That the Thirty-sixth General Assembly, in accordance with the provisions of the Assembly's Standing Rule 61, propose to the Thirty-seventh General Assembly the following amendments to the Standing Rules, the amendments to be numbered 1 through 8, and the present rules to be renumbered consecutively thereafter:

   "OF MEMBERSHIP"

   "1. The roll of voting commissioners in each Assembly shall include no others than the moderator and stated clerk of the previous Assembly and such ministers and elders as are commissioned by the respective presbyteries in accordance with the provisions of these Standing Rules.

   "2. The General Assembly's stated clerk shall, under ordinary circumstances, inform each presbytery of the representation in the coming Assembly to which it is entitled; such notice to be sent not less than three months prior to the convening of the Assembly.

   "3. The stated clerk shall determine each presbytery's representation by the following procedure:
a. All representations shall be based on the statistical reports for the calendar year preceding that in which the most recent regular Assembly was held.
b. Base figures for each presbytery shall be computed for:
   i. the total number of ministers on its roll; and
   ii. either the total number of churches within its bounds, or the nearest whole number obtained by dividing the total communicant membership within its bounds by the average communicant membership per church in the Orthodox Presbyterian Church, whichever figure is larger.
c. The number one hundred and fifty shall be divided by the total of all such base figures to provide the factor for apportioning the representation of both ministers and elders for every presbytery.
d. Each of the base figures shall be multiplied by the factor. Each presbytery shall be entitled to minister- and elder-commissioners equal in number to the whole numbers obtained, and such additional commissioners as are apportioned by the method of major fractions (as in “e” below).
e. Fractional remainders from the multiplication above shall be arranged in descending order. Beginning with the largest, each of these fractions shall be counted as a whole number until the total of all such whole numbers (from “d” and “e”) equals one hundred and fifty. In the event of ties in the lowest fractions to be so counted as whole numbers, the total may be increased to not more than one hundred and fifty-three; if four or more such fractions are tied, none of them shall be counted as whole numbers.

4. If an error in the statistical report of any presbytery is discovered, subsequent to the notification of presbyteries as to their respective representations, and prior to the completion of the roll call of the Assembly, that presbytery’s representation shall be adjusted accordingly; provided that, in no case shall such a presbytery be entitled to more than one additional commissioner, and the total number of commissioners shall not exceed one hundred and fifty-five. Adjustments shall be made in the order in which such errors are reported to the Assembly’s stated clerk. Representations of other presbyteries shall not be changed by such adjustments.

5. Presbyteries shall choose as commissioners only those who are members at the time of their selection. Those so chosen shall represent that presbytery even though they may have transferred their membership to another presbytery before the dissolution of the Assembly to which they were commissioned. A minister shall not be chosen to serve in the place of an elder-commissioner, nor an elder in the place of a minister-commissioner.

6. Commissioners chosen for a particular Assembly shall be the commissioners to any adjourned session of that Assembly.

7. Commissioners to a special Assembly shall be chosen for that Assembly in the proportions determined for the immediately preceding regular Assembly.

8. Any standing or special committee of the Assembly may send its general secretary and/or not more than two of its members to sit as corresponding members of the Assembly in order to present its report. Such corresponding members shall be entitled to the privileges of the floor in all the matters concerning their respective committees, and shall also be entitled to travel compensation on the same basis as a voting commissioner.

and the following amendment to the present Rule 20 by adding section “j” as follows:

20. j. To make such computations and to inform the presbyteries as to the results as are set forth in Rules 2, 3, and 4.”

Respectfully submitted,
The first recommendation was moved.

On amended motion consideration of this report was postponed until the Thirty-seventh General Assembly, and the report of the committee and its supplementary report was ordered sent to the presbyteries and sessions for study.

On motion it was determined that the committee be continued.

On motion the docket was suspended and the hour for morning recess was set for 10:30 a.m. and for reconvening at 10:45 a.m.

On motion the report of the Committee to Study the Doctrine of Guidance was ordered included in the Minutes without being read orally. Dr. Knudsen, chairman of the committee, presented its report as follows:

REPORT OF THE
COMMITTEE TO STUDY THE DOCTRINE OF GUIDANCE

The committee herewith presents to the General Assembly its revised versions of papers on guidance and the adiaphora. A paper on “The Communion of the Spirit” was presented to the Thirty-fifth General Assembly.

The committee recommends that it be dissolved.

Respectfully submitted,
Robert D. Knudsen, Chairman
Laurence C. Sibley, Jr.

THE ADIAPHORA

The word “adiaphora” is the plural form of the word “adiaphoron.” An adiaphoron is something that is indifferent. In its Christian use the word refers to that which falls within the scope of Christian freedom, so that in a given situation it is indifferent whether one takes a particular course of action instead of another because both of them fall within the scope of what is approved.

Care must be taken, however, in using this word. It does not have a Christian origin. If the word is used at all, its meaning must be carefully defined. Furthermore, the entire body of Christian truth must be kept in mind which makes any reference to a realm of adiaphora meaningful.

In a most important sense, nothing is indifferent to the Christian. He confesses that God is the Creator and Governor of all things and that all things are revelatory of his power and glory. He also understands that God has placed man as his vicegerent at the head of creation, and has given him dominion over it to subdue it. He also confesses that salvation in Christ has liberated the entire creation from the bondage of sin. In a most significant way, therefore, nothing is indifferent to the Christian. He is called to glorify his Creator in everything he does. Whether he eats or drinks, or whatever he does, he should do all to the glory of God (I Cor. 10:31).

Originally the idea of a realm of adiaphora arose out of the Cynic notion that only virtue had any worth. Whatever fell outside the scope of virtue was inferior and not worth striving for. A great number of things were therefore indifferent, in the sense that they had no reference to moral excellence and were not even worth the effort it would take to attain them. The idea of adiaphora was further developed by the Stoics, who distin-
guished a middle realm of things that were neither good nor evil and which were therefore indifferent.

Because of its pagan origin the term “adiaphora” must be used with care. It might suggest that there is a class or classes of actions which are neither right nor wrong in themselves, or that some sphere of things falls so far short of what is morally desirable as to be altogether indifferent to the concerns of moral beings.
Such notions do not really square with sound Christian understanding. The Christian may not act indiscriminately, without being conscious of whether his action falls within the scope of what is allowed by God. Nor may the Christian tolerate the idea that any part of the creation is removed from God and from his self-revelation, so as to fall outside of the sphere of significant Christian activity.

If one is to arrive at a Christian idea of "adiaphora," he must understand the Christian view of freedom. On no level of his freedom whatsoever does the Christian have to do with things that are neither good nor bad in themselves. Nor does he even have to do with things that are simply good in themselves, as if they belonged to an order of nature that need not be referred directly to the one who is its Creator and whose glory it manifests. In the deepest religious sense nothing is indifferent. Everything depends upon God. No action may be undertaken in isolation from the sovereign Lord. No freedom may be exercised without the awareness that it is a freedom that is present because of God's gracious appro-bation. At every moment the Christian should be filled with a profound sense that he is in communion with God, that he is guided in all things by God's almighty hand, and that what he is performing is being performed in faith, in the confidence that it is in accordance with God's holy will.

**The Christian Sense of Adiaphora**

With this understanding it is possible to speak of adiaphora in a Christian sense. The adiaphora then are things which, for whatever reason, fall within the scope of the freedom of the Christian and are yet not expressly commanded by God.

When speaking of the freedom of the Christian, one must always keep in mind what makes this freedom possible. The Christian is free with respect to the entire creation, because he confesses that God is its author and that it reveals him as its Creator in every part. His conscience has been freed from the bondage of superstition. He will no longer fear part of the creation because he believes that it is controlled by demonic powers. Other things will be possible for the Christian because he has entered into the freedom of the new dispensation of the covenant of grace. Whatever the reason may be that the Christian has freedom, the things that fall within the scope of his freedom are indifferent, except as they may be specifically commanded by God. That is to say, neither their performance or non-performance itself constitutes disobedience to the will of God. As the apostle Paul writes, "All things are lawful unto me" (I Cor. 6:12).

For the Christian the new life in Christ establishes the scope of the above statement. When Paul says that all things are lawful for him, he describes the range of freedom that he has obtained in Christ Jesus. Obviously this freedom cannot extend to what is out of accord with this new life in Christ. "All things" cannot refer simply to any thing whatsoever. As Paul says elsewhere, "Old things are passed away; behold, all things are become new" (II Cor. 5:17).

The apostle himself indicates that even within the sphere of his freedom there are certain limitations. These limitations show that the entire question of the nature and of the scope of Christian freedom depends upon certain preliminary considerations.

Paul writes that all things are lawful for him, but that not all things are convenient (I Cor. 6:12). Even within the scope of his freedom in Christ Jesus there is a criterion by which the Christian must judge what he may do. There are certain considerations of a most profound character that must never be lost to sight in the exercise of Christian freedom. One of them is the central commandment to love and to serve God at all times and to love one's neighbor as himself.

In the same passage Paul expresses another limitation of his freedom. In all of his actions he must respect the position that God has given to him as the vicegerent of the creation. All things are lawful for him, Paul says, but he will not be brought under the power of any (I Cor. 6:12). In whatever he does he must retain his position as the head
of the creation, subjecting it to himself and not allowing himself to be subjected to it. Created things, which should act as a support for his life, should not be allowed to tyrannize over it, no matter how good they may be in their own right.

In short, Christian freedom has meaning only within a framework. It has meaning only on the background of what makes it possible. It may be expressed only with proper regard for the Creator and for the relationships which he has established in the world. It should be the expression of the new life which is in Christ Jesus.

Within the scope of this new life in Christ there is a wide range of things which can be done without violating its spirit. Are these things then indifferent? Within the narrow scope of this particular question the answer must be in the affirmative. That some things are done or not done by the Christian is of no consequence, in the strict sense that neither their performance or non-performance itself constitutes disobedience to the will of God.

BIBLICAL CASES

A striking example in the New Testament of the Christian position concerning adiaphora is Paul’s attitude towards circumcision. In its religious meaning circumcision signified that one attached himself to the Jewish people and obligated himself to observe the entire law. From this bondage the New Testament believer had been set free. Because of this new freedom, circumcision no longer retained the significance it once had. For Paul therefore it was indifferent whether one was circumcised or not. To him, he said, neither circumcision nor uncircumcision meant anything, but a new creature in Christ (Gal. 6:15). Because for him circumcision no longer touched on the deeper issue of salvation, Paul had Timothy circumcised. Being the son of a Greek father and a Jewish mother, Timothy was not wholly a Jew. Having him circumcised would give him an entrée with the Jewish people. For the sake of the gospel, therefore, he was circumcised, without implying that he assumed a religious obligation to observe the Jewish law. Later, however, when Paul was asked to have Titus circumcised, he refused in the most definite fashion. In this case circumcision was not an indifferent matter. Here the religious meaning of the rite was involved. His refusal came, he says, because of certain false brethren who had entered in among them in order to spy out the liberty that they had in Christ (Gal. 2:4). These brethren insisted that it was necessary to observe the rite of circumcision if one was to be saved. In the face of this assault on the liberty of the Christian in the gospel, there was only one thing to do, namely, to resist in the most uncompromising fashion. Thus Paul admonished the Galatian church not to be led astray by Judaizing Christians. They were not to be swept away by a message which paraded as the gospel but which in reality was not the gospel at all. “Stand fast,” he says, “in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage” (Gal. 5:1).

Because of the freedom of the Christian in the new dispensation, circumcision, in the sense merely of removing a portion of the male member, had become indifferent. It could be done or not done as it seemed to be convenient. But when it received a meaning again that brought the liberty of the gospel into jeopardy, circumcision was strictly forbidden. That there was liberty here—that it was an indifferent matter whether one was circumcised or not—was tied in with the very heart of the gospel. An assault on this freedom was an assault on the gospel itself and had to be rejected as such.

Paul’s freedom with respect to observances that had been deprived of their earlier significance for him and for the church by the coming of the new dispensation is also illustrated by his willingness to continue the observance of certain Jewish practices, e.g., as a sign that he was not walking in disorderly fashion and that he was not simply preaching the overthrow of established and venerated customs. While he was in Cenchrea he took a vow on himself and had his head shorn (Acts 18:18). Upon arriving in Jerusalem he entered at the suggestion of James and other leaders of the Jerusalem church into the temple with four men who had a vow and paid for their religious observances (Acts 21:26). Be-
cause of the new freedom in Christ Jesus, these observances had come into the same position as had circumcision. In the Christian order of things they were doomed. They had only a short life-expectancy. But it was certain that a period of time would elapse before these observances would die out under the impact of Christian instruction. They could be observed as it seemed convenient to do so, so long as their observance was not brought into connection with the central concern of the gospel, namely, how men were to become right before God.

Another celebrated case concerned the meats which had been offered to idols and which were afterwards sold in the marketplace. The defeat of the superstitious idol worship of the heathen by the gospel had freed the Christian conscience with respect to these meats. Because the Christian understood that these idols were nothing at all but lifeless and powerless products of deluded imagination (1 Cor. 8:4-6), he had no superstitious fear of the meats which had been offered to them, as if they possessed some magical power. They could be eaten or not eaten as it seemed convenient. The Christian conscience was able to discriminate, seeing in faith that these were nothing before God.

The awareness that these were indifferent would also be decisive in the event that a weaker brother, whose conscience had not yet been liberated from superstitious fear, might not be able to eat them in faith (1 Cor. 8:7). In such a case, the indifferent status of such meats would also allow them to be put aside out of concern that the weaker brother not be brought into a position where he would stumble (1 Cor. 8:8-9).

The Weaker Brother

What we have said provides us with a basis for understanding the attitude that the mature Christian should have towards the immature or weaker brother. The mature Christian, expressing the new life in Christ, stands in the knowledge of the freedom which this new life has made possible (1 Cor. 8:1). The immature Christian is unable as yet to have this freedom of conscience and action (1 Cor. 8:7). What should be the attitude of the stronger towards the weaker?

In this relationship the principle we have uncovered remains in force. The foundational matters must come first. The use of one's freedom must be subordinated to the interests of the deeper religious relationships to God.

The Christian may not turn his gaze fixedly on his liberty, as if this liberty existed in its own right, and forget what has made this liberty possible and has given it its meaning. He may not forget that the Christian life is not the expression of this or that freedom but is the expression of communion in its deepest sense with God in obedience to His command that men love Him with their entire being and love their neighbor as themselves. He may not forget what is the heart of the gospel message of redemption, which has as its purpose the restoration of fellowship with God.

For Paul again these foundational matters clearly took precedence over all others. For him, he said, all things were lawful. Nevertheless, if the exercise of his freedom meant that his brother would stumble, he would not exercise his freedom. If eating meats would make his brother offend, he would not eat meats so long as the world existed (1 Cor. 8:13).

It is important to establish the meaning of the word "offend." From what we have said above it is clear that it cannot refer simply to offending the sensibilities of others. The Christian may not allow his life to be ruled indiscriminately by opinions others may have concerning it. Denial of the liberty that the Christian has in the faith is a serious matter. An attack on the freedom which the gospel has made possible is in some measure an attack on the gospel itself.

Various liberties are often brought into question by those who are very sure that they themselves are secure in the faith. Indeed, they are more sure of themselves than they are sure of the ones whose liberty they are bringing into question. Within the bounds of
Christian courtesy and decorum, such brethren should be resisted. The Christian should not allow himself to have a bad conscience simply because of their objections. He should not simply accede to their wishes. Such acquiescence is not a serious matter because of the freedoms themselves. In themselves they are of secondary importance. But the demands of those who would restrict the liberty of the Christian in Christ must be resisted insofar as they affect the gospel.

The situation is quite different with respect to the brother who is weak in the faith. Seeing another exercise his liberty may bring him into a position where his ultimate relationship to God is threatened. He cannot exercise such liberty in faith, and he is therefore in danger of sinning. In such a case the use of one's liberty must be made to serve the more fundamental needs of one's weaker brother. He does not stand confidently in his relationship to God. His conscience is immature. To do even certain things which clearly fall within the scope of Christian freedom, things with respect to which the weaker brother is not yet free, is to tempt his conscience. To tempt him to perform things that he cannot yet do out of a clear conscience is to tempt him to sin, for whatsoever is not of faith is sin (Rom. 14:23).

In both cases the same principle applies. The censorious brother who denies the liberty the Christian has in Christ must be resisted because he simultaneously brings into question the gospel that makes these liberties possible. It is also for the sake of the gospel that one must aid the weaker brother, who stands in jeopardy because of the exercise of the liberty of his stronger brother. The right of exercising one's own liberty is nothing compared with the need to encourage and to sustain the faith of one's brother in Christ (I Cor. 8:8-9).

The Need to Instruct the Conscience

In spite of the fact that the exercise of freedom must be curtailed if that exercise makes a weaker brother offend, it is true nevertheless that even here there is a need to educate the conscience, in order that it might attain maturity.

When the church was threatened with Judaizing tendencies, the Council at Jerusalem reaffirmed the liberties the Christian has in Christ. It recognized that there was no need to be circumcised in order to be a Christian. It commanded only that the Gentile Christians observe God's commandments respecting some sins that were especially characteristic of their pagan background and that they refrain from certain practices that would make it more difficult for them to mix in with those who had come out of Jewry (Acts 15:28-29).

In his defense of his apostleship to the Galatian church, the apostle Paul refers to a subsequent incident in Antioch, where he rebuked Peter to his face for hypocrisy in the exercise of his Christian liberty. Before certain men had come down from Jerusalem Peter had mingled freely with the Gentile converts and had lived just as they did. After the Jewish Christians had arrived, he separated himself from the Gentile converts and took the attitude that they should live like the Jewish Christians. Paul objected. If Peter, being a Jew, was willing to live like a Gentile convert, then why should he subsequently demand that the Gentile converts live like Jews? (Gal. 2:11-14).

With respect to the reinstallation of the rite of circumcision with its full religious meaning Paul was adamant. “Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing” (Gal. 5:2).

He also spoke to the church concerning the multiplication of specific commandments with regard to particular practices. Why do we concern ourselves with commandments—touch not, taste not, handle not? These things are themselves of little consequence. They are to perish with the using (Col. 2:20-22).

Of real consequence was whether one observed or did not observe certain things for the purpose of serving God. Some persons observe days, he says. Others do not observe them. Some men eat. Others do not eat. Of what consequence is that? What is important is that they both give God thanks (Rom. 14:5-8).
Instruction was necessary then in order that the church might come to understand the liberty it had in Christ Jesus. Similar instruction should be undertaken now, so that the church will not involve itself in making countless prohibitions but that it will reflect more adequately on how the new life in Christ can be expressed.

This is all part of the internalization of the life of the believer that is characteristic of the new dispensation. The time would come, Christ prophesied, when men would worship God neither in Jerusalem nor in Samaria but would worship him in spirit and in truth. For God seeks such to worship him (John 4:23). In this statement there was no reflection on the appropriateness of the current worship of God in Jerusalem. Christ insisted that salvation was of the Jews (John 4:22). Nevertheless, the time would come when the outward restrictions of place and of particular forms would be abolished and Christians would be called upon to worship God in the maturity that came as the result of the indwelling presence of the Holy Spirit. The form that the Christian life would take would be first of all and foremost an expression of the new life in Christ Jesus, in all of its richness and variety, instead of a uniformly imposed order, which because of its externality could be distorted just as easily as it could be observed with the proper understanding and reverence.

The Proscriptions of the Church

What measures should the church take to lead its constituency with respect to matters which fall within the scope of Christian liberty?

There is precedent in the case of the Jerusalem Council for authoritative pronouncements with respect to the life of the Christian community. We should not forget, however, that at that time the revelation of God had not yet been fully given. The church was in a period of formation, when it had to establish its position both in contrast to the Hebrew community from which it had emerged and from the pagan milieu from which many of its converts had been brought. It was a time of great convulsions in the religious life of the people, a time when it would be necessary for the church to speak out more forcibly than it would have to speak later on, when these issues had been resolved. Now that the Christian community has the full Scriptures, it has what is necessary for its guidance.

The church should restrict itself to admonishing the Christian to obey the evangelical precepts. It should seek to stimulate the expression of the new life in Christ. It should warn its constituency not to be conformed to the world but to be transformed by having the renewed mind that is in Christ.

To stipulate in detail what the use of one's Christian liberty should be—except to point out the context in which that liberty has its sole meaning—is to throw into question the very meaning of that liberty itself. The church must be careful lest in so doing it bring into question even the gospel.

Guidance

A Christian naturally asks about the guidance of God through the Holy Spirit. That is not only because he must at every moment be conscious of his entire dependence upon his Creator, but the Creator himself brings the true believer, who is his child, into situations where he is forcefully reminded of his own insufficiency and of his complete dependence upon divine providence and grace. At times of great decision when he is faced, for example, with the decisions of marriage or the choice of a profession or when he is placed in grave situations, the believer would be callous and indifferent to his calling as a Christian if he were not to ask about the guidance of God, whose eye runs to and fro over the entire earth, to whom nothing is hid, and who has promised to uphold and to direct all those who trust in him. It is he who has promised to guide his church into all truth. He will certainly not remain aloof from his own in their need.
FUNDAMENTAL PRINCIPLES

The Scriptures teach that man was created in the image of God. Among other things this means that we cannot first start with man and then consider him in his relationship to God. Rather, at every point man is completely dependent upon his Creator. Although his acts have real significance, although there is in him a personal identity, he was nevertheless from the outset completely taken up in his God-relationship. From his first act of consciousness he was surrounded by the revelation of God. No part of his environment, whether external or internal, failed to speak to him of his Creator. Both what was within and what was outside spoke to him of the presence of God. In the original state of man, before the advent of sin, all of his acts were performed with the awareness that moment by moment he was dependent on God and was guided by him. In this situation his spontaneous reaction was a full and complete obedience, a natural response to the central commandment to love God with all his heart. He was involved in a supremely personal relationship, which engaged all of his faculties including the deepest levels of his powers of discernment.

At the heart of the religion of the Bible is this personal relationship of fellowship and communion of man, the covenant head of creation, with the sovereign Creator God.

Even the Old Covenant at its heart was a covenant of grace. Its promise was that man, in spite of his dreadful fall into sin, would again be the child of God. It is the inner, spiritual character of the covenant in the Old Testament that in all its provisions it points to the reestablishment of the deepest religious bond and fellowship between man and God (Gen. 17:7).

It was this deep, personal fellowship that pervaded all divine-human relationships. Even the laws of God could not be thought of as being simply outward and formal. They were at bottom the expression of God’s sovereign will as he disclosed to man the way of fellowship with him (Ex. 19:5, 6). His Word touches the deepest level of human existence and calls to personal fellowship of the most intimate kind.

Man is, therefore, always dependent upon the guidance of God. The Christian must sense that in every one of his acts and even in his deepest self he is completely dependent upon his Creator and Sustainer, in whom he lives, and moves, and has his being. He is completely dependent upon the grace that is offered to him in Jesus Christ.

THE WAYS OF GUIDANCE

Because of the all-pervasiveness of the revelation of God’s presence, the Christian should not hold a restricted view of guidance. Guidance is not restricted to this or that act of God; it is not apprehended by this or that faculty in man. All things are ultimately the expression of God’s counsel. Everything is included in his providence. At the very heart of his existence man is dependent upon this guidance, of which he should be aware at every point.

Nevertheless, it is possible to distinguish between God’s guidance in a more general and in a more particular way.

God created man, and concurrently he interpreted man to himself. He set man in an environment that spoke of God in its every part. Although God spoke with man in words, his guidance was also present in the response that man gave to the revelation within himself and in his environment as his powers of judgment matured.

God guides by his Word. He also guides by the refinement of the judgment, the wisdom, that man develops in his involvement with that Word. If we speak of guidance, therefore, we may not restrict its meaning. God guides us with his Word. He also guides us in the use of our powers of judgment and discernment that come with the increase of wisdom.
I. GUIDANCE THROUGH THE WORD

The Sufficiency of the Scriptures

Of basic importance for our understanding of God's use of his written Word is the fact that it is his sufficient revelation of his will to us. As the Westminster Confession summarizes the matter, "the whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in scripture, or by good and necessary consequence may be deduced from scripture."

Consider the comment that Paul made to Timothy in the second letter which he wrote to him (II Tim. 3:15-17). After noting the inspiration and usefulness of the scriptures, Paul then goes on to point out the completeness of the help they offer to the man of God. It is through the teaching, reproof, correction, and training of these writings that Timothy may expect to be complete, equipped for every good work. The whole effect of Paul's language here is to impress one with the fact that the scriptures furnish the believer with guidance for every possible good work. When we stop to think that Paul was saying this in regard to the Old Testament Scriptures, can there be any reason to doubt that this is even more true of the completed Word of God, containing also the New Testament?

Consider also the answer that Christ gave to his tempter in the wilderness. In the situation in which he found himself he was faced with a decision. What should he do? His answer is that here, too, he will live by the word of God. This harks back to the day when Israel was about to enter their land and Moses told them that they must remember that man does not live by bread alone, but by everything that comes from the mouth of God. Careful consideration of this incident shows the use that Jesus made of the Old Testament Scriptures for guidance in a practical situation. His principle was that he would go by what God had written (Matt. 4:4 and Deut. 8:3).

When we think of the completed revelation, the Old and New Testaments, we must look at them in the perspective of Hebrews 1:1, 2. The whole process of revelation is sketched here for us. It comes to climax and finality in God's Son, the Heir of all and the Creator of the age. He has also finished the process of revelation, for it says that God has spoken in the Son. In Jesus Christ, then, as he is offered to us in the gospel, declared first by Christ and then by those who heard him (Heb. 2:3), we have all the revealed guidance that God has designed to give us. This guidance is given in written form where it may be studied and learned, in the words which the Holy Spirit teaches (1 Cor. 2:13). By speaking of it as revealed guidance we distinguish this from the providential control of God over human lives. This providential leading cannot be perceived before it comes to pass in day-to-day events and is not to be considered as a guide to conduct.

It would seem clear then that to seek for guidance elsewhere, or alongside of the scriptures, would be to fail to heed the scriptures themselves as the sufficient guide to God's will. For instance, to seek it in signs or other forms of special guidance would be to regress in the perspective of God's developing revelation from the day of his final revelation in Christ to the time of the "many and various ways God spoke of old to our fathers by the prophets."

Study of the Word

As the sufficient guide the Bible tells us what God's will is, or what we are to do to please him. Paul, in writing to the saints in Rome, speaks of knowing God's will through the instruction (catechesis) of the Law. (See chapter two, verse eighteen). This Law is the embodiment of knowledge and truth (verse twenty). It is interesting to reflect upon the method of learning that is implied in the verb Paul uses in verse eighteen. He says that they had been catechized. In other words, they had simply heard the law read in synagogue services and by hearing memorized. This was the way they would know God's will. We might comment in this connection that we today not only have God's completed revelation, but we also have it readily available for study and reference when we need to know God's will.
When we return to II Timothy 3:16, we notice the ways in which the God-breathed word informs us of God’s will. There are four words listed: teaching, reproof, correction, and training. The truth is taught. Error is rebuked, a standard is given for making corrections. Training is given to the child of God, day by day, in the practice of righteousness. All this is done, as we have noted, so that this man of God might be equipped to do God’s will, i.e., every good work.

At least two of these words imply a process of learning. The words for teaching and training also imply continued activity on the part of a teacher (God) and a learner (the man of God). This leads us to speak of the necessity of regular, systematic Bible study. Catechism, teaching, and training all underline the need for diligent, sustained effort if one is to know God’s will. The scriptures must be mastered. These words also imply, indeed promise, the sustained, diligent efforts of the Holy Spirit in opening our minds to understand the Word.

"The Will of God"

The scriptures use the phrase “the will of God” in more than one way. Theologians often distinguish the will of God as his decrees and commands that forms the precepts by which men are to live. Thus we may speak of the decretive and preceptive will of God. When we note the use of the phrase in the letter to the Colossians, we can see this. The matter is mentioned in 1:1, 1:9, and 4:12. In the latter two instances, there is prayer that the Christians might know and perform the will of God. This primarily has to do with the precepts of God revealed in his Word. Conformity to the preceptive will, of course, leads to the purpose of God being fulfilled, namely, conformity to Christ for the redeemed (Romans 8:28). In 1:1, again we have a combined sense of the concept. Paul was appointed to be an apostle; God decreed it. He also revealed it to Paul verbally (Acts 9:15). Arndt and Gingrich have summarized this very well in their Greek-English Lexicon (p. 354) as “what one wishes to bring about by the activity of others, to whom one assigns a task.”

The assigning of tasks is done today through the written Word.

II. Guidance by Wisdom

The Bible also has something to say about guidance through the personal response of man to God’s revelation. There are three topics we shall consider under this heading: the matter of special guidances, the freedom of the New Testament believer, and the New Testament concept of wisdom.

Special Guidances

There are many cases of special guidance in the Bible. We think almost immediately of Gideon and his fleece, the ephod of the High Priest with its Urim and Thummim, and instances during the missionary work of Paul (Judges 6:36-40; Exodus 28:30; I Samuel 28:6; Acts 16:6-10, and 21:10, 11). What are we to make of these? Particularly, are we to expect God to guide us in these ways today?

Returning to Hebrews 1:1, 2 for a moment, we remember that there has been a fundamental shift in God’s ways of revealing his will. There were the former ways through the prophets. There is the final way through the Son.

Romans 15:4, 5 furnishes us with help here. Paul’s point is that we have these stories for our instruction so that living in a certain way we might have hope. Paul goes on to pray that they might live in harmony and accord, both with each other and Christ. Paul uses the Word for teaching here. The teaching that he draws from the Old Testament is in the form of the way in which Christ fulfilled the Old Testament. The behavior of Christ is to be the Christian’s guide in a particular, rather difficult situation, that of knowing whether to eat meat (Romans 14).
I Corinthians 10:11 also speaks of things being written in the Old Testament for our instruction. Here, however, Paul uses a different word, one that carries with it the concept of putting certain things in one's mind. Note also what he says about the character of the New Testament reader. We are those upon whom the end of the ages has come. We live in a new time, this time being that, according to Hebrews 1:2, when God's revelation has been completed in his Son and written for us.

Thus the cases of special guidance are much like the special instructions given to immature children by parents. The church, in God's time, has come of age (Galatians 4) and thus no longer uses fleece or jewels to find God's will. Using the completed Bible, it is to exercise the wisdom of sons in discerning what the will of the Lord is (Ephesians 5:15-17).

Instead of being an advantage, searching for special guidance in making decisions may be a hindrance. Even though these practical guidances may not be endowed with the infallibility reserved for the Scriptures, even though they may be distinguished from revelations in the minds of those who use them, the searching after them may reflect an immature grasp of the Christian faith instead of the more mature understanding the advocates of special guidance claim.

The methods of some who look for guidance can be reprehensible and dangerous. It is sometimes suggested that the Christian should set aside all natural inclinations with respect, for instance, to the question of the choice of a marriage partner and to seek what the Lord would have him do. That one should seek what the Lord wishes is, of course, patently required of the Christian. His entire life should be filled with a consciousness of being dependent upon God. Nevertheless, he must be careful not to allow himself to be placed in a position that restricts the scope of the will of God and how that will is expressed. It is suggested that the Christian set aside "fleshy" considerations, such as the sentiment of love, the care for whether the remuneration of a position is enough to satisfy the needs of his family, etc. It is suggested that these "fleshy" concerns are somehow inferior and that one should allow only "spiritual" considerations to hold sway. It will then be guidance that will acquaint us with this "spiritual" way in contrast to all of the "fleshy" concerns. Such a view is an unbiblical spiritualism, which from the outset ignores some of the normal and healthy attitudes of life. Shall one choose a marriage partner altogether apart from whether he has a sentiment of love? Is such a sentiment unworthy, not to be taken into account? Or if it is at all to be taken into account is it on an inferior level, to be overruled by guidance which is attained by the individual himself or by the group acting in behalf of the individual?

Freedom of the New Testament Believer

Now that Christ has appeared and the Holy Spirit has been poured out upon the church, the position of the believer is that of a son and not a servant. That is not to deny the spiritual character of the Old Covenant. Fundamentally the covenant is one covenant. In the last analysis the believer, whether in the old dispensation or in the new dispensation, has always been a child of God. Nevertheless, the New Testament believer is portrayed as having entered upon a new intimacy with respect to the family of God. He has been brought into the narrower circle of that family. He does not stand on the periphery, as did the slave in the patriarchal family; he enters boldly into the center of the family as a son, calling God by the familiar name of father.

This new position is not the result of a fundamental change in the covenant of grace. It hangs together with the fact, however, that the detailed prescriptions of the old dispensation have been put aside. They have served their purpose as a schoolmaster to lead men to Christ. Now that Christ has come and the Holy Spirit has been poured out on the church there is no longer any need for them.
The believer has been freed therefore from the yoke of the "ceremonial law." He has been given a new freedom of access and of action that was unknown to the Old Testament believer.

It is not itself a condemnation of the detailed prescriptions of the Old Testament that they were annulled. They were, we confess, the expression of the will of God for his people. They were part of an economy that was temporary but that came nevertheless with divine authority. Detailing law does not itself imply that the spirit of the law has been denied.

The advance of revelation which took place in the transition from the old to the new dispensation has produced an internalization of the law and a corresponding increase of freedom for the believer. What do we mean by internalization? We mean that the law in the New Testament is less a matter of codified and detailed ordinances. It is the central law of love, that law of which the decalogue is the expression, which is written on the heart and which should express itself freely in everything that the believer does.

There is nothing inherently distorted in the detailing of law. Nevertheless, with the expression of the law in specific juridical statements a situation arises where obedience to the law can ostensibly take place without fulfilling the spirit of the law. That one performs this or that overt act is supposed to satisfy the requirements of the law. It is supposed to bring with it a recompensing, a release of responsibility, a satisfaction of one's obligations. In such a case one may satisfy the requirements of the "letter" of the law without having fulfilled its "spirit."

Such a specification of law, even the expression of law in juridical form, does not itself mean that the spirit of the law has been obliterated or even distorted. Nevertheless, it means that there has been an externalization of the law, so that it becomes questionable whether any satisfaction of a particular requirement ipso facto means that the spirit of the law has been observed and fulfilled. Thus the Pharisees could tithe mint and cummin (so careful were they to observe the law of tithing down to the last detail) and yet they could ignore the weightier points of the law.

The promise of the prophets, on the contrary, is that a time will come when the law of God will be written on the heart (Jer. 31:33). It is part and parcel of the scriptural portrayal of the life of the New Testament believer that he is mature. As one upon whom the Holy Spirit has been poured out he is a mature being, one who has come of age. Because of the indwelling of the Holy Spirit he is a son and not a servant. He does not need the minute prescriptions any longer which were required by the Old Testament believer as a prelude. He does not always need to be told what to do. That is because as a son he moves freely in the sphere of the family of God and is not in the position of a slave who is dependent upon receiving detailed commands. Furthermore, he has come of age and does not need, as a child would, constant supervision and leading. In a truly Christian sense he has become self-determining. That is, his actions flow out of the source within himself that has been formed by the Spirit of God. Indeed, this is not a description of the actual life of the believer at every moment. No believer realizes this perfectly within himself. Nevertheless, it is a true description of the state of the believer now, that he has the position of a son and that he is not dependent upon the constant supervision and the detailed commands of another (Galatians 3-5).

If this be true, it follows that increasing maturity in the life of the believer does not coincide with a multiplication of special leadings or guidances. It is not paired with a host of indications about what he should do or should not do in specific cases. Quite the contrary! It is associated with a diminishing number of such specific commands! No matter how essential and right it was that there was such a great number of commandments and prescriptions in the Old Testament dispensation, when the believer was in his minority, it is an assured fact that they hemmed him in and restricted his freedom. It is undeniable that they belonged to a time of bondage from which the child of God now in his maturity
is happily freed. His increasing maturity, his transition from minority to majority, is now paired with a freedom from the restrictive commandments with which his Old Testament brother was burdened. If this were not so, why would Peter admonish the Council at Jerusalem not to place a burden upon the new converts from the Gentile world that neither the Jews themselves nor their fathers were able to bear? (Acts 15:10).

The command to the Christian is that he serve God with all of his heart, that he seek to be brought more and more into conformity to the image of Christ, which has been implanted in him by the work of the Holy Spirit.

For the rest the New Testament emphasizes the liberty of the Christian. Christ has satisfied the demands of the law. The Christian is free from the penalty and the curse of sin. He is now free to live the new life which he has in Christ Jesus.

That freedom of life is not apart from the law of God. It is the expression of that law as it is written on the heart. The law of love will not be divorced from particular prescriptions either, for the Christian must live in the particular circumstances in which God has placed him and have regard for the divine order of creation. Nevertheless, the New Testament Christian is free more than ever before from external ordinances, such as taste not, touch not, handle not (Col. 2:20-23). He is free, provided of course, that even as his Master did, he serve God in all that he does and that he, the covenant head of creation, not be brought into a servile relationship to the things he should use for God’s glory. As Paul says, “All things are lawful unto me, but I will not be brought under the power of any” (1 Cor. 6:12).

This freedom extends also to the service of love in the creation distorted because of sin. Out of consideration of love for his brother, the Christian will freely deprive himself of things that are rightfully his. Nevertheless, again there is no prescription of what he is to give up. Paul gives up meats for his brother’s sake; but this service is one that is not prescribed by ordinance. Quite the contrary! It is giving up a freedom which is his by right, a right that any particular ordinance would have to defend.

The New Testament believer is therefore in the position that he must be conscious that at every moment he is altogether dependent upon the providing care of his sovereign Creator God and that at every moment he is altogether dependent upon the saving power of the Spirit of God as the Spirit applies the redemption of Christ to his heart. Nevertheless, the New Testament believer is free as no believer has been before from particular ordinances that prescribe precisely how this life in dependence upon God is to be lived.

The New Testament Concept of Wisdom

We now turn to a study of Paul’s use of the concept of wisdom in one of his letters, that which he wrote to the Colossians from his prison cell in Rome. As the letter opens, we find him discussing his prayers for the church. He has been asking that they might be filled with the knowledge of God’s will in all wisdom and understanding of a spiritual nature. This is so that they might please God in their lives, walking worthy of him, increasing in their knowledge of God and bearing fruit in every good work (1:9, 10). Thus wisdom is seen in relation to a thorough knowledge of God’s will as it produces a life which pleases God, which is fruitful in every good work. The words for “wisdom” and “understanding” are descriptive of mental excellence and intelligence, that is, they are natural, human characteristics. They are also said to be “spiritual,” that is, indwelt and governed by the Holy Spirit. (This latter would be in contrast to the wisdom that is condemned in 2:23). We have a situation in which information concerning God’s will is known and applied to life. The result is a walk that pleases God, is worthy of him, and is expressed in every good work.

Then, in Colossians 2:3-6, Paul relates wisdom to the person of Jesus Christ. Again he is praying for the church, this time that they might have full understanding, thorough knowledge of Christ, who is God’s treasury of wisdom and knowledge. Christ is not a
treasury; he is the treasury, containing all the wisdom and knowledge. Thus we are prepared for Paul’s remarks (in 3:10) to the effect that the renewal experienced by believers is renewal into knowledge according to the image of Christ, the Creator (see 1:15, 16). As the word of Christ indwells the believer, he teaches his fellow Christians in wisdom (3:16). Wisdom, then, is conformity to Christ. It is walking in him (2:6), renewal after his image (3:10), and the indwelling of his Word. It is mental excellence as the mind of Christ (1 Cor. 2:16) affects it in transforming grace. We must also note that such wisdom is a skill that develops as Christian maturity develops. And it is this wisdom that leads to a life that pleases God in every respect, to return to the prayer of 1:9, 10.

CONCLUSION

We have sought to trace the ways in which God guides his own through his written Word and through their developing powers of judgment and discernment as those powers are indwelt and governed by the Holy Spirit. The way is not easy nor always simple for the believer. Not only must he exercise patience with himself (his slow growth in grace, his often foolishness), but he must also adjust to the mysterious combination of decree and precept that he meets in his fellowship with the infinite God. There are many times when he cannot, as it were, see his owner’s hand in front of him, leading him, even though he knows that it is there. Even the precepts which seem to apply to the situation may not seem to lead anywhere. We are often called upon patiently to obey what the Word says, applying it as wisely as possible, while we wait to see what the Lord will do. He does not reveal his providence beforehand. That aspect of his will can only be known in retrospect apart from the general outlines of God’s purpose sketched in the unfolding revelation in the Word. It is through the comfort of the scriptures, as we have patience, that we hope (Romans 15:4).

On motion the committee’s recommendation was adopted in the following amended form: “That the committee be dissolved, and that the Assembly thank the committee for its arduous labors.”

The Assembly recessed at 10:30 a.m. and reconvened at 10:50 a.m. with the singing of “If We Have Forgotten the Name of Our God.” Mr. Lewis led in prayer.

On motion the Committee on Christian Education was instructed to consider revising and printing in tract form the reports of the Committee to Study the Doctrine of Guidance.

The Moderator appointed Mr. Mitchell as convener of the Committee on Ministerial Training.

The Moderator requested Mr. Oliver to take the chair.

On motion the report of the Committee to Propose Guidelines for Pastoral Salaries was ordered included in the Minutes without being read orally. Mr. Clough, chairman of the committee, presented its report as follows:

REPORT OF THE COMMITTEE TO PROPOSE GUIDELINES FOR PASTORAL SALARIES

The Scripture says that “the labourer is worthy of his reward” (I Tim. 5:18). It says, also, “The Lord (hath) ordained that they which preach the gospel should live of the gospel” (I Cor. 9:14). Our congregations promise to provide their ministers with sufficient compensation so that they will be free from worldly care and avocations” (The Form of Government, Ch. XV). Thus, the honor of Christ is involved in the matter of the salary paid by a church to its pastor.
They are too many variables for it to be possible to offer conclusions of a binding nature. For example, recent information from the U. S. Bureau of Labor Statistics reflects a spread of $2,000 in the annual cost of living for a family of four between what is considered a low-cost city and a high-cost city. The committee's proposals must be tentative at best. Indeed, they can only be guidelines. Each congregation must take into account the particular factors in its situation that affect the question of salary.

The committee's basic recommendation is that, given a particular base salary, a congregation should endeavor to grant annually a "merit increase" of $100.00 and a cost-of-living increase. The committee has arrived at an amount of $6,600 as a base salary for a man in his first year in the ministry by taking the minimum salary figure of the salary scale of the Presbytery of New Jersey plus the maximum housing allowance of the salary scale of the Committee on Home Missions and Church Extension, plus an estimated annual cost for heat and utilities of $400 plus an amount of $200 corresponding to the rise in the cost-of-living index for 1968.

New Jersey Minimum Salary $4,500
Home Missions Housing Allowance $1,500
Estimated Utilities and Heat $400
Cost-of-living Rise $200

$6,600

The figure of $6,600 includes regular salary and allowances but it does not include Social Security, pension or medical insurance. The committee would recommend that our congregations give favorable consideration to paying two-thirds of their pastors' pension premium, and one-half of their Social Security (or its equivalent). The committee notes that part or all of the premiums for medical insurance are paid by some of our churches.

If a manse and utilities are provided by the church, the value of these items can best be determined by each congregation and should be included in arriving at the total base salary.

The average cost-of-living increase for each of the five years from 1963 to 1968 was about 3%. If the cost-of-living index should continue to rise at this rate, and using the above figure of $6,600, a man in his second year would receive $6,898 ($6,600 plus $100 annual increment plus $198 cost-of-living increase). In five years he would receive $8,173 and in ten years, $10,006.

Any realistic approach to salaries must take into account the cost-of-living factor. Perhaps our congregations need to give more attention to this. Not until a salary advance has gone beyond the rise in the cost-of-living in any given year, is there any real increase in purchasing power.

A congregation should make adequate provision for its pastor's expenses that are incurred in the carrying out of his duties. Without question the largest single item of expense for the pastor is the operation of an automobile. No other employer expects an employee to pay these costs. It is likely that the church should not. Professional studies indicate that to operate a medium-priced car 10,000 miles a year costs 13.6 cents a mile. If driven 20,000 miles a year, the cost drops to 8.7 cents. Extensive city driving would increase these costs. A recent study indicated that Protestant ministers reported an average annual loss of $600 in non-reimbursed automobile expenses.

Salary review should be on a regular basis and should include the following considerations:

1. The congregation should adopt a schedule on the basis of annual increments.
2. The congregation would do well to have a long-term (10 years) plan for salary adjustment. Such a long-range plan requires review from time to time, but it keeps the congregation aware of its long-term responsibility.
3. The congregation should not be bound by an automatic schedule, but should
endeavor to determine whether there are exceptional factors at any given time or in any given situation that would warrant setting aside a schedule.

4. Care should be taken that other financial needs do not become the occasion for a congregation not to meet its compensation responsibility to its pastor.

5. Usually there are benefits to be derived from our tax structure when congregations designate allowances for manse, automobile, utilities and heat, and pension and medical insurance. In the case of health insurance tax-free assistance can be given the minister and protection can be provided for the entire family by the congregation. Policy premiums paid by an employer are not considered taxable income. If the premium is $150 and the tax rate is 20%, such payment is the equivalent of a $180 increase in salary.

6. Sometimes it is suggested that the minister's income should be the equivalent of the median income of the congregation he serves. This is true very likely, but there is probably no way of determining what that median wage is. Nevertheless, a congregation should be sensitive to this fact and should strive to provide a salary that enables its pastor to live at approximately the same economic level as his people.

7. Such factors as years of service, the number and age of children, the size of the congregation, etc., should be kept in mind.

8. It is the general practice to grant a one-month vacation. Congregations would do well to grant additional time for specialized study.

Respectfully submitted,
Dale Polley
William R. Olson
Ralph E. Clough

On amended motion the Stated Clerk was instructed to send copies of the foregoing report, in sufficient quantity for each session member, to the sessions of the churches.

The Moderator resumed the chair.

On motion the report of the Committee on Revision of the Hymnal was ordered included in the Minutes without being read orally. Mr. Oliver presented the committee's report as follows:

REPORT OF THE COMMITTEE ON REVISION OF THE HYMNAL

The Committee on Revision of the Hymnal was erected by the Thirty-fifth General Assembly. The committee has met once to consider revisions to Trinity Hymnal and matters relating to this. The committee plans to consider criticisms and suggestions concerning the Hymnal. An opinion survey is being considered, and new hymn and Psalm materials are being collected. The committee will appreciate any suggestions that are directed to it.

The committee recommends that it be continued.

Respectfully submitted,
William E. Viss, Chairman

On motion the committee's recommendation that it be continued was adopted.

On motion the report of the Trustees of the General Assembly was ordered included in the Minutes without being read orally. Mr. Oliver, secretary of the Trustees, presented their report as follows:
REPORT OF THE TRUSTEES OF THE GENERAL
ASSEMBLY OF THE ORTHODOX PRESBYTERIAN CHURCH

The Trustees of the General Assembly have held two meetings since the Thirty-fifth General Assembly. The following officers were elected to serve until the first meeting of the Trustees following the Thirty-sixth General Assembly: President, Richard C. Zebley; Vice-president, Frederick C. Metzger; Secretary, LeRoy B. Oliver; and Treasurer, Bert L. Roeber.

During the year the Trustees applied for and obtained from the Internal Revenue Service a group ruling for tax exempt status for the Trustees of the General Assembly and for member congregations of the Orthodox Presbyterian Church. The number 237001990 has been assigned to the Trustees as a reference number for all communications with the Internal Revenue Service concerning contributions to the Trustees or to member congregations.

The terms of the following trustees expire at this Assembly: Minister, Henry W. Coray; and ruling elder, Frederick C. Metzger.

In accordance with Article 6, Section 1 of the By-laws, the Trustees respectfully nominate Messrs. Coray and Metzger for re-election to the Trustees of the General Assembly in the class of 1972.

Respectfully submitted,
Richard C. Zebley, President

On motion the Assembly authorized the Trustees of the General Assembly to secure competent legal counsel to take steps with a view of filing a brief as amicus curiae with the Supreme Court of the United States in the cases of the Presbytery of Savannah of the Presbyterian Church in the U. S. versus the Eastern Heights and Hull Memorial Presbyterian Churches of Savannah, Georgia, and that the cost of such litigation be borne by the Committee on Home Missions and Church Extension.

The floor was opened for nominations to the Trustees of the General Assembly. The following were nominated: Minister—Coray; Ruling Elders—Frederick C. Metzger and Willard E. Neel. Mr. Coray was declared elected to the Class of 1972, and the tellers reported the election of Mr. Neel to the Class of 1972 of the Trustees.

Mr. Elliott, convener of the Committee on Overtures and Communications, presented the committee's report as follows:

REPORT OF THE COMMITTEE ON
OVERTURES AND COMMUNICATIONS

Your committee presents the following recommendations:

1. Regarding Overture 1 from the Presbytery of Wisconsin, the committee recommends the adoption of the overture in the following form:

That the Thirty-sixth General Assembly elect a committee of five consisting of three ministers and two elders from the Presbytery of Wisconsin, to render the Confessional Standards into current English usage, without any revision of the contents thereof; to report to the Thirty-seventh General Assembly with a definite translation and/or recommendations as to the implementation of this action.

2. Regarding Overture 2 from the Presbytery of the South, requesting that the Committee on Christian Education publish a church paper, your committee recommends that this General Assembly encourage the Presbyterian Guardian to seek out a joint journalistic
effort with the following churches: The Reformed Presbyterian Church, Evangelical Synod, The Reformed Presbyterian Church of North America and The Reformed Church in the U. S. (Eureka Classis).

3. Regarding Communications 2, 3 and 7, your committee recommends the adoption of the recommendation of the Committee on Home Missions and Church Extension (in Communication 7) as follows:

That the Thirty-sixth General Assembly invite any interested Orthodox Presbyterian minister or elder to attend the [U. S. Congress on Evangelism] as a participant and that on a first-come-first-served basis the remaining seven places of the quota of eight be used.

4. Regarding a proposed amendment to the Standing Rules, your committee submits the following as a proposed amendment to Standing Rule 54, to be inserted at an appropriate place by the Stated Clerk:

"Membership on a standing committee shall not be open to or retained by a person employed by or receiving aid from that committee."

5. Regarding Communication 9 from Mr. Peter Geiger, your committee recommends that this communication be referred to the Committee on Ecumenicity and Interchurch Relations.

Respectfully submitted,
Messrs. Elliott, Keller, Stonehouse, Commeret and Brown

The committee's first recommendation was not adopted.

The second recommendation was moved and seconded.

On motion it was determined that Overture 2 from the Presbytery of the South in regard to a church paper, and the report of the Committee on Overtures and Communications on this matter, be placed on the docket of the Thirty-seventh General Assembly to be considered in connection with the report of the Committee on Christian Education.

On separate motions Recommendations 3 and 5 of the Committee on Overtures and Communications were adopted.

The Moderator announced the following appointments to the Committee for a United Reformed Testimony: Messrs. Jenkins (convener), Kellogg and Rockey.

On motion Standing Rule 35 was suspended and the report of the Committee on Administrative Matters was ordered included in the Minutes without being read orally. Mr. Busch, convener of the committee, presented its report as follows:

REPORT OF THE COMMITTEE ON ADMINISTRATIVE MATTERS

Your committee presents the following recommendations:

1. That [in response to Communication 6] the Thirty-sixth General Assembly change the name of the Presbytery of Wisconsin to the Presbytery of the Midwest, effective June 1, 1969.

2. That, in response to Communication 8, the Thirty-sixth General Assembly redefine the bounds of the presbyteries as follows:
   a. Presbytery of the Northwest to include the states of Alaska, Idaho, Oregon and Washington.
   b. Presbytery of Northern California to include that portion of the state of California north of the northern boundaries of San Luis Obispo, Kern and San Bernardino counties, and the state of Nevada.
   c. Presbytery of Southern California to include the state of Arizona, that portion of the state of California south of the northern boundaries of San Luis Obispo, Kern and San Bernardino counties, and the state of Hawaii.
d. Presbytery of Dakotas to include the states of Colorado, Kansas, Montana, Nebraska, New Mexico, North Dakota, Oklahoma, South Dakota, Texas, Utah and Wyoming.

e. Presbytery of the Midwest to include the States of Illinois, Iowa, Michigan, Minnesota, Missouri and Wisconsin.

f. Presbytery of the Ohio to include Indiana, Kentucky, Ohio, that portion of the state of Pennsylvania west of the eastern boundaries of McKean, Cameron, Clearfield, Blair and Bedford counties, and the state of West Virginia.

g. Presbytery of the South to include the states of Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina and Tennessee.

h. Presbytery of Philadelphia to include the states of Delaware, Maryland, that portion of the state of Pennsylvania east of the eastern boundaries of McKean, Cameron, Clearfield, Blair and Bedford counties, and the state of Virginia and the District of Columbia.

i. Presbytery of New Jersey.

j. Presbytery of New York and New England to include the states of Connecticut, Maine, Massachusetts, New Hampshire, New York, Rhode Island and Vermont.

3. That the Stated Clerk be authorized to recast the Standing Rules into chapters with Roman numerals and rules within chapters beginning with Arabic one in each chapter; and to arrange for including the Standing Rules in the agenda-booklet for each Assembly.

Respectfully submitted,
Messrs. Busch, Piper, Whitlock, Hoogerhyde and Barker

The Assembly recessed at 12:30 p.m. Mr. Hall led in prayer.

SATURDAY AFTERNOON

The Assembly reconvened at 1:45 p.m. with the singing of “Thou Art Coming, O My Saviour.” Mr. Churchill led in prayer.

On motion it was determined to put the previous question.

The previous question being put, the first recommendation of the Committee on Administrative Matters was adopted.

On motion consideration of Recommendations 2 and 3 was postponed to the Thirty-seventh General Assembly.

On motion Standing Rule 35 was suspended and the report of the Missions Correspondent for the Reformed Ecumenical Synod was ordered included in the Minutes without being read orally. The report is as follows:

REPORT OF MISSIONS CORRESPONDENT FOR THE REFORMED ECUMENICAL SYNOD

Fathers and brethren:

Two meetings of the RES Standing Committee on Missions were held at Baarn, The Netherlands, in August 1968. Members were present from the Netherlands, South Africa, Scotland, Australia, and the United States.

The Committee conducted the Missions Conference at Baarn and has been assigned the task, by the RES, of planning conducting another such conference on “Missions, Evangelism, and World Relief”, in Australia prior to the next Synod in 1972. Your correspondent continues to serve as Chairman of the Committee and shares with the General Secretary the task of making recommendations for these conferences to the Committee. The program of the 1968 Conference was reported to the 35th (1968) General Assembly
A post-conference report is being made to this Assembly by your delegates to the conference. An advisory committee to assist in planning the 1972 conference has been appointed and includes the Rev. LeRoy B. Oliver.

The current tasks assigned to the Committee by the Synod are:

1. To implement as soon as possible the following mandate for concerted action in Africa:
   a. To investigate further and make a thorough study of the spiritual state of emergency in Africa.
   b. To work out a plan of concerted action for member churches of the Reformed Ecumenical Synod.
   c. To lay before member churches this plan that by mutual arrangement whereby they may proceed to implement it as soon as possible.
   d. To find possible contacts among Protestant churches in Africa to stimulate them to self reformation.

2. To implement the original seven-point mandate given to the Committee for the advancement of Reformed missions (Minutes, 31st (1964) G. A., p. 117; RES Acts 1968, p. 41).


4. To study and seek to implement contact with non-Reformed churches and the establishment of Reformed study centers where the Reformed churches could study together matters which require attention.

5. To prepare and distribute an enlarged edition of its previously prepared World Survey of Reformed Missions.

The Committee also informed Synod of a number of ways in which it could be of further use in advancing world-wide Reformed missions, but these would be possible only if there were a full-time General Secretary of the Committee. These included:

   a. Coordination of supply and placement of personnel for the various mission fields;
   b. Joint action for radio ministries;
   c. Production of literature;
   d. Consultation concerning theological education for the younger churches; and
   e. Study and research of mission needs and methodology.

It is obvious that the Committee on Missions has large possibilities for helping the Reformed churches in improving and extending their missionary work, and that in spite of the stringent limitations placed upon it at present it has been very useful in stimulating thinking, discussion, and action which can bear more fruit in the future. It was the Orthodox Presbyterian Church which first requested the RES to establish a means by which the member churches could confer and work together in missionary matters. We should be thankful for the small fruits thus far and look forward to continued participation in the Synod's missionary endeavors through its Missions Committee.

Respectfully submitted,
John P. Galbraith
Missions Correspondent

On motion Standing Rule 35 was suspended and the report of the Delegates to the Baarn Missions Conference was ordered included in the Minutes without being read orally. The report is as follows:
Fathers and brethren:

The RES Baarn Missions Conference was held, as scheduled, at the Missions Center of the Reformed Churches in the Netherlands from August 5-9, 1968. The Orthodox Presbyterian Church was represented by the Rev. Messrs. John P. Galbraith, Herbert S. Bird, and George W. Knight, III. Fifty-one delegates and speakers, representing 23 churches in 13 countries, were present. The opening address was given at an evening meeting on Monday, August 5, by Mr. Galbraith. He spoke on the theme, "Not Since the Reformation", stressing that not since the days of the Protestant Reformation has there been such unbelief in both the world and the church, such opportunity for Christian witness, and such need for all-out effort on the part of both the older and younger churches for a fuller commitment to the missionary cause.

The daily sessions, lasting from Tuesday through Friday afternoon, consisted of the reading of study papers on the assigned subjects (See Minutes, 35th General Assembly, p. 129), followed by discussion groups and plenary sessions in which opportunity was afforded for questions and comments on the material presented. Evening sessions featured reports on mission work conducted by member churches of the RES in several areas of the world; these reports were given both by spoken word and slides or moving pictures.

The study papers referred to above have been printed in the October 1968 issue of the International Reformed Bulletin of the International Society for Reformed Faith and Action so as to give them wider usage. The papers revealed a diversity of missionary practices by the various Reformed churches and afforded an occasion for discussion and evaluation, and stimulating the thinking of those interested in missions. One topic which arose several times, and in different forms, was that of the relationship between "word" and "work" (deed) in the total presentation of the Christian message. What, in addition to the proclamation of the message of salvation, is the responsibility of the sending church? In what form and to what extent should the material needs of those to whom the gospel is brought be supplied by those who preach it? There is, apparently, considerable discussion of this theme being carried on in several Reformed communities, especially in the Netherlands, and in connection both with the work of the local church and the foreign mission. There can be no doubt that this will remain one of the persistent problems of missionary enterprise; the whole question of the areas of activity into which the institutional church may properly enter is at stake here, and that this is neither an unimportant or simple matter both the triumphs and disasters of missionary history amply demonstrate. The questions are, What? How? How much?

Another subject which received some merited attention was how to improve communication and cooperation among the Reformed churches in order to advance better the work of the gospel. This would be of signal advantage in areas ranging from the avoidance of unnecessary duplication of effort in literature programs to assistance in supplying personnel to some needy field.

The Conference was very helpful in at least the following respects: it enabled us to see the ways in which others are dealing with problems which we also face, as well as to be forewarned of problems which we have not yet encountered but which we may in the future; it enabled us to discuss with others of like faith some of the missionary methods which are practiced by the churches, and to evaluate these methods; it enabled us to see what type of work and where it is being done by other churches. The Conference also reinforced to us the fact that there are many churches holding to the same faith as we which are located in strategic parts of the world, from which it is possible for the Reformed
faith to have a widespread impact for the gospel in the world; the Reformed faith has stretched across the earth. It now remains for the newer churches to make strenuous efforts to join the older churches in a vigorous missionary outreach. We were enabled to see, too, that where such outreach has been made, in such places as Africa and Indonesia, the fruit has been great.

In short, the Conference provided much subject for thought, study, and improvement of the Reformed missionary cause, and much cause for rejoicing at the freedom to preach and the success from that preaching in many places in these days.

Plans are being made for a second conference in connection with the next meeting of the Reformed Ecumenical Synod in Australia in 1972. Plans will be made to follow up and capitalize upon the benefits of this Baarn Conference.

Your missions correspondent was again appointed Chairman of the Missions Committee, and the Rev. Dr. Paul G. Schrotenboer serves as the Committee's General Secretary in connection with his serving in the same capacity for the Reformed Ecumenical Synod.

Respectfully submitted,
Herbert S. Bird
John P. Galbraith

On motion Standing Rule 35 was suspended and the report of the Delegates to the Reformed Ecumenical Synod of 1968 was ordered included in the Minutes without being read orally. The report is as follows:

REPORT OF THE DELEGATES TO THE REFORMED ECUMENICAL SYNOD, 1968

Fathers and Brethren:

The Reformed Ecumenical Synod met at Lunteren, The Netherlands, August 12-13, 1968. Our church was represented by the undersigned. These delegates attended all the sessions of the Synod. During the Synod Mr. Bird served as a member of the Advisory Committee on Missions, Evangelism, and World Relief; Mr. Knight served as a member of the Advisory Committee on Ecumenicity; and Mr. Galbraith was elected Second (Recording) Clerk of Synod. By reason of this office, he serves until the next Synod as a member of the Interim Committee with the other officers of the Synod: the Rev. Dr. Klaas Runia (Reformed Churches of Australia), Moderator; the Rev. Dr. Fred H. Klooster (Christian Reformed Church), First Clerk; the Rev. P. Visser (Gereformeerde Kerken in Nederland), First Assessor (vice-moderator); and the Rev. P. E. S. Smith (Nederduitse Gereformeerde Kerke in Suid-Afrika), Second Assessor (vice-clerk). The Rev. Dr. Paul G. Schrotenboer continues to serve as General Secretary of the Synod.

Representation at the Synod was by far the largest since its inception. They came from all six continents and 15 nations, representing 28 churches. At the time of the Synod there were 31 churches who were members of Synod, and applications for membership were on hand from three others.

The next Synod is to be held in Australia in 1972. The interval between Synods has thus been shortened to four years from the five practiced by recent Synods. This was felt advisable because of the pressing nature of matters which should be considered by the Synod.

A copy of the Acts of the Synod was sent at the end of the year to each Session. This contained not only the actions taken by the Synod but also the reports of Study Committees which worked between Synods and the reports of the Advisory Committees which reviewed and made recommendations concerning the Study Committee reports. Thus the materials
and decisions of Synod have been made available to the church. Nevertheless a brief review of the matters before Synod is in order for this Assembly.

Among the matters considered by Synod seven should be mentioned— the Sabbath, Women and Office, Baptism of Converted Polygamists, Ecumenical Matters, Race Relations, Missions, and the Inspiration of Scripture.

Sabbath. Increased communications between Reformed churches of different traditions have brought into focus the differences among these churches in their understanding of the Fourth Commandment. The Reformed Churches of Australia requested this past Synod “to appoint a committee for the study of the Fourth Commandment in all its exegetical, doctrinal, and pastoral aspects in order to provide a basis for agreement among the various Reformed traditions”. The Synod approved the request (Acts, Art. 50), and a committee was appointed together with regional committees from Africa, Europe, North America, and the South Pacific Among those appointed to this committee is the Rev. Prof. Richard B. Gaffin, Jr.

Women and Office. The Grand Rapids (1963) Synod had appointed a committee “to examine in the light of Scripture the general Reformed practice of excluding women from the various ordained offices in the church”. That committee reported to the Amsterdam (1968) Synod and recommended that the Synod:

1. “Declare that in view of Scripture and early practice the office of an ordained deaconess or woman deacon should be restored in Reformed churches”, and
2. “Stimulate the churches to probe further into the question whether all ecclesiastical offices should be opened to women, taking into account her own nature”.

The Advisory Committee to which the report and recommendations were assigned made three recommendations which leaned toward the inclusion of women in office and provided for a committee to study the question further and to publish its report “to aid our member churches” (cf. Acts, Art. 62). None of the recommendations were adopted. Instead, the following actions were taken:

1. “That the Synod appoint a committee to make a study in depth of the entire question of office in the New Testament, not neglecting the study of the varied ministry of the New Testament church as found in these texts: Ephesians 4:12; Romans 12; I Corinthians 14:23, 26, 31, 39; and that said study be presented to the next Synod for consideration”.
2. “That Synod declare that it is the plain and obvious teaching of Scripture that women are excluded from the office of ruling and preaching elders.” (The vote on this was very close, 25 to 22; some of the negative votes were due to a desire for further study, rather than to opposition to the statement itself)
3. “That since the RES decided to appoint a committee to make a study in depth of the entire question of office in the New Testament, not neglecting the study of the varied ministry in the New Testament, and since in the report of the Study Committee on ‘Women and Office’ presented to the RES 1968, the basic question remained unanswered whether or not there is a basic created natural place and function of the woman subservient to the man, therefore, the RES is of the mind that member churches should be cautious to proceed in the direction of the entrance of women into the diaconal office. Each church must make its own responsible evaluation of its situation and decision”. (The vote on this motion was also very close, 22 to 20).

Support for the recommendations of the Advisory Committee came most strongly from the delegates of the Gereformeerde Kerken in Nederland, and they informed the Synod that plans already made to ordain women as elders would be implemented soon after the close of Synod.
Regional committees to study the question of office in the New Testament include the Rev. Messrs. John Murray and George W. Knight, III, Th. D.

Also given to this Committee was the study of “the nature and essence of ordination and/or installation” and “what constitutes an office”.

The texts of the materials in this matter in the Acts are Supplement No. 4, pp. 144-160, and Articles 62, 63, 64, 67, 68, 78, 81, 83, and 183.

**Baptism of Pre-Conversion Polygamists.** Polygamy has long been a vexing problem on the mission fields of the world. The specific question dealt with by the Study Committee was whether it is evident from Scripture “that pre-conversion polygamists, although not eligible for ecclesiastical office, were bona fide members of the apostolic church”. The position taken by the Synod was:

1. “That the spiritual welfare of the church must always be sought, and here we respect the judgment of the church concerned and of the individual congregation.

2. “That Synod sees no Scriptural obstacle to the baptism of those who before conversion were polygamists and have come to repentance, though the biblical norm must continue to be proclaimed, and the polygamist must be earnestly counselled concerning the matter.

3. “That the wives of a polygamist, if converted, may also be admitted to membership in Christ’s Church.

4. “That he who was a polygamist before conversion should not serve as an office-bearer in the church, as long as he is a polygamist”.

The texts on this subject in the Acts are Supplement No. 6, pp. 183-193, and Article 82.

**Ecumenical Matters.** A lengthy report by a Study Committee on “The Nature of the Church and Its Ecumenical Calling” was presented to the Synod. That report dealt first with the “Biblical Data” and then with “The Present-Day Ecumenical Situation”. In the latter the World Council of Churches was examined, and the conclusion was reached that the RES-member churches ought “not to join the WCC in the present situation”. The International Council of Christian Churches was also examined, and the conclusion was drawn that “the RES should not advise its member churches to join the ICCC”. A third section of the report, entitled “Our Calling Today”, sought to make certain positive suggestions on the ecumenical role of Reformed churches today. A minority report by one member of the Committee supported the position of the Gereformeerde Kerken in Nederland, expressed to the Grand Rapids (1963) RES, namely, that “the basis of the World Council of Churches . . . and the way in which its basis is exercising its function . . . does not give rise to decisive objections which could prevent De Gereformeerde Kerken in Nederland from joining the WCC”.

There was sharp division in the Advisory Committee, on the question of the WCC, which resulted in a minority report by four members, from the Gereformeerde Kerken in Nederland, the Javanese Christian Churches, the Christian Church of Sumba, and the Reformed Church of Brazil. One entire day, from 10:30 a.m. to 9:15 p.m., was devoted to discussion of this subject. By a large majority the Synod adopted the following resolution and two grounds:

“That Synod reaffirms the advice which previous Synods have given to member churches not to join the WCC in the present situation.

"Grounds:

1. The nature of the WCC
The WCC claims to represent the given unity in Christ, but this is an illegitimate claim, because the WCC does not unequivocally reject that which is contrary to the Gospel of Jesus Christ, nor does it warn its member churches against the false gospel that has a recognized place in many of these churches; therefore, it does not uniedy and unconditionally acknowledge the authority of Christ, the Head of the Church, as He speaks in the infallible Word."
Basis of the WCC and Its Functioning

Although the words of the Basis are in themselves a summary of the gospel and include a reference to the Scriptures, this is inadequate as a basis or starting point for an ecumenical movement, because when understood in the light of history and in the context of contemporary theological discussion it is open to various unbiblical interpretations; and in effect the World Council does permit such essentially different interpretations."

The Synod decided also (1) to send to the General Secretary of the WCC the Study Committee’s report on “The Nature of the Church and Its Ecumenical Calling”, and the resolution, with its two grounds, advising the churches not to join the WCC, and (2) to request “a meeting of representatives of the WCC and the RES to discuss the objections to the WCC which are found within the Reformed family of churches”. (If such a meeting can be arranged, the RES representatives will be the Interim Committee; the time they have proposed is August 1970). The Synod also decided that “similar discussions should be undertaken with other organizations for inter-church cooperation, e.g., the ICCC” (no arrangements have yet been made for such meetings either).

The texts of materials in the Acts relating to the WCC are Supplements No. 8, pp. 237-270, and No. 23, pp. 342-350, and Articles 95, 103-106, and 133(3).

With further regard to the ICCC the Synod decided that “there is no sufficient reason for Synod to alter the resolution of the RES 1953” (“does not at this time recommend membership in it, but leaves such membership to the judgment of the several churches”). Reports of certain alleged activities of the ICCC were made to Synod, and it requested member churches which are also members of the ICCC to investigate these allegations, and “report on them to the next Synod”.

The texts of materials in the Acts relating to the ICCC are Supplement No. 8, pp. 270-274, and Articles 133(3), 139, and 141.

The following resolutions with regard to the more general ecumenical calling of Reformed churches were also adopted (see Acts, Article 133):

“In a world in which distances mean less and less, correspondence between churches having the same confession and polity and marked by the same fidelity to the maintenance of Christian discipline should be made more meaningful than it presently is. In our ecumenical calling our primary responsibility is to hold fast that which we have, and this is to preserve the unity of confession where this still exists amongst Reformed churches.

“The unity of the Reformed churches must be seen as our most urgent and most important ecumenical calling. Every possible effort should be made to provide the various Reformed churches throughout the world with the needed information whereby they may know what other churches of the same confession are doing and the problems which each of them faces. This should be done by the frequent exchange of synodical documents and by every other means at our disposal. This will be an important means of expressing the essentially trans-national character of the church of Christ.

“Member churches of the RES in a particular region should be strongly encouraged to engage in ecumenical conversation and seek to heal unjustifiable divisions.

“Churches participating in the RES should be encouraged to establish various sorts of contact with other Christian churches (Article 138), beginning with churches Reformed in confession and tradition.”

Race Relations. The subject of race relations occupied nearly two full days. Much publicity had been given to the discussions beforehand in both the secular and church press, and some of the discussions were carried on television. The Study Committee had included a series of 14 recommendations in its report, the South Africa regional committee had made four recommendations, the North American regional committee had submitted eight recommendations, and a member of the European regional committee had submitted comments on the report. Varied opinions on a complex subject were thus before the Synod. The
Advisory Committee was divided on lines which might be described as moderate vs. extreme, the former being in the majority. The majority of seven were one each from New Zealand, Scotland, Ceylon, and the Nederlands (Christelijk Gereformeerde), and three from South Africa. The minority of four were two each from Indonesia and the Nederlands (Gereformeerde).

The majority recommended the adoption of biblical principles which the churches should apply in their own situations. The minority sought to establish principles and to make recommendations for the specific application of them to certain countries. Ultimately both reports from the Advisory Committee were committed to another committee, and the following resolutions were adopted by the Synod:

1. God's commands to men that they display love and practice righteousness are not contradictory but harmonious norms for man's personal and group attitudes and conduct, and are the guiding norms for race relations.

2. True love among men requires that we accept our neighbor, regardless of his race or culture, as created in the image of God, respect him in his person as God's creature, and be willing to put ourselves in his place in order thus to understand how we should behave toward him in personal and social relations.

3. Since men inherently seek their own interests rather than the welfare of their fellows, the church should stress the duty of men individually and collectively, to practice self-sacrifice for the welfare of others. Self-sacrifice for the sake of Christ is the highest form of self-preservation, for self-preservation is only the concomitant with obedience to the second great commandment when it is qualified and limited by the biblical demands of love and righteousness, so that it does not interfere with the inalienable rights of other people.

4. For a true understanding of the rights, equality, and dignity of man, we should see all men not only as creatures of God, made in His image, but also as those who have sinned, and need redemption. Therefore, in our relation to fellow believers we should recognize the new unity which all Christians, regardless of race, have by virtue of being redeemed by Christ.

5. Christians should be urged to acknowledge their common involvement in guilt with a world torn by sinful divisions and attitudes. They should be called upon to repent of their own sin in this respect and to make restitution by following Christ in the way of love.

6. In the proclamation of the Word, the church, to whom has been entrusted the message of Christ's Kingdom, should speak courageously and relevantly on the issues of the day, both for the edification and correction of her members and, where necessary, in criticism of the activities and policies of governments and organizations.

7. Believers should be equipped by the church through teaching and discipline to serve God, in all spheres of society, individually, and where possible, corporately. Believers must also proclaim the commandment of love in race relations and make it applicable to the affairs of civil government and the structures of society.

8. Christians in general and the church in particular bear a responsibility towards members of all races who suffer from poverty, underdevelopment, and political oppression. Believers should be willing to bend every effort to alleviate the suffering of such peoples.

9. In her pastoral ministry the church should strive to eradicate attitudes of racial superiority and racial prejudice by leading her members into full Christian maturity in race relations. This should be done urgently, persistently and patiently.
10. In obedience to the mission mandate of Christ, the church must bring the Gospel to all nations regardless of race. The principle of love for the neighbour requires that this mission respect the character and culture of the recipients of the Gospel so that new churches may come to self-expression in harmony with Scripture.

11. The unity of the Body of Christ should come to expression in common worship, including Holy Communion, among Christians regardless of race. It may be that linguistic or cultural differences make the formation of separate congregations, often with their own type of preaching and worship, advisable; in these cases it is wise not to force an outward and therefore artificial form of unity but to recognize the differentiation within the circle of God’s people. However, the worshipping together of people of different races, is a sign of the deepest unity of the church, and can be an example for the life of society as a whole.

12. Holy Scripture does not give a judgment about racially mixed marriages; contracting a marriage is primarily a personal and family concern. Church and state should refrain from prohibiting racially mixed marriages, because they have no right to limit the free choice of a marriage partner.

13. Each racial group should have the right to prefer a measure of distinct development, but never at the expense of a racially distinct group in the same country. While the manner of such development may vary from place to place, it is a requirement of the Christian ethic that love and justice be exercised, and that all groups avoid isolation and promote a relation of mutual helpfulness.

14. With a view to the great tensions in the sphere of race relations in the world today, Synod strongly urges the member-churches to test conditions in their churches and countries by the norms as set forth in these resolutions, to hold regional conferences in which the afore-mentioned decisions may be put into effect, and to report back to the next Synod.

15. Recognizing that the real problem of race relations in member-churches of the RES lies not so much in the area of the acceptance but in that of the application of the above principles, Synod urges its member-churches:
   a. To put forth renewed efforts to live wholly in accord with biblical norms;
   b. To reject every form of racial discrimination and racism;
   c. To reject every attempt to maintain racial supremacy by military, economic, or any other means;
   d. To reject the subtle forms of racial discrimination found in many countries today with respect to housing, employment, education, law enforcement, etc.;
   e. To pray for themselves and for one another that God may give wisdom and faithfulness in every circumstance.

Missions. The Synod received a report from the Standing Committee on Missions. That report contained recommendations for Reformed churches to assist one another in their missionary work in Africa in such activities as literature, radio, theological and university training, and help to young churches. In view of these recommendations the Advisory Committee recommended that a mandate of the two previous Synods—1958 and 1963—“be implemented by the Committee as soon as possible” and that because the task is so large Synod authorize the Interim Committee to appoint a full-time secretary when feasible so as to make the implementation of the mandate possible. The Synod, however, judged that such a step was not possible at present, so, with the membership of the Missions Committee distributed as it is over the world, it is not likely that great progress will be made to carry out Synod’s decision to “implement”. The mandate was:

“...To investigate further and make a thorough study of the spiritual state of emergency in Africa...”
"To work out a plan of concerted action for member churches of the Reformed Ecumenical Synod.

"To lay before member churches this plan that by mutual arrangement whereby they may proceed to implement it as soon as possible.

"To find possible contacts among Protestant Churches in Africa to stimulate them to self reformation."

Synod decided that the Missions Committee should arrange a conference prior to the next meeting of the Synod, similar to that held in Amsterdam, "on the unity of the church's task in the world, to include home missions, foreign missions, and diaconal work".

Texts relative to missions matters in the Acts are Supplements No. 5, pp. 161-182, and No. 18, pp. 312-15, and Articles 86, 145, and 146.

Scripture and Inspiration. While this question did not occupy a large portion of Synod's time it was evident that there were two different views on the subject among those present. The question arose from reports on the subject at the 1958 and 1963 Synods and from letters to Synod from the Gereformeerde Kerken in Nederland. Synod voted to refer "to the churches of the RES" two sentences from the letters of the Gereformeerde Kerken "urgently" requesting them "to give earnest and prompt study to the questions so earnestly asked by the Gereformeerde Kerken" and to "send their conclusions in these matters to the other member-churches as soon as possible, and the General Secretary be asked to stimulate studies and conferences on this subject."

The sentences referred to are, "On the other hand, it is the judgment of Synod, that the pronouncements of the RES do not make sufficient distinctions in dealing with the nature and extent of the authority of Scripture which follow from its inspiration to be able to satisfy the demands which may be made of a new, elucidative confession of the inspiration and authority of Scripture. In particular, it fails to find in the pronouncements of the RES any connection between the content and purpose of Scripture as the saving revelation of God in Jesus Christ and the consequent and deducible authority of Scripture".


In addition to the Interim Committee and the Standing Committee on Missions, three study committees will be serving between Synods:

1. Sabbath. Its mandate is given earlier in this report.
2. Eschatology. This committee had made a report to the Grand Rapids (1963) Synod, and the Reformed Churches presented to the past Synod certain questions concerning parts of that report. So Synod decided to continue the committee "to review the terminology of the second last paragraph on page 77 of the Acts of 1963 and seek to provide a better formulation."

Actions by our church were requested by Synod as follows:

1. On race relations: Paragraphs 14 and 15, noted earlier in this report on this subject.
2. Scripture and inspiration: to answer the questions raised by the Gereformeerde Kerken in Nederland as quoted above.
3. Church correspondence: The Reformed Churches of New Zealand proposed that (1) Direct denominational relations between far distant churches be superseded by Reformed Ecumenical Synod relationships, and (2) Direct denominational relationships be reserved for churches that have either geographical proximity or other reasons for special intimacy. Synod recommends that "the member churches reconsider their system of correspondence in the light of" this proposal "and...
report their conclusions to the RES Secretariat for distribution to the member churches”.

4. Budget of Synod: to continue to contribute five per cent of the budget annually until the next Synod. In 1968 we paid $850 on a budget of approximately $19,000. Beginning with 1969 the annual budget, including reserves toward the 1972 Synod, is approximately $26,000, of which our share is $1,327.50.

Your delegates believe that the past Synod demonstrated the importance of our church being affiliated with and being able to participate in its work. While it proves difficult to correct error once it has started, it also proves not to be impossible. At the same time all the delegates on different occasions were able to rejoice in being helped and strengthened, and encouraged in the bond of fellowship provided by the Synod. We believe that the RES can become more and more useful in the Reformed cause as its member churches confer and work together on the basis of the Scriptures and our Reformed standards.

Respectfully submitted,
John P. Galbraith, Voting Delegate
Herbert S. Bird, Voting Delegate
George W. Knight, III, Non-Voting Delegate

The report of the temporary Committee on R. E. S. Matters was presented by Mr. Galbraith as follows:

REPORT OF THE COMMITTEE ON REFORMED ECUMENICAL SYNOD MATTERS

The committee has considered the report of the R. E. S. Secretariat [Communication 4], the Report of the Delegates to the Reformed Ecumenical Synod (Amsterdam, 1968), and Overture 3 from the Presbytery of Philadelphia. The committee recommends the following:

1. That the resolutions of the Reformed Ecumenical Synod concerning race relations be sent to presbyteries and sessions for their study in the light of the Scriptures, and for the purpose of examining their practices with respect to incorporating members of minority races in the life and witness of the church; and that a Committee on Race Relations consisting of three members be elected to prepare guidelines concerning the matter of race, on the basis of Scripture, for the further use of the churches, that presbyteries and sessions make suggestions to the Committee before December 31, 1969, and that the Committee report to the Thirty-seventh General Assembly.

2. That the committee report to the Thirty-seventh General Assembly.

3. That a theological committee consisting of the Rev. Messrs. Norman Shepherd, George W. Knight III, and Richard B. Gaffin Jr. be erected to prepare a reply to the questions on Scripture and inspiration raised by the Gereformeerde Kerken in Nederland and requested by the Reformed Ecumenical Synod (Acts, 1968, Art. 172, pp. 73f.) and that the Committee report to the Thirty-seventh General Assembly.

4. That the Committee on Ecumenicity and Interchurch Relations be instructed to consider the question of correspondence with other churches as proposed by the Reformed Ecumenical Synod (Acts, 1968, Art. 142, p. 57), and to report to the Thirty-seventh General Assembly.

5. That the General Assembly budget $1,327.50 annually as our share of the budget of the Reformed Ecumenical Synod, including reserves toward the 1972 Synod.

Respectfully submitted,
Messrs. Knight, Galbraith, Cummings, Bettler and Lauxtermann
The first recommendation was moved and seconded. On motion it was determined to consider the two portions of the recommendation seriatim.

On motion the first portion of the recommendation was adopted as follows: "That the resolutions of the Reformed Ecumenical Synod concerning race relations be sent to the presbyteries and sessions for their study in the light of the Scriptures, and for the purpose of examining their practices with respect to incorporating members of minority races in the life and witness of the church."

The second portion of the recommendation was lost.

On motion the second recommendation of the Committee on R. E. S. Matters was adopted in the following amended form: "That a theological committee [the Committee on Scripture and Inspiration] consisting of the Rev. Messrs. Norman Shepherd, George W. Knight III and Richard B. Gaffin Jr. (convener) be erected to prepare a reply to the questions on Scripture and inspiration raised by the Gereformeerde Kerken in Nederland and requested by the Reformed Ecumenical Synod (Acts, 1968, Art. 172, pp. 73f.); that the Committee on Eunienicity and Interchurch Relations be authorized to appoint an alternate member to this committee in the event that one of the members named is unable to serve; and that the committee report to the Thirty-seventh General Assembly."

On separate motions Recommendations 3 and 4 of the Committee on R. E. S. Matters were adopted.

The report of the Orthodox Presbyterian Trustees of Knollwood Presbyterian Lodge was presented by Mr. Stanton as follows:

**REPORT OF THE ORTHODOX PRESBYTERIAN TRUSTEES OF THE KNOLLWOOD PRESBYTERIAN LODGE, INC.**

The Board of Trustees of Knollwood Presbyterian Lodge, Inc., elected by the Synod of the Reformed Presbyterian Church, Evangelical Synod and the Thirty-fifth General Assembly of the Orthodox Presbyterian Church, operated the Lodge during the summer of 1968 and intends to continue to do so in 1969.

In 1968 approximately 100 guests used the facilities of the Lodge at Rice Lake, Wisconsin. Over 50% of these guests were from Orthodox Presbyterian congregations. The approximate operating deficit for the season was $2,520.00 and there was a need for capital improvements and repairs the cost of which was $2,775.00. The Lodge has received gifts from private sources and thus the operating deficit and other capital expenditures were underwritten. The Trustees are working toward the goal of having the Lodge be fully self-supporting within the next year or two. As the Lodge and its excellent facilities become better known it is hoped that more families will take advantage of the opportunity for Christian fellowship in pleasant surroundings and at reasonable cost.

Brochures on the Lodge are available. Mr. and Mrs. Wyatt George will be host and hostess at the Lodge during the summer of 1969, June 14 through September 6.

Present officers of the Board of Trustees are: President, the Rev. Donald J. MacNair; Vice-president, the Rev. Donald F. Stanton; Secretary, the Rev. Willard O. Armes; and Treasurer, the Rev. George W. Knight, Th. D.

The terms of the following Orthodox Presbyterian trustees expire with this Assembly:

- Minister: George W. Knight III, Th. D.
- Ruling Elder: Vonley Voskuil

Since Dr. Knight and Mr. Voskuil have served only one year on the Board, the Trustees respectfully request the Assembly to reelect them to serve a full three-year term.

Respectfully submitted,
Donald F. Stanton
For the Orthodox Presbyterian Trustees
On motion it was determined that Dr. Knight and Ruling Elder Vonley Voskuil be elected, as requested above, to the Class of 1972 of the Trustees of Knollwood Presbyterian Lodge, Inc.

On motion the report of the Committee on Presbyterial Records was recommitted, and the committee instructed to present its report to the Thirty-seventh General Assembly.

The report of the Committee on Standing Committee Records was presented by Mr. Champness, convener of the committee, as follows:

**REPORT OF THE COMMITTEE ON STANDING COMMITTEE RECORDS**

Your committee has examined the records of the standing committees and makes the following recommendations:

1. That the minutes of the Trustees of the General Assembly be approved without exception or notation.
2. That the records of the following committees be approved without exception and with the notations listed:
   - The Stewardship Committee
   - The Committee on Home Missions and Church Extension
   - The Committee on Christian Education
   - The Committee on General Benevolence
   - The Committee on Foreign Missions
   - The Committee on Ecumenicity and Interchurch Relations.

Respectfully submitted,
Messrs. Champness, De Master, Shaw, Horner, Flores and Bath

On separate motions the recommendations of the committee were adopted.

Mr. Malcor, chairman of the Committee on Date, Place and Travel, presented the committee’s report as follows:

**FINAL REPORT OF THE COMMITTEE ON DATE, PLACE AND TRAVEL**

Previous report, including 1968 balance, contributions from 93 churches, and Monday evening offering $9,729.59
Received from 4 additional churches 265.75

Total Available $9,995.34

Your committee reports that $9,277 has been distributed to eighty-four commissioners of the Thirty-sixth General Assembly, leaving a balance of $718.34.

The committee recommends that the Thirty-seventh General Assembly convene at 9:00 a.m. on Tuesday, July 7, 1970 at the First Orthodox Presbyterian Church of Portland, Oregon.

Respectfully submitted,
Calvin R. Malcor, Chairman

On motion the committee’s recommendation was adopted in the following amended form: “That the Thirty-seventh General Assembly convene at 8:00 p.m. on Monday, July 6, 1970 at the First Orthodox Presbyterian Church of Portland, Oregon.”

On amended motion the Assembly determined to request contributions in the amount of $1.60 per communicant member for the General Assembly Travel Fund.

On motion the order of the day for afternoon recess was suspended.
The floor was opened for nominations to the Committee on Date, Place and Travel. The following were nominated: Messrs. Malcor, Larson, De Master, Conard and Robert H. Osborn.

On motion it was determined that the nominee receiving the second highest majority be elected to the Class of 1970. Mr. Malcor was elected to the Class of 1972 and Mr. Osborn to the Class of 1970.

On motion the Assembly determined to reconsider the motion recommitting the report of the Committee on Presbyterial Records. By common consent, the Assembly determined to consider the committee's report. Mr. Conard presented the report as follows:

**REPORT OF THE COMMITTEE ON PRESBYTERIAL RECORDS**

Your committee makes the following recommendations:

1. That the minutes of the Presbytery of the Dakotas be approved with the notations listed and the following exceptions:
   a. Absentees are not indicated; pp. 167, 178, 179, 200, 201.
   b. No reason is given for the waiving of the examination of a candidate; p. 189, lines 15-17.
   c. Presbytery reconvened after a recess without prayer; p. 183.

2. That the minutes of the Presbytery of New Jersey be approved with the notations listed and the following exceptions:
   a. Presbytery reconvened after a recess without prayer; p. 45.
   b. Absentees are not noted; p. 46.

3. That the minutes of the Presbytery of New York and New England be approved with the notations listed and the following exceptions:
   a. On page 289, two moderators are mentioned, without explanation.
   b. An "unscheduled" meeting was held without a special call; pp. 290, 295.
   c. Mr. Stonehouse left the meeting without excuse or explanation; p. 293.
   d. Though cognizance is taken that an explanation was made, the provision of the Book of Discipline, Chapter 6, Section 4 was waived; p. 288, lines 11, 12.

4. That the minutes of the Presbytery of Northern California be approved without exception and with the notation listed.
5. That the minutes of the Presbytery of the Northwest be approved without exception or notation.

6. That the minutes of the Presbytery of Ohio be approved with the notations listed and the following exceptions:
   a. An absentee is not indicated; p. 226
   b. The purpose of the meeting recorded on page 221 was to ordain and not to install Mr. Frame as recorded on line 33.

7. That the minutes of the Presbytery of Philadelphia be approved with the notations listed and the following exceptions:
   a. Mr. De Velde was declared installed as a pastor without the propounding of the questions to him and to the congregation required by the Form of Government, Chapter XVI, Section 6 and Chapter XV, Section 13; p. 48, line 30.
   b. On page 51, line 38 is inconsistent with the action recorded in line 43; it is not clear whether the exception mentioned was allowed.

8. That the minutes of the Presbytery of the South be approved with the notations listed and the following exceptions:
   a. On page 145, certain unspecified charges are answered, but there is no mention or summary of what these charges were.
b. Presbytery adopted certain improper recommendations of its special committee for the Galloway Church; p. 156.

c. Copies of Presbytery's By-Laws and the Assembly's Rules for Keeping Presbytery Minutes are not included.

9. That the minutes of the Presbytery of Southern California be approved with the notations listed and the following exceptions:
   a. Presbytery reconvened after a recess without prayer; p. 98
   b. Absentees are not indicated; p. 103.

10. That the minutes of the Presbytery of Wisconsin be approved with the notations listed and the following exceptions:
   a. There is no record that Candidate Donald Duff was examined in theology or church government; p. 383, items 50-55.
   b. On page 399, items 30-34 record the examination of a candidate but do not indicate what was the purpose of the examination.

Respectfully submitted,
Larry D. Conard, for the Committee

On motion the minutes of the Presbytery of Northern California and of the Presbytery of the Northwest were approved without exception.

On amended motion, deleting the first exception of the committee's recommendation, the minutes of the Presbytery of the Dakotas were approved with the second and third exceptions noted.

On separate motions the minutes of the following presbyteries were approved with the respective exceptions noted in the committee's recommendations:

Presbytery of New Jersey
Presbytery of New York and New England
Presbytery of Ohio
Presbytery of Philadelphia
Presbytery of the South
Presbytery of Southern California
Presbytery of Wisconsin.

The Stated Clerk presented the 1970 Budget for General Assembly Purposes as follows:

**1970 BUDGET FOR GENERAL ASSEMBLY PURPOSES**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deficit balance</td>
<td>$1,365.00</td>
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<tr>
<td>Printing and mailing of Minutes</td>
<td>$2,250.00</td>
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<tr>
<td>Fees</td>
<td></td>
</tr>
<tr>
<td>Assistant Clerk</td>
<td>$50.00</td>
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<tr>
<td>Stated Clerk</td>
<td>$250.00</td>
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<tr>
<td>Statistician</td>
<td>$75.00</td>
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<td></td>
<td>$375.00</td>
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<tr>
<td>Stationery, postage, telephone</td>
<td>$290.00</td>
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<tr>
<td>Secretarial expense</td>
<td>$200.00</td>
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<tr>
<td>Committee expense</td>
<td></td>
</tr>
<tr>
<td>Confer with Representatives of Christian Reformed Church</td>
<td>$550.00</td>
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<tr>
<td>Ecumenicity</td>
<td>$1,500.00</td>
</tr>
<tr>
<td>Radio and Television</td>
<td>$3,000.00</td>
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<tr>
<td>Stewardship</td>
<td>$25.00</td>
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<tr>
<td>Date, Place and Travel</td>
<td>$25.00</td>
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<tr>
<td>Proof Texts for Catechisms</td>
<td>$90.00</td>
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<tr>
<td>Description</td>
<td>Amount</td>
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<tr>
<td>Ministerial Training</td>
<td>150.00</td>
</tr>
<tr>
<td>Revisions to Form of Government</td>
<td>500.00</td>
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<tr>
<td>Travel of fraternal delegates</td>
<td>400.00</td>
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<tr>
<td>Reformed Ecumenical Synod</td>
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<tr>
<td>Balance due for 1969 assessment</td>
<td>477.50</td>
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<tr>
<td>Annual budget share (1970)</td>
<td>1,327.50</td>
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<tr>
<td>Travel for Stated Clerk</td>
<td>15.00</td>
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</tbody>
</table>

Total: $12,540.00

On motion the General Assembly Budget was adopted as presented, and the requested contribution for General Assembly purposes was set at $1.40 per communicant member.

On motion the Rev. Mr. Edwards and the Session of the First Church of Portland, Oregon, were named the Committee on Arrangements for the Thirty-seventh General Assembly.

On motion it was resolved: “That the Thirty-sixth General Assembly express its gratitude to the Knox Orthodox Presbyterian Church of Silver Spring, Maryland, and to its gracious people, for a most pleasant and profitable week, to the Committee on Arrangements, and to the people of the neighboring churches who also so willingly showed hospitality to the commissioners. The people of Knox Church have done a gargantuan job in feeding and entertaining so vast a host. Your people, the weather and a kind Providence have smiled upon us.”

On the motion the following resolution of thanks to Mr. Lewis W. Roberts was adopted:

Whereas Mr. Lewis W. Roberts for many years has served the Committees on Christian Education, Foreign Missions, and Home Missions and Church Extension of the Orthodox Presbyterian Church as Controller-Business Manager with faithfulness, efficiency, and dedication, and

Whereas Mr. Roberts has recently retired from this responsibility,

Be it resolved that this Thirty-sixth General Assembly acknowledge with thanksgiving to God the untiring labors of Mr. Roberts, that the Assembly assure Mr. Roberts of its deep affection for him and its appreciation for his service to the church and that the Assembly express its fervent hope that he may enjoy good health and continued vigor for the work to which God has called him.

On motion it was determined that the Assembly note that the outline form of the Pension Plan, as adopted by the Thirty-fifth General Assembly, has been revised by the Committee on Pensions on the advice of counsel as authorized by that Assembly and has been approved by the Internal Revenue Service; and that the Assembly include the final text in the minutes of this Assembly immediately following the report of the Committee.

The minutes of the sessions of Saturday, May 24, were approved as read.

On motion the minutes of the Assembly 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 sixth day of July, A. D. 1970.

The Moderator led the Assembly in prayer and pronounced the Apostolic Benediction.

The Assembly closed at 4:27 p.m. on Saturday, May 24, 1969.

Respectfully submitted,
John J. Mitchell
Stated Clerk
## Presbytery of the Dakotas

### Stated Meetings—March and September

The Rev. Jack J. Peterson, Stated Clerk

### Added

<table>
<thead>
<tr>
<th>Conf. Faith</th>
<th>Removed</th>
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<tr>
<td>-------------</td>
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<tr>
<td><strong>COLORADO</strong></td>
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<tr>
<td>Denver, Park Hill</td>
<td>11:37</td>
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<tr>
<td>Grand Junction, Bethel, V. Sunlight Drive &amp; B. Road (Paul A. Doepke, Licentiate)</td>
<td>11:37</td>
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<tr>
<td>Thornton, Immanuel 93rd &amp; Clayton Sts. Abe W. Ediger</td>
<td>11:37</td>
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<tr>
<td><strong>KANSAS</strong></td>
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<tr>
<td>Caney, OPC</td>
<td>10:45; 7:30</td>
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<tr>
<td>116 E. Taylor Bruce M. Brawdy</td>
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<tr>
<td><strong>NEBRASKA</strong></td>
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<tr>
<td>Lincoln, Faith 3935 Randolph St. Russell D. Piper</td>
<td>11:30; 6:30</td>
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<tr>
<td>Lincoln, Pioneer Yankee Hill, Lincoln Russell D. Piper</td>
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<tr>
<td>Omaha, OPC 5019 Hickory St. Reginald Voorhees</td>
<td>11:30; 7:30</td>
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<td><strong>NORTH DAKOTA</strong></td>
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<tr>
<td>Carson, Bethel Jack J. Peterson (Eve. Alt. with First, Lark)</td>
<td>10:30; 7:30</td>
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<tr>
<td>Service Times</td>
<td>Added Conf. Faith</td>
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<td>Total Mem. 12:31-68</td>
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<td>Comm. 12:31-68</td>
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<tr>
<td>LARK, First 9:30 a.m.</td>
<td>1,142</td>
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<td>Jack J. Peterson (Eve. Alt. with Bethel, Carson)</td>
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<td>LEITH, First 9:30 a.m.</td>
<td>59</td>
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<tr>
<td>Jack J. Peterson OKLAHOMA</td>
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<tr>
<td>Bartlesville, OP Chapel (Chapel of OPC, Caney, Kansas)</td>
<td>72</td>
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<tr>
<td>Oklahoma City, Knox 11:30 a.m.</td>
<td>27</td>
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<tr>
<td>Tulsa, Grace 11:30 a.m.</td>
<td>1202 S. Boulder (no mail)</td>
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<td>Maurice Riedesel SOUTH DAKOTA</td>
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<td>Bancroft, Murdock Memorial 9:30 a.m.</td>
<td>46</td>
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<tr>
<td>Stanford M. Sutton, Jr.</td>
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<td>Bridgewater, Trinity 9:30 a.m.</td>
<td>69</td>
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<tr>
<td>Howard E. Hart</td>
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<tr>
<td>Hamill, Westminster, V. 9:30 a.m.</td>
<td>107</td>
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<tr>
<td>Winter 7:30</td>
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<tr>
<td>Manchester, OPC 9:30 a.m. (No Mail)</td>
<td>33</td>
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<tr>
<td>Stanford M. Sutton, Jr.</td>
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<tr>
<td>Volga, Calvary 9:30 a.m.</td>
<td>127</td>
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<td>Third Ave. at Astrachan Lionel F. S. Brown</td>
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<td>Winner, OPC 9:30 a.m.</td>
<td>96</td>
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<td>Winter 9:30 a.m.</td>
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<td>Fifth and Lincoln Robert D. Sander</td>
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<td>Yale, OPC 8 a.m.</td>
<td>15</td>
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<td>Stanford M. Sutton, Jr.</td>
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<td>TOTALS</td>
<td>1,142</td>
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**Average Contribution per Communicant Member**
PRESBYTERY OF THE DAKOTAS (Continued)

a Joint Sunday school with Bethel, Carson
b Does not include bequest of $695

Ordinations: Larry D. Conard 3-20-68; Harold L. Baurer 10-23-68

Ministers received: Bruce M. Brawdy, from United Presbyterian Church U.S.A. 1-10-68; Jack J. Peterson, from Presbytery of the South 1-30-68

Ministers removed from roll: Carl A. Ahlfeldt, dismissed to Presbytery of New York and New England 3-20-68
   Ronald E. Jenkins, dismissed to Presbytery of Philadelphia 7-23-68
   Samuel van Houte, dismissed to Presbytery of Philadelphia 9-25-68

Changes in congregations: OPC, Caney, Kansas received 1-10-68

Roll of Licentiates: Paul A. Doepke

Ministers not in Pastoral Charge: Curtis A. Balcom, Herbert S. Bird, Dale N. Snyder, Donald H. Taws, John Verhage

Total Number of Ministers — 17
Total Number of Churches — 19
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, 629 Shadowlawn Dr., Westfield, N. J. 07090, Stated Clerk

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<td><strong>NEW JERSEY</strong></td>
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<tr>
<td>Bellmawr, Immanuel</td>
<td>11;7</td>
<td>282</td>
<td>271</td>
<td>160</td>
<td>111</td>
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<td>5</td>
<td>175</td>
<td>13,789</td>
<td>9,936</td>
<td>24,495</td>
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<td>Park Dr. &amp; Market St.</td>
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<td>Kenneth J. Meilahn</td>
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<td>Badgeton, Calvary</td>
<td>11;7</td>
<td>170</td>
<td>169</td>
<td>127</td>
<td>131</td>
<td>0</td>
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<td>2</td>
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<td>1</td>
<td>164</td>
<td>13,640</td>
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<td>27,164</td>
<td>181</td>
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<td>Hitchiner Ave. &amp; Osborne La.</td>
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<td>Arthur O. Olson</td>
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<tr>
<td>East Orange, Covenant</td>
<td>40</td>
<td>31</td>
<td>24</td>
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<td>864</td>
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<tr>
<td>Fair Lawn, Grace</td>
<td>11;7</td>
<td>119</td>
<td>117</td>
<td>84</td>
<td>52</td>
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<td>14,621</td>
<td>138</td>
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<td>E. Amsterdam Ave. at Ryan Rd.</td>
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<td>Raymond E. Commeret</td>
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<tr>
<td>Garfield, Community, V.</td>
<td>10:45; 7</td>
<td>106</td>
<td>107</td>
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<td>0</td>
<td>105</td>
<td>153</td>
<td>2,666</td>
<td>14,621</td>
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<td>39 Marcellus Pl.</td>
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<tr>
<td>Neptune, Good Shepherd</td>
<td>11;7</td>
<td>46</td>
<td>55</td>
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<td>3508 Ashbury Ave.</td>
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<td>George R. Cottenden</td>
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<td>(Lendall H. Smith, Licentiate)</td>
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167
PRESBYTERY OF NEW JERSEY (Continued)

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<td>STRATFORD, OPC 11:30 41 Warwick Rd.</td>
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<td>TRENTON, Grace 11:7 416 White Horse Ave.</td>
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<tr>
<td>NORTH COLLINGSWOOD, Immanuel 11:7 1029 Landis Ave. Robert W. Eckardt</td>
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<tr>
<td>WESTFIELD, Grace 1101 Boulevard Robert L. Atwell</td>
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<td>WHIPPANY, Emmanuel 112 130 Robert L. Atwell</td>
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<td>WHIPPANY, Emmanuel 112 130 Robert L. Atwell</td>
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<td>TOTALS</td>
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Average Contribution per Communicant Member

- $125
- $49
- $31
- $205

Licensure: W. Ralph English 4-23-68 - Lendall H. Smith 9-28-68
Minister removed from roll. Andrew E. Wickholm, dismissed to Presbytery of Ohio 5-27-68
Roll of Licensiates: W. Ralph English - Lendall H. Smith
Ministers not in Pastoral Charge: Jay E. Adams - Leonard F. Chanoux - George S. Christian

- Edmund P. Clowney
- Harvie M. Conn
- Theodore J. Hard
- Meredith G. Kline
- LeRoy B. Oliver

Total Number of Ministers - 21
Total Number of Churches - 16
Total Number of Chapels - 0
## PRESBYTERY OF NEW YORK AND NEW ENGLAND

### Stated Meetings — Spring and Fall

The Rev. Richard L. Horner, Stated Clerk

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<tr>
<td>Hamden, Westminster 565 Shepard Ave. William E. Moreau</td>
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<td>$506</td>
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<td>$6,906</td>
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<td>Bangor, Pilgrim 375 Mt. Hope Ave. Carl A. Ahlfieldt</td>
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<td>Cornville, OPC 91 College St. Bernard J. Stonehouse</td>
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<td>Houlton, First American Legion Home Charles E. Stanton</td>
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<td>$506</td>
<td>$0</td>
<td>$6,906</td>
<td>$223</td>
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| Massachusetts |               |                      |                     |                     |                       |       |              |           |          |       |           |                     |              |                       |                   |                         |                |                 |                 |                 |                 |                 |
| Fall River, Grace 190 Cherry St. Wallace W. Marshall, Jr. | 11:30 | 50 | 49 | 31 | 20 | 1 | 0 | 0 | 0 | 1 | 0 | 0 | 2 | 31 | 0 | 23 | $6,400 | $506 | $0 | $6,906 | $223 |
| Hamilton, First 121 Railroad Ave. Wendell L. Rocky, Jr. | 11:30 | 50 | 49 | 31 | 20 | 1 | 0 | 0 | 0 | 1 | 0 | 0 | 2 | 31 | 0 | 23 | $6,400 | $506 | $0 | $6,906 | $223 |
### PRESBYTERY OF NEW YORK AND NEW ENGLAND (CONTINUED)

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<td>NEW YORK</td>
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<td><strong>Franklin Square, OPC</strong></td>
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<td>John C. Hills, Jr.</td>
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<td><strong>Lisbon, OPC</strong></td>
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<td>Eugene Grilli</td>
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<td><strong>Rochester, Covenant</strong></td>
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<td>55 Hoover Dr. Theodore J. Georgian</td>
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<td><strong>Rochester, Memorial</strong></td>
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<td><strong>Total</strong></td>
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**Average Contribution per Communicant Member**

- a Does not include a bequest of $500
- b All figures shown are estimated.
Ordination: Wallace W. Marshall, Jr. 11-18-68

Ministers received: Carl A. Ahlfeldt, from Presbytery of the Dakotas 5-15-68
Richard G. Hodgson, from Presbytery of New Jersey 5-15-68

Ministers removed from roll: George E. Haney, Jr., dismissed to Presbytery of Wisconsin 1-15-68
Robert W. Anderson, demitted 4-16-68

Ministers not in Pastoral Charge: Burton L. Goddard Richard G. Hodgson John Murray John C. Rankin Charles G. Schauffele
John H. Skilton Kelly G. Tucker David Freeman

Total Number of Ministers – 22  Total Number of Churches – 14  Total Number of Chapels – 0
PRESBYTERY OF NORTHERN CALIFORNIA
Stated Meetings – First Wednesday and Thursday of March,
Fourth Wednesday and Thursday of September
The Rev. Albert W. Steever, Jr., Stated Clerk

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<td>Special Receipts</td>
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<td><strong>Service Times</strong></td>
<td><strong>Tot Mem. 12-31-67</strong></td>
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<td><strong>BERKELEY, Covenant</strong></td>
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<td>1623 University Ave. Richard M. Lewis</td>
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<td><strong>CAMPBELL, Covenant</strong></td>
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<td><strong>MODESTO, First</strong></td>
<td>11:7</td>
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<td>Odd Fellows Temple (No Mail) Scenic Drive &amp; Bodem St. Thomas S. Champness, Jr.</td>
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<td><strong>SANTA CRUZ, OPC</strong></td>
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<td><strong>SOUTH SAN FRANCISCO, Brentwood</strong></td>
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**Average Contribution per Communicant Member**

**303b**
a Does not include a bequest of $25  
b All figures shown are estimated.

Change in Presbytery: Presbytery of the West Coast divided to form Presbytery of Northern California (continuing presbytery) and Presbytery of the Northwest, 6-1-68

Licensures: Harold L. Baurer, 3-6-68     Paul A. Doepke, 3-7-68     Allen Wyatt, Sr., 3-7-68

Minister received: Hendrik W. Krabbendam, from the Canadian Reformed Churches, 3-6-68

Change in congregations: Received Gladstone, OPC, Gladstone, Oregon, 3-6-68

Ministers removed from the roll: Glenn T. Black, Albert G. Edwards, David A. Hitt, D. Robert Lindberg, Robert W. Newsom, George Y. Uomoto — all dismissed to Presbytery of the Northwest, 6-1-68

Ministers not in Pastoral Charge: Thomas A. Beech, Arthur G. Riffel, R. J. Rushdoony

Total Number of Ministers — 12       Total Number of Churches — 9       Total Number of Chapels — 0
PRESBYTERY OF THE NORTHWEST  
Stated Meetings — Second Friday and Saturday of  
February, May, September and December  
Mr. David Munroe, 13427 S. E. Harold St., Portland, Ore. 97236, Stated Clerk

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<td>BEND, Westminster</td>
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<td>GLADSTONE, OPC, V, (Temp. meeting with First Portland)</td>
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$218 $24 $14 $256
Change in Presbytery: Presbytery of the West Coast divided to form Presbytery of the Northwest and Presbytery of Northern California (continuing presbytery), 6-1-68

Change in Congregations: Received churches north of the California-Oregon border (listed above) from Presbytery of the West Coast, 6-1-68

Ministers Received: Glenn T. Black, Albert G. Edwards, David A. Hitt, D. Robert Lindberg, Robert W. Newsom, George Y. Uomoto, all from the Presbytery of the West Coast, 6-1-68

Roll of Licentiates: Allen Wyatt, Sr.

Minister not in Pastoral Charge: George Y. Uomoto

Total Number of Ministers – 6
Total Number of Churches – 5
Total Number of Chapels – 2
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Average Contribution per Communicant Member

a In process of organization.
b Figures included with Covenant, Pittsburgh

Licensure: John M. Frame, 4-15-68
Ordination: John M. Frame, 7-19-68

Ministers Received: Andrew E. Wickholm, from Presbytery of New Jersey, 7-19-68


Total Number of Ministers — 9
Total Number of Churches — 5
Total Number of Chapels — 2
PRESBYTERY OF PHILADELPHIA  
Stated Meetings – Third Monday of September, January and May;  
Third Saturday of November and March  
The Rev. Ronald L. Shaw, Stated Clerk  

| Added | Removed | Conf.  
Faith |
|-------|---------|--------|

**DELAWARE**

| MIDDLETOWN, Grace Pennington St. F. Clarke Evans 10:30;7 | 59 | 61 | 40 | 21 | 0 | 0 | 0 | 0 | 0 | 2 | 46 | -3 | 30 | $6,265 | $493 | $0 | $6,758 | $169 |

| WILMINGTON, Emmanuel 1006 Wilson Rd. Rollin P. Keller 10:45;7 | 372 | 377 | 279 | 98 | 1 | 8 | 9 | 1 | 3 | 2 | 6 | -3 | 229 | 45 | 160 | 32,281 | 16,776 | 678 | 49,735 | 178 |

| BALTIMORE, First 3455 Erdman Ave. Everett C. DeVelde 11;7 | 56 | 57 | 41 | 16 | 3 | 3 | 5 | 2 | 1 | 2 | 1 | -8 | 56 | 1 | 36 | 4,904 | 850 | 216 | 5,970 | 146 |

| BURTONSVILLE, Covenant, V. 11;7:15 | 0 | 59 | 34 | 25 | 0 | 0 | 0 | 34 | 0 | 0 | 25 | 75 | 75 | 60 | f | f | f | f | f | f | f |

| Silver Spring, Knox Granville Dr. & Sutherland Rd. Charles H. Ellis 11;7 | 407 | 341 | 229 | 112 | 1 | 9 | 5 | 3 | 0 | 43 | 7 | -34 | 258 | -41 | 210 | 39945f | 24,863f | 0 | 64,808f | 246f |

**PENNSYLVANIA**

| BLUE BELL, Community of Center Square, Union Meeting Rd. 11;7 | 80 | 78 | 56 | 22 | 0 | 0 | 2 | 0 | 0 | 0 | -2 | 35 | 9 | 30 | 8,058 | 1,381 | 176 | 9,615 | 172 |

| EAST LEBANON, Tri-County Farmers' Best Restaurant L. Craig Long 9;4 | 17 | 17 | 17 | 0 | 5 | 0 | 0 | 0 | 5 | 0 | 0 | 0 | 0 | 0 | 2,724 | 114 | 627 | 3,465 | 204 |

| FAWN GROVE, Faith Ronald L. Shaw 11;7:30 | 131 | 140 | 99 | 41 | 0 | 0 | 7 | 0 | 0 | 0 | 5 | 7 | 90 | 5 | 58 | 12,384 | 3,469 | 1,077 | 16,930 | 171 |

| GLENSIDE, Calvary Church Rd. & Willow Grove Ave. Henry W. Conroy 11;7 | 169 | 177 | 126 | 51 | 0 | 2 | 12 | 6 | 2 | 9 | 6 | 5 | 94 | 0 | 88 | 19,732 | 9,760 | 4,724 | 34,216 | 272 |
### Presbytery of Philadelphia (Continued)

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Does not include a bequest of approx. $360.  

b Does not include a bequest of $1,000.  
c Does not include a bequest of $138  
d Based on 40 communicant members.  
e Included with Grace, Vienna, Va.  
f Contributions for Knox, Silver Spring and Covenant, Burtonsville are shown under former church.  
g In process of organization; figures not available.  
h Included with Emmanuel, Wilmington, Del.  
i Included with Community, Blue Bell, Pa.

Licensures: John J. Barnett, 3-16-68  
Allen H. Harris, 5-27-68  
Barry R. Hofford, 9-16-68  
William C. Krispin, 11-16-68  
Robert L. Malarkey, 3-16-68  
Robert L. Marshall, 9-16-68  
Wallace W. Marshall Jr., 5-27-68  
Alan Moak, 9-16-68  
Richard J. Wirth, 5-27-68

Ministers Received: Arthur J. Steltzer, from The Church of the Open Door, Philadelphia, Pa., 5-27-68  
Ronald E. Jenkins, from Presbytery of the Dakotas, 9-26-68  
Robert M. Lucas, from Presbytery of the South, 11-16-68  
Young J. Son, from The Reformed Presbyterian Church of North America, 11-16-68  
Samuel van Houte, from Presbytery of the Dakotas, 11-16-68

Ministers Removed From the Roll: Edward J. Young, deceased 2-14-68  
cromwell G. Roskamp, dismissed to Presbytery of the South, 5-27-68

Changes in Congregations: Dissolved, Mediator, Philadelphia, Pa., 1-10-68  
Divided, Knox, Silver Spring, Md. to form Covenant, Burtonsville, Md., 12-31-68


Total Number of Ministers – 39  
Total Number of Churches – 16  
Total Number of Chapels – 5
## PRESBYTERY OF THE SOUTH
- **Stated Meetings - April and October**
- **The Rev. John H. Thompson, Jr., Stated Clerk**

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<td><strong>FORT LAUDERDALE, Bethel</strong></td>
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<td>1551 N. W. 47th Ave. Cornelius Tolsma</td>
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<td><strong>HIALEAH, Sharon</strong></td>
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<td>675 W. 68th St. Luder G. Whitlock, Jr. Miami, Galloway, V.</td>
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<td>9775 S. W. 87th Ave. John H. Thompson, Jr.</td>
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<td>Ocoee Women’s Club Jonathan D. Male</td>
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<td><strong>POMPANO BEACH, Collier City</strong></td>
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<td>O. P. Chapel Jonathan D. Male</td>
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<td>(8, Summer) Harriman, West Hills Presbyterian, V.</td>
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<td><strong>TOTALS</strong></td>
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<tr>
<td><strong>Average Contribution per Communicant Member</strong></td>
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|                  |       |         |
| **Service Times** |       |         |
| **Total Mem.** |       |         |
| **Comm. Mem.** |       |         |
| **Bapt. Mem.** |       |         |
| **Adults** |       |         |
| **Bapt. Child.** |       |         |
| **Reaf. Faith** |       |         |
| **Transfer** |       |         |
| **Death** |       |         |
| **Dismissal** |       |         |
| **Embarce or Discipline** |       |         |
| **Gain or Loss** |       |         |
| **Bapt. Child.** |       |         |
| **S. S. Roll** |       |         |
| **Gain or Loss Saturday School** |       |         |
| **Av. Attend. Sunday School** |       |         |
| **GeneralReceipts** |       |         |
| **Renovence Receipts** |       |         |
| **Special Receipts** |       |         |
| **Total Receipts** |       |         |
| **Av. Cont. Per Comm. Mem.** |       |         |

|                  |       |         |
| **FLORIDA** |       |         |
| Fort Lauderdale, Bethel |       |         |
| 1551 N. W. 47th Ave. Cornelius Tolsma |       |         |
| **HIALEAH, Sharon** |       |         |
| 675 W. 68th St. Luder G. Whitlock, Jr. Miami, Galloway, V. |       |         |
| 9775 S. W. 87th Ave. John H. Thompson, Jr. |       |         |
| (Stated supply) |       |         |
| **OCOEE, Emmanuel** |       |         |
| Ocoee Women’s Club Jonathan D. Male |       |         |
| **POMPANO BEACH, Collier City** |       |         |
| O. P. Chapel Jonathan D. Male |       |         |
| **TITUSVILLE, Emmanuel Chapel** |       |         |
| Titusville, Emmanuel Chapel |       |         |
| **ATLANTA, Redeemer** |       |         |
| Elmer M. Dottzbach |       |         |
| **VALDOSTA, Westminster** |       |         |
| 1002 Williams St. Cromwell G. Roskamp |       |         |
| **TENNESSEE** |       |         |
| Greeniville, OPC Robert G. Valentine |       |         |
| (8, Summer) Harriman, West Hills Presbyterian, V. |       |         |
| **Emory Valley Road** |       |         |
| **TOTALS** |       |         |
| **Average Contribution per Communicant Member** |       |         |
Based on 53 Communicant Members b Included with Bethel, Fort Lauderdale c Reorganized 9-22-68; Figures shown are from that date.

Licensure: Larry B. Jarvis, 4-17-68
Minister Received: Cromwell G. Roskamp, from Presbytery of Philadelphia, 10-16-68
Minister Removed From Roll: Robert M. Lucas, dismissed to Presbytery of Philadelphia, 10-16-68

Change in Congregation: Received Redeemer, Atlanta, Ga., 4-18-68

Roll of Licentiates: Larry Jarvis
Ministers Not in Pastoral Charge: George W. Knight, III, Robert M. Nuernberger, John H. Thompson, Jr.

Total Number of Ministers — 9
Total Number of Churches — 8
Total Number of Chapels — 2
PRESBYTERY OF SOUTHERN CALIFORNIA

Stated Meetings — February, Second Wednesday and Thursday Following;
May, Third Saturday; October, Third Saturday
The Rev. Calvin R. Malcor, Stated Clerk

|---------------------------|---------------|-------|-------|--------|-------|--------|------|-------|----------|-------|-----------|-----------------|--------------|              |          |              |                |             |              |                |                  |               |              |             |           |
| CALIFORNIA                |               | Added | Removed |        |       |        |      |       |          |       |           |                 |              |              |          |              |                |             |              |                |                  |               |              |             |           |
| Chula Vista, Bayview      | 11:7          | 103   | 95    | 31     | 3     | 1      | 3    | 2     | 4        | 162   | 12        | 115             | $ 20,904     | $ 3,660       | 0          | $ 24,564     | $ 341          |
| Garden Grove, OPC         | 11:7          | 145   | 173   | 67     | 5     | 15     | 1    | 0     | 4        | 180   | 13        | 110             | 20,106       | 3,926         | 3,691       | 27,723       | 262            |
| Gogota, El Camino        | 11:7          | 46    | 63    | 23     | 0     | 0      | 4    | 0     | 0        | 9     | 52        | 47              | 8,212        | 1,907         | 2,641       | 12,760       | 319            |
| Hacienda Heights, OPC     | 11:7          | 82    | 77    | 25     | 0     | 0      | 2    | 7     | 0        | 94    | 9         | 73              | 11,462       | 2,107         | 1,000       | 14,569       | 280            |
| Huntington Beach, OPC, V. | 11:7          | 53    | 8     | 5      | 3     | 0      | 0    | 0     | 0        | 2     | 15        | 28              | 627          | 385           | 36         | 1,048        | 210            |

19782 Isthmus Lane
LA MIRADA, CALEARY
8:15; 12120 La Mirada Blvd. Eugene C. Saltzen
11:6:30
LONG BEACH, FIRST
500 E. San Antonio Dr. Lawrence R. Etes
11:7
LOS ANGELES, BEVERLY
345 S. Woods Ave. Calvin R. Malcor
11:6:30
LOS ANGELES, WESTMINSTER
4652 Eagle Rock Blvd. Salvador M. Solis
11:7
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<td>Total Number of Chapels – 1</td>
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### PRESBYTERY OF WISCONSIN

Stated Meetings – First Monday and/or Tuesday of March; Second Friday and Saturday after Labor Day

The Rev. Ivan J. De Master, Stated Clerk

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Average Contribution per Communicant Member

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- Included with *Old Stockbridge*, Gresham, Wisc.
- Based on 66 Communicant members

Ordination: Donald J. Duff, 10-18-68

Minister Received: George E. Haney, Jr., from Presbytery of New York and New England 3-4-68

Change in Congregation: Bethel, Wheaton divided to form Grace, Hanover Park, Illinois

Roll of Licentiate: John J. Barnett, 9-13-68

Ministers Not in Pastoral Charges: Wm. Harlee Bordeaux, Donald J. Duff, Richard B. Gaffin, Sr., Francis E. Mahaffy, George W. Marston

Total Number of Ministers — 14
Total Number of Churches — 10
Total Number of Chapels — 1
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<td>Wisconsin</td>
<td>1,702</td>
<td>1,772</td>
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<tr>
<td>Totals – 1968</td>
<td>13,826</td>
<td>14,038</td>
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<tr>
<td>Totals – 1967</td>
<td>190</td>
<td>145</td>
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<tr>
<td>Totals – 1966</td>
<td>174</td>
<td>166</td>
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</table>

Average Contribution per Communicant Member – 1968
$145
$46
$33
$224

Average Contribution per Communicant Member – 1967
$137
$45
$35
$217

Average Contribution per Communicant Member – 1966
$125
$40
$29
$194

a Does not include bequests received in the amount of approx. $15,530
b Does not include bequests received in the amount of approx. $46,000
SUMMARY OF MEMBERSHIP STATISTICS 1964-1968

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>1968</td>
<td>14,038</td>
<td>9,197</td>
<td>4,841</td>
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<tr>
<td>1967</td>
<td>13,826</td>
<td>8,975</td>
<td>4,848</td>
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<tr>
<td>1966</td>
<td>13,546</td>
<td>8,789</td>
<td>4,790</td>
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<td>1965</td>
<td>12,882</td>
<td>8,285</td>
<td>4,582</td>
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<tr>
<td>1964</td>
<td>12,557</td>
<td>8,067</td>
<td>4,468</td>
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</table>

Note: Total memberships for the years 1964-1967 were revised in the following year's reports and the revised figures are shown above. Figures for communicant membership and baptized children were not revised so that their totals differ slightly from the revised total membership.
Presbytery of the Dakotas
Minister dismissed:
  Donald H. Taws to the Presbytery of the South, 3-25-69
Ordination and installation:
  Paul A. Doepke as pastor of Bethel, Grand Jctn., Colo., 4-22-69
Churches merged:
  Faith and Pioneer to form Faith, Lincoln, Neb., 3-25-69

Presbytery of the Midwest
Name changed from Presbytery of Wisconsin, June 1, 1969
Minister received:
  Eugene B. Williams from the United Presbyterian Church USA, 2-20-69
Ordination:
  John J. Barnett, 3-14-69
Licensure:
  John Hilbelink, 3-18-69
Church without pastor:
  Christ Church of Cedarloo, Cedar Falls, 1-1-69
Ministers installed:
  John J. Barnett as pastor of OPC, Spencer Mills, 3-14-69
  Eugene B. Williams as pastor of Christ Church of Cedarloo, Cedar Falls, 3-30-69

Presbytery of New Jersey
Minister received:
  Samuel S. Chang from the Presbyterian Church of Korea, 2-22-69
Ordinations:
  Lendall H. Smith, 5-25-69
  W. Ralph English, 2-12-69
Minister installed:
  Lendall H. Smith as pastor of Faith, Pittsgrove, 5-25-69
Church to be dissolved:
  Covenant, East Orange, 9-27-69 (presumably)

Presbytery of New York and New England
Church without pastor:
  Calvary, Cranston, R. I.

Presbytery of Northern California
Minister dismissed:
  Thomas A. Beech to the Presbytery of the Dakotas, 3-3-69

Presbytery of Ohio
Minister dismissed:
  A. Boyce Spooner to the Presbytery of the South, 6-30-69
Church without pastor:
  Nashua, Edinburg, 6-30-69
Chapel organized:
  Dayton OPC Chapel, Dayton, Ohio, 1-3-69
Presbytery of Philadelphia

Minister received:
  Stephen M. Reynolds, Ph. D. from the United Presbyterian Church USA, 3-15-69
Ordinations:
  Barry R. Hofford, 2-2-69
  Robert L. Marshall, 2-9-69
Licensure:
  H. Morton Whitman, 5-12-69
Minister installed:
  Barry R. Hofford as pastor of Covenant, Burtonsville, Md., 2-2-69
Licentiate dismissed:
  Alan R. Moak to the Presbytery of the Northwest, 5-12-69

STANDING COMMITTEES
OF
THE ORTHODOX PRESBYTERIAN CHURCH
HOME MISSIONS AND CHURCH EXTENSION

Class of 1972—MINISTERS: George W. Knight III, Th.D., John H. Thompson, Jr.,
Robert K. Churchill
RULING ELDERS: Bert L. Roeber, Hiram L. Bellis
Class of 1971—MINISTERS: Jay E. Adams, Everett C. De Velde, Donald M. Parker
RULING ELDERS: C. Stewart Lind, Theodore J. Pappas
Class of 1970—MINISTERS: Robert L. Atwell, Robert W. Eckardt, Calvin A. Busch
RULING ELDERS: Garret A. Hoogerhyde, Richard E. Lauxsternann
General Secretary: The Rev. LeRoy B. Oliver, 7401 Old York Rd., Phila., Pa. 19126

FOREIGN MISSIONS

RULING ELDERS: Henry K. Bacon, R. Patrick Width
Class of 1971—MINISTERS: Henry W. Coray, Elmer M. Dortzbach, Arthur O. Olson
RULING ELDERS: Earl De Master, William A. Haldeman
Class of 1970—MINISTERS: Henry D. Phillips, Laurence N. Vail, Robert L. Vining
RULING ELDERS: Newman de Haas, Willard E. Neel

CHRISTIAN EDUCATION

Class of 1972—MINISTERS: Francis D. Breisch Jr., Robert D. Knudsen, Ph. D., Lewis J.
Grotenhuis
RULING ELDERS: F. Kingsley Elder, Jr., Ph. D., Stewart W. Sandberg
Class of 1971—MINISTERS: Edmund P. Clowney, D.D., C. John Miller, Ph. D.,
Robert E. Nicholas
Class of 1970—MINISTERS: Kenneth J. Meilahn, Charles G. Schaufele, Laurence C.
Sibley Jr.
RULING ELDERS: Edward A. Haug, Charles M. Thorne, Th. D.
THIRTY-SIXTH GENERAL ASSEMBLY

PENSIONS

Class of 1972—MINISTER: Everett C. De Velde
RULING ELDER: Garret A. Hoogerhyde, Harold R. Keenan

Class of 1971—MINISTER: John P. Galbraith
RULING ELDER: Peter C. Forbes, Edward A. Haug

Class of 1970—MINISTER: Robert W. Eckardt
RULING ELDER: Lewis W. Roberts, William C. Colsman

GENERAL BENEVOLENCE

Class of 1972—MINISTER: Lester R. Bachman, RULING ELDER: John Tolsma (Jr.)


RULING ELDERS: Garret A. Hoogerhyde, Harold R. Keenan
RULING ELDERS: Peter C. Forbes, Edward A. Haug
RULING ELDERS: Lewis W. Roberts, William C. Colsman

Class of 1970—MINISTER: John H. Skilton, Ph. D., DEACON: Edward Beenhouwer

ECUMENICITY AND INTERCHURCH RELATIONS

Class of 1972—Jack J. Peterson, George W. Knight III, Th. D.
Class of 1970—LeRoy B. Oliver, Paul Woolley

DATE, PLACE AND TRAVEL

Class of 1972—Calvin R. Malcor
Class of 1971—Edward L. Kellogg
Class of 1970—Robert H. Osborn

TRUSTEES OF THE GENERAL ASSEMBLY

Class of 1972—MINISTER: Henry W. Coray, RULING ELDER: Willard E. Neel
Class of 1971—MINISTER: LeRoy B. Oliver, RULING ELDER: Richard C. Zebley
Class of 1970—MINISTER: Robert W. Eckardt, RULING ELDER: Bert L. Roeber


SPECIAL COMMITTEES OF THE THIRTY-SIXTH GENERAL ASSEMBLY

COMMITTEE ON ARRANGEMENTS FOR THE THIRTY-SEVENTH ASSEMBLY
Albert G. Edwards III (Convener) and the Session of First Orthodox Presbyterian Church, Portland, Oregon

COMMITTEE TO CONFER WITH REPRESENTATIVES OF THE CHRISTIAN REFORMED CHURCH
Jay E. Adams, Calvin A. Busch, John P. Galbraith, Jack J. Peterson, George W. Marston

COMMITTEE ON RADIO AND TELEVISION
Theodore J. Georgian (Chairman), Calvin A. Busch, Charles H. Ellis, Maurice Penn, Laurence C. Sibley Jr.

COMMITTEE ON REVISIONS TO THE FORM OF GOVERNMENT
THIRTY-SIXTH GENERAL ASSEMBLY

COMMITTEE ON REVISIONS TO THE BOOK OF DISCIPLINE AND THE DIRECTORY FOR WORSHIP
Edwards E. Elliott (Chairman), Lawrence R. Eyres, Edward L. Kellogg

COMMITTEE ON PROOF TEXTS FOR THE CATECHISMS
John H. Skilton, Ph.D. (Chairman), George W. Marston, John Murray, Norman Shepherd

ELECTED MEMBERS OF THE STEWARDSHIP COMMITTEE
Class of 1972—Frederick C. Metzger
Class of 1971—Richard A. Barker
Class of 1970—Harold R. Keenan

COMMITTEE ON MINISTERIAL TRAINING
Class of 1972—MINISTERS: John P. Galbraith, Luder G. Whitlock
Class of 1971—MINISTER: John J. Mitchell (Convener), RULING ELDER: Robert G. De Moss
Class of 1970—MINISTER: Jay E. Adams, RULING ELDER: Robert M. Meeker

COMMITTEE ON REVISION OF THE HYMNAL
William E. Viss (Chairman), C. John Miller, Ph.D., Willard E. Neel, LeRoy B. Oliver, Maurice Penn

COMMITTEE TO STUDY GENERAL ASSEMBLY SIZE
Paul Woolley (Chairman), Richard A. Barker, D. Clair Davis, Th.D., Robert W. Eckardt, John J. Mitchell

COMMITTEE ON SABBATH MATTERS

COMMITTEE ON SCRIPTURE AND INSPIRATION
Richard B. Gaffin Jr. (Convener), Norman Shepherd, George W. Knight III, Th.D.

COMMITTEE FOR A UNITED REFORMED TESTIMONY
Ronald E. Jenkins (Convener), Edward L. Kellogg, Wendell L. Rockey

ORTHODOX PRESBYTERIAN MEMBERS
BOARD OF DIRECTORS, KNOLLWOOD PRESBYTERIAN LODGE, INC.
Class of 1972—MINISTER: George W. Knight III, Th.D., RULING ELDER: Vonley Voskuil
Class of 1971—MINISTER: LeRoy B. Oliver, RULING ELDER: Howard Veldhorst
Class of 1970—MINISTER: Donald F. Stanton, RULING ELDER: Clarence Roskamp

MISSIONS CORRESPONDENT FOR THE REFORMED ECUMENICAL SYNOD
John P. Galbraith

LIAISON REPRESENTATIVE TO THE WORLD HOME BIBLE LEAGUE
Donald M. Parker
Number
Ruling
Elders

PRESBYTERY OF THE DAKOTAS

COLORADO
1 Denver, Park Hill — Arthur F. Johnson, 415 S. Gaylord St., Denver 80209
2 Grand Junction, Bethel — John A. Crosby, 184 Sunlight Dr., Grand Junction 81501
3 Thornton, Immanuel — Gerrit C. Vandenburg, 9251 Ciancio St., Denver 80229

KANSAS
1 Caney, OPC — c/o Rev. Bruce M. Brawdy, 116 E. Taylor, Caney 67333

NEBRASKA
2 Lincoln, Faith — Robert Schreiner, 4035 Adams, Lincoln 68504
3 Lincoln, Pioneer — Richard Brady, 909 W. Stockwell, Lincoln 68522
4 Omaha, OPC — R. G. Deems, 4514 Hascall St., Omaha 68106

NORTH DAKOTA
2 Carson, Bethel — Ernest J. Danzeisen, Box 273, Carson 58529
2 Lark, First — Burton Havens, Flasher 58535
0 Leith, First — The Rev. Jack J. Peterson, Box 36, Carson 58529

OKLAHOMA
4 Oklahoma City, Knox — Bain Fisher, 1417 N. W. 104th St., Oklahoma City 73114
3 Tulsa, Grace — Frank Thomas, 1325 E. 35th Pl., Tulsa 74105

SOUTH DAKOTA
3 Bancroft, Murdock Memorial — Wallace Perry, Bancroft 57316
3 Bridgewater, Trinity — Calvin D. Hofer, Box 146, Bridgewater 57319
4 Hamill, Westminster — Lynus A. Carlson, Hamill 57231
3 Manchester, OPC — Fred Ritterbusch, 606 3rd St., De Smet 57231
7 Volga, Calvary — Lester Kleinjan, R. R., Bruce 57072
3 Winner, OPC — Blain Fenenga, Star Route #6, Winner 57580
2 Yale, OPC — Glenn Foote, Route #3, Huron 57350

PRESBYTERY OF NEW JERSEY

5 Bellmawr, Immanuel — Edward M. Shindle, 2 Albert Road, Glendora 08029
6 Bridgeton, Calvary — Carlisle Gale, 12 Holly Lane, Bridgeton 08302
4 Fair Lawn, Grace — William Wilkens, 4-40 Summit Ave., Fairlawn 07411
3 Garfield, Community — William A. De Jonge, 22 Normal Ave., Montclair 07043
2 Neptune, Good Shepherd — Jerome van de Sande, 714 Wayside Rd., Neptune 07753
6 Phillipsburg, Calvary Community — William Visser, 845 Faith Dr., Catasauqua 18032
3 Pittsgrove, Faith — Sanford Garrison, R. D. 2, Monroeville 08343
3 Ringoes, Calvary of Amwell — Adonis Stryker, R. D. 1, Ringoes 08551
3 Stratford, OPC — James G. MacDonald, 13 Elinor Ave., Stratford 08084
4 Trenton, Grace — George A. Hurley, 83 Reeder Ave., Trenton 08638
9 Vineland, Covenant — Ralph H. Ellis, 37 S. State St., Vineland 08360
7 W. Collingswood, Immanuel — Willard E. Neel, 311 Sloan Ave., West Collingswood 08107
4 Westfield, Grace — Robert A. Kramm, 257 Scotch Plains Ave., Westfield 07090
4 Whippany, Emmanuel — Alfred Hanks, 27 Ohmstead, Morristown 07960
2 Wildwood, Calvary — Thomas A. Jorgensen, 136 W. Lavender Rd., Wildwood 08260
PRESBYTERY OF NEW YORK AND NEW ENGLAND

CONNECTICUT
2 Hamden, Westminster — Albert H. Squires, 103 Lawncrest Rd., New Haven 06515
4 Bangor, Pilgrim — Paul S. MacDonald, R. F. D. #1, Box 46, Carmel 04419
3 Cornville, OPC — Myron C. Moody, R. D. #2, Skowhegan 04976
5 Houlton, Bethel — Allen Moody, R. F. D. #1, Houlton 04730
2 Lewiston, Trinity — Charles R. Greenwood, 414 Lisbon St., Lewiston 04240
4 Portland, Second Parish — Wm. A. MacDondd, Libby Ave., Gorham 04038

MASSACHUSETTS
2 Fall River, Grace — Arthur S. Reseigh, 693 Read St., Somerset 02726
5 Hamilton, First — Hillis M. Partington, 494 Washington St., Gloucester 01930
2 Franklin Square, OPC — Thomas Warnock, 437 Madison St., Franklin Square 11010
4 Lisbon, OPC — Delmar Putney, R. D. #2, Lisbon 04785
4 Rochester, Covenant — John Garland, 27 Holmes Rd., Rochester 14626
6 Rochester, Memorial — John R. Schumacher, 59 Arrowhead Lane, Penfield 14526
4 Schenectady, Calvary — Arthur L. Comstock, 11 Berwyn St., Schenectady 12304

RHODE ISLAND
2 Cranston, Calvary — Clyde Durrell, 156 Gansett Ave., Cranston 02910

PRESBYTERY OF NORTHERN CALIFORNIA

CALIFORNIA
3 Berkeley, Covenant — David L. Neilands, 1601 Cedar St., Berkeley 94703
3 Campbell, Covenant — Russell Johnson, 4401 Venice Way, San Jose 95129
2 Modesto, First — Richard Nielsen, 3324 Jon Lee Lane, Modesto 95350
5 San Francisco, First — Roy O. Young, 1391 14th Ave., San Francisco 94122
4 Santa Cruz, OPC — John P. Banbauer, P. O. Box 415, Mt. Hermon 95041
2 Sonora, Calvary — Harold Bird, R. 2, Box 15-B, Sonora 95370
3 S. San Francisco, Brentwood — Robert P. Santo, 222 Del Monte Ave., S. San Francisco 94880
2 Stockton, Bethany — Clarence Westra, 1554 Maywood Ave., Manteca 95336
4 Sunnyvale, First — Clarence Den Dulk, 10670 Groveland Dr., Los Altos 94022

PRESBYTERY OF THE NORTHWEST

OREGON
7 Bend, Westminster — R. E. Jewell, 1645 W. 5th St., Bend 97701
0 Eugene, OPCaple — c/o Rev. Glenn T. Black, 2543 Harris St., Eugene 97405
0 Gladstone, OPC — Lee Robbins, 2277 S. E. Mulberry Drive, Portland 97222
2 Newberg, Trinity — M. Vanden Hoek, R. 1, Box 258, Newberg 97132
7 Portland, First — David Munroe, 13427 S. E. Harold St., Portland 97236

WASHINGTON
2 Seattle, Puget Sound — Albert G. Bender, 10433 N. E. 16th Place, Bellevue 98004

PRESBYTERY OF OHIO

OHIO
1 Marietta, Faith — John C. Smith, 341 Maple Terrace, Pittsburgh, Pa. 15211
PENNSYLVANIA
2 Edinburg, Nashua — Wendell Miller, R. D. 1, Edinburg 16116
5 Grove City, Covenant — Paul Northcott, 140 College Ave., Grove City 16127
8 Harrisville, Calvary — William H. Kiester, R. D. 1, Boyers 16020
8 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
8 Wilmington, Emmanuel — A. Eugene Hayman, Jr., 1408 Marsh Rd., Wilmington 19803

MARYLAND
3 Baltimore, First — L. Fred Baum, 425 Haslett Road, Joppa 21085
0 Burtonsville, Covenant — c/o The Rev. Barry R. Hofford, 9310 Ocala St., Silver Spring 20901
8 Silver Spring, Knox — Maurice E. Fox, 4129 Warner St., Kensington 20795

PENNSYLVANIA
3 Blue Bell, Community of Center Square — Tony van Brakel, 811 B Selma St., Norristown 19401
2 E. Lewisburg, Tri-County — John M. Weidenhamer, 602 Ikler St., Lewisburg 17837
6 Fawn Grove, Faith — Daniel E. McElwain, Fawn Grove 17321
3 Havertown, Knox — Robert H. English, 116 W. Hillcrest Ave., Havertown 19083
3 Hatboro, Trinity — William E. Viss, Township Line Road, Willow Grove 19090
3 Kirkwood, OPC — William R. Ferguson, 132 Pine St., Oxford 19363
6 Middletown, Calvary — Fairvan C. Lenker, R. D. #1, Middletown 17057
6 Nottingham, Bethany — Leonard G. Brown, R. D. #2, Box 100, Oxford 19363

VIRGINIA
2 Fairfax, Trinity — John R. Towse, 10142 Spring Lake Terrace, Fairfax 22030
2 Vienna, Grace — Bernard T. Harlow, 123 Wilmar Place, Vienna 22180

PRESBYTERY OF THE SOUTH

FLORIDA
3 Fort Lauderdale, Bethel — John E. Evers, 833 Fairway Drive, Fort Lauderdale 33314
4 Hialeah, Sharon — Calvin A. Duff, 8180 S. W. 106th St., Miami 33156
2 Miami, Galloway — Peter C. Forbes, 90 Leucadendra Dr., Coral Gables 33156
3 Ocoee, Emmanuel — Ronald Gump, 5711 Lawndale Rd., Orlando 32808

GEORGIA
2 Atlanta, Redeemer — Roy Diefenthaler, 1811 W. Nancy Creek Dr., Atlanta 30341
4 Valdosta, Westminster — J. A. Durrenberger, Ph. D., 206 Brookwood Place, Valdosta 31601

TENNESSEE
4 Harriman, West Hills — Fred D. Herron, Box 317, Harriman 37748
0 Greeneville, OPC — c/o Rev. Robert G. Valentine, P. O. Box 702, Greeneville 37743

PRESBYTERY OF SOUTHERN CALIFORNIA

CALIFORNIA
3 Chula Vista, Bayview — James Bates, 244 San Miguel Ave., Chula Vista 92011
THIRTY-SIXTH GENERAL ASSEMBLY

1. Huntington Beach, OPC — T. W. Doak, 19782 Isthmus Lane, Huntington Beach 92646
2. Goleta, El Camino — Paul de Bruin, 316 Oceano, Santa Barbara 93105
3. Hacienda Heights, OPC — Frank E. Wood, 719 N. Neil St., West Covina 91790
4. La Mirada, Calvary — Preston Barr, III, 14259 Grayville Drive, La Mirada 90638
5. Long Beach, First — William H. Olson, 1106 La Dera Drive, Long Beach 90807
7. Los Angeles, Westminster — Robert H. Osborn, 4826 Alminar Ave., La Canada 91011
8. Manhattan Beach, First — Duane E. Heft, 500 Manhattan Beach Blvd., Manhattan Beach 90266
9. San Diego, Paradise Hills — Lyman Peterman, 2480 Homesite Dr., San Diego 92114
10. San Diego, Point Loma — Lloyd Baldridge, 3510 Front St., Apt. 1, San Diego 92103
11. Santee, Valley — Philip R. Conard, 206 Joyce, El Cajon 92020
12. Torrance, Greyfriars Mem. — Ward S. Cayot, 2216 W. 233rd St., Torrance 90501

PRESBYTERY OF WISCONSIN

1. Garden Grove, OPC — Andrew Mitchell, 10721 Vickers, Garden Grove 92640
2. Hanover Park, Grace — John Baldwin, 6860 Juniper, Hanover Park 60103
3. Tinley Park, Forest View — Louis J. Voskuil, 16333 S. 66th Ct., Tinley Park 60477
5. Wheaton, Bethel — Henry L. Brinks, 923 Scott St., Wheaton 60187

ILLINOIS

1. Gresham, Old Stockbridge — John B. Tousey, Jr., R. D. 1, Bowler 54416
2. Menomonee Falls, Falls — Stanley H. Molter, W149 N8162 Winchester St., Menomonee Falls 53051
3. Oostburg, Bethel — Wilbert Nyenhuis, Oostburg 53070

MICHIGAN

1. St. Joseph, Calvary — Harold P. Roskamp, 1917 Sunnyside Dr.,...
MINISTERS OF THE ORTHODOX PRESBYTERIAN CHURCH

(Status and address as of July 1, 1969)

Abbreviations (as used in parentheses below):

<table>
<thead>
<tr>
<th>Status</th>
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<td>FM - Foreign Missionary</td>
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<td>MW - Midwest</td>
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<td>NC - Northern California</td>
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<tr>
<td>PI - Pastor, non-Orthodox Pres. Church</td>
<td>NJ - New Jersey</td>
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<tr>
<td>Prof. - Professor</td>
<td>NW - Northwest</td>
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<td>Ret. - Retired</td>
<td>NY - New York &amp; New England</td>
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<tr>
<td>Tea. - Teacher</td>
<td>O - Ohio</td>
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<td>SS - Stated Supply</td>
<td>Ph - Philadelphia</td>
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<tr>
<td>P-n - indicates number of churches served</td>
<td>S - South</td>
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<td>SC - Southern California</td>
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Adams, Jay E., Ph. D. (Prof., NJ) - 3310 Davisville Rd., Hatboro, Pa. 19040
Ahlfeldt, Carl A. (P, NY) - 113 Fruit St., Bangor, Maine 04401
Albright, H. Wilson (P, SC) - 2805 La Plata Ave., Hacienda Hgts., Calif. 91745
Andrews, Egbert W. (FM, Ph) - P. O. Box 353, Kaohsiung, Taiwan, Rep. of China
Atwell, Robert L. (P, NJ) - 1125 Summit Ave., Westfield, N. J. 07090
Bachman, Lester R. (Ret., Ph) - 806 Dorsey Rd., Lancaster, Pa. 17601
Balcom, Curtis A. (Ret., D) - 663 Crocker Ave., Daly City, Calif. 94014
Barnett, John J. (P, MW) - 119 N. Irving St., Greenville, Mich. 48838
Baurer, Harold L. (P, D) - 3221 N. W. 39th Terr., Oklahoma City, Okla. 73112
Beech, Thomas A. (In transit) - 1565 S. Clarkson St., Denver, Colo. 80210
Bell, Wallace A. (P, SC) - 6292 Potomac St., San Diego, Calif. 92114
Benson, W. Lee (P, NJ) - R. D. 1, Ringoes, N. J. 08551
Bettler, John F. (P, Ph) - 151 W. County Line Rd., Hatboro, Pa. 19040
Betzold, John W. (Chaplain, Ph) - Office of the Surgeon General, Dept. of the Army, Washington, D. C. 20315
Bird, Herbert S. (FM, D) - American Evangelical Mission, Box 26, Massawa, Eritrea, Ethiopia
Black, Glenn T. (P, NW) - 2543 Harris St., Eugene, Ore. 97405
Bomer, William J. (SC) - 21835 Kinard Ave., Torrance, Calif. 90502
Bordeaux, Wm. Hartlee, Th. D. (MW) - 8076 Greenvalley Dr., Grand Blanc, Mich. 48439
Bosgraf, James L. (P, MW) - 27 W. 415 Devon Ave., Ontarioville, Ill. 60103
Bowman, Marven O. Jr. (PI, O) - 95 Algonquin Dr., Poland, Ohio 44514
Brawdy, Bruce M. (P, D) - 116 East Taylor, Caney, Kansas 67333
Breisch, Francis D. Jr. (P, MW) - 1415 E. Forest Ave., Wheaton, Ill. 60187
Brown, Lionel F. S. (P, D) - Volga, S. Dak. 57071
Busch, Calvin A. (P, NJ) - 120 Park Ave., Convent Station, N. J. 07961
Calderwood, David C., Ph. D. (Ret., SC) - c/o Rev. J. W. Calderwood, Bready Manse, Strabane, Co. Tyrone, Ireland
Champness, Thomas S. Jr. (P, NC) - 1817 Debonaire Dr., Modesto, Calif. 95350
Chang, Samuel S. (P, NJ) - 5600 N. 3rd St., Phila., Pa. 19120
Chanoux, Leonard F. (Tea., NJ) - 104 N. Lincoln Drive, Wenonah, N. J. 08090
Christian, George S. (NJ) - 11 Ramapo Road, Pompton Plains, N. J. 07444
Churchill, Robert K. (P, NC) - Box 446, Sonora, Calif. 95370
Clough, Ralph E. (P, SC) - 500 Manhattan Beach Blvd., Manhattan Beach, Calif. 90266
Cottenden, George R. (P, NJ) – 16 Denbo Dr., Neptune, N. J. 07753
Cummings, Calvin K. (P,O) – 1608 Graham Blvd., Pittsburgh, Pa. 15235
DavieS, JoHN (P, NJ) – 308 E. Hand Ave., Wildwood, N. J. 08260
Davis, D. Clair, Th. D. (Prof., Ph) – 1249 Edge Hill Road, Abington, Pa. 19001
DeMaster, Ivan J. (P, MW) – 2418 S. Wolf Road, Hinsdale, Ill. 60521
DeVelda, Everett C. (P, Ph) – Roy Terrace, R. D. 2, Fallston, Md. 21047
Doepke, Paul A. (P, D) – 197½ Glory View Dr., Grand Junction, Colo. 81501
Dorman, Harold L. (P, NY) – Route 2, Skowhegan, Maine 04976
Dortzbach, Elmer M. (P, S) – 2907 Townley Circle, Doraville, Ga. 30040
Duff, Clarence W. (FM, Ph) – American Evangelical Mission, Ghinda, Eritrea, Ethiopia
Duff, Donald J. (Tea., MW) – 516 W. Seminary Ave., Wheaton, Ill. 60187
Dunn, Leslie A. (P, NY) – 23 Neal St., Portland, Maine 04102
Ediger, Abe W. (P, D) – 9161 Vine St., Thornton, Colo. 80229
EdwardS, Albert G. III (P, NW) – 8245 N.E. Fremont St., Portland, Ore. 97220
Eliott, Edwarde S. (P, SC) – 9826 Lunders Ave., Garden Grove, Calif. 92641
Ellis, Charles H. (P, Ph) – 120 Normandy Dr., Silver Spring, Md. 20901
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Willis, George J. (P, NY) – 563 Melville St., Rochester, N. Y. 14609
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<tr>
<th>Assembly</th>
<th>Stated Clerks</th>
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<td>Paul Woolley</td>
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Edward L. Kellogg
Le Roy B. Oliver
Charles H. Ellis
Arthur W. Kuschke, Jr.
Robert L. Vining
Raymond M. Meiners
Edwards E. Elliott
Le Roy B. Oliver
Ralph E. Clough
Theodore J. Georgian
F. Kingsley Elder, Jr., Ph.D.
Elmer M. Dortzbach
Le Roy B. Oliver
Le Roy B. Oliver
Raymond O. Zorn
Henry D. Phillips
C. Herbert Oliver
Richard A. Barker
Richard A. Barker
Richard A. Barker
Laurence N. Vail
Edwards E. Elliott
Edwards E. Elliott
Edwards E. Elliott
F. Kingsley Elder, Jr., Ph.D.
Ronald E. Jenkins
<table>
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<th>ASSEMBLY</th>
<th>YEAR</th>
<th>MODERATOR(S)</th>
<th>PLACE OF ASSEMBLY</th>
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<tr>
<td>4th</td>
<td>1938</td>
<td>R. B. Kuiper</td>
<td>Quarryville, Pa.</td>
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<td>6th</td>
<td>1939</td>
<td>Everett C. De Velde</td>
<td>Glenside, Pa.</td>
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<td>7th</td>
<td>1940</td>
<td>Paul Woolley</td>
<td>Cincinnati, Ohio</td>
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<td>9th</td>
<td>1942</td>
<td>John P. Clelland</td>
<td>Rochester, N. Y.</td>
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<td>10th</td>
<td>1943</td>
<td>Oscar Holkeboer</td>
<td>Willow Grove, Pa.</td>
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<td>14th</td>
<td>1947</td>
<td>John P. Galbraith</td>
<td>Cedar Grove, Wis.</td>
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<td>15th</td>
<td>1948</td>
<td>Edward L. Kellogg</td>
<td>Wildwood, N. J.</td>
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<tr>
<td>16th</td>
<td>1949</td>
<td>Dwight H. Poundstone</td>
<td>Los Angeles, Calif.</td>
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<tr>
<td>18th</td>
<td>1951</td>
<td>Lawrence R. Eyres</td>
<td>Glenside, Pa.</td>
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<td>19th</td>
<td>1952</td>
<td>Calvin K. Cummings</td>
<td>Denver, Colo.</td>
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<tr>
<td>23rd</td>
<td>1956</td>
<td>Edward J. Young, Ph.D.</td>
<td>Denver, Colo.</td>
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<td>24th</td>
<td>1957</td>
<td>Bruce F. Hunt</td>
<td>W. Collingswood, N. J.</td>
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<td>25th</td>
<td>1958</td>
<td>Edmund P. Clowney</td>
<td>Oostburg, Wis.</td>
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<td>29th</td>
<td>1962</td>
<td>Robert L. Atwell</td>
<td>Cedar Grove, Wis.</td>
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<td>30th</td>
<td>1963</td>
<td>Le Roy B. Oliver</td>
<td>Vineland, N. J.</td>
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<tr>
<td>31st</td>
<td>1964</td>
<td>Glenn R. Coie</td>
<td>Silver Spring, Md.</td>
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<td>32nd</td>
<td>1965</td>
<td>Robert W. Eckardt</td>
<td>Portland, Ore.</td>
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<tr>
<td>33rd</td>
<td>1966</td>
<td>Richard A. Barker</td>
<td>Oostburg, Wis.</td>
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<tr>
<td>34th</td>
<td>1967</td>
<td>Henry W. Coray</td>
<td>Long Beach, Calif.</td>
</tr>
<tr>
<td>35th</td>
<td>1968</td>
<td>Arthur O. Olson</td>
<td>Westfield, N. J.</td>
</tr>
<tr>
<td>36th</td>
<td>1969</td>
<td>Ralph E. Clough</td>
<td>Silver Spring, Md.</td>
</tr>
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