The
Orthodox Presbyterian Church

MINUTES OF THE
THIRTY-EIGHTH GENERAL ASSEMBLY

MEETING AT
WILMINGTON, DELAWARE

MAY 24 - MAY 29, 1971

Published by
THE ORTHODOX PRESBYTERIAN CHURCH
7401 Old York Road
Philadelphia, Pennsylvania 19126
MONDAY EVENING, MAY 24

The Thirty-eighth General Assembly was called to order at 8:05 p.m. by the Rev. John J. Mitchell, Moderator of the Thirty-seventh General Assembly. Mr. Mitchell constituted the meeting with a worship service and delivered a sermon on the subject, "They Saw the God of Israel."

The sacrament of the Lord's Supper was administered by Mr. Mitchell, assisted by the Rev. Rollin P. Keller and by elders Donald J. Keim, G. Howard Kimball, Asa L. LeGro, Joseph C. Otwell (Wilmington); Norman E. Byer (Manhattan Beach); J. A. Durrenberger (Valdosta); John Fikkert (Oostburg); Tony van Brakel (Blue Bell); and Daniel Y. Yahuso (Garden Grove).

The Assembly recessed with the pronouncement of the benediction at 9:40 p.m.

TUESDAY MORNING, MAY 25

Following a devotional service led by the Rev. Robert L. Atwell the Assembly reconvened at 8:40 a.m. Mr. Mitchell led in prayer.

The Roll of Commissioners follows:

Presbytery of the Dakotas

Presbytery of the Mid-Atlantic
Ruling Elders: Maurice E. Fox—Knox, Silver Spring; Richard E. Lauxtermann—Grace, Vienna
Ruling Elder (alternate): Walter E. Money—Knox, Silver Spring

Presbytery of the Midwest
Ministers: John J. Barnett, John F. Bettler, Ivan J. DeMaster, Richard B. Gaffin, Sr., George E. Haney, George W. Knight, III, Francis E. Mahaffy, Donald M. Parker, Donald F. Stanton, Eugene B. Williams
Ruling Elder: John Fikkert—Bethel, Oostburg
Presbytery of New Jersey
Ruling Elders: Donald Botbyl—Faith, Pittsgrove; Carlisle C. Gale—Calvary, Bridgeton; Garret A. Hoogerhyde—Grace, Fair Lawn; Harold R. Keenan—Emmanuel, Whippany; Samuel G. Parker—Immanuel, West Collingswood; William E. Watson—Good Shepherd, Neptune; Davis A. Young—Grace, Westfield

Presbytery of New York and New England
Ruling Elders: H. Lloyd Burghart—First, Hamilton; F. Kingsley Elder, Jr.—Covenant, Rochester; Arthur S. Reseigh—Grace, Fall River; Bertram R. Robinson, Jr.—Westminster, Hamden; Hubert Schoonhagen—Memorial, Rochester

Presbytery of Northern California
Ruling Elder: George S. MacKenzie—First, San Francisco

Presbytery of the Northwest

Presbytery of Ohio
Ruling Elders: Wendell Miller—OPC, Nashua; D. Leet Shields—Grace, Sewickley; John C. Smith—Covenant, Pittsburgh

Presbytery of Philadelphia
Ruling Elders: William R. Ferguson—OPC, Kirkwood; William A. Haldeman—Emmanuel, Wilmington; John O. Kinnaird—Bethany, Nottingham; Marvin Linkous—Faith, Fawn Grove; Tony van Brakel—Community of Center Square, Blue Bell; Harry Vogt—Tri-County, East Lewisburg; Richard C. Zebley—Calvary, Glenside
Ruling Elders (alternates): Clyde L. Cameron—Bethany, Nottingham; Donald J. Keim, G. Howard Kimball, Asa L. LeGro, and Joseph C. Otwell—Emmanuel, Wilmington; Robert M. Meeker and Hugh Whitted—Calvary, Glenside
Presbytery of the South
Ruling Elders: J. A. Durrenberger—Westminster, Valdosta; R. Joe Roberson—Sharon, Hialeah; Charles M. Spooner, Jr.—Galloway, Miami

Presbytery of Southern California
Ruling Elders: Norman E. Byer—First, Manhattan Beach; Lawrence T. McHargue—Westminster, Los Angeles; Daniel Y. Yahuso—OPC, Garden Grove

Mr. Oliver introduced to the Assembly the Rev. John H. White, fraternal delegate of the Reformed Presbyterian Church of North America (Covenanter). On motion Mr. White was enrolled as a corresponding member and given the privilege of the floor.

On separate motions Mr. R. J. McKenzie's request to be excused from a portion of the Thursday session, and Mr. J. C. Smith's request to be excused at the close of the Thursday afternoon session, were granted.

On motion it was decided that for the purpose of determining full travel fund compensation, attendance through the evening session of Friday, May 28, would fulfill the requirement of attendance at every session of the Assembly.

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

Mr. Nicholas presented the report of the Stated Clerk. On motion Standing Rule Chapter V, Section 7 (hereinafter S.R.V,7), was suspended and that part of the report consisting of a financial statement was ordered included in the Minutes without being read orally.

REPORT OF THE STATED CLERK

The Minutes of the Thirty-seventh General Assembly are presented herewith as prepared for publication by the Stated Clerk and printed in January 1971. Copies were distributed to all ministers and sessions as well as to other churches with which the Orthodox Presbyterian Church is in correspondence.

Apart from any typographical errors, the Clerk calls attention to an error of fact on page 167 under the heading “Presbytery of Northern California: Left denomination:” which should read simply “R. J. Rushdoony” without added words.

The Clerk has carried on such correspondence as was required. In accord with the instruction of the 37th General Assembly a docket was prepared providing for a minimum of 33 hours of debate. It was mailed to ministers and sessions on May 7 together with a copy of the only overture received by that date. As indicated in a covering letter there simply was not sufficient time after the reception of major reports to have a printed agenda mailed prior to the Assembly. In an effort to correct such a problem, which is not now covered by the Standing Rules, the Clerk is recommending proposed changes and additions specifying a reasonable time schedule for reports of standing and special committees and for the Stated Clerk.
In the absence of any continuing instruction from the Assembly the Clerk has not collated and presented information as to the occupations of ministers not in a pastoral charge. If it so desires, the Assembly may request that such a list be prepared from the presbytery statistical reports and included in the supplementary section of the printed Minutes.

The Clerk calls attention to the fact that in the present form of our statistical reporting and tabulating, and therefore in such information when made available to the media or other publications, any report on total membership excludes ministers in that figure. It may or may not seem anomalous to the 190 men in that category that in this instance they count for nothing!

As of May 20 the following presbyteries had reported to the Clerk as to their action on the proposed amendment to the Form of Government, Chapter XI, Section 2, with reference to General Assembly size:

- Midwest — approved
- New Jersey — approved
- Dakotas — rejected
- Philadelphia — approved

A Statement of Cash Receipts and Disbursements for the General Assembly Budget Fund to May 15, 1971, as handled by the Committee on Home Missions and Church Extension as fiscal agent, is attached. It should be noted that one major item remains unpaid and is due by June 30: the annual assessment toward expenses of the Reformed Ecumenical Synod.

RECOMMENDATIONS

It appears to the Clerk that the 38th General Assembly would do well to authorize a temporary committee on administrative matters to consider the proposed amendments to the Standing Rules with regard to the duties of the Stated Clerk, together with these additional suggestions:

1) A new section on duties between Assemblies (after item d in present rule):
   To receive reports of standing and special committees for inclusion in a printed Agenda, which should be mailed to commissioners (and to fraternal delegates) not later than one month prior to the Assembly.

2) A new section at the end of the chapter "Of Reports":
   Reports of standing or special committees which are to be included in a printed Agenda shall ordinarily be in the hands of the Stated Clerk not less than two and one half months prior to the Assembly.

3) In what is now the last section of the chapter "Of Reports":
   The time now specified as "at least two weeks prior" should be "one month."

4) Until it is finally determined in the Standing Rules just what the duties and manner of employment and remuneration of the Stated Clerk shall be, this 38th Assembly ought to take some such action as:
   The (name of agency or committee) shall be authorized to secure an Acting Clerk should the elected Clerk for any reason be unable to continue to serve between Assemblies. Further, this (agency) shall present at least one nominee able and willing to serve as Stated Clerk for consideration by the 39th Assembly, and shall recommend a suitable remuneration for the office.

I therefore recommend to the 38th General Assembly:

1) That the Moderator be authorized to appoint a temporary committee of three on
administrative matters to take note of the above matters and to report back on Thursday evening immediately following the supper recess.

2) That the committee be instructed to make recommendations as to the disposition of the proposed amendments to the Standing Rules together with the above suggestions of the Stated Clerk; and that in any case it recommend such actions as ought to be put into effect immediately, with the suspension of any conflicting Standing Rules, in order to give the Stated Clerk necessary guidelines and compensation and to provide for his replacement if he should be unable to continue to serve.

Respectfully submitted,
Robert E. Nicholas, Stated Clerk

GENERAL ASSEMBLY FUND
PRELIMINARY STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
JUNE 15, 1970 TO MAY 15, 1971

Balance — Previous Assembly ........................................ $(-1,477.31)

RECEIPTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions</td>
<td>$11,299.42</td>
</tr>
<tr>
<td>Minutes</td>
<td>130.50</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>25.00</td>
</tr>
<tr>
<td><strong>Total Accountable</strong></td>
<td><strong>$11,454.92</strong></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>$3,975.25</td>
</tr>
<tr>
<td>Fees — Stated Clerk — 37th G.A.</td>
<td>1,873.40</td>
</tr>
<tr>
<td>Assistant Clerk</td>
<td>89.40</td>
</tr>
<tr>
<td>Statistician</td>
<td>—</td>
</tr>
<tr>
<td>Stationery, Telephone and Postage</td>
<td>168.31</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>—</td>
</tr>
<tr>
<td>Travel — Delegates:</td>
<td></td>
</tr>
<tr>
<td>Ref. Presby. Evang. Synod</td>
<td>210.00</td>
</tr>
<tr>
<td>Christian Reformed Church</td>
<td>112.50</td>
</tr>
<tr>
<td>Ref. Ecumenical Synod</td>
<td>66.00</td>
</tr>
<tr>
<td>Covenanter</td>
<td>38.26</td>
</tr>
<tr>
<td>Eureka Classis</td>
<td>42.00</td>
</tr>
<tr>
<td>Committees:</td>
<td></td>
</tr>
<tr>
<td>Abortion</td>
<td>245.93</td>
</tr>
<tr>
<td>Ecumenicity and Interchurch Rel.</td>
<td>1,104.13</td>
</tr>
<tr>
<td>Radio and Television</td>
<td>—</td>
</tr>
<tr>
<td>Confer with Chr. Ref. Church</td>
<td>750.25</td>
</tr>
<tr>
<td>Form of Government</td>
<td>52.79</td>
</tr>
<tr>
<td>Proof Texts</td>
<td>156.50</td>
</tr>
<tr>
<td>Sabbath Matters</td>
<td>653.00</td>
</tr>
<tr>
<td>Stewardship</td>
<td>115.69</td>
</tr>
<tr>
<td>Date and Place of Assembly</td>
<td>19.06</td>
</tr>
<tr>
<td>United Reformed Testimony</td>
<td>553.74</td>
</tr>
<tr>
<td>Church Paper</td>
<td>853.39</td>
</tr>
<tr>
<td>Reformed Ecumenical Synod</td>
<td>317.00</td>
</tr>
<tr>
<td><strong>Total Disbursements</strong></td>
<td><strong>$11,396.60</strong></td>
</tr>
</tbody>
</table>

Balance May 15, 1971 ........................................ $(—1,418.99)
On separate motions the two recommendations of the report were adopted. On motion S.R.V.7 was suspended and the report of the Statistician was ordered included in the Minutes without being read orally. The report follows:

**REPORT OF THE STATISTICIAN**

To assist in summarizing the Statistical Report for the year ending December 31, 1970, the following highlights are presented:

**PRESbyteries, CHURCHES AND MINISTERS**

The number of presbyteries was increased by one to 11 by the division of the Presbytery of Philadelphia into that presbytery as continuing and the Presbytery of the Mid-Atlantic. The number of churches increased by one to 116 as the result of the reception of the OPC, Abilene, Texas, the reception of Emmanuel Chapel, Titusville, Florida as an organized congregation and the dissolution of Trinity, Fairfax, Virginia.

The number of ministers enrolled increased by ten during 1970 to a new high of 190, resulting from 14 ordinations, five men received and nine men removed from the roll.

**MEMBERSHIP**

Total membership consisting of communicant members and baptized children at the end of 1970 was 14,299 persons, a net gain of 134 during the year or 0.9%. The net gain for the past six years was:

<table>
<thead>
<tr>
<th>NET GAIN</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1970</td>
<td>134</td>
<td>0.9</td>
</tr>
<tr>
<td>1969</td>
<td>193</td>
<td>1.4</td>
</tr>
<tr>
<td>1968</td>
<td>146</td>
<td>1.1</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>

All of the presbyteries except two experienced percentage changes in total membership for 1970/1969 in the range from -1.0% to 1.6%. These two were Midwest with a net gain of 4.2% and Philadelphia with a net gain of 3.0%.

**CONTRIBUTIONS**

Total contributions (tithes and offerings) for 1970 were $2,357,199, an increase of 5.9% over 1969. In 1969, a trend of many years was arrested in which percentage increases in benevolence giving lagged behind those for general and special purpose giving. In that year, there was an 11.1% increase in benevolence receipts compared with a 7.5% increase for other purposes. While at a lower level in 1970, the same kind of result was obtained with an 8.4% increase in benevolence giving compared with 5.3% for other purposes.

Contributions per communicant member for the past six years were as follows:
CONTRIBUTIONS PER COMMUNICANT MEMBER

<table>
<thead>
<tr>
<th>Year</th>
<th>General and Special</th>
<th>Benevolence</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1970</td>
<td>$197</td>
<td>$54</td>
<td>$251</td>
</tr>
<tr>
<td>1969</td>
<td>190</td>
<td>50</td>
<td>240</td>
</tr>
<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>

Percentage Gain

<table>
<thead>
<tr>
<th>Year</th>
<th>Percentage Gain</th>
</tr>
</thead>
<tbody>
<tr>
<td>1970/1965</td>
<td>30%</td>
</tr>
</tbody>
</table>

SUNDAY SCHOOL

This year a new measure was introduced to follow progress in our Sunday schools. For a number of reasons it was decided that enrollment and average yearly attendance figures did not provide the most useful yardstick to measure growth or decline. The new measure compares the average attendance for two generally active months in the year — May and November. As a trend is established, there will be two checkpoints in each year, one before most Sunday schools let down for the summer; the other after building back again. While a contest during either month or a snowstorm may cause problems for an individual church, the chief value for the measure is at the presbytery or denominational level and at these points it is felt that those effects will be small.

The first two checkpoints for 1970 are:

Average Weekly Attendance

<table>
<thead>
<tr>
<th>Month</th>
<th>Average Weekly Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>May</td>
<td>7,936</td>
</tr>
<tr>
<td>November</td>
<td>8,018</td>
</tr>
</tbody>
</table>

These figures should provide a firmer confidence that there was progress in our Sunday schools during 1970, although it was small, a 1.0% increase. However, to hold even may be commendable in the light of present conditions around us.

Among the 11 presbyteries, eight showed increases in the Sunday school and three showed declines.

Respectfully submitted,
Edward A. Haug, Statistician

At the Moderator’s request Mr. Oliver took the chair. Mr. Mitchell resumed the chair.

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

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

The floor was declared open for nominations to the office of Moderator. Messrs. Edwards, Peterson, Elliott, Ellis, Willis, and Gaffin, Sr., were nominated. On separate motions the requests of Messrs. Ellis and Gaffin to have their names withdrawn were granted. Messrs. Knight, Hills, and Georgian were nominated. A ballot was cast.

On motion Mr. Barker was granted the privilege of the floor throughout the Assembly.

Mr. Malcor presented a preliminary report of the Committee on Date, Place and Travel as follows:
Dr. Knight was elected Moderator. Mr. Atwell escorted Dr. Knight to the chair. Mr. Mitchell welcomed Dr. Knight to the chair.

The Assembly recessed at 10:16 a.m. and reconvened at 10:34 a.m.

The floor was declared open for nominations to the office of Assistant Clerk. Messrs. Phillips, Nicholas, and Jenkins were nominated. At a later point the tellers reported the election of Mr. Nicholas as Assistant Clerk.

On amended motion the times of recessing and reconvening were set as follows:

**Morning**

Convene at 8:30 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 1:30 p.m.
Recess 3:30 - 3:45 p.m.
Recess for dinner at 5:45 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 p.m. Friday, May 28, 1971

The Moderator ruled that the amendment to the Form of Government, Chapter XI, Section 2, proposed by the 37th General Assembly would be considered approved if a majority of the presbyteries have acted to approve the amendment prior to the Assembly, regardless of whether notification was received by the Stated Clerk prior to the Assembly or not. Appeal was taken from the Moderator's ruling. The Moderator was sustained.

On motion S.R.V.7 was suspended and Overture 1 and Communications 1 through 10 were ordered included in the Minutes without being read orally. The Stated Clerk presented Overtures, Communications, Complaints, and Papers as follows:
Overtures

Overture 1

From the Presbytery of the Northwest

February 18, 1971

The General Assembly
The Orthodox Presbyterian Church

Esteemed Brethren:

That our Church may more fully apply the teaching of Scripture relative to the pressing issues of our day, the Presbytery of the Northwest respectfully overtures the Thirty-eighth General Assembly of the Orthodox Presbyterian Church to adopt the “RPC, ES Current Statement on 'Christian Liberty'” which was adopted by the 146th General Synod of the Reformed Presbyterian Church, Evangelical Synod, amended so that it reads as follows:

“\n
In the stream of history, the Orthodox Presbyterian Church takes its stance in the face of doctrinal declension in Christendom and of moral and spiritual disintegration of our culture.

With respect to the doctrinal declension rampant in Christendom we not only affirm our faith in the Bible as the Word of God written and in the Westminster Confession of Faith and Catechisms as containing the truth and the pattern of life set forth in Holy Scripture, but we also reafirm the stand which was taken by the Presbyterian Church of America in 1936 against the defection from the faith of the Presbyterian Church in the USA. We regret the unfortunate division in the Presbyterian Church of America which occurred in 1937.

The crisis precipitated in Presbyterianism by the Confession of 1967 of the United Presbyterian Church in the USA and Principles of Church Union adopted by the Consultation on Church Union in 1966 serves to demonstrate that apostasy from the Reformed Faith is on the increase today.

We also bear witness against similar defection in other Presbyterian bodies and a departure from biblical Christianity in large segments of the organized church.

With respect to the moral and spiritual disintegration of our culture, we witness to the Christian ethic as set forth in the exposition of God's law in the Larger and Shorter Catechisms. We urge that these principles be applied to the strong tendencies to moral decline in American life. Present dangers impel us to single out certain of these principles obviously ignored today.

We affirm the reality of the spiritual and of the eternal in the face of a materialism which is preoccupied with the physical and temporal.

We affirm the teaching of God's law concerning a temperate and proper enjoyment of the things of this life. We affirm this in the face of a preoccupation with pleasure as seen in the intemperate use of television and other sources of entertainment. We also affirm this against a tendency on the part of dramatists, novelists and playwrights in books, magazines, movies, television and the theatre to encourage violence and to entice to impurity through the abuse of the sexual.

We affirm the biblical teaching of the beauty and holiness of the proper relation between the sexes, and proclaim the sanctity of marriage, including its sexual expression, as ordained of God for man's benefit and happiness. We call for purity in such relationships in the face of the so-called New Morality which condones unbiblical divorce.
and various forms of sexual immorality. We warn against such things as sexually suggestive dance, sensual songs, immodest dress and physical intimacy which may lead to unchaste thoughts and actions.

We emphasize the command of God regarding the proper care of the body in the face of the harmful use of narcotic drugs, alcoholic beverages and tobacco. We warn against the insidious dangers of enslavement to the use of these things in virtue of their habit forming properties.

We summon the people of our day to the biblical requirement of honesty, diligence and unselfishness in their daily employment and in their pursuit of economic security. We affirm this in the face of widespread indolence and a pervasive use of gambling and other forms of "chance" to get gain.

We call for a proper regard of the Lord's Day in the face of increasing indifference to the Fourth Commandment."

Respectfully yours,
David Munroe, Stated Clerk

Overture 2
From the Presbytery of the Mid-Atlantic  
May 10, 1971
The General Assembly
The Orthodox Presbyterian Church

Dear Brethren:
At its regular Spring Meeting held at Baltimore, Md., on Saturday, April 17, 1971, the Presbytery of the Mid-Atlantic determined to overture the Thirty-eighth General Assembly as follows:

"That the state of North Carolina be detached from the Presbytery of the South and included in the Presbytery of the Mid-Atlantic."

Respectfully,
Barry R. Hofford, Stated Clerk

Overture 3
From the Presbytery of Southern California  
May 17, 1971
The Rev. Robert Nicholas, Stated Clerk
Orthodox Presbyterian Church

Dear Mr. Nicholas:
The Presbytery of Southern California, meeting May 15, 1971, determined to present to the Thirty-eighth General Assembly the following overture:

"Whereas the Thirty-sixth General Assembly stated that differences between the Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church regarding 'the force of ministerial ordination vows' was the second of six problems which should be studied in our consideration of the adoption of the proposed 'Basis of Union' and

"Whereas this item was originally designed to lead to inquiry as to the faithfulness with which the sixth ordination vow is observed by the exercise of church discipline in the Reformed Presbyterian Church, Evangelical Synod, the wording of this item includes all the ordination vows and

"Whereas it has become evident that there is some difference of opinion as to the meaning of the second ordination vow on the part of some of the ministers of both denominations,
Therefore the Presbytery of Southern California respectfully overtures the Thirty-eighth General Assembly to request the Committee on Sabbath Matters to study this subject, including the question as to whether the second ordination vow requires the acceptance of the teaching of our secondary standards regarding the Christian Sabbath or Lord's Day.

Respectfully,
Edward L. Volz, Stated Clerk

Overture 4

From the Presbytery of the South May 24, 1971

The General Assembly
The Orthodox Presbyterian Church

Dear Brethren:

The Presbytery of the South at its meeting in Hialeah, Florida on April 14, 1971 determined to overture the General Assembly to adopt as a guideline for use by Sessions in receiving and dismissing members the provisions of the Second Revised Version of the Form of Government.

John H. Thompson, Jr., Stated Clerk

COMMUNICATIONS

Communication 1

From the Reformed Ecumenical Synod September 8, 1970

Rev. Robert E. Nicholas, Stated Clerk
The Orthodox Presbyterian Church

Dear Mr. Nicholas:

In reply to your request concerning elucidation of the OPC's assessment to the Reformed Ecumenical Synod, the following information may be helpful. There is no precise way in which the RES assessments are determined. Two discernible but indefinite and variable factors are: 1) the size of the church and 2) the church's ability to pay. The assessment of the Orthodox Presbyterian Church both in 1963 and in 1968 was set at 5% of the budget. This was done with the concurrence of the OP delegates to the RES assemblies. 5% of the current budget — $26,550 — is $1,327.00. The budget remains constant through the years 1969-1972 and includes reserves for the meetings of the RES in 1972. An amount of $1,327.00 has already been received from the Orthodox Presbyterian Church for 1970. Early in the calendar year we send notices to all RES member churches concerning their assessment for the year.

A tabulation of North American RES churches indicates the following:

<table>
<thead>
<tr>
<th>Church</th>
<th>Members</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Reformed Church</td>
<td>282,000</td>
<td>20%</td>
</tr>
<tr>
<td>Orthodox Presbyterian Church</td>
<td>14,000</td>
<td>5%</td>
</tr>
<tr>
<td>Reformed Presbyterian Church</td>
<td>5,000</td>
<td>2%</td>
</tr>
<tr>
<td>Covenanters</td>
<td></td>
<td></td>
</tr>
<tr>
<td>of Mexico (probably)</td>
<td>2,000</td>
<td>.50%</td>
</tr>
<tr>
<td>Associate Reformed Presbyterian Church</td>
<td>25,000</td>
<td>2.5%</td>
</tr>
</tbody>
</table>

Sincerely yours in Christ,
Paul G. Schrottenboer, General Secretary
Communication 2

From the Reformed Ecumenical Synod

Orthodox Presbyterian Church
Rev. Robert E. Nicholas, Stated Clerk

September 30, 1970

Dear Brethren:

Enclosed herewith are three important documents. We are sending copies of them to all member churches of the Reformed Ecumenical Synod. Please read them and bring them to the attention of your denomination and/or the appropriate denominational agencies or committees.

1) Report of Professor Fred H. Klooster, secretary of the Interim Committee. This report is based on the meetings of the RES Interim Committee, August 1970, and contains the various matters which should be brought to the attention of the RES member churches.

2) Proposed Revision of the RES Constitution. In pursuance of the mandate of the 1968 RES, the Interim Committee has prepared a revision of the Rules and Standing Orders (Constitution). This revision will be placed in the printed agenda of the Reformed Ecumenical Synod Australia 1972 and is sent to the churches at this time so that they will have ample opportunity to consider the new formulation which will be submitted for adoption to the 1972 RES.

3) Message to the Churches. Because of the serious tensions within and among RES member churches the Interim Committee has taken the unprecedented step of addressing the member churches by means of the enclosed ‘Message’. The text of the Message will be published in the October RES News Exchange.

At a later date, when the plans for the RES Sydney Missions Conference 1972 have been completed, I will send you a report on the activities of this committee.

Sincerely yours in Christ,
Paul G. Schrotenboer, General Secretary

Communication 3

From the Reformed Ecumenical Synod

February 5, 1971

Dear Brethren:

As early as possible in each calendar year we communicate with the RES member churches concerning matters which require their attention. We hereby therefore send you this letter. Your attention is also called to the letter we sent you in September, 1970 concerning business that arose out of the meeting of the RES Interim Committee in August, 1970.


The financial report is in three parts: the RES Secretariat Operations Financial Report, the Statement of Receipts from RES Member churches and the RES Secretariat Office Financial Report. A few comments are in order. You will notice that the RES Operations Financial Report indicates that there was a very small balance at the end of the year. After the loan is repaid, the cash balance is $131.09. At the beginning of 1970 the balance was $3,885.04. There are several reasons why we have not been able to build a reserve. (1) Several churches are in arrears in their payment. The amounts
outstanding, for which we may expect that churches will still pay, is $870.00. (2) The treasurer paid $3,651.95 for the printing of the Dutch Acta of the Reformed Ecumenical Synod Amsterdam 1968. Perhaps this expenditure can be reduced in the future. (3) The travel and meeting costs of the Interim Committee and the Committee on Missions and the travel costs of the General Secretary during 1970 were high. There will not likely be any large expenditures for committee meetings in 1971. (4) One of our larger churches did not pay its full assessment for 1969 and 1970 but only an amount equal to what it paid in 1968. This church also did not contribute to the accommodations cost at Lunteren in 1968. This comprises $5,676.00 less that we had expected in 1968 to receive. The church, however, has agreed to pay its full assessed amount for 1971. Unless there are unexpected expenses during 1971 and 1972, we should be able to build reserves for the next meeting of the RES in 1972, although not in the amount originally planned.

Reformed Ecumenical Synod, Australia 1972

The Reformed Ecumenical Synod, Australia 1972, will meet in Sydney, Australia from August 14 to 25, 1972. Official invitations to the meeting will be sent to your church later this year. The number of delegates your church may send can be determined by consulting Acts and Reports RES 1968, p. 80.

The Interim Committee, on authorization of the RES of 1968, has set aside one full day at the 1972 assembly for a conference on the nature and authority of Scripture. Three speakers, one from Africa, one from Europe and one from North America will introduce aspects of this important issue for discussions which will follow the presentations. Additional information on this conference on Scripture will be given in the RES News Exchange.

A RES Sydney Missions Conference

A RES Sydney Missions Conference has been arranged by the RES Committee on Missions for August 7 to 11, 1972. Each church will be asked to send two delegates to this conference which will be held one week prior to the convening of the Synod. A letter from the Committee on Missions concerning this will be sent to you in the near future.

Assessment

We are grateful that your church paid its assessment for 1970. We trust that you will continue your active support of the Reformed Ecumenical Synod.

Your church is assessed for $1,327.50 or 5% of the 1971 Budget (Cf. Acts and Reports 1968, p. 73). Will you kindly arrange at your convenience that this amount be sent to the RES treasurer, Mr. Lester Ippel, 1215 Fisk Street, S.E., Grand Rapids, Michigan 49506. We plan to issue a statement again in July covering the first six months of 1971 and hope that at that time your church will be listed among those who have made remittance.

The General Secretary is the liaison officer of the Synod, its churches and its committees. It is our hope and prayer that the RES Secretariat will contribute to some degree to a greater understanding among the member churches and to an obedience in faith that is attuned to God's Word.

If there is any assistance which I can give your church in the way of supplying information or in making your membership in the Reformed Ecumenical Synod more meaningful, kindly correspond.

Sincerely yours in His service,
Paul G. Schrotenboer, General Secretary
**Communication 4**

From Sharon Orthodox Presbyterian Church

Rev. Robert Nicholas, Stated Clerk

Orthodox Presbyterian Church

November 14, 1970

Dear Mr. Nicholas:

The Session of Sharon Church of Hialeah, Florida extends a cordial invitation to the General Assembly of the Orthodox Presbyterian church to hold their 1972 Assembly at our church.

Sincerely,

Calvin A. Duff, Clerk of the Session

**Communication 5**

From the Free Church of Scotland

Rev. LeRoy B. Oliver

Committee on Ecumenicity and Inter-Church Relations

Orthodox Presbyterian Church

January 28, 1971

Dear Mr. Oliver:

The Assembly Arrangements Committee of the Free Church of Scotland instructed me to convey Christian greetings to the Orthodox Presbyterian Church in the United States.

We trust that your work and witness for Christ prospers abundantly.

I have been asked to mention that the General Assembly of the Free Church of Scotland meets in Edinburgh from May 18-21. Should it so happen that any Minister of your Church is to be in Scotland at that time we will be happy to welcome him if he is commissioned as a delegate to our Assembly.

Otherwise we shall be glad to have from you a letter of greeting which may be read at our General Assembly.

With Christian regards

Yours fraternally,

W. J. Cameron, Principal Clerk of Assembly

**Communication 6**

From the Reformed Churches of New Zealand

To the Orthodox Presbyterian Church USA

March 23, 1971

Esteemed Brethren:

We thank you for your letter of March 15, 1971 inviting us to be represented at your forthcoming Synod in May of this year.

We are most grateful to you for the extended invitation but it is with regret that we have to tell you that we are unable to send a personal representative to be with you at your Synod.

However, be assured of our prayers that God may continue to use your testimony to His infallible Word and His Gospel in your country.
On behalf of our Synod, we extend to you our heartfelt greetings and wish you God's richest blessings in all your deliberations.
May it all be to His honour and for His Glory.
May our Lord Jesus Christ continue His blessings upon your labours in the Gospel.

Fraternally
Yours in Christ,
D. G. Vanderpyl, Stated Clerk

Communication 7
From the Presbytery of the Midwest

The General Assembly
The Orthodox Presbyterian Church

Dear Brethren:
At its Stated Spring Meeting held March 1-2, 1971, at Oostburg, Wisconsin, the Presbytery of the Midwest voted its approval of the proposed amendment to the Form of Government, Chapter XI, Section 2, limiting General Assembly size.

Sincerely in Christ,
Ivan J. DeMaster, Stated Clerk

Communication 8
From the Presbytery of New Jersey

The 38th General Assembly of
The Orthodox Presbyterian Church

Fathers and Brethren:
The Presbytery of New Jersey on December 1, 1970, on motion approved the amendment to Chapter XI, Section 2, of the Form of Government, proposed to the presbyteries by the 37th General Assembly, and recorded on page 23 of the Minutes of that Assembly.

Respectfully yours in Christ,
Richard A. Barker, Stated Clerk

Communication 9
From the Presbytery of the Dakotas

Reverend Robert E. Nicholas, Stated Clerk
Orthodox Presbyterian Church

Brethren:
Regarding the voting on the proposed amendment to the Form of Government, limiting the size of the General Assembly, Presbytery asked me to convey the numbers in the voting: the final count was three for, and 16 against.

Cordially,
Jack J. Peterson, Stated Clerk
Communication 10

From the General Secretary, Reformed Ecumenical Synod

Rev. Robert E. Nicholas
The Orthodox Presbyterian Church

Dear Mr. Nicholas:


There are a number of proposals to which I would call your attention as stated clerk of the Orthodox Presbyterian Church.

1) Proposals concerning housing patterns. The conference has requested that each Synod and General Assembly of the participating churches “be urged to instruct their member churches to act against injustices in housing patterns and to inspect the action of their member churches in this area” (p. 10).

2) Resolution on South Africa. This resolution requests that the North American RES churches “reactivate or initiate correspondence with the Reformed Churches of South Africa who are members of the RES concerning the need for their corporate opposition to the apartheid policy of the government of South Africa” (p. 12).

Will you kindly bring these proposals to the attention of the Orthodox Presbyterian Church for consideration and possible action?

Sincerely yours in Christ,

Paul G. Schrotenboer, General Secretary

Communication 11

From the Presbytery of Philadelphia

The Rev. Robert E. Nicholas, Clerk
General Assembly, Orthodox Presbyterian Church

Dear Bob:

This is to inform you of the action taken at our regular meeting of Presbytery, January 18, 1971, concerning the proposed limited General Assembly. Here is the minute from the books:

“On motion the Presbytery determined to approve the amendment to the Form of Government, Chapter XI, Section 2, proposed by the 37th General Assembly . . .”

Your servant for Jesus' sake,

Rollin P. Keller, Clerk

Communication 12

From the Liaison Committee of the Reformed Church in Japan

The Rev. LeRoy B. Oliver, Chairman
Committee on Ecumenicity and Interchurch Relations
Orthodox Presbyterian Church

Dear Mr. Oliver:

Your kind invitation to the Thirty-eighth General Assembly of the Orthodox Presbyterian Church addressed to our Stated Clerk has been referred to me as the secretary of the Liaison Committee.
On behalf of the Reformed Church in Japan, we would like to take this opportunity of expressing our heartfelt congratulations to your Church as you meet for this General Assembly meeting. Our Reformed Church in Japan has been sustained solely by the almighty God for the past twenty-five years. As we look back through the past in thanksgiving and praise, our hearts are lifted up high in anticipating more blessings in the future. The task of bearing the Reformed witness in this country of Japan is of exceeding importance and significance. We would like for you to remember us in your prayers as we are united in one warfare.

We are always very much pleased of laboring together with the four missionary families and several missionary associates you have sent to our country. The pioneering work of your Japan Mission now being extended in the northern part of Japan is much appreciated with a view to a fuller extension of the Reformed front toward north.

Although it does not seem possible for us to send our representative to your General Assembly meeting, you will be assured that our prayers will be with you as you meet.

Fraternally yours in Christ,

Shin Ishimaru, Secretary

Communication 13

From the Presbytery of New Jersey

The Thirty-eighth General Assembly of the Orthodox Presbyterian Church

Fathers and Brethren:

The Presbytery of New Jersey, on April 27, 1971, determined to memorialize the Thirty-eighth General Assembly as follows:

Whereas the 38th General Assembly is scheduled to consider a supplementary report of the Committee on Revisions to the Book of Discipline (cf. minutes of the 37th G. A., p. 119), and

Whereas said supplementary report in effect recommends that the Book of Discipline be amended in precisely the same form as was proposed by the 28th General Assembly, and

Whereas the said amendment proposed by the 28th General Assembly was not approved by a majority of the presbyteries, and

Whereas members of the Presbytery of New Jersey both then and now are persuaded that the amendment proposed by the 28th General Assembly permits injustices, is inconsistent with other sections of the Form of Government, and is not in the best interest of the church, and

Whereas the Presbytery of New Jersey presented to the 29th General Assembly an overture to amend the Form of Government in a way which the Presbytery believed was more equitable and useful to the church than the amendment proposed by the 28th General Assembly, now

Therefore, be it resolved that the Presbytery hereby respectfully remind the 38th General Assembly of the actions of the presbyteries in not approving the amendment proposed by the 28th General Assembly, and bring to the attention of the Assembly the Presbytery's overture to the 29th General Assembly, and a paper entitled "Why the Proposed Amendment to the Book of Discipline Should Be Defeated," which paper was submitted to the 29th General Assembly in support of its overture to that Assembly.
The overture referred to is recorded on p. 6 of the minutes of the 29th General Assembly. A copy of the paper referred to is attached.

Respectfully yours in Christ,
Richard A. Barker, Stated Clerk

Attachment to Communication 13

WHY THE PROPOSED AMENDMENT TO THE BOOK OF DISCIPLINE SHOULD BE DEFEATED

The Twenty-eighth General Assembly has proposed to the presbyteries that the Book of Discipline be amended by adding the following paragraph to Chapter VI, Section 4: "When a minister, not retired because of age or physical disability, ceases to exercise the office of the ministry or enters upon full-time secular employment, for a period of two years, the Presbytery shall at the expiration of that period make a full investigation of the circumstances. Should it become clear that his neglect of the office proceeds from a lack of the requisite gifts and his consequent want of acceptance to the church, his ordination shall be withdrawn. He remains a communicant member of the church, and the Presbytery may issue him a certificate of dismission to the particular church with which he desires to connect himself. Mature consideration is necessary in all cases. Secular employment may in unusual circumstances serve the minister's calling; on the other hand entanglement in the affairs of this life may reveal not a lack of ministerial gifts but a failure in their exercise, for which the remedy is fraternal admonition and discipline."

On first reading, this sounds innocent enough, and bespeaks a commendable desire to preserve the purity of the ministry. However, a study of the proposed amendment and its effect on the Book of Discipline shows that it represents a significant change in the standards of the church, and that this change may actually be harmful. The purpose of this paper is to point out some of its questionable features, and to promote study to see whether the proposed amendment is really in the best interests of the church.

1. The proposed amendment would eliminate the mandatory safeguards specified in cases with full process. Chapter VI of the Book of Discipline is entitled "Cases Without Full Process." This chapter deals with persons who come as their own accusers, members who voluntarily leave the church, and ministers who demit. These persons effectually agree that they deserve discipline in some form. In such cases there is no point in following all the judicial procedures of Chapters III, IV, and V of the Book of Discipline, such as the charge of offense, the preliminary investigation, citations to appear, rules on evidence, and other steps designed to protect the rights of an accused and assure a careful and orderly trial. Therefore, Chapter VI provides abbreviated, streamlined procedures for dealing with the special cases it has in view.

The proposed amendment covers ministers who may lack the gifts for the ministry or who may have failed in their exercise of those gifts, but who do not agree that they are guilty of such a charge. Such persons are in a different category from the persons dealt with presently in Chapter VI; to include them under "Cases Without Full Process" (and thereby to deny them full process) represents a significant change with very serious implications.

The proposed amendment would establish a special procedure for dealing with ministers thought (1) to lack the gifts for the ministry or (2) to have failed in their exercise of those gifts. Under this special procedure the presbytery would make a
“full investigation” and could immediately impose judgment of (1) withdrawal of his ordination or (2) “fraternal admonition and discipline.” Whatever a “full investigation” and “fraternal admonition and discipline” may imply, they surely imply less than “full process”; otherwise the proposed amendment does not belong in the chapter on “Cases Without Full Process.” Thus the presbytery is not legally obliged to observe any of the safeguards provided for a person accused of any other offense, no matter how serious.

This is perhaps the worst feature of the proposed amendment, because it permits for this one failure or lack on the part of a minister, an abbreviated disciplinary process which strips him of the protections which would be his were he to commit any other offense. The proposed amendment therefore departs from the legal principle that the protections of the law should be equally available to all persons subject to it.

The denial of these protections is especially grievous in the case of a minister thought to lack the gifts for the ministry. Such a man has committed no offense, because it is no sin to lack the gifts for the ministry. To deny him the protections available to persons who are accused of offenses appears most uncharitable. When the result of a disciplinary process may be to withdraw a man’s ordination, he ought to enjoy the protections available to persons who commit offenses.

2. The proposed amendment is not consistent with the Form of Government in directly parallel situations involving ruling elders. The Form of Government, Chapter XIII, Section 5, reads as follows: “The offices of ruling elder and deacon are both perpetual, and cannot be laid aside at pleasure. No person can be divested of either office but by deposition. Yet an elder or deacon may become, by age or infirmity, incapable of performing the duties of his office; or he may, though chargeable with neither heresy nor immorality, become unacceptable, in his official character, to a majority of the congregation to which he belongs. In either of these cases, he may, as often happens with respect to a minister, cease to be an acting elder or deacon.”

Section 6 of the same chapter is also appropriate: “Whenever a ruling elder or deacon, from either of these causes, or from any other not inferring crime, shall be incapable of serving the church to edification, the session shall take order on the subject, and state the fact, together with the reasons of it, on their records, provided always, that nothing of this kind shall be done without the concurrence of the individual in question, unless by the advice of presbytery.”

A ruling elder or deacon who becomes unacceptable or incapable is in exactly the same position with respect to the local church as is a minister who is thought to lack the gifts for the ministry, with respect to the presbytery or denomination. The elder or deacon cannot be divested of his office except for an offense. In fact, the session cannot even “take order on the subject” of his incapacity or unacceptability, without his concurrence, unless the presbytery so advise. The worst that can happen to him is that he may “cease to be an acting elder or deacon.”

In contrast, if the proposed amendment is adopted, ministers thought to lack the gifts for the ministry will be subject to having their ordination withdrawn. This is much more drastic than the procedure described above for elders and deacons, in comparable situations. The adoption of the proposed amendment would therefore create an inconsistency and inequity in the treatment of ministers and other ordained officers for similar offenses or situations.

3. The Form of Government allows for ministers who become inactive. The last sentence of Chapter XIII, Section 5, of the Form of Government, quoted above, refers specifically to ministers who cease to be active in that capacity, through either incapacity or unacceptability. The exact status of such ministers with respect to their privileges
in presbytery does not seem to be defined in the Form of Government. However, it is clear that withdrawal of a man's ordination for reasons other than the commission of an offense is not in view. In the light of the context of the statement referring to inactive ministers, it may be seriously questioned whether a presbytery ought to have any power to proceed against a minister on the grounds that he lacks the gifts for the office, other than to "take order on the subject," or possibly to declare him inactive. Moreover, if the proposed amendment is adopted, the church will be in the anomalous position of forbidding, in the Book of Discipline, that which is evidently allowed in the Form of Government.

4. The Book of Discipline in its present form is adequate to deal with culpable failure to exercise the gifts for the ministry. The proposed amendment concerns (in addition to ministers who may lack the gifts for the office) ministers who fail to exercise their recognized ministerial gifts. The amendment assumes that such failure may be culpable, and thus a sin. Whether or not this assumption is proper may be questioned by some. However, for the purpose of this paper, its validity is assumed. Yet if and when failure to exercise the gifts for the ministry is an offense, the Book of Discipline, unamended, is fully adequate to deal with it. The Book of Discipline, Chapter I, Section 2, reads as follows: "Judicial discipline is concerned with the prevention and correction of offenses, an offense being defined as anything in the doctrine or practice of a member of the church which is contrary to the Word of God. The purpose of judicial discipline is to vindicate the honor of Christ, to promote the purity of his church and to reclaim the offender." Chapter III, "Steps in the Institution of Judicial Process"; Chapter IV, "The Trial of Judicial Cases"; and Chapter V, "Evidence in Judicial Cases"; specify in great detail the procedure for dealing with persons who commit offenses. There is no need for a special procedure to deal with the one particular offense of culpable failure to exercise the gifts for the ministry.

5. The proposed amendment departs from the present form of the Form of Government and Book of Discipline, in that it initiates a cataloguing of sins. The report of the Committee on Secret Societies to the Seventeenth General Assembly, Part III, dealt at length with the question whether a provision against membership in the Masonic order should be made a part of the constitution of the church. Some of that discussion bears directly on the question whether a specific provision against culpable failure to exercise the gifts for the ministry ought to be made a part of the Book of Discipline, and bears quoting: "The Book of Discipline . . . says: 'Judicial discipline is concerned with the prevention and correction of offenses, an offense being defined as anything in the doctrine or practice of a member of the church which is contrary to the Word of God.' That is the only definition of an offense contained in the Book of Discipline, and nowhere does it seek to be more specific. In other words, our Book of Discipline abstains strictly from what has sometimes been denominated the cataloguing of sins. It is clear that, if a provision demanding that members of the Masonic fraternity be disciplined were inserted in our constitution, that would constitute a departure from our present policy. . . . of all possible sins the only one named in our Book of Discipline would be membership in the Masonic Order, and this would constitute a significant step in the direction of the cataloguing of sins. . . .

"Although it is unwarranted to condemn all cataloguing of sins by the church, history shows that it may easily be carried so far as to become fraught with undesirable consequences. This danger becomes especially great when the church in its official book of discipline seeks to enumerate the precise sins which render their doers subject to ecclesiastical censures. Three of such undesirable consequences will be named.
"It is obviously impossible for the church to draw up a complete catalogue of sins. . . . The almost unavoidable result will be that the members of the church will receive an unbalanced view of the Christian life . . . . The danger is far from imaginary that the psychological effect of such partial cataloguing will be that . . . (sins) . . . will be condoned and even overlooked . . . .

"A second danger involved in the cataloguing of sins by the church is that it easily results in restriction of the Christian liberty of its members . . . . Sooner or later the church that has begun to catalogue sins will almost surely be tempted to include so-called adiaphora, indifferent things, in its list. Yielding to that temptation is an exceedingly great evil, for history shows that he who today forbids what God allows will all too frequently tomorrow allow what God forbids . . . .

"In the third place, the cataloguing of sins may easily result in the substitution of the conscience of the church for the conscience of the individual Christian . . . ."

In the light of this discussion, it may be concluded that there is no more reason to introduce cataloguing of sins into the Book of Discipline in the case of culpable failure to exercise the gifts for the ministry than there was in the case of membership in the Masonic order, even though both be recognized as offenses. The full discussion in the Report of the Committee on Secret Societies on this point is very worthwhile and appropriate.

There are a number of additional questionable points which can be raised concerning the proposed amendment, such as its blanket ascription of neglect of their office to all ministers who enter upon full-time secular employment for two years. However, the points already presented are sufficiently weighty and damaging to show that the proposed amendment should be defeated.

Westfield, N. J.
February 3, 1962

Communication 14

From the Taiwan Mission

May 8, 1971

The Thirty-eighth General Assembly
The Orthodox Presbyterian Church

Fathers and Brethren:

The Taiwan Mission sends cordial greetings, praying that the Lord's good Hand shall be upon you in all your deliberations. On March 1st of this year the Reformed Presbyterian Church of Taiwan was formally organized; for this we give praise to God. There remains very much land still to be possessed for the Lord in this populous island of fifteen million souls, only two per cent of whom are nominally Protestant Christians. We urge you to pray with us that the Lord of the Harvest will send forth more laborers into His harvest. Pray that the Lord will use the newly organized church here as an instrument for the extension of His Kingdom among the millions of Chinese people in the Orient, the vast majority of whom are still without a saving knowledge of Christ.

Sincerely yours in Christ,
John D. Johnston
On behalf of the Taiwan Mission
Communication 15

From the Reformed Church in the United States

Orthodox Presbyterian Church
The Rev. Robert E. Nicholas, Stated Clerk

Brethren:

Our heartfelt thanks for the invitation to send a fraternal delegate to the General Assembly meeting at Wilmington, Delaware. Unfortunately, the distance involved makes it prohibitive for the Eureka Classis to have a delegate present at your session. Therefore, the Classis, meeting in session at Hosmer, S. D., this past April has instructed me to send a letter of fraternal greetings to be read at the meeting of the Assembly. I would ask that this letter be read before your delegates.

As both the Orthodox Presbyterian Church and the Reformed Church in the U.S. labor together for the common goal of the glory of the Almighty and Triune God, we are both faced with common difficulties and opportunities. Throughout the years we have learned to rejoice together and to weep together as brothers in Christ. This is as it should be in the Kingdom of our Saviour Jesus.

We would again express our joy at the help given to us in the publication by the O.P.C. of the *Trinity Hymnal*, which is much used in our congregations, the Sunday School and Vacation Bible School material that is used with profit by many, and the bond that is ours with the sending of the Rev. Harvie Conn to Korea to proclaim the gospel. These areas of work in the church would be restricted considerably if we who are small in number would have to carry them out alone. Much thanks is due to God and to your denomination for your generous sharing of this work that you have done.

We also live together in a world that is increasingly hostile to the Gospel of salvation in the blood of Jesus Christ. It is a time when temptation knocks at the door of each congregation as well as each denomination. To withstand we need the prayers of your denomination and offer you the prayers of ours. Of special concern to us is the increasing movement to unite denominations for the sake of uniting. We are watching closely your actions in this area. I would, speaking for the Classis, urge you not to be hasty in making alliances that would hazard the distinctly Reformed position of the Orthodox Presbyterian Church. Our Church has travelled that tragic road in the past as has yours in a lesser manner.

We pray the blessings of our God as you meet and deliberate together. May His wisdom pervade your discussions and decisions. The city that stands on a hill cannot be hid. May the O.P.C. stand that all may see from her the light of God's good news of salvation on Calvary.

Fraternally in Christ,
Rev. D. W. Treick, Stated Clerk

Communication 16

From the Presbytery of the Northwest

The Thirty-eighth General Assembly
The Orthodox Presbyterian Church

Dear Brethren:

The Presbytery of the Northwest, acting on the recommendation of a committee appointed to study the matter, respectfully requests the 38th General Assembly to con-
sider the questions raised in the following communication, and to instruct the presbytery as to what answer it should return to the First Church, Portland, Oregon:

"The Session of First Church, Portland respectively requests clarification of the Directory for Worship, Chapter III, paragraph six. Specifically in question is the latter portion of this paragraph, namely: No person shall take a special part in the musical service unless he is a professing Christian and adorns his profession with a godly walk.

Two questions have arisen which relate to this paragraph:

1. May the choir use an instrumentalist, (or accompanist) who is not a professing Christian?

2. May children participate in the singing of special music during worship services (such as in Sunday School Christmas programs)?"

Respectively yours in Christ,
David Munroe, Stated Clerk

Communication 17
From Ruling Elder John Tolsma (Jr.)
The 38th General Assembly
The Orthodox Presbyterian Church
May 20, 1971

Fathers and Brethren:

Because of the press of my present work for the Committee on Christian Education, I am unable to devote the time necessary to fulfill my duties as a member of the Committee on General Benevolence. I, therefore, resign from the Committee on General Benevolence.

Be assured of my continued interest in and support of the work of the Committee.

Respectfully yours,
John Tolsma

Communication 18
From the General Secretary, Reformed Ecumenical Synod
Orthodox Presbyterian Church
Rev. Robert E. Nicholas, Stated Clerk
May 4, 1971

Esteemed Brethren in Christ,

The Reformed Ecumenical Synod Amsterdam 1968 decided that the seventh assembly of the Reformed Ecumenical Synod would be held in Australia in 1972. This decision was thereupon referred to the Australia Council of Reformed Churches. The Council specified that the Reformed Churches of Australia and the Presbyterian Church of Western Australia would be the calling churches of the Reformed Ecumenical Synod Australia 1972. A Committee on Arrangement, representing these two church communions, has assumed the responsibility for arranging the meetings.

It is the privilege of the Reformed Churches of Australia and the Presbyterian Church of Eastern Australia hereby to invite your church to participate in the Reformed Ecumenical Synod Australia 1972.

According to the Rules and Standing Orders (Constitution) of the Reformed Ecu-
menical Synod, your church is entitled to send 2 voting delegates and 2 non-voting
delegates (see Acts and Reports 1968, page 80).

The Synod is scheduled to convene Monday, August 14, in a service of prayer in St.
George's Church, 201 Castlereach St., Sydney. The Synod will be constituted official-
ly on Tuesday, August 15, in Moore Theological College in Sydney, at 9:30 a.m. It
is expected to adjourn on Friday, August 25. The meetings of Synod will be preceded
by the RES Sydney Missions Conference 1972, August 7—11.

As in previous years, provision should be made to enable smaller churches to
send delegates to the Synod and the Conference. It is proposed that for this purpose a
Central Assistance Fund, to be administered by the General Secretary, again be estab-
lished.

The larger churches are asked to contribute to this fund and the smaller churches
may apply for assistance from the fund to defray expenses incurred in sending delegates
to the Synod. Among those churches which may be considered supporting churches are
the Christian Reformed Church (N.A.), the Reformed Churches in the Netherlands,
the Christian Reformed Churches in the Netherlands, the Dutch Reformed Church in
South Africa and the Reformed Church in South Africa.

The General Secretary estimates that an amount of approximately $15,000 will
be needed to assist the smaller churches to send a delegate. Presumably many churches
which are not able to assist others will be able to provide transportation for their own
delegates. Correspondence concerning the operation of the Central Assistance Fund
should be directed to the RES Secretariat.

Since the meetings of the Synod will be conducted in English, the Committee on
Arrangement would ask the churches to send delegates who have at least a hearing
knowledge of English. A conversational knowledge of English will naturally be preferred.

The RES Interim Committee has decided to set aside one full day of the Synod
for a conference on the nature and extent of the authority of Scripture. There will be
three presentations on the general theme: one from North America, one from Europe
and one from Africa. These will be followed by discussion by the delegates.

The Reformed Ecumenical Synod Amsterdam 1968 decided to set aside annual
reserves of $4,000 to cover the expense of the meetings of the 1972 Synod and Con-
ference. From these reserves at least most of the expense for the 1972 meetings will
be defrayed. It is estimated that the costs of meeting and lodging of the 1972 Synod
(based on 100 delegates) will be $9,000 (U.S.). It is not possible to estimate the costs
of printing of the Agenda and Acts of the 1972 Assembly at this time and therefore
we cannot present a total estimated expenditure. However, we believe that the total
amount will remain under the 1968 estimated amount of $16,000.

In the near future the General Secretary will send your church an invitation, on
behalf of the Reformed Ecumenical Synod Committee on Missions, to send two dele-
gates to the RES Sidney Missions Conference 1972 which will be held during the week
prior to the meeting of Synod. Your church may want to consider whether the same
persons will represent your church at both the Conference and the Synod.

Please send to the RES Secretariat on the enclosed credential forms the names
and addresses of your delegates to whom Agenda materials may be sent and such in-
formation as they may need. The list of delegates should be distributed to the Synod
at the time it convenes in order to expedite the opening session of the Synod when of-
cicers will be chosen. This requires that we receive the names of all the delegates well
in advance of the meeting.
We sincerely hope that your church will send a full delegation to this important ecumenical assembly. In order that we may know at an early date how many persons to accommodate, we respectfully request you to respond to this letter at your early convenience.

Sincerely in Christ,
on behalf of
The Reformed Churches of Australia
The Presbyterian Church of Eastern Australia
Paul G. Schrottenboer, General Secretary

Communication 19
From the Presbytery of Southern California
The Rev. Robert Nicholas, Stated Clerk
Orthodox Presbyterian Church
Dear Mr. Nicholas:
This letter is to inform you that the Presbytery of Southern California, meeting May 15, 1971, approved the amendment to the Form of Government, Chapter XI, Sec. 2 as printed in the minutes of The Thirty-seventh General Assembly, page 23.

Sincerely in Christ,
Edward L. Volz, Stated Clerk

Communication 20
From the Free Church of Scotland
Rev. Le Roy B. Oliver, Chairman
Committee on Ecumenicity and Interchurch Relations.
Esteemed Brethren,
The General Assembly of the Free Church of Scotland have instructed me to thank you cordially for your invitation to be represented at your General Assembly, meeting at Wilmington this month; and also for your fraternal greetings.

Our Assembly regret that they are unable to send a delegate to your Assembly on this occasion, but they request that their warm greetings be conveyed to the General Assembly of the Orthodox Presbyterian Church. They are encouraged by the loyalty of your Church to the Reformed Faith and by your sustained endeavour to strengthen other branches of the Reformed Church in the same loyalty.

May the blessing of our common Lord and Saviour rest richly on your deliberations so that all your decisions may be in accordance with His Word and Purpose, and tend to the glory of His Name, increased fruitfulness in His Service and the enduring benefit of many.

With fraternal Christian greetings.
On behalf of the General Assembly of the Free Church of Scotland,
W. J. Cameron, Principal Clerk of Assembly
Communication 21
From the Presbytery of Ohio

Rev. Robert E. Nicholas, Stated Clerk
General Assembly, Orthodox Presbyterian Church

The Presbytery of Ohio at an adjourned meeting on May 7, 1971 approved the proposal of the Committee to study General Assembly size. (Form of Government, Chapter XXVI, Section 1, and Chapter XI, Section 2)

John C. Smith, Stated Clerk

Communication 22
From the Japan Mission

Thirty-eighth General Assembly
Orthodox Presbyterian Church

Dear Brethren:

Greetings from Japan in the name of Christ our Lord, as you meet to deliberate on the Lord's business. May He grant you wisdom and understanding as you seek to determine and to obey His will for our beloved church in these turbulent times.

The task confronting our Japan Mission seems to be similar in many ways to the task that you are facing: increase in material blessings giving rise to increasing secularism and indifference to the claims of the Gospel. More than ever we are called on to meditate on the Gospel which we must proclaim in the name of Christ, that we may be able to proclaim Jesus Christ and Him crucified.

We are now awaiting the return to the field of the McIlwaines and the Kresses and their strengthening of our total witness here. And we are also awaiting new additions to His field here in Japan. Who will join us here?

May our glorified Lord grant us to be faithful and joyful laborers in His kingdom. We pray for you. Pray for us.

In Christ's name,
George Y. Uomoto
For the Japan Mission

A COMPLAINT

From the Rev. Donald J. Duff

The General Assembly
The Orthodox Presbyterian Church

Fathers and Brethren:

The complaint below was presented to the Presbytery of Philadelphia at the stated meeting held on January 18, 1971. In reply the Presbytery "determined to deny Mr. Duff's complaint and refuse his petition to request the Session of Calvary O.P.C., Glenside, to reconsider his request for membership on the grounds that his petition is contrary to the Form of Government and Book of Discipline; cf. among others, Form of Government, Chapter IX, Section 9; Book of Discipline, Chapter II, Section 1; Chapter II, Section 2 (third sentence); Chapter VI, Sections 2 and 3."

I have given serious consideration to the reply of the Presbytery of Philadelphia
and I find that the grounds cited do not adequately answer the complaint and are insufficient for denying the request of the complaint.

Having given notice to the Presbytery on March 20, 1971 of my intent to carry the complaint to the General Assembly I, the complainant, do hereby present it for the Assembly's consideration.

COMPLAINT

To the Rev. Rollin P. Keller, Clerk of the Presbytery of Philadelphia of the Orthodox Presbyterian Church:

And now, this seventh day of January 1971, comes Donald J. Duff and complains against the delinquency of the Presbytery of Philadelphia of the Orthodox Presbyterian Church, in connection with its failure to request the Session of Calvary Church, Glenside, to reconsider Mr. Duff's request for membership, and in support of said complaint sets forth the following reasons:

1. In the adjourned meeting of the Presbytery of Philadelphia of the Orthodox Presbyterian Church held on Nov. 28, 1970, the Presbytery received the report of a special committee of the Presbytery established at the meeting of the Presbytery on September 21, 1970, "to evaluate the grounds given by the Session of Calvary Church, Glenside, for the refusal of membership in that church for Donald J. Duff, those grounds being that 'he is an ordained minister and a member of the Presbytery of Philadelphia and we do not believe that the Form of Government provides for dual membership.'" The committee was unanimous in recommending "that the Session of Calvary Church, Glenside, be requested to reconsider Mr. Duff's request for membership in the light of the above considerations." This recommendation was moved and seconded and after discussion was voted on. The moderator declared that the motion passed but upon a call for division the motion lost by one vote short of a tie and two short of a majority.

2. The "above considerations" in the committee's recommendation were essentially that "This committee finds in the Standards of the Orthodox Presbyterian Church no clear prohibition of 'dual membership'" and "It is the opinion of the committee that since there is no clear exclusion of ministers from membership in a local congregation, the general qualifications for such membership set down in the Form of Government must apply, and ministers should not be excluded from such membership." The Presbytery of Philadelphia has been delinquent in failing to follow the positive logic of its committee.

3. The Presbytery of Philadelphia has been delinquent in not requesting Calvary Church, Glenside, to reconsider Mr. Duff's request for membership, thereby allowing that church unjustly to continue to deprive Mr. Duff of certain basic rights and principles which belong to him as a member of the body of Christ, such as: (a) The right to vote in congregational meetings on such matters as who will be a pastor or ruling elder in the church of which his family are members, or what will be the budget to which he contributes as head of the household; (b) the right to pastoral and sessional oversight as the head of the household; (c) the right to be eligible, as are other men of the congregation, to perform services within the congregation.

4. Hypothetical, pragmatic considerations concerning the matter of "original jurisdiction" while not unimportant are nevertheless just that, hypothetical and pragmatic, and should not be allowed to overrule principle and obstruct unjustly a person from exercising fully his rights and privileges as a member of the body of Jesus Christ. The Presbytery of Philadelphia should have acted on principle and then, as far as the
matter of "original jurisdiction" is concerned, could either begin to study the matter so as to set up possible guidelines in cases where problems might arise, or else wait until a problem does arise and then settle the problem of jurisdiction in each particular case.

The Complainant respectfully requests that the Presbytery of Philadelphia reconsider the recommendation of its committee and that it request the Calvary Church, Glenside, to reconsider Mr. Duff's request for membership.

Donald J. Duff, Complainant

In conclusion, I, the complainant, request that the General Assembly find in favor of the complaint and that it instruct the Presbytery of Philadelphia to request the Calvary Church, Glenside, to reconsider my request for membership.

Respectfully yours,
Donald J. Duff

PAPERS

Paper 1
From Ruling Elder William A. DeJonge (Garfield, N. J.), concerning a matter between him and the Presbytery of New Jersey.

Paper 2
From the Presbytery of New Jersey, containing excerpts from the Minutes of that body bearing on the matter of Paper 1.

Paper 3
From Mr. DeJonge, containing further information on the matter of Papers 1 and 2.

Paper RES-1
From the Interim Committee of the Reformed Ecumenical Synod concerning activities of that committee.

Paper RES-2
From the Interim Committee of the RES commenting on difficulties ahead for that body.

Paper RES-3
A proposed revision of The Constitution of the Reformed Ecumenical Synod.

Paper RES-4
A financial report from the RES Secretariat Office.

Paper RES-5

On amended motion:
(a) Overtures 1, 2, and 4, Communications 13 and 16, and Papers 1, 2, and 3 were referred to the Committee on Overtures and Communications.
(b) Communications 1, 2, 3, 10, and 18, and Papers RES-1 through 5 were referred to a temporary Committee on RES Matters of five members to include the delegates to the 1968 RES (Messrs. Bird, Galbraith, and Knight).
(c) Communication 4 was referred to the *Committee on Date, Place and Travel.*
(d) The Complaint from Mr. D. J. Duff was referred to a temporary committee of three.
(e) Communication 17 was noted for appropriate action at the time of elections to the *Committee on General Benevolence.*
(f) Overture 3 was referred to a temporary *Committee on Sabbath Matters* consisting of those members of the special *Committee on Sabbath Matters* who were present at the Assembly.
(g) No action was taken on Communications 5, 6, 7, 8, 9, 11, 12, 14, 15, 19, 20, 21, and 22.

On motion the Clerk was requested to have mimeographed and made available for the consideration of commissioners Overture 3 and Communication 16.

On motion Standing Rule Chapter IX, Section 4.b., was amended to read as follows, the amendment having been proposed by the 37th General Assembly: Presbytery Records, composed of as many members as there are presbyteries at the time the committee is appointed. The committee shall . . . (Last two sentences of the section are unchanged.)

On motion the docket prepared by the Clerk and as amended by previous actions of the Assembly was adopted.

On motion the Thirty-eighth General Assembly, in accordance with the provisions of the Form of Government, Chapter XXVI, Section 1, proposed to the presbyteries that the Form of Government, Chapter XI, Section 2, be amended to read as follows:

"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."

On motion Standing Rule Chapter XIII, Section 2, was suspended and the Assembly proposed to the Thirty-ninth General Assembly that the Standing Rules be amended (1) by adding a new chapter as follows, with the existing chapters to be re-numbered:

CHAPTER I—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 representa-
   tion shall be adjusted accordingly; provided that, in no case shall such a pres-
   bytery be entitled to more than one additional commissioner, and the total num-
   ber 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 privilege 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 (2) by adding section "j" as follows, to the present Chapter III, Section 3:

j. To make such computations and to inform the presbyteries as to the results as
   are set forth in Chapter I, Sections 2, 3, and 4.
On amended motion S.R.V.7 was suspended and the report of the Committee on Christian Education was ordered included in the Minutes without being read orally, Mr. Johnston was asked to begin his introduction of the report, and those commissioners who had not read the report were urged to read it during the luncheon recess. Mr. Johnston, General Secretary of the committee, presented the report as follows:

REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION

The character of the times as a period of unprecedented change and unexpected opportunity was reflected in many ways in the work of the Committee on Christian Education during 1970. In the course of the year the committee took the first of a number of projected measures to expand its activities beyond the publication of curriculum materials into the building of a broad program of service to the church in teacher and leadership training. The call of the committee to the Rev. Allen D. Curry to serve as Director of Educational Services reflects this new direction in the committee's work, However, this modification in the stance of the committee in no way implies any slackening of the committee's effort to move ahead toward the publication of a complete curriculum for the Sunday school.

The year 1970 also produced what may be the beginning of a significant widening of our church's ministry of Christian education beyond the boundaries of the Orthodox Presbyterian Church. In June an agreement was reached with the Board of Publications of the Christian Reformed Church for a trial effort at joint publication of the Sunday school materials using the Great Commission Publications curriculum for the Junior High and the Senior High departments. That agreement proved to be a stepping stone toward a more comprehensive attempt at cooperation with the Christian Reformed Church and other evangelical Presbyterian and Reformed bodies aimed at the development of a whole new range of curriculum materials. Although this latter development was only begun shortly before the end of the year with the possibility of success remaining quite uncertain, the emerging desire for such cooperation among churches of like faith represents an opportunity without precedent in the history of our church.

In reflecting upon the changes and opportunities of the past year it is a pleasant duty to record the enthusiasm and encouragement of the church in its support of the ministry of Christian education. At a time when demands on the energies of the committee's staff were in danger of precipitating a crisis both in faith and performance, the Lord graciously moved his people to increase their contributions to Christian education by 30 per cent ($20,666)—an increase that is unequalled in the entire history of the committee. While that increase by no means solved the committee's problems either for 1970 or for subsequent years, it did make it possible to take long overdue steps to begin expanding the staff, thus reducing the pressure on existing personnel and preparing the way for the addition of new courses to the curriculum. For these "handfuls on purpose" we record our humble thanks to God who supplies all our needs according to his riches in Christ.

None of these developments could have been predicted for the year 1970. Each one is a partial fulfillment of hopes and plans that in earlier years seemed visionary and unrealizable. Yet God in his providence moved men and events in a way that once more forces us to confess our total dependence upon him to perform the tasks of his kingdom and to pledge ourselves anew to more earnest and effective use of the means he has placed at our disposal.
I. ADMINISTRATION AND STAFF

One measure of the committee's expanded vision and determination to increase the scope and effectiveness of its ministry is the fact that in 1970 the committee met four times instead of holding the usual three meetings, and one of these meetings was a two-day session. The subcommittee structure was also expanded and now covers the following areas of concern: Christian schools, editorial, tracts, youth work, revision of the hymnal, and salary and staff. A special subcommittee was erected to study and make recommendations concerning the use of modern translations of the Bible. The subject of long range goals and objectives for the committee and for the churches in their ministry of Christian education appears regularly on the agenda at committee meetings. As in the past, an advisory committee meets with the General Secretary to consider emergent matters and to assist in preparing reports for meetings of the full committee.

A number of important changes occurred in the committee's staff during the year. In April the Rev. John J. Mitchell resigned as writer /editor for the Senior High department in order to become Editor of The Presbyterian Guardian. Mr. Mitchell was the first full-time writer to be employed by the committee, and during the ten years of his service he bore much of the burden of pioneering in the publication of curriculum materials for the Sunday school. No replacement for Mr. Mitchell had been secured by the end of the year.

In June the committee issued a call to the Rev. Allen D. Curry to serve as Director of Educational Services, and Mr. Curry began his work for the committee on July 1. The primary responsibility assigned to Mr. Curry is that of widening the ministry and increasing the effectiveness of Great Commission Publications materials, particularly the Sunday school curriculum materials. It is the committee's intention that this effort shall be made largely in the context of providing assistance to churches in teacher and leadership training in the form of conferences and workshops as well as by means of personal consultation. The committee is making provision for Mr. Curry to pursue an academic program leading to advanced degrees in the field of education in order that he may bring a high degree of expertise to this task.

By the middle of the year, with the publication of a new course for the Junior department in view, it became evident that the volume of production work had reached such a level as to require the hiring of a full-time art assistant. In September the committee was extremely fortunate in securing the services of Miss Nancy Stewart to serve in this capacity. For the first time the committee now has the full-time services of a dedicated Christian artist to assist its very able art director, Mr. John Tolsma.

Late in December an agreement was reached with Mrs. Jonathan Cilley by which she would begin to serve part-time as an editorial assistant effective January 4, 1971. The hiring of Mrs. Cilley as an editorial assistant was preliminary to and an integral part of the committee's plan to hire a Managing Editor as soon as a suitable candidate can be found for this position. The search for a Managing Editor was begun late in the summer and a number of candidates had been interviewed or approached by the end of the year.

Changes and additions were also made in the office and administrative staff of the committee during 1970. In April Mr. Ernest C. Geiger, Jr. resigned as Business Manager and Controller for this committee and the Committees on Home and Foreign Missions. Mr. Geiger was replaced in September with the naming of Mr. Robert H. Osborn to this post. The appointment of Mrs. Elizabeth C. Oliver as Administrative Assistant took full effect at the beginning of the year and much of the responsibility
for administrative details has successfully been transferred to her from the General Secretary. A part-time clerk/typist was also added to the office staff during the year.

The staff of the committee now includes:

- General Secretary—The Rev. Robley J. Johnston
- Director of Educational Services—The Rev. Allen D. Curry
- Art Director—John Tolsma
- Art Assistant—Miss Nancy Stewart
- Writers—Mrs. John Pappas and Mrs. Robert W. Anderson
- Editorial and Research Assistant—Mrs. Jonathan Cilley
- Administrative Assistant—Mrs. Elizabeth C. Oliver
- Business Manager—Mr. Robert H. Osborn

In addition, the office force includes a full-time bookkeeper, one full-time and one part-time typist, and a full-time shipping clerk. Occasional part-time assistance is also required for shipping and promotional mailings.

II. PUBLICATIONS

1. CURRICULUM MATERIALS

   Sunday School Curriculum—A Review of its History

The primary thrust of the committee's ministry during the past ten years has been the development of curriculum materials for the Sunday school. The first course to be developed was that for the Senior High department (Grades 10, 11, 12) which was first published in 1963. Publication of this course (a quarterly student's textbook of 80 pages and a quarterly teacher's manual of 60 pages) has continued without major revision until the present. During the past two years plans have been developed for the publication of a revised course for Senior Highs beginning in the fall of 1972 or 1973. Realization of this objective is, of course, contingent upon the ability of the committee to secure appropriate additional personnel for its editorial staff.

The second course to be published was that for the Primary department (Grades 1, 2, 3) which appeared for the first time in January 1965. The materials for this course consist of a 60-page, 8½” x 11″ teacher's manual, a 4-page weekly take-home paper, a memory work supplement for each quarter, and occasional handwork supplements. Publication of the Primary course has continued without major revision until the present. As in the case of the Senior High department, plans are being made for a major revision of this course to be published in the fall of 1972 or 1973.

The third course in the order of development was the course for Junior Highs (Grades 7, 8, 9) which was first published in October 1967. The materials of this course consist of a 56-page quarterly student's textbook-workbook and a 72-page quarterly teacher's manual. This course is still in the process of development and the final quarter of the cycle will be published in the summer of 1972. No revision of this course is contemplated before the fall of 1975.

The fourth course—to be published in September 1971—is the course for the Junior department (Grades 4, 5, 6). In many respects this course is the most ambitious curriculum project yet undertaken by the committee. More than any of the earlier courses, the Junior course represents a serious effort to introduce new and more effective teaching techniques into the Sunday school. The basic instructional material is contained in an 8-page weekly pupil's paper, Junior Discoverer. This paper embodies an unusually wide-ranging approach to teaching the truth of the word of God. Calling upon resource material from history, geography, science and literature and employing a variety of activities, this imaginative teaching tool should go a long way toward fostering creative teaching and assuring significant learning in the
Sunday school. The pupil's paper is supplemented by a 36-page quarterly teacher's guide that provides detailed lesson plans to lead the teachers step by step through the lesson each week.

**Sunday School Curriculum—A Description of its Philosophy**

With the publication of Junior course, the Great Commission Publications Sunday School Curriculum will for the first time provide materials for all age levels from Grade 1 to Grade 12. It is now possible to demonstrate in terms of concrete curriculum materials the overall plan of the curriculum which we are describing as "the Bible-in-perspective curriculum." This concept of curriculum for Sunday school views the Bible in three major perspectives. First, the Bible is the story of God's redeeming love to man, and these materials seek first and foremost to teach the word of God in that perspective. Second, the Bible is the key to a proper understanding of the created universe, and these materials seek to unfold the Bible's teaching in that perspective. And finally, the Bible is God's guide for a life of satisfaction and fulfillment for creatures made in God's image, and these materials search the Scriptures in that perspective.

Viewing the Sunday school curriculum by departments, the following scheme emerges: In the Primary course the boys and girls are introduced to the broad sweep of the story of redemption and to the main characters and events in that story. Although the materials are developed in historical order, no particular effort is made to establish the chronology in the minds of Primary children. Rather, the biblical materials are developed around subjects relevant to the life and experience of children of ages 6 to 8.

In the Junior course once more the story of redemption as it unfolds from Genesis to Revelation is the heart of the course. At this age (9-12) children begin to develop a sense of chronology and the sweep of history begins to take on meaning, interest and importance to them. A basic concern of this course, therefore, is to establish in the students' minds the history of redemption in chronological order. Equally basic is the attempt to present the history of the Bible in all of its significance for the life of boys and girls of Junior age.

Again in the Junior High course the student is carried forward one more step in his understanding of the truth of God's word. Here the story of redemption is presented in terms of God's covenant of grace in an attempt to make this classic Reformed concept one that has real significance for the life and experience of Junior High young people. While the idea of the covenant is usually conceived of chiefly in technical theological terms, the burden of this course is to pinpoint the relevance of God's covenant promise to today's teenager.

Finally, the Senior High course attempts to draw together the many strands of the history of redemption and to focus them on the young person's need to commit himself to Christ—confessing him as Savior, witnessing to the world concerning God's saving grace, and serving God in every act of his life.

**Sunday School Curriculum—A Prospectus of its Future and its Potential**

All of the effort put forth in the development of Sunday school curriculum materials would be of little consequence apart from the program of the committee to expand the use of these materials beyond the boundaries of the Orthodox Presbyterian Church. With the initiation of this project the committee began a program of advertising and promotion that has increased the number of churches using Great Commission Publications Sunday school materials from 56 Orthodox Presbyterian
churches and 20 churches outside the denomination in 1963 to 105 Orthodox Presbyterian churches and 242 non-Orthodox Presbyterian churches in 1970. During the year 1970 the chief effort in advertising Sunday school materials was in the generous distribution of free samples. No advertising of Sunday school materials appeared in religious periodicals in 1970 and only a limited mailing was made to 4,000 ministers in the Presbyterian Church, U.S. and the Reformed Church of America, promoting the Sunday school materials. This was a deliberate move on the part of the committee to conserve its resources for a major advertising effort in 1971 to coincide with the publication of the new Junior course. The call to Mr. Curry to serve the committee was timed to prepare him to spearhead this effort which will include magazine advertising, exhibiting at Sunday school conventions, conducting Sunday school conferences and workshops, and personal contact with individuals who may be considered to be open to this ministry of the Orthodox Presbyterian Church. For this effort the committee's budget for 1971 is double that of 1970 both for production and advertising of Sunday school materials.

One development in 1970 of great potential significance for the Christian education ministry of the Orthodox Presbyterian Church was the consummation of an agreement with the Board of Publications of the Christian Reformed Church to make the Great Commission Publications Sunday school courses for the Junior High and Senior High departments available for joint publication by this committee and the Board of Publications of the Christian Reformed Church. This agreement is for a period of three years with the option to review and terminate it at the end of the first year.

The terms of that agreement on the crucial question of editorial responsibility, are as follows:

Overall editorial responsibility shall rest ultimately with the Committee on Christian Education of the Orthodox Presbyterian Church. This responsibility shall be exercised only in full consultation with the Board of Publications of the Christian Reformed Church. In instances where the respective standards of the Orthodox Presbyterian Church and of the Christian Reformed Church might otherwise suggest a difference of emphasis or formulation it shall be normal policy to agree upon a common formulation that expresses basic scriptural truth acceptable to both communions. In the event that mutual agreement on a common formulation becomes impossible of achievement on a given point, the Board of Publications of the Christian Reformed Church reserves the right to publish that formulation it deems mandatory for its own use. Should such circumstances occur with any frequency, however, the Committee on Christian Education of the Orthodox Presbyterian Church in turn reserves the right to initiate a review of the terms of agreement on editorial policy and, if it deems it necessary, to terminate the agreement giving adequate notice before dissolution of the contract.

As an outgrowth of this agreement, the Committee on Christian Education communicated with the Board of Publications of the Christian Reformed Church expressing our interest in the current studies within the Christian Reformed Church aimed at developing a Unified Church School Curriculum and requesting the opportunity to participate with them in joint discussion and possible joint planning of a new Christian education curriculum. This request was acceded to by the Board of Publications of the Christian Reformed Church and at the end of the year representatives of this committee, together with representatives from the Reformed Presbyterian Church, Evangelical Synod, the Reformed Presbyterian Church of North America, and the Reformed Church of America, had been invited to a conference in Grand Rapids to explore this possibility.
This conference, held on February 11, 1971, proved to be a forum for the expression of mutual concerns and interest in the possibility of closer cooperation between the churches represented in the development and use of curriculum materials. The following resolution was adopted at this conference:

WHEREAS no one church possesses adequate human and financial resources to produce curriculum materials that can effectively speak to an increasingly sophisticated and secular society; and

WHEREAS good stewardship of our resources demands that we capitalize on the overwhelmingly large measure of biblical and confessional agreement among the participating churches; and

WHEREAS past similar cooperative ventures among some of the participating churches have produced significant results and provided a channel for greater understanding, appreciation, and undergirding of our common ministry; therefore,

BE IT RESOLVED that a Reformed Educational Advisory Fellowship be formed

(1) to pool our joint resources in the interest of speedy and flexible response to fast changing needs;
(2) to foster mutual communication, consultation, and cooperation in the educational ministry of the church by such means as sharing curriculum blueprints and time-tables in order to meet needs as yet untouched;
(3) to provide services in the area of teacher-training;
(4) to begin to develop specialized educational programs to assist the church in its ministries in such areas as the family, the campus, and minority groups;
(5) and to propose specific guidelines by which cooperation in all these areas may be achieved.

A second meeting of this group was held on April 29, 1971 at which it was reported that the resolution above was officially approved by the Committee on Christian Education of the Orthodox Presbyterian Church and by the Board of Publications of the Christian Reformed Church. Representatives of the other churches indicated continuing interest, but they reported that there had been no opportunity for official action.

As a part of the agreement to join with the Christian Reformed Church in the publication of our Junior High and Senior High Sunday school courses, the Committee on Christian Education decided to follow the announced lead of other evangelical publishers in changing the quarterly schedule of curriculum materials to begin with September instead of October. The new quarterly schedule for Sunday school materials, therefore, will be as follows beginning in September 1971:

Fall Quarter—September-November
Winter Quarter—December-February
Spring Quarter—March-May
Summer Quarter—June-August

A further possibility for revision and improvement of the curriculum plan hinges on the future success of the effort to cooperate with the Christian Reformed Church and/or other interested churches in the publication of curriculum materials. The three-year cycle upon which our present curriculum is based represents in most cases an age spread in each department that is too wide for effective teaching at each age level. By bringing together greater financial and human resources, a broader cooperation among churches of like persuasion could hasten the appearance of revised
courses that would embody the following grading pattern: Grades 1 and 2, Grades 3 and 4, Grades 5 and 6, Grades 7 and 8, Grades 9 and 10, Grades 11 and 12. Such a pattern is ultimately more desirable than our present three-year cycle scheme, but its implementation would require a much larger volume of sales of the materials and a broader base of participation in their production.

Vacation Bible School Curriculum Materials

There is little new or different to report concerning the ministry of the committee through its vacation Bible school materials in 1970. The slow decline in the number of churches using these materials continued last year, reflecting both the diminishing emphasis given to VBS in many churches and also the increasingly obvious need for revision of the materials themselves. The committee continues to hold in view the problem that this situation poses, but it lacks the personnel and the funds to invest either in revision of these materials or in the research and development necessary to devise a new type of program to replace them.

Catechism and Bible Study Materials

In 1970 distribution of the Bible Doctrine workbooks on the Shorter Catechism remained at approximately the same level as has been reported for the last several years. The total number of copies sold during the past year was approximately 2,400, or an average of 600 copies of each of the four workbooks. During this year the new course on Old Testament Survey was available for the first time for a full year and sales totaled $1,560—approximately 625 copies. Thus use of this course has in a single year reached the same level as that of the more established courses on Bible Doctrine. The sale of other catechetical materials increased by more than 60 per cent, largely as a result of the committee's decision to include in its catalog the catechism materials published by the Christian Reformed Church.

2. WORSHIP AIDS AND OTHER PUBLICATIONS

Trinity Hymnal

The ministry of Trinity Hymnal continues to expand encouragingly without major efforts in advertising. (Periodical advertising in 1970 consisted of only one ad in Christianity Today and two in Moody Monthly.) During 1970 a total of 2,134 copies of the hymnal were sold and 30 churches were added to the list of those using Trinity Hymnal, bringing that total close to 350. In order to supply these churches, eight printings of the hymnal have been required and the total number of hymnals in print is now more than 60,000.

Church Bulletins

The distribution of church bulletins in recent years has stabilized at approximately 13,000 copies per week, covering more than 130 churches. If the ministry of the church bulletins is to be enlarged in any significant way, a major effort in advertising will have to be made and a modest provision for initiating such a promotional effort is included in the budget for 1971.

Tracts

The tract ministry of the committee has suffered in recent years partly because of a dearth of effective writing for this medium on the part of Orthodox Presbyterian ministers and/or laymen and partly because of the committee's commitments in the
publication of curriculum materials. Requests in recent years from the Subcommittee on Tracts for new manuscripts for publication have brought no response. Late in 1970, however, some promising new tract manuscripts came to the attention of the committee and plans are now being made to publish some of these in 1971.

III. RESEARCH, DEVELOPMENT AND PROMOTION

From the foregoing reports on the committee's publications, certain facts stand out clearly with respect to the ministry of Christian education and the means required to carry it out. The development of Sunday school curriculum materials for four departments has now taken ten full years with at least two more years of writing to be done before work on the Junior course will be completed. This task has consumed the full-time efforts of three writers, together with a major part of the time and energy of the General Secretary. Funds to produce these materials, promote their use, and administer the project have had to be carefully husbanded as they have been drawn from sales, contributions and long-term loans. The total cost of this effort as of December 31, 1970 was over a half million dollars. Of this amount $200,000 has been recovered from sales, $48,000 has been given in designated contributions and approximately $150,000 has been supplied from contributions to the general funds of the committee. A total of almost $100,000 in loans has filled the gap to maintain this program and the existing long-term indebtedness of the committee at the end of the year was $74,200.

The obvious conclusion to be drawn from these facts is that the production of curriculum materials is a tremendously costly project. Equally obvious however should be the fact that for a similar expenditure of funds it would be difficult, if not impossible, to duplicate the results by means of almost any other type of ministry. A quick glance at the general fund expenditures of five of our largest congregations in 1969 shows that in order to minister to a total of 2,100 members these five churches spent more than $154,000 in a single year. By means of its "paper missionaries" the Committee on Christian Education has been able to develop a ministry to more than 12,000 young people (in only three age groups) at an annual average cost of only $50,000.

Another consideration that should be borne in mind in evaluating the investment we are making in curriculum materials is that the church's ministry in Christian education is complementary to and supportive of the church's other ministries in home and foreign missions. Without an effective program of Christian education the church's program in home missions would be seriously weakened (and in many respects the home missions program is the key to the church's survival and growth). It is also true that the fruits of an effective Christian education ministry are often seen in the lives of young people reared in the Christian faith when they offer themselves as ambassadors for Christ in other parts of the world.

A more mundane consideration is the fact that it is increasingly apparent that there is a vast void to be filled with respect to the need for sound curriculum materials of a Reformed character. If in the providence of God our efforts should succeed in penetrating this void further than we have already been able to do, there is the possibility (though not the promise) of recovering a large part of the investment the church is being called upon to make.

The experience of the committee in the Sunday school program could be duplicated in its other projects as well—in vacation Bible school materials, church bulletins, Bible study courses, tracts, etc., but we must be prepared to bear the cost of research, development and promotion of these programs to the same degree that we are willing
to undertake the salary of a minister, the cost of a church building, or the sending of a foreign missionary.

It is with this "missionary" view of the church's ministry of Christian education that the committee's proposed budget for 1972 provides for further enlargement of the staff and its facilities in anticipation of the work required for completion of the Junior course by 1974, for the revision of the Primary and Senior High courses beginning in 1972 or 1973, and for effective promotion of these materials to secure a sufficiently widespread distribution to justify the effort involved in developing them. While the request for contributions to Christian education in 1972 represents an unprecedented increase, the budget proposal is made in the light of the magnitude of the opportunity before us and in the conviction that God will give to his people the grace of cheerful and enthusiastic giving to meet this challenge.

IV. ELECTIONS

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

Ministers: Edmund P. Clowney, D.D., C. John Miller, Ph.D., Robert E. Nicholas

Ruling Elders: Leonard G. Brown, William E. Viss

The Committee also reports the resignation of the Rev. Calvin K. Cummings from the Class of 1973.

V. 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, 1970, 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.

Main Lafrentz & Co.
Certified Public Accountants

Philadelphia, Pennsylvania
January 19, 1971
THE COMMITTEE ON CHRISTIAN EDUCATION OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.

BALANCE SHEET
DECEMBER 31, 1970

**ASSETS**

<table>
<thead>
<tr>
<th>Current assets</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash—note 1</td>
<td>$18,007.88</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Demand account</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Time account</td>
<td>7,600.68</td>
<td></td>
<td></td>
</tr>
<tr>
<td>On hand</td>
<td>200.00</td>
<td></td>
<td>$25,808.56</td>
</tr>
<tr>
<td>Accounts receivable</td>
<td></td>
<td></td>
<td>10,047.52</td>
</tr>
<tr>
<td>Inventories, at lower of cost or market</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Merchandise</td>
<td>$46,893.96</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Office and shipping supplies</td>
<td>2,455.95</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Advertising materials</td>
<td>17,270.29</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prepaid expense</td>
<td></td>
<td></td>
<td>617.99</td>
</tr>
<tr>
<td>Total current assets</td>
<td></td>
<td></td>
<td>$103,094.27</td>
</tr>
</tbody>
</table>

| Property and equipment       |          |          |          |
| Office furniture and equipment, at cost | $21,609.99 |          |          |
| Accumulated depreciation     | 13,189.30 |          |          |
| Administration building—note 2 |          |          |          |
| Total                        |          |          | $135,060.12 |

**LIABILITIES AND NET WORTH**

| Current liabilities          |          |          |          |
| Notes payable, non-interest bearing |          |          | $4,000.00 |
| Notes payable—Sunday School Publication |          |          | 27,260.09 |
| Fund—Notes 1 and 3           |          |          | 839.42   |
| Advance received for printing—note 4 |          |          | 1,749.67 |
| Mortgage payable, current portion—note 2 |          |          | 32.01    |
| Pennsylvania state sales tax  |          |          |          |
| Total current liabilities    |          |          | $33,881.19 |

| Long-term debt               |          |          |          |
| Notes payable—Sunday School Publication |          |          | 46,942.45 |
| Fund—note 3                  |          |          | 7,014.86 |
| Mortgage payable—note 2      |          |          |          |
| Total liabilities            |          |          | $87,838.50 |

| Net worth                    |          |          |          |
| Balance, January 1, 1970     | $37,612.87 |          |          |
| Net income for year ended December 31, 1970 | 9,608.75 |          | 47,221.62 |
| Balance, December 31, 1970   |          |          |          |
| Total                        |          |          | $135,060.12 |

These financial statements and accompanying notes are subject to the accountants' opinion.
STATEMENT OF INCOME

YEAR ENDED DECEMBER 31, 1970

Income from sales ........................................... $105,407.86
Cost of goods sold ......................................... 100,937.44
Income from sales ........................................... $4,470.42

Operating expense

Selling .......................................................... $ 9,098.98
Administrative—note 2 ........................................ 58,251.74
Promotion and advertising .................................... 23,826.25

Net loss from operations ..................................... $ 86,706.55

Contributions and other income ................................ 96,315.30

Net income ..................................................... $ 9,608.75

These financial statements and accompanying notes are subject to the accountants' opinion.

NOTES TO FINANCIAL STATEMENTS

DECEMBER 31, 1970

1. Cash, $5,452, 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, 1970, 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>30</td>
<td>$27,260.09</td>
<td>5%</td>
</tr>
<tr>
<td>5 year</td>
<td>12</td>
<td>11,452.02</td>
<td>5½%</td>
</tr>
<tr>
<td>10 year</td>
<td>34</td>
<td>35,490.43</td>
<td>6%</td>
</tr>
<tr>
<td>Totals</td>
<td>76</td>
<td>$74,202.54</td>
<td></td>
</tr>
</tbody>
</table>

5. Depreciation of office furniture and equipment is computed on the straightline method over an estimated useful life of ten years. Depreciation for 1970 was $1,230.35.

6. The Orthodox Presbyterian Church has a contributory pension and life insurance plan for ordained ministers and permanent full-time employees. Plan contributions are paid quarterly, participants ($/3) and employers ($). The cost of this plan to The Committee on Christian Education for 1970 was $3,653.55. Benefits are not guaranteed but are based on participant's equity in the retirement fund.

SUPPLEMENTARY INFORMATION

ACCOUNTANTS' OPINION ON SUPPLEMENTARY INFORMATION

Our examination of the basic financial statements presented in the preceding section of this report was made primarily to form an opinion on such financial statements taken as a whole. Supplementary information, contained in the following pages, is not considered essential for the fair presentation of the financial position of The Committee on Christian Education of the Orthodox Presbyterian Church, Inc. or the results of its operations. However, the following data were subjected to the audit procedures applied in the examination of the basic financial statements. For reasons stated in the accountants' opinion in the preceding section, we do not express an opinion on the basic financial statements presented therein. Similarly, we do not express an opinion on the following data.

MAIN LAFRENTZ & Co.
Certified Public Accountants

Philadelphia, Pennsylvania
January 19, 1971

SCHEDULE OF INCOME

YEAR ENDED DECEMBER 31, 1970

<table>
<thead>
<tr>
<th>Income from sales</th>
<th>$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Audio-visual</td>
<td>1,540.17</td>
</tr>
<tr>
<td><strong>Bible Doctrine</strong></td>
<td>3,652.36</td>
</tr>
<tr>
<td>Books and bibles</td>
<td>3,822.87</td>
</tr>
<tr>
<td>Bulletins</td>
<td>16,240.33</td>
</tr>
<tr>
<td>Catechetical materials</td>
<td>4,412.02</td>
</tr>
<tr>
<td>Christmas cards and tracts</td>
<td>1,222.75</td>
</tr>
<tr>
<td>Study courses</td>
<td>342.08</td>
</tr>
<tr>
<td>Sunday School materials</td>
<td>37,724.23</td>
</tr>
<tr>
<td>Tracts</td>
<td>2,767.34</td>
</tr>
<tr>
<td>Trinity hymnals</td>
<td>18,274.57</td>
</tr>
<tr>
<td>Vacation Bible School Supplies</td>
<td>12,682.01</td>
</tr>
<tr>
<td>Bible survey</td>
<td>1,559.60</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>1,167.53</td>
</tr>
<tr>
<td><strong>Total income from sales</strong></td>
<td><strong>$105,407.86</strong></td>
</tr>
</tbody>
</table>
Contributions and other income

Orthodox Presbyterian Churches
- Regular contributions: $49,888.38
- Thank offerings: 22,545.64
- Special offerings: 15,211.69
- Sunday School Publication Fund: 1,780.40
  Total: $89,426.11

Others
- Regular contributions: $1,143.24
- Thank offerings: 171.70
- Special offerings: 20.00
- Art work contracted: 4,428.45
- Interest income: 288.76
- Other income: 837.04
  Total: $96,315.30

These financial statements are subject to the accompanying opinion.

COST OF GOODS SOLD
YEAR ENDED DECEMBER 31, 1970

Merchandise inventory, January 1, 1970: $44,400.46
Purchase for resale: 8,036.63
  Total: 52,437.09

Cost of goods manufactured

Art work
- Salaries: $11,439.21
- Contracted: 355.27
- Expense: 1,340.75

Writing
- Salaries and allowances: 18,861.62
- Employment taxes: 1,298.70
- Pension premiums: 1,160.75
- Hospitalization: 857.20

Printing
- “Bible Doctrine”: 1,203.22
- Tracts: 798.00
- Bulletins: 8,763.52
- Vacation Bible School: 7,574.10
- Sunday School: 19,702.55
- Old Testament Survey: 872.00
- Hymnals: 19,796.35
- Other: 861.02

Production
- Supplies: 247.24
- Expense: 262.81
  Total: 95,394.31

Cost of goods available for sale: 147,831.40
Merchandise inventory, December 31, 1970: 46,893.96
Cost of goods sold: $100,937.44

These financial statements are subject to the accompanying opinion.
<table>
<thead>
<tr>
<th>Operating Expense</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Selling expense</td>
<td></td>
</tr>
<tr>
<td>Shipping supplies</td>
<td>$1,496.96</td>
</tr>
<tr>
<td>Salaries</td>
<td>$5,500.08</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>$533.00</td>
</tr>
<tr>
<td>Employment taxes</td>
<td>$259.81</td>
</tr>
<tr>
<td>Hospitalization</td>
<td>$151.47</td>
</tr>
<tr>
<td>Postage</td>
<td>$820.41</td>
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<tr>
<td>Miscellaneous</td>
<td>$337.25</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$9,098.98</strong></td>
</tr>
<tr>
<td>Administrative expense</td>
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</tr>
<tr>
<td>Salaries and allowances</td>
<td>$30,965.96</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>$1,959.80</td>
</tr>
<tr>
<td>Office supplies</td>
<td>$1,652.16</td>
</tr>
<tr>
<td>Office rent and administration building maintenance</td>
<td>$6,110.00</td>
</tr>
<tr>
<td>Repairs, renovations and improvements</td>
<td>$3,120.49</td>
</tr>
<tr>
<td>Telephone</td>
<td>$912.80</td>
</tr>
<tr>
<td>Postage</td>
<td>$796.62</td>
</tr>
<tr>
<td>Travel</td>
<td>$1,001.53</td>
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<tr>
<td>Employment taxes</td>
<td>$1,300.73</td>
</tr>
<tr>
<td>Hospitalization and other insurance</td>
<td>$1,099.44</td>
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<tr>
<td>Interest</td>
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<tr>
<td>Mortgage</td>
<td>$579.91</td>
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<tr>
<td>S. S. publication loans</td>
<td>$3,221.22</td>
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<tr>
<td>Other loans</td>
<td>$630.85</td>
</tr>
<tr>
<td>Committee meetings</td>
<td>$1,337.57</td>
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<tr>
<td>Legal and auditing</td>
<td>$585.64</td>
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<tr>
<td>Office equipment service</td>
<td>$232.62</td>
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<tr>
<td>Depreciation of furniture and equipment</td>
<td>$1,230.35</td>
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<tr>
<td>Support of &quot;The Presbyterian Guardian&quot;</td>
<td>$750.00</td>
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<tr>
<td>Bad debts</td>
<td>$69.87</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>$694.18</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$58,251.74</strong></td>
</tr>
<tr>
<td>Promotion and advertising expense</td>
<td></td>
</tr>
<tr>
<td>Director of Promotion</td>
<td></td>
</tr>
<tr>
<td>Salaries and housing allowance</td>
<td>$3,641.74</td>
</tr>
<tr>
<td>Employment taxes</td>
<td>$67.28</td>
</tr>
<tr>
<td>Pension premium</td>
<td>$100.00</td>
</tr>
<tr>
<td>Hospitalization</td>
<td>$113.60</td>
</tr>
<tr>
<td>Magazine advertising</td>
<td>$688.01</td>
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<tr>
<td>Catalogs</td>
<td>$6,707.90</td>
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<tr>
<td>Samples</td>
<td>$5,952.10</td>
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<tr>
<td>Promotion—general</td>
<td>$23.50</td>
</tr>
<tr>
<td>Convention expense</td>
<td>$295.90</td>
</tr>
<tr>
<td>&quot;Horizon&quot;</td>
<td>$1,097.72</td>
</tr>
<tr>
<td>Travel—General Secretary</td>
<td>$387.30</td>
</tr>
</tbody>
</table>
### Financial Statements

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Postage</td>
<td>2,253.03</td>
</tr>
<tr>
<td>Wages</td>
<td>850.00</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>1,648.17</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$23,826.25</strong></td>
</tr>
</tbody>
</table>

These financial statements are subject to the accompanying opinion.

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The Assembly recessed at 12:30 p.m. after prayer led by Mr. Elliott.

**TUESDAY AFTERNOON, MAY 25**

The Assembly reconvened at 1:30 p.m. with the singing of the hymn "Praise ye, praise ye the Lord." Mr. Willis led in prayer.

The floor was declared open for nominations to the Committee on Christian Education. The following were nominated: Ministers—Stonehouse, Krispin, Bettler, Nicholas, Mahaffy, Mitchell, Edmund P. Clowney, C. John Miller, and Edwards; Ruling Elders—Robert A. Ashlock (Silver Spring), Hugh Cairns (Titusville), William E. Viss (Hatboro), and John W. Van Dyk (Wilmington). On motion the requests of Messrs. Edwards and Mitchell to have their names withdrawn were granted.

At a later point the tellers reported the election of the Rev. Messrs. Clowney, Krispin, and Nicholas, and Ruling Elders Ashlock and Viss, to the class of 1974; and of the Rev. Mr. Bettler to the class of 1973.

By common consent a testimony from Mr. J. Charles Conway was heard. The Moderator gave thanks in prayer.

On motion Messrs. Johnston and Curry were granted permission to be absent following the afternoon recess and through the Wednesday sessions of the Assembly to attend a curriculum conference in Grand Rapids, Michigan.

On motion S.R.V,7 was suspended and the report of the Committee on Home Missions and Church Extension was ordered included in the Minutes without being read orally.
The following home missions fields were supported during part or all of 1970:

California
    Chula Vista
    Hacienda Heights
    Santee
    Sonora
Virginia
    Grand Junction
Florida
    Miami
Georgia
    Atlanta
    Lake Forest
Illinois
    Chicago
Maine
    Bangor
    Lewiston
Maryland
    Baltimore
    Burtonsville
Michigan
    Gowen
Ohio
    Marietta
Oklahoma
    Tulsa
Oregon
    Eugene
Pennsylvania
    Philadelphia
Rhode Island
    Cranston
Tennessee
    Greenville
Wisconsin
    Gresham
    Kenosha
    Menomonee Falls

Reports on the Fields

Atlanta, Georgia

Although there was an increase in average attendance at worship services and in benevolence giving in 1970, the goal of self-support for Redeemer Church had to be postponed when several families, including those of two elders, were lost because of job transfers. The congregation has assumed a larger share of support for 1971 ahead of the Schedule of Aid and plans to begin its building construction. Prayer meetings are held in two areas of Atlanta with the intention of beginning a second preaching point. The congregation has had an effective ministry among college-age young people. The Rev. Elmer M. Dortzbach is the pastor, and the congregation is in the third year of the Schedule of Aid.

Baltimore, Maryland

The Rev. Everett C. DeVelde reports continued progress in the work of First Church in Baltimore, Maryland. New high marks have been posted for average attendances in Sunday School and morning worship services. The membership of the church advanced to 44 communicants and 18 covenant children, a total of 62. Financial receipts increased from $6,925 in 1969 to $8,251 in 1970, which includes an increase in contributions to the denominational Committees. However, the church is experiencing a decline in attendance at Sunday evening services. A decision was reached at the annual meeting of the congregation in January, 1971 to advance the hour of the evening service to 6:00 p.m. so that families with small children can more conveniently attend, and so that people within walking distance of the church can attend in greater safety in daylight. A strong thrust of the work of the church is toward the children
of the neighborhood, and there is increasing promise of fruitfulness in this direction as we try to reach the families of the community.

The Committee has cooperated with the Presbytery of Philadelphia in providing financial support for this field.

**Bangor, Maine**

Pastor emeritus Carl A. Ahlfeldt continued to have a ministry in Pilgrim Church although most of his counsel and exhortation came while he was confined to his bed. His courage and joy in Christ in the face of severe pain and debilitating sickness bear a continuing witness to the congregation. Elder Paul MacDonald did the bulk of the preaching until November when the Rev. Bernard J. Stonehouse began work as the new pastor. A large group of young people, visitors at nearly every service, and opportunities in local schools give promise of a many sided ministry. Pilgrim Church is in its ninth year of aid from the Committee.

**Burtonsville, Maryland**

During its second year as an organized congregation, Covenant Church experienced a slower rate of increase in membership than during its first year. During 1970, seven communicant members and six baptized children were added. There was a significant increase in average attendance at morning worship services from seventy-three in 1969 to eighty-four in 1970. Morning services are still held in the local elementary school, while evening services and other smaller functions are held in the house on the five acre tract owned by the congregation. A Building Committee is actively investigating various plans.

In the past year, a catechism class for junior aged young people was begun, and an advanced doctrine course for adults was conducted. A Vacation Bible School was conducted for the first time in 1970 with modest success. There was significant growth in the fellowship of the church during 1970. In the coming year, the major goal set by the session is the careful defining and fulfilling of our role as a church and as individuals in evangelism.

For the second year in a row, giving exceeded the anticipated budget. The church is in its third year of support from the Committee but continues ahead of the stated Schedule of Aid. The Rev. Barry R. Hofford is the pastor.

**Chula Vista, California**

Bayview Church was served by the Rev. Robert H. Graham until March 1, 1970 and determined to assume full self-support when the Rev. Eugene C. Saltzen became pastor late in the Spring. Since its organization in 1958, the committee has contributed a total of $51,454 for the support of missionary pastors. During that time, the committees on Christian Education, Foreign Missions and Home Missions have received a total of $18,548 in contributions from Bayview Church.

**Cranston, Rhode Island**

Mr. Kenneth Bosgraf supplied the pulpit of Calvary Church during the first few months of 1970. Financial aid was discontinued in May and the congregation requested the Presbytery of New York and New England to dissolve the congregation. Property held by the committee for the congregation was sold and a loan from the committee was repaid. Pending final disposition of the church property, the congregation is still...
officially in existence. Since 1964, the committee acting as the agent for the Presbytery of New York and New England contributed $4,065.00 for the support of missionary-pastors. During that time, the committees on Christian Education, Foreign Missions and Home Missions have received a total of $6,362.00 in contributions from Calvary Church.

EUGENE, OREGON

The new building was a factor in a 12.9% increase in attendance in 1970. However, few visitors returned and the congregation has come to realize that a vigorous evangelistic effort must be made to reach visitors and the community.

Income from contributions was down 4% as compared with 1969 for three reasons: (1) the giving during 1969 was especially good as many made a special effort because of building needs; (2) the general economic picture has been poor for a prolonged period of time in Eugene; (3) the economic ability of some members was reduced by retirement. Nevertheless, the year ended with all bills current, with a beginning of the regular payment of a part ($50.00 per month) of the missionary's salary, and with a small balance in the bank. An economic need to be met in 1971 is the hard-surfacing of driveways and parking areas, required by the city.

On Wednesday evenings, beginning in the fall, an adult class has been studying the Coral Ridge method of evangelism and a catechism class meets at the same time. Two or three Wednesdays each month other meetings, such as Women's Missionary Society, Committee of Session, or Sunday School Teachers, are held after the evangelism and catechism classes.

Two needs seem to be outstanding: (1) development of lay leadership; (2) more effectiveness with those who visit our services. The Rev. Glenn T. Black is the missionary.

GOWEN, MICHIGAN

The year 1970 was a year of progress in almost every area of life for the Spencer Mills Church. The congregation added 11 communicant members and 9 non-communicants. Attendance at all worship services continued to increase at about the same rate as the year before—about 10 per cent. A two week Vacation Bible School was conducted in the summer with an average daily attendance of 93, an increase of 55%. Contributions and offerings rose 35% over what had been received the year before.

The highlight of the year came in October when ground was broken for the new building. The main part of the construction was contracted, and the men from the church will do all the painting and finishing. The church anticipates that the building will be completed by April 1, 1971. The cost of the building was $53,000 but the remaining debt will be $38,000. The building will seat 230 worshippers and will provide seven teaching areas for the Sunday School's use. And before the year was over, an anonymous party contributed a beautiful, new Thomas electronic organ to the church. Our goal for the new year is to put into full use the building that the Lord has provided. The congregation assumed a larger share of the pastor's support, reducing the amount of the Committee's aid. The Rev. John J. Barnett is the pastor.

GRAND JUNCTION, COLORADO

Attendance at Bethel Church increased during the first seven months of 1970, but decreased following the resignation of the Rev. Paul A. Doepke on August 1. Ministers of the Presbytery of the Dakotas and ruling elder John Crosby have supplied the pulpit and the congregation is seeking a new pastor.
THIRTY-EIGHTH GENERAL ASSEMBLY

GRENENVILLE, TENNESSEE

Slow progress has been made in Greeneville. No new members were received in 1970 but one couple began attendance and has been quite regular. They have received instruction for communicant membership. Others have visited from time to time. Attendance increased slightly at Sunday School and morning church. The giving to the local work and benevolent causes was on the same level as the previous year. The pastor conducts a weekly radio broadcast on the local station and is encouraged in his visitation to learn of the large number of regular listeners. If the leadership is available this year, the church plans to conduct a vacation Bible school. The committee contributes $125 a month to the work. The church supplies housing for the pastor and he and his wife support themselves by her teaching and his selling. The Rev. Robert G. Valentine is the pastor.

GRESHAM-ZOAR, WISCONSIN

There was virtually no numerical gain in this predominantly Indian work in 1970, though there was a small financial advance. Spiritual progress has resulted from the regular services of worship, two weekly Bible studies in the church and chapel and the fortnightly study in Antigo, Wis. Due to various circumstances three family instruction periods were interrupted toward the last of the year, but two individuals were received into the church on reaffirmation of faith on the first Sunday in January 1971. Members are voluntarily exercising a greater responsibility in the work of the church. A deeper prayer concern for the community is growing. However, communication with long absent members has met with little response. The United Presbyterian Church of Gresham is being dissolved as of February 28, 1971. They have offered us any of their furnishings we can use. Old Stockbridge Church hopes to be able to minister to those who will miss their church. The pastor, Henry D. Phillips, and his wife attended a seminar during the summer on "The Small Group in the Church of Tomorrow."

HACIENDA HEIGHTS, CALIFORNIA

In 1970 the congregation suffered the loss of two ruling elders and six Sunday School teachers. Giving to benevolences had to be curtailed and new leadership sought. The congregation has been able to meet its financial obligations and the Presbytery of Southern California has agreed to increase its aid in 1971, thus relieving the committee of its responsibility of support. Since 1962 the committee has contributed $19,687 to the support of the work, both as mission and church, and during that period the congregation has contributed $13,488 to the committees on Christian Education, Foreign Missions and Home Missions. The Rev. H. Wilson Albright is the pastor.

KENOSHA, WISCONSIN AND LAKE FOREST, ILLINOIS

Despite vigorous calling on the part of the Rev. Francis E. Mahaffy, average attendance at both chapels remained about the same as 1969. The missionary, in the Fall of 1970, began several home Bible studies which are evangelistic in nature. Five such classes were in progress at the end of the year.

The group in Kenosha must seek another meeting-place now that the Kenosha Youth building is no longer available. The missionary is considering moving to Kenosha and has applied for part-time teaching employment to support himself and his family. Limited support has come from the Presbytery of the Midwest and designated funds have been supplied through the committee.
Trinity Church was without a pastor for most of the year, although former pastor, the Rev. Bernard J. Stonehouse, remained in the area and preached while he pursued graduate studies. During that time, three Communicant members and two baptized members were added to the church. Students from local schools continue to attend. A large portion of the wood frame church building was painted by volunteer labor. The church looks forward to the ministry of the Rev. Donald Miller as the new year begins. Financial support for this field is provided by the Presbytery of New York and New England and the committee cooperates in oversight of the work.

Aid to Faith Church was discontinued in October, 1970 when the Rev. Andrew E. Wikholm resigned as pastor. A deep and serious division in the membership of the congregation has created a very difficult situation. The Presbytery of Ohio continues to supply the pulpit. The Rev. Lawrence R. Eyres and ruling elder John C. Smith of Covenant Church, Pittsburgh, appointed by the Presbytery, are serving as the session of the congregation.

Falls Presbyterian Church rejoices in God's goodness and mercy during the year. Attendance figures show an increase in morning attendance from an average of 62 in 1969 to 82 in 1970; evening attendance from 32 to 36; and Sunday school from 37 to 56. Communicant membership rose from 36 to 50 and baptized children from 21 to 28. During the year the session carried out a program of family visitation. More concentrated evangelism in the community was undertaken primarily through the Sunday School. The church steeple was built and installed and some landscape work accomplished in an attempt to bring to completion the building program. It is hoped that additional funds will be forthcoming to complete necessary landscaping work and install an acoustical ceiling in the lower level in 1971. The congregation reflects a healthy view of stewardship and receipts for benevolences as well as general and building funds rose markedly. The committee provided $400 per month in 1970 toward the pastor's salary. The Rev. George E. Haney is the pastor.

Galloway Church began the year with 98 Communicant members and 74 baptized children and young people. During the year eleven Communicants were added and twenty were removed from the roll. At the end of the year, there were 89 Communicants. Five children were added to the roll of baptized youth and fourteen were removed, leaving a total of 65. The attendance averages for 1970 were: morning worship—75; evening worship—31; and Sunday School—73. This is a great deal less than it was three or four years ago. The Sunday School average in 1969 was 81. The total income for all purposes was $31,751.28, the largest in the history of the congregation. Last year's income of $30,730 was the largest income up to that time. These totals do not include the aid from the Committee on Home Missions. All current obligations have been met. The debt has now been reduced to $97,832.90. The committee has agreed to provide aid for the pastor's salary for the first six months of 1971. The Rev. Arthur O. Olson is the pastor.
PHILADELPHIA, PENNSYLVANIA

Missionary Krispin continues to be encouraged with the progress of the work in inner-city Philadelphia. Since July, 1970 licentiate Wilson Cummings has also been laboring on the field full-time. His presence has helped in many ways. The work load is shared as well as planning. Greater objectivity in evaluation and planning is therefore possible. Noteworthy items of this past year include: 1) a successful, six-week Bible school with over 100 in attendance. Great spiritual progress is evident in many young lives. 2) Forty-five young people attended the various sessions of the French Creek Bible Conference. This aspect of the work has been very valuable. The prolonged direct contact with the children has no substitute. 3) The adult Bible studies continue to grow spiritually as well as in numbers. Beginning in March, 1971 a very important step will be taken in the planting of Christ's Church here in the city. Worship services will begin. A different approach is being tried. Worship will be at 11:00 a.m. with Sunday School following at 12:15 p.m. The adult class will be discussing with the pastor the sermon of the morning. We are hopeful that, with this approach, we can make the Sunday School a family affair. Need continues for more adequate facilities. Another crucial need is for the reaching of men. Pray that the Lord of the Harvest will supply these needs.

SANTEE, CALIFORNIA

During 1970 average attendance at all services showed a slight decrease. However, due to a vigorous calling program, many new contacts have been made, and there seems to be a strong evangelistic interest among the officers of the congregation. The Rev. Bruce A. Cole resigned as pastor early in 1971 and the Presbytery, with the concurrence of the congregation, has appointed a new session composed of elders of neighboring congregations. During the year, part of the lot owned by the congregation was sold and the proceeds used to purchase other land and to reduce the indebtedness to the Church Extension Fund. The committee has been providing $200 per month to the support of Valley Church.

SONORA, CALIFORNIA

In 1970 membership of Calvary Church remained about the same as last year. However, there have been many visitors at the services and a more extensive program of visitation evangelism begun by members of the congregation.

The Sunday morning radio broadcast has continued and has a rather wide and constant hearing. The placing of new roadside signs and a light at the street entrance have assisted in the effort to bring people to the services.

The financial picture has improved substantially. The pastor is the Rev. Robert K. Churchill. The committee provides $200 per month toward the support of this work, and this amount of aid is reviewed year by year.

MISSIONARY-AT-LARGE

The missionary-at-large traveled more than 30,000 miles by car and by air in the furtherance of the Gospel. These travels have resulted in the formation of our first church in Texas (Abilene) and of our first work in North Carolina (Raleigh). For five months, he labored weekly in Gainesville and Jacksonville, Florida. More recently, exploratory work has been undertaken in St. Augustine, Tampa, Brandon, and Ocala, Florida. Initial contacts have been made with congregations in Meridian,
THIRTY-EIGHTH GENERAL ASSEMBLY

Miss.; Tampa, and San Juan, Texas, looking to possible affiliation of these groups with our denomination. Five interviews with ministers of other denominations and correspondence with another may lead to their joining our witness. Promotional work in our own churches has taken the missionary to Southern California; Rochester, New York; Wilmington, Delaware; Baltimore, Nottingham, Fort Lauderdale; Stratford, N. J.; Middletown, Pa.; Valdosta, Ga.; Burtonsville, Md.; and Miami. By appointment of the presbytery, he serves as stated clerk, member of the missions committee, and member of the committee to serve as Session of the Raleigh group. In December, he served as coordinator for the Presbytery Youth Round-up at which more than fifty young people were present. He has visited a meeting of the Presbytery of the Dakotas, represented the Presbytery of the South at the meeting of Classis Florida, Christian Reformed Church; and serves as president of the Reformed Pastors' Fellowship of the Orlando area.

TULSA, OKLAHOMA

1970 was a year of trials and changes for Grace Church. In March the Rev. Maurice Riedesel left to become pastor of the Bridgewater, S.D. church. The Rev. John Verhage supplied for two months. Grace Church extended a call to its summer supply, John W. Mahaffy, and he was ordained and installed as pastor in October.

Both attendance and giving have been down for the year. This reflects a net loss of one communicant member, and the addition of one infant who was baptized. The membership figures, however, do not indicate actual attendance. For instance, the average weekly attendance at the morning service from June to December was 24. A number of people have become discouraged with the trials through which the church has gone, and have ceased to attend. The session is presently seeking to restore these, and if that should prove impossible, to remove their names from the rolls. As far as statistics go, therefore, things will likely get worse before they get better.

The building in which the church is presently worshipping has proved to be more of a burden than an asset. Thus the church is seeking to relocate. Intangibles are difficult to measure, but in the opinion of the pastor, the church has shown growth in spirit and in unity in the past six months. There have been several regular visitors, which has helped. In some ways Grace Church faces a new beginning.

This work received $106 per month from the committee and the matter of aid is reviewed year by year in consultation with the Presbytery of the Dakotas.

LITERATURE

The committee published a Directory of Churches and Chapels in 1970 and plans to publish a directory in 1971. A large part of the cost of the 1970 directory was paid for by an ad for the Quarryville Presbyterian Home. The committee is seeking to publish a series of display ads for use by local churches and a small brochure setting forth the beliefs and activities of the Orthodox Presbyterian Church. Ads in the Church Herald of the Reformed Church of America and The Presbyterian Journal were continued in the past year.

The committee is also assembling a report on methods and materials for home Bible study classes.

Through a gift from a foundation designated for the purpose, copies of Evangelism Explosion by D. James Kennedy were provided in 1970 for all missionaries and pastors of aid-receiving congregations.
THIRTY-EIGHTH GENERAL ASSEMBLY

METHODS OF EVANGELISM

Because of the shortage of funds in 1970, no missionaries were sent to the clinic on evangelism. The Rev. Elmer M. Dortzbach will attend the Coral Ridge Clinic in February, 1971. The committee is examining evangelistic aids published by other Reformed churches with a view to making recommendations to our own churches.

SUMMER WORKERS

Mr. Wilson Cummings was employed in the summer of 1970 to assist the Rev. William E. Krispin in Philadelphia. Funds for his support were designated by an individual and the Presbytery of Philadelphia. In 1971 the committee plans to reinstitute the program.

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.

In 1970 one loan of $500 was made from the Fund. Monies in the Fund are invested at 5% in the Liberty-Federal Savings and Loan Association, Philadelphia, Pa. Interest and principal have been paid on loans previously made. On December 31, 1970, $1,898.83 was available for loans from this Fund.

FINANCES

Total General Fund contributions in 1970 from living donors were $155,290 and were received from the following sources:

- Orthodox Presbyterian Sources .................. $106,731
- Presbytery of New York and New England .......... 880
- Thank Offering .................................. 37,695
- Non-Orthodox Presbyterian Sources ............... 9,984

$155,290

Regular contributions from Orthodox Presbyterian sources increased $16,309 or 12%, and contributions from non-Orthodox Presbyterian sources increased $3,896 or 63% over 1969. The committee also received bequests of $8,930 which were temporarily placed in the General Fund.

Contributions from all Orthodox Presbyterian sources apart from Thank Offering and the special September offering averaged 19¢ per week per communicant member and 30¢ per week for regular, special and Thank Offering combined. This is an average of $15.60 per member in 1970 compared with an average of $13.70 per member in 1969.
The budget for 1970 for home missions approved by the Thirty-sixth General Assembly anticipated contributions of $132,000 from Orthodox Presbyterian sources. Actual contributions were $147,566, or $15,566 more than anticipated. The budget anticipated contributions of $5,000 from non-Orthodox Presbyterian sources and actual contributions from these sources were $9,984, or $4,984 more than was anticipated.

The committee made every effort to overcome the deficit of $15,514 with which 1970 was begun. Both the special offering and the larger Thank Offering combined with cooperation of aid-receiving congregations who returned a portion of the aid to the committee enabled us to end 1970 with no deficit and a small balance in the General Fund. It must be remembered that this was also at the expense of withholding aid from fields from which requests had come and cancellation of the summer workers program.

Budgeted and actual expenses for 1970 were:

<table>
<thead>
<tr>
<th>Budgeted</th>
<th>Actual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary and Church Extension</td>
<td>$115,043</td>
</tr>
<tr>
<td>Administration</td>
<td>33,707</td>
</tr>
<tr>
<td>Promotion</td>
<td>5,950</td>
</tr>
<tr>
<td>TOTAL</td>
<td>$154,700</td>
</tr>
</tbody>
</table>

CHURCH EXTENSION LOAN FUND

Total individual loans to the Church Extension Loan Fund on December 31, 1970 were $537,212, an increase of $22,755 over 1969. Earned interest brought the total accountable in the Fund to $565,460. Of this total $499,267 is in the form of loans to churches; a liquid reserve fund containing $34,799 was set aside against possible withdrawals. New loans to the Fund during the year totaled $28,475. On December 31, 1970, $31,394 was available for loans to churches. Withdrawals from the Fund in 1970 totaled $17,749.

Loans were made to the following churches or chapels in 1970:
- OPC, Caney, Kansas
- Chapel, Eugene, Oregon
- Faith, Lincoln, Nebraska
- Falls, Menomonee Falls, Wisconsin
- Covenant, San Jose, California
- Valley, Santee, California

Balances due on these and other loans from this Fund may be found in the Treasurer’s Report.

CONTINGENT FUND

Total net assets of this Fund were $257,292 on December 31, 1970. Of this, $48,978 was in cash; $130,671 in loans receivable; and $118,447 in real estate (net cost after subtracting mortgages of $77,041 outstanding). Loans payable were $40,804.

Loans from this fund were made to the following churches, organizations and individuals during the year:
- Covenant, Berkeley, California
- Bayview, Chula Vista, California
- Forest View, Tinley Park, Illinois
- William Krispin

Balances due on these loans and others from this Fund may be found in the Treasurer’s Report.
NEW FIELDS

No new fields were opened in 1970. The committee has agreed to provide up to $2,000 for the support of a missionary-at-large in the Presbytery of New York and New England. Requests for support of several new fields were under consideration at the beginning of 1971.

SALARY SCALE & SCHEDULE OF CHURCH AID

The Salary Scale for Home Missionaries and Schedule of Aid to Churches, effective January 1, 1971, 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>$5,648</td>
</tr>
<tr>
<td>2nd</td>
<td>5,783</td>
</tr>
<tr>
<td>3rd</td>
<td>5,918</td>
</tr>
<tr>
<td>4th</td>
<td>6,053</td>
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<td>5th</td>
<td>6,187</td>
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<td>6th</td>
<td>6,322</td>
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<tr>
<td>7th</td>
<td>6,458</td>
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<tr>
<td>8th</td>
<td>6,592</td>
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<tr>
<td>9th</td>
<td>6,727</td>
</tr>
<tr>
<td>10th</td>
<td>6,861</td>
</tr>
<tr>
<td>11th</td>
<td>6,960</td>
</tr>
<tr>
<td>12th</td>
<td>7,132</td>
</tr>
<tr>
<td>13th</td>
<td>7,266</td>
</tr>
<tr>
<td>14th</td>
<td>7,401</td>
</tr>
<tr>
<td>15th</td>
<td>7,536</td>
</tr>
</tbody>
</table>

The minimum base salary for those men not covered by the scale will be $7,670. 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 $150 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 $150 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.

**SCHEDULE OF AID FOR FIELDS BEGUN BEFORE APRIL 29, 1970**

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>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st year</td>
<td>500%</td>
</tr>
<tr>
<td>2nd</td>
<td>520%</td>
</tr>
<tr>
<td>3rd</td>
<td>281%</td>
</tr>
<tr>
<td>4th</td>
<td>174</td>
</tr>
<tr>
<td>5th</td>
<td>115</td>
</tr>
<tr>
<td>6th</td>
<td>77</td>
</tr>
<tr>
<td>7th</td>
<td>52</td>
</tr>
<tr>
<td>8th</td>
<td>33</td>
</tr>
<tr>
<td>9th</td>
<td>19</td>
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<td>8</td>
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</table>

**NEW POLICY AND SCHEDULE OF AID FOR NEW FIELDS**

1. The maximum number of years in which aid shall be granted to home missions fields shall be six.
2. The maximum monthly amount of aid to any given field shall be determined by the Salary Scale as applied to the missionary-pastor in that field.
3. The committee shall require a field to have at least ten families, including at least ten wage-earners, before a request for aid will be granted.
4. This policy shall be applied only to new fields opened after April 30, 1970.

**SCHEDULE OF AID**

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>Percentage</th>
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<tbody>
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<td>174</td>
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<td>5th</td>
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<td>9th</td>
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</tbody>
</table>

**BUDGET 1971**

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Salaries and Allowances</td>
<td>$129,396</td>
</tr>
<tr>
<td>Office and Administration</td>
<td>37,768</td>
</tr>
<tr>
<td>Promotion</td>
<td>9,300</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$176,464</strong></td>
</tr>
</tbody>
</table>
The terms of the following members of the committee expire at this Assembly:

Ministers: Jay E. Adams, Everett C. DeVelde, Donald M. Parker
Ruling Elders: C. Stewart Lind, Theodore J. Pappas

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, prepared on the basis described in note 1, of The Committee on Home Missions and Church Extension of the Orthodox Presbyterian Church, Inc. as of December 31, 1970, and the related statements of recorded cash receipts and disbursements and analyses 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 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 on a consistent basis as set forth in note 1, the financial position of The Committee on Home Missions and Church Extension of the Orthodox Presbyterian Church, Inc. at December 31, 1970, and the recorded cash receipts and disbursements and analyses 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 20, 1971
## BALANCE SHEET  
DECEMBER 31, 1970

<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 $31,377.59 in interest bearing accounts, General Fund cash represents $7,554.09 restricted and $2,569.68 overdraft on restricted funds</td>
<td>$ 92,255.59</td>
<td>$ 4,984.41</td>
<td>$ 37,129.68</td>
<td>$ 48,977.74</td>
<td>$ 1,163.76</td>
</tr>
<tr>
<td>Notes and loans receivable</td>
<td>631,657.69</td>
<td>1,720.00</td>
<td>499,266.64</td>
<td>120,671.05</td>
<td></td>
</tr>
<tr>
<td>General assembly funds</td>
<td>6,149.48</td>
<td>6,149.48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Investments, at cost (market value $39,337.10)</td>
<td>40,427.47</td>
<td>9,224.94</td>
<td>29,031.28</td>
<td>2,171.25</td>
<td></td>
</tr>
<tr>
<td>Real estate, at cost (partially pledged)</td>
<td>233,956.85</td>
<td>38,468.74</td>
<td>195,488.11</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$1,004,447.08</strong></td>
<td><strong>$60,547.57</strong></td>
<td><strong>$565,427.60</strong></td>
<td><strong>$375,136.90</strong></td>
<td><strong>$3,335.01</strong></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>LIABILITIES AND RESERVES</th>
<th>Fund</th>
</tr>
</thead>
<tbody>
<tr>
<td>Notes payable—note 1</td>
<td>Church Extension</td>
</tr>
<tr>
<td>Shares funds</td>
<td>$ 578,016.40</td>
</tr>
<tr>
<td>Intermediary funds</td>
<td>600.00</td>
</tr>
<tr>
<td>Mortgages payable</td>
<td>540.37</td>
</tr>
<tr>
<td>Contingent liabilities—note 2</td>
<td>77,041.21</td>
</tr>
<tr>
<td>Reserve accounts—note 1</td>
<td>348,249.10</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$1,004,447.08</strong></td>
</tr>
</tbody>
</table>

The financial statements and accompanying notes are subject to the accountants' opinion.
 STATES OF RECORDED CASH RECEIPTS AND DISBURSEMENTS
 YEAR ENDED DECEMBER 31, 1970

GENERAL FUND
STATEMENT OF RECORDED CASH RECEIPTS AND DISBURSEMENTS

Cash balance, January 1, 1970 $ 4,399.10

Receipts
Contributions
Regular ........................................ $112,475.04
Thank offering ................................ 37,694.55
Designated ..................................... 7,119.96
Designated—"New Fields" ..................... 1,141.82 $158,431.37

General Assembly Funds
Regular ......................................... 4,722.27
Travel ........................................... 11,325.07 16,047.34

Administration building operations
Rent
Apartments ..................................... 2,740.00
Orthodox Presbyterian Church Committees 10,480.00 13,220.00

Shares funds receipts ........................ 2,883.63
Intermediary fund receipts ................... 97,213.09
Reduction of scholarship loans .............. 580.00
Interest on notes and loans receivable ..... 19.33
Interest from investments and savings accounts 192.00
Dividends from investments .................. 411.65
Other income ................................... 150.00 289,148.41

Disbursements
Church extension expenses
Missionary
Salaries ........................................ 75,964.18
Utilities ........................................ 3,911.00
Pension premiums—note 4 ................. 2,124.50
Social security tax ........................... 1,788.51
Manse expense ................................ 6,244.62
Moving and travel ............................. 5,665.87
South Philadelphia Mission ............... 1,377.85
Travel—general secretary .................. 3,013.99
Miscellaneous ................................. 548.85 $100,639.37

Office and administrative expenses
Salaries and allowances ...................... 22,145.80
Pension premiums—note 4 ................. 598.47
Social security tax .......................... 904.25
Hospitalization ................................ 719.94
Abington manse ................................ 1,329.01
Committee meetings ....................... 3,049.95

$293,547.51
Office rent and administration
building maintenance ........................................ 2,185.00
Telephone and telegraph ................................ 902.37
Legal and accounting ..................................... 636.64
Postage and office supplies .................................. 1,128.18
Equipment .................................................. 2,085.52
Travel ....................................................... 424.26
Miscellaneous ............................................... 324.74 36,452.13

Promotion expenses
Publicity .................................................. 20.75
Solicitation ............................................... 1,984.98
"Messenger" ............................................. 4,471.25
Advertising ............................................. 225.00
Miscellaneous ........................................... 828.72 7,530.70

Reduction of mortgage—Abington manse .................. 228.94

General assembly funds
Regular ................................................... 12,470.89
Travel ..................................................... 12,257.00 24,727.89

Administration building operations
Maintenance, repairs and upkeep .................. 7,165.85
Maintenance wages ...................................... 1,920.00
Maintenance supplies ................................ 1,920.48
Utilities .................................................. 2,820.49
Taxes and insurance ..................................... 332.71 14,159.53

Scholarship loans ......................................... 500.00
"New Fields" disbursements ......................... 5,212.51
Shares funds disbursements ......................... 2,283.63
Intermediary fund disbursements ................. 96,828.40 $288,563.10

Cash balance, December 31, 1970 ......................... $ 4,984.41

These financial statements and accompanying notes are subject to the accountants' opinion.

CHURCH EXTENSION FUND—NOTE A

STATEMENT OF RECORDED CASH RECEIPTS AND DISBURSEMENTS

Cash balance, January 1, 1970 (overdraft) .................. $(12,106.16)

Receipts
Interest on notes and loans receivable ................ $ 29,240.16
Interest on investments and savings accounts .......... 2,681.70
Reduction of notes and loans receivable ............ 46,212.75
Borrowed on notes and loans payable .............. 28,475.01 106,609.62

94,503.46
Disbursements

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interest on notes and loans payable</td>
<td>14,080.21</td>
</tr>
<tr>
<td>Repayment of loans payable</td>
<td>17,749.20</td>
</tr>
<tr>
<td>Loans to churches</td>
<td>25,544.37</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>57,373.78</strong></td>
</tr>
</tbody>
</table>

Cash balance, December 31, 1970 $37,129.68

Note A—Church Extension Fund cash is restricted by the Committee in the amount of $5,767.31, which, together with the investments in United States Treasury Bonds, $29,031.28, would comprise a reserve of 20% of the demand notes outstanding at December 31, 1970.

These financial statements and accompanying notes are subject to the accountants' opinion.

CONTINGENT FUND

STATEMENT OF RECORDED CASH RECEIPTS AND DISBURSEMENTS

Cash balance, January 1, 1970 $27,593.00

Receipts

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions</td>
<td>$126.90</td>
</tr>
<tr>
<td>Interest on notes and loans receivable</td>
<td>6,647.00</td>
</tr>
<tr>
<td>Interest on investments</td>
<td>169.05</td>
</tr>
<tr>
<td>Reduction of notes and loans receivable</td>
<td>18,589.64</td>
</tr>
<tr>
<td>Received from churches for purchase of committee owned real estate</td>
<td>13,051.57</td>
</tr>
<tr>
<td>Proceeds from matured investment</td>
<td>25,000.00</td>
</tr>
<tr>
<td>Bequests—note 3</td>
<td>8,929.62</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>72,513.78</strong></td>
</tr>
</tbody>
</table>

Disbursements

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interest on notes and loans payable</td>
<td>1,112.20</td>
</tr>
<tr>
<td>Reduction of notes payable</td>
<td>1,401.01</td>
</tr>
<tr>
<td>Reduction of mortgages payable</td>
<td>12,246.12</td>
</tr>
<tr>
<td>Loans to churches</td>
<td>11,369.71</td>
</tr>
<tr>
<td>Purchase of investments</td>
<td>25,000.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>51,129.04</strong></td>
</tr>
</tbody>
</table>

Cash balance, December 31, 1970 $48,977.74

ANNUITY FUND

STATEMENT OF RECORDED CASH RECEIPTS AND DISBURSEMENTS

Cash balance, January 1, 1970 $93.61

Receipts

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interest on savings account</td>
<td>$3.70</td>
</tr>
<tr>
<td>Dividends from investments</td>
<td>53.00</td>
</tr>
<tr>
<td>Gifts</td>
<td>2,760.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,816.70</strong></td>
</tr>
</tbody>
</table>

Disbursements

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Purchase of investments</td>
<td>1,746.55</td>
</tr>
</tbody>
</table>

Cash balance, December 31, 1970 $1,163.76

These financial statements and accompanying notes are subject to the accountants' opinion.
## ANALYSES OF RESERVE BALANCES
### January 1 to December 31, 1970

<table>
<thead>
<tr>
<th>Funds</th>
<th>Combined</th>
<th>General</th>
<th>Church Extension</th>
<th>Contingent</th>
<th>Annuity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reserve balance, January 1, 1970</td>
<td>$315,983.85</td>
<td>$50,531.59</td>
<td>$22,402.79</td>
<td>$242,531.16</td>
<td>$518.31</td>
</tr>
<tr>
<td>Cash receipts</td>
<td>471,088.51</td>
<td>289,148.41</td>
<td>106,609.62</td>
<td>72,513.78</td>
<td>2,816.70</td>
</tr>
<tr>
<td>Cash disbursements</td>
<td>398,812.47</td>
<td>288,563.10</td>
<td>57,373.78</td>
<td>51,129.04</td>
<td>1,746.55</td>
</tr>
<tr>
<td>Increase</td>
<td>72,276.04</td>
<td>585.31</td>
<td>49,235.84</td>
<td>21,384.74</td>
<td>1,070.15</td>
</tr>
<tr>
<td>Notes and loans receivable, decrease</td>
<td>(27,844.17)</td>
<td>(80.00)</td>
<td>(20,668.38)</td>
<td>(7,095.79)</td>
<td></td>
</tr>
<tr>
<td>Notes payable, increase</td>
<td>(27,478.02)</td>
<td></td>
<td>(22,754.89)</td>
<td></td>
<td>1,276.87</td>
</tr>
<tr>
<td>Intermediary funds, increase</td>
<td>(384.69)</td>
<td>(384.69)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Investments at cost, increase</td>
<td>2,192.05</td>
<td></td>
<td>445.50</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Real estate at cost, decrease</td>
<td>(13,084.55)</td>
<td></td>
<td></td>
<td>(13,084.55)</td>
<td></td>
</tr>
<tr>
<td>General Assembly funds, increase</td>
<td>8,680.55</td>
<td>8,680.55</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shares funds, increase</td>
<td>(600.00)</td>
<td></td>
<td>(600.00)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mortgage payable, decrease</td>
<td>12,508.04</td>
<td></td>
<td>228.94</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reserve balance, December 31, 1970</td>
<td>$348,249.10</td>
<td>$59,407.20</td>
<td>$28,215.36</td>
<td>$257,291.53</td>
<td>$3,335.01</td>
</tr>
</tbody>
</table>

( ) A decrease in assets or an increase in liabilities represents a decrease to the reserve.

These financial statements and accompanying notes are subject to the accountants' opinion.
NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 1970

1. The accounting records of the Committee are maintained on a cash basis except that interest not paid at year-end on certain notes payable is accrued and added to the note balances. Buildings are not depreciated. The cost of furniture and equipment purchased is charged to expense in the year acquired.

2. The Committee is contingently liable as guarantor of seven mortgage loans aggregating $225,488.34. The appraised value of the mortgaged church property at December 31, 1970, amounts to approximately $523,800.00.

3. Bequests during the year 1970 were comprised entirely of cash in the amount of $8,929.62.

4. The Orthodox Presbyterian Church has a contributory pension and life insurance plan for ordained ministers and permanent full-time employees. Plan contributions are paid quarterly, participants (1/3) and employers (2/3). The cost of this plan to The Committee on Home Missions and Church Extension for 1970 was $2,722.97. Benefits are not guaranteed but are based on participant's equity in the retirement fund.

SUPPLEMENTARY INFORMATION

ACCOUNTANTS' OPINION ON SUPPLEMENTARY INFORMATION

Our examination of the basic financial statements presented in the preceding section of this report was made primarily to form an opinion on such financial statements taken as a whole. Supplementary information, contained in the following pages, is not considered essential for the fair presentation of the financial position of The Committee on Home Missions and Church Extension of the Orthodox Presbyterian Church, Inc. or their recorded cash receipts and disbursements and their analyses of reserve balances. However, the following data were subjected to the audit procedures applied in the examination of the basic financial statements. In our opinion, the following data are fairly stated in all material respects in relation to the basic financial statements taken as a whole.

MAIN LAFRENTZ & CO.
CERTIFIED PUBLIC ACCOUNTANTS

Philadelphia, Pennsylvania
January 20, 1971

GENERAL FUND CASH

Restricted cash
Designated—General Assembly funds
   Regular (overdraft) ................................ $(7,170.07)
   Travel ........................................ 1,020.59 $ (6,149.48)
   "New Fields" .................................. 10,873.78
   Glen Coie Memorial Fund ..................... 1,689.42
   Shares funds held ............................ 600.00
   Intermediary funds held ...................... 540.37

Unrestricted cash (overdraft) .................... (2,569.68)
Total General Fund cash ........................ $ 4,984.41
NOTES AND LOANS RECEIVABLE

<table>
<thead>
<tr>
<th>Church Extension Fund</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bayview Church, Chula Vista, California</td>
<td>$27,984.09</td>
</tr>
<tr>
<td>Grace Church, Tulsa, Oklahoma</td>
<td>1,346.20</td>
</tr>
<tr>
<td>Hacienda Heights Church, Hacienda Heights, California</td>
<td>18,069.57</td>
</tr>
<tr>
<td>Calvary Church, La Mirada, California</td>
<td>17,542.82</td>
</tr>
<tr>
<td>Brentwood Church, San Francisco, California</td>
<td>12,066.00</td>
</tr>
<tr>
<td>Immanuel Church, Thornton, Colorado</td>
<td>11,207.36</td>
</tr>
<tr>
<td>Sharon Church, Hialeah, Florida</td>
<td>11,124.26</td>
</tr>
<tr>
<td>Caney Church, Caney, Kansas</td>
<td>16,600.00</td>
</tr>
<tr>
<td>Stratford Church, Stratford, New Jersey</td>
<td>128.42</td>
</tr>
<tr>
<td>Grace Church, Westfield, New Jersey</td>
<td>3,000.00</td>
</tr>
<tr>
<td>Trinity Church, Hatboro, Pennsylvania</td>
<td>264.68</td>
</tr>
<tr>
<td>Community Church, Sonora, California</td>
<td>44,152.66</td>
</tr>
<tr>
<td>First Church, Sunnyvale, California</td>
<td>18,750.00</td>
</tr>
<tr>
<td>Bethel Church, Grand Junction, Colorado</td>
<td>23,927.99</td>
</tr>
<tr>
<td>First Church, Modesto, California</td>
<td>12,933.75</td>
</tr>
<tr>
<td>Valley Church, Santee, California</td>
<td>39,115.59</td>
</tr>
<tr>
<td>Falls Church, Menomonee Falls, Wisconsin</td>
<td>68,241.52</td>
</tr>
<tr>
<td>Grace Church, Vienna, Virginia</td>
<td>14,818.92</td>
</tr>
<tr>
<td>El Camino Church, Goleta, California</td>
<td>41,988.73</td>
</tr>
<tr>
<td>Orthodox Presbyterian Church, Eugene, Oregon</td>
<td>59,004.08</td>
</tr>
<tr>
<td>Orthodox Presbyterian Church, Santa Cruz, California</td>
<td>44,000.00</td>
</tr>
<tr>
<td>Faith Church, Lincoln, Nebraska</td>
<td>5,000.00</td>
</tr>
<tr>
<td>Covenant Church, San Jose, California</td>
<td>8,000.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$499,266.64</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Contingent Fund</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calvary Church, La Mirada, California</td>
<td>$5,846.55</td>
</tr>
<tr>
<td>Paradise Hills Church, San Diego, California</td>
<td>3,884.67</td>
</tr>
<tr>
<td>Bethel Church, Grand Junction, Colorado</td>
<td>910.47</td>
</tr>
<tr>
<td>Westminster Church, Hamden, Connecticut</td>
<td>11,143.71</td>
</tr>
<tr>
<td>Sharon Church, Hialeah, Florida</td>
<td>5,884.55</td>
</tr>
<tr>
<td>Pilgrim Church, Bangor, Maine</td>
<td>8,152.32</td>
</tr>
<tr>
<td>Grace Church, Fair Lawn, New Jersey</td>
<td>900.00</td>
</tr>
<tr>
<td>Knox Church, Oklahoma City, Oklahoma</td>
<td>5,184.69</td>
</tr>
<tr>
<td>Calvary Church, Sonora, California</td>
<td>5,000.00</td>
</tr>
<tr>
<td>Bethel Church, Houlton, Maine</td>
<td>1,870.00</td>
</tr>
<tr>
<td>Forest View Church, Tinley Park, Illinois</td>
<td>26,240.59</td>
</tr>
<tr>
<td>Faith Church, Lincoln, Nebraska</td>
<td>6,000.00</td>
</tr>
<tr>
<td>Good Shepherd Church, Neptune, New Jersey</td>
<td>12,055.41</td>
</tr>
<tr>
<td>Falls Church, Menomonee Falls, Wisconsin</td>
<td>2,500.00</td>
</tr>
<tr>
<td>Westminster Church, Los Angeles, California</td>
<td>3,164.19</td>
</tr>
<tr>
<td>Redeemer Church, Atlanta, Georgia</td>
<td>20,129.19</td>
</tr>
<tr>
<td>William Krispin, Philadelphia, Pennsylvania</td>
<td>2,400.00</td>
</tr>
<tr>
<td>Covenant Church, Berkeley, California</td>
<td>554.71</td>
</tr>
<tr>
<td>Bayview Church, Chula Vista, California</td>
<td>8,850.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$130,671.05</strong></td>
</tr>
</tbody>
</table>
### Investments

**General Fund**

<table>
<thead>
<tr>
<th>Shares</th>
<th>Description</th>
<th>Market Value</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>105</td>
<td>Baltimore Gas &amp; Electric, common</td>
<td>$3,465.00</td>
<td>$3,084.38</td>
</tr>
<tr>
<td>15</td>
<td>General Motors, common</td>
<td>1,207.50</td>
<td>1,192.50</td>
</tr>
<tr>
<td>18</td>
<td>Morton-Norwich Products, common</td>
<td>661.50</td>
<td>671.06</td>
</tr>
<tr>
<td>115</td>
<td>Commonwealth Edison, $1.425 convertible preferred</td>
<td>2,817.50</td>
<td>3,565.00</td>
</tr>
<tr>
<td></td>
<td>$1,000 U. S. Treasury Bond, 3 3/4%, due 1978-83</td>
<td>720.00</td>
<td>712.00</td>
</tr>
<tr>
<td></td>
<td><strong>Totals</strong></td>
<td><strong>$8,871.50</strong></td>
<td><strong>$9,224.94</strong></td>
</tr>
</tbody>
</table>

**Church Extension Fund**

<table>
<thead>
<tr>
<th>Description</th>
<th>Market Value</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>$14,000 U. S. Treasury Bonds, 4 1/4%, due February 15, 1974</td>
<td>$13,300.00</td>
<td>$13,905.75</td>
</tr>
<tr>
<td>$4,000 U. S. Treasury Bonds, 4 1/4%, due May 15, 1974</td>
<td>3,772.40</td>
<td>3,786.76</td>
</tr>
<tr>
<td>$12,000 U. S. Treasury Bonds, 4 1/4%, due May 15, 1974</td>
<td>11,317.20</td>
<td>11,338.77</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$28,389.60</strong></td>
<td><strong>$29,031.28</strong></td>
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</table>

**Annuity Fund**

<table>
<thead>
<tr>
<th>Shares</th>
<th>Description</th>
<th>Market Value</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>General Motors, $5.00 preferred</td>
<td>$306.00</td>
<td>$424.70</td>
</tr>
<tr>
<td>30</td>
<td>Philadelphia Electric, 4.4% preferred</td>
<td>1,770.00</td>
<td>1,746.55</td>
</tr>
<tr>
<td></td>
<td><strong>Totals</strong></td>
<td><strong>$2,076.00</strong></td>
<td><strong>$2,171.25</strong></td>
</tr>
</tbody>
</table>

### Real Estate

**General Fund**

- Manse, Abington Township, Pennsylvania: $14,923.55
- Administration building, Melrose Park, Pennsylvania (5% interest): $23,455.19
- **Total**: $38,468.74

**Contingent Fund**

- Immanuel Church, Thornton, Colorado: $29,978.34
- Manse, Thornton, Colorado: 11,496.96
- Lot, Thornton, Colorado: 7,583.00
- Manse, Bangor, Maine: 13,727.13
- First Church, Baltimore, Maryland: 21,506.17
- Chapel, Neptune, New Jersey: 2,400.00
- Stratford Church, Stratford, New Jersey: 21,892.25
- Lot, Stratford, New Jersey: 1,130.00
- Lot, Eugene, Oregon: 9,164.29
- Lot, Chula Vista, California: 4,102.40
- Chapel, Atlanta, Georgia: 28,634.72
- Manse, Tulsa, Oklahoma: 18,411.50
- Lot, Lewisburg, Pennsylvania: 8,500.00
- House and lot, Greeneville, Tennessee: 16,959.35
- **Total**: $195,488.11
NOTES PAYABLE

Church Extension Fund

Demand notes at $4\frac{1}{2}$% per annum .......................................................... $173,992.93
5 year notes at 5% per annum ................................................................. 104,137.45
10 year notes at $5\frac{1}{2}$% per annum ......................................................... 259,081.86
Total .............................................................................................................. $537,212.24

Contingent Fund

Demand note without interest ................................................................. $ 500.00
Demand notes at $\frac{1}{2}$% per annum .......................................................... 5,000.00
Demand notes at 4% per annum .............................................................. 100.00
Demand note at 6% per annum ................................................................. 694.29
Long-term note without interest ............................................................... 1,000.00
Long-term notes at 4% per annum ......................................................... 11,143.71
Long-term notes at $4\frac{1}{2}$% per annum .................................................... 9,141.16
Long-term notes at 6% per annum ........................................................... 259,081.86
Total .............................................................................................................. $ 40,804.16

MORTGAGES PAYABLE

<table>
<thead>
<tr>
<th>Mortgage property</th>
<th>Annual rate</th>
<th>Date of final payment</th>
<th>Balance December 31, 1970</th>
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<tbody>
<tr>
<td>Contingent Fund</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>First Church, Baltimore, Maryland</td>
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<td>Manse, Bangor, Maine</td>
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<tr>
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<tr>
<td>Chapel, Neptune, New Jersey</td>
<td>6%</td>
<td>On demand</td>
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<tr>
<td>Manse, Tulsa, Oklahoma</td>
<td>$5\frac{1}{2}$%</td>
<td>1/01/91</td>
<td>14,753.81</td>
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<tr>
<td>Chapel, Atlanta, Georgia</td>
<td>$5\frac{1}{2}$%</td>
<td>1/01/96</td>
<td>21,334.72</td>
</tr>
<tr>
<td>House and lot, Greeneville, Tennessee</td>
<td>6%</td>
<td>11/25/72</td>
<td>8,193.35</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td>$77,041.21</td>
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</tbody>
</table>

SUPPLEMENTARY REPORT OF THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION

The Committee has been considering the matter of an apprenticeship program for licentiates which was referred to the Committee by the 36th General Assembly. The Committee regrets that it cannot make recommendations to this Assembly, but reports its tentative thinking as follows:

I. OBJECTIVES—To provide presbyteries with a broader basis for judgment of a candidate's gifts and readiness for ordination, and to provide candidates an opportunity for practical training under supervision of an experienced pastor.

II. PRE-CONDITIONS—College and Seminary degrees and completion of trials for licensure before a presbytery; or college degree and completion of two years of Seminary and trials for licensure.

III. PROGRAM—Place licentiate in a selected church and under its pastor for a one year's internship. During this time, the candidate would also preach at least once in each congregation of the presbytery.
IV. FINANCING — Local church would provide as much financial support for the licentiate as possible. This amount would be supplemented, if necessary, from funds provided by presbyteries and/or a committee of the General Assembly. The selection of churches and supervising pastors would be made by the committee in charge of the program.

V. GROUNDS — A. The present system of licensure provides a basis for little more than a judgment concerning a person's intellectual qualifications for the ministry but does not provide an adequate basis for a judgment concerning other qualifications for the ministry such as those set forth in the pastoral epistles of the New Testament. Internship would provide the presbytery and presbyters an opportunity to judge the attitudes, personality, and effectiveness of the candidate in preaching, pastoral work, organization and administration, youth work, and in other aspects of the work of the ministry.

B. A period of internship would provide an opportunity for the candidate to test his gifts and to learn the duties of the ministerial office under intelligent guidance and supervision.

VI. QUESTIONS — A. Will lengthening of the period of training discourage candidates for the ministry?

B. If licentiates must go through a year of internship before ordination, would this require an amendment to the Form of Government?

C. May each presbytery make its own requirements for trials for ordination and thus make internship optional with Presbyteries?

D. How shall the program be funded (1) if internship is mandatory for all licentiates; (2) if it is optional with Presbyteries?

E. If there are not funds from the outset sufficient to employ all licentiates, how shall a choice be made among candidates?

The Committee respectfully requests the 38th General Assembly to grant the Committee on Home Missions and Church Extension an additional year to work out the details of the program.

Respectfully submitted,
LeRoy B. Oliver
General Secretary

The Assembly recessed at 3:31 p.m. and reconvened at 3:48 p.m.

Mr. Oliver, General Secretary of the Committee on Home Missions and Church Extension, commented on the report.

On motion the request of the committee that it be given an additional year to work out details of a possible internship program was granted.

It was moved and seconded that Home Missions support for churches which do not show numerical growth for three consecutive years shall be terminated unless such churches and their presbyteries show cause why further support is warranted.

On motion the matter was referred to the Committee on Home Missions and Church Extension for its consideration and report to the next General Assembly.

The floor was declared open for nominations to the Committee on Home Missions and Church Extension. The following were nominated: Ministers—Clough, Conard, Whitlock, Rockey, Adams, Edwards, and Parker; Ruling Elders—C. Stewart Lind (Memorial, Rochester), Theodore J. Pappas (Miami), and Kinnaird.
At later points the tellers reported the election of the Rev. Messrs. Conard, Whitlock, and Rockey, and Ruling Elders Pappas and Lind to the class of 1974.

The Moderator announced the appointment of Mr. Elliott as parliamentary assistant, and of the following temporary committees (first named are conveners):

**Committee on Overtures and Communications**

**Committee on Presbyterial Records**

**Committee on Standing Committee Records**

**Committee on Administrative Matters**

**Committee on RES Matters**
- Messrs. Galbraith, Bird, Knight, Oliver, and Reitsma.

**Committee on the Complaint of Donald J. Duff**
- Messrs. Elliott, Elder, and Eyres.

**Committee on Sabbath Matters**
- Messrs. Mitchell, Gaffin, Jr., Knight, and Lewis.

On motion S.R.V,7 was suspended and the report of the **Committee on Foreign Missions** was ordered included in the Minutes without being read orally, and fifteen minutes were set aside at this time for commissioners to read the report.
REPORT OF THE COMMITTEE ON FOREIGN MISSIONS

At the end of 1970 our church's roll of active foreign missionaries serving under this Committee was:

ETHIOPIA
The Rev. and Mrs. Herbert W. Bird, Ghinda
Miss Sandra M. Campbell, R.N., Ghinda
Miss Yvonne DeBlae, R.N., Ghinda
Dr. and Mrs. John G. Den Hartog, Ghinda
Miss Luberta F. Jones, R.N., Ghinda
Mr. and Mrs. James B. Miner, Ghinda
Dr. Grace S. Rietkerk, 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, East Sendai
The Rev. and Mrs. R. Heber McIlwaine, Fukushima
The Rev. and Mrs. David M. Moore, Fukushima
The Rev. and Mrs. George Y. Uomoto, East Sendai

KOREA
The Rev. and Mrs. Harvie M. Conn, Seoul
The Rev. and Mrs. W. Ralph English, Seoul
The Rev. and Mrs. Theodore Hard, Pusan
The Rev. and Mrs. Bruce F. Hunt, Pusan

In addition, two Missionary Associates were serving in Sendai, Japan — Miss Ruth Ann Graybill and Mr. Calvin K. Cummings, Jr. — and Miss Susan Jepma, R.N. was assisting for several months at the Compassion of Jesus Hospital, Ghinda, Ethiopia. Mr. Cummings' wife is with him, and although not appointed as a Missionary Associate — she is teaching full-time at the Sendai American School — she participates whole-heartedly in the work with him. They arrived in Japan early in October. Earlier in the year, Mr. Edwin J. Bos, a laboratory technician from Grand Rapids, Mich., served for three months at the Compassion of Jesus Hospital organizing the laboratory and training national personnel; and Dr. Norman E. Beyer, an ophthalmologist specializing in surgery and a ruling elder in our First Church, Manhattan Beach, Calif., gave his services for the month of April at the hospital. All of these served at virtually no expense to the Committee and they are examples of some of the ways in which people of varied talents may serve our church on our foreign mission fields. We wish to thank them all publicly for this devoted service. We also express our gratitude for Miss Katherine A. Moore who completed her year of service in Japan as a Missionary Associate.

During the year one missionary family was reactivated, one family retired, and two single women and one family went out as new missionaries. Dr. Den Hartog, having successfully completed his residency in surgery and received certification from
the American Board of Surgery, was reactivated, and returned with his family to his work in Ethiopia at the Compassion of Jesus Hospital early in May.

The Rev. and Mrs. Clarence W. Duff became the first of our missionaries to retire when they retired as of June 1. The following resolution was adopted by the Committee in appreciation of their service to Christ and His Church:

To you, Clarence and Dora Duff, we, the Committee on Foreign Missions of the Orthodox Presbyterian Church, wish to say on behalf of our whole church that we have often, and do now, give thanks to God for you.

Through many years, beginning in 1927, in joys and trials, triumphs and disappointments, you have counted not your lives dear to yourselves. Instead together you have with great selflessness devoted yourselves to Him who loved you and gave Himself for you. Some of the fruits of your labors you have already been privileged to see; others not yet matured God will show to you at that great Day.

Now in 1970, though you retire from formal missionary service, we know that your witness to God's grace in Christ Jesus will continue. We look forward to the Lord's blessing upon the church through your presence and testimony. To you faithful servants of Christ we say again, thank you for your service on our behalf.

To God be the glory.

FURLoughs

During the year one missionary family and one single missionary returned to their fields after furlough, one family returned after a leave of absence, and four families and one single missionary came home on furlough.

Those returning to their fields from furlough were Miss Strikwerda to Ethiopia on April 15, 1970, and the Uomotos to Japan (Mr. Uomoto on July 16 and Mrs. Uomoto and their six youngest children early in September). The Den Hartogs, after being at home for two years and eight months while Dr. Den Hartog obtained certification in surgery, arrived back in Ethiopia on May 6, 1970.

Those who came home on furlough were: Miss DeBlaey who left Ethiopia on March 24, 1970, the Hards who left Korea on June 17, the Kresses from Japan who left on August 12, and the Gaffins from Formosa who left on November 17. The Gaffins' furlough was delayed for several months due to the uncertain health of Mr. Gaffin's father, who was living with them in Formosa, and who ultimately went to be with Christ on October 16, 1970. Miss DeBlaey was due to return to the field early in December since the single missionaries are on a three-year term/six-month furlough basis, but through an error in Ethiopia the obtaining of her re-entry permit was delayed. She was prepared, at year's end, to leave for the field as soon as the permit should be obtained.

In 1971 the Conns from Korea and the Johnstons from Formosa are due home on regular furlough. Neither will be available to the churches for the entire furlough year. Mr. Conn is to be given time for study, teaching, and writing, and the Johnstons, who will not be returning to their field, will have responsibilities to the Committee for only the first six months after leaving the field.
A growing number of mission agencies have adopted a policy of three-year terms for all missionaries, with a furlough of six months. It has been suggested that we also adopt that policy but the Committee is not at present persuaded, all factors considered, that this should be done.

NEW MISSIONARIES

In 1969, as reported to the 37th General Assembly, two young women — the Misses Sandra M. Campbell and Luberta F. Jones — and one family — the Arthur J. Steltzer, Jr.'s — were approved for service in Ethiopia. In 1970 the young women and another family — the James B. Miners — went to the field as new missionaries.

Miss Campbell, a Registered Nurse, appointed to serve at the Compassion of Jesus Hospital, arrived on the field on June 6. Miss Jones, also a Registered Nurse, and also appointed to serve at the hospital, arrived on the field on October 10.

Mr. and Mrs. James B. Miner are members of our Covenant Church of Rochester, N.Y., where they have lived since their return from Ethiopia in 1966. Mrs. Miner is the former Miss Beverly J. Dunn who went to our Ethiopia field as a nurse in 1963 before we had a hospital. It was there that she met and was married to Mr. Miner and where he, after his release from the U.S. Army, gave much assistance to our Mission, was a ready witness for Christ, and endeared himself to many of the people in the community. The Committee was delighted to receive their application to return to Ethiopia and to send them there. Mr. Miner was appointed as Missionary Technician to assist in maintenance and hospital administration and to engage in the hospital outreach in social service and witness, and Mrs. Miner was appointed as a nurse. The Miners have two children John, 5, and Ruth, 3. They left this country on December 31 and arrived in Ethiopia on January 2, 1971

Due to delays in the preparation of Mr. Steltzer's doctoral dissertation, largely for reasons beyond his control, the Steltzers were unable to go to Ethiopia in the summer of 1970 as had been hoped. At the close of the year it was expected that they would arrive on the field before the planned departure of the Herbert S. Bird family about the end of February.

Other new missionaries are needed as replacements for missionaries who will retire soon or who must leave their fields for other reasons, while others are needed for necessary advances. Some candidates have been considered, and some are in the beginning stages of application. As of the end of the year no new missionaries were under appointment. In Ethiopia the Steltzers are replacing the Duffs, and we need another family to replace the Birds, and two more to replace others who had to leave the field earlier. Another missionary is needed in Formosa to replace the Johnstons who are returning home in 1971, and the Hunts are planning to retire from Korea in 1973. We need to enlarge our forces in each of our three Orient fields and to begin reaching into new parts of the world, as reported to the General Assembly last year. We believe that young people will offer themselves as candidates if in their training in the church, from childhood up, there is a constant and personal emphasis on our calling to evangelize the world. Our hope for new missionaries in the years to come lies in this, more than in any other one thing, as an instrument of the Holy Spirit to convince young and old alike of the world's need for the gospel and of their place in filling that need. We renew our plea to pastors to keep this emphasis prominent in their preaching, teaching, and exhortation. As our Formosa Mission said in its annual report, "There cannot be any excess of missionary service if it really restricts itself to the spreading of the Word, and 'seeketh not its own'".
THIRTY-EIGHTH GENERAL ASSEMBLY

REPORTS ON THE FIELDS

ETHIOPIA

During the year our Ethiopia Mission was strengthened by the return of Miss Strikwerda and the Den Hartog family, the arrival of two new missionary nurses, the Misses Campbell and Jones, and the short-term help of Miss Jepma. And several hours before the end of the year the Miner family started their trip to the field. Miss De Blaey left the field on furlough in March, and the Duffs retired in June. The Birds and Dr. Rietkerk were the only ones on the field for the entire year.

Massawa. Because of the impending departure of the Duffs, who had done all the financial work of the Mission and hospital, as well as taking responsibility for the representation of the Mission to the Ethiopian government, and because of the lack of missionary staff to replace them in this, it became necessary for the Birds to close the Massawa station and move to Ghinda. The bookroom was liquidated at no loss with respect to inventory or furnishings. Although the Birds' responsibilities in Ghinda did not allow for the continuing of weekly services in Massawa, arrangements were made for monthly meetings at the Haile Selassie I Naval Base. Several of the missionaries and national workers from Ghinda assisted regularly in this ministry. The Birds also visited Massawa on the average of several weekdays per month to maintain contacts and to care for Mission business at the port or government offices. Some few of the Navy men who are, apparently, to be stationed permanently in Massawa have exhibited a serious interest in the gospel. The major difficulties preventing their uniting with the congregation in Ghinda are those of infrequency of contact because of distance, and the language barrier. These are Amharic-speaking Ethiopians from other parts of the Empire who do not communicate readily in Tigrinya. Some of those who were reached in Massawa have not infrequently attended the services in Ghinda when they have been on duty at a Naval station in Dongollo, a few miles distant.

The Massawa field, though presently closed, could be reopened with a minimum of difficulty if missionaries became available. The possibility for working at the Naval Base depends upon the attitude of the Command, which is to be changed early in 1971. There has so far, however, been no indication of any reluctance to allow the services to continue.

Senafe. After the departure of the Duffs, the work in the Senafe area was carried on entirely by the national elders Araiah and Walde Gabriel. These have continued weekly preaching services in the Adi Caieh and Senafe market places, and also meet for Sunday worship with other evangelical Christians and members of the Orthodox church who are sympathetic to Biblical Christianity. Literacy campaigns, aimed particularly at illiterate adults, are conducted by these men in Minah (Araiah's village) and Senafe. Some 20 to 30 are reported to be attending in each place. The men have come to Ghinda at irregular intervals for meetings and fellowship with the local congregation. It has been decided that these trips should be at least on a monthly basis and that some of the believers in Ghinda, accompanied by one or several of the missionary staff, should go quarterly to Senafe for services and to encourage the small group of Christians in that area. The Mission continues to maintain a furnished house in Senafe, and it is quite possible that a missionary family could take up residence there should one be sent.

Ghinda. One event of signal importance to the future of the Reformed witness in Ethiopia which occurred in 1970 was the publication of the Westminster Shorter
Catechism in Amharic, with proof texts. This is a thorough revision of an earlier edition which had contained so many errors that it was in fact useless as a representation of Presbyterian teaching. The present version was prepared by the Rev. Albert Strong of the American Mission (United Presbyterian) and submitted in manuscript to Mr. Duff for approval. Printing costs were shared by the American Mission, the Irish Reformed Presbyterian Mission, and ourselves. A Tigrinya version has also been made ready for printing by Mr. Bird, who hoped to see it through the press before his departure from the field in 1971. However, because of the political situation in Eritrea Province, resulting in censorship procedures of great length, the printing cannot be undertaken at present. Mimeographed sheets of this work exist and can be used in conjunction with the Amharic version by the Tigrinya-speaking believers.

Sunday morning services in Tigrinya in the Ghinda market area are usually well attended. A Sunday school which precedes this, sponsored by Dr. Rietkerk, has met with enthusiastic response. An English service, the time of which was moved to Sunday afternoon during the year, has been attended by a number of nationals as well as missionaries. Evening meetings for nationals became impossible after a resurgence of revolutionary activity was met with a curfew, among other measures. Two evening meetings a week for girls who live on the hospital compound could be and were continued. Mrs. Den Hartog and Mrs. Bird have been actively engaged in home visitation in the Ghinda community, and Mrs. Bird organized a sewing and Bible study class. The Ghinda congregation of the national church, though small, did show some evidence of spiritual growth, co-operating gladly in the evangelistic efforts in Massawa and also, on its own initiative, contributing offerings for the furtherance of the church's work. Early in 1971 several new members were added, and Haleqa Kiflemariam chosen and ordained as ruling elder.

The medical work at the Mihireta Yesus (Compassion of Jesus) Hospital was conducted without interruption in 1970 by the physicians and nurses. There was a record high in hospital admissions during the year, and total clinic visits were slightly higher than during the previous year. The significantly higher number of patient days in the hospital indicates that more, and more serious, diseases and surgical cases involving procedures requiring longer hospitalization are being seen. An important area of the hospital's ministry is likewise the care of malnourished children, many of whom have been restored to good physical condition. This is done almost entirely on a charity basis; a number of contributions from interested persons in the U.S.A. have made is possible. Before the Den Hartogs returned to the field the Committee appointed Dr. Den Hartog as Medical Director of the hospital.

In October Dr. Rietkerk and nurses Campbell and Jones began Tigrinya language studies in Asmara at a course conducted by the Inter-mission Language Study Center (Miss Campbell's studies were interrupted in November by a case of infectious hepatitis, and were resumed in January, 1971). Thus the medical staff was at full strength only briefly during the year. Miss Strikwerda attended the summer language course and passed the second Tigrinya examination.

During the year measures were introduced to strengthen the spiritual ministry of the hospital. A regular schedule for Bible reading and preaching in the wards and outpatient area has been established, in which both missionaries and nationals take part. The Mission would express its gratitude for the significant contribution to the medical work made by several visitors and temporary workers, including Miss Doris Bakker, R.N., Miss Anne Cooke, R.N., Dr. and Mrs. Norman Byer, Mrs. Gerd Wallin, R.N., Mr. Edwin Bos, Miss Susan Jepma, R.N., Miss Ann Broome, and Miss Ruth Bird.

The following tabular report of the hospital work gives more specific information:
THIRTY-EIGHTH GENERAL ASSEMBLY

<table>
<thead>
<tr>
<th></th>
<th>1970</th>
<th>1969</th>
</tr>
</thead>
<tbody>
<tr>
<td>Admissions</td>
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<td>316</td>
</tr>
<tr>
<td>Total Patient Days</td>
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<td>1,972</td>
</tr>
<tr>
<td>Average Daily Census</td>
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<td>5.3</td>
</tr>
<tr>
<td>Average Stay</td>
<td>12.0</td>
<td>6.3</td>
</tr>
<tr>
<td>Total Outpatient Visits</td>
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<td>13,784</td>
</tr>
<tr>
<td>New Patients</td>
<td>4,602</td>
<td>4,261</td>
</tr>
<tr>
<td>Deaths</td>
<td>41</td>
<td>14</td>
</tr>
<tr>
<td>Deliveries</td>
<td>68</td>
<td>61</td>
</tr>
<tr>
<td>Live Births</td>
<td>65</td>
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<tr>
<td>Stillbirths</td>
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</table>

The Birds have been compelled by pressing family considerations to depart from the field several months earlier than had been planned, and should be back in the United States sometime in March. Mr. Bird's responsibilities in the financial administration of the Mission and hospital were to be assumed in February, 1971 by Mr. Miner. The Mission is also anticipating the arrival of the Rev. Arthur J. Steltzer and family early in the new year to serve as evangelistic missionaries in Ghinda. It is a cause for rejoicing that even in the midst of disquieting political developments the evangelistic and medical work have been able to be continued, albeit under some restrictions, and that solid progress has been noted in several areas.

FORMOSA

The long-awaited, often-postponed, formal organization of a Reformed and Presbyterian church in Formosa was nearly complete at year's end, with certain formalities to be performed early in the new year. The important decision, on December 29, 1970, was a statement of intent to constitute the "Reformed Presbyterian Church of Taiwan" which was signed by all the national pastors and elders present at the meeting which was held in Taipei. They were pastors from four churches and ruling elders from two churches. Also present and signing were representatives of the Orthodox Presbyterian Church, Christian Reformed Church, Korean (Kosin) Presbyterian Church, and Korean (Hopdong) Presbyterian Church all of whom are members of the Presbyterian and Reformed Missions Council.

On the other side of the scale from this great encouragement is the announcement by the Rev. John D. Johnston of his intention to resign from missionary service at the end of his term in the summer of 1971.

We have concentrated our work in five cities during the past year — Taichung, San Chung City (Taipei area), Miaoli, Shin Nan Tung, and Kaohsiung. The Hsinchu work is now a self-supporting, organized church with elders, deacons, and an ordained pastor, and our property there has been sold to the church. We have also engaged in a limited amount of literature work, consisting primarily in the printing of tracts. Formal teaching has also been limited last year, Mr. Johnston being the only one to teach any regular classes. These were English classes at Teng Chia College where he has had wide open opportunities for witness.

Taichung. The Rev. and Mrs. Richard B. Gaffin are responsible for the work here, and the witness is carried on in two locations in the city. Mr. Johnston has been responsible for these works during the Gaffins' absence on furlough. A bookroom is maintained at the older of these two locations, and during the past year a colporteur has been employed in connection with it. The congregation at this chapel, which now
numbers about 30 at Sunday morning worship and 25 in the evening, would like to obtain property of their own and they have over US$2,000 in a Building Fund. This, however, is only a small part of what would be needed, so it may be some time before they can even purchase land.

San Chung City. This has been the responsibility of the Rev. John D. Johnston. Since it is located near Taipei, and the Johnston family live in Taichung, he has visited the chapel only once a month. An evangelist has been employed to work here and the congregation now pays one fourth of his salary. There is now a solid core of some 30 believers at the chapel, with other adherents regularly attending. A committee from the congregation has been elected to share in the oversight of the work. During the year a loan of US$6,000 was made to this church for the purchase of a property for US$9,500 for use as church and pastor's residence, and it is being repaid in $50 monthly installments.

Miaoli. The work here was assumed three years ago when the missionary of the Reformed Presbyterian Church, Evangelical Synod, left the field. It had not shown much progress when he was there, and did not improve in the past three years, apparently for a variety of reasons. The Mission decided to terminate the work at the end of 1970.

Shin Nan Tung. This is a mining town on the north coast of the island about 25 miles from Taipei. The work was begun here by the former missionary from the Reformed Churches of New Zealand, and has been carried on by our Mission since he left the field. Attendance is about 20-24, including a good group of young people. One of the adjustments we must make due to the departure of the Johnstons, is to make other arrangements for this work, and we have requested the Christian Reformed Mission, which is in nearby Taipei, to assume it.

Kuohsiung. The Rev. and Mrs. Egbert W. Andrews are in charge of the work here. In addition to many incidental meetings there are regular Sunday worship services, Sunday school, women's meetings, Bible studies, and prayer meetings. Average attendance (on a monthly basis) at two services on Sundays were a low of 40 in January, and a high of 95 in February; in December the average was 63.

Church growth is irregular and unpredictable. In Formosa four evangelical missions conducted a sustained evangelistic effort over a three-month period in a rural area. They went in teams of two from door to door with tracts, used modern equipment of various kinds, and a variety of methods, including "evangelism in depth," and concluded the campaign with three days of evangelistic meetings. There was not one open profession of faith. On the other hand, the Calvin Study Society, an organization of Taiwanese in Formosa, helped in the establishment of five new churches in 14 months including 1970, in the Kaohsiung Presbytery alone. There were converts and baptisms in all the areas where we work and the church is growing, but all yearn for many more. Our Mission pleads with us for more evangelistic missionaries.

JAPAN

For the Japan Mission 1970 was a year of transition. Three-fourths of the force on the field either went home on furlough or returned to Japan from furlough, a new house was built and occupied, the East Sendai property was sold, two associate evangelists were called for the Fukushima and East Sendai fields respectively, the Moores completed language school and moved north, and even the Missionary Associate program saw a turnover. During this transition we were able to withdraw one missionary from one work and begin work in another location. The following are the areas in which we worked during all or part of 1970:
East Sendai. The work here was begun by the Uomotos in 1954. Several years ago a target date was set for the chapel organization to buy the property and to release the missionaries from their responsibilities there. In 1969, when the Uomotos came home on furlough, the Kresses moved to the chapel, and when the Kresses came home on furlough a national evangelist of the Reformed Church in Japan was obtained to carry on the work. Meanwhile the chapel had purchased our property from us with a large down payment, the balance being paid in regular monthly installments. It is expected that the Eastern Presbytery will soon organize the chapel as a congregation and that it will be fully self-supporting by next year.

Fukushima. The summer of 1970 completed the McIlwaines' second term of service in this location. During this time a considerable number of people have come to faith in Christ. Of these quite a few have moved to other places and joined the Reformed churches there, while still others have gone into Christian service elsewhere. Consequently the membership of the chapel has not increased greatly in the last four years. Nevertheless, for the reasons mentioned above it has been of singular value to the Reformed cause in Japan.

An example of this value is one of the early converts, a young man of outstanding potential, Mr. Yoshiaki Matsutani, who graduated from a university, then went to the Kobe Reformed Seminary, and has now returned to Fukushima to take Mr. McIlwaine's place during furlough and to continue to work there for the indefinite future. Under Mr. Matsutani's leadership several innovations have been put into effect: the place of Sunday worship services was moved from the missionary's home to a rented room on the third floor of a building downtown, a Wednesday evening service was begun in the Watari section of the city in Mr. Matsutani's home, and a Thursday evening meeting was started at Iizaka Hot Springs in the Citizens' Center. These are efforts to extend the witness into wider areas.

The Moores are living temporarily, during the McIlwaines' furlough, in Fukushima. Mr. Moore had completed his two-year course of language study in Tokyo at the end of July; they moved to Fukushima late in October after the birth of their fourth child. Mr. Moore's formal work must be rather limited for the present, since he must laboriously write out each sermon in Japanese. He is a careful student, he did well in his language study, and made a good beginning in evangelism and preaching. Although the care of four children makes rapid progress impossible for Mrs. Moore in her language study she continues in it on a regular six-hour-a-week schedule.

Ishinomaki. Services at the Ishinomaki Chapel were conducted during the year by Mr. Tasuku Okada, who is attending a seminary in Sendai while living in the rented meeting place in Ishinomaki. Mr. Kress, for the first half of the year, and Mr. Uomoto, for the second half, gave occasional help to Mr. Okada in the services. The chapel grew slowly, but steadily, with the addition of four new members during the year. In 1971 Mr. Okada is to leave in order to attend the Kobe Reformed Seminary. An English Bible class begun by Mr. Kress, then continued by Missionary Associate Katherine Moore, is now being taught by Missionary Associate Calvin Cummings. Prospects for continued growth are encouraging.

Okuma. The chapel at Okuma has seen several ups and downs in the course of the year with changes in meeting time, going and coming of several new faces, and not much growth. It is hoped that this work can be integrated with the Watari Reformed Chapel so that the members can receive help and encouragement from the evangelist there more regularly.
Nakayama New Town. A new home in this large housing development was built for the Uomoto family during their furlough. They moved into it at the end of the summer on their return from America. This housing development is in the general Sendai area and was selected as the site for new work before the Uomotos came home on furlough. While the Uomotos were at home a Lutheran mission began work here, and although there will eventually be room for more than one work we are using this providential circumstance to investigate several other possible locations to begin a witness. Meanwhile Mr. Uomoto has preached in Ishinomaki, Okuma, and helped in churches of the Reformed Church.

Sendai. This is the center of the work of our Missionary Associates. Here they are able not only to teach Bible classes but also to make contact, for witness, with people who would otherwise be out of reach of either our missionaries or the Reformed Churches. Miss Graybill was there for the entire year and plans to remain until the spring of 1972. In October Mr. and Mrs. Cummings arrived, and in November Miss Moore left for home at the end of her agreed time. The Mission continues enthusiastic for the Missionary Associate program and would be happy to have more people come to help in this way.

Future Plans. It is expected that we shall enter a new area after the McIlwaines return from furlough in 1971, and the area chosen is Yamagata, the capital city of Yamagata Prefecture, about 40 miles west of Sendai.

The Committee reported to the General Assembly last year that it had set a 10-year goal of six missionaries in Japan. Our Japan Mission has informed us that they believe that our "absolute minimum" goal should be two missionaries in each of the six northeastern prefectures on the island of Honshu which average over one million each in population. The Committee is thankful for the vision of the Japan Mission and draws their goal to the attention of the church. The Committee would delight to fulfill such a goal.

KOREA

The following paragraph is the introduction to the report of the Korea Mission to the Committee: "This has been a good year. We thank the Lord for strength to work. For half of the year there were four families on the field, then in June the Hards returned to the States for furlough. The Korean government has been fairly stable and Korea continues to show signs of a rising standard of living. Inflation is a problem and Korea rushes madly into the industrial age with little thought of the consequences of such haste. All the struggles of a changing, emerging country give ample opportunities to do mission work. It is impossible really to translate into a report what has been done, but it is good to put down a few facts and try to visualize what goes with them." As is customary with our report on Korea we divide the report by types of work rather than by locations. It should be noted, however, that the Hunts and Hards are located in Pusan, and the Conns in Seoul. The Englishes, engaged in language study, also lived in Seoul throughout the year.

Preaching. There was a great variety of preaching done this past year. Mr. Conn lectured to the Christian Reformed Adoption Program, the annual meeting of TEAM, Pusan Presbytery's annual Sunday school Convention, a Monday morning study session of the local Seoul ministers, student retreat groups, the faculty of Kwangdong College, the Korean Evangelical Literature Fellowship, and the Pacific Conference of the RES. Some of the topics lectured on were: abortion, Korean indigenization of theology, Christian literature, mysticism, social problems, and the Korean literature movement.
A breakdown of Mr. Conn's preaching follows: 113 times in Korean and 33 times in English. A total of 34 lectures were given. Nineteen other full-length talks were given to college-age young people.

Mr. Hunt preached in five different provinces, 39 different cities, towns, or villages. He preached in 91 different churches, schools, or institutions while delivering 317 Bible messages. The messages were heard by more than 15,000 people; there were two large meetings, one of about 1,000 and another of about 3,000. During the year 42 persons expressed a desire to become Christians. Some of the places Mr. Hunt preached were a city jail, the Pusan Central Police Headquarters, a leper colony, an orphanage, a conference of American young people on a mountain top, a distant island, in the streets, in a city park, and to the employees of a wholesale drug company.

The Hards were on the field during only the first five months of the year, and no statistics such as given above are available for that period. However, Mr. Hard preached in many churches and in several institutions upon invitation.

Mr. English preached once in a Korean church with a translator and once on his own. In English he preached 20 times to the Yunhi Dong Bible Church and an evening group of Christian Reformed Church people.

**Teaching.** Mr. and Mrs. Conn taught at the General Assembly Theological Seminary (Hopdong) in Seoul. Mr. Conn taught mainly in the New Testament field and Mrs. Conn taught English conversation. The seminary remains about the same except for the resignation of the President, Dr. Pak Hyungnong. During the spring term Mr. Conn taught Gospel History, New Testament Biblical Theology, Pauline Theology, Introductory Greek Grammar, and Calvinistic Philosophy. All were two-hour courses. During the fall term he taught Apostolic History, Introductory Greek Grammar, Medieval Church History, Reformed Church History; and the Work of the Holy Spirit. These also were two-hour courses. During the spring term Mrs. Conn taught two two-hour courses of English conversation.

Mrs. Hunt taught five hours and Mr. Hunt six hours a week for 34 weeks at the Gospel Hospital School of Nursing, the Liberal Arts Department and the Theological Department of Korea Seminary.

During the winter-spring term Mr. Hard taught at Korea Seminary as follows: Apologetics, two hours, and Comparative Religions, two hours; and at the College Department World Literature, two hours, and Christian Literature Classics, two hours. The Youngkwang Seminary was temporarily closed for lack of students and plans have been made for the leper presbytery (Kosin) to operate it as a Bible institute. While on furlough, Mr. Hard taught a course in Elenctics (the Christian approach to the ethnic world religions) during the fall term at Westminster Theological Seminary.

Mr. English taught five times in English to a Sunday school class and five times in a Korean Sunday school of a local Koryu Pah Church.

**Literature.** The Mission was active in literature work with Mr. Conn being the most active. He wrote a total of 23 articles for the weekly newspaper of the Hopdong Church which has a circulation of about 10,000 readers. Twenty of these articles will appear in book form under the title of *The World of Theology for Laymen*. They are to be translated into Chinese also. Mr. Conn was Book Review Editor for the Seminary's *Theological Review* and wrote for it. Three essays and seven book reviews also appeared in *Journal* by Mr. Conn. He also wrote several articles for the teacher-training magazine of the Hopdong Church called the *Teacher's Friend*, revised his syllabus on *Gospel History*, and wrote a new syllabus on *The History of Pauline Research*. The
Messianic Prophecies of Daniel, by Mr. Conn, was published in August by the Korea Society for Reformed Faith and Action. Half of the 2,000-copy edition is already sold.

In English Mr. Conn wrote an article for Themelios entitled “Korean Theology—Where Is It Going?” Some of this material was presented at the RES Pacific Conference in Japan and it is being translated into Japanese.

With Mr. Hard gone, Mr. Conn has supervised the printing, in Korean, of his Daniel book, a reprint of Berkhof’s Principles of Biblical Interpretation, and Broomhal’s, Time for Action for the Korea Society for Reformed Faith and Action. Also Pink’s, The Sovereignty of God is in the process of being printed. The Korea Society for Reformed Faith and Action has enjoyed its finest year. Mr. English has served as the Secretary-Treasurer this year. The Society has been reorganized and it is now easier to publish books, and the sales are averaging about US$200 per month. There is also a budget and a printing schedule for the year 1971. A program for additional membership and a broader base of support from the Korean church have been started. All of these are healthy signs.

Relief Work. Mrs. Hunt has been the busiest in this work the past year. Fifty packages of clothing were received and distributed to orphanages and old folks homes. Forty-four quilts were made under Mrs. Hunt’s supervision and given to poor families. This was done through the Korean Women’s Missionary Society. Also distributed was $920. for orphan scholarships and support. The Gospel Hospital received $750 for the year. There was also some relief work done on an individual basis as each person in the Mission had funds and judged the individual situations.

Bookroom. The reading room in downtown Pusan had 1,180 readers for the year. In addition to those readers there were 1,988 who borrowed books to read at home. The reading room was opened for 257 days with an average of 7.31 readers a day. Counting books borrowed, the total daily use of the books was 15.05 readers a day. Mr. Moon, who is in charge of the room, reported that seven people have become Christians through the reading room ministry and all are attending church. One is even planning to enter seminary. During the year 295 books were added—176 English and 119 Korean titles.

Language Study. Mr. and Mrs. English were the only members of the Mission actively engaged in language study during the past year. Mr. English has completed four of the six required levels of study. He spent 570 hours in classroom study, 344 hours alone, and 71 hours with a tutor. He attended 84 Korean church services plus listening to Korean just about everywhere. Mrs. English has completed the first level of language school and is planning to begin the second level in early January 1971. She spent 138 hours in the classroom, studied alone for 70 hours and used a tutor for 130 hours. Mr. English has found his language study very difficult, but he is passing. Mrs. English did very well in the first level. Both look forward to the coming levels of study.

Conclusion. Mr. Conn reports that he is preaching more in the Seoul area and less in the country, with the number of special lectures growing. Writing is now filling much of his time. An additional ministry is the selling of English books to seminary students. Sales were about $8,000 last year. With a Korean helper this work takes little time and gets good books into the hands of future ministers. Mr. Hunt was elected to the Foreign Missions Committee of the General Assembly, Young Nam Synod, and Pusan Presbytery (Hopdong). He is also Chairman of the Hopdong Pusan Presbytery’s Relief and Foreign Missions Committees.
In closing we must note that the Lord has given us wide open doors in Korea—not only in the various Presbyterian denominations, but also in the country at large. True, these open doors enable us to see in the churches things we should rather not see—regionalism, power politics, faith that talks rather than does—but it also lets us see and share in much that is constructive and forward-looking, and increasingly Calvinistic. So we remain encouraged, knowing that He who opened the doors is the sovereign God of grace who remains our strength in the year to come as He was in the year just past.

**PERSONNEL POLICIES**

*Child Allowances.* The Child Allowance policy of the Committee has been amended and is as follows:

- Ages up to 12—$300 annually
- Ages 13-17—$400 annually
- Ages 18-21 (22nd birthday or 4 years of college whichever comes first) —$500 annually

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. Children in military service are not to be regarded as dependent, and therefore are not eligible for child allowance.

Restoration of child allowance for those who have completed the initial period of military service shall be considered on an individual basis on application of the parents.

*Education Allowances.* Our missionaries who have children are being faced with very large increases in the cost of educating their children. Substantial assistance has had to be provided. Since not all missionaries have this expense it was decided to make this provision by means of additional “education allowances” rather than by increases in base salaries. The increase was made effective January 1, 1971 and increases our annual missionary costs by approximately $10,000. The regulations of the allowance are as follows:

1. Allowance shall be only for dependent children (e.g., not for married children).
2. Allowance shall be limited to five children.
3. Allowance shall extend from kindergarten through four years of college.
4. Eligibility for allowance in college shall terminate no later than the 22nd birthday, except that eligibility for sons of missionaries shall be extended by the length of the initial term of his military service. This eligibility shall not extend beyond age 25.
5. Allowance shall be paid only while child is regularly enrolled and attending a full-time course at a school approved by the committee. A full-time college course shall be at least 13 hours per semester or the equivalent. If a child fails to complete a term, for which allowances have been paid, for reasons other than illness or contrary to the wishes of the parents, the allowance paid for that term by the Committee shall be refunded to the Committee.
6. The amount of the allowance to be paid by the Committee shall be:
   a. *Tuition* as follows:
      Kindergarten through Grade 12 — all in excess of $100 per child at a school approved by the Committee.
      College
(1) Every effort to obtain scholarship for tuition, room, and board (including "G.I." assistance) shall be made by the student and the parents before applying for an allowance.

(2) 50% of the percentage of tuition-room-board which would be his parents' responsibility after scholarships.

b. Room at boarding school, through high school.

c. Board at boarding school, through high school, in whatever amount is in excess of 60% of the child allowance.

d. Travel

(1) To a school in a foreign country through high school — all trips necessitated by school policy.

(2) To school or college in the United States — one way from the mission field to the school, by the most direct route and minimum fare available.

7. Application for education allowance should be made by the parents from Grades Kindergarten through 12, and by the parents and student for college years, at least 18 months before the start of the academic year to permit inclusion in the Committee's budget.

8. There should be a standing sub-committee of two on Education of Missionaries' children to administer the policies of the Committee on this matter and to consider applications for education allowances.

**ORIENT INTER-MISSION CONFERENCE**

The Inter-Mission conference tentatively scheduled for 1971, as reported to the General Assembly last year, has been definitely scheduled for this summer. It is to be held in Korea June 19-28. Participating will be not only our missionaries in Korea, Japan, and Formosa, but also missionaries of World Presbyterian Missions from Korea and Japan. The missionaries of the Christian Reformed Church in Japan and Formosa and their Work Relief workers in Korea have also been invited but it is not certain that they will attend.

The conference is to focus on the theme of Church Growth, with papers and discussions on the following topics:

- New Testament Church Growth
- Causes and Hindrances of Church Growth
- Discipling Urban Populations
- Discipling Rural Populations
- Subsidy and Church Growth
- Education and Church Growth
- The Missionary, the National, and Church Growth
- Literature and Church Growth
- Planning Strategy and Church Growth

**FINANCES**

With regard to contributions from Orthodox Presbyterian sources it is not possible to make a meaningful comparison between the year under review and the previous year as had been our past practice. The reason for this is that a substantial amount in contributions from our churches which would normally have been received in December 1969 were not received until January 1970, but this did not happen in the December
1970/January 1971 period, which was more nearly normal. The result of these variations was that 1969 contributions were considerably deflated from what they should have been, and 1970 contributions were greatly inflated from normal expectations. The actual comparative figures for contributions from our members are:

<table>
<thead>
<tr>
<th>Year</th>
<th>Budgeted</th>
<th>Received</th>
</tr>
</thead>
<tbody>
<tr>
<td>1969</td>
<td>$147,779</td>
<td></td>
</tr>
<tr>
<td>1970</td>
<td></td>
<td>171,617</td>
</tr>
</tbody>
</table>

The figures alone would seem to indicate that our members gave $23,838, or 16.1%, more in 1970 than in 1969. However, since the Committee's receipts figure includes a large, though unascertainable, amount given in the churches during 1969 the real increase of 1970 over 1969 was considerably less than at first appears. We are very happy and thankful to say, nevertheless, that although we cannot pinpoint the increase with precision there was a good increase, and that in a year of national economic "recession". It may be safe to say that the real increase was somewhere in the 8-12% range. If this is so, and if similar increases are given in 1971 our total would be approximately the same as in 1970. Contributions from our members during the year were an average of approximately 32¢ per communicant per week. The special Foreign Missions Offering, held at Easter last year, was $16,579, just $579 over our goal. The Committee's share of the Thank Offering was $44,086, in comparison with $36,776, in the previous Thank Offering. The total Thank Offering in 1970 was $96,279, as compared with $87,146 in the year earlier.

In addition to contributions from Orthodox Presbyterians we received $60,116 from other individuals and churches, an increase from $48,149 in the previous year. These contributions come mainly from three sources: the Reformed Church in America, the Reformed Church in the U.S. (Eureka Classis), and the Presbyterian Church in the U.S. Total contributions compared with contributions budgeted for 1970 were:

<table>
<thead>
<tr>
<th>Sources</th>
<th>Budgeted</th>
<th>Received</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orthodox Presbyterian Sources</td>
<td>$154,600</td>
<td>$171,617</td>
</tr>
<tr>
<td>Other Sources</td>
<td>53,400</td>
<td>60,116</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$208,000</strong></td>
<td><strong>$231,733</strong></td>
</tr>
</tbody>
</table>

The audited report of the Treasurer indicates that at the end of the year there was a "General Fund cash deficit" of $22,822, slightly less than the $25,826 at the end of the previous year. Against this "cash" deficit are $15,118 in investments, $13,473 in notes receivable, and $40,479 in foreign bank accounts listed as "Advances to Missionaries". The latter item is derived from the sale of real estate in Formosa and Japan and cannot be exported from those countries. Each Mission is drawing on these "advances" for current expenses in lieu of our sending funds to them from our General Fund. A corresponding amount is then entered in our Capital Fund for the future replacement of real estate or other capital needs. These accounts in foreign banks are mostly interest-bearing. The properties sold were (prices in U.S. dollars):

<table>
<thead>
<tr>
<th>Property</th>
<th>Purchase Price</th>
<th>Sale Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hsinchu, Formosa</td>
<td>$11,757</td>
<td>$37,500</td>
</tr>
<tr>
<td>Taipei, Formosa</td>
<td>5,553</td>
<td>18,475</td>
</tr>
<tr>
<td>East Sendai, Japan</td>
<td>6,872</td>
<td>12,500</td>
</tr>
</tbody>
</table>

The cost of the house for the Uomotos in Nakayama New Town was $24,600. The house is by no means luxurious but is suitable to the needs of the large family.

The net worth of the Committee decreased during the year from $253,897 to $244,202, though the full amount from the sales of foreign properties are not included in the assets of the Balance Sheet.
ELECTIONS

The terms of the following members expire at this Assembly:

Ministers: Henry W. Coray, Elmer M. Dortzbach, Arthur O. Olson
Ruling Elders: Earl De Master, William A. Haldeman

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, prepared on the basis described in note 1, of The Committee on Foreign Missions of the Orthodox Presbyterian Church, Inc. as of December 31, 1970, and the related statements of recorded cash receipts and disbursements and analyses 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, on a consistent basis as set forth in note 1, the financial position of The Committee on Foreign Missions of the Orthodox Presbyterian Church Inc. at December 31, 1970, and the recorded cash receipts and disbursements and analyses 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 20, 1971

The following financial statements are subject to the accountants' opinion.
COMBINED BALANCE SHEET  
December 31, 1970

<table>
<thead>
<tr>
<th>Assets</th>
<th>Combined Balance Sheet (Note 1)</th>
<th>James W. Price Memorial Literature</th>
<th>Handside Memorial Student Sponsorship</th>
<th>Endowment</th>
<th>Durling Trust</th>
<th>Annuity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash - includes $40,972.00 in interest bearing accounts - General Fund cash includes $66,819.44 restricted, and overdraft on unrestricted funds $22,822.18</td>
<td>$ 67,778.25</td>
<td>$ 43,997.26</td>
<td>$ 23,310.71</td>
<td>$ 71.39</td>
<td>$ 320.56</td>
<td>$ 78.33</td>
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<td>Notes and loans receivable - note 2</td>
<td>20,587.94</td>
<td>13,473.04</td>
<td>7,114.90</td>
<td></td>
<td></td>
<td>$6,000.00</td>
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<tr>
<td>Advances to missionaries - note 6</td>
<td>40,479.39</td>
<td>40,479.39</td>
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<tr>
<td>Investments, at cost (market value $14,098.14)</td>
<td>17,272.68</td>
<td>15,118.49</td>
<td>1,711.99</td>
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<td>442.20</td>
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<td>Real estate, at cost - note 4</td>
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<td>184,319.61</td>
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</tr>
<tr>
<td>Totals</td>
<td>$330,437.87</td>
<td>$297,387.79</td>
<td>$30,425.61</td>
<td>$1,783.38</td>
<td>$320.56</td>
<td>$6,000.00</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 Literature</th>
<th>Handside Memorial Student Sponsorship</th>
<th>Endowment</th>
<th>Durling Trust</th>
<th>Annuity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Notes and loans payable - note 2</td>
<td>$ 41,844.32</td>
<td>$ 47,844.32</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Designated contributions - special projects</td>
<td>5,187.80</td>
<td>5,187.80</td>
<td></td>
<td></td>
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<tr>
<td>Intermediary funds</td>
<td>7,064.72</td>
<td>7,064.72</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Deposit received on sale of real estate - note 6</td>
<td>25,000.00</td>
<td>25,000.00</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Mortgage payable</td>
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<td></td>
<td></td>
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</tr>
<tr>
<td>Furlough house, 6%, due 1/31/83</td>
<td>7,139.36</td>
<td>7,139.36</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Reserve accounts - note 1</td>
<td>244,201.67</td>
<td>205,151.59</td>
<td>$30,425.61</td>
<td>$1,783.38</td>
<td>$320.56</td>
<td>$6,000.00</td>
</tr>
<tr>
<td>Totals</td>
<td>$330,437.87</td>
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<td>$1,783.38</td>
<td>$320.56</td>
<td>$6,000.00</td>
</tr>
</tbody>
</table>
### STATEMENTS OF RECORDED CASH RECEIPTS AND DISBURSEMENTS

**Year Ended December 31, 1970**

#### GENERAL FUND

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cash balance, January 1, 1970</strong></td>
<td>$41,090.54</td>
</tr>
<tr>
<td><strong>RECEIPTS</strong></td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td></td>
</tr>
<tr>
<td>Regular</td>
<td>$118,739.71</td>
</tr>
<tr>
<td>Thank offering</td>
<td>44,085.81</td>
</tr>
<tr>
<td>Designated</td>
<td>68,907.01</td>
</tr>
<tr>
<td>Designated—special projects</td>
<td>6,620.11</td>
</tr>
<tr>
<td><strong>Total RECEIPTS</strong></td>
<td>$238,352.64</td>
</tr>
<tr>
<td>Interest on savings and investments</td>
<td>1,881.09</td>
</tr>
<tr>
<td>Interest on note receivable</td>
<td>265.12</td>
</tr>
<tr>
<td>Dividends from investments</td>
<td>420.40</td>
</tr>
<tr>
<td>Reduction of notes receivable</td>
<td>501.85</td>
</tr>
<tr>
<td>Intermediary fund receipts</td>
<td>26,855.50</td>
</tr>
<tr>
<td>Proceeds from sale of real estate</td>
<td>13,900.00</td>
</tr>
<tr>
<td>Proceeds from matured investments</td>
<td>137,000.00</td>
</tr>
<tr>
<td>Deposit received on sale of real estate—note 6</td>
<td>25,000.00</td>
</tr>
<tr>
<td>Bequests—note 3</td>
<td>9,056.51</td>
</tr>
<tr>
<td>Other income</td>
<td>1,579.41</td>
</tr>
<tr>
<td><strong>Total RECEIPTS</strong></td>
<td>454,812.52</td>
</tr>
<tr>
<td><strong>DISBURSEMENTS</strong></td>
<td></td>
</tr>
<tr>
<td>Missionary expenses</td>
<td></td>
</tr>
<tr>
<td>Salaries and child allowances</td>
<td>$78,430.41</td>
</tr>
<tr>
<td>Pension premiums—note 5</td>
<td>4,589.25</td>
</tr>
<tr>
<td>Vacation allowances</td>
<td>1,624.00</td>
</tr>
<tr>
<td>Income and social security taxes</td>
<td>2,401.95</td>
</tr>
<tr>
<td>Housing</td>
<td></td>
</tr>
<tr>
<td>Rent</td>
<td>$8,816.10</td>
</tr>
<tr>
<td>Utilities</td>
<td>5,160.28</td>
</tr>
<tr>
<td>Repairs</td>
<td>5,097.43</td>
</tr>
<tr>
<td>Interest, taxes and caretakers</td>
<td>2,416.34</td>
</tr>
<tr>
<td><strong>Total DISBURSEMENTS</strong></td>
<td>21,490.15</td>
</tr>
<tr>
<td>Medical and dental</td>
<td>7,521.71</td>
</tr>
<tr>
<td>Travel to and from field</td>
<td>23,958.72</td>
</tr>
<tr>
<td>Travel at home</td>
<td>4,263.32</td>
</tr>
<tr>
<td>Travel on field</td>
<td>11,166.28</td>
</tr>
<tr>
<td>Equipment and supplies</td>
<td>1,126.54</td>
</tr>
<tr>
<td>Hospital</td>
<td>20,113.38</td>
</tr>
<tr>
<td>National helpers</td>
<td>6,613.01</td>
</tr>
<tr>
<td>Language study</td>
<td>2,664.57</td>
</tr>
<tr>
<td>Meeting rooms—rent, etc.</td>
<td>3,479.47</td>
</tr>
<tr>
<td>Book rooms</td>
<td>1,594.16</td>
</tr>
<tr>
<td>Missionary candidates</td>
<td>363.46</td>
</tr>
<tr>
<td>Literature</td>
<td>1,380.75</td>
</tr>
<tr>
<td>Furlough housing</td>
<td>3,347.05</td>
</tr>
<tr>
<td>Furlough automobiles</td>
<td>3,495.38</td>
</tr>
<tr>
<td>Special projects from designated contributions</td>
<td>5,568.08</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>7,424.11</td>
</tr>
<tr>
<td><strong>Total DISBURSEMENTS</strong></td>
<td>$212,615.75</td>
</tr>
</tbody>
</table>
Office and administrative expenses
Salaries and allowances ........................................ $ 23,560.26
Social security taxes ............................................ 862.49
Pension premiums—note 5 ....................................... 615.47
Hospitalization insurance ..................................... 764.65
Postage and supplies ........................................... 1,618.23
Office rent and administration
  building maintenance .......................................... 2,185.00
  Telephone and telegraph .................................... 894.10
  Equipment and repairs ...................................... 672.97
  Audit and legal ................................................ 549.64
  Interest on loans ............................................ 561.95
  Committee meetings .......................................... 2,460.01
  Administrative travel ....................................... 658.68
Miscellaneous ................................................... $ 854.70

Promotion expense
Travel ............................................................. 396.92
“Messenger” ..................................................... 4,471.25
Publicity ......................................................... 133.12
Solicitation ...................................................... 2,172.27
Miscellaneous ................................................... 1,392.39

Invested in securities ......................................... 120,000.00
Net increase in cash advances to missionaries—note 6 ........... 32,779.39
Reduction of indebtedness
  Ardsley manse ................................................ 385.95
  Furlough house ............................................... 584.24

Payment of loans ................................................ 2,500.00
Real estate purposes .......................................... 11,740.29
Loans to churches—Capital Fund ................................ 6,000.00
Intermediary fund disbursements ................................ 20,476.08 $451,905.80

Cash balance, December 31, 1970 ................................ $ 43,997.26

JAMES W. PRICE MEMORIAL LITERATURE FUND

Cash balance, January 1, 1970 ................................... $ 1,328.82

RECEIPTS
Proceeds from matured investments ........................... $108,000.00
Interest on investments ........................................ 792.02
Interest on savings account ................................... 677.77
Interest on loans ............................................... 361.82
Book sale proceeds and loan repayments ...................... 4,150.28 113,981.89

DISBURSEMENTS
  Invested in securities ....................................... 90,000.00
  Printing loans ................................................ 2,000.00 92,000.00

Cash balance, December 31, 1970 ................................ $ 23,310.71
HANDYSIDE MEMORIAL STUDENT SPONSORSHIP FUND

Cash balance, January 1, 1970 ........................................ $ 68.27
RECEIPTS
Interest on investments ................................................. 3.12
Cash balance, December 31, 1970 ........................................ $ 71.39

ENDOWMENT FUND

Cash balance, December 31, 1970 (unchanged) ....................... $320.56

DURING TRUST FUND

Cash balance, December 31, 1970 (unchanged) ....................... $ -0-

ANNUITY FUND

Cash balance, January 1, 1970 ........................................ $ 76.13
RECEIPTS
Interest on savings accounts ........................................... $ 3.70
Dividends from investments ........................................... 20.00
........................................... 23.70
TOTAL RECEIPTS ........................................... $ 99.83

DISBURSEMENTS
Annual annuity payment ............................................. 21.50
Cash balance, December 31, 1970 ..................................... $ 78.33

NOTES TO FINANCIAL STATEMENTS
December 31, 1970

1. The accounting records of the Committee are maintained on a cash basis except that interest, not paid at year-end on certain notes payable, is accrued and added to the note balances. Buildings are not depreciated and the cost of furniture and equipment purchased is charged to expense in the year acquired.

2. Interfund notes receivables and payables between the Durling Trust Fund and the General Fund in the amount of $6,000.00 have been eliminated from the Combined Balance Sheet totals.

3. Bequests during the year 1970 were comprised of cash in the amount of $9,056.51 and securities valued at $1,519.80.

4. Evidence of legal ownership of foreign property is held in the foreign country.

5. The Orthodox Presbyterian Church has a contributory pension and life insurance plan for ordained ministers and permanent full-time employees. Plan contributions are paid quarterly, participants (1/3) and employers (2/3). The cost of this plan to The Committee on Foreign Missions for 1970 was $5,204.72. Benefits are not guaranteed, but are based on participants equity in the retirement fund.

6. The Committee is in the process of selling its property in Hsinchu, Formosa. The missionary in charge stated that payment was to be in three installments: $5,000.00 down payment, $25,000.00 upon the signing of the sales agreement, and $7,500.00 when title to the property is transferred. At December 31, 1970, $25,000.00 had been received. This money is being held by the Formosa Mission and is included in the balance of advances to missionaries.
## ANALYSES OF RESERVE BALANCES
### January 1 to December 31, 1970

<table>
<thead>
<tr>
<th>Funds</th>
<th>Combined</th>
<th>General</th>
<th>James W. Handyside Price Memorial Literature</th>
<th>James W. Handyside Price Memorial Student Sponsorship</th>
<th>Endowment</th>
<th>During Trust</th>
<th>Annuity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reserve balance, January 1, 1970</td>
<td>$253,896.90</td>
<td>$216,773.00</td>
<td>$28,594.00</td>
<td>$1,691.01</td>
<td>$320.56</td>
<td>$6,000.00</td>
<td>$518.33</td>
</tr>
<tr>
<td>Cash received</td>
<td>568,821.23</td>
<td>454,812.52</td>
<td>113,981.89</td>
<td>3.12</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cash disbursed</td>
<td>543,927.30</td>
<td>451,905.80</td>
<td>92,000.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Increase</td>
<td>24,893.93</td>
<td>2,906.72</td>
<td>21,981.89</td>
<td>3.12</td>
<td></td>
<td></td>
<td>2.20</td>
</tr>
<tr>
<td>Notes and loans receivable, increase, (decrease)</td>
<td>6,947.87</td>
<td>9,098.15</td>
<td>(2,150.28)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Notes and loans payable, (increase)</td>
<td>(1,609.89)</td>
<td>(1,609.89)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Advances to missionaries, increase—note 6</td>
<td>32,779.39</td>
<td>32,779.39</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Investments at cost, increase (decrease)</td>
<td>(32,933.08)</td>
<td>(15,022.33)</td>
<td>(18,000.00)</td>
<td>89.25</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Real estate at cost, (decrease)</td>
<td>(11,322.30)</td>
<td>(11,322.30)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Designated contributions, (increase)</td>
<td>(1,052.03)</td>
<td>(1,052.03)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intermediary funds, (increase)</td>
<td>(6,379.42)</td>
<td>(6,379.42)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Deposit received on sale of real estate, (increase)</td>
<td>(25,000.00)</td>
<td>(25,000.00)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mortgages payable, decrease</td>
<td>3,980.30</td>
<td>3,980.30</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reserve balance, December 31, 1970</td>
<td>$244,201.67</td>
<td>$205,151.59</td>
<td>$30,425.61</td>
<td>$1,783.38</td>
<td>$320.56</td>
<td>$6,000.00</td>
<td>$520.53</td>
</tr>
</tbody>
</table>

( ) A decrease in assets or an increase in liabilities represents a decrease to the reserve.
SUPPLEMENTARY INFORMATION

ACCOUNTANTS' OPINION

Our examination of the basic financial statements presented in the preceding section of this report was made primarily to form an opinion on such financial statements taken as a whole. Supplementary information, contained on the following pages, is not considered essential for the fair presentation of the financial position of The Committee on Foreign Missions of the Orthodox Presbyterian Church, Inc. or their recorded cash receipts and disbursements and their analyses of reserve balances. However, the following data were subjected to the audit procedures applied in the examination of the basic financial statements. In our opinion, the following data are fairly stated in all material respects in relation to the basic financial statements taken as a whole.

MAIN LAFRENTZ & CO.
Certified Public Accountants

Philadelphia, Pennsylvania
January 20, 1971

GENERAL FUND CASH

Restricted cash
Designated
Special projects $ 5,187.80
Hospital and medical funds 44,480.38
Davies Memorial Fund 2,077.30
Moore support 8,009.24
Intermediary funds held 7,064.72

Unrestricted cash (overdraft) $ 66,819.44
(22,822.18)

Total General Fund cash $43,997.26

INVESTMENTS

General Fund

<table>
<thead>
<tr>
<th>Description</th>
<th>Equity per books</th>
<th>Market value</th>
</tr>
</thead>
<tbody>
<tr>
<td>25 shares — Florida Power and Light Company, common</td>
<td>$1,937.50</td>
<td>$1,809.38</td>
</tr>
<tr>
<td>51 shares — Ward Foods, common</td>
<td>2,487.50</td>
<td>548.25</td>
</tr>
<tr>
<td>20 shares — Gulf &amp; Western Industries, common</td>
<td>1,131.75</td>
<td>387.50</td>
</tr>
<tr>
<td>18 shares — Morton-Norwich Products, common</td>
<td>671.06</td>
<td>661.50</td>
</tr>
<tr>
<td>115 shares — Commonwealth Edison Company, convertible preferred</td>
<td>3,084.38</td>
<td>2,817.50</td>
</tr>
<tr>
<td>Description</td>
<td>Shares/Units</td>
<td>Purchase Price</td>
</tr>
<tr>
<td>-----------------------------------------------------------------------------</td>
<td>--------------</td>
<td>----------------</td>
</tr>
<tr>
<td>105 shares — Baltimore Gas &amp; Electric Company, common</td>
<td></td>
<td>3,565.00</td>
</tr>
<tr>
<td>1 share — Transnation Development Corp., common</td>
<td></td>
<td>9.50</td>
</tr>
<tr>
<td>168,492 shares — Investors Mutual, Inc.</td>
<td></td>
<td>1,519.80</td>
</tr>
<tr>
<td>$1,000 — U.S. Treasury bond, 3%%, due 1978-83</td>
<td></td>
<td>712.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>$15,118.49</strong></td>
</tr>
</tbody>
</table>

**HANDYSIDE MEMORIAL STUDENT SPONSORSHIP FUND**

$1,000 note, The Committee on Home Missions and Church Extension of The Orthodox Presbyterian Church, Inc., 5\%%, due January 9, 1979

<table>
<thead>
<tr>
<th>Description</th>
<th>Proceeds</th>
<th>Interest</th>
<th>Total Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>$1,000 note, The Committee on Home Missions and Church Extension of The Orthodox Presbyterian Church, Inc., 5%%, due January 9, 1979</td>
<td>$ 1,711.99</td>
<td>$ 1,711.99</td>
<td>$ 1,711.99</td>
</tr>
</tbody>
</table>

**ANNUITY FUND**

4 shares — General Motors, $5.00 pfd.

<table>
<thead>
<tr>
<th>Description</th>
<th>Proceeds</th>
<th>Interest</th>
<th>Total Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 shares — General Motors, $5.00 pfd.</td>
<td>$ 422.20</td>
<td></td>
<td>$ 306.00</td>
</tr>
</tbody>
</table>

**REAL ESTATE, at cost**

General Fund

Administration building — Melrose Park, Pennsylvania (1/3 interest) $23,545.17

Missionary properties

- Abington, Pennsylvania — furlough house $15,234.86
- Ghinda, Ethiopia $10,058.96
- Pusan, Korea #1 $955.00
- Pusan, Korea #2 $5,000.00
- Pusan, Korea #3 $4,400.00
- Taipei, Formosa $5,552.88
- Hsinchu, Formosa $12,506.50
- Seoul, Korea $16,781.04
- Hospital, Ghinda, Ethiopia $54,617.01
- Taichung, Formosa $11,000.00
- Nakayama New Town, Japan $24,668.19

Total $184,319.61
### RECEIPTS

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions</td>
<td>$118,740</td>
<td>$104,255</td>
<td>$90,039</td>
<td>$72,417</td>
<td>$60,306</td>
</tr>
<tr>
<td>Regular</td>
<td>44,086</td>
<td>31,238</td>
<td>33,166</td>
<td>28,585</td>
<td>25,903</td>
</tr>
<tr>
<td>Thank Offering</td>
<td>75,527</td>
<td>65,208</td>
<td>68,825</td>
<td>40,304</td>
<td>20,857</td>
</tr>
<tr>
<td>Other</td>
<td>2,301</td>
<td>2,309</td>
<td>1,777</td>
<td>141</td>
<td>151</td>
</tr>
<tr>
<td>Interest and Dividends</td>
<td>265</td>
<td>266</td>
<td>120</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Interest on Notes Receivable</td>
<td>502</td>
<td>958</td>
<td>3,504</td>
<td>—</td>
<td>150</td>
</tr>
<tr>
<td>Reduction of Notes Receivable</td>
<td>—</td>
<td>1,000</td>
<td>4,700</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Proceeds from Notes — Capital Fund</td>
<td>175,900</td>
<td>123,000</td>
<td>12,649</td>
<td>5,256</td>
<td>—</td>
</tr>
<tr>
<td>Proceeds from Sale of Investments</td>
<td>9,057</td>
<td>2,844</td>
<td>9,134</td>
<td>—</td>
<td>2,000</td>
</tr>
<tr>
<td>Bequests</td>
<td>1,579</td>
<td>2,715</td>
<td>7,840</td>
<td>443</td>
<td>262</td>
</tr>
<tr>
<td>Other Income</td>
<td>—</td>
<td>390</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Net Reduction in Advances to Missions</td>
<td>—</td>
<td>26,000</td>
<td>21,200</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Net of Proceeds from Loans</td>
<td>$427,957</td>
<td>$334,183</td>
<td>$231,754</td>
<td>$173,146</td>
<td>$130,829</td>
</tr>
</tbody>
</table>

### DISBURSEMENTS

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Expenses</td>
<td>$78,430</td>
<td>$68,820</td>
<td>$63,065</td>
<td>$42,314</td>
<td>$40,736</td>
</tr>
<tr>
<td>Salaries and Child Allowances</td>
<td>6,991</td>
<td>8,607</td>
<td>7,295</td>
<td>5,209</td>
<td>4,334</td>
</tr>
<tr>
<td>Pension, Soc. Sec., Income Tax</td>
<td>1,624</td>
<td>2,095</td>
<td>1,817</td>
<td>1,234</td>
<td>1,297</td>
</tr>
<tr>
<td>Vacation Allowances</td>
<td>24,837</td>
<td>21,388</td>
<td>19,780</td>
<td>13,669</td>
<td>5,543</td>
</tr>
<tr>
<td>Housing — Field and Furlough</td>
<td>7,522</td>
<td>3,536</td>
<td>5,645</td>
<td>3,260</td>
<td>3,630</td>
</tr>
<tr>
<td>Medical and Dental</td>
<td>42,884</td>
<td>25,698</td>
<td>23,764</td>
<td>21,284</td>
<td>19,208</td>
</tr>
<tr>
<td>Travel — To, From, On Field, at Home</td>
<td>1,127</td>
<td>499</td>
<td>539</td>
<td>344</td>
<td>948</td>
</tr>
<tr>
<td>Equipment and Supplies</td>
<td>20,113</td>
<td>6,393</td>
<td>1,821</td>
<td>740</td>
<td>713</td>
</tr>
<tr>
<td>Hospital and Clinic</td>
<td>6,613</td>
<td>4,910</td>
<td>4,740</td>
<td>2,274</td>
<td>1,829</td>
</tr>
<tr>
<td>National Helpers</td>
<td>2,665</td>
<td>2,469</td>
<td>1,385</td>
<td>1,160</td>
<td>806</td>
</tr>
<tr>
<td>Language Study</td>
<td>5,074</td>
<td>4,361</td>
<td>4,324</td>
<td>2,929</td>
<td>—</td>
</tr>
<tr>
<td>Meeting and Book Rooms</td>
<td>363</td>
<td>1,474</td>
<td>703</td>
<td>221</td>
<td>—</td>
</tr>
<tr>
<td>Candidates</td>
<td>1,381</td>
<td>1,581</td>
<td>1,049</td>
<td>431</td>
<td>1,861</td>
</tr>
<tr>
<td>Literature</td>
<td>5,568</td>
<td>5,076</td>
<td>6,265</td>
<td>9,035</td>
<td>5,010</td>
</tr>
<tr>
<td>Special Projects from Desig. Contrib.</td>
<td>7,424</td>
<td>3,302</td>
<td>3,181</td>
<td>1,244</td>
<td>1,109</td>
</tr>
</tbody>
</table>
### Office and Administrative Expense

<table>
<thead>
<tr>
<th>Item</th>
<th>2023</th>
<th>2022</th>
<th>2021</th>
<th>2020</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries and Allowances</td>
<td>23,560</td>
<td>18,980</td>
<td>15,911</td>
<td>12,498</td>
<td>7,896</td>
</tr>
<tr>
<td>Social Security, Pension</td>
<td>2,243</td>
<td>1,905</td>
<td>1,191</td>
<td>894</td>
<td>302</td>
</tr>
<tr>
<td>Manse Expense</td>
<td></td>
<td>819</td>
<td>1,736</td>
<td>898</td>
<td>567</td>
</tr>
<tr>
<td>Postage, Supplies, Tel., Equipment</td>
<td>3,185</td>
<td>2,748</td>
<td>2,933</td>
<td>2,090</td>
<td>2,549</td>
</tr>
<tr>
<td>Office Space</td>
<td>2,185</td>
<td>1,200</td>
<td>1,200</td>
<td>1,080</td>
<td>724</td>
</tr>
<tr>
<td>Audit and Legal</td>
<td>550</td>
<td>494</td>
<td>572</td>
<td>656</td>
<td>640</td>
</tr>
<tr>
<td>Interest on Loans</td>
<td>562</td>
<td>839</td>
<td>622</td>
<td>523</td>
<td>486</td>
</tr>
<tr>
<td>Committee Meetings</td>
<td>2,460</td>
<td>1,798</td>
<td>1,787</td>
<td>374</td>
<td>92</td>
</tr>
<tr>
<td>Administrative Travel</td>
<td>659</td>
<td>700</td>
<td>1,887</td>
<td>155</td>
<td>37</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>855</td>
<td>1,666</td>
<td>378</td>
<td>271</td>
<td>244</td>
</tr>
<tr>
<td>Promotion Expense</td>
<td>4,095</td>
<td>3,821</td>
<td>1,640</td>
<td>1,466</td>
<td>2,957</td>
</tr>
<tr>
<td>Publicity, Solicitation</td>
<td>4,471</td>
<td>3,080</td>
<td>3,012</td>
<td>2,920</td>
<td>1,234</td>
</tr>
<tr>
<td>Messenger</td>
<td>32,779</td>
<td>1,290</td>
<td>275</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Advance Expenses to Missionaries</td>
<td>32,779</td>
<td>1,290</td>
<td>275</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Refunds</td>
<td>32,779</td>
<td>1,290</td>
<td>275</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Annuity Fund — Annual Payment</td>
<td>32,779</td>
<td>1,290</td>
<td>275</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Reduction in Indebtedness</td>
<td>3,470</td>
<td>2,200</td>
<td>2,253</td>
<td>13,324</td>
<td>2,262</td>
</tr>
<tr>
<td>Loans to Churches, etc.</td>
<td>6,000</td>
<td>7,900</td>
<td>21,150</td>
<td>21,150</td>
<td>—</td>
</tr>
<tr>
<td>Real Estate Purchases</td>
<td>11,740</td>
<td>15,578</td>
<td>10,350</td>
<td>15,735</td>
<td>1,900</td>
</tr>
<tr>
<td>Investments</td>
<td>120,000</td>
<td>100,000</td>
<td>54,412</td>
<td>1,014</td>
<td>—</td>
</tr>
</tbody>
</table>

### ASSETS AND LIABILITIES

**Assets**

<table>
<thead>
<tr>
<th>Item</th>
<th>2023</th>
<th>2022</th>
<th>2021</th>
<th>2020</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash and Equivalent</td>
<td>$44,076</td>
<td>$42,199</td>
<td>$42,796</td>
<td>$23,803</td>
<td>$11,105</td>
</tr>
<tr>
<td>Notes and Loans Receivable</td>
<td>13,473</td>
<td>13,640</td>
<td>12,341</td>
<td>568</td>
<td>—</td>
</tr>
<tr>
<td>Advances to Missions</td>
<td>40,479</td>
<td>7,700</td>
<td>8,090</td>
<td>3,263</td>
<td>—</td>
</tr>
<tr>
<td>Investments at Cost</td>
<td>15,561</td>
<td>50,206</td>
<td>54,409</td>
<td>1,014</td>
<td>11,383</td>
</tr>
<tr>
<td>Real Estate at Cost</td>
<td>184,320</td>
<td>195,642</td>
<td>181,314</td>
<td>94,730</td>
<td>37,999</td>
</tr>
</tbody>
</table>

**Liabilities**

<table>
<thead>
<tr>
<th>Item</th>
<th>2023</th>
<th>2022</th>
<th>2021</th>
<th>2020</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>Notes and Loans Payable</td>
<td>$47,844</td>
<td>$40,234</td>
<td>$38,592</td>
<td>$11,835</td>
<td>$38,901</td>
</tr>
<tr>
<td>Designated Special Projects</td>
<td>5,188</td>
<td>4,136</td>
<td>4,473</td>
<td>5,812</td>
<td>—</td>
</tr>
<tr>
<td>Mortgages Payable</td>
<td>32,139</td>
<td>11,120</td>
<td>12,920</td>
<td>20,212</td>
<td>3,050</td>
</tr>
</tbody>
</table>

**Net Worth**

<table>
<thead>
<tr>
<th>Item</th>
<th>2023</th>
<th>2022</th>
<th>2021</th>
<th>2020</th>
<th>2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>Net Worth</td>
<td>$85,171</td>
<td>$55,490</td>
<td>$55,985</td>
<td>$37,859</td>
<td>$41,951</td>
</tr>
<tr>
<td></td>
<td>212,738</td>
<td>253,897</td>
<td>242,965</td>
<td>85,519</td>
<td>18,536</td>
</tr>
</tbody>
</table>

**Total**

<table>
<thead>
<tr>
<th>Item</th>
<th>2023</th>
<th>2022</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>$297,909</td>
<td>$309,387</td>
</tr>
<tr>
<td>Total</td>
<td>$298,950</td>
<td>$123,378</td>
</tr>
<tr>
<td>Total</td>
<td>$60,487</td>
<td>—</td>
</tr>
</tbody>
</table>
Mr. Galbraith, General Secretary of the Committee on Foreign Missions, commented on the report.

The Assembly stood in an expression of gratitude for the faithful service of the Rev. and Mrs. Clarence W. Duff, who have recently retired, and the Moderator led in prayer.

On motion the Committee on Foreign Missions was requested to include its salary scale for missionaries in its report each year.

Mr. Malcor reported for the Committee on Date, Place and Travel.

The Assembly recessed at 5:55 p.m. after prayer led by Mr. Marston.

WEDNESDAY MORNING, MAY 26

Following a devotional service led by Mr. Bachman the Assembly reconvened at 8:35 a.m. Mr. Valentine led in prayer.

The minutes of the sessions of Monday, May 24, and of Tuesday, May 25, were read and approved as corrected.

Discussion of the report of the Committee on Foreign Missions continued.

The floor was declared open for nominations to that committee. The following were nominated: Ministers—Stonehouse, Peterson, Olson, Mahaffy, Dortzbach, Mitchell, Coray, Bird, and Wirth; Ruling Elders—Haldeman, Earl DeMaster (Oostburg), Calvin A. Duff (Hialeah), and Yahuso.

At a later point the tellers reported the election of the Rev. Messrs. Bird, Dortzbach, and Stonehouse, and Ruling Elders DeMaster and Haldeman to the class of 1974.

The Rev. John H. White, fraternal delegate of the Reformed Presbyterian Church of North America, addressed the Assembly. Mr. Eyres responded for the Assembly.

On motion Mr. Dunn's request to be excused from the earlier sessions of the Assembly was granted.

The Assembly recessed at 10:15 a.m. and reconvened at 10:32 a.m.

On motion Mr. Kinnaird was permitted to continue discussion of the report of the Committee on Foreign Missions.

On motion S.R.V,7 was suspended and the report of the Stewardship Committee was ordered included in the Minutes without being read orally. Mr. Barker, chairman of the committee, presented its report as follows:

REPORT OF THE STEWARDSHIP COMMITTEE

In 1969 and 1970 the Church contributed the amounts shown below toward the combined budgets approved by the previous year's General Assembly.

<table>
<thead>
<tr>
<th></th>
<th>1969</th>
<th>1970</th>
<th>1971</th>
</tr>
</thead>
<tbody>
<tr>
<td>Budget approved by General Assembly the year before</td>
<td>$366,600</td>
<td>$366,600</td>
<td>$446,041</td>
</tr>
<tr>
<td>Actual contributions from Orthodox Presbyterian sources</td>
<td>$340,922</td>
<td>$410,572</td>
<td>—</td>
</tr>
</tbody>
</table>

In its report last year (1970) the Committee stated that 1970 contributions might well exceed the 1970 budget, due partly to a change in accounting practice at the end of 1969. This change probably had the effect of inflating 1970 receipts at the expense of 1969 receipts. Nevertheless 1970 was a year of extraordinary blessing in contributions to our committees. Total receipts from Orthodox Presbyterian sources in 1969 and 1970 exceeded the corresponding total budgets for those years by some $18,000.
Combining the two years removes the effect of the accounting change.) The Committee judges that the 1971 combined budget ($446,041), which is 9% higher than 1970 actual receipts, is about as good an estimate of 1971 total receipts as can be devised.

The committees submitted to the Stewardship Committee proposed 1972 budgets totaling $509,000, 14% higher than the 1971 combined budget. In the ordinary course of events, we would not expect this big an increase in contributions in one year.

The budget submitted by the Committee on Christian Education for contributions to be received from Orthodox Presbyterian sources was $140,000, which is 49% higher than the corresponding 1971 figure. The purpose of this proposed increase was to provide for the heavy expenses to be incurred for the completion of the Sunday school curriculum. The Committee on Christian Education believes that it is essential that the entire curriculum be available not later than 1972, and that if this cannot be accomplished it would be better to abandon the entire effort. The Stewardship Committee, on the basis of the information presented to it, accepts the judgment of the Committee on Christian Education in this matter.

Nevertheless, the Stewardship Committee did not believe it wise to propose a 1972 combined budget 14% above the 1971 figure, nor did it consider it proper to reduce the budgets of the other two committees so as to provide a 49% increase for Christian Education within a 10% overall increase in the combined budget.

The Committee, in the face of this dilemma, is presenting a 1972 combined budget of $454,000 from Orthodox Presbyterian sources which will provide for the two missions committees nearly the same amounts as under the 1971 budget, using a possibly conservative estimate of total 1972 contributions. The following budget table shows the combined budget approved by the Stewardship Committee for 1972, together with certain other figures for comparison.

<table>
<thead>
<tr>
<th>CONTRIBUTIONS TO BUDGETS OF COMMITTEES</th>
<th>Actual 1969, 1970</th>
<th></th>
<th>Approved 1971</th>
<th>Recommended 1972</th>
</tr>
</thead>
<tbody>
<tr>
<td>From OP Sources:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christian Education</td>
<td>$68,670</td>
<td>$89,425</td>
<td>$94,000</td>
<td>$100,000</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>146,205</td>
<td>173,581</td>
<td>190,000</td>
<td>191,000</td>
</tr>
<tr>
<td>Home Missions &amp; Ch. Ext.</td>
<td>126,047</td>
<td>147,566</td>
<td>162,041</td>
<td>163,000</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$340,922</strong></td>
<td><strong>$410,572</strong></td>
<td><strong>$446,041</strong></td>
<td><strong>$454,000</strong></td>
</tr>
<tr>
<td>From Others:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christian Education</td>
<td>$1,489</td>
<td>$1,335</td>
<td>$9,500</td>
<td>$10,000</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>48,152</td>
<td>60,116</td>
<td>57,500</td>
<td>63,000</td>
</tr>
<tr>
<td>Home Missions &amp; Ch. Ext.</td>
<td>6,276</td>
<td>10,169</td>
<td>11,113</td>
<td>12,500</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$55,917</strong></td>
<td><strong>$71,620</strong></td>
<td><strong>$85,113</strong></td>
<td><strong>$85,500</strong></td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$396,839</strong></td>
<td><strong>$482,192</strong></td>
<td><strong>$524,154</strong></td>
<td><strong>$539,500</strong></td>
</tr>
</tbody>
</table>

The above budget for Orthodox Presbyterian contributions does not include the entire $140,000 requested by the Committee on Christian Education. But a recommendation is made below which would assist in providing the additional amount by allocating to the Committee on Christian Education the first $40,000 (should there
be that much) of undesignated contributions above the total of $454,000. Should that additional $40,000 be received, anything beyond it would go to the two missions committees only. It is also understood that amounts received from non-Orthodox Presbyterian sources above the budgeted $10,000 would be credited toward the additional $40,000.

The Committee reminds all members of the church of the urgency of especially generous giving in 1971 and 1972 in order that the church’s investment of years of effort and hundreds of thousands of dollars in the Sunday school curriculum not be lost. More important than lost effort and money, should we fail to impress our people with the need, will be the loss of the God-given opportunity to be a Reformed witness far beyond the walls of our own churches. In saying this we must quickly add a word of caution: the increases for Christian Education must not be made at the expense of the two missions committees; their work is no less important in our church’s overall task and any decrease in contributions for them would cripple their work. The increases needed, while substantial, are not out of sight of past performance. Can we afford to fail?

The 36th General Assembly instructed the Committee “to review its own functions and purpose, its own composition and structure, and its lines of communication with the churches.” The Committee reported to the 37th General Assembly that it would “present proposals” to the 38th General Assembly. In accordance with those instructions and intentions the Committee presents to this Assembly the following Plan for a Stewardship Committee to replace the present Plan for the Establishment and Operation of a Combined Budget. It should be noted that such a plan would be applicable to budgets for fiscal 1973.

PLAN FOR THE STEWARDSHIP COMMITTEE

A. Purpose
To aid the church in the realm of stewardship of means, time, and talents, by assisting pastors and sessions in setting forth the biblical principles of stewardship, and by assisting the General Assembly in planning for the use of the fruits of that stewardship.

B. Functions
To provide counsel and assistance to the pastors and sessions in matters of stewardship, and to recommend a combined budget to the General Assembly for the Committees on Christian Education, Foreign Missions, Home Missions and Church Extension.

C. Operation
1. The Committee’s counsel may be provided by personal consultations with pastors and sessions and by information prepared for their use.

2. In order to recommend a combined budget to the General Assembly, the Committee shall review the budgets of the Committees on Christian Education, Foreign Missions, and Home Missions and Church Extension, estimate the ability of the church to meet these budgets, adopt financial priorities for the achievement of the short and long range goals set by these agencies, and include a budget for its own operations. The proposed budgets of the agencies shall be submitted to the Stewardship Committee by March 1 of each year.

3. After the adoption of the combined budget by the General Assembly, the Committee shall inform the churches of the budget action taken by the Assembly.
4. The Committee shall report to the churches from time to time concerning the progress being made towards attaining the budget.

5. If contributions fall behind budget requirements or if other emergencies or opportunities requiring additional funds arise in the interim between General Assemblies, the Stewardship Committee shall meet and determine by vote what appeal shall be sent to the churches and by what committee the appeal shall be sent.

6. Ordinarily the Standing Committees may appeal to the denomination only for approved budget items, or items which receive the approval of the Stewardship Committee, and in such a way as will not detract from the giving to the other agencies.

7. Undesignated contributions shall be allocated to each agency, including the Stewardship Committee, in the proportion which each agency's approved budget bears to the combined budget; checks for this purpose should be made payable to "The Orthodox Presbyterian Church" with the notation "Combined Budget".

8. Designated contributions shall be allocated to the causes designated by the donors.

9. If an agency shall receive the amount set forth in its approved budget, it shall not share further in the allocation of undesignated contributions until all of the other agencies receive their approved budget amounts.

10. When all the agencies have received the amount specified in their approved budgets, undesignated contributions in excess of the approved combined budget shall be allocated to each agency, excluding the Stewardship Committee, in the proportion which each agency's approved budget bore to the original approved combined budget.

11. Contributions received by bequests or from sources outside the Orthodox Presbyterian Church shall not be reckoned as contributing to the fulfillment of the responsibility of the Orthodox Presbyterian Churches for the approved budgets of the agencies.

D. Structure

1. Membership
   a. One member each from the Committees on Christian Education, Foreign Missions, and Home Missions and Church Extension, chosen by his own Committee.
   c. Three elders or deacons who are not members of these Standing Committees, who shall be elected by the General Assembly for three-year terms arranged in three classes, one class to be elected each year. The Committee shall elect one of these to serve as Chairman.

2. Staff
   The committee may establish and maintain a staff and necessary facilities.

RECOMMENDATIONS

The Committee makes the following recommendations:

1. That the General Assembly approve a total budget for the three committees, for the year 1972, in the amount of $539,500 and recommend to the churches that they provide a minimum of $454,000 toward this budget.
2. That Paragraph B.12 of the Plan for the Establishment and Operation of a Combined Budget be suspended for 1972, and that undesignated contributions to the combined budget in 1972 received after the committees have received their budgeted amounts be divided as follows: the first $40,000 of such contributions be assigned to the Committee on Christian Education, and all undesignated contributions beyond that amount to the two missions committees.

3. That the Plan for the Stewardship Committee, appearing above, be adopted by the Assembly to replace the present Plan for the Establishment and Operation of a Combined Budget.

4. That the Committee be continued.

ELECTIONS

The term of Ruling Elder Richard A. Barker expires with this Assembly.

The Rev. Donald Wisse, *fraternal delegate of the Christian Reformed Church*, was introduced to the Assembly. On motion he was enrolled as a corresponding member and given the privilege of the floor.

It was moved and seconded to adopt the first recommendation of the Stewardship Committee.

On motion Mr. Robert H. Osborn, Controller-Business Manager, was given the privilege of the floor during consideration of the report of the Stewardship Committee.

The motion before the Assembly was carried.

On motion the second recommendation of the Stewardship Committee was adopted.

It was moved and seconded to adopt the third recommendation of the Stewardship Committee.

The Assembly recessed at 12:30 p.m. after prayer led by Mr. R. C. Miller.

WEDNESDAY AFTERNOON, MAY 26

The Assembly reconvened at 1:31 p.m. with the singing of "How Beautiful the Sight." Mr. Marshall led in prayer.

The order of the day arrived. On motion S.R.V,7 was suspended and the report of the *Committee on Ecumenicity and Interchurch Relations* was ordered included in the Minutes without being read orally.

REPORT OF THE COMMITTEE ON ECUMENICITY AND INTERCHURCH RELATIONS

Since the time of the Thirty-seventh General Assembly, the Committee has met twice. The committee reports as follows:

I. APPOINTMENT OF FRATERNAL DELEGATES TO OTHER ECCLESIASTICAL BODIES


G. The Rev. LeRoy B. Oliver to the Synod of the Christian Reformed Church meeting in Grand Rapids, Michigan, June 8ff, 1971.

H. At the time of the writing of the first draft of this report, appointments of delegates of the 1971 meetings of the following churches are still to be made:
   - The Presbyterian Church of Korea (Kosin)
   - The Presbyterian Church of Korea (Hap Dong)
   - The Reformed Church in Japan.

II. LETTERS OF GREETING TO OTHER ECCLESIASTICAL BODIES

The Committee through its chairman sent letters of greeting to the Synod of the Reformed Churches of New Zealand meeting in August 1971 and to the General Assembly of the Free Church of Scotland meeting in Edinburgh in May 1971.

III. INVITATIONS TO OTHER ECCLESIASTICAL BODIES

An invitation to send a fraternal delegate to the Thirty-eighth 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 THE REFORMED CHURCHES IN THE NETHERLANDS

The Thirty-sixth General Assembly indicated the intention of the Orthodox Presbyterian Church to bring to an end the sister-church relationship existing between our church and the Reformed Churches in the Netherlands. The Synod of the Reformed Churches in the Netherlands responded to this decision by requesting specification of serious differences mentioned in the action of the Thirty-sixth General Assembly. The Thirty-seventh General Assembly of the Orthodox Presbyterian Church authorized the Committee on Ecumenicity and Interchurch Relations to communicate with the Synod of the Reformed Churches in the Netherlands, providing examples of these differences and indicating our continued conviction that the difficulties of the sister-church relationship require this termination. The committee prepared and sent the following communication to the Synod of the Reformed Churches in the Netherlands:
Esteemed Brethren:

The General Assembly of the Orthodox Presbyterian Church instructed its Committee on Ecumenicity and Interchurch Relations to communicate with your Synod providing examples of the serious differences between our two churches and indicating further our continued conviction that the difficulties of the sister-church relationship require this termination.

This action was prompted in part by your gracious letter to us in response to our indication of intention to end the sister-church relationship. In particular, we noticed that you indicated that you were aware only of our difference with reference to the World Council of Churches, and stated that no other objections have reached you. The following items are an attempt to provide examples of those serious differences.

1. The World Council of Churches — The action of the Thirty-second General Assembly, 1965 (Minutes, pp. 93-100) in response to your earlier decisions, now put into action by your application for membership.

2. Women in the Teaching or Ruling Office — The action of the Thirty-fourth General Assembly, 1967 (Minutes, pp. 100-102) in response to your report The Place of Women in the Ministry of the Church, which views of yours have now been put into practice by the admission of women to this office.

3. The decision that the declaration of the special general synod held in Assen from January 26 to March 17, 1926 respecting the interpretation of Genesis 2 and 3 is no longer in force in the churches. It was an overture on this matter which served as the occasion for the decision of the Thirty-sixth General Assembly, 1969 (Minutes, pp. 104 and 112) to indicate its intention of bringing to an end the sister-church relationship between our two churches.

4. The Doctrine of Scripture — Exception has been taken by the Reformed Churches in the Netherlands to the declaration of the Reformed Ecumenical Synod of Potchefstrom (1958) (See especially, The Acts and Reports of the Reformed Ecumenical Synod, 1968, pp. 60, 307f.), stating that your Synod cannot itself provide that which the Reformed Ecumenical Synod of Grand Rapids, 1963 asks for because of “a number of questions concerning the scope and nature of this authority which are still very much in discussion.” (p. 308). The communication from your Synod refers to several writings of your professors on the Scriptures which seem to us to contain repudiation of the historic Reformed view of the inspiration and infallibility of the Scriptures. The Thirty-seventh General Assembly, 1970 (Minutes, pp. 123ff.) has asked your Synod to clarify its original objection and has at the same time briefly declared our own commitment.

These are examples that can be officially documented from actions of our Assemblies. In addition the Christian Reformed Church in North America has specified more in length and in detail these serious differences. Acts of Synod, Christian Reformed Church in North America, 1970 Art. 99, pp. 50-53.

A more recent example is the declaration of your General Synod of Sneek, November 5, 1970, concerning the letters of protests against Dr. H. M. Kuitert's views on Genesis 1-3 and Romans 5.

The Synod acknowledged Dr. Kuitert's "denial of the historicity of the fall into sin,
as man’s turning away from God at the beginning of human history” and at the same time declared “that the unity of the confession of the church is not (niet) so much threatened that special decisions would be necessary.” The Synod acknowledged that one had denied the apostolic teaching but then took no disciplinary action. We regard this as a serious failure to follow the Scriptural demand that the church must discipline those who deny the apostolic teaching.

For the sake of the cause of the Gospel of our Lord Jesus Christ, we pray that you will heed the admonition of your sister churches throughout the world and thus demonstrate that you are truly catholic and reformed in your subjection to the Lord and his Word.

Fraternally yours,
The Orthodox Presbyterian Church
per The Committee on Ecumenicity
and Interchurch Relations
LeRoy B. Oliver, Chairman

V. CONVERSATIONS WITH THE DEPUTIES OF THE CANADIAN REFORMED CHURCHES

No meetings with these brethren were held in the past year, but the committee did receive copies of a draft of a report concerning possible correspondence with the Orthodox Presbyterian Church to be submitted by the deputies to the next General Synod of the Canadian Reformed Churches. The committee studied this draft and made observations on parts of the report which enabled the deputies to present more accurately the position of the Orthodox Presbyterian Church on several matters. The committee also sent them copies of the action of the Thirty-seventh General Assembly with respect to the Reformed Ecumenical Synod and the World Council of Churches and the report of the delegates to the 1968 meeting of Reformed Ecumenical Synod to the Thirty-seventh General Assembly. Since the recommendations of the report of the deputies have not yet been acted on by the Synod of the Canadian Reformed Churches, they are not reported to this Assembly.

VI. CONVERSATIONS WITH THE COMMITTEE ON FRATERNAL RELATIONS OF THE REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD

The Committee was authorized by the Thirty-seventh General Assembly to arrange for a study of “the church’s responsibility in defining ethical applications of the Word of God” with a corresponding committee of the Reformed Presbyterian Church, Evangelical Synod, if such is possible. The Committee elected Messrs. Paul Woolley, George W. Knight, III, and John P. Galbraith to serve on this joint study committee. The Reformed Presbyterian men on this joint committee are Messrs. R. Laird Harris, William S. Barker, and Paul H. Alexander. Efforts have been made to arrange a meeting of this committee but at the time of the writing of this report in April, 1971, no meeting of this joint committee had yet been held.

On the basis of correspondence between the Committees on Fraternal Relations and the Committee on Ecumenicity, it can be reported that from the side of the Reformed Presbyterian Church, Evangelical Synod the issue of statement on the Christian life as a part of the Basis of Union, and from the side of the Orthodox Presbyterian Church the question of the church’s responsibility in defining the ethical application of the Word of God are matters which should be discussed if progress is to be made toward union of the two churches.

The Thirty-seventh General Assembly determined “that the committee continue discussions with the Reformed Presbyterian Church, Evangelical Synod in areas of faith
and practice where there are differences of opinion on subjects concerning which there needs to be further progress toward biblical standards; and that a report of its findings be given to the Thirty-eighth General Assembly." However, in view of the fact that the joint study committee on ethical matters has not reported, it has not been practical for these discussions on "areas of faith and practice where there are differences of opinion" to be held. The committee plans a joint meeting when the special committee on ethical matters completes its work.

The committee reports that since the Thirty-seventh General Assembly it has received communications from three presbyteries and three congregations in re the proposed Basis of Union and related matters. The presbyteries reported that they had had joint meetings with presbyteries of the Reformed Presbyterian Church, Evangelical Synod in their areas, reported on subjects which were discussed, and made certain suggestions to the committee for consideration at future joint meetings. The Sessions indicated their views on the Basis of Union and on questions on which there are differences between the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod.

As a result of a joint meeting of the Presbytery of the Dakotas of the Orthodox Presbyterian Church and the Rocky Mountain Presbytery of the Reformed Presbyterian Church, Evangelical Synod, the committee determined to inform the several presbyteries of the Orthodox Presbyterian Church that:

1. The Presbytery of the Dakotas has had what it regards as a fruitful and encouraging discussion with the Rocky Mountain Presbytery of the Reformed Presbyterian Church, Evangelical Synod. Following that discussion, the Presbytery recommended that this committee promote fuller acquaintance with the Reformed Presbyterian Church, Evangelical Synod by:
   a. Continuing to strongly urge all Orthodox Presbyterian Church presbyteries to carry on joint discussions at the presbytery level with the Reformed Presbyterian Church, Evangelical Synod.
   b. Encouraging our ministers and elders to attend Reformed Presbyterian Church, Evangelical Synod presbytery meetings and to observe the examinations of candidates for licensure and ordination; and
   c. Encouraging our presbyteries to invite Reformed Presbyterian Church, Evangelical Synod ministers and elders to attend our presbytery meetings and to observe the examinations of our candidates for licensure and ordination.

2. The Committee heartily endorses these recommendations and urges the presbyteries to take the initiative in arranging joint discussions, in inviting Reformed Presbyterian Church, Evangelical Synod presbyters to attend our presbytery meetings, and in informing the Reformed Presbyterian Church, Evangelical Synod presbyteries of the time and place of our presbyteries' meetings.

VII. CONVERSATIONS WITH OTHERS OF REFORMED PERSUASION

The committee appointed Messrs. Clowney and Knight to attend a further meeting of individuals from the following groups: Associate Reformed Presbyterian Church, Christian Reformed Church, Conservative Congregational Christian Conference, Orthodox Presbyterian Church, Presbyterian Church US, Reformed Church in America, Reformed Episcopal Church, Reformed Presbyterian Church, Evangelical Synod, Reformed Presbyterian Church of North America, and United Presbyterian Church USA. The meeting was held in Chicago on October 8 and 9, 1970. Other persons from the Orthodox Presbyterian Church present at this meeting were the Rev. Messrs. Wendell L. Rockey,
Jr., and LeRoy B. Oliver. At this meeting an organization to be known as the National Presbyterian and Reformed Fellowship was set up. It should be made clear that this is a fellowship of individuals who are seeking a consistent and permanent Reformed fellowship; it is not a fellowship of churches. The following provisional officers of the Fellowship were elected: President, Dr. G. Aiken Taylor; Vice President, the Rev. Donald J. MacNair; Secretary, the Rev. A. J. Kling; Treasurer, the Rev. Russell Horton. A steering committee composed of the four officers together with one member from each group was elected to bring in recommendations to a subsequent meeting concerning: purpose, principles of fellowship, organizational plans, and any other matters the committee may deem essential to the functioning of the Fellowship. The Steering Committee met and prepared the following report to be considered at a meeting of the Fellowship on April 15 and 16, 1971 in Atlanta, Ga.:

“In the Name of God, Amen.

“The present crisis of identity and continuity in Presbyterian and Reformed Churches in the United States of America calls for immediate, urgent and active obedience on the part of all those who acknowledge the sovereign authority of Jesus Christ, the only King and Head of His Church, as He rules it through the Scriptures of the Old and New Testaments, the Word of God written, and by His Holy Spirit.

“The purpose of the National Presbyterian and Reformed Fellowship in this crisis is to join for encouragement and mutual assistance those who seek in our time the unity of a pure witness to the Word of God and the testimony of Jesus Christ in the communion appointed by Christ through His apostles and prophets in the New Testament. Reformed doctrine and presbyterial church government furnish the basis for and the thrust toward a Scriptural ecumenism that is both contemporaneous and dynamic.

“The witness and service of this fellowship can glorify the Name of God in our world.

CONSTITUTION

1. **Name.** The name of this organization shall be the National Presbyterian and Reformed Fellowship.

2. **Purpose.** The present crisis of identity and continuity in Presbyterian and Reformed Churches . . . (three paragraphs, as above)

3. **Membership.** Membership shall consist of ministers and elders (or their equivalent) who subscribe to the Purpose above defined, and who belong to a Presbyterian or Reformed Body.

4. **Meetings.** There shall be at least one annual meeting, at which time the business of the Fellowship will be transacted, including the election of officers and members of the Steering Committee. Other meetings for business or to further the aims of the Fellowship may be held.

5. **Officers and Steering Committee.** The officers shall include a President, a Vice President, a Secretary and a Treasurer. These officers shall be elected each year at the annual meeting, from a slate of nominations prepared by the Steering Committee. The Steering Committee shall consist of the officers and two members from each denominational group named in the by-laws of the Fellowship, to be elected in the same manner as the officers.

6. **Incorporation.** The National Presbyterian and Reformed Fellowship shall be incorporated. The Steering Committee shall be the Directors of the Corporation, and the Officers of the Fellowship shall be the Officers of the Corporation.”

The committee authorized Messrs. Clowney, Knight and Galbraith to represent the
committee at the meeting in Atlanta. Other Orthodox Presbyterians who are planning to attend that meeting are: Messrs. Robley J. Johnston, Wendell L. Rockey, Jr., and LeRoy B. Oliver.

VIII. A LETTER FROM DR. HUDSON T. ARMERDING addressed to the Moderator of the Thirty-seventh General Assembly requesting the opportunity to bring greetings from the National Association of Evangelicals to the Thirty-eighth General Assembly was referred to the Committee. The Committee instructed its chairman to reply to Dr. Armerding suggesting that the National Association of Evangelicals send no representative to the Thirty-eighth General Assembly and determined to report Dr. Armerding’s request to the General Assembly.

IX. ELECTIONS TO THE COMMITTEE

The terms of the following members of the committee expire at this Assembly: Ministers: Edmund P. Clowney, John P. Galbraith.

Respectfully submitted,
LeRoy B. Oliver, Chairman

SUPPLEMENTARY REPORT OF THE COMMITTEE ON ECUMENICITY AND INTERCHURCH RELATIONS

The committee recommends that the 38th General Assembly send the following letter to the Reformed Ecumenical Synod:

In view of the deviations from the apostolic teaching cited in the letter from the Orthodox Presbyterian Church to the Reformed Churches in the Netherlands dated April 6, 1971 (see part IV of the committee’s report) and appended hereto, the Orthodox Presbyterian Church respectfully requests the Reformed Ecumenical Synod to determine whether the Reformed Churches in the Netherlands does, in fact, substantiate its contention that it still maintains its confessional commitment and thus submits to the authority of Christ through his Word. In making such a request, we call the attention of the Reformed Ecumenical Synod to the statements concerning this matter in the Rules and Standing Orders of the Reformed Ecumenical Synod to which all member churches are committed. The section on membership indicates that all denominations of the Reformed Ecumenical Synod “profess and maintain the Reformed Faith” and “therefore subscribe to the Basis as expressed in Article II” of said document. And the Basis itself states as “a fundamental requisite” that Reformed Churches stress “the headship of Christ and the marks of the true Church: the pure preaching of the Gospel, the Scriptural administration of the Sacraments, and the faithful exercise of discipline.” It is difficult for us to understand how the Reformed Churches in the Netherlands can on the one hand declare that Dr. H. M. Kuitert’s “negation of the historicity of the fall of man” is not in agreement with the confessional statement of the Scriptural truth which “must also be maintained as authoritative by the church as having importance for the proclamation of the Gospel” and then on the other hand proceed to resolve that “the unity of the confession of the church is not (niet) so much threatened that special decisions would be necessary.”

The committee further recommends that a copy of this letter be sent to each member church in the Reformed Ecumenical Synod.
It was moved and seconded to adopt the first recommendation of the committee, contained in its supplementary report.

On motion consideration of the two recommendations of the committee was postponed until after the report of the temporary Committee on RES Matters.

The floor was declared open for nominations to the Committee on Ecumenicity and Interchurch Relations. Messrs. Edmund P. Clowney and Galbraith were nominated. There being no further nominations, Messrs. Clowney and Galbraith were declared elected to the class of 1974.

Mr. Keller introduced the Rev. William Phillips, a minister of the Reformed Presbyterian Church, Evangelical Synod. It was moved and seconded that Mr. Phillips be welcomed as a visiting brother and given the privilege of the floor during consideration of the report of the Committee on Ecumenicity and Interchurch Relations.

The Moderator ruled the motion in order. On appeal the Moderator was sustained. The motion to welcome Mr. Phillips, etc., was carried.

Discussion of the third recommendation of the Stewardship Committee was resumed. After an amendment to delete part D.2 of the Plan for the Stewardship Committee, the motion to adopt the third recommendation was lost.

On motion the first sentence of B.7 in the existing Plan for the Establishment and Operation of the Combined Budget, i.e. “The Stewardship Committee shall be charged with the encouragement of the practice of biblical principles of financial stewardship in the church,” was deleted.

A further oral report from the Committee on Date, Place and Travel was heard.

The Assembly recessed at 3:37 p.m. and reconvened at 3:51 p.m.

Mr. Watson reported concerning the Rev. George R. Cottenden, who is hospitalized. Mr. Busch led in prayer.

The Rev. Donald Wisse, fraternal delegate of the Christian Reformed Church, addressed the Assembly. Mr. Peterson responded for the Assembly.

On motion, the fourth recommendation of the Stewardship Committee was adopted.

On motion the Assembly instructed the Stewardship Committee and the Stated Clerk to place in the hands of the churches their respective printed material no later than the following November in the year of the Assembly.

The floor was declared open for nominations to the Stewardship Committee. Ruling Elders Barker and Kinnaird were nominated.

At a later point the tellers reported the election of Mr. Barker to the class of 1974.

On motion S.R.V.7 was suspended and the report of the Committee on General Benevolence was ordered included in the Minutes without being read orally. Mr. Keller presented the report as follows:
REPORT OF THE COMMITTEE ON
GENERAL BENEVOLENCE

The Committee on General Benevolence held two stated meetings during the year, in October and February. During the interim period matters of importance were dealt with by telephone conversation and consultation between the members of the Executive Committee.

At its stated meeting in October the Committee elected the following officers for one year terms: Rev. Rollin P. Keller, President; Elder John Tolsma, of the Trinity Church, Hatboro, Pa., Vice President; and Rev. Lester R. Bachman, Secretary-Treasurer.

GENERAL INFORMATION

During the past year receipts and disbursements by the Committee were practically the same as in 1969, almost $16,000.00 received from churches and individuals, and nearly $16,000.00 disbursed for all causes. The receipts for the Aged and Infirm Ministers' Fund were $500.00 below the 1969 level, but disbursements were lower by about the same amount. Less than half the funds were disbursed for Emergency Medical Relief as compared with 1969.

Congregations sending gifts to the Committee numbered 76, nine less than 1969. It is the Committee's sincere desire that the other 48 churches and chapels will determine to share in the work of this Committee.

The 37th General Assembly "determined to instruct the Committee to examine ways of expanding its diaconal ministry in cooperation with the local congregations and presbyteries in order to reach out to the needs of the poor and distressed in the church and the world." Without doubt your Committee could begin to perform this assignment without soliciting increased gifts from the congregations already giving regularly to the support of its ministries if the other 30% of the churches and chapels were to begin without delay to share in the support of the Committee. Your Committee is well aware, and has been each passing year, that there are very great needs among the poor and distressed in the church and the world which we are forced to pass by because we lack the funds to respond to them. We have an intense desire to more adequately represent the church in ministering to such needs than we have hitherto, and the pastors, elders and deacons of those congregations which have not contributed in the past year may well hold the key to our greater effectiveness.

Church Extension Demand Notes held by the Committee as a reserve for the Aged and Infirm Ministers' Fund totaled $10,000.00 at the end of the year. However, because of the prolonged illness and the hospital costs of our brother, Rev. Carl Ahlfeldt, who died on March 13, we had to recall two of those Notes in the amount of $4,000.00, to meet those costs, as of January 1, 1971. This means that we will want to make a specific effort during the coming year to begin to restore this reserve. Mrs. Ahlfeldt is profoundly grateful to the churches for enabling the Committee to aid them in their time of overwhelming need, and your Committee also wishes to express its deep appreciation to all who have enabled us to respond at once and in full to such a need.

When the tidal wave struck East Pakistan, unsolicited gifts in the amount of $350.00 were received from a few churches, and your Committee sought the assistance of the World Relief Commission of the N.A.E. in delivering these funds as quickly as possible to that area of terrible devastation.

One of our ministers who is engaged in home mission work for one of our presbyteries, and who is supporting his family by secular work, was involved in an automobile
accident which caused damage in the amount of $400.00 to another car. After inquiring into his situation the Committee undertook to pay the damage to the other car.

**ELECTIONS**

Members of the Committee whose terms expire with this General Assembly are: Rev. Rollin P. Keller, and Elder Irving J. Triggs of the Franklin Square Church.

**RECOMMENDATION**

That each church and chapel be urged to include the work of the Committee on General Benevolence in its Benevolent or Diaconal Budget.

**PROPOSED BUDGET FOR 1971**

Non-designated Funds (general):

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Office and Administration</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>Promotion</td>
<td>900.00</td>
</tr>
<tr>
<td>Emergency Medical Relief Fund</td>
<td>1,000.00</td>
</tr>
<tr>
<td>Student Work-Scholarships, Korea</td>
<td>1,500.00</td>
</tr>
<tr>
<td>Disaster Relief, Korea</td>
<td>750.00</td>
</tr>
<tr>
<td>Gospel Hospital, Pusan, Korea</td>
<td>1,500.00</td>
</tr>
<tr>
<td>Bethesda Hospital, Denver, Colo.</td>
<td>500.00</td>
</tr>
<tr>
<td>Mental Hospital and Old Folk's Home, Korea</td>
<td>400.00</td>
</tr>
<tr>
<td>Japan Mission Disaster Fund</td>
<td>250.00</td>
</tr>
<tr>
<td>Japan Work-Scholarship Fund</td>
<td>750.00</td>
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<tr>
<td>Non-designated services</td>
<td>3,000.00</td>
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</table>

Designated Funds (general):

<table>
<thead>
<tr>
<th>Category</th>
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</thead>
<tbody>
<tr>
<td>Multi-Purpose Food, Korea</td>
<td>2,000.00</td>
</tr>
<tr>
<td>Leper Patients, Korea</td>
<td>2,500.00</td>
</tr>
<tr>
<td>Orphan Scholarships, Korea</td>
<td>200.00</td>
</tr>
<tr>
<td>Taiwan Relief Fund</td>
<td>750.00</td>
</tr>
<tr>
<td>Aged and Infirm Ministers' Fund (Designated)</td>
<td>5,000.00</td>
</tr>
<tr>
<td>Work-Scholarships, Phila. Christian School</td>
<td>5,000.00</td>
</tr>
<tr>
<td>Halfway House, Drug addicts, Alcoholics</td>
<td>10,000.00</td>
</tr>
</tbody>
</table>

**NOTE:** This Budget reflects the Committee's response to requests from the Missions in Korea and Japan, and our desire to fulfill the mandate of the 37th General Assembly to increase our diaconal ministry—in order to reach out to the needs of the poor and distressed in the church and the world.

**SPECIAL REPORT**

The 37th General Assembly determined to instruct the Committee on General Benevolence “to examine ways of expanding its diaconal ministry in cooperation with local congregations and presbyteries in order to reach out to the needs of the poor and distressed in the church and the world.”

The evolution of this Committee is apparently in progress, and we must all be aware of where we have been and where we wish to go. The General Benevolence Committee was originally established to handle funds in caring for aged and infirm ministers in our church.

Through the years additional areas of diaconal ministry have been added to the
program and budget of this Committee, but its basic structure has never been over-
hauled. It is the Committee's feeling that General Assembly has only now begun to
sense the need of churchwide diaconal stimulation from this Committee. To be sure
there are many happy exceptions to this statement, but it has been generally true
nevertheless.

The earliest records of the Committee go back to the year 1953. At that time the
receipts were about $800.00 per year, but they have increased over the years to a sum
of approximately $16,000.00 for 1969 and 1970. Total receipts have amounted to over
$153,000.00 since the Committee began its work, with the majority of the funds being
used for various purposes in the Korean mission field, or disbursed for the needs of the
aged and infirm ministers and their families.

During the past thirteen years the Committee has included as a part of each meet-
ing's agenda an item calling for discussion of ways and means for extending our ministry.
We have been mindful at all times of the limited resources of our churches, and have
limited our appeals for funds so that we would not take advantage of the Christian's
natural concern for needy and deprived people, and thus expand our ministries to the
detriment of the work of the other major Committees. However, as many of our
ministers and missionaries grow older their needs increase, and our retirement and
hospitalization plans do not cover cost of living expenses and medical needs. More and
more demands are made upon the Aged and Infirm Ministers', Orphans' and Widows'
Fund, for which cause we have established a reserve fund to enable us to meet such
needs as they arise.

In 1960 our Committee sent inquiries to each of our Mission fields to secure infor-
mation as to ways in which we could assist our missionaries in their compassionate con-
cern for the poor among whom they worked. We received responses from our Missions
in Korea and Taiwan, and, as a result, were able to expand our assistance to the Korean
field and to begin providing from $500.00 to $1,000.00 in relief funds for use in Taiwan.

In October of 1970 the Secretary of the Committee sent letters again to each of
the Missions seeking suggestions of specific areas of concern in which the Committee
might be of help.

No response has been received to date from our Missions in Taiwan and Ethiopia.
Our Korea Mission sent detailed information as to how we could continue to assist them
in their diaconal ministries. Our Japan Mission noted two minor items, dollarwise,
which are incorporated in the 1971 Budget goals.

News has come to us from our Mission in Korea that the government there has
approved a new national policy for volunteer agencies. Our Mission has been required
to re-register, and has been informed that "this registration will be revoked at the end
of 1970 unless a much greater amount of relief help is done by the Mission." This is one
reason why our Committee has been requested by the Mission to increase its aid.

The Committee at its regular meeting in February, 1971, determined to make two
additions to its Budget as a result of its deliberations on the instructions of the 37th
General Assembly. It was moved and carried that $5,000.00 be sought from the churches
to be used as Work-Scholarships for deserving children of poor families in South
Philadelphia, to enable them to attend the Christian School, conducted by the Philadel-
phia Association of Christian Schools. It was also moved and carried that a seed-fund
of $10,000.00 be established as a preliminary investment in a Halfway House for
Alcohol and Drug Addicts.

It is our purpose to continue to serve our congregations in providing the appropriate
ways and means by which they may exercise their Christian compassion in providing
funds to meet the constant and often increasing needs of the poor and distressed everywhere. We propose to appeal first for funds to meet the needs we may face within our denominational family, and on our mission fields. Beyond these needs we will seek to provide avenues of outreach to any other critical area of need in this country and the world, as our churches provide us with funds to minister to such needs.

Instead of the limited mailing of its monthly Newsletters, the Committee proposes using a quarterly Bulletin Insert to be distributed to all members of our congregations.

REPORT OF THE TREASURER

Year Ending December 31, 1970

Balance on hand, January 1, 1970 ........................................... $ 6,135.30

RECEIPTS

GENERAL FUND:
Contributions—O.P. Churches:
General—Designated ........................................... $ 249.62
—Non-Designated ............................................ 4,380.54
Deacons—Designated ........................................... 735.60
—Non-Designated ............................................ 6,908.09

Total .......................................................... $13,273.85

AGED AND INFIRM MINISTERS’ FUND:
Contributions—O.P. Churches:
General—Designated ........................................... 947.91
Deacons—Designated ........................................... 1,239.65
Church Extension Fund ........................................... 393.50

Total .......................................................... $ 2,581.06

Total Receipts .................................................. $15,854.91

Total Funds Available ......................................... $21,990.21

DISBURSEMENTS

GENERAL FUND:
Office and Administration:
Phone .......................................................... $ 39.85
Postage .......................................................... 175.65
Travel expense for member of the Committee ....................... 88.00
Printing—Letterheads and Envelopes ................................ 115.00
Mimeographing .................................................. 46.30
Auditing .......................................................... 25.00
Office Supplies ................................................... 18.17
Honorarium, Sec.-Treas. ........................................... 1,000.00

Total .......................................................... $ 1,507.97

RELIEF FUNDS (General):
Minister—Accident ............................................ 400.00
Disaster Relief—Korea .......................................... 1,500.00
Student work—Scholarships, Korea ................................ 1,500.00
Gospel Hospital, Pusan, Korea ................................... 750.00
Bethesda Hospital, Denver, Colo. ............................... 500.00
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<thead>
<tr>
<th>Description</th>
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<tbody>
<tr>
<td>N.A.E. World Relief Commission, Pakistan</td>
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<td>Emmanuel Chapel, Phila., Pa.</td>
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<td>Godwin Ebong, Nigeria, Travel</td>
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<td><strong>Total</strong></td>
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**RELIEF FUNDS (Designated):**

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<tr>
<td>Multi-Purpose Food, Korea</td>
<td>$2,000.00</td>
</tr>
<tr>
<td>Leper Patients, Korea</td>
<td>$2,500.00</td>
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<tr>
<td>Orphans, Korea</td>
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**EMERGENCY MEDICAL RELIEF FUND:**

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<td>Minister's Family (B)</td>
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**AGED AND INFIRM MINISTERS' FUND:**

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<td>Minister's Family (D)</td>
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*Church Extension Fund Demand Note, A-206                     | $2,000.00 |

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<tr>
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<tr>
<td>Pilgrim O.P.C. Utilities</td>
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<table>
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<tr>
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<tbody>
<tr>
<td><strong>Total Disbursements from All Funds</strong></td>
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<table>
<thead>
<tr>
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<td>Balance on hand in all funds, January 1, 1971</td>
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<table>
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<td>Balance on hand, January 1, 1970</td>
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<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>GENERAL FUND:</strong></td>
<td><strong>$13,273.85</strong></td>
</tr>
<tr>
<td>Contributions—O.P. Churches</td>
<td>$13,273.85</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>AGED AND INFIRM MINISTERS' FUND:</strong></td>
<td><strong>$2,187.56</strong></td>
</tr>
<tr>
<td>Contributions—O.P. Churches</td>
<td>$2,187.56</td>
</tr>
<tr>
<td>Interest on Demand Notes</td>
<td>$393.50</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$2,581.06</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total Receipts</strong></td>
<td><strong>$15,854.91</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total Funds Available</strong></td>
<td><strong>$21,990.21</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>DISBURSEMENTS</strong></td>
<td><strong>$17,991.28</strong></td>
</tr>
<tr>
<td>General Fund</td>
<td>$11,007.97</td>
</tr>
<tr>
<td>Aged and Infirm Ministers' Fund</td>
<td>$4,884.96</td>
</tr>
<tr>
<td>Emergency Medical Relief Fund</td>
<td>$1,499.05</td>
</tr>
<tr>
<td><strong>Total Disbursements</strong></td>
<td><strong>$17,991.28</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on hand in all funds, January 1, 1971</td>
<td>$3,998.93</td>
</tr>
</tbody>
</table>
Summary of Cash Balances by Funds

<table>
<thead>
<tr>
<th>Fund</th>
<th>Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund</td>
<td>$1,348.64</td>
</tr>
<tr>
<td>Aged and Infirm Ministers' Fund</td>
<td>1,725.53</td>
</tr>
<tr>
<td>Multi-Purpose Food</td>
<td>99.92</td>
</tr>
<tr>
<td>Korean Leper Patients</td>
<td>318.62</td>
</tr>
<tr>
<td>Korean Orphans</td>
<td>252.50</td>
</tr>
<tr>
<td>Taiwan Relief Fund</td>
<td>77.81</td>
</tr>
<tr>
<td>Emergency Medical Relief Fund</td>
<td>125.91</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$3,998.93</strong></td>
</tr>
</tbody>
</table>

Additional Assets

<table>
<thead>
<tr>
<th>Church Extension Fund Demand Notes</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<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-144</td>
<td>2,000.00</td>
</tr>
<tr>
<td>A-182</td>
<td>2,000.00</td>
</tr>
<tr>
<td>*A-206</td>
<td>2,000.00</td>
</tr>
<tr>
<td>Interest: Savings Acct.</td>
<td>20.83</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$10,520.83</strong></td>
</tr>
</tbody>
</table>

Respectfully submitted,
Lester R. Bachman, Treasurer

Audited and Found Correct:
Auditor: David M. Huber, Jr. CPA, 2-6-71

It was moved and seconded to adopt the recommendation of the committee.

The Assembly recessed at 5:45 p.m. after prayer led by Mr. Tolsma.

THURSDAY MORNING, MAY 27

Following a devotional service led by Mr. Solis the Assembly reconvened at 8:31 a.m. Mr. Mahaffy led in prayer.

The minutes of the sessions of Wednesday, May 26, were approved as read.

Discussion of the report of the Committee on General Benevolence was resumed.

The Assembly recessed at 10:15 and reconvened at 10:30 a.m.

The recommendation of the committee was adopted in the following amended form: That each church and chapel be urged to include the work of the Committee on General Benevolence in its Benevolent or Diaconal Budget, and that the proposed budget of the committee be approved with the deletion of the last item (Halfway House, Drug Addicts, Alcoholics—$10,000); and further that the Assembly urge the Committee on Home Missions and Church Extension to consider the possibility of establishing an evangelistic mission to drug addicts and to consider soliciting designated funds for such a ministry.

On the vote to delete the last budget item, the following commissioners asked that their negative votes be recorded: Atwell, Bachman, Eyres, Nicholas, Oliver, Schmurr, Sibley, and Volz.

On motion the Committee on General Benevolence was asked to prepare a statement of purpose, principles, and theological grounds upon which the committee is to operate, and report to the 39th General Assembly, and it was determined that two additional men be elected to work with the Committee on General Benevolence in the preparation of this statement.

On amended motion the presbyteries were requested to study the biblical basis of the extension of diaconal ministry to the world as contained in the Minutes of the
Mr. Oliver introduced the Rev. Frank Smick, fraternal delegate of the Reformed Presbyterian Church, Evangelical Synod. On motion Mr. Smick was enrolled as a corresponding member and given the privilege of the floor.

On amended motion the Committee on General Benevolence was directed to propose to the 39th General Assembly a different name for the committee, preferably containing some form of the word “deacon,” if it considers a change of name desirable.

Mr. Malcor presented the following recommendation of the Committee on Date, Place and Travel: That each commissioner submitting a valid travel voucher be paid 8¢ per mile (rounded to the nearest dollar) for the first 2000 miles and 3¢ per mile (rounded to the nearest dollar) for all miles over 2000. This would amount to a total of $12,706.90 to be paid to 76 commissioners who have submitted travel vouchers, leaving a balance in the Travel Fund of $1,766.84. On motion the recommendation was adopted.

On motion Mr. Kellogg was excused from attendance after 4:00 p.m. Thursday, because of an unforeseen emergency.

The floor was declared open for nominations to the Committee on General Benevolence. There is a vacancy in the class of 1972 because of the resignation of Ruling Elder John Tolsma.

The following were nominated: Ministers—Keller and D. M. Poundstone; Ruling Elders—Kinnaird and Irving J. Triggs (Franklin Square).

At a later point the tellers reported the election of the Rev. Mr. Keller and Ruling Elder Kinnaird to the class of 1974, and of Ruling Elder Triggs to the class of 1972.

The Assembly recessed at 12:30 p.m. after prayer led by Mr. Fikkert.

THURSDAY AFTERNOON, MAY 27

The Assembly reconvened at 1:32 p.m. with the singing of “I Lay My Sins on Jesus.” Mr. C. E. Stanton led in prayer.

By common consent, the Rev. Frank Smick, fraternal delegate of the Reformed Presbyterian Church, Evangelical Synod, addressed the Assembly at this time. Mr. Whitlock responded for the Assembly.

The order of the day arrived. Mr. Peterson, chairman of the committee, read the report of the Committee to Confer with Representatives of the Christian Reformed Church, including a supplementary 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 held two meetings this year in addition to two joint meetings with the Committee of the Christian Reformed Church. Again this year the joint meetings have dealt almost exclusively with the question of theological trends in the Christian Reformed Church, especially as those trends seemed to point in the direction of departure from the creeds of the church.

The talks have been very frank and open. We are addressing the issues. And that
means that there is hard going in our joint meeting—hard going in the sense of the weight of extremely serious discussion relating to central issues of the Word of God. Some progress can be reported in clarifying the issues before us and in ascertaining the extent of reaction in the Christian Reformed Church.

The topic under discussion at both joint meetings this year has been that of the inerrancy, the infallibility, and the authority of Scripture. Their Committee sent us the decision of the synod of 1961 regarding that issue.

Their committee has expressed desire to continue meeting with us. They are not confident of much enthusiasm in the Christian Reformed Church for union with the Orthodox Presbyterian Church.

Your Committee again wishes to state publically its continued appreciation to the Christian Reformed Committee for their patience in hearing us. Your Committee feels that continued discussion is needed, though admitting that the goal of union is a long-range goal. We feel that we must continue to pursue that goal.

The Committee recommends that it be continued.

Jack J. Peterson, Chairman

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

The Committee has read the report of the Committee on Closer Relations with the Orthodox Presbyterian Church of the Christian Reformed Church which is to be presented to the Synod of 1971. In the judgment of your Committee there are statements in that report which we believe do not represent the facts as accurately as we think they could. We think that these statements may unduly influence the Synod to terminate the conversations. We believe that the unity of the body of Christ demands that this be avoided if at all possible. Therefore we recommend that this Assembly address the following letter to the 1971 Synod of the Christian Reformed Church:

Esteemed fathers and brethren,

As we have today received the report of our Committee to Confer with Representatives of the Christian Reformed Church we heard with regret that your Committee on Closer Relations with the Orthodox Presbyterian Church is not persuaded that these committees should continue to meet, or at least to meet with organic union in view.

It is the evaluation of our Committee that the talks have been eminently worthwhile and that the joint meetings are wrestling with substantive issues that must be resolved in the pursuit of unity and union. Further, our Committee reports that progress has been made in dealing with these issues.

It is obvious that difficulties have been encountered in the conversations between these committees. Yet we believe that these difficulties—and any additional difficulties which may lie ahead—are not reasons for two churches which profess the same faith either to be discouraged with seemingly little or no progress or to discontinue their endeavors toward union. It is our belief that such churches should abandon the effort to unite only when it becomes clear to one or the other, or to both, that they are not and do not intend to be of the same faith.

This General Assembly urges you to continue the quest with us for unity in the faith and union of organization. We may not find such unity or union as quickly as any
of us might wish; we urge, then, patience also, and a willingness to pursue to a conclu-
sion such questions and problems as exist between us.

We recognize that your committee's report to you may raise in your minds doubts
as to our ability to evaluate information concerning the Christian Reformed Church.
You may then be disappointed in us and be inclined to terminate the conversations.
We ask you not to do so, for two reasons. First, there appears to be a communication
problem since our Committee reports that it has a different opinion than your Com-
mittee as to the preliminary judgments which our Committee has made. And secondly,
we believe that the calling to the fullest possible unity in Christ, urged more than once
upon the churches by the Reformed Ecumenical Synod, is so imperative that we must
gladly endure whatever hardship may be necessary, and for however long, in order to
bring about that unity if it is in any way possible. We are willing to continue to put forth
that effort. We hope you are too.

May God give you grace, wisdom, and power as you deliberate on the many
matters before you and may He continue to use you to proclaim His glorious name
and grace to the ends of the earth.

Your brethren in Christ,
The General Assembly of the
Orthodox Presbyterian Church

On motion the recommendation of the committee in its supplementary report was
adopted.

The recommendation that the committee be continued was adopted.

The floor was declared open for nominations for men to work with the Com-
mittee on General Benevolence in preparing a statement of purpose, etc. The following
were nominated: Messrs. Hills, D. J. Duff, D. F. Stanton, Edwards, Woolley, Atwell,
Mahaffy, Eyres, Edmund P. Clowney, and Elder. On separate motions the requests of
Messrs. Edwards and Atwell to have their names withdrawn were granted.

The tellers reported the election of Messrs. Hills and Woolley to work with the
Committee on General Benevolence.

On motion S.R.V,7 was suspended and the report of the Committee on Pensions
was ordered included in the Minutes without being read orally. Mr. Hoogerhyde pre-
sented the report as follows:

REPORT OF THE COMMITTEE ON PENSIONS

The Committee on Pensions reports concerning its two responsibilities, pensions and
hospitalization.

PENSIONS

On December 31, 1970 the Pension and Insurance Plan completed the 12th year
and the 2nd year in its revised form. During the year 11 new participants were enrolled
and there were four withdrawals. On December 31 there were 110 participants. Two
participants reached age 65 during the year and began receiving pension payments.

Group term insurance for $10,000 on each participant under age 65 continues to be
carried with the Equitable Life Assurance Society, New York, N. Y. The monthly
premium, based on the experience of our group, was reduced from $9.70 in 1969 to
$8.80 in 1970. A dividend of $3,548 was received from Equitable Life and credited to
the pension fund as income.
The total reserve in the fund for pension benefits at the beginning of the year was $325,893. Of this, $10,814 was credited to accounts withdrawn during the year, leaving a net reserve of $315,100 for continuing participants. On December 31, 1970 the reserve had increased to $360,004. This takes into account realized capital losses of $19,297 on securities sold during the year and a reduction of $10,234 in unrealized capital losses on securities held in the Fund's portfolio, together with all income and expenses (see Treasurer's Report, Schedule B). The decrease in the value of investments, based on the average invested balances during the year was 2.6% compared with an increase in the Dow-Jones Industrial average of 4.8% and 0.1% for the Standard and Poor 500 Index.

In accordance with the action of the previous General Assembly premiums have been increased 10%, effective January 1, 1971.

The Committee adopted a Beneficiary Designation Form which was acceptable to the Equitable Life Assurance Society and which applies to both the proceeds of life-insurance and the participant's interest in the Retirement Equity Fund. These forms were distributed to all participants in the Plan.

Investments of the Committee continue to be administered in accordance with a Trust Agreement with the First Pennsylvania Bank, Philadelphia, Pa. The fluctuation in security prices for the year 1970 was the most drastic for many years. Because of this the Trustee kept a larger portion of our capital invested in short term, high-yield, fixed income investments than might have been done otherwise. This served to preserve capital but it also meant that our funds were not invested in a way that would have provided greater participation in the year-end market recovery. The Trustee provides investment counsel, portfolio management, custodial services for securities held in the fund and a quarterly accounting of its administration of the fund. The charge for these services is 3/10ths of one percent of the year-end portfolio value.

HOSPITALIZATION

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

The basic hospital coverages continue to be provided by Inter-County Hospitalization Plan, Inc., on a specific daily room and board basis, plus allowances for other normal hospital expenses and diagnostic services. Medical-surgical benefits are provided by Blue Shield, and major medical coverage up to a maximum of $20,000 is provided on an optional basis.

On December 31, 1970 there were 134 individual and family agreements in force, compared with 145 a year earlier. Of these, 92 were ministers, and of the 121 participating in the major medical coverage 88 were ministers.

The following is a report of claims paid and premiums received by Inter-County during the rating period from April 1, 1969 to March 31, 1970:

<table>
<thead>
<tr>
<th>No. of claims paid</th>
<th>139</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of days</td>
<td>581</td>
</tr>
<tr>
<td>Total claims</td>
<td>$42,853</td>
</tr>
<tr>
<td>Premiums</td>
<td>36,000</td>
</tr>
</tbody>
</table>

On the basis of the above figures Inter-County informed us that they would have to increase our rates 25%. However, because a substantial part of the claims originated under our former more liberal plan, they agreed to an increase of 15% with the understanding that the difference of 10% would be taken into consideration in determining the merit rating in 1971, based on claims for the twelve-month period ending March 31, 1971.
The committee again urges churches to consider paying their pastors' premiums for this insurance. 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 a tax-free status the breakdown between cash salary and hospitalization premium should be formally established by action of the employer.

ELECTIONS

The terms of the following members of the committee expire with this Assembly: Minister: John P. Galbraith; Ruling Elders: Peter C. Forbes, Edward A. Haug.

REPORT OF THE TREASURER

The report of the Treasurer, for both the Pension and Hospitalization accounts, as audited by Greenawalt and Company, Certified Public Accounts, is as follows:

PENSION ACCOUNT

Committee on Pensions of the Orthodox Presbyterian Church Philadelphia, Pennsylvania

We have examined the balance sheet of the Pension Fund of the Orthodox Presbyterian Church, Committee on Pensions, as of December 31, 1970 and the related statements of reserve, equity fund and cash receipts and disbursements for the year then ended. Our examination was made in accordance with standard auditing procedures and accordingly included such tests of the accounting records and such other procedures which we considered necessary in the circumstances, except as noted in the following paragraph.

We did not confirm income or participants' payments with outside sources.

In our opinion, subject to the aforesaid exception, the attached balance sheet and statements of reserve, equity fund and cash receipts and disbursements present fairly the financial position of the Pension Fund of the Orthodox Presbyterian Church, Committee on Pensions, at December 31, 1970, on a cash basis, and the results of the cash transactions for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Respectfully submitted,
GREENAWALT & COMPANY
Mechanicsburg, Pennsylvania
March 24, 1971

EXHIBIT I
ORTHODOX PRESBYTERIAN CHURCH
COMMITTEE ON PENSIONS
BALANCE SHEET
DECEMBER 31, 1970

<table>
<thead>
<tr>
<th>ASSETS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash in Bank</td>
<td>$6,629</td>
</tr>
<tr>
<td>Premium Refund Receivable</td>
<td>35</td>
</tr>
<tr>
<td>Trust Fund — First Pennsylvania Banking and Trust Company (Schedule A) Market Value</td>
<td>353,340</td>
</tr>
<tr>
<td>Total Assets</td>
<td>$360,004</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>LIABILITIES</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Reserve for Pension Benefits (Schedule B)</td>
<td>$360,004</td>
</tr>
</tbody>
</table>

NOTE: This statement subject to attached accountants' opinion.
Schedule A
ORTHODOX PRESBYTERIAN CHURCH
COMMITTEE ON PENSIONS
SCHEDULE OF RETIREMENT EQUITY FUND
DECEMBER 31, 1970

<table>
<thead>
<tr>
<th></th>
<th>Cost</th>
<th>Market Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bonds</td>
<td>$232,075</td>
<td>$230,938</td>
</tr>
<tr>
<td>Preferred Stocks</td>
<td>38,070</td>
<td>33,132</td>
</tr>
<tr>
<td>Common Stocks</td>
<td>109,410</td>
<td>88,672</td>
</tr>
<tr>
<td><strong>Total Securities</strong></td>
<td><strong>$379,555</strong></td>
<td><strong>$352,742</strong></td>
</tr>
<tr>
<td>Cash</td>
<td>598</td>
<td>598</td>
</tr>
<tr>
<td><strong>Total Value of Fund</strong></td>
<td><strong>$380,153</strong></td>
<td><strong>$353,340</strong></td>
</tr>
</tbody>
</table>

NOTES:
1. The above values were taken from the annual accounting for the Trust Fund for the year ended December 31, 1970, as submitted by the First Pennsylvania Banking and Trust Co., Trustee.
2. This statement subject to attached accountants' opinion.

Schedule B
ORTHODOX PRESBYTERIAN CHURCH
COMMITTEE ON PENSIONS
RESERVE FOR PENSION BENEFITS
DECEMBER 31, 1970

Balance, January 1, 1970 $325,893

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ADDITIONS</strong></td>
<td></td>
</tr>
<tr>
<td>Premiums Received from Participants</td>
<td>$44,619</td>
</tr>
<tr>
<td>Dividend Income—Life Insurance</td>
<td>3,548</td>
</tr>
<tr>
<td>Reversions—Accounts Withdrawn</td>
<td>2,027</td>
</tr>
<tr>
<td>Income from Trust Fund:</td>
<td></td>
</tr>
<tr>
<td>Investment Income</td>
<td>$18,208</td>
</tr>
<tr>
<td>Reduced in Unrealized Capital Losses</td>
<td>10,234</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>28,442</strong></td>
</tr>
<tr>
<td><strong>DEDUCTIONS</strong></td>
<td></td>
</tr>
<tr>
<td>Expenses—General Fund</td>
<td>$1,294</td>
</tr>
<tr>
<td>Expenses—Trust Fund</td>
<td>943</td>
</tr>
<tr>
<td>Premiums Paid—Life Insurance</td>
<td>11,026</td>
</tr>
<tr>
<td>Annuity Payments</td>
<td>600</td>
</tr>
<tr>
<td>Pension Payments</td>
<td>550</td>
</tr>
<tr>
<td>Withdrawals—Retirement Equity Fund</td>
<td>10,814</td>
</tr>
<tr>
<td>Realized Capital Losses</td>
<td>19,298</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>44,525</strong></td>
</tr>
</tbody>
</table>

**Balance, December 31, 1970** $360,004

**NOTE:** This statement subject to attached accountants' opinion.
THIRTY-EIGHTH GENERAL ASSEMBLY

EXHIBIT II
ORTHODOX PRESBYTERIAN CHURCH
COMMITTEE ON PENSIONS
STATEMENT OF CASH RECEIPTS AND CASH DISBURSEMENTS
JANUARY 1 TO DECEMBER 31, 1970

CASH RECEIPTS
Premiums Received from Participants $44,619
Dividend Income 3,548
Income Received as Intermediary 36
Total Cash Receipts 48,203

CASH DISBURSEMENTS
First Pennsylvania Banking and Trust Company $30,500
Management Fees—Trust Fund 941
Premiums—Equitable Life Assurance Society 11,026
Premium Overpayment (Refund Receivable) 35
Annuity Payments 600
Pension Payments—Retirement Fund 550
Withdrawals—Vested Interest 10,814
Less: Reversions 2,027
Disbursed as Intermediary 8,787
Expenses—General Fund:
Honorary—Treasurer $600
Legal and Auditing 325
Meeting Expense 221
Stationery and Printing 55
Postage 61
Telephone 32

Total Cash Disbursements 53,857
Cash Receipts Under Cash Disbursements $5,654
Cash Balance, January 1, 1970 12,283
Cash Balance, December 31, 1970 6,629

NOTE: This statement subject to attached accountants’ opinion.

HOSPITALIZATION ACCOUNT
Committee on Pensions of the Orthodox Presbyterian Church

We have examined the balance sheet of the Hospitalization Account of the Orthodox Presbyterian Church, Committee on Pensions, as of December 31, 1970 and the statements of surplus and cash receipts and disbursements for the year then ended. Our examination was made in accordance with standard auditing procedures and accordingly included such tests of the accounting records and such other procedures which we considered necessary in the circumstances, except as noted in the following paragraph.

We did not confirm income from premiums with outside sources. In addition, we did not verify the amount of premiums collected in advance.
In our opinion, subject to the aforesaid exceptions, the attached statements present fairly the financial position of the Hospitalization Account of the Orthodox Presbyterian Church, Committee on Pensions, at December 31, 1970, on a cash basis, and the results of the cash transactions for the year then ended in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Respectfully submitted,
GREENAWALT & COMPANY

Mechanicsburg, Pennsylvania
March 24, 1971

ORTHODOX PRESBYTERIAN CHURCH
COMMITTEE ON PENSIONS
HOSPITALIZATION ACCOUNT
BALANCE SHEET
DECEMBER 31, 1970

ASSETS
Cash in Bank—Farmers Bank and Trust Co.,
Hummelstown, Pennsylvania:
Checking Account
Savings Account
Total Assets

LIABILITIES AND SURPLUS
Premiums Collected in Advance
Surplus (Statement Attached)
Total Liabilities and Surplus

NOTE: This statement subject to the attached accountants' opinion.

ORTHODOX PRESBYTERIAN CHURCH
COMMITTEE ON PENSIONS
HOSPITALIZATION ACCOUNT
STATEMENT OF SURPLUS
DECEMBER 31, 1970

Balance, January 1, 1970
ADDITIONS
Decrease in Advance Premiums
Excess Cash Receipts over Cash Disbursements

DEDUCTIONS
None

Balance, December 31, 1970

NOTE: This statement subject to the attached accountants' opinion.
THIRTY-EIGHTH GENERAL ASSEMBLY

ORTHODOX PRESBYTERIAN CHURCH
COMMITTEE ON PENSIONS
HOSPITALIZATION ACCOUNT
STATEMENT OF CASH RECEIPTS AND CASH DISBURSEMENTS
JANUARY 1 TO DECEMBER 31, 1970

CASH RECEIPTS
Premiums $44,744
Service Charges 552
Interest, Savings Account 40
Total Cash Receipts $45,336

CASH DISBURSEMENTS
Premiums Paid —
Inter-County and Blue Shield $37,502
Premiums Paid, Major Medical 7,168
Total Cash Disbursements $44,670
Honorarium 400
Auditing 120
Stationery and Printing 29
Postage 48
Telephone 11
Cash Receipts over Cash Disbursements $58
Cash Balance, January 1, 1970 $4,591
Cash Balance, December 31, 1970 $4,649

NOTE: This statement subject to the attached accountants' opinion.

The floor was declared open for nominations to the Committee on Pensions. The following were nominated: Ministers—Galbraith and Mitchell; Ruling Elders—Haug, Peter C. Forbes (Miami), and Zebley.

The tellers reported the election of the Rev. Mr. Galbraith and Ruling Elders Forbes and Haug to the class of 1974.

Mr. Oliver read the report of the Trustees of the General Assembly as follows:

REPORT OF THE TRUSTEES OF THE GENERAL ASSEMBLY

The Trustees of the General Assembly met once since the Thirty-Seventh General Assembly. The following officers were elected to serve until the first meeting of the Trustees following the Thirty-Eighth General Assembly: President, Richard C. Zebley; Vice President, Willard E. Neel; Secretary, LeRoy B. Oliver; Treasurer, Bert L. Roeber.

ELECTIONS

The terms of the following trustees expire at this assembly: Ministers: LeRoy B. Oliver; Ruling Elder: Richard C. Zebley.

Respectfully submitted,
Richard C. Zebley, President
The floor was declared open for nominations to the Trustees of the General Assembly. The following were nominated: Ministers—Oliver and Commeret; Ruling Elders—Howard A. Porter (Glenside), Daniel E. McElwain (Fawn Grove), Zebley, and Whitted.

On motion Mr. Coray's offer to resign from the Trustees of the General Assembly, class of 1972, was accepted.

The tellers reported the election of the Rev. Mr. Oliver and Ruling Elder Zebley to the class of 1974; and of the Rev. Mr. Commeret to the class of 1972.

Mr. Galbraith read the report of the Committee on Revisions to the Form of Government as follows:

REPORT OF THE COMMITTEE ON REVISIONS TO THE FORM OF GOVERNMENT

Fathers and Brethren:

The Committee is making good progress toward solutions of the substantial questions that must be resolved before proposed revisions may be presented to the Assembly. During the past year subcommittees presented reports on their assignments, and the full Committee held five all-day meetings. Two meetings have been held so far this year. Included in its work has been a review, both by sub-committees and the full Committee, of all suggested revisions submitted to it.

The Committee now contemplates sending out to the ministers and sessions its proposals for revision of the Form of Government as soon as they are ready, so that the following General Assembly may determine the procedure for formal consideration of the proposals. The Committee feels that that time is now not far off.

Respectfully submitted,
John P. Galbraith, Chairman

The Assembly recessed at 3:20 p.m. and reconvened at 3:50 p.m.

Mr. Elliott read the report of the Committee on Revisions to the Book of Discipline and the Directory for Worship as follows:

REPORT OF THE COMMITTEE ON REVISIONS TO THE BOOK OF DISCIPLINE AND THE DIRECTORY FOR WORSHIP

Since the last Assembly, this committee has met once.

No new material is submitted to this Assembly. Your committee intends to propose alternate forms for the celebration of the sacraments. Since your committee feels that it is approaching the completion of its task, it intends, within two months, to send a draft of its proposed revisions to the sessions and presbyteries for study.

The committee makes the following recommendations:

(1) That debate on the difference with the Committee on Revisions to the Form of Government regarding the proper scope of the work of deacons be postponed to the Thirty-ninth General Assembly.

(2) That the committee be continued.

Respectfully submitted,
Edwards E. Elliott, Chairman
Lawrence R. Eyres
Edward L. Kellogg
On separate motions the two recommendations were adopted.
Mr. Bettler read the report of the Committee on Ministerial Training as follows:

REPORT OF THE COMMITTEE ON MINISTERIAL TRAINING

The committee regrets that through the combination of circumstances it did not meet during the year except to adopt this report and elect a chairman. Study assignments have been made to members of the committee and will be received at a scheduled Fall meeting.

The terms of the following members expire at this Assembly:
Minister: John J. Mitchell
Ruling Elder: Robert G. DeMoss

Respectfully submitted,
John F. Bettler, Chairman

On motion the committee was continued.

The floor was declared open for nominations to the Committee on Ministerial Training. The following were nominated: Ministers—Cummings, D. J. Duff, L. H. Smith, Rockey, Eyres, Frame, and Haney; Ruling Elders—Robert G. DeMoss (Hatboro), Whitted, Charles M. Horne (Wheaton), and Fikkert. On motion Mr. Cummings' request to have his name withdrawn was granted.

The tellers reported the election of Ruling Elders DeMoss and Horne to the class of 1974.

The report of the Committee on Proof Texts for the Catechisms was read 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 that it has continued its study of proof texts for the Shorter Catechism.

The Committee would further report that it is difficult to arrange meetings at which a majority of its members can be present. The Committee believes that the election of an additional member would result in a better attendance at its meetings and the furtherance of its work.

The Committee recommends:
1. That it be continued.
2. That an additional member be elected.

Respectfully submitted,
John H. Skilton, Chairman
On separate motions the two recommendations were adopted.

The floor was declared open for nominations for an additional member of the committee. Mr. Gaffin, Jr. was nominated. There being no further nominations, he was declared elected.

Mr. Gaffin, Jr. read the report of the Committee on Scripture and Inspiration as follows:

REPORT OF THE COMMITTEE ON SCRIPTURE AND INSPIRATION

This committee was continued by the 37th General Assembly to study any correspondence relating to its report (a communication to the other member churches of the Reformed Ecumenical Synod in response to questions raised by the Gereformeerde Kerken in Nederland). No correspondence has been received at this writing.

The committee recommends: (1) that it be continued; (2) that the Stated Clerk be authorized to refer to it any correspondence relating to its report; and (3) that it be authorized to study such correspondence as may be referred to it and report to the 39th General Assembly, with recommendations if warranted.

Respectfully submitted,
George W. Knight, III
Norman Shepherd
Richard B. Gaffin, Jr. (Chairman)

On motion the recommendations of the report were adopted.

Mr. Rockey read the report of the Committee for a United Reformed Testimony as follows:

REPORT OF THE COMMITTEE FOR A UNITED REFORMED TESTIMONY

The Committee for a United Reformed Testimony continued its participation in the meetings attended by representatives and members of eight Presbyterian and Reformed denominations. At a meeting of the informal group in October, 1970, held in Chicago, steps were taken to organize as the National Presbyterian and Reformed Fellowship and this was accomplished at a meeting in Atlanta, in April, 1971. A copy of the Constitution eventually adopted with the following amendments is contained in part VII of the Report of the Committee on Ecumenicity and Interchurch Relations: “... as He rules it through the infallible Scriptures of the Old and New Testaments,” (first paragraph) and “Reformed doctrine and presbyterial church government furnish the basis for this communion and the thrust toward a scriptural ecumenism . . .” (second paragraph). An additional change was made in the article stating the requirements for membership: “Membership shall consist of ministers and elders (or their equivalent) who subscribe to the purpose above defined, and to the doctrines set forth in these classical Reformed Confessions: The Westminster Standards, the Canons of Dort, the Belgic Confession, and the Heidelberg Catechism.”

Memberships may be obtained by sending $5.00 for annual dues to the Secretary, the Rev. August J. Kling, 609 Brickell Avenue, Miami, Florida 33131.
THIRTY-EIGHTH GENERAL ASSEMBLY

Inasmuch as the 36th General Assembly indicated its desire and took action "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"; and inasmuch as it is the expressed concern of the National Presbyterian and Reformed Fellowship "to join for encouragement and mutual assistance those who seek in our time the unity of a pure witness to the Word of God and the testimony of Jesus Christ in the communion appointed by Christ"; be it therefore resolved that this General Assembly of the Orthodox Presbyterian Church authorize the various standing committees of the Orthodox Presbyterian Church to explore with the National Presbyterian and Reformed Fellowship all possible relevant avenues of encouragement and mutual assistance.

Respectfully yours,
Wendell L. Rockey, Jr.

On motion the resolution in the third paragraph of the report was adopted with the insertion of the words "the Committee for a United Reformed Testimony and" following the word "authorize".

Mr. Reitsma asked that his affirmative vote be recorded on a lost motion that would have added the following words at the end of the resolution: "with the understanding that the persons attending the meetings will not be official representatives of the Orthodox Presbyterian Church."

The Moderator ruled, on the basis of the previous motion, that the committee is continued.

Mr. Mitchell read the report of the Committee on Sabbath Matters as follows:

REPORT OF THE COMMITTEE ON SABBATH MATTERS

The Committee on Sabbath Matters recommends that it be continued in order to complete its report and to consider the overture of the Presbytery of Southern California regarding the second ordination vow, and to report to the 39th General Assembly.

On motion the recommendation was adopted.

The Assembly recessed at 5:44 p.m. after prayer led by Mr. D. J. Duff.

THURSDAY EVENING, MAY 27

The Assembly reconvened at 7:30 p.m. with the singing of "O Bless Our God with One Accord." Mr. Sutton led in prayer.

The order of the day arrived. Mr. Eckardt presented the report of the temporary Committee on Administrative Matters as follows:
The committee has considered the proposed amendments to the Standing Rules with regard to the duties of the Stated Clerk and the additional suggestions contained in the report of the Stated Clerk to the 38th General Assembly and submits the following recommendations:

1. In regard to the Standing Rules, we recommend that the Proposed Amendments to the Standing Rules proposed at the 37th General Assembly be adopted in the following amended form:

(1) Change the title of the section which follows II, 14 to read "OF THE CLERKS".

(2) Change III, 2 to read as follows:

The duties of the stated clerk during the Assembly shall be:

a. To secure an assistant clerk who shall record the minutes of the Assembly. The assistant clerk shall receive an honorarium of $75.00. (present a, b, c, d become b, c, d e; omit present e)

f. To propose a budget for General Assembly purposes, and suggest a per capita contribution for payment of Assembly expenses.

(3) Change III, 3 to read as follows:

The duties of the stated clerk between Assemblies shall be:

a. To prepare a transcript of the minutes of the Assembly, and to arrange for their publication and distribution.

b. To inform promptly all persons and judicatories of actions of the Assembly which directly affect them.

c. To receive overtures, papers, requests, and any other communications intended for the next Assembly, to prepare them for presentation to the Assembly, and to arrange necessary advance publicity for the overtures.

d. To advise stated clerks of presbyteries of the obligation of presbyteries to present their records to the Assembly for review.

e. To receive reports of Standing and Special Committees for inclusion in a printed agenda which should be mailed to commissioners one month prior to the Assembly.

f. To prepare, in consultation with the moderator of the previous Assembly, a proposed docket for the succeeding Assembly, and to arrange for its distribution to ministers and sessions of the church and to fraternal delegates from other churches at least ten days prior to the meeting of that Assembly.

g. To be in charge of the current records of the church and to keep all official papers in a permanent file available for inspection at the administration building of the denomination.

h. To serve as archivist for the denomination.

i. To serve as statistician of the church, collecting and compiling statistical reports from the presbyteries for the church year ending December 31 and the information required by the Form of Government, Chapter X, Section 8, and preparing them for presentation to the Assembly.
j. To serve ordinarily as recording secretary for all standing committees and special committees of the Assembly.

k. To be responsible for providing clerical service to all committees which do not have a paid staff.

l. To send out reports of special committees as determined by the Assembly.

m. To prepare and arrange for the preparation of releases concerning actions of the Assembly and its agencies for the secular and religious press.

n. To solicit funds for the operating expenses of the General Assembly, the Committee on Home Missions and Church Extension to act as fiscal agent for the Assembly. The clerk shall authorize payment by the Committee on Home Missions and Church Extension of all expenses properly incurred in the execution of the Assembly’s business.

o. To perform such other duties as the General Assembly and its committees shall request of him.

(4) Omit III, 4, 5.

(5) Change the present IV, 2 to read as follows:
The election of the Moderator.

(6) Renumber the present X, 1 and add X, 2 as follows:
It shall be a duty of the Trustees of the General Assembly to employ the Stated Clerk and to establish his remuneration.

(7) Change V, 8 by substituting the following:
Reports of Standing or Special Committees which are to be included in a printed agenda shall be in the hands of the Stated Clerk two months prior to the Assembly.

2. In regard to the suggestions contained in the Report of the Stated Clerk to the 38th General Assembly, we recommend the adoption of Item 4 in the following form:
The Trustees of the General Assembly shall be authorized to secure an acting clerk should the elected clerk for any reason be unable to continue to serve between Assemblies. Further, the trustees shall present for consideration by the 39th Assembly, at least one nominee able and willing to serve as Stated Clerk and shall recommend a suitable remuneration for the office.

3. In regard to remuneration of the Stated Clerk of the 38th General Assembly, we recommend that the Trustees of the General Assembly be instructed to establish his remuneration.

Respectfully submitted,
Robert Eckardt
George Haney
Luder Whitlock

On motion the first recommendation, amending the Standing Rules, was adopted with the insertion of the word “normally” in the first line of Chapter III, Section 3, so that it reads, “The duties of the stated clerk between Assemblies normally shall be:”

On motion the second recommendation was adopted in the following amended form: The Trustees of the General Assembly shall be authorized to secure an acting
clerk should the elected clerk for any reason be unable to continue to serve between
Assemblies. Further, the Trustees shall bring to the next General Assembly a recom-
mendation of a person who could serve the General Assembly part time, the duties he
should perform, and the remuneration he should receive.

On motion the third recommendation was adopted in the following amended form:
The Trustees of the General Assembly shall work out with the present clerk the amount
time he would have available for the work of the Assembly, the duties he would be
able to perform within that time, and the remuneration he should receive.

On motion S.R.V.7 was suspended and the report of the Committee on a Church
Paper was ordered included in the Minutes without being read orally. Mr. Johnston
presented the report as follows:

REPORT OF THE COMMITTEE ON A CHURCH PAPER

The Thirty-seventh General Assembly, acting on the recommendation of the Com-
mitee on Christian Education, took the following action in regard to the overture of
the Presbytery of the South concerning a church paper which that Presbytery had
addressed to the Thirty-sixth General Assembly: “that the overture regarding a church
paper be referred to a special committee of five elected by the Assembly, and that the
committee be instructed to study 1) the relative merits of a church paper as over against
an independent journal, 2) the specific qualities that should characterize a paper that
will effectively serve the church, 3) the feasibility of publishing a church paper (taking
account of the human and financial resources required and available), and that the
committee evaluate the degree to which such a paper is demanded for the fulfillment
of the church’s ministry and suggest the order of priority it should have among the
various programs of the church.” Messrs. Knight, Nicholas, Urban, Johnston, and Fromer
were elected and Mr. Malarkey was named an alternate. Inasmuch as Mr. Fromer was
unable to serve on the committee, Mr. Malarkey served as a regular member of the
committee throughout the year.

The committee met three times, including one meeting at which members of the
Trustees of the Presbyterian Guardian were present. Considerable time was spent in
discussion of the biblical principles relating to the question of a church paper, the
qualities that should characterize a paper that will effectively serve the church, and the
relative merits of a church paper over against an independent journal. Because of the
extended discussion on these matters, little or no attention has been given to the other
questions assigned to the committee for study.

As the discussions in the committee proceeded, it became obvious that the com-
mittee was rather evenly divided on the questions before it. In view of the committee’s
inability to arrive at a consensus on the specific questions it has considered and also
in view of the fact that the questions yet remaining to be considered are of crucial
importance, the committee determined not to force the issue at this juncture and to
come to the Thirty-eighth General Assembly with a progress report with no final or defi-
nitive recommendations. Consequently, this report consists largely of a statement of the
two positions held by members of the committee. This information is submitted in the
hope that it will assist the church in evaluating this question and in coming to some
resolution of it. The arguments, pro and con, on a church paper as they have de-
veloped in the committee are as follows:
I. Should the Orthodox Presbyterian Church publish a church paper? To answer this question we must first of all review some biblical principles central to the church.

Foundational to all other considerations is the lordship of Christ expressed in the church as his body. One God and Father by the one Spirit has called us into one body under the headship of the one Lord (Eph. 4:4-6). This is the unity of the Spirit (Eph. 4:3), which manifests itself in organizational unity ministered to and perfected by the officers given by Christ (Eph. 4:11ff.). The Telos of the church is the maturity into Christ, the head (Eph. 4:15). The mutual interaction of all the members speaking truth in love is precisely the God-ordained means by which the body grows up into Christ (Eph. 4:16). Even though the unity is established by the Spirit, that unity must be maintained by the members of the body “with all lowliness and meekness, with long-suffering, forbearing one another in love, giving diligence to keep the unity of the Spirit in the bond of peace” (Eph. 4:2,3).

That oneness, which manifests itself in various organized expressions of the church such as the local congregation, can be broken not only by actual divisions but also by the party spirit and party alignments (1 Cor. 1:10-13). The Apostle indicates this with the statement of verse 12:

“Now this I mean, that each one of you saith, I am of Paul, and I of Apollos; and I of Chephas; and I of Christ.”

Such alignments bring the Apostle to ask the question: “Is Christ divided?” (1 Cor. 1:13), and to appeal with apostolic authority in the name of our Lord “that you all speak the same thing, and that there be no divisions among you; but that you be perfected together in the same mind and in the same judgment” (1 Cor. 1:10).

This unity, this speaking the same thing, demands that the church regard its ministers as God’s fellow workers (1 Cor. 3:9) and that the ministers regard each other as one (1 Cor. 3:8). This unity of the one Spirit, which gives diversities of gifts in that unity, repudiates any standing over against one another (1 Cor. 12:12 ff.). No members of the body may regard others as unnecessary or may exclude others in carrying on the tasks assigned to the body as a whole. Such unity demands “subjecting yourselves one to another in the fear of Christ” (Eph. 5:21). And Christ himself has exemplified the attitudes and action that should characterize the body of believers, as the Apostle Paul indicates by saying:

“If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus. . .” (Phil. 2:1-5).

That general subjection finds its particular focus in submission to the corporate rule of those who are chosen to rule over others in the church (Heb. 13:17; 1 Tim. 3:4, 5; 5:17). Apollos, for all his ability, manifests that general subjection and receives the written endorsement of the brethren (Acts 18:24-28).

Not only is the general call to and authorization for the ministry given by the church corporately (Acts 6:1-6) and that through the presbytery (1 Tim. 4:14), but also the particular field of labor is authorized by and is performed in submission to the church (cf. Acts 13:1-3; 14:26-28). In particular, the church determines to communi-
cate its message through men of its own choice (Acts 15:22 and 23). And these men are not chosen to be mere clerks who faithfully transcribe and transmit the particular action of that meeting of the apostles and elders—they are also chosen to communicate the message of the church in their own words (Acts 15:27, 32).

The results of such an official message and of the labors of officially-appointed men were consolation, peace, and "The churches were strengthened in the faith and increased in number daily" (Acts 16:5; 15:31, 32).

These biblical considerations are certainly relevant to the question of a church paper. The lordship of Christ and the unity of his body demands that that which is done within that community be done in subjection to the brethren and under the Christ-ordained rule of the elders. And a paper that serves uniquely as the only regular means of communication for the entire denomination, and in effect as the Orthodox Presbyterian paper, is in that category. This fact is so self-evident that no documentation is necessary; one need only examine issue after issue. That this is the role of The Presbyterian Guardian may be seen among other things by its cost-free quarters in the denominational committee building, by its appeal to the sessions for subscriptions for all members and other support and endorsement, by the continuous and unique support it receives from the denomination's standing committees, and by its virtual identification with the denomination in so many ways. Would not all who have promised "subjection to your brethren in the Lord" (fifth ordination vow) eagerly desire that such a means of communication for the church be under subjection to the church and all the brethren? Are not biblical grounds lacking for a position of permanently standing over against the church and the brethren with the only magazine in existence? It is not time to regard what was a temporary necessity as in fact a temporary necessity? Is it not time to respond to the blessing which God has given us as a church over the past 35 years—doctrinal health? Why do we perpetuate structures and organizations such as an independent religious magazine that are no longer fulfilling the primary reason for their existence—to call an apostate church back to Reformation Christianity without fear of being silenced by that church. The 1930's are gone. It is time that we put away old fears and old weapons. And does not an appeal to the freedom of others to start other magazines bring us back to the very party spirit and party alignments spoken against by Paul because it calls in question the unity of Christ and his body (1 Cor. 1:10-13)?

The submission and subjection to our brethren taught in the New Testament, and reflected in our ordination vow, is not simply that of judicial discipline but of a living and vital cooperation and interaction expressed in presbyterian government with its plurality and parity of officers. Such parity, plurality, and mutual subjection does not come to expression in an independent magazine that is de facto the denominational magazine but is not subject to it.

That a church paper would encourage the brethren to "all speak the same thing" and "be perfected together in the same mind and in the same judgment" (1 Cor. 1:10, cf. Phil. 2:1-5) is not to be despised and rejected, because it is for this very maturity that Paul, the Apostle, appeals in the name of our Lord Jesus Christ! Only when the church is influenced by the spirit of the Athenians who "spent their time in nothing else, but either to tell or to hear some new thing" (Acts 17:21; cf. II Tim. 4:3, 4), does it find this maturity offensive. Such oneness of speaking, thinking, and judging is seen in the breadth of the teaching of Jesus that "every scribe who has been made a disciple to the kingdom of heaven is like unto a man that is a householder, who brings forth out of his treasure things new and old" (Matt. 13:52). That is to say, the breadth of Scripture gives ample room for diversity and progress in the unity of the faith once for all delivered. But only when the church is required to all speak the same thing is both the
unity of the one body and the one spirit and the diversity of its members and their gifts
seen and developed. This is an essential part of its being matured by Christ who is not
divided.

The Committee on Christian Education reported to the Twenty-sixth General As-
sembly: "It is a proper and Presbyterian procedure that such a paper be published by
the church" (page 95). The biblical data leads us to agree with that verdict.

II. The aforementioned report also indicated that a "church paper . . . is needed"
(page 95). It effectively delineated the needs and the way that the church paper would
meet those needs. It still speaks cogently to the question of a church paper. In its report
to the Twenty-sixth General Assembly the Committee on Christian Education said:

"A. The Christian Education Committee is convinced that a religious periodical
edited for the families of the Orthodox Presbyterian Church is a necessity for
the establishment and development of our communion.

1. Adequate communication is necessary for genuine fellowship in the church.
The epistles of the New Testament contain much 'news,' communicated to
strengthen Christian fellowship, e.g. Philippians 1:12, 2:19, 25f. Our
sharing in prayer for one another and for the furtherance of the gospel
requires that we should know of one another's 'state.' It is imperative for
the unity of our small and widely scattered congregations that there should
be regular, full, and spiritual communication. While such reports must be ac-
curate and well written, they are part of the life of the church, not mere
imitations of secular journalism.

2. Periodical printed literature is a form of Christian ministry in the fellow-
ship of the church. Special officers in the church have a responsibility to
exercise their gifts not only on behalf of a local congregation but for the
whole body of Christ. The published periodical offers a modern form of
communication that cannot be neglected, both for evangelism and edifica-
tion. Sermons, Scripture studies, exhortations and many forms of the
written word could and should be shared with the church at large. Lay-
men also have their responsibility to the whole church, and should contrib-
ute to discussions of the problems of applying the gospel and witnessing
for Christ in the home, the neighborhood, and the place of employment.

3. As an instrument of Christian education the religious periodical has great
potential effectiveness. It supplements other agencies of instruction and is
ideally adapted to certain ends: for example, as a guide for family worship
and the home instruction of children, as a stimulus to personal Bible
study, and in making concrete application of the Bible to the problems
of modern life.

B. A religious periodical is also of great value in presenting our message in com-
munities where our churches exist and in other areas unreached by an Orthodox
Presbyterian church.

1. The regularity of the appearance of a periodical and the timeliness
of its reference to events in the world and the church make it an
outstanding means of evangelism.

2. The family character of a good church paper provides a strong appeal
to families we are seeking to reach with our message. Our church is
becoming increasingly distinguished by its development of family evan-
gelism. This approach has a firm warrant in the Bible and is one of
the glorious emphases of our Presbyterian heritage. A family paper circulated in the community is peculiarly fitted to that method of evangelism which must be increasingly the hallmark of our endeavor.

“3. Materials related to the program of the church may be effectively presented in a periodical and thus further the work of evangelism. For example, materials relating to Machen Leagues and used by young people being contacted by that program would bring the magazine into homes where our message is not known and would mean much more than a separate sheet of 'helps.'

“4. An arrangement which would provide the option of a column or two in which local church news and announcements might be imprinted would be most desirable with a view to community use.”

QUESTIONS AND DOUBTS CONCERNING THE CASE FOR A CHURCH PAPER

The overture from the Presbytery of the South which brought this matter before the Thirty-sixth General Assembly and the proponents of the position set forth in the preceding section of this report are agreed in their affirmative answer to the question, “Should the Orthodox Presbyterian Church publish a church paper?” No scriptural grounds for this position were cited in the overture but the prime mover of the overture is also one of the authors of the preceding section of this report and so it may be assumed that the principles cited above are substantially the same as those that motivated the overture. What about those principles of Scripture as they bear upon the question, “Should the Orthodox Presbyterian Church publish a church paper?”

There is no debate about the validity of binding character of the general principles of Scripture concerning the lordship of Christ, the unity of the church, and the need for individual members and ministers to subject themselves to one another. These principles unquestionably apply to all aspects of the work and witness of the church and to the life and behavior of individual members and ministers in the church. But it must be emphasized that these are general principles which, while they cover the whole life of the church, at the same time allow for a great diversity of expression in the specifics of individual behavior, ministry, and administration. Consequently, while there can be no argument about the general relevance of these principles to the whole life of the church, they prove nothing at all concerning the question in view. There are countless instances of an individual’s behavior or of the administration of an individual’s ministry in which the individual may be in perfect obedience to these principles of subjection and yet not be under the direct oversight or administration of the church. In the discharge of his ministry of the word, an individual minister may or may not publish a weekly bulletin or newsletter for his congregation with no prejudice whatsoever to the principle of subjection to his brethren. If he dispenses heretical views in whatever he publishes, then he is properly subject to the discipline of his session or his presbytery. But if in fact he proclaims the truth that he has vowed to uphold, he is thereby in fact in subjection to his brethren even though his ministry should take a variety of forms and reach a constituency of any size or geographical spread. To attempt to bring all specific patterns of the ministry of the word under “the corporate rule of those who are chosen to rule over others in the church” is to stretch the principle of subjection beyond all reason and credulity.
What then is the relevance of these principles to the question of the publication of a church paper? It is simply this: The church may, in the exercise of its ministry of the word, determine to appoint one or more of its number to publish a paper on its behalf. In that event, the details of the choice of the individuals, the contents of the paper, the funds to be spent, and a host of other details are properly under the administrative oversight of the church. On the other hand, the church may, for any number of reasons, decide that it should not or cannot publish a paper. In that event, any individual minister or group of ministers may decide to undertake such a ministry themselves, and they have every right to do so without the slightest violation of the principle of subjection to their brethren. As members of the church and as presbyters they remain responsible for what they may say in their paper and they are subject to the admonition, rebuke, and discipline of their brethren if they publish heretical views or sow the seeds of disunity and dissension in their paper. In short, the biblical principles cited in support of the church’s publishing its own paper are inconclusive. More specifically, they do not even weight the question in favor of a church paper since the attitudes of subjection and unity required are completely compatible with either procedure.

In the argument for a church paper it is alleged that independent journals call into question the unity of Christ and his body and open the door to party spirit within the church. It is undoubtedly true that the existence of one or more independent papers has sometimes provided the channel for the expression of the party spirit on questions that arise within the church. But it must be emphasized that it is not the independence or the number of the papers that is to be isolated for condemnation or censure; it is the party spirit itself which Paul condemns. Two papers side by side in the church are no more a cause of division in the church than is the presence of two individual members side by side in the pew. Both situations contain exactly the same potential for division if the party spirit is ever permitted to surface. Against this spirit a single church paper is no guarantee. In fact, a church paper may be an equally unhappy channel for expressing party spirit, and to assume that a church paper in and of itself would “encourage the brethren to ‘all speak the same thing’” is to be blind to the very danger against which the apostle warns—i.e. the subtlety and the insidiousness of the spirit that says “I am of Paul” and “I am of Cephas.” Paul’s exhortation that “all speak the same thing” strikes far more deeply into the human heart than the suggestion that the publication of a church paper would materially encourage unity or impede its fulfillment.

In summary, the biblical principles adduced in support of a church paper are so broad and general as to be immaterial to the case for a church paper and at the same time so incisive and penetrating into the human condition as to find no appropriate or adequate response in the mere formality of an administrative action such as the publication of a paper under “the corporate rule of those who are chosen to rule over others in the church.”

There appears to be some evidence that the proponents of a church paper are to a degree aware of the tenuous nature of the relevance of the biblical principles they cite in support of a church paper. The discussions in the committee and the arguments in the preceding section of this report do not long focus on the question of whether the scriptural principles cited require that the Orthodox Presbyterian Church publish a church paper or whether an independent journal is also a proper and permissible procedure. The focus quickly shifts to the fact that there happens to be an independent paper in our midst that in many ways seeks to minister to the church. This fact is then assumed to be a violation of the principle of subjection to the brethren and an expression of
the party spirit that calls into question the unity of Christ and his body. Whatever subjective feelings with respect to the Presbyterian Guardian may exist in the church, such feelings should not be marshaled to shore up an argument for a church paper when the biblical data by itself neither clearly requires a church paper nor impinges upon the right of private parties to publish a paper and seek to carry on a ministry to the church as widely as possible.

If the biblical principles adduced are inconclusive and insufficient for determining the question, “Should the Orthodox Presbyterian Church publish a church paper?” then the specific qualities that should characterize a paper that will effectively serve the church constitute an equally perplexing problem.

Just what is a “church paper”? The answer to this question may well determine the issue, and yet the proponents of the publication of a church paper have not seriously addressed themselves to this problem. It is worth noting that everything that is said in the previous section of this report concerning the nature of a church paper is quoted from the Report of the Committee on Christian Education to the Twenty-sixth General Assembly. That document was written 12 years ago and its formulations may no longer accurately reflect the view currently held by the Committee on Christian Education. There is always a tacit assumption that everyone understands and is in agreement on the definition of a “church paper.” It is alleged that the Presbyterian Guardian is de facto the “church paper” of the Orthodox Presbyterian Church, and that allegation is probably the only real indication of what those who favor a church paper mean by that term. Evidently, in that view all that would be required to make the Guardian a church paper in reality would be for the church to assume responsibility for its publication. Apparently, those who favor a church paper would be satisfied with a paper similar or identical to the Guardian, so long as the church published it. Yet therein lies the problem. At precisely that point, questions of the specific character of a church paper, its peculiar focus, its distinctive tone, its exact scope, and the limits of its ministry would come to the fore, and the debate on those questions would then displace the discussion of whether there should be a church paper at all. It would soon become evident that the assumed agreement concerning the nature of a church paper is an illusion.

It is hardly responsible to insist that there should be a “church paper” and yet fail to establish any specific standards for such a paper. Presumably such a paper would be a ministry of the whole church. What are the limits of that ministry? What is the status of items that appear in its pages? Will it encourage or will it suppress the expression of divergent points of view? Will it speak out on issues of current concern or will it remain mute in the face of burning public questions? If it speaks, how does it speak for the entire church? If it is silent, how can silence be justified in an organ presumably designed to declare the truth of God? How will it fulfill its function as a ministry for the whole church? Will it be addressed to the individual church member or to the family as a unit? How will one paper of 20 or 24 pages minister to all ages? And if that proves impossible, what justification can be offered for tending the needs of some and ignoring the needs of others? These questions are not mere cavils but are serious and basic issues that must be seriously dealt with when considering the question, “Should the Orthodox Presbyterian Church publish a church paper?”

The foregoing sections represent the present status of the debate within the committee. As yet the committee has not addressed itself to the questions of feasibility and priority, and these questions could be decisive in determining whether the Orthodox Presbyterian Church will have a church paper.
In the meantime the committee suggests as at least a temporary alternative the following possibility:

The need to foster fellowship among the churches could be met by an informal, inexpensive, but spritely newsletter to be published by an agency or an individual designated by the Assembly (e.g. the Stewardship Committee or the Stated Clerk).

The committee recommends:

1) That this report be sent to presbyteries and sessions for their study, and further that the presbyteries and sessions be requested to respond to the committee indicating their evaluation of the positions set forth in the report; and that these responses be submitted no later than November 30, 1971.

2) That the committee be continued.

Respectfully submitted,
Robley J. Johnston, Convener

At the Moderator's request, Mr. Elliott took the chair.
On separate motions the two recommendations of the report were adopted.
The Moderator resumed the chair.

On motion S.R.V.7 was suspended and the report of the Committee to Study the Matter of Abortion was ordered included in the Minutes without being read orally. Mr. Frame presented the report as follows:

REPORT OF THE COMMITTEE TO STUDY
THE MATTER OF ABORTION

Each day it becomes more and more urgent for the Church to speak a word from God concerning the current drive for liberalized abortion laws. If abortion is sin in any sense, then we should be most concerned about the breadth and depth of the desire for it in our culture. And if abortion is murder, even in some cases, then the current pace of abortion liberalization could lead to a slaughter of defenseless human beings worse than the atrocities of Hitler, Stalin or Herod the Great.

Yet Christians have been reluctant to address this issue boldly and forthrightly. Apart from that carnal timidity which inhibits Christian witnessing on all issues, this reluctance may be ascribed largely to two difficulties: (1) the difficulty of demonstrating from Scripture that the unborn child is, from conception, a human person whose right to life is protected by the sixth commandment, and (2) the difficulty of reconciling the rights of the unborn (however they be construed) with other concerns for which we find Scriptural basis. Thus Christians have been tempted to back away from the abortion controversy, perhaps even to rest in the false consolation that our present ignorance concerning the matter will excuse us of blame for any evil resulting from our inaction. But God does not excuse slothful and wilful ignorance, nor does he excuse us of complicity in evil resulting from such ignorance. He calls us in this as in all matters to search out the whole counsel of God, to resolve our difficulties as much as Scripture allows, and to proclaim the truth with confidence. We pray that God will use this report to help Christians resolve their problems in this area and hence to purify and embolden their testimony.
In this report, “abortion” will be used to refer to any intentional killing of a human embryo or fetus. For the sake of simplicity, and to put the ethical issue at stake into sharper focus, this definition assigns to the term a broad meaning (instead of the narrower usage wherein abortion is distinguished from miscarriage and premature labor as an early termination of pregnancy). Further, the term will not be used to denote spontaneous abortion unless the adjective “spontaneous” accompanies it.

Concerning the “matter of abortion,” then, Scripture compels us to make the following affirmations:

1. The greatest of the commandments is the law of love (Matt. 22:36-40 and parallels; John 13:34f.; Rom. 13:8-10; Gal. 5:14). Our first obligation, therefore, in any ethical decision, is to manifest genuine love for God and for other people. In this context we must ask: can a decision in favor of abortion (in general or in a particular situation) ever be an act of love? The question is a searching one; it forces us not only to dig deeply into Scripture but also to analyze the profoundest motives of our own hearts. Sometimes, however, decisions in favor of abortion are all too clear in their motivation. Sometimes the spirit of selfishness, of greed, of destruction, of hate is plain enough to be seen by all, except perhaps the one in whom that spirit dwells. When one decides in favor of abortion merely for convenience, or when a woman has an abortion simply to show that she can “do anything she wishes with her own body”—surely they are far from the spirit of the Lord Jesus Christ who humbled himself and even laid down his life for his friends. Here the motive is obvious to anyone with a basic understanding of Scripture. To such as these we need say no more before demanding repentance.

2. Yet sometimes the motives are not so obvious. Often, motives are mixed, and the dominant motive is hard to find. Such difficulties should direct us back to the law of God for more clarification; for it is the law that shows us what love does and what love does not do. Here of course we must beware of using exegesis as a means of rationalization: it is always tempting to read the law in a Pharisaic way—using it to justify our wicked hearts by pointing to the formal correctness of our actions. Yet to the Christian the law is indispensable; it is his final authority, the very Word of God Himself. Without the law we would have no knowledge of love whatever, for love is itself a command and is defined in the context of all God's commands.

3. What, then, is the unborn child, according to Scripture? He is, first of all, a creature of God. Does that point seem too obvious to mention? Yet this affirmation alone is a decisive rebuke to the spirit of human autonomy. The unborn child belongs (in the most ultimate sense) not to his parents, nor to human society in general, nor to government, but to God. No created thing is man's simply to use as he pleases, disregarding God's will. Man has dominion over the earth, to be sure; but this dominion was intended to be a covenant stewardship under God, not a usurpation of God's authority. Our present environmental crisis shows vividly how sin corrupts man's rightful dominion into a lustful and destructive tyranny. To say that the unborn child is ours to treat as we please is to give less consideration to the child than God demands we give to rivers and rocks.

4. But the unborn child is more than a river or a rock, more than other creatures of God: he is a living creature, one possessing a divinely granted sovereignty over the inanimate creation (Gen. 1). Along with other living creatures, he stands under the protection of God's covenant with Noah (Gen. 9:9f.). The blood of even subhuman living creatures had a special preciousness in the Old Testament period: since the blood of an animal represented its divinely created life, such blood was not to be consumed by man (Lev. 17:14), and the shedding of it was the God-appointed means
of prefiguring the atoning work of Christ (Lev. 17:11). In these ordinances, God required of his people a careful regard for the lives of all of his creatures, even those whose lives were to be sacrificed to meet the needs of man. Man's dominion over living creatures is even more explicitly limited in Scripture than is his dominion over the inanimate world.

5. But the unborn child is more even than a merely "living" creature: he is human life, and therefore a bearer of the image of God. Some indeed may wish to argue that he is not an independent human life because he functions as a part of his mother's body—this argument we shall discuss later. But even if the child is not an independent human life, there can be no doubt that he is human—just as human, at least, as his mother's arms or legs. It must not be supposed that at some point between conception and birth the child develops uniquely human characteristics in the place of uniquely subhuman ones. From the point of conception, he has a full complement of human chromosomes and is in that respect different from every subhuman embryo or fetus. From the very beginning, he is a human child, and his humanity is verifiable in every cell of his body.

Now even if the unborn child were merely a part of his mother's body, he would still be a bearer of the image of God. The image of God pertains to all aspects of man's being, the physical included. According to Scripture it is man himself, not merely some aspect of man, which is made in the image of God. This fact places the unborn child under a specific Scriptural protection, for the Biblical prohibition of murder is based upon the presence of the image of God in man (Gen. 9:6).

According to the Westminster Shorter Catechism, the prohibition of murder forbids not only "the taking away of our own life or the life of our neighbor unjustly," but also "whatsoever tendeth thereunto" (Q. 69), which according to the Larger Catechism includes "striking" and "wounding" (Q. 136). Since man is made in the image of God, therefore, he has no unlimited sovereignty over his own body (cf. I Cor. 6:15-7:7).

He may not harm or wound it without just cause. To say, then, that the unborn child is part of his mother's body is not to offer an excuse for destroying him, but rather to establish a presumption in favor of preserving him.

6. But still more must be said. The unborn child is not merely human life, significant though that fact may be. He is a product of the human reproductive system. Throughout Scripture, man's sexual life is a matter of particular divine concern. The Bible is nowhere more emphatic in its condemnation of pretended human autonomy than in its teaching concerning sex. The sacredness of the sexual relation is indicated often in Scripture: immediately following the statement that man was created in God's image, we learn of his sexual differentiation (Gen. 1:27). The first effect of sin noted in the account of the Fall is sexual shame (Gen. 3:7, 10). The Mosaic Law not only demanded marital fidelity, but also placed ceremonial sanctions upon various sexual functions: male emissions and female menstruation, as well as the event of childbirth itself, were causes for ceremonial uncleanness (Lev. 12, 15, 18:6-23, 20:10-21). The New Testament, too, demands that sexual activity be kept within certain bounds. Its condemnation of "sins against the body" and its teaching that neither husband nor wife has "power over his own body" both occur in a context dealing specifically with sexual conduct (I Cor. 6:15-7:7). The importance of this sexual purity is underscored by the fact that the marriage relation mirrors the relation between Christ and the church. If God is so jealous to maintain his Lordship in this area of human life, is it conceivable that the product of sexual intercourse—the unborn child—should be wholly consigned to the whims of his parents?

7. Our rhetorical question must indeed be answered in the negative: for God is
concerned not only with human sexual activity as such, but also with the result of that activity in the conception of children. Man's reproductive function plays a crucial role both in man's cultural task (Gen. 1:28, the command to be fruitful and multiply) and in the promise of redemption (which is from the outset of redemptive history the promise of seed, Gen. 3:15). The faith of Eve is demonstrated particularly in connection with her childbearing (Gen. 4:1,25). The Abrahamic (Gen. 15:1-5) and the Davidic (II Sam. 7:12-16) covenants contain explicit promises of seed, and the other Old Testament covenants presuppose such promises. The Old Testament abounds in genealogies, demonstrating the historical development of the "seed of the promise" through the birth of children, a development which reaches its culmination in the birth of Christ (Matt. 1:1-17, Luke 3:23-38). It is in this context that we should understand the Biblical regulation of sexual activity (above, section 6) and also the profound conviction of the Biblical saints that conception was a precious gift of God while barrenness was a curse (Gen. 4:1, 25; 21:1f.; 25:21; 29:31-35; 30:17-24; 33:5; Deut. 7:13; 28:4; Judges 13:2-7; I Sam. 1:1-20; Ruth 4:13; Psm. 113:9; 127:3-5; 128:1-6; Isa. 54:1; Luke 1:24; in more profound sense, cf. Matt. 1:20, Luke 1:31). Although the physical genealogy of the redemptive line ends in Christ, the New Testament continues to regard the children of believers as a spiritual as well as a temporal blessing. God still carries out his redemptive purposes through the drawing of households to himself (Acts 11:14, 16:15, 16:31-34, 18:8), the children of which are "holy" (I Cor. 7:14). God has, therefore, a definite, personal, even redemptive concern with the event of conception, for by conception he has determined to bless his people and to build up his kingdom on earth. In this context the question of abortion becomes: In what cases, if ever, is it legitimate for us to destroy what God has created to bless his people and to build up his church? Also: In what cases, if ever, is the attitude of one planning abortion compatible with the Biblical "joy in conception"? These questions are not entirely rhetorical; we have not yet answered them as fully as they can be answered. Yet, asked in the right spirit, they provide an important context for our thinking on this issue.

8. But God is not only active in the event of conception itself. He is directly involved in all aspects of the child's development between conception and birth. In Psm. 139:13-16, David reflects on the amazing knowledge and wisdom by which God formed his body in the womb of his mother. (Note that verse 16 contains the only occurrence in Scripture of the Hebrew term golam, embryo or fetus.) In Jer. 1:5, the prophet is said to be "formed in the belly" of his mother by God. Cf. in this connection Job 31:15, Psm. 119:73, Eccl. 11:5. The gestation period is ruled throughout by God's providence and care. To those considering abortion, therefore, we must ask: When, if at all, does man have the right to interrupt this marvellous exhibition of God's wisdom and concern?

9. Still further: pre-natal death is in Scripture regarded as a particularly terrible form of that curse which rests upon man because of sin. God threatens Israel with precisely this curse because of their faithlessness (Hos. 9:14) and conversely promises to bless his people (not only with conceptions, but) with live births as a consequence of obedience (Ex. 23:26). Upon the wicked, God's judgment is that they shall be "as an untimely birth" (Psm. 58:8). One of the worst things that can be said of a man in Scripture is that he is no better than an untimely birth (Job 3:10-16, 10:18f.; Eccl. 6:3; cf. Matt. 26:24; Mark 14:21; Jer. 20:14-18). In I Cor. 15:8, Paul uses the term ektroma, untimely birth (perhaps as it had been used by his critics—it occurs only here in Scripture), to acknowledge dramatically the "unnaturalness," the "unexpectedness," the "inappropriateness" of his apostolic calling. Paul had not followed Jesus through His earthly ministry, nor had he witnessed the original Resurrection
appearances, nor heard Jesus' teaching during the "forty days," nor witnessed the Ascension. Rather, after these great events Paul had set himself against Christ, persecuting the church. Thus God appeared to him, not as to one prepared by his faithful participation in this redemptive history to preach the gospel, but as to one spiritually dead, untimely born, "aborted." Here, as throughout Scripture, death before birth is an object of horror, a result of curse, a consequence of sin. In this context the abortion question becomes: When, if at all, does man have the right, not only to interrupt God's pre-natal care for the unborn, but to interrupt this process in order to impose upon the child that fate which is almost a paradigmatic emblem of divine curse?

10. Yet more: Scripture assumes a significant personal continuity between pre-natal and post-natal human life. In Psm. 139:13, David sees himself as existing in his mother's womb: "For thou didst form my inward parts: Thou didst cover me in my mother's womb." In Jer. 1:5, similar language is used, this time with God himself as the speaker: "Before I formed thee in the belly I knew thee, and before thou camest out of the womb I sanctified thee..." [emphasis ours here and in all Scriptural citations]. It was Jeremiah himself in the womb that God was forming; and God was forming him with a view toward the carrying out of his adult responsibilities. In the New Testament we learn that John the Baptist, while still in his mother's womb (in the sixth month of her pregnancy or later—cf. Luke 1:24, 26) responded to the salutation of Mary in a way befitting the character of his later ministry (Luke 1:41, 44). This event should not, of course, be construed as the natural, usual course of events; clearly the incident is an extraordinary sign of Jesus' Lordship. Yet it presupposes the sort of continuity between pre-natal and post-natal life that we have noted above: John in the womb is called brephos, a babe, and is said to have leapt "for joy." Such is indeed the general pattern of Scriptural usage; for those in the womb are commonly referred to in Scripture by the same language used of persons already born: cf. Gen. 25:22, 38:27ff.; Job 1:21, 3:3, 11ff., 10:18f., 31:15; Isa. 44:2, 24, 49:5; Jer. 20:14-18; Hos. 12:3. See also references below. At the very least, this continuity indicates that God is not only forming and caring for the unborn child; he is forming him as a specific individual, to fit him specifically for his post-natal calling. This continuity is a warning against distinguishing with careless sharpness between fetal and infant life. And the abortion question now becomes: When, if at all, has man the right to destroy an unborn child, thereby cutting off the life of an individual who is being divinely prepared to play a particular role in God's world?

11. And: that personal continuity extends back in time to the point of conception. Psm. 51:5 clearly and strikingly presses this continuity back to the point of conception. In this passage David is reflecting on the sin in his heart that had recently taken the form of adultery and murder. He recognizes that the sin of his heart is not itself a recent phenomenon, but goes back to the point of his conception in the womb of his mother: "and in sin did my mother conceive me." The personal continuity between David's fetal life and his adult life goes back as far as conception, and extends even to his ethical relation to God!

12. Yet in order to present the matter as clearly as possible, it must also be said that there is also a personal continuity which extends from adult life backwards in time even before conception and into eternity. God knew Jeremiah, not only after his conception, but even before it: "Before I formed thee in the belly I knew thee" (Jer. 1:5). The incarnate Son of God was given his name by the angel before his actual conception, that is, before his actual incarnation (Luke 2:21). Levi is said to have paid tithes to Melchizedek while still "in the loins of" his great-grandfather Abraham (Heb. 7:9f.). All of these assertions are true because of the sovereignty of God.
who works all things after the counsel of his own will (Eph. 1:11). Before anyone is actually conceived in the womb, God has planned the course of his life and his eternal destiny. Of God's elect it can be said that "he chose us in (Christ) before the foundation of the world" (Eph. 1:4). Even before their conception, therefore, Scripture speaks of people in the language used of persons already born. All of us, even before we "exist," have a kind of "personal existence" as ideas in the mind of God. We shall make a negative application of this principle at a later point (section 15a, below). At this point, however, let us note a positive implication: human life in the womb is a certain stage in the realization of an eternal plan. Even before conception, God sees as it were the "finished product"—the complete man with all his gifts and characteristics, in his belief or unbelief, fitted for blessing or destruction. Conception itself, as well as the gestation process, is in every aspect oriented to the fulfillment of that plan. If indeed the child should die before birth, then that is itself a result of God's plan. But such death is closely analogous to infant death (and for that matter to all human death)—for it is the death of one whom up until that point God had cared for, preserved and blessed; and it is the death of one who, had he not died, would have grown further toward mature humanity, toward the accomplishment of mature human goals. In this light the abortion question becomes: what human being will dare to take the responsibility for such death upon himself?

13. There is nothing in Scripture which even remotely suggests that the unborn child is anything less than a human person from the moment of conception. The only passage that has been alleged to make such a suggestion is Ex. 21:22-25, which we will now discuss in some detail. Those who use this passage to support the thesis that the unborn child is something less than a human person interpret it as follows: They see the 22nd verse as describing the destruction of an unborn child and find it significant that such destruction is punished only by a fine while harm done to the mother (23-25) merits more severe penalties, including the death penalty in the event of her death. On this account the passage may be paraphrased: "And if men fight together and hurt a pregnant woman so that her child dies, yet she herself is not harmed, he shall be surely fined, according as the woman's husband shall lay upon him; and he shall pay as the judges determine. But if the woman herself is harmed, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." On this view the child is given a "lesser value" than the mother and is therefore regarded as something less than a human person.

This use of Ex. 21:22-25 raises questions in the following areas: (1) the normativity of this piece of Old Testament civil legislation for the New Testament church, (2) the adequacy of the interpretation of the passage used in this argument, (3) the legitimacy of the use of the passage so interpreted to prove the thesis that the unborn child is something less than a human person, and (4) the legitimacy of the use of this thesis to justify in at least some cases the practice of abortion. We shall take up these four questions in reverse order.

a. Even if the passage does prove the thesis in question, this fact does not prove that abortion is ever justified. Even if the unborn child is something less than a human person, this status does not justify his destruction under all, or some, or even any circumstances. In sections 1-12 above, we have presented considerations directed against the destruction of the unborn which do not presuppose his status as a human being in the fullest sense. To justify abortion, even if we regard the unborn child as less than a person, those considerations must be refuted, or at least they must be shown to be overridden by other principles in the case in question.
b. Also relevant to question (4) is the teaching of the passage under consideration (granting the adequacy of the proposed interpretation). For it must not be forgotten that on any interpretation, the passage regards the destruction of the unborn as an offense, a wrong, a sin. In the absence of any other Scriptural teaching which would establish exceptions to or modifications of the condemnation issued in this passage, it is perverse indeed to attempt to justify abortion by reference to a passage which condemns precisely the sort of destruction performed by the abortionist. The fact that there is, on the proposed interpretation in question, a lighter penalty attached to the destruction of the unborn than to harm done the mother must not be overestimated in its importance. The Christian cannot justify committing sin on the ground that his sin is less heinous than other kinds of sin.

c. Again, granting the normativity, the interpretation and the thesis asserted in the argument: This passage clearly deals with a case of accidental killing. If even such accidental killing of an unborn child is punished by a fine, we must surely assume that the intentional killing of an unborn child is at least as serious as (in all probability more serious than) the offense in view in verse 22. This fact makes it all the more perverse to defend abortion (on our definition, the intentional destruction of the unborn) on the basis of this passage. How can we defend the intentional destruction of the unborn on the basis of a passage which condemns even its accidental destruction?

d. One might object at this point that there are other Scriptural considerations which would require exceptions to the general rule given in this passage. In such an event, such consideration might be combined with the “thesis” (above, question 3) obtained from this passage to produce a justification for a particular abortion. We are not concerned to deny such a possibility now, only to make clear that this passage taken in itself does nothing to justify any practice of abortion, even if the other questions regarding this argument can be answered satisfactorily.

e. But we must now move on to question (3). Does the passage prove the thesis that the unborn child is less than a human person, granted the proposed interpretation? The argument is that since there is a lesser penalty for destruction of the child than for harm done to the mother, the child must have been regarded as “less than a human person.” But this inference is not a sound one. The rationale for the various penalties assessed in the Mosaic Law is an interesting and complicated subject, one concerning which there is much room for debate. That the disparity in punishment must be due to a disparity between personhood and non-personhood is an interesting thesis but one which cannot be simply assumed without argument. And there are, in our view, no arguments which render necessary such a conclusion.

f. The lack of a death penalty for destruction of the unborn in verse 22 does nothing to support the thesis in question. The law of Moses did not as a rule impose a mandatory death penalty in cases of accidental killing (cf Ex. 21:13f., 20f.). If indeed the law does impose such a penalty for the destruction of the mother’s life (verse 23, “life for life”), then we have in this passage not a devaluation of the life of the child, but an extraordinary valuation upon the life of the mother, doubtless to give her (and her unborn child!) special protection throughout her pregnancy.

g. That there is no mention in verse 22 of an “avenger of blood” and of “cities of refuge” (after the pattern of other passages dealing with accidental killing, Num. 35:10-34; Deut. 19:1-13; cf. Ex. 21:13f.) does not demonstrate the thesis in question. No one doubts that the accidental killing of an unborn child is a unique case, one which might very well have failed to arouse the blood vengeance presupposed in the “cities of refuge” passages. The question however, is whether this uniqueness is due to the child’s lack of personhood. And that is the question which cannot be answered by the presence or absence of the vengeance formulae.
h. But does not the very lightness of the penalty serve to establish the thesis in question? We think not. The immediate preceding passage (Ex. 21:20f.), in fact, presents a situation where a master who kills his slave unintentionally (the lack of intent being proved by the interval between the blow and the death) escapes with no penalty at all! To argue from this passage that slaves are regarded by God as less than human persons would be precarious indeed! To argue from Ex. 21:22-25 that the unborn child is not a person is even less plausible. Doubtless the unborn child, like the slave, had a lesser status in Israelite society than other persons. It cannot be demonstrated, however, that this lesser status was a status of non-personhood. And that is the point at issue.

i. If in spite of the above considerations, we choose to regard our passage as establishing the thesis in question, then some serious consequences must be faced. The passage makes no distinction between embryo and fetus, none between viable and non-viable fetuses. All unborn children are reckoned equally in its teaching. If this passage be taken to prove that the unborn child is less than a person, then this conclusion must be taken to hold for all unborn children, even those who have been in the womb a full nine months! Depending on the extent to which this principle is understood as a guide to the practice of abortion, this view could result in the killing of a child ten minutes before its expected birth on the ground that it is not "really a person." If we accept the thesis under discussion, then we may be forced to smother our natural repugnance to such a practice. It is of course true that our Scripture requires us to adopt viewpoints that are repugnant to our sensibilities, when those sensibilities are not themselves sanctified. But we should not adopt a position without facing squarely such consequences; and if they cannot be reconciled with other aspects of our sensibilities we should return to Scripture until the problem is resolved.

j. We now turn to question (2): Does the argument in question rest upon an adequate interpretation of Ex. 21:22-25? We answer in the negative. In the first place, the term yeled in verse 22 never refers elsewhere to a child lacking recognizable human form, or to one incapable of existing outside the womb. The possibility of such a usage here, as the interpretation in question requires, is still further reduced by the fact that if the writer had wanted to speak of an undeveloped embryo or fetus there may have been other terminology available to him. There was the term golem (Psm. 139:16) which means "embryo, fetus." But in cases of the death of an unborn child, Scripture regularly designates him, not by yeled, not even by golem, but by nefel (Job 3:16; Psm. 58:8; Eccl. 6:3), "one untimely born." The use of yeled in verse 22, therefore, indicates that the child in view is not the product of a miscarriage, as the interpretation in question supposes; at least this is the most natural interpretation in the absence of decisive considerations to the contrary. (The reason for the plural form is difficult to assess on any interpretation. If, as some have suggested, it refers to the woman’s capacity for bearing, then the passage becomes quite irrelevant to the matter of abortion. If, as is more likely, it is a plural of indefiniteness, allowing for the possibility of more than one child in the mother’s body, then the plurality of the term would fit as easily into our interpretation as into the interpretation under criticism.)

k. Further: the verb yatzə’ in verse 22 (“go out,” translated “depart” in KJV) does not in itself suggest the death of the child in question, and is ordinarily used to describe normal births (Gen. 25:26, 38:28-30; Job 3:11, 10:18; Jer. 1:5, 20:18). With the possible exception of Num. 12:12, which almost certainly refers to a stillbirth, it never refers to a miscarriage. The Old Testament term normally used for miscarriage and spontaneous abortion, both in humans and in animals, is not yatzə’ but shakol (Ex. 23:26; Hos. 9:14; Gen. 31:38; Job 2:10; cf. II Kings 2:19, 21; Mal. 3:11).
The most natural interpretation of the phrase w'ytz'u y'ladheyha, therefore, will find in it not an induced miscarriage, not the death of an unborn child, but an induced premature birth, wherein the child is born 'alive, but ahead of the anticipated time.

1. We should also note that the term ason ("harm"), found in both verse 22 and verse 23 is indefinite in its reference. The expression "lah" ("to her"), which would restrict the harm to the woman in distinction from the child, is missing. Thus the most natural interpretation would regard the "harm" as pertaining either to the woman or to the child. Verse 22 therefore describes a situation where neither mother or child is "harmed"—i.e. where the mother is uninjured and the child is born alive. Verse 23 describes a situation where some harm is done—either to mother or child or both. This point confirms the interpretation we are advocating (above, j-k).

An induced miscarriage could hardly be described as a situation where there is "no harm." Verse 22, therefore, describes, not an induced miscarriage, but an induced premature birth. A further implication of this reading of ason: when punishments are assessed in verses 23-25, the unborn child is protected, as is his mother, by the law of retaliation. The passage does not, of course, demonstrate that the child is given the same protection as his mother under this law; but it is clear that he is protected, that harm done to him is punished by some sort of retaliation, and thus that even his accidental destruction is wrong in the sight of God. If indeed other Scriptural considerations require exceptions to this principle, then perhaps abortion might in some cases be justifiable; but this passage taken in itself offers no encouragement to any proposed abortion; on the contrary the bearing of the passage upon the question is quite otherwise.

m. The reason for the fine in verse 22 is difficult to assess, but no more difficult on our interpretation than on any other. It is true that verse 22 does ordain a fine ('anash) rather than vengeance (naqam, as in the preceding passage, verse 20). Fines are not often assessed in the Mosaic law. The only other occurrence of 'anash in the Pentateuch is in Deut. 22:19, where a fine is assessed upon one who had "brought up an evil name upon a virgin of Israel." Could it be that premature birth was somehow considered shameful and that the fine in Ex. 21:22, in analogy with Deut. 22:19, is a kind of damages for the harm done to the woman's reputation? Equally likely, the fine could be compensation for the trouble, expense and danger involved in premature delivery. But to understand the precise reason for it, we would doubtless have to have more thorough understanding of Israelite culture than we now have. On the interpretation we are opposing, the fine would be compensation for the loss of an unborn child—a rather lenient penalty, it would seem, in view of the importance given to heirs and descendants in that culture (see above, section 7), and in any case a penalty with no clear analogies elsewhere in Scripture. We are not dogmatic on this matter, but we think that the evidence available tends to confirm, rather than to disconfirm the interpretation which we have established on the basis of considerations j-l above.

n. To summarize the proper interpretation of this passage, we regard the following as an adequate paraphrase: "And if men fight together and hurt a pregnant woman so that her child is born prematurely, yet neither mother or child is harmed, he shall be surely fined, according as the woman's husband shall lay upon him; and he shall pay as the judges determine. But if either mother or child is harmed, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe."

o. One of our four questions remains, namely the question of the normativity of this passage for our present situation. Exodus 21:22-25 is part of the civil legislation given to Israel. Principles embedded in this legislation are not necessarily normative for New Testament believers. Consider Ex. 21:20f., the immediately preceding passage:
there we read that a slave can be killed by his master without penalty if the slave remains alive a day or two after the blow. This practice hardly conforms to the New Testeament ethic. Like Moses' bill of divorcement (Matt. 19:7f.), some of this civil legislation involves "sufferance for hardness of heart." No doubt this civil legislation also contains principles binding upon New Testament believers, but the question of what principles are binding requires argument of a biblico-theological nature. And concerning Exod. 21:22-25, no really decisive argument of this sort has been adduced so far. We maintain that the passage, on our interpretation, conforms to the general Scriptural pattern which we have already outlined (sections 1-12). If indeed unborn children are objects of God's special providential care, then it is not surprising to find in the Mosaic law a specific, explicit protection for them, and we should assume that no less protection than that should be required of New Testament believers. The interpretation we oppose, indeed, also provides a certain protection for the unborn (cf. above, section 13, b-c), and in this respect it too is in keeping with the general tone of Scriptural teaching on this subject. Yet to suggest, as proponents of this interpretation do, such minimal protection is the only protection that should be accorded the child is to argue unhistorically, to fail to understand the character of Israelite civil legislation as in part an accommodation to the hardness of heart of the people. Thus even if the interpretation we oppose be accepted, its relevance for the determination of our present conduct must be questioned.

p. We conclude, therefore, that Ex. 21:22-25 does not suggest that the unborn child is anything less than a human person from the point of conception. Any attempt to make the passage teach such a thesis results in insuperable difficulties of exegesis, logic and application. Since this is the only passage alleged to provide proof of such a thesis, we conclude that there is no Scriptural basis for such arguments and that unless better arguments are forthcoming we cannot regard Scripture as even remotely suggesting such a view.

14. There is no purely scientific proof that the unborn child is anything less than a human person from the point of conception. This fact is evident from the following considerations:

a. At the outset, it must be seriously asked whether any narrowly scientific argument could possibly, even in principle, establish whether the unborn child is or is not a human person. The question of whether the unborn child is a human person is essentially the question of whether, from God's point of view, the child has the ontological status entitling him to a full human right to life. The question is religious, metaphysical and ethical. What mere statement of scientifically verified empirical fact could answer such a question? Does genetic independence confer upon a piece of tissue the right to life? Does physical dependence of one organism upon another deprive the first organism of its right to life? These questions reveal a certain discrepancy between scientific and ethical predications such that no scientifically obtained proposition in itself would appear sufficient to establish ontological status and ethical rights. On the other hand, we must affirm that scientific propositions, taken together with the teaching of Scripture may indeed cast light upon our questions. Scientific information is always valuable in helping the believer to understand his situation and thereby to see the relevance of Scripture to that situation. If for example Scripture established quickening as the point at which personal existence begins, then the scientist's skills would be needed in order to determine whether in a given case quickening had actually taken place. But a purely scientific argument, an argument containing only scientific premises and no Scripture premises, must be regarded as in principle incapable of resolving this sort of question. Thus it is impossible to prove from scientific premises alone that the unborn child is less than a human person from
the point of conception. For that matter, it should also be noted that the contrary proposition is also incapable of such proof (see below, section 15).

b. To be more specific: it cannot be argued on scientific grounds that, for example, "quickening" marks the dividing line between human personhood and lack of human personhood. Quickening is the point (generally 18-20 weeks after conception, with some variation) at which the mother becomes conscious of gross movements of the fetus in the womb, and has generally been regarded as a significant turning point in the development of the child. The heartbeat of the child, however, is detectable at an earlier stage of development, and the onset of quickening is continuous with such earlier "fetal motions." Quickening is not, therefore, the kind of drastic change that could plausibly be equated with the change from non-personhood to personhood. Further, it is difficult to see how the medical-scientific concept of "quickening" correlates with the metaphysical-religious concept of "personhood" and the ethical concept of "right to life." Such correlations themselves are not established by scientific evidence, but are rather the result of philosophizing which the Christian must dismiss as speculative unless confirmed by Scripture. And we have shown that such theories cannot be confirmed by Scripture (above, section 13).

c. Nor can "viability" be established as such a dividing line, though this is the point most often seized upon by those wishing to draw the line at some point between conception and birth. Viability is the point at which the fetus is capable of living outside the womb and is generally thought to occur at 28 weeks after conception. This point varies, however, and that variation makes it difficult in some cases to determine whether a fetus is viable or not. Further, the very definition of "viable" may very well change with the improvement of incubation technology. The concept, therefore, does not appear to be clear enough to be workable as a criterion of human personhood and human right to life. But even if the concept were perfectly clear, we would still have the problem of showing why it is viability that determines personhood and right to life.

d. What of birth itself as the moment at which a fetus becomes a person? It may certainly be argued that birth is a more momentous event in the young life than either quickening or viability. At the moment of birth, the child ceases to be directly dependent upon his mother's body for its own life-support. At that moment he becomes independent in a sense in which he was not previously. This fact has led to the suggestion that before birth the child should be regarded as part of his mother's body, and that only after birth should he be regarded as a person in his own right. This suggestion, however, is not a sound one. To allege that life-support-dependence is inconsistent with personhood is to engage in speculation. For one thing it is possible for two persons (e.g. Siamese twins) to share the same life-support systems to some extent without either of them losing his personhood, and this fact would count against the allegation in question. Further, the dependence of the unborn child upon his mother's body is not a metaphysical or necessary dependence: that is to say, that with the advance of medical technology it is possible to conceive of an unborn child being transplanted from one womb to another, or to be raised in an incubator from shortly after conception, or even to be conceived in an artificial womb of some kind, being thus "independent" of his mother from the very beginning. To be sure, such a child could not survive without the care of someone, but the same is true of infants after birth. The unborn child's dependence upon his mother, therefore, is no good argument against his personhood, for it differs only in degree from the dependence of all children upon their adult guardians. Finally, the hypothesis that life-support dependence is inconsistent with personhood is essentially a philosophical supposition (like those mentioned above in 14 b-c) with no Scriptural basis.
e. Other suggestions that have been made as the dividing-line between non-personhood and personhood include: implantation of the fertilized egg in the uterus (about one week after conception), the point at which all organ systems are initiated (about four weeks). Some have even argued that personhood begins at some time after birth, on the ground that personhood presupposes some development of cultural consciousness and interpersonal relationships. These suggestions suffer the same basic defect as the others we have considered: they fail to show how their metaphysical and ethical conclusions arise out of their scientific premises; and they fail to do this because they fail to recognize the role which Scripture must play in this type of discussion. We therefore conclude that there is no scientific proof that the unborn child is anything less than a human person from the point of conception; and for that matter there is none to the contrary either.

15. There is no way to demonstrate, either from Scripture or from science or from some combination of the two, that the unborn child is a human person from the point of conception. In the case of attempted demonstrations from scientific premises alone, our present point is established by considerations already set forth (above, section 14a). Several arguments of other types have been suggested, however, and in the following paragraphs we shall have to call these attempted demonstrations into question.

a. We have noted above (section 10) that Scripture often speaks of unborn children in the same language used to refer to those already born. The most striking examples of this usage, perhaps, are Psm. 139:13; Jer. 1:5; and Psm. 51:5. As we have seen, in these passages personal pronouns are used to refer to life in the womb—"me," "my," "thou," "thee." From this premise it has been argued that these passages regard the unborn children in question as human persons, and that personhood goes back to conception. Such an argument, however, reads too much into these passages. In the first place, if the fetus were not a person from conception, it is not clear that the writers would have avoided the personal pronouns. In Psm. 139:13 and in Psm. 51:5, David is reflecting on his origins. We have established (above, section 10) a "significant personal continuity" between the unborn child and his post-natal existence. Therefore, David, in considering his relation with God, traces it back to his fetal life, back even to his conception. Naturally, he uses the terms "me" and "my"; the use of "it," whether more precise or not, would be jarring, pedantic and pointless. These pronouns are quite natural even on the supposition that the unborn child is not a person from conception, and thus their use does not establish the person-from-conception thesis. In the second place, we have seen (above, section 12) that according to Jer. 1:5 and other passages the "personal continuity" of a man's life extends in a sense not only back to conception, but even before conception. Personal continuity in this sense extends into eternity, into God's eternal plan. The Lord in Jer. 1:5 uses the pronoun "thee" of Jeremiah even before his conception. Now no one would argue that Jeremiah was an existing person before his conception simply because such pronouns are used of him. Rather, before his conception, when he existed in God's mind, he was destined to become an existent person. Thus the use of these personal pronouns does not prove that those in the womb are, while in the womb, persons. That use proves only that in God's plan those particular fetuses were (at least) destined to become persons.

b. Psm. 51:5, however, requires special treatment, for it is sometimes used in a different argument from the one we have just considered. We have seen (above, section 11) that this verse traces back to conception, not only David's existence, but even his sin. Surely, it is argued, if David was a sinner from conception, he must have been a person—for you cannot have a person's sin without a person! This is
perhaps the strongest Scriptural argument in favor of the person-from-conception thesis, and can be very persuasive. Yet a closer look reveals inadequacies similar to those noted above under argument a. David, after all, is not reflecting upon the origin of his humanity, but upon the origin of his sin. And all Reformed theologians have maintained (on the basis of this very verse, along with others!) that in some senses the origin of our sin antedates the origin of our existence as persons. Ultimately, sin has its mysterious origin in the eternal plan of God; proximately, our sin begins with Adam. Adam is the origin of our sin, not only in the sense that he was the first sinner in the human race, but also in the sense that the guilt and penalty of his sin is imputed immediately to every human being save Jesus of Nazareth. But we are not only guilty of Adam's first sin. For Adam's sinful nature is transmitted to his descendants by "natural generation" so that each of us enters the world with a totally depraved nature. Thus "my" sin, my personal sin, the sin for which I am guilty, exists before I do (1) in the sense that God planned eternally that I would be a sinner, (2) in the sense that Adam's first sin is credited by God to my personal account, and (3) in the sense that Adam's depravity is transmitted to me through natural generation. It is not obvious, therefore, that the origin of David's sin, according to Psm. 51:5, is coincident with the origin of his human personhood. It is quite fitting for us and would have been quite fitting for David, to trace his sinfulness back beyond his individual, personal existence to those events which determined that he would in fact be a sinner. We do not of course suppose that David was sophisticated enough at this stage of redemptive history to have analyzed this situation after the manner of Romans 5. But who can doubt that David may well have had a conviction of the individual's involvement in the depravity of the race? And if indeed David saw his sin as antedating his personal existence in any sense, if such a reading of the verse is even possible, then the verse cannot be used to prove that David was a person from conception.

c. Ex. 21:22-25, interpreted in the way we have urged (above, 13 j-n), has also been used to establish the thesis that the unborn child is a person from conception. We have ourselves argued (above, 13-1) that the passage places the unborn child under explicit, legal protection against accidental destruction. Since mother and child are under the same protection, some would argue, the child must be there regarded as a human person. We must, however, reject this inference. The passage does not specify how the law of retaliation is to be applied. Is the child to be regarded as a part of its mother, or as a person in his own right? Either way, the lex talionis could apply, but it would apply differently in either case. The passage simply does not specify how the unborn child is to be treated under the law, and thus does not prove either that he is, or that he is not, a human person.

d. We noted earlier (above, section 10) that in Luke 1:41, 44, John the Baptist, then still in his mother's womb, is said to have "leaped" in the womb "for joy." Some have regarded this incident as proof that the unborn child is a human person. Yet we are unable to regard this passage as proving that all unborn children are persons from conception. The fact that the child was at least six months past conception (Luke 1:24, 26) and the patently supernatural character of the event forbid us from drawing from this passage any conclusions about the personhood of unborn children in general.

e. Another argument deals with the nature of the incarnation. The eternal Son of God became incarnate in the event of his conception by the Holy Spirit in the womb of the virgin Mary. Surely, it is argued, he did not cease to be a person at any time during Mary's pregnancy. Therefore we have at least an analogy suggesting that personhood goes back to conception. This analogy, however, breaks down at a
crucial point. The incarnation is a unique instance of conception in the sense that the one conceived was already a person before his conception. He was not, of course, a human person before conception, but he was a person, and his pre-existent personality continues into his incarnate state. (We should recall the Chalcedonian formula at this point: though Christ possessed two natures, he was only one person. The doctrine of the anhypostasia of Christ's human nature indicates that Jesus' incarnate personality is essentially that of his pre-incarnate state.) Since other persons do not antedate their physical existence, we do not have the same reason to suppose that they are persons from conception that we have in the case of Christ.

f. Another argument from analogy: In I John 3:9, the writer speaks of our spiritual "begetting" by God. (Gennao should be translated "beget" rather than "bear" in this verse because of the emphasis on the "seed" which remains in those begotten.) According to that verse, spiritual begetting is itself the explanation for good conduct. One who is begotten of God will not sin. Spiritual life, therefore, begins with spiritual begetting, i.e. with spiritual conception. By analogy, it therefore seems as though physical personhood begins with physical conception. This analogy between spiritual and physical conception, however, also breaks down at the most relevant point. For in the spiritual realm there is no temporal interval between conception and birth; there is no spiritual "gestation period." Thus the spiritual situation analogous to physical reproduction lacks precisely the problematic aspect that we are here concerned to analyze. The argument, therefore, does not furnish an adequate analogy to guide our thinking in this matter.

g. Finally let us consider an argument which utilizes premises from both science and Scripture: Scripture teaches that man is a psychophysical unity—that both soul and body are essential to human personhood. Science shows us that man's body begins at conception, because at conception each embryo is endowed with its own unique set of chromosomes. If man's body begins at conception, then man's soul, and hence his personhood, must begin at conception also. The weak link in this argument is the assumed correlation between "chromosomal uniqueness" and "human body." It is natural enough to want to link these two concepts and to suppose that they originate in the same event. Yet it is precisely this correlation that needs to be proved. Can there be human tissue which is chromosomally unique, which is nevertheless not a human body (and therefore not a human person)? This is the problem which the argument fails to answer. The difficulty here is, as in section 14, above, the difficulty of correlating a scientific concept (chromosomal uniqueness) with a metaphysical-religious concept (that demonstrably human body which implies human personhood).

16. Nevertheless, the Christian is under Scriptural obligation to act on the assumption that the unborn child is a person from conception. To clarify this statement, let us review a bit: our previous discussion seems to leave the Christian in an intolerable situation. On the one hand, there is no proof from Scripture (section 13) or from science (section 14) that the unborn child is not a person from conception. On the other hand, the contrary thesis, that the child is a person from conception, also lacks demonstrative argument. There being no demonstrative proof either way, what is the Christian to do? He must make decisions concerning abortion, and in those decisions he must assume either that the unborn child is a person or that he is not. Our position is that although Scripture furnishes no demonstrative proof in this matter, it does show us clearly what our assumptions in such situations must be.

a. If we begin our considerations from scratch, with no arguments in front of us, we are faced with the following alternatives: either the child is (1) a part of his mother's body, deserving the same protection accorded to other parts of her body, or he is (2) a human person in his own right, deserving the same protection as other
persons, or he is (3) somewhere in between, deserving less protection than a human
person, but more than a mere part of his mother's body. The first alternative can be
dismissed rather easily on the basis of sections 6-12, above. This conclusion is
confirmed by the fact that even before fertilization, the female egg is in the process
of being rejected by the woman's body. If the egg is fertilized and becomes implanted
in the womb, this rejection process is ordinarily suppressed for a nine month period;
but this suppression is only temporary. The mother's body continues to treat the
unborn child as a piece of “foreign tissue,” as a parasitical organism. The event of
birth may be seen as the final “rejection” of this foreign tissue by the mother's body.
This relation between mother and fetus does not suggest that the child should be
regarded as “part of the mother's body.” Furthermore, the genetic uniqueness of
the fetus (section 15 f, above) distinguishes the unborn child from all other tissues of his
mother's body and determines that the course of his normal development will lead to
eventual separation from his mother's body. Thus neither from a theological nor from a
medical point of view are we entitled to regard the unborn child as a mere part of
his mother's body.

b. The second alternative can neither be demonstrated nor disproved (above,
sections (13-15). Yet its possibility (unlike the possibility of (1)) cannot be discounted.
The third alternative cannot be demonstrated or disproved either (above, same sec-
tions), so we are faced with a wide range of possibilities, the “somewhere” of (3)
being indefinite and covering a number of alternatives. In a situation of this sort,
the most crucial question becomes the question of burden of proof. Should we treat
the unborn child as a human person in the absence of arguments to the contrary, or
should we adopt a position in the range of (3) in the absence of any demonstration
of (2)? Should we afford the unborn child maximum protection in the absence of
arguments for anything less? Or may we take it upon ourselves to give him less than
maximum protection on the ground that (2) may not be the case? When the issue
is placed in such terms, we believe that the Christian will perceive an obligation to
adopt (2) as his working assumption, that he will choose to give maximum protection
to the unborn child, that he will choose in favor of life, when the issue is a matter
of life and death. If there is any genuine possibility that the unborn child is, at any
point, a human person made in the image of God, then the Christian cannot assume
otherwise, for to do so would be to risk breaking the sixth commandment. And the
risk is of a special kind. It is not as if there were some evidence tending to legitimize
the killing of unborn children (on the ground of their lack of personal human status)
and equal evidence tending to call such killing in question. There is nothing in
Scripture which even suggests the legitimacy of such killing (cf. above, section 13),
and there is much in Scripture which calls it in question (sections 1-12, 13:1). Everything Scripture says on the matter has the force of protecting the child, and
nothing in Scripture has the force of expressly limiting that protection. If indeed, as
we maintain, Scripture does not say expressly how much protection the child deserves,
must we not assume that the child should receive maximum protection until someone
is able to demonstrate otherwise? Only unscriptural and arbitrary arguments have so
far been offered in favor of limiting this protection below the maximum. Therefore we
regard maximum protection for the unborn child as a Scriptural obligation; and by
“maximum” we mean treating the unborn child as a human person.

c. The same point may be made from a somewhat different perspective. Christians
have always opposed infanticide on the ground of the sixth commandment. A child,
say, five minutes after birth, has always been recognized by Christians as a person in
the image of God, deserving of utmost care for the preservation of his life. But
what of a child five minutes before birth? The child is not drastically different from
the child already born, except that he happens to be still in the womb. He might, in fact, already be living outside the womb if the physician had decided to remove him surgically. The fact that he is in the womb rather than outside seems to be a small matter on which to rest a decision between life and death. Surely this child deserves the same protection, the same respect as the first child we mentioned. But what of a child ten minutes before his birth? or twenty? or five days? or three months? or six months? At what point do we abandon our high regard for the child’s status in the sight of God? At what point do we decide to give him less than maximum protection? Arguments have been offered, to be sure, to the effect that this maximizing of the child’s status should begin at some point in the gestation period, but such arguments are far from convincing (see above, section 14). And some argument is surely needed. An arbitrary decision in a matter of life and death is an impossibility. If someone argues for the destruction of an organism on the premise that it is not a human person, surely he must be obligated to prove that premise; he may not claim the right to assume it arbitrarily. In the absence of such argument, that is, in our present situation, the Christian has no choice but to maintain his maximal concern for the young life from conception onward. The Christian, therefore, must act on the assumption that the unborn child is a person in the sight of God and therefore under the protection of the sixth commandment.

17. Does this assumption rule out abortion under all circumstances? Not automatically. The sixth commandment as interpreted by the rest of Scripture does not forbid all killing of human beings in all situations. Scripture in fact even authorizes the destruction of human life in cases of just war and lawful capital punishment. The question is still open, therefore, as to whether there are special circumstances that would ever justify the destruction of an unborn child, granted the presumption that the child has the same right to live as other human beings. A fetus could never, of course, be subject to capital punishment since he could never be legally convicted of a crime. In the wartime situation, the killing of unborn children must be seen in the same category as the killing of other civilians. But there are other circumstances which are sometimes claimed to make abortion necessary which require special discussions:

a. The first argument is that abortion is necessary as a form of population control, if we are to avert a crisis of overpopulation. But however great the crisis may appear, and however great may be the desirability of birth control procedures, it is still not clear why this situation ever justifies abortion. There are other methods of combating overpopulation (both through birth control and through economic reorganization), and it is not clear that such methods require abortion as a supplement in order to be effective. In any case, there is no more ground for abortion as a means of population control than there is for infanticide on the same grounds.

b. Similarly, we must reject the argument that abortion is sometimes necessitated purely by the economic situation of a family. The Christian is indeed under obligation to consider the needs of the poor, to sympathize with and help those in economic need. But this does not mean that Christians must accept any and every effort of the poor to improve their economic status. To destroy a child because one is unable to afford the costs of his upbringing would be a heinous sin indeed, and abortion for such reasons must be placed in the same category. The life of a poor child can be hard indeed, but many children of poor homes have, by God’s grace, overcome their hardships; and who can say that life in poverty is worse than no life at all?

c. A somewhat stronger, or at least more plausible argument is that abortion is sometimes necessary to guard the psychological health of the mother. So-called “psychiatric indications” for abortion are used to justify 30-50% of legal abortions—
up to 80% in ten states with relatively liberal abortion laws. "Psychiatric indications," however, appears to be a catch-all phrase with no clear meaning. Most of those receiving abortions on such grounds are not under the care of a psychiatrist and often have no psychiatrically definable ailment. Further, abortion may very well cause more psychological problems than it cures. Some psychiatrists state that an abortion can lead to more severe mental disturbance, especially if there is some genuine psychological illness present. In general it seems impossible to determine whether an abortion will help or hinder a genuine psychological condition, and many feel that with modern psychological therapies available it makes more medical sense to bring the pregnancy to term in such cases. But what if the situation is complicated by a threat of suicide? Studies show that such threats are not generally carried out and are often manipulative in character. In general, the suicide rate appears to be lower for pregnant women than for other women of childbearing age; the same is true for those who are pregnant out of wedlock. When "psychiatric indications" are weighed against the life of the unborn child, we conclude, the Christian will regard the certain death of the unborn as a greater tragedy than any of the consequences likely to result from rejecting a plea for abortion on such grounds. We would unhesitatingly deny to a mother the right to kill an already-born infant for such reasons; the case for abortion in this context is no stronger than the case for infanticide, and in some respects is even weaker.

d. Some maintain that abortion is sometimes necessary to prevent the birth of unwanted children. Evidence indicates, however, that the "wants" of expectant mothers vacillate considerably and offer little indication of whether the child will be truly wanted or appreciated after he is born. Further, a recent California study maintains that 90% of "battered" children resulted from planned pregnancies—pregnancies which, so far as anyone can tell, were "wanted" when they began. It even appears that since the introduction of the birth control pill, child beating has tripled. This study calls in question the view sometimes expressed that if abortion is made easier (thereby facilitating planned parenthood) all children will be "wanted" and child beatings will decrease. Further: even if a child is in some sense "unwanted" during his childhood, such background need not be an insuperable obstacle to his lifelong—and eternal—happiness. Nor does being "wanted" in childhood guarantee a good life. At any rate, is abortion, death before birth, preferable to an unhappy childhood? We think that this sort of consideration is insufficient to justify abortion. Children which are truly "unwanted" (in a serious sense of that word) at the time of their birth should be put up for adoption. And those concerned about battered children should consider the ugliness of the methods by which unborn children are destroyed in abortions despite their visible struggle for life.

e. What of the use of abortion to protect the physical health of the mother (generally called "therapeutic abortion")? Indications for therapeutic abortion vary greatly in their definition: at one hospital one therapeutic abortion per 30 pregnancies was performed, at another, one per 300,000. With such variation, one suspects that other than medical factors enter into some definitions. Yet many doctors maintain that the progress of medical science has made therapeutic abortion generally unnecessary. As long ago as 1951, R. J. Heffernan, M.D., of Tufts University was quoted as saying, "Anyone who performs a therapeutic abortion is either ignorant of modern medical methods of treating the complications of pregnancy or is unwilling to take time to use them." In this connection it should also be noted that there are certain dangers to the mother in the abortion process itself. Between July 1 and September 4, 1970, out of approximately 19,000 legal abortions performed under a liberalized abortion law, there were 8 deaths and 98 instances of complications arising from the
operation. The maternal death rate from abortions in Sweden (where again legal abortions are easily obtainable) is 39 per 100,000; in Denmark, 41 per 100,000; in England 30 per 100,000. These figures from northern Europe are higher than the maternal death rate from all causes in those countries. Abortions performed after the 12th week of pregnancy are significantly more dangerous. In the light of the rarity of genuine indications for therapeutic abortion and the medical dangers inherent in the operation itself, it seems that there are few if any cases in which abortion might legitimately be recommended on such medical grounds. When we consider further that even in these rare cases the possible physical harm to the mother must be weighed against the certain death of the fetus, we can conceive of no justification for abortion on such grounds. As for the extremely rare case in which the very life of the woman is jeopardized by her pregnancy, we shall discuss that later.

f. An argument with considerable emotional force is the alleged necessity of abortion in cases where pregnancy has resulted from rape or incest. Some feel that it is cruel to require a woman to give birth to the child of a rapist. Actually there are extremely few cases of this kind: less than one in 5,000 abortions is performed on such grounds, and that figure includes pregnancies arising from statutory rape as well as, we assume, some cases where rape has been falsely alleged. In Washington, no documented rape cases resulted in pregnancy over a 20 year period. But what of the rare case where such a situation occurs? Until five days after the occurrence of rape, most hospitals will routinely perform a dilation and curettage operation on the woman to prevent any birth arising from the incident. We are unable to endorse this procedure, because it may very well prevent the implantation of a fertilized egg in the womb and thus be in effect the destruction of an unborn child. This result, of course, is most unlikely if the operation is performed within a few hours of intercourse; during that period, the operation is a form of contraception rather than a form of abortion. But in view of the uncertainty of timing, we regard another procedure, an oil douche to prevent fertilization, as preferable from a moral point of view. If, however, neither of these methods is used immediately for some reason and the woman finds out later that she is pregnant, should she seek an abortion? We must reply in the negative. We are here weighing the shame, pain, and inconvenience of the mother against the life of her child, and we have no choice but to decide in favor of the latter. The unborn child must not be put to death for the sin of a parent. A Christian must indeed sympathize with the plight of a woman in such a situation, and must be prepared to give counsel, prayer and other help. In spite of her suffering, she should be helped to see from God's Word what a privilege it is to bring a child into the world, and how the child, even from such an origin, may be one of God's elect—a blessing to God's church and to the world. In some cases, it may be best for the child to be put up for adoption, but in any case, his destruction is not the answer.

g. Abortion is also frequently recommended to prevent the birth of deformed children. Again, the frequency of such cases is sometimes overestimated. Among pregnancies complicated by rubella or German measles (notorious as a cause of birth defects), only one of four children is born with any deformity, and only 8% are born with deformities of a grave character. If a mother's rubella were regarded as adequate ground for abortion, three potentially healthy children would be killed to prevent the birth of each deformed child. From a Christian point of view, such procedures must be rejected decisively. Further: medical science has made great strides recently in diagnosing and treating deformities both before and after birth. We now have access to RH and measles vaccines, and fetal blood transfusions and intra-uterine surgery (even heart surgery) are also available. After a child has been born with a deformity, he has access to many forms of therapy; new training techniques
for brain-injured and retarded children have been developed. This progress seems likely to continue, but the rate of progress will certainly be slowed if abortion to prevent deformity becomes the general procedure. And a still more important consideration is the following: what man has the right to say that life with a handicap—even a serious handicap—is not worth living? There has never been any evidence that people with birth defects are generally any less happy than other people, or less useful to society, let alone less precious in God's sight. The suicide rate among deformed persons is less than that of the general population. In some cases, handicapped workers have been shown to be more efficient and dependable than the non-handicapped. Many people have experienced great joy as well as challenge in the rearing of a retarded child. If, however, we insist in spite of these facts that death is better than a deformed life, what will prevent us from applying that principle to those who are born normally, but subsequently become deformed? And what will prevent us from enlarging our definition of "deformity" as a pretext for eliminating all "undesirables" from society? Eugenic euthanasia, infanticide, geronticide—such are the results of the master-race mentality which is only one or two logical steps from the proposal to kill off the deformed before birth. The decisive consideration, however, is that as Christians we must treat the unborn child as a human person, and that human personhood implies a right to life, even when the quality of that life is hampered by deformity.

h. The strongest argument in favor of abortion, however, is that it may sometimes be necessary to save the life of the mother. Here it seems to be a question of one life or the other. The sixth commandment requires not only that we refrain from killing, but that we make diligent efforts to preserve life. Thus, it is argued, to allow a mother to die without taking available measures to save her is at least as great a sin as killing an unborn child. The question then becomes whether we kill the child to save the mother, or whether we kill the mother (by our inaction) so as not to do harm to the child. This is indeed a difficult moral question, but (we should again point out) one which arises only with extreme rarity if at all. As we pointed out earlier (e, above) many physicians feel that generally it is far less dangerous today to allow a pregnant woman to deliver her baby at term than to perform an abortion, even in the comparative safety of a hospital. Yet no one is prepared to rule out the possibility that some situation may at some time arise wherein the continued existence of the unborn child is inconsistent with the continued life of the mother. From a Christian point of view, the main problem is somewhat as follows: Granted that the sixth commandment requires us to make diligent efforts to preserve a life, may those diligent efforts include the taking of another life? Surely we would not wish to argue that stealing or committing adultery or false worship are legitimate when done to preserve life in some sense. The situation we are discussing is not strictly analogous to the case of the father who, when his two children fall out of a boat, must abandon one in order to save the other. The father does not kill the child he abandons, but simply leaves him in the hands of God, and such is not the case where an abortion is performed to save a mother's life. Nor is the abortion case strictly analogous to a case in which a man, driving with all proper caution, comes unexpectedly upon a group of jaywalkers and finds that he must steer his car so as to hit the fewest number of them. In that case, the driver may kill, but he does not choose to kill; he chooses only to kill some rather than others. But in the abortion situation, an actual choice to kill is involved. The abortion case under discussion is more like the situation where a person trying to enter a crowded lifeboat must be killed to prevent him from hindering the survival of the others in the boat. This lifeboat case is, however, almost too close an analogy, for it raises the same problem as the abortion case, rather than helping us to resolve it.
Perhaps the closest helpful analogy is the following: A woman walking with her husband in a deserted area is suddenly attacked by an unknown assailant. The assailant is strong, and the husband cannot stop the attack. The husband realizes that merely to wound the assailant may not be sufficient to save the life of his wife, so he picks up a lead pipe, the only available weapon, and delivers a sharp blow to the skull of the attacker. Afterward, he discovers that the assailant had escaped from a mental institution, and thus was, perhaps, of diminished moral responsibility. The husband has intentionally killed a person who could not have been convicted of any crime in order to protect the life of his wife. The moral responsibility of the assailant, or lack of same, was not relevant to his decision. If we are prepared to endorse the husband’s action in this situation, on the ground of his God-given responsibility for his wife’s safety, then we might be prepared to endorse abortion in cases where the mother’s life is jeopardized by pregnancy. Yet even this analogy breaks down at a crucial point, for in the abortion case the husband is under divinely imposed obligation not only to protect his wife, but to protect his child also. Is there reason to suppose that the former responsibility supersedes the latter? Does Ex. 21:15 speak to this issue? At present, we are not prepared to speak to these questions. Some Christians will be able to endorse abortions in such cases with good conscience, and others will not. We are not able at present either to condemn or to endorse the procedure. The question requires further careful study. In general, however, this is the only justification for abortion that we are unable to condemn on Christian grounds.

18. Granted that abortion in nearly all cases must be regarded as murder, does it follow that the Christian should endeavor to protect the unborn child through legislation? We answer in the affirmative.

a. We do not, of course, maintain that a fully Christian morality should be legally required of every citizen in our pluralistic society. Regeneration cannot be forced upon people by legal constraint. Protection of the lives of persons, however, has always been regarded as a legitimate function of government both in Scripture and in modern legal systems. In American law this protection is not compromised in the interest of freedom of religion. A Jehovah’s Witness who refuses to allow a blood transfusion to preserve the life of his child can be compelled to do so. A Christian who holds that unborn children should be regarded as persons should exert his influence upon legislators (and law-enforcement officials!) to protect the lives of such persons, and should not turn away from this task for fear of infringing upon the freedom of religion of others.

b. One objection to strict abortion laws based on the above principles is that they discriminate against the poor; for the rich are able to obtain abortions whatever the law, either by traveling to other countries or by paying substantial sums for a competent, though illegal, abortion here. The fallacious premise of this reasoning, however, is that if rich people are able to do something wrong, the law should make it easy for poor people to do it too. This principle would make havoc out of all legal structures. If indeed the law prevents only poor people from doing wrong, then at least it has accomplished something worthwhile. In a more profound sense, such a law discriminates against the rich, not the poor, for it fails to protect the children of rich parents and fails adequately to encourage the rich to protect the lives of their children. However, a fair law should indeed be formulated and enforced so as to guard equally against abuse by the poor and by the rich.

c. Some argue also that strict abortion laws are bad because difficult to enforce, and because not supported by many in our society. The case of Prohibition is sometimes cited as an analogous law in this respect. Such a principle, however, would remove from our books laws opposing racial discrimination, drug addiction and
robberies. Further, granting that Prohibition was as unenforceable as it is often claimed to have been, there is still very little analogy between a law against sipping wine and a law against killing people.

d. It is also argued that strict abortion laws cause people to turn to illegal and often incompetent abortionists and hence result in many deaths that liberalized laws would prevent. Actually it is very difficult to tell how many illegal abortions are performed and how many deaths result from them. Sometimes it is claimed that there are over a million illegal abortions in the United States every year and that 10,000 maternal deaths result from these in the same period. But most advocates of liberalized abortion laws leave quite a bit of leeway in these figures (e.g. “between 200,000 and 1,200,000 abortions”)? As for the number of deaths, the figure 10,000 may be grossly inflated. The medical section of the First International Symposium on Abortion (Washington, D. C., 1967) could verify only 235 maternal deaths resulting from abortion in 1965, and felt that a realistic figure including those unreported would be around 500. The U.S. Public Health Service listed only 130 deaths from abortion, in 1968, both legal and illegal. Since only 45,000 women of childbearing age die each year from all causes, it would be incredible to imagine as many as 10,000 dying from any single cause. Of those deaths which have occurred, it is not clear that the illegality of the operations was the major factor. It has been estimated that 70% of all illegal abortions are performed by M.D.’s. The inherent dangers of the operation itself (cf. above, section 17 e) seem to be as large a factor in these deaths as is the incompetence of some of those performing it. Furthermore, there is evidence from countries with permissive abortion laws that such liberalization does not put an end to the business of incompetent abortionists. In such countries, many women still turn to unqualified abortionists to save money, to avoid red tape, and to maintain secrecy. It appears that in those countries as well as ours more diligent law enforcement, not greater permissiveness, will be needed to put the incompetents out of business.

19. We conclude, therefore, that the Christian should regard the unborn child as a human person made in the image of God. Such a regard for the unborn child will involve rejection of abortion, except possibly in order to save the life of the mother. On the basis of this concern, the Christian should use his influence to promote legislation which will protect unborn human life. Adoption of these general principles, however, does not excuse the Christian from a rigorous self-examination as to the motives of his heart in making decisions in these matters, nor does the adoption of these principles automatically justify any act allegedly performed in accord with them. Further, in counseling with those facing difficult decisions in these matters, the Christian must not use his general principles as a way to avoid wrestling with a particular case. The agonies of those contemplating abortion must be shared, entered into, understood, if truly loving counsel from the Word of God is to be given.

RECOMMENDATIONS

On the basis of the above conclusions, we recommend:

1. That the general assembly adopt the following resolution: Unborn children are living creatures in the image of God, given by God as a blessing to their parents. Between conception and birth they are the objects of God’s particular providence and care as they are being prepared by God for the responsibilities and privileges of postnatal life. Scripture obligates us to treat unborn children as human persons in all decisions and actions involving them. They should not, therefore, be destroyed by voluntary abortion in the absence of valid medical grounds demonstrating the necessity of such abortion to save the mother’s life.
2. That presbyteries, sessions and congregations be encouraged by the assembly to carry on further study of these matters, so that Christians may be better instructed concerning the Scriptural principles involved, and so that they might be motivated to take appropriate action relative to pending civil legislation or other pertinent situations in their communities.

3. That the stated clerk be instructed to prepare this report or a summary of this report in an acceptable pamphlet format, and that this publication be commended to Christians as a guide to their study and action, and for distribution by them to government officials and others.

John M. Frame
Robert L. Malarkey
Joseph Memmelaar

REPORT OF THE MINORITY OF THE COMMITTEE TO STUDY THE MATTER OF ABORTION

The report of the Committee to Study the Matter of Abortion is a very ably prepared and a very useful document. The undersigned regrets that he cannot concur in it for the reasons shortly to be noted. He, therefore, feels it to be his duty to submit this minority report.

It would appear that there is no scriptural passage dealing directly with induced abortion. This is a fact of some significance, since the practice was known during part or all of the period during which the scriptural books were being written.

It has been thought that Exodus 21:22-25 sheds some light upon the matter. The proper exegesis of the passage is not firmly established. It seems probable, however, that the majority of the English translations of the passage are in error or, at least, misleading, and that it should be translated in such a way as to make it clear that it refers to the premature, induced birth of a viable child. The word translated "harm" then would have a potential reference to both mother and child. If this is correct, the bearing of the passage upon the subject of voluntary induced abortion is slight or non-existent.

It appears, then, that the major passage of Scripture throwing light upon the subject is the sixth commandment, Exodus 20:13 and Deuteronomy 5:17. Everyone is aware, of course, that the sixth commandment does not prohibit all killing. Vegetables were given by God for food (Gen. 1:29). Everything that moves was added in Genesis 9 (v. 3) with the exception of man (v. 6). It is not generally held that every part of man's body comes under this prohibition. Appendixes and gall bladders are often removed without objection from the church. It would appear, therefore, that the sixth commandment prohibits the taking of the life of a human person, with exceptions such as killing in capital punishment, war and other situations which are probably immaterial at this point.

A definition of "human person" in a sense appropriate to this context is, therefore, desirable. It is, however, very difficult to secure agreement upon such a definition. This is most ably set forth in sections 14 and 15 of the majority report with much of which sections the undersigned is in agreement.

However, the author finds himself compelled to differ with the proposition that a fertilized egg is, from the moment of fertilization, a human person. It may possess the potentiality of becoming a person. But to affirm that it is a person seems a piece of rationalistic folly. It is to be noted that the majority report is too wise to do this.
But it affirms that the Christian is under scriptural obligation to act as though this were the case. This is even worse. It is at this point that the Christian is compelled to differ with the majority report. The Achilles’ heel of that report, if I may use a Greek figure to make a scriptural point, is in section 16. The alternatives of section 16, a are not complete. Section 16, c is of Roman Catholic tendency in its emphasis on tradition and of dubious medical validity in its minimizing of the importance of birth.

But the major error here is the fact that we are told to act as though something quite contrary to our senses were true, in the context of complete disregard for the state of the other personalities involved such as the mother, the father, and the family in general.

A child should be born in a Christian family. Yet the committee is prepared to deny a potential child that vital privilege because it wants an entity treated as a person although it cannot demonstrate that it is one. This is giving abstraction too free a reign.

Charity is still a Christian virtue in spite of the low place that it holds in the minds of many Christians. To safeguard the rights of a fertilized egg at the expense of the welfare of adult men and women seems to the undersigned to betray a lack of Christian understanding of the moral law.

It, therefore, appears to the author of this minority report that the Church is on the verge of doing what it refused to do in 1937, on the verge of adding additional sins to the scriptural catalogue. That some instances of abortion are sinful is obvious. That they all are is not. Yet, with one minor possible exception, the report of the committee concludes that they are. This is quite illicit.

The report accompanies this by an encouragement of the enforcement of religious principles by state legislation. Setting the feet of the church upon this path may perhaps be expected of people who have not known what it is to live under a denial of religious freedom. But it is a very dangerous course, nevertheless, and the study of history provides plenty of supporting evidence.

The minority therefore recommends that the Orthodox Presbyterian Church refrain from advocating propositions which run counter to both scriptural and other evidence as is done by the first recommendation of the report of the committee.

It recommends that the pastors and members give special attention to the scriptural principles governing actions such as induced abortions and disseminate these principles as widely and effectively as possible. If God has not prohibited an action, the church may not do so.

Paul Woolley

It was moved and seconded to adopt the first recommendation of the report.

It was moved and seconded as a substitute: That the pastors and members give special attention to the scriptural principles governing actions such as induced abortions and disseminate these principles as widely and effectively as possible.

The Assembly recessed at 9:35 p.m. after prayer led by Mr. Volz.

FRIDAY MORNING, MAY 28

Following a devotional service led by Mr. Moak the Assembly reconvened at 8:35 a.m. with the singing of “O God of Love, O King of Peace.” Mr. Steever led in prayer.

The order of the day arrived. Mr. Peterson read the report of the Committee on Presbyterial Records as follows:
REPORT OF THE COMMITTEE ON PRESBYTERIAL RECORDS

The committee makes the following recommendations:

1. That the minutes of the Presbytery of the Dakotas be approved without exception and with the notations listed by the committee.

2. That the minutes of the Presbytery of the Mid-Atlantic be approved with the notations listed by the committee and with the following exceptions:
   a. Presbyterian US minister seated as corresponding member; p. 6, line 19.
   b. UPUSA minister seated as corresponding member; p. 6, line 22.
   c. No indication found of approval by Presbytery of minutes of first meeting.

3. That the minutes of the Presbytery of the Midwest be approved with the notations listed by the committee and with the following exception:
   a. References to, and amendments of Standing Rules of Presbytery, Article V, Section B; 5 have no apparent connection with the rules printed in the front of Presbytery's minutes. Rule 21 of the Assembly's Rules for Keeping Presbyterial Minutes violated somehow; p. 423, para. 66a, and p. 432, para. 46.

4. That the minutes of the Presbytery of New Jersey be approved without exception and with the notations listed by the committee.

5. That the minutes of the Presbytery of New York and New England be approved without exception and with the notations listed by the committee.

6. That the minutes of the Presbytery of Northern California be approved without exception and with the notations listed by the committee, and that the Presbytery be informed that the disposition of one exception taken by the 37th General Assembly is considered unfavorable in that the minutes, p. 216, line 7, still imply an infraction of the rules set forth in the constitution of the OPC. This could be corrected by inserting the words "in the form of government" after the word "examinations", line 6.

7. That the minutes of the Presbytery of the Northwest be approved with the notations listed by the committee and with the following exception:
   a. At an ordination service the non-OP minister participating should have been identified as to residence and denomination. We are informed that this minister was a member of the United Presbyterian Church, USA (p. 52).

8. That the minutes of the Presbytery of Ohio be approved without exception and with the notations listed by the committee, and that the Presbytery be cited to present to the 39th General Assembly the disposition of exceptions taken to its minutes by the 37th General Assembly.

9. That the minutes of the Presbytery of Philadelphia be approved with the notations listed by the committee and with the following exceptions:
   a. Clerk failed to sign minutes; p. 115, line 34; p. 116, line 35; p. 117, line 41; p. 118, line 31; p. 121, line 35; p. 130, line 41; p. 131, line 47; p. 157, line 29.
   b. Meeting of 9-21-70: No record of churches and ministers removed to form Presbytery of the Mid-Atlantic; p. 122.
   c. No inclusion of approval of examination as a whole (cf. p. 127-1 and p. 135-12); p. 125, lines 4ff. and 29ff.
   d. No motion to sustain examination in theology; p. 154, lines 13 and 29.

10. That the minutes of the Presbytery of the South be approved with the notations listed by the committee and with the following exceptions:
   a. Fraternal delegate not seated by motion; p. 182, line 16.
THIRTY-EIGHTH GENERAL ASSEMBLY

b. Reference made to Chapter XIV of document which is not named; p. 187, line 11.
c. No time of adjournment listed; pp. 189 and 191.

11. That the minutes of the Presbytery of Southern California be approved with the notations listed by the committee and with the exceptions shown below, and that the Presbytery be cited to present to the 39th General Assembly the disposition of exceptions taken to its minutes by the 37th General Assembly:
   b. No roll and not signed by clerk of the meeting; p. 184.
   c. Meeting should be “adjourned” instead of “special”; p. 189, 10 lines from bottom. Then on p. 192, the adjournment should have been to May 1, 1971.
   d. Not signed by clerk who served at that meeting; p. 198, last line.

On separate motions the recommendations of the committee were adopted.
The minutes of the sessions of Thursday, May 27, were read and approved as corrected.

An order of the day, the report of the Committee to Examine Standing Committee Records, was by common consent postponed for the convenience of the committee.

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

(1) The committee recommends that $60.00 from the Travel Fund be given to Calvary Church, LaMirada, California, as travel reimbursement for its pastor-elect, Mr. Kent T. Hinkson, who attended the 37th General Assembly as an unofficial representative of Calvary Church.

(2) The committee recommends that the 39th General Assembly convene at 8:00 p.m., Monday, June 19, 1972, at Bethel Orthodox Presbyterian Church, Wheaton, Illinois.

On motion the first recommendation was adopted.
The second recommendation was adopted in the following amended form: That the 39th General Assembly convene in the Philadelphia area at 8:00 p.m., Monday, May 15, 1972, and that Calvary Church of Glenside, Trinity Church of Hatboro, and Community Church of Center Square be asked to make arrangements for the Assembly; and further, that if these congregations do not accede to the request, the Moderator of the 38th General Assembly and the Stated Clerk be authorized to set a time and place.
The Assembly recessed at 10:14 a.m. and reconvened at 10:30 a.m.
Discussion on the report of the Committee to Study the Matter of Abortion resumed.
The Assembly recessed at 12:30 p.m. after prayer led by Dr. Byer.

FRIDAY AFTERNOON, MAY 28

The Assembly reconvened at 1:30 p.m. with the singing of “Father, I Know that all my Life.” Mr. Eyres led in prayer.

On procedural motion the Assembly determined that the report of the Committee to Study the Matter of Abortion and the report of the minority of that committee (including the recommendations) be reproduced as a printed booklet, that the members, sessions, and presbyteries be encouraged to study these reports, and carry on further study of these matters; and that the booklets be made available to the churches at not more than 15¢ per copy, and to individuals at cost if it be greater than 15¢; and that
the presbyteries be encouraged to present to the 39th General Assembly either a report of their findings or recommendations for advice to be given to the churches by the General Assembly.

Messrs. Urban and Hinkson requested that their negative votes be recorded. On motion S.R.V,7 was suspended and the report of the Missions Correspondent for the RES was ordered included in the Minutes without being read orally. Mr. Galbraith presented the report as follows:

REPORT OF MISSIONS CORRESPONDENT FOR THE REFORMED ECUMENICAL SYNOD

The Committee on Missions of the Reformed Ecumenical Synod met in the Netherlands in August, 1970, in conjunction with a meeting of the Reformed Ecumenical Synod Interim Committee. The eight members present came from South Africa, Ireland, the Netherlands, and the U.S.A. Your Correspondent continues to serve as Chairman.

Among its decisions were: to publish an enlarged edition of the World Survey of Reformed Missions, to prepare a leaflet describing the missionary activities of Reformed Ecumenical Synod churches, to provide a report to the 1972 Reformed Ecumenical Synod on the proclamation of the gospel among the Jews, to ask the African members of the Committee to prepare recommendations for concerted action in Africa by the churches of the Reformed Ecumenical Synod, and to hold a Missions Conference prior to the 1972 Reformed Ecumenical Synod in Sydney, Australia, August 7-11.

The theme of the Conference is “Christ’s Gospel in a Needy World”. The program, endeavoring to make use of qualified men from as many nations as possible, is as follows:

- The Church’s Mission Today—The Unity of Its Task—Klaas Runia, Australia
- Evangelizing in Today’s World
  - Section 1—Every Church Member in Missions—(speaker from Africa)
  - Section 2—Institutional Evangelism?—Sutarno, Indonesia
- The Gospel and Israel—J. A. Snoek, Netherlands
- Communicating the Gospel Today—Joel Nederhood, U.S.A.
- Missions and Church World Aid—Dion Crafford, England
- Building the Church of Christ in a New Situation—John Kim, Korea
- Justice and Mercy in Biblical Perspective—Paul G. Schrotenboer, U.S.A. There will also be a daily Bible study.

Since it is not financially feasible to have any person devote full time to the work of this Committee, its program cannot be large. However, a beginning has been made toward assisting and encouraging the Reformed churches to help one another in the work of missions, and we look to continued progress toward making God’s name known to the ends of the earth.

Each church is asked to send two delegates to the Conference. A correspondent should also be elected.

Respectfully submitted,
John P. Galbraith, Missions Correspondent
On motion it was decided not to consider at this time the sending of delegates to the RES 1972 Missions Conference since that matter is included in the report of the temporary Committee on RES Matters, and that the Assembly elect a Missions Correspondent to the RES at this time.

The floor was declared open for nominations for Missions Correspondent for the RES. Messrs. Galbraith and Bird were nominated. Mr. Galbraith was elected.

The Assembly took up the matter of a letter to the RES proposed by the Committee on Ecumenicity and Interchurch Relations in its supplementary report.

On separate motions the two recommendations of that report were adopted.

On motion S.R.V,7 was suspended and the report of the Delegates to the 1968 Reformed Ecumenical Synod was ordered included in the Minutes without being read orally.

REPORT OF DELEGATES TO THE 1968 REFORMED ECUMENICAL SYNOD

Fathers and Brethren,

We, the delegates (Messrs. Bird and Galbraith voting, and Mr. Knight non-voting) to the 1968 Reformed Ecumenical Synod, make this report to inform the General Assembly concerning some matters of concern and interest to you. The timeliness of this report is pointed up by the fact that we must begin our preparations now for the next meeting of the Reformed Ecumenical Synod which is to be held in August of next year.

1. It is obvious that conditions within the Reformed Ecumenical Synod have become unsettled on at least three matters: ecumenical relationships, the doctrine of Scripture, and confidence in member churches one toward another. It is also obvious that de Gereformeerde Kerken in Nederland are at the heart of all these problems: they have become constituent members of the World Council of Churches; they have refused to bring Prof. H. M. Kuitert under discipline even though they acknowledge that his "denial of the historicity of the fall" is "not in agreement with" the standards of the church nor "with the fundamental significance which the scriptures . . . ascribe to this history," and that his views are held by others in the church (adopted by the Synod of Sneek, November 4, 1970, as reported in the RES News Exchange, December 18, 1970, p. 656); and these defections are the cause of the lack of confidence which a number of churches in the Reformed Ecumenical Synod hold toward the integrity of de Gereformeerde Kerken in Nederland as a Reformed church. The question is then raised as to whether or not de Gereformeerde Kerken in Nederland does actually "maintain" the Reformed faith and show the marks of the church as required by the statements of basis, purpose and membership of the Reformed Ecumenical Synod.

2. For the 1972 Reformed Ecumenical Synod our church is entitled to two voting delegates, two non-voting delegates, and two theological professors to serve as advisors to the Synod.

3. The 1972 Reformed Ecumenical Synod is to include a one-day conference on the nature and extent of the authority of Scripture. There will be three presentations on the general theme: Gordon Spykman (North America), J. L. Koole (Europe) and J. A. Heyns (Africa). It is to be noted that all are of the Dutch tradition. If the Assembly were to send theological professors as advisors to the Synod, in addition to our delegates, they could also participate in the discussions at the conference on Scripture.
4. Preceding the 1972 Reformed Ecumenical Synod a Conference of Missions is to be held, to which we are asked to send two representatives.

5. As an officer of the 1968 Reformed Ecumenical Synod, Mr. Galbraith is a member of the Interim Committee which serves the Synod between meetings. He therefore took part in a meeting of the Committee in August 1970, with representatives of the World Council of Churches. The specific purpose of the meeting, agreed to by all parties in advance, was to discuss the objections of the RES to the World Council of Churches. Dr. Klaas Runia, chairman of the Interim Committee, made an excellent presentation of basic objections to the WCC's concept of unity, fellowship, witness, discipline, the nature of the gospel, and Scripture. The meeting was for most of a day, and there was full and open discussion. It was evident that there were basic differences of the views of Scripture between the two groups. However, the World Council of Churches group expressed a desire for further meetings; since there was neither hindrance to full discussion nor compromise involved, the Interim Committee expressed its willingness to meet again, though a meeting has not yet been arranged.

6. A revision of the Rules and Standing Orders of the Reformed Ecumenical Synod has been prepared, and it will be acted on at the Synod of 1972. Your delegates draw the Assembly's attention only to the changes in the provisions for voting and non-voting delegates in relation to the number of the baptized members of the churches.

RECOMMENDATIONS

1. That the Assembly inform the 1972 Synod that it is our opinion that all member churches should be entitled to at least one voting delegate at Synod meetings, and that therefore the proposed Constitution, Paragraph VII, 2, a, (1) should read as follows: "one (1) voting delegate for churches with fewer than 1,000;"

2. That the Assembly judge that the Interim Committee erred in omitting from among the speakers at the conference on Scripture at the 1972 RES any representatives of the Scottish tradition, and that the Interim Committee be so informed and requested to include such a representative among the speakers.

Respectfully submitted,
Herbert S. Bird
John P. Galbraith
George W. Knight, III
churches should be entitled to at least one voting delegate at Synod meetings, and that therefore the proposed Constitution, Paragraph VII, 2, a, (1) should read as follows: "one (1) voting delegate for churches with fewer than 1,000;"

3. That the Assembly judge that the Interim Committee erred in omitting from among the speakers at the conference on Scripture at the 1972 RES any representative of the Scottish tradition, and that the Interim Committee be so informed and requested to include such a representative among the speakers.

4. That, in view of (1) the overture sent by our 37th General Assembly to the 1972 RES concerning the incompatibility of membership in the Reformed Ecumenical Synod and World Council of Churches, (2) the letter to the RES with regard to de Gereformeerde Kerken in Nederland prepared by the Committee on Ecumenicity, (3) the conference on Scripture to be held at the 1972 RES, and (4) the Missions Conference to be held prior to the 1972 RES, the Assembly send two voting and two non-voting delegates, and two theological professors to serve as advisors, to the 1972 RES, it being understood that the non-voting delegates shall be alternates for the voting delegates, and that the Assembly elect two additional alternate delegates and one alternate theological professor (alternates shall serve, if and when necessary, in the order of precedence established by the number of votes received); and that the Assembly elect, from among the elected delegates, two delegates to the Missions Conference.

With regard to Communication 10 the Committee observes that

1. The Assembly has authority to "instruct" its member churches only in such matters as the Word of God clearly gives instructions (Confession of Faith XXX1:2, 4);

2. The Church, as a corporate body, is to handle ecclesiastical matters and may not intermeddle in affairs that are the primary responsibility of the civil government (Confession of Faith, XXXI:4);

3. The Conference on Race did not provide to the Assembly such information as would be needed to act biblically and wisely with regard to what is described as "the apartheid policy of the government of South Africa."

For the above reasons the Committee recommends that the Assembly take no action on the requests made in Communication 10, but that the Assembly strongly advise the sessions of our churches to emphasize to their members the necessity of each member working against all injustice, whether racial or other, and working for justice in government and in every area of our national life.

Respectfully submitted,
John P. Galbraith, Chairman

On motion the first recommendation was adopted.
Messrs. Urban, C. M. Spooner, and Dortzbach asked that their negative votes be recorded.

On separate motions the second and third recommendations were adopted.

The fourth recommendation was adopted in the following amended form: That, in view of (1) the overtures sent by the 37th General Assembly to the 1972 RES concerning the incompatibility of membership in the Reformed Ecumenical Synod and the World Council of Churches, (2) the letter to the RES with regard to de Gereformeerde Kerken in Nederland prepared by the Committee on Ecumenicity and Interchurch Relations (cf. Minutes of 37th G. A., p. 139), (3) the conference on Scripture to be held at the 1972 RES, and (4) the Missions Conference to be held prior
to the 1972 RES, the Assembly send two voting and two non-voting delegates to the 1972 RES, at least two of whom shall be theological professors, it being understood that the two theological professors shall be alternates for the voting delegates, and that the Assembly elect one alternate theological professor (the alternate shall serve if and when necessary); and that the Assembly elect, from among the elected delegates, two delegates to the RES 1972 Missions Conference.

The floor was declared open for nominations of delegates to the 1972 RES. The following were nominated: Messrs. Galbraith, Norman Shepherd, Harvie M. Conn, Gaffin, Jr., Edmund P. Clowney, Knight, and Reitsma.

On motion it was determined to elect a second and third alternate in addition to the alternate provided for in the previous motion.

On motion it was determined that the two persons receiving the highest votes be the voting delegates, the two persons receiving the third and fourth highest votes be the non-voting delegates, and the three remaining persons be the alternates in the order of their votes.

The results of the election were as follows: voting delegates, Messrs. Conn and Shepherd; non-voting delegates, Messrs. Galbraith and Knight; first alternate, Mr. Gaffin, Jr.; second alternate, Mr. Reitsma; third alternate, Dr. Clowney.

On motion it was determined to elect two alternates as well as two delegates to the RES 1972 Missions Conference.

The floor was declared open for nominations of delegates to the RES 1972 Missions Conference. The following were nominated: Messrs. Galbraith, Conn, Shepherd, and Knight.

The results of the election were as follows: delegates, Messrs. Galbraith and Conn; first alternate, Mr. Knight; second alternate, Mr. Shepherd.

The recommendation of the Committee on RES Matters as to communication 10 was adopted (no action).

The following protest was entered:

A PROTEST

The undersigned protest and regret the action of the Assembly in declining all the invitations it had received for the 39th General Assembly, and especially that of Bethel Church, Oostburg, Wisconsin, whose invitations the Assembly has now declined three times in succession.


The Assembly recessed from 3:30 to 3:45 p.m.

Mr. Cummings presented the report of the Committee on Overtures and Communications as follows:
REPORT OF THE COMMITTEE ON OVERTURES AND COMMUNICATIONS

I. Overture 1 from the Presbytery of the Northwest. The committee recommends that the General Assembly, noting the earnest desire for holy living to which this Overture gives expression, refer this Overture to the Committee on Ecumenicity and Interchurch Relations for a report to the next General Assembly.

II. Overture 2 from the Presbytery of the Mid-Atlantic requesting "that the State of North Carolina be detached from the Presbytery of the South and included in the Presbytery of the Mid-Atlantic." The committee recommends that the General Assembly adopt this Overture.

III. Overture 4 from the Presbytery of the South requesting "the General Assembly to adopt for use by Sessions in receiving and dismissing members the provisions of the Second Revised Version of the Form of Government." The committee recommends that the General Assembly take no action except to advise that until such a time as the Second Revised Version of the Form of Government is adopted by the Church, Sessions may find the provisions of the Second Revised Version of the Form of Government, Chapter 14, Section 10, an appropriate guideline for receiving and dismissing members.

IV. Communication 13, a memorial from the Presbytery of New Jersey. The committee recommends that in the event the Supplementary Report (to the 37th General Assembly) of the Committee on Revisions to the Book of Discipline and the Directory for Worship is sent to Presbyteries and Sessions for study, there also be sent the memorial of the New Jersey Presbytery together with their overture to the 29th General Assembly and a copy of Why the Proposed Amendment to the Book of Discipline Should be Defeated.

V. Communication 16 from the Presbytery of the Northwest. Copies of this communication have been distributed to members of the Assembly. The committee recommends that the General Assembly advise the Presbytery of the Northwest that the answer to the first question is no and the answer to the second question is that children are not in view in the statement of the Directory for Worship to which reference is made.

VI. Papers 1, 2, and 3 concerning a letter from Elder Wm. DeJonge, a reply from the presbytery of New Jersey and a rejoinder from Elder DeJonge. The committee recommends that the General Assembly take no action except to advise Mr. DeJonge that he might present his evaluation of Today's English Version of the New Testament to the Committee on Christian Education.

Respectfully submitted by the Committee,
Henry Krabbendam
Arnold S. Kress
Robert L. Malarkey
Laurence C. Sibley, Jr.
Calvin K. Cummings, Convener

It was moved and seconded to adopt the first recommendation. A substitute motion seeking "no action" was lost. Mr. Graham asked that his affirmative vote be recorded.

A further substitute was lost, asking that the Assembly reaffirm an action of the Third General Assembly, to wit:

The Third General Assembly of the Presbyterian Church of America has received
an overture from the Presbytery of Philadelphia relative to the general subject of Christian Life and Conduct, and especially to the subject of the use of intoxicating beverages. The Assembly would make answer as follows:—

(1) We believe that the Westminster Standards speak with adequacy and force upon these subjects, in the Confession of Faith Chapter XX. L. C. Questions 122—148, and S. C. 63-81: and in particular in the following passages.

C.XX. 2, 3.

"God alone is Lord of the Conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to his Word, or beside it, in matters of Faith or worship. So that to believe such commandments out of conscience, is to betray true liberty of Conscience, and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.

"They who upon pretence of Christian Liberty do practice any sin, or cherish any lust, do thereby destroy the end of Christian Liberty; which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in 'holiness and righteousness before him, all the days of our life.'"

Larger Catechism. Answer to question 136—

"The sins forbidden in the sixth Commandment are ... all excessive passions, distracting cares, immoderate use of meat, drink, labor and recreation: provoking words; oppressions, quarreling, striking, wounding, and whatsoever else tends to the destruction of the life of any."

Answer to question 139—

"The sins forbidden in the seventh Commandment, besides the neglect of the duties required, are ... idleness, gluttony, drunkenness, unchaste company, lascivious songs, books, pictures, dancing, stage-plays; and all other provocations to or acts of uncleanness either in ourselves or others."

(2) We do not feel that any situation has actually arisen within the Presbyterian Church of America, which calls for further statement.

Mr. Graham asked that his affirmative vote be recorded.

The motion to adopt the first recommendation of the Committee on Overtures and Communications was carried.

The committee's second recommendation, concerning Overture 2, was adopted in the following amended form: That the State of North Carolina be detached from the Presbytery of the South and included in the Presbytery of the Mid-Atlantic, if the Presbytery of the South concurs; and that the Presbytery of the South be requested to act at its next regular meeting and that transfer shall take effect when the Stated Clerk of the Assembly receives notice of affirmative action by the Presbytery.

The Assembly recessed at 5:45 p.m. after prayer led by Mr. Barnett.

FRIDAY EVENING, MAY 28

The Assembly reconvened at 7:30 p.m. with the singing of "My Soul, Bless the Lord." Mr. Meiners led in prayer.

The third recommendation of the Committee on Overtures and Communications, concerning Overture 4, was on motion adopted.

The committee's fourth recommendation was adopted in the following amended form: That Communication 13, together with the attached documents, be sent to the Committee on Revisions to the Book of Discipline and the Directory for Worship.
On amended motion it was determined to take no action on the committee's fifth recommendation, concerning Communication 16.

On motion the committee's sixth recommendation was adopted.

Mr. Stonehouse read the report of the Committee on Standing Committee Records, 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 report of the Committee on Date, Place and Travel be approved without exception.
2) That the minutes of the Trustees of the General Assembly be approved without exception.
3) That the records of the Committee on Christian Education be approved without exception.
4) That the records of the Committee on Pensions be approved without exception.
5) That the records of the Committee on Home Missions and Church Extension be approved without exception with notations listed.
6) That the records of the Committee on Foreign Missions be approved without exception with notations listed.
7) That the records of the Committee on General Benevolence be approved without exception with notations listed.
8) That the records of the Committee on Ecumenicity and Interchurch Relations be approved without exception.

Respectfully submitted,

N. E. Byer
H. L. Baurer
T. J. Hard
L. T. McHargue
C. M. Spooner, Jr.
Bernard Stonehouse, convener

On separate motions the recommendations of the committee were adopted.

Mr. D. F. Stanton presented the report of the Orthodox Presbyterian Members of the Board of Trustees of Knollwood Presbyterian Lodge, Inc., as follows:

**REPORT OF THE ORTHODOX PRESBYTERIAN MEMBERS OF THE BOARD OF TRUSTEES OF KNOLLWOOD PRESBYTERIAN LODGE, INC.**

The Board of Trustees of the Knollwood Presbyterian Lodge, Inc., continues to operate the lodge near Rice Lake, Wis. during the summer months for guests of Orthodox Presbyterian and Reformed Presbyterian persuasion. The summer months of 1970 saw 176 guests use the facilities on Red Cedar Lake for a total of 955 guest days. The
operating deficit for this past season was approximately $2300. We continue to be grateful for gifts from private sources so that our operating deficit in these early years has been underwritten.

This year a used commercial dishwasher, made available by one of our trustees, Mr. Clarence Roskamp, is being installed. Also a new "power" boat is being purchased.

This year we hope that many more individuals and families will make use of these excellent facilities. Mr. and Mrs. Robert Vasholz will be host and hostess. Mr. Vasholz is an instructor at Covenant Theological Seminary. Brochures on the lodge have been mailed to all local churches in both denominations. The lodge will be open for guests until the end of August.

Present officers of the lodge are: The Rev. Donald F. Stanton, President; The Rev. Donald J. MacNair, Vice-President; The Rev. Willard O. Armes, Secretary; and Dr. George W. Knight III, Treasurer.

The terms of the following Orthodox Presbyterian trustees expire with this assembly. Minister, The Rev. LeRoy B. Oliver; Elder, Mr. Howard Veldhorst.

Respectfully submitted,
Donald F. Stanton

The floor was declared open for nominations to the Board of Trustees. The following were nominated: Ministers—Oliver and Graham; Ruling Elders—Allen Kloukow (Westchester) and Howard Veldhorst (Oostburg).

At a later point the tellers reported the election of the Rev. Mr. Oliver and Ruling Elder Veldhorst to the class of 1974.

Mr. D. M. Parker presented the report of the Liaison Representative to the World Home Bible League, as follows:

REPORT OF THE LIAISON REPRESENTATIVE TO THE WORLD HOME BIBLE LEAGUE

This past year the Assembly's liaison representative to the World Home Bible League was notified of but two board meetings, which he was unable to attend.

Your liaison representative each year sends the League a new directory of the Orthodox Presbyterian Church. This enables the League to update its mailing list for sending its monthly publication THE SOWER and announcements regarding Bible study publications, etc., to our churches and pastors.

Further remarks respecting the ministry and materials of this service organization are unnecessary since most of its pertinent data are conveyed directly to the churches via the SOWER.

RECOMMENDATION

That this General Assembly cease its official relationship with the World Home Bible League through liaison representation.

Respectfully submitted,
Donald M. Parker, Liaison Representative
On motion the recommendation of the report was adopted.

On motion S.R.V,7 was suspended and the report of the Orthodox Presbyterian Members of the Joint Committee for a Regional Conference on Race Relations (RES) was ordered printed included in the Minutes without being read orally. Mr. Sibley presented the report as follows:

**REPORT OF THE ORTHODOX PRESBYTERIAN MEMBERS OF THE JOINT COMMITTEE FOR A REGIONAL CONFERENCE ON RACE RELATIONS (RES)**

At the beginning of this report, it would be good to review the history back of the Conference on Race held March 2-9, 1971, in Chicago, Illinois.

At a meeting of the Reformed Ecumenical Synod in the Netherlands in August, 1968, fifteen resolutions on Race Relations were adopted after long and careful study of scripture. This study is reflected in reports on race relations which are printed in the Acts of the RES, 1968, pp. 104-143, 48-52, 327-338, 60-65. The report of our RES delegates contains several paragraphs reporting on debate at the Synod (Minutes of the 36th G. A., p. 152-154). The 14th resolution, which gave rise to the Chicago Conference, is as follows:

"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 aforementioned decisions may be put into effect, and to report back to the next Synod."

At the invitation of the General Secretary of the RES, the member churches in North America appointed a joint committee to implement the above resolution by way of planning and convening a conference. The member churches in North America are the Christian Reformed, the Orthodox Presbyterian and the Reformed Presbyterian (covenanter). Several presbyteries and agencies of the Orthodox Presbyterian Church were represented among the 150 delegates.

The conference began with a public rally addressed by the Rev. William Pannell. The regular sessions were held in the Chicago YMCA. Addresses were given by Dr. Dennis Hoekstra, the Rev. C. Herbert Oliver, the Rev. James White and Dr. Harry Boer. These addresses and other papers presented are being published in a special issue of *inside*, an evangelical bi-monthly discussing the problems of the inner city.

Based as it was on the fifteen resolutions on Race Relations of the RES, the conference was predominantly a problem-stating and solving one, oriented to action. The results of the conference are available in The Official Report which is appended to our report.

We make the following recommendations:

1) That proposal C be referred to the Assembly's Committee on General Benevolence and the churches Boards of Deacons for their use.

2) That proposal D be referred to the Committees on Foreign Missions and to the presbyteries and sessions for their use.

3) That proposals E, F, G, H & I be referred to the Committees on Christian Education and Home Missions and Church Extension and to the presbyteries and churches for their use.
4) That a special committee on Race Relations consisting of 3 members be elected to prepare guidelines concerning the matter of race on the bases of Scripture (and making use of the official report of the RES Conference) for the further use of the churches and to be available to the Standing Committees of the Assembly and presbyteries and sessions for counsel and help in implementing obedience to Jesus Christ in this area of life.

Respectfully submitted,
Henry D. Phillips
Lawrence C. Sibley, Jr.

It was moved and seconded to adopt the first recommendation of the report.

The following amended substitute motion was lost: That this Assembly go on record as repudiating the underlying principles that commit us to the ideologies and methodologies of the social gospel that underly the structure of the *Official Report of the RES Conference on Race, Chicago YMCA, March 2-5, 1971* as unscriptural, unreformed and therefore inimical to the testimony of the Reformed faith, and that no action be taken on the remaining recommendations of the report.

Messrs. Urban, Mahaffy, Byer, Freeman, Solis, Reeigh, McHargue, D. R. Miller, Hills, and Graham asked that their affirmative votes be recorded.

On motion it was determined that the order of the day at 8:30 a.m., Saturday morning, be the report of the Committee on the Complaint of Donald J. Duff.

On three separate motions the time for recess was extended for a total of twenty-five minutes.

On a series of substitutes the following became the main motion before the Assembly: That the Assembly elect a special committee of six to bring to the 39th General Assembly alternate proposals suggesting proper Christian action for the church of Jesus Christ in meeting the problems of race based upon plain and consistent biblical principles.

Mr. Sibley requested that his affirmative vote be recorded on a lost amendment that would have deleted from the above motion the words "to elect a special committee of six to bring to the 39th General Assembly" and inserted the words "commit this report to a special committee of six to propose where necessary in their judgment" in their place.

The substitute motion before the Assembly was carried.

On motion the time for recess was extended to permit the election of the special Committee on Problems of Race.

The floor was declared open for nominations to the *Committee on Problems of Race*. The following were nominated: Messrs. Urban, Adams, Krispin, Eyres, Knudsen, Burghart, Petty, Bird, Graham, Sibley, Mahaffy, and Bettler. On motion Mr. Krispin's request to have his name withdrawn was granted.

At a later point the tellers reported the election of Messrs. Adams (convener), Burghart, Eyres, Knudsen, Petty, and Urban.

Mr. Phillips presented the report of the *Committee on Necrology* as follows:
REPORT OF THE COMMITTEE ON NECROLOGY

The Reverend Carl A. Ahlfeldt, youngest son of a Methodist minister, was born on February 14, 1911 and accepted God's gracious provision of salvation in Jesus Christ when he was in his teens. While attending Westminster Theological Seminary, he was convinced that the Reformed Faith was the system of doctrine which the Bible taught. Consequently, he sought affiliation with the Presbyterian Church in America, and after graduation was ordained to the gospel ministry at its first General Assembly, June 14, 1936.

Carl served the Lord Jesus faithfully for thirty-five years; he labored at First Church of San Francisco, California, from 1943-1950, First Church of Portland, Oregon, from 1950-1960, and he worked under the Committee on Home Missions and Church Extension at Indianapolis, Indiana, from 1936-1943, Knox Church of Oklahoma City, Oklahoma, from 1960-1968, and Pilgrim Church of Bangor, Maine, from 1968-1970.

Carl's faithful witness to his Lord and Saviour was evident even through those final months of suffering from which he was delivered on March 13, 1971, into the presence of Jesus Christ who is the resurrection and life.

The committee recommends that the 38th General Assembly adopt this memorial and that copies be sent to members of the immediate family.

Respectfully submitted,
Stephen L. Phillips
Albert W. Steever

On motion the recommendation of the report was adopted.
On motion the following resolution was adopted:

RESOLUTION OF THANKS

The thirty-eighth General Assembly hereby expresses its gratitude to the Session and the Congregation of Emmanuel Orthodox Presbyterian Church of Wilmington, Delaware, for the warm welcome given to the commissioners to this Assembly. We were delighted with the cheerful efficiency of the ladies in serving our meals. It is our impression that the entire church is "given to hospitality."

We note with pleasure, too, the hospitality of the people of Grace Orthodox Presbyterian Church of Middletown, Delaware.

We therefore direct that copies of this resolution be sent to these churches.

On motion it was determined to reconsider the earlier action of the Assembly setting the order of the day at 8:30 a.m. Saturday. On reconsideration it was determined to take up the report of the Committee on the Complaint of Donald J. Duff at this time.

Mr. Elliott presented the report as follows:
REPORT OF THE COMMITTEE ON THE COMPLAINT OF DONALD J. DUFF

The complaint of Mr. Donald J. Duff against the Presbytery of Philadelphia requested of this assembly that it instruct the Presbytery to request the Calvery Church, Glenside, to reconsider Mr. Duff's request for membership.

From both the historical context of the Form of Government and from the Book of Discipline and the very words of these standards, the conclusion is inescapable that a minister is a member of a presbytery as his judiciary of "original jurisdiction." There is to be no particular congregation with such jurisdiction as this over him. In particular, Chapter II, Section 1 of the Book of Discipline speaks (p. 44) of "the judiciary of which the individual is a member." It does not say "the judicatories," nor yet "the highest (or lowest) juricatory of which he is a member" but simply "the judiciary." Other references in the Standards to the relationship between an individual and his judiciary are consistent with the idea so clearly indicated here, that ministers have their basic membership in presbyteries, and all others have their basic memberships in particular congregations.

The first General Assembly of our church claimed spiritual succession to the Presbyterian Church in the U.S.A. The distinction against which Mr. Duff is complaining is a part of the heritage that provides the historical context in which the present Form of Government and Book Discipline were written. For example, The Old School Assembly in 1843 dealt with the question "Whether ordained ministers of the gospel ought not to be considered church members and to have their names enrolled on the sessional records of the church where they are settled as Pastors or stated supplies?" The Assembly answered in the negative. (See Assembly's Digest, 1858 edition.)

However, your committee is persuaded that this complaint reflects on what are considered by many individuals in our church to be serious inequities created by this constitutional distinction, and that therefore appropriate amendments to our present standards should be proposed to the presbyteries without undue delay so that the church may face this issue as soon as possible. We recognize the extensive work already done by the committees on Revision, and the value of our ultimate adoption of a carefully revised set of Standards of Government, Discipline and Worship, but we believe this present matter to be of sufficient concern to warrant immediate action.

The Committee recommends: (1) that the complaint be dismissed and its prayer denied, (2) that a special committee of five be elected by this assembly to report to the 39th General Assembly recommending specific amendments to the present Form of Government and Book of Discipline resolving this matter of the relationship of a minister to a congregation.

Respectfully submitted,
Edwards E. Elliott, Chairman
Lawrence R. Eyres
F. Kingsley Elder

The Assembly recessed at 10:40 p.m. after prayer led by Mr. Kress.
SATURDAY MORNING, MAY 29

Following a devotional service led by Mr. Piper the Assembly reconvened at 8:36 a.m. Mr. Oliver led in prayer.

Mr. Steever was appointed Assistant Clerk for today.

The minutes of the sessions of Friday, May 28, were read and approved as corrected.

On motion the first recommendation of the Committee on the Complaint of Donald J. Duff was adopted.

There was no action on the second recommendation of the committee.

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

FINAL REPORT OF THE COMMITTEE ON DATE, PLACE AND TRAVEL

Additional contributions of $232.81 have been received into the Travel Fund from two churches and the Monday evening offering, making available a total of $14,706.55 for the 38th Assembly. A total of $12,906 was paid to 76 commissioners submitting valid travel vouchers at this Assembly, plus $60 to Calvary Church, LaMirada, Calif., leaving a balance of $1,740.55 in the Travel Fund.

The committee recommends that this Assembly determine to request contributions of $2.00 per communicant member for the 1972 Travel Fund, and that the committee, together with the Moderator and Stated Clerk, be authorized to revise this amount, if necessary, should the place of the 1972 Assembly be revised.

On motion the recommendation was adopted.

The floor was declared open for nominations to the Committee on Date, Place and Travel. Mr. Clough was nominated. There being no further nominations, the Moderator declared nominations closed and Mr. Clough elected to the class of 1974.

On motion it was determined to reconsider the action of Friday morning, May 28, by which the Moderator and Stated Clerk were authorized, in certain contingencies, to set the time and place of the 39th General Assembly. On reconsideration the motion was carried with the addition of the Chairman of the Committee on Date, Place and Travel to those authorized, in certain contingencies, to set the time and place of the 39th General Assembly.

The Stated Clerk presented a proposed Budget for General Assembly Purposes as follows:

1971-72 BUDGET FOR GENERAL ASSEMBLY PURPOSES

<table>
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<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deficit as of May 15, 1971</td>
<td>$1,418.99</td>
</tr>
<tr>
<td>Printing and mailing of Minutes</td>
<td>4,500.00</td>
</tr>
<tr>
<td>Fees</td>
<td></td>
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<tr>
<td>Assistant Clerk</td>
<td>$ 75.00</td>
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<tr>
<td>Stated Clerk</td>
<td>2,500.00</td>
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<tr>
<td>Statistician</td>
<td>75.00</td>
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<tr>
<td>Stationery, postage, and telephone</td>
<td>2,650.00</td>
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<tr>
<td>Secretarial expense</td>
<td>300.00</td>
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</table>

<table>
<thead>
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<th>Description</th>
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<tbody>
<tr>
<td>Secretarial expense</td>
<td>500.00</td>
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Committee expense

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Additional Men to Work with Comm. on General Benevolence</td>
<td>$100.00</td>
</tr>
<tr>
<td>Church Paper</td>
<td>100.00</td>
</tr>
<tr>
<td>Confer with Representatives of Christian Reformed Church</td>
<td>1,000.00</td>
</tr>
<tr>
<td>Date, Place and Travel</td>
<td>50.00</td>
</tr>
<tr>
<td>Ecumenicity and Interchurch Relations</td>
<td>1,500.00</td>
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<tr>
<td>Ministerial Training</td>
<td>100.00</td>
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<tr>
<td>Problems of Race</td>
<td>1,000.00</td>
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<tr>
<td>Proof Texts for Catechisms</td>
<td>150.00</td>
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<tr>
<td>Revisions to Book of Discipline and Directory for Worship</td>
<td>100.00</td>
</tr>
<tr>
<td>Revisions to Form of Government</td>
<td>100.00</td>
</tr>
<tr>
<td>Sabbath Matters</td>
<td>400.00</td>
</tr>
<tr>
<td>Scripture and Inspiration</td>
<td>50.00</td>
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<tr>
<td>Stewardship</td>
<td>130.00</td>
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<tr>
<td>United Reformed Testimony</td>
<td>500.00</td>
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<table>
<thead>
<tr>
<th>Travel of fraternal delegates</th>
<th>450.00</th>
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<tr>
<td>Reformed Ecumenical Synod</td>
<td></td>
</tr>
<tr>
<td>Annual budget share for 1972</td>
<td>$1,327.00</td>
</tr>
<tr>
<td>Partial provision for travel to 1972 RES</td>
<td>2,800.00</td>
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</tbody>
</table>

| Miscellaneous                                                        | 25.01   |

| Total                                                                | $19,251.00|

On motion the budget was adopted and it was determined to request the churches to contribute $1.90 per communicant member for General Assembly purposes.

On motion it was determined that Mr. Steever receive a proportionate share of the Assistant Clerk's honorarium.

On motion the sessions of Calvary Church, Glenside; Community Church, Center Square; and Trinity Church, Hatboro; were appointed a committee on arrangements for the 39th General Assembly, with the Rev. Ronald E. Jenkins as convener, in the event the Assembly is held in the Philadelphia area.

On motion it was determined to recess to reconvene at the call of the Moderator.

The Assembly recessed at 10:30 a.m. and reconvened at 10:47 a.m.

The minutes of Saturday, May 29, 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 in the Philadelphia area on the 15th day of May, A.D. 1972.

The Moderator led the Assembly in prayer and pronounced the Apostolic Benediction. The Thirty-eighth General Assembly closed at 10:55 a.m., Saturday, May 29, 1971.

Respectfully submitted,
Richard A. Barker, Stated Clerk
STATISTICAL REPORT FOR THE YEAR ENDING DECEMBER 31, 1970
PRESBYTERY OF THE DAKOTAS
Stated Meetings — March and September
The Rev. Jack J. Peterson, Stated Clerk

<table>
<thead>
<tr>
<th></th>
<th>Added</th>
<th>Removed</th>
<th>Conf. Faith</th>
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<tbody>
<tr>
<td></td>
<td></td>
<td>Reaf. Faith</td>
<td>Transfer</td>
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<tr>
<td></td>
<td></td>
<td>Death</td>
<td>Dismissal</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Erasure or Discipline</td>
<td>Gain or Loss Bapt. Child.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sunday School Ave. Attend.</td>
<td>May 1970</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Nov. 1970</td>
</tr>
<tr>
<td></td>
<td>Total Mem.</td>
<td>12-31-69</td>
<td>12-31-70</td>
</tr>
<tr>
<td></td>
<td>Total Mem.</td>
<td>12-31-69</td>
<td>12-31-70</td>
</tr>
<tr>
<td></td>
<td>Comm. Mem.</td>
<td>12-31-69</td>
<td>12-31-70</td>
</tr>
</tbody>
</table>

COLORADO

**DENVER, Park Hill**
3411 Albion St.
Larry D. Conard

**DENVER, OP Chapel**
(W. Benson Male, Home Missionary)

**GRAND JUNCTION, Bethel V.**
Sunlight Dr. & 'B.' Rd.

**THORNTON, Immanuel**
93rd & Clayton Sta.
Abe W. Ediger

KANSAS

**CANNY, OPC**
Vine St.
Bruce M. Brawdy

**HUTCHINSON, OP Chapel**
(William J. Bomer, Home Missionary)

NEBRASKA

**LINCOLN, Faith**
1740 W. Burnham
Russel D. Piper

**OMAHA, OPC**
5019 Hickory St.
Reginald Voorhees

NORTH DAKOTA

**CARMAN, Bethel**
Jack J. Peterson
(Eve. Alt. with First, Lark)
<table>
<thead>
<tr>
<th>Service Times</th>
<th>Added</th>
<th>Removed</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Conf. Faith</td>
<td></td>
</tr>
<tr>
<td>LARK, First</td>
<td>9:00</td>
<td>50</td>
</tr>
<tr>
<td>Jack J. Peterson</td>
<td>7:30</td>
<td></td>
</tr>
<tr>
<td>(Eve. Alt. with Bethel, Carson)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>LEITH, First</td>
<td>52</td>
<td>44</td>
</tr>
<tr>
<td>Jack J. Peterson</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*Joint Services with Bethel, Carson</td>
<td></td>
<td></td>
</tr>
<tr>
<td>OKLAHOMA</td>
<td></td>
<td></td>
</tr>
<tr>
<td>BARTLESVILLE, Westminster</td>
<td>9:30</td>
<td></td>
</tr>
<tr>
<td>Chapel, 240 N.E. Fenway</td>
<td>7:00</td>
<td></td>
</tr>
<tr>
<td>(Robert L. Malarkney, Home Missionary)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>OKLAHOMA CITY, Knox</td>
<td>11:00</td>
<td>59</td>
</tr>
<tr>
<td>4511 N. Independence Ave.</td>
<td>6:00</td>
<td></td>
</tr>
<tr>
<td>Harold L. Baurer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TULSA, Grace</td>
<td>11:00</td>
<td>54</td>
</tr>
<tr>
<td>1954 E. 35th Place</td>
<td>5:00</td>
<td></td>
</tr>
<tr>
<td>John W. Mahaffy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SOUTH DAKOTA</td>
<td></td>
<td></td>
</tr>
<tr>
<td>BANCROFT, Murdock Memorial</td>
<td>11:00</td>
<td>44</td>
</tr>
<tr>
<td>Stanford M. Sutton, Jr.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>BRIDGEWATER, Trinity</td>
<td>9:30</td>
<td>72</td>
</tr>
<tr>
<td>Maurice Riedesel</td>
<td>7:30</td>
<td></td>
</tr>
<tr>
<td>HAMIL, Westminster</td>
<td>11:00</td>
<td>93</td>
</tr>
<tr>
<td>John R. Hilbelink</td>
<td>W. 7:30</td>
<td></td>
</tr>
<tr>
<td>MANCHESTER, OPC (no mail)</td>
<td>9:30</td>
<td>32</td>
</tr>
<tr>
<td>Stanford M. Sutton, Jr.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>VOLGA, Calvary</td>
<td>11:00</td>
<td>132</td>
</tr>
<tr>
<td>Third Ave. at Astrachan</td>
<td>7:30</td>
<td></td>
</tr>
<tr>
<td>Lionel F.S. Brown</td>
<td></td>
<td></td>
</tr>
<tr>
<td>WINNER, OPC</td>
<td>9:30</td>
<td>101</td>
</tr>
<tr>
<td>Fifth and Lincoln</td>
<td>7:30</td>
<td></td>
</tr>
<tr>
<td>Robert D. Sander</td>
<td></td>
<td></td>
</tr>
<tr>
<td>YAKO, OPC</td>
<td>8:00 a.m.</td>
<td>16</td>
</tr>
<tr>
<td>Stanford M. Sutton, Jr.</td>
<td></td>
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</table>
## PRESBYTERY OF THE DAKOTAS (Continued)

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<tbody>
<tr>
<td>TEXAS</td>
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<tr>
<td>Abilene, OPC</td>
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<td>11</td>
<td>21</td>
<td>11</td>
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<td>11</td>
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<td>10</td>
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<td>36</td>
<td>7,688</td>
<td>456</td>
<td>15,000</td>
<td>23,144</td>
<td>2,104</td>
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<td></td>
<td>7:00</td>
<td>11</td>
<td>21</td>
<td>11</td>
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<td>15,000</td>
<td>23,144</td>
<td>2,104</td>
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<td></td>
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<tr>
<td>TOTALS</td>
<td>1,201</td>
<td>1,217</td>
<td>772</td>
<td>445</td>
<td>20</td>
<td>18</td>
<td>10</td>
<td>12</td>
<td>8</td>
<td>29</td>
<td>13</td>
<td>6</td>
<td>682</td>
<td>704</td>
<td>$136,379</td>
<td>$28,575</td>
<td>$27,805</td>
<td>$192,759</td>
<td>$250</td>
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</tr>
<tr>
<td>Average Contribution per Communicant Member</td>
<td>$177</td>
<td>$37</td>
<td>$36</td>
<td>$250</td>
<td>$193</td>
<td>$250</td>
<td>$250</td>
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<td>$250</td>
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<td>$250</td>
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</tbody>
</table>

Licensure:  David L. Hunt, 9-22-70

Ordinations:  Robert L. Malarkey, 5-15-70; John W. Mahaffy, 10-16-70

Ministers Received:
- Thomas A. Beech, from Presbytery of Northern California, 5-25-70
- W. Benson Male, from Christian Reformed Church, 5-25-70
- V. Robert Nilson, from Reformed Churches of New Zealand, 5-25-70
- William J. Bomer, from Presbytery of Southern California, 11-7-70

Ministers Removed from Roll:
- Curtis A. Balcom, deceased, 1-1-70
- Thomas A. Beech, joined the Reformed Church of America, 11-6-70

Change in Congregation:  Abilene OPC, Abilene, Texas, received 9-4-70

Roll of Licentiates:  David L. Hunt

Ministers not in Pastoral Charge (6):
- Herbert S. Bird
- Dale N. Snyder
- Philip B. Jones
- Paul A. Doepke
- V. Robert Nilson
- John Verhage

Total Number of Ministers — 22
Total Number of Churches — 19
Total Number of Chapels — 4
### PRESBYTERY OF THE MID-ATLANTIC

Stated Meetings — Third Saturday of April and September; Second Saturday of December
The Rev. Barry R. Hofford, Stated Clerk

<table>
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<tr>
<th></th>
<th>Added</th>
<th>Removed</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Conf. Faith</td>
<td></td>
</tr>
<tr>
<td><strong>MARYLAND</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baltimore, First</td>
<td>11:00</td>
<td>55</td>
</tr>
<tr>
<td>3455 Erdman Ave, Everett C. De Velde</td>
<td>7:00</td>
<td></td>
</tr>
<tr>
<td>Burtonsville, Covenant</td>
<td>11:00</td>
<td>81</td>
</tr>
<tr>
<td>4515 Sandy Spring Rd, Barry R. Hofford</td>
<td>7:00</td>
<td></td>
</tr>
<tr>
<td>Silver Spring, Know</td>
<td>11:00</td>
<td>330</td>
</tr>
<tr>
<td>Granville Dr. &amp; Sutherland Rd, Charles H. Ellis</td>
<td>7:00</td>
<td></td>
</tr>
<tr>
<td><strong>VIRGINIA</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fairfax, Trinity</td>
<td>11:00</td>
<td>69</td>
</tr>
<tr>
<td>11121 Pope's Head Rd.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Herndon, Bethel Chapel</td>
<td>11:00</td>
<td>0</td>
</tr>
<tr>
<td>Herndon Town Hall</td>
<td>6:30</td>
<td></td>
</tr>
<tr>
<td>(Edwin C. Urban, Home Missionary)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leesburg, Shosh OP Chapel</td>
<td>11:00</td>
<td>0</td>
</tr>
<tr>
<td>Leesburg</td>
<td>(Edwin C. Urban, Home Missionary)</td>
<td>7:30</td>
</tr>
<tr>
<td>Lynchburg, Grace Chapel</td>
<td>11:00</td>
<td>17f</td>
</tr>
<tr>
<td>Holiday Inn, Rt. 29 S.</td>
<td>7:30</td>
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</tr>
<tr>
<td>(Richard L. Horner, Home Missionary)</td>
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<td></td>
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<tr>
<td>Manassas, Calvary Chapel</td>
<td>120 Signal Hill Rd.</td>
<td>11:00</td>
</tr>
<tr>
<td>(Richard J. Wirth, Home Missionary)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vienna, Grace</td>
<td>2381 Cedar Lane</td>
<td>7:00</td>
</tr>
<tr>
<td>120 Signal Hill Rd.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Williamsburg, Westminster Chapel, Box 1217</td>
<td>(H. Morton Whitman, Home Missionary)</td>
<td>11:00</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td>638</td>
<td>645</td>
</tr>
<tr>
<td><strong>Average Contribution per Communicant Member</strong></td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td></td>
<td>$191</td>
<td>$77</td>
</tr>
</tbody>
</table>
a Does not include bequest of $2,250
b Church erased at own request, 7-1-70
c Included with Knor, Silver Spring, Md.
d Based on 232 communicant members
e Based on 59 communicant members
f Included with Grace, Vienna

Change in Presbytery: Presbytery of Philadelphia divided to form Presbytery of Mid-Atlantic and Presbytery of Philadelphia (continuing presbytery), 9-1-70

Change in Congregations: Received churches and chapels listed above from Presbytery of Philadelphia, 9-1-70

Ministers Received: Everett C. DeVelde, Charles H. Ellis, Allen H. Harris, Jr., Barry R. Hofford, Richard L. Horner, Robert M. Lucas, Edwin C. Urban, Laurence N. Vail, Samuel van Houte, H. Morton Whitman, Richard J. Wirth, all received from Presbytery of Philadelphia, 9-1-70

Ministers not in Pastoral Charge (3): Allen H. Harris, Jr. Robert M. Lucas Samuel van Houte

Number of Ministers — 11

Number of Churches — 4

Number of Chapels — 5
## PRESBYTERY OF THE MIDWEST

Stated Meetings — First Monday and/or Tuesday of March;  
Second Friday and Saturday after Labor Day  
The Rev. Ivan J. De Master, Stated Clerk

<table>
<thead>
<tr>
<th>Added</th>
<th>Removed</th>
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<tbody>
<tr>
<td>Conf. Faith</td>
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<tr>
<td>ILLINOIS</td>
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</tr>
<tr>
<td>Hanover Park, Grace 10:45</td>
<td>49</td>
<td>69</td>
<td>30</td>
<td>39</td>
<td>3</td>
<td>0</td>
<td>7</td>
<td>2</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>9</td>
<td>75</td>
<td>71</td>
<td>$7,080</td>
<td>$162</td>
<td>$500</td>
<td>$7,742</td>
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<tr>
<td>James L. Boggraf</td>
<td>6:30</td>
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</tr>
<tr>
<td>Lake Forest, OPC Chapel 7 p.m. 10:45</td>
<td>14g</td>
<td>11g</td>
<td>7g</td>
<td>4g</td>
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<td>0</td>
<td>3,542</td>
<td>135</td>
<td>90</td>
<td>3,767</td>
</tr>
<tr>
<td>Memorial (Francis E. Mahaffy, Home Missionary)</td>
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<td>Green Bay, OPC Chapel</td>
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<td>Greendale, Old Stockbridge 10:30</td>
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**TOTALS**

1,781 1,856 1,169 687 27 26 34 18 15 32 7 24 959 988 $142,333 $65,460 $43,566 $251,359 $215

**Average Contribution per Communicant Member**

- $122
- $56
- $37
- $215

**Ministers Removed from Roll:**

- George W. Marston, dismissed to Presbytery of Southern California, 1-9-70.
- Donald J. Duff, dismissed to Presbytery of Philadelphia, 1-18-70
- Francis D. Breisch, dismissed to Christian Reformed Church, 1-19-70

**Ministers not in Pastoral Charge (3):**

- Wm. Harllee Bordeaux
- Richard B. Gaffin, Sr.
- William A. Shell

**Total Number of Ministers — 13**

**Total Number of Churches — 10**

**Total Number of Chapels — 4**
PRESBYTERY OF NEW JERSEY

Stated Meetings — Fourth Saturday of February, Fourth Tuesday of April, Fourth Saturday of November, First Tuesday of December

Mr. Richard A. Barker, 639 Shadowlawn Dr., Westfield, N. J. 07090, Stated Clerk

<table>
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<tr>
<td>NEW JERSEY</td>
<td></td>
</tr>
<tr>
<td>BELLMAWR, Immanuel</td>
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<tr>
<td>Park Dr. &amp; Market St.</td>
<td>11:30</td>
</tr>
<tr>
<td>Martin J. Meilahn</td>
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<tr>
<td>BRIDGETON, Calvary</td>
<td>11:00</td>
</tr>
<tr>
<td>Halsey Ave. &amp; Osborne Ln.</td>
<td></td>
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<tr>
<td>Robert L. Marshall</td>
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<tr>
<td>FAIR LAWN, Grace</td>
<td>11:00</td>
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<tr>
<td>E. Amsterdam Ave. at Ryan</td>
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<tr>
<td>Raymond E. Commeret</td>
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<tr>
<td>GARFIELD, Community</td>
<td>10:45</td>
</tr>
<tr>
<td>39 Marsellus Pl.</td>
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<tr>
<td>Richard C. Miller</td>
<td></td>
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<tr>
<td>Dec.-Mar.</td>
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<tr>
<td>Apr.-Nov.</td>
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<tr>
<td>MOUNT HOLLY COMMUNITY, Community Chapel</td>
<td>11:00</td>
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<tr>
<td>NEPTUNE, Good Shepherd</td>
<td>11:30</td>
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<tr>
<td>3508 Asbury Ave.</td>
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<tr>
<td>George R. Cotten</td>
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<tr>
<td>PHILLOPSBURG, Calvary Community</td>
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<tr>
<td>Belvidere Rd., R.D. 2</td>
<td>10:45</td>
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<tr>
<td>Lewis J. Grotenhuis</td>
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<tr>
<td>FITTSGROVE, Faith</td>
<td>11:30</td>
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<tr>
<td>Pole Tavern, Daretown Rd., Elmer</td>
<td></td>
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<tr>
<td>LENDALL H. SMITH</td>
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<tr>
<td>RINGOES, Calvary of Amwell</td>
<td>11:00</td>
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<tr>
<td>R.D. 1</td>
<td></td>
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<tr>
<td>W. Lee Benson</td>
<td></td>
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<tr>
<td>STRATFORD, OPC</td>
<td>11:00</td>
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<tr>
<td>41 Warwick Rd.</td>
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<td>Stephen L. Phillips</td>
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THIRTY-EIGHTH GENERAL ASSEMBLY
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<td>Trenton, Grace, V. 416 White Horse Ave.</td>
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<tr>
<td>7:00</td>
<td>335</td>
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<tr>
<td>Vineland, Covenant 1029 Landis Ave. Robert W. Eckardt</td>
<td>11:00</td>
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<tr>
<td>7:00</td>
<td>221</td>
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<tr>
<td>West Collingswood, Immanuel Calvert &amp; Elm Aves. Albert W. Steever, Jr.</td>
<td>11:00</td>
</tr>
<tr>
<td>7:00</td>
<td>84</td>
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<tr>
<td>Wildwood, Calvary 119 E. Rio Grande Ave. John Davies</td>
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<tr>
<td>7:30</td>
<td>137</td>
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<tr>
<td>Average Contribution per Communicant Member</td>
<td>a Does not include bequest of $500</td>
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<tr>
<td>Ordination: Richard C. Miller, 3-13-70</td>
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<tr>
<td>Ministers Received: Robert L. Marshall, from Presbytery of Philadelphia, 4-28-70 Albert W. Steever, Jr., from Presbytery of Northern California, 9-26-70</td>
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<tr>
<td>Minister Removed from Roll: Gordon D. Mouw, removed at own request, 12-8-70</td>
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<tr>
<td>Total Number of Ministers — 25</td>
<td>Total Number of Churches — 15</td>
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## Presbytery of New York and New England

**Stated Meetings — Spring and Fall**

The Rev. George J. Willis, Stated Clerk

### Connecticut

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<td>Hamden, Westminster 565 Shepard Ave. William E. Moreau</td>
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<td>27</td>
<td>3,535</td>
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<td>81</td>
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<td>Portland, Second Parish 32 Neal St. Leslie A. Dunn</td>
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### Massachusetts

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<td>Fall River, Grace, V. 190 Cherry St. (David Freeman)</td>
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**Average Contribution per Communicant Member**

- $159
- $50
- $19
- $228

**Minister Received:** Malcolm L. Wright, from Presbytery of Picton, Presbyterian Church in Canada, 10-13-70

**Ministers Removed from Roll:** Wallace W. Marshall, Jr., dismissed to Presbytery of East Alabama, Presbyterian Church, U.S., 6-15-70

Richard G. Hodgson, dismissed to Presbytery of the Dakotas, 10-30-70 (in transit)

**Ministers not in Pastoral Charge (9):**

- Carl A. Ahlfeldt
- John C. Rankin
- David Freeman
- Charles G. Schauffele
- Burton L. Goddard
- John H. Skilton
- Kelly G. Tucker
- John Murray
- Malcolm L. Wright

**Total Number of Ministers — 21**

**Total Number of Churches — 14**

**Total Number of Chapels — 0**

* includes one man in transit

a) Does not include bequest of $1,250

b) Dissolved June, 1970, but not dissolved by Presbytery

Minister Received: Malcolm L. Wright, from Presbytery of Picton, Presbyterian Church in Canada, 10-13-70

Ministers Removed from Roll: Wallace W. Marshall, Jr., dismissed to Presbytery of East Alabama, Presbyterian Church, U.S., 6-15-70

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- Carl A. Ahlfeldt
  - Charles G. Schauffele
  - Kelly G. Tucker
- John C. Rankin
  - Burton L. Goddard
  - John Murray
- David Freeman
  - John H. Skilton
  - Malcolm L. Wright

Total Number of Ministers — 21

Total Number of Churches — 14

Total Number of Chapels — 0

* includes one man in transit
### PRESBYTERY OF NORTHERN CALIFORNIA

**Stated Meetings — Fourth Friday and Saturday of March and September**

Mr. Roy O. Young, 1391 - 14th Ave., San Francisco, Cal. 94122, Stated Clerk

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<td>Richard M. Lewis</td>
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<td>Center, Boden &amp; Scenic Dr.</td>
<td>Thomas S. Champness Jr.</td>
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<td><strong>NOVATO, OP Chapel</strong></td>
<td>San Marin Dr. at Simmons La.</td>
<td>(Robert H. Graham, Missionary Pastor)</td>
<td>11:00</td>
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<td>2945 Capitola Rd.</td>
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<td>at Standard Jctn., Robert K. Churchill</td>
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<td>Carl E. Erickson</td>
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Minister Received: Robert H. Graham, from Presbytery of Southern California, 12-15-70

Ministers Removed from Roll: Wilson H. Rinker, dismissed to Presbytery of Southern California, 7-1-70
Albert W. Steever, Jr., dismissed to Presbytery of New Jersey, 7-31-70
Rousas J. Rushdoony, requested severance of relations with Orthodox Presbyterian Church, 10-1-70

Minister not in Pastoral Charge (1): Arthur G. Riffel

Total Number of Ministers — 9
Total Number of Churches — 9
Total Number of Chapels — 1
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>5,700</td>
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<tr>
<td>Newberg, Trinity 619 E. Sheridan 7:00</td>
<td>11:00</td>
<td>44</td>
<td>44</td>
<td>30</td>
<td>14</td>
<td>2</td>
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<td>35</td>
<td>35</td>
<td>8,039</td>
<td>1,157</td>
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</tr>
<tr>
<td>Portland, First 8245 N.E. Fremont St. Albert G. Edwards, III</td>
<td>11:00</td>
<td>264</td>
<td>265</td>
<td>167</td>
<td>98</td>
<td>2</td>
<td>3</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td>6</td>
<td>2</td>
<td>0</td>
<td>132</td>
<td>154</td>
<td>33,056</td>
<td>10,923</td>
<td>0</td>
</tr>
<tr>
<td>PORTLAND, First 118 Newport Ave. 7:00</td>
<td>6:00</td>
<td>264</td>
<td>265</td>
<td>167</td>
<td>98</td>
<td>2</td>
<td>3</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td>6</td>
<td>2</td>
<td>0</td>
<td>132</td>
<td>154</td>
<td>33,056</td>
<td>10,923</td>
<td>0</td>
</tr>
<tr>
<td>Washington, OP Chapel (Alan R. Moak)</td>
<td>11 a.m.</td>
<td>62</td>
<td>59</td>
<td>35</td>
<td>24</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>3</td>
<td>0</td>
<td>—1</td>
<td>38</td>
<td>26</td>
<td>5,990</td>
<td>1,494</td>
<td>166</td>
</tr>
<tr>
<td>Seattle, Puget Sound, V. 28th Ave. SW &amp; SW Holden (Lic. Ronald J. McKenzie)</td>
<td>11:00</td>
<td>62</td>
<td>59</td>
<td>35</td>
<td>24</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>3</td>
<td>0</td>
<td>—1</td>
<td>334</td>
<td>342</td>
<td>$71,109</td>
<td>$16,564</td>
<td>$2,877</td>
</tr>
<tr>
<td>TOTALS</td>
<td>544</td>
<td>542</td>
<td>353</td>
<td>189</td>
<td>5</td>
<td>3</td>
<td>2</td>
<td>5</td>
<td>1</td>
<td>13</td>
<td>2</td>
<td>—1</td>
<td>334</td>
<td>342</td>
<td>$71,109</td>
<td>$16,564</td>
<td>$2,877</td>
<td>$90,550</td>
</tr>
<tr>
<td></td>
<td>a Included with First, Portland and Westminster, Bend</td>
<td>b Based on 95 communicant members</td>
<td>c Based on 148 communicant members</td>
<td>d All figures are estimated</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Average Contribution per Communicant Member</td>
<td>$202</td>
<td>$47</td>
<td>$8</td>
<td>$257</td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>Roll of Licentiates: Ronald J. McKenzie, David J. Miller</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Ministers not in Pastoral Charge (4): David A. Hitt Alan R. Moak D. Robert Lindberg George Y. Uomoto</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Total Number of Ministers — 7 Total Number of Churches — 5 Total Number of Chapels — 2</td>
<td></td>
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</tbody>
</table>
## PRESBYTERY OF OHIO

Stated Meetings — Third Monday, April and October

Mr. John C. Smith, 105 Sycamore St., Pittsburgh, Pa. 15211, Stated Clerk

<table>
<thead>
<tr>
<th>Added</th>
<th>Removed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conf. Faith</td>
<td></td>
</tr>
<tr>
<td>-------</td>
<td>---------------------</td>
</tr>
<tr>
<td><strong>OHIO</strong></td>
<td></td>
</tr>
<tr>
<td><strong>DAYTON, OP Chapel</strong></td>
<td>10:45</td>
</tr>
<tr>
<td><strong>PENNYSYLVANIA</strong></td>
<td></td>
</tr>
<tr>
<td><strong>EDINBURG, Nashua</strong></td>
<td>11:00</td>
</tr>
<tr>
<td>R.D. 1 (Lic. Lawrence Semel)</td>
<td>8:00</td>
</tr>
<tr>
<td><strong>GROVE CITY, Covenant</strong></td>
<td>11:00</td>
</tr>
<tr>
<td>North on Route 8</td>
<td>7:00</td>
</tr>
<tr>
<td><strong>PITTSBURGH, Covenant</strong></td>
<td>11:00</td>
</tr>
<tr>
<td><strong>Holiday Inn, Ohio R. Blvd.</strong></td>
<td>7:00</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td></td>
</tr>
</tbody>
</table>

Average Contribution per Communicant Member

- a Does not include bequest of $777
Licensures: Wilson L. Cummings, 11-14-70; Lawrence Semel, 10-19-70

Ordination: Donald M. Poundstone, 6-12-70

Minister Received: Lawrence R. Eyres, from Presbytery of Southern California, 2-23-70

Minister Removed from Roll: George F. Morton, dismissed to Presbytery of Philadelphia, Reformed Presbyterian Church, E.S. (in transit)

Roll of Licentiates: Wilson L. Cummings, Lawrence Semel

Ministers not in Pastoral Charge (5): Marven O. Bowman, Jr. John M. Frame Andrew E. Wikholm
Laurence C. Sibley, Jr. Arnold S. Kress

Total Number of Ministers — 10*
Total Number of Churches — 6
Total Number of Chapels — 1

* includes one man in transit.
### Stated Meetings

**PRESBYTERY OF PHILADELPHIA**

**Stated Meetings**
- Third Monday of September, January and May;
- Third Saturday of November and March

The Rev. Rolin P. Keller, Stated Clerk

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### General Assembly

**Thirty-eighth General Assembly**

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### Presbytery of Philadelphia

- **Presbytery of Philadelphia**
- **Stated Meetings**
- **Third Monday of September, January and May**
- **Third Saturday of November and March**

The Rev. Rolin P. Keller, Stated Clerk

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### General Assembly

**Thirty-eighth General Assembly**

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### Presbytery of Philadelphia

- **Presbytery of Philadelphia**
- **Stated Meetings**
- **Third Monday of September, January and May**
- **Third Saturday of November and March**

The Rev. Rolin P. Keller, Stated Clerk

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### General Assembly

**Thirty-eighth General Assembly**

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### Presbytery of Philadelphia

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- **Third Monday of September, January and May**
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### General Assembly

**Thirty-eighth General Assembly**

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### Presbytery of Philadelphia

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### General Assembly

**Thirty-eighth General Assembly**

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**Thirty-eighth General Assembly**

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PRESBYTERY OF PHILADELPHIA (Continued)


c

ADDED

Removed

Conf. Faith

Transfer

Death

Dismissal

Gain or Loss

Emancipation or Discipline

Sunday School Ave. Attend.

May 1970

Nov. 1970

Total Receipts

General Receipts

Remittance Receipts

Special Receipts


1,657

1,706

1,167

539

17

22

39

29

5

20

43

10

859

920

$154,921

$59,865

$54,103

$268,889

$230

133

51

46

230

TOTALS

Average Contribution for Communicant Member

a Included with Community, Blue Bell, Pa.

b Included with Emmanuel, Wilmington, Del.

c Does not include bequest of $143

d Does not include bequest of $1,500

Change in Presbytery: Presbytery of Philadelphia divided to form Presbytery of Mid-Atlantic and Presbytery of Philadelphia (continuing presbytery), 9-1-70

Licensures: Donald R. Miller, 1-19-70; Douglas C. Winward, Jr., 3-21-70; David J. Miller, 3-21-70; Arthur G. Ames, 5-19-70; Robert D. Raglin, 9-21-70; A. LeRoy Greer, 11-21-70; Kenneth N. Campbell, 11-21-70

Ordinations: William C. Krispin, 3-6-70; H. Morton Whitman, 5-21-70; Allen H. Harris, Jr., 5-22-70; Richard J. Wirth, 6-6-70; Donald R. Miller, 6-10-70; Douglas C. Winward, Jr., 10-9-70; James C. Petty, 10-24-70

Ministers Received: Donald J. Duff, from Presbytery of the Midwest, 1-19-70

Robert B. Strimple, from the Fellowship of Evangelical Baptist Churches in Canada, 9-21-70
Ministers Removed from the Roll: Robert L. Marshall, dismissed to Presbytery of New Jersey, 3-21-70
Robert L. Thoburn, erased at own request, 7-1-70
John F. Bettler, dismissed to Presbytery of the Midwest, 11-21-70 (in transit)
Donald R. Miller, dismissed to Presbytery of New York and New England, 12-19-70 (in transit)

Changes in Congregations: Trinity, Fairfax, Va., erased at own request, 7-1-70; Covenant, Burtonsville, Md.; First, Baltimore, Md.; Knox, Silver Spring, Md.; Grace, Vienna, Va.; Bethel Chapel, Herndon, Va.; Grace Chapel, Lynchburg, Va.; Calvary Chapel, Manassas, Va.; Westminster Chapel, Williamsburg, Va.; all dismissed to Presbytery of Mid-Atlantic, 9-1-70

Roll of Licentiates: Arthur G. Ames, Kenneth N. Campbell, A. LeRoy Greer, C. Ralph Verno

Ministers not in Pastoral Charge (26):
Egbert W. Andrews
Lester R. Bachman
John W. Betzold
Thomas M. Cooper
D. Clair Davis
Clarence W. Duff
Donald J. Duff
Richard B. Gaffin, Jr.
John P. Galbraith
John D. Johnston
Robley J. Johnston
Robert D. Knudsen
Arthur W. Kuschke, Jr.
R. Heber McIlwaine
C. John Miller
John J. Mitchell
Robert E. Nicholas
Stephen M. Reynolds
H. Leverne Rosenberger
Norman Shepherd
Leslie W. Sloat
Young J. Son
Arthur J. Steltzer
Robert B. Strimple
Cornelius Van Til
Paul Woolley

Total Number of Ministers — 38*
Total Number of Churches — 11
Total Number of Chapels — 2

* includes 2 men in transit
PRESBYTERY OF THE SOUTH

Stated Meetings — Third Tuesday/Wednesday, April and October

The Rev. John H. Thompson, Jr., Stated Clerk

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<tr>
<td>FLORIDA</td>
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<tr>
<td>FORT LAUDERDALE, Bethel</td>
<td>8:30</td>
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<tr>
<td>1551 N.W. 47th Ave.</td>
<td>11:00</td>
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<tr>
<td>HIALEAH, Sharon</td>
<td>11:00</td>
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<tr>
<td>675 W. 68th St.</td>
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<tr>
<td>MIAMI, Galloway</td>
<td>11:00</td>
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<tr>
<td>Miami, Galloway</td>
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<tr>
<td>ORLANDO, Lake Sherwood, V.</td>
<td>11:00</td>
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<tr>
<td>9200 S. John Young Pkwy.</td>
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<tr>
<td>GEORGIA</td>
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<td>ATLANTA, Redeemer</td>
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<td>Elmer M. Dortzbach</td>
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<td>VALDOSTA, Westminster</td>
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<tr>
<td>CROWELL G. Roskamp</td>
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<td>NORTH CAROLINA</td>
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<td>RALEIGH, OP Chapel</td>
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## TENNESSEE

### Greeneville, OPC, Mt. Bethel
- Service Times: 10:30, 7:30
- Total Mem. 12-31-69: 11
- Total Mem. 12-31-70: 11
- Comm. Mem. 12-31-70: 10
- Bapt. Child. 12-31-70: 1
- Adults: 0
- Bapt. Child.: 0
- Reaf. Faith: 0
- Transfer: 0
- Death: 0
- Dismissal: 0
- Erasure or Discipline: 0
- Gain or Loss: 0
- Bapt. Child.: 0
- Total Mem. 12-31-70: 11
- Comm. Mem. 12-31-70: 11
- Bapt. Child. 12-31-70: 22
- Adults: 4
- Bapt. Child.: 1
- Reaf. Faith: 13
- Transfer: 0
- Death: 1
- Dismissal: 4
- Erasure or Discipline: 0
- Gain or Loss: 11
- Bapt. Child.: 0
- Total Mem. 12-31-70: 1014
- Comm. Mem. 12-31-70: 1030
- Bapt. Child. 12-31-70: 364
- Adults: 34
- Bapt. Child.: 12
- Reaf. Faith: 35
- Transfer: 19
- Death: 5
- Dismissal: 59
- Erasure or Discipline: 13
- Gain or Loss: -7
- Bapt. Child.: 622
- Total Receipts: $136,824
- General Receipts: $36,757
- Benevolence Receipts: $59,158
- Special Receipts: $232,739
- Av. Contr. per Comm. Mem.: $350

### Harriman, West Hills
- Service Times: 11:00, 7:00
- Total Mem. 12-31-69: 88
- Total Mem. 12-31-70: 112
- Comm. Mem. 12-31-70: 90
- Bapt. Child. 12-31-70: 22
- Adults: 4
- Bapt. Child.: 1
- Reaf. Faith: 13
- Transfer: 0
- Death: 1
- Dismissal: 4
- Erasure or Discipline: 0
- Gain or Loss: 11
- Bapt. Child.: 0
- Total Mem. 12-31-70: 1014
- Comm. Mem. 12-31-70: 1030
- Bapt. Child. 12-31-70: 364
- Adults: 34
- Bapt. Child.: 12
- Reaf. Faith: 35
- Transfer: 19
- Death: 5
- Dismissal: 59
- Erasure or Discipline: 13
- Gain or Loss: -7
- Bapt. Child.: 622
- Total Receipts: $136,824
- General Receipts: $36,757
- Benevolence Receipts: $59,158
- Special Receipts: $232,739
- Av. Contr. per Comm. Mem.: $350

### Emory Valley Rd.
- Service Times: 11:00, 7:00
- Total Mem. 12-31-69: 88
- Total Mem. 12-31-70: 112
- Comm. Mem. 12-31-70: 90
- Bapt. Child. 12-31-70: 22
- Adults: 4
- Bapt. Child.: 1
- Reaf. Faith: 13
- Transfer: 0
- Death: 1
- Dismissal: 4
- Erasure or Discipline: 0
- Gain or Loss: 11
- Bapt. Child.: 0
- Total Mem. 12-31-70: 1014
- Comm. Mem. 12-31-70: 1030
- Bapt. Child. 12-31-70: 364
- Adults: 34
- Bapt. Child.: 12
- Reaf. Faith: 35
- Transfer: 19
- Death: 5
- Dismissal: 59
- Erasure or Discipline: 13
- Gain or Loss: -7
- Bapt. Child.: 622
- Total Receipts: $136,824
- General Receipts: $36,757
- Benevolence Receipts: $59,158
- Special Receipts: $232,739
- Av. Contr. per Comm. Mem.: $350

### Luder G. Whitlock Jr.
- Service Times: 11:00, 7:00
- Total Mem. 12-31-69: 88
- Total Mem. 12-31-70: 112
- Comm. Mem. 12-31-70: 90
- Bapt. Child. 12-31-70: 22
- Adults: 4
- Bapt. Child.: 1
- Reaf. Faith: 13
- Transfer: 0
- Death: 1
- Dismissal: 4
- Erasure or Discipline: 0
- Gain or Loss: 11
- Bapt. Child.: 0
- Total Mem. 12-31-70: 1014
- Comm. Mem. 12-31-70: 1030
- Bapt. Child. 12-31-70: 364
- Adults: 34
- Bapt. Child.: 12
- Reaf. Faith: 35
- Transfer: 19
- Death: 5
- Dismissal: 59
- Erasure or Discipline: 13
- Gain or Loss: -7
- Bapt. Child.: 622
- Total Receipts: $136,824
- General Receipts: $36,757
- Benevolence Receipts: $59,158
- Special Receipts: $232,739
- Av. Contr. per Comm. Mem.: $350

### TOTALS
- Total Mem. 12-31-69: 1,014
- Total Mem. 12-31-70: 1,030
- Bapt. Child. 12-31-70: 366
- Adults: 34
- Bapt. Child.: 35
- Reaf. Faith: 19
- Transfer: 13
- Death: 7
- Dismissal: 59
- Erasure or Discipline: 622
- Gain or Loss: $136,824
- Total Receipts: $1,368,240
- General Receipts: $36,757
- Benevolence Receipts: $59,158
- Special Receipts: $232,739
- Av. Contr. per Comm. Mem.: $350

### Average Contribution per Communicant Member
- a Based on 75 communicant members
- b Included with Bethel, Ft. Lauderdale, Fla.

### Minister Received:
Carl J. Reitsma, from Presbytery of Wellington, Reformed Churches in New Zealand, 10-14-70

### Ministers Removed from Roll:
- George W. Knight, III, dismissed to Presbytery of the Midwest, 10-14-70 (in transit)
- Jonathan D. Male, dismissed to Presbytery of the Dakotas, 10-14-70 (in transit)

### Change in Congregation:
Emmanuel, Titusville, received, 3-27-70 (formerly Emmanuel Chapel of Lake Sherwood, Ocoee)

### Roll of Licentiatees:
Larry B. Jarvis

### Ministers not in Pastoral Charge (3):
Robert M. Nuerberger, Donald H. Taws, John H. Thompson, Jr.

### Total Number of Ministers — 13*
### Total Number of Churches — 9
### Total Number of Chapels — 2

* includes 2 men in transit
PRESBYTERY OF SOUTHERN CALIFORNIA
Stated Meetings — February, Second Wednesday and Thursday Following;
May, Third Saturday; October, Third Saturday
The Rev. Edward L. Volz, Stated Clerk

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Ordinations: Edward L. Volz, 6-5-70; Kent T. Hinkson, 11-6-70; Roger W. Schmurr, 11-29-70
Ministers Received: George W. Marston, from Presbytery of the Midwest, 2-11-70
Wilson H. Rinker, from Presbytery of Northern California, 6-29-70
Ministers Removed from Roll: Lawrence R. Eyres, dismissed to Presbytery of Ohio, 1-19-70
David Calderwood, deceased, 3-29-70
Herman T. Petersen, erased, 6-6-70
William J. Bomer, dismissed to Presbytery of the Dakotas, 10-17-70
Robert H. Graham, dismissed to Presbytery of Northern California, 10-17-70
Roll of Licentiates: L. Richard Burnap (in transit to Presbytery of the Midwest, 10-17-70)
Ministers not in Pastoral Charge (6): Bruce F. Hunt
Michael D. Stingley
Louis E. Knowles
Daniel van Houte
George W. Marston
William E. Welmers

Total Number of Ministers — 21
Total Number of Churches — 14
Total Number of Chapels — 0
## Summary of Statistics

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<td>Dakotas</td>
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<td>Midwest</td>
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<td>1,856</td>
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<tr>
<td>New Jersey</td>
<td>2,485</td>
<td>2,482</td>
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<tr>
<td>N.Y. &amp; N.E.</td>
<td>1,440</td>
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<td>No. California</td>
<td>609</td>
<td>603</td>
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<td>Northwest</td>
<td>544</td>
<td>542</td>
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<tr>
<td>Ohio</td>
<td>823</td>
<td>832</td>
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<td>Philadelphia</td>
<td>1,655</td>
<td>1,706</td>
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<td>South</td>
<td>1,014</td>
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<tr>
<td>So. California</td>
<td>1,973</td>
<td>1,933</td>
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<td><strong>TOTALS—1970</strong></td>
<td>14,165</td>
<td>14,299</td>
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<td><strong>TOTALS—1969</strong></td>
<td>177</td>
<td>158</td>
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<td><strong>TOTALS—1968</strong></td>
<td>195</td>
<td>161</td>
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</tbody>
</table>

Average Contribution per Communicant Member—1970a
- **$164**
- **$54**
- **$33**
- **$251**

Average Contribution per Communicant Member—1969b
- **$156**
- **$50**
- **$34**
- **$240**

Average Contribution per Communicant Member—1968c
- **$145**
- **$46**
- **$33**
- **$224**

Does not include bequests received in the amount of approx. a) **$12,800**

b) **$16,300**

c) **$15,530**

x) Not available prior to 1970
THIRTY-EIGHTH GENERAL ASSEMBLY 201

SUMMARY OF MEMBERSHIP STATISTICS 1964-1970

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<tr>
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<td>1970</td>
<td>14,299</td>
<td>9,401</td>
<td>4,898</td>
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<td>1969</td>
<td>14,165</td>
<td>9,276</td>
<td>4,849</td>
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<td>1968</td>
<td>13,972</td>
<td>9,197</td>
<td>4,841</td>
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<td>1967</td>
<td>13,826</td>
<td>8,975</td>
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<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 membership in each year, 1964-1969, was revised in the following year's report and the revised figures are shown above. Figures for communicant members and baptized children were not revised so that their totals differ slightly from the revised total membership.

KNOWN CHANGES IN PRESBYTERIAL STATISTICS
SINCE DECEMBER 31, 1970
as of November, 1971

(Dates and complete information in the annual statistical report)

Presbytery of the Dakotas

Minister received:

Ministers dismissed:
  Paul A. Doepke to P. of the Mid-Atlantic, 4-12-71
  Bruce M. Brawdy to P. of Southern California, 7-4-71
  Herbert S. Bird to P. of Philadelphia, 9-30-71
  Robert D. Sander to Reformed Church in the U. S., 10-7-71

Installations:
  William J. Bomer, associate pastor at Knox, Oklahoma City, to labor at Hutchinson, Kans., 4-16-71
  Jonathan D. Male at OPC, Abilene, Texas, 2-9-71

Church received: Westminster Chapel, Bartlesville, Okla., 2-14-71

Churches without pastors:
  OPC, Winner, S. D., 6-7-71
  OPC, Caney, Kans., 7-4-71

Licentiate received:
  Richard A. Nelson from P. of the South, 9-28-71

Licentiate removed from roll:
  David L. Hunt, 9-28-71
Presbytery of the Mid-Atlantic

Minister received:
Paul A. Doepke from P. of the Dakotas, 9-18-71

Installation:
Richard J. Wirth at Calvary, Manassas, Va., 9-18-71

Churches divided:
Grace, Vienna, Va., to form Calvary, Manassas, Va., 4-17-71
Knox, Silver Spring, Md., to form Bethel, Herndon (now Leesburg), Va., 4-17-71

Pending:
Rev. Cromwell G. Roskamp and OP Chapel, Raleigh, N. C., to be received from P. of the South 12-11-71

Presbytery of the Midwest

Minister received:
George W. Knight, III, from P. of the South, 3-1-71

Licentiate received:
Larry Burnap from P. of Southern California, 3-1-71

Presbytery of New Jersey

Ordination and installation:
Douglas W. Kittredge at Grace, Trenton, 10-17-71

Church without pastor:
Calvary, Wildwood, 2-28-71

Licensures:
Douglas W. Kittredge, 2-27-71
Robert D. Abbot, 4-27-71

Pending:
Robert D. Abbot to be dismissed to P. of Northern California, 12-7-71
Richard R. Gerber, pastor-elect of Calvary, Wildwood

Presbytery of New York and New England

Ministers received:
Paul Davenport from Free Church of Scotland, 4-13-71
Donald R. Miller from P. of Philadelphia, 4-13-71

Minister deceased:
Carl A. Ahlfeldt, 3-13-71

Installations:
Donald R. Miller at Trinity, Lewiston, Maine, 4-13-71
Paul Davenport at Grace, Fall River, Mass., 4-28-71

Stated Clerk of Presbytery:
Wendell L. Rockey, Jr., 10-12-71

Presbytery of Northern California

Minister received:
Henry W. Coray from P. of Philadelphia, 9-24-71

Ordinations and installations:
Robert D. Raglin at Covenant, San Jose, 5-16-71
Arthur G. Ames, assistant pastor at First, Sunnyvale, 5-25-71

Pending:
Licentiate Robert D. Abbot, pastor-elect at First, San Francisco, to be received from P. of New Jersey
Presbytery of the Northwest

Ordinations and installations:
Ronald J. McKenzie at Puget Sound, Bothell, Wash., 1-9-71
David J. Miller at Westminster, Bend, Ore., 2-6-71
Robert D. Scott at OPC, Gladstone, Ore., 6-12-71

Presbytery of Ohio

Minister received:
Leonard J. Coppes

Installation:
Leonard J. Coppes at Calvary, Harrisville, Pa., 5-14-71
Lawrence R. Eyres at Redeemer, Dayton, Ohio, 11-12-71

Church organized:
Redeemer, Dayton, Ohio, 5-9-71

Presbytery of Philadelphia

No report received.

Presbytery of the South

Minister dismissed:
Robert M. Nuermberger, to Reformed Presbyterian Church, Evangelical Synod
Cromwell G. Roskamp to P. of the Mid-Atlantic

Church without pastor:
Westminster, Valdosta, Ga., 6-15-71

Licensures:
Richard A. Nelson, 5-28-71
Larry G. Mininger, 10-13-71

Licentiate dismissed:
Richard A. Nelson to P. of the Dakotas, 9-8-71

Licentiate removed from roll:
Larry B. Jarvis, 4-13-71

Presbytery of Southern California

Ministers received:
Thomas M. Cooper from P. of Philadelphia, 5-16-71
Bruce M. Brawdy from P. of the Dakotas, 7-19-71

Installations:
Calvin R. Malcor, associate pastor at First, Manhattan Beach, 4-18-71
Bruce M. Brawdy at Valley, Santee, 7-26-71

Stated supply:
Bruce A. Coie at Grace, Carson

Churches without pastors:
Valley, Santee, 1-17-71
Grace, Carson, 3-30-71
Bayview, Chula Vista, 10-15-71
# MODERATORS OF GENERAL ASSEMBLY

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<tr>
<th>Assembly</th>
<th>Year</th>
<th>Place of Assembly</th>
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<td>4th</td>
<td>1938</td>
<td>Quarryville, Pa.</td>
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<td>1939</td>
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<td>1939</td>
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<td>1941</td>
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<td>9th</td>
<td>1942</td>
<td>Rochester, N. Y.</td>
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<td>10th</td>
<td>1943</td>
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<td>1944</td>
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<td>1947</td>
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<td>Richard A. Barker</td>
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</table>
STANDING COMMITTEES OF THE
ORTHODOX PRESBYTERIAN CHURCH

HOME MISSIONS AND CHURCH EXTENSION

RULING ELDERS: C. Stewart Lind, Theodore J. Pappas

Class of 1973—MINISTERS: Robert L. Atwell, George R. Cottenden, Robert W. Eckardt
RULING ELDERS: Garret A. Hoogerhyde, Richard E. Lauxsterrmann

Class of 1972—MINISTERS: George W. Knight, III, Th.D., John H. Thompson, Jr.,
RULING ELDERS: Bert L. Roeber, Hiram L. Bellis

General Secretary: The Rev. LeRoy B. Oliver, 7401 Old York Rd., Phila., Pa. 19126

FOREIGN MISSIONS

RULING ELDERS: Earl DeMaster, William A. Haldeman

RULING ELDERS: Newman de Haas, Willard E. Nee1

RULING ELDERS: Henry K. Bacon, R. Patrick Width


CHRISTIAN EDUCATION

RULING ELDERS: Robert A. Ashlock, William E. Viss

Class of 1973—MINISTERS: John F. Bettler, George E. Haney, Jr., Calvin R. Malcor
RULING ELDERS: Charles M. Horne, Th.D., William O. Wilson, Jr.

Class of 1972—MINISTERS: Lewis J. Grotenhuis, Robert D. Knudsen, Ph.D., Kenneth J. Meilahn
RULING ELDERS: F. Kingsley Elder, Jr., Ph.D., Stewart W. Sandberg, Jr.


PENSIONS

Class of 1974—MINISTER: John P. Galbraith
RULING ELDERS: Peter C. Forbes, Edward A. Haug

Class of 1973—MINISTER: Robert L. Marshall
RULING ELDERS: Paul Kent, Lewis W. Roberts

Class of 1972—MINISTER: Everett C. De Velde
RULING ELDERS: Garret A. Hoogerhyde, Harold R. Keenan
GENERAL BENEVOLENCE

Class of 1974—MINISTER: Rollin P. Keller, ELDER: John O. Kinnaird
Class of 1973—MINISTER: William C. Krispin, DEACON: Edward Beenhouwer
Class of 1972—MINISTER: Lester R. Bachman, RULING ELDER: Irving J. Triggs

ECUMENICITY AND INTERCHURCH RELATIONS

Class of 1974—Edmund P. Clowney, D.D., John P. Galbraith
Class of 1973—LeRoy B. Oliver, Paul Woolley
Class of 1972—Jack J. Peterson, George W. Knight, III, Th.D.

DATE, PLACE AND TRAVEL

Class of 1974—Ralph E. Clough
Class of 1973—Garret A. Hoogerhyde
Class of 1972—Calvin R. Malcor

TRUSTEES OF THE GENERAL ASSEMBLY

Class of 1974—MINISTER: LeRoy B. Oliver, RULING ELDER: Richard C. Zebley
Class of 1973—MINISTER: Robert W. Eckardt, RULING ELDER: Bert L. Roeber
Class of 1972—MINISTER: Raymond E. Commeret, RULING ELDER: Willard E. Neel

Stated Clerk—Richard A. Barker, 639 Shadowlawn Dr., Westfield, N. J. 07090

SPECIAL COMMITTEES OF THE THIRTY-EIGHTH GENERAL ASSEMBLY

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 REVISIONS TO THE FORM OF GOVERNMENT

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), Richard B. Gaffin, Jr., George W. Marston, John Murray, Norman Shepherd
ELECTED MEMBERS OF THE STEWARDSHIP COMMITTEE

Class of 1974—Richard A. Barker
Class of 1973—Carlton Robinson
Class of 1972—Frederick C. Metzger

COMMITTEE ON MINISTERIAL TRAINING

Class of 1974—RULING ELDER S: Robert G. De Moss, Charles M. Horne
Class of 1973—MINISTERS: Jay E. Adams, John F. Bettler (Chairman)
Class of 1972—MINISTERS: John P. Galbraith, Luder G. Whitlock

COMMITTEE ON SABBATH MATTERS

Richard B. Gaffin, Jr., John J. Mitchell (Chairman), George W. Knight, III, Th.D.,
D. Clair Davis, Th.D., Richard M. Lewis, John C. Hills, Jr. (alternate)

COMMITTEE ON SCRIPTURE AND INSPIRATION

Richard B. Gaffin, Jr. (Chairman), Norman Shepherd, George W. Knight, III, Th.D.

COMMITTEE FOR A UNITED REFORMED TESTIMONY

Ronald E. Jenkins, Edward L. Kellogg, Wendell L. Rockey (Chairman)

COMMITTEE ON A CHURCH PAPER

Robley J. Johnston (Convener), George W. Knight, III, Th.D., Robert E. Nicholas,
Edwin C. Urban, Robert L. Malarkey

COMMITTEE ON PROBLEMS OF RACE

Jay E. Adams (Convener), H. Lloyd Burghart, Lawrence R. Eyres,
Robert D. Knudsen, James C. Petty, Jr., Edwin C. Urban

ORTHODOX PRESBYTERIAN MEMBERS
BOARD OF TRUSTEES, KNOLLWOOD PRESBYTERIAN LODGE, INC.

Class of 1974—MINISTER: LeRoy B. Oliver, RULING ELDER: Howard Veldhorst
Class of 1973—MINISTER: Donald F. Stanton, RULING ELDER: Clarence Roskamp
Class of 1972—MINISTER: George W. Knight, III, Th.D., RULING ELDER: Vonley Voskuil
MISSIONS CORRESPONDENT FOR THE REFORMED ECUMENICAL SYNOD
John P. Galbraith

DELEGATES TO THE REFORMED ECUMENICAL SYNOD 1972
Voting delegates: Harvie M. Conn, Norman Shepherd
Non-voting delegates and alternates to the voting delegates: John P. Galbraith,
George W. Knight, III, Th.D.
1st alternate: Richard B. Gaffin, Jr.
2nd alternate: Carl J. Reitsma
3rd alternate: Edmund P. Clowney, D.D.

DELEGATES TO THE R.E.S. SYDNEY MISSIONS CONFERENCE 1972
Delegates: John P. Galbraith, Harvie M. Conn
1st alternate: George W. Knight, III, Th.D.
2nd alternate: Norman Shepherd
CLERKS OF SESSION

(Addresses as of October, 1971)

PRESBYTERY OF THE DAKOTAS

COLORADO
5 Denver, Park Hill—Arthur F. Johnson, 415 S. Gaylord St., Denver 80209
1 Grand Junction, Bethel—John A. Crosby, 184 Sunlight Dr., Grand Junction 81501
2 Thornton, Immanuel—Gerritt C. Vandenberg, 9251 Ciancio St., Denver 80229

KANSAS
2 Caney, OPC—Jene Dewey, 101 E. 6th, Caney 67333

NEBRASKA
5 Lincoln, Faith—Richard Brady, 909 W. Stockwell, Lincoln 68522
2 Omaha, OPC—R. G. Deems, 4514 Haskell St., Omaha 68106

NORTH DAKOTA
2 Carson, Bethel—Ernest J. Danzeisen, Box 273, Carson 58529
2 Lark, First—Burton Havens, Flasher 58355
0 Leith, First—Rev. Jack J. Peterson, Box 306, Carson 58529

OKLAHOMA
4 Oklahoma City, Knox—E. Myers Bearden, 2104 Churchill Way, Oklahoma City 73120
3 Tulsa, Grace—Gerald McGrew, 7325 E. Independence, Tulsa 74115

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 57534
3 Manchester, OPC—Fred Ritterbusch, 606 Third St., De Smet 57231
7 Volga, Calvary—Lester Kleinjan, R.R., Bruce 57220
3 Winner, OPC—Blair Fenenga, Star Route #6, Winner 57580
2 Yale, OPC—Glenn Foote, Route #3, Huron 57350

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7 Silver Spring, Knox—Maurice E. Fox, 4129 Warner St., Kensington 20795

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3 Tinley Park, Forest View—William F. Shaw, 15475 Concho Ct., Oak Forest  60452
6 Westchester, Westminster—Guy R. Lundvall, 1248 Boeger Ave., Westchester  60153
6 Wheaton, Bethel—Henry L. Brinks, 923 N. Scott St., Wheaton  60187

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4 Cedar Falls, Christ Church of Cedarloo—Harold P. Roskamp, 1917 Sunnydale Dr., Cedar Falls  50613

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3 Gowen, Spencer Mills—Clarence Worst, 248 Holmdene, N.E., Grand Rapids  49503

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10 Cedar Grove, Calvary—Austin Voskuil, R.D. 1, Oostburg  53070
3 Gresham, Old Stockbridge—John B. Tousey, R.D. 1, Bowler  54416
3 Menomonee Falls, Falls—Stanley H. Molter, W149 N8162 Winchester Dr., Menomonee Falls  53051
8 Oostburg, Bethel—Lloyd Theune, 403 N. 10th St., Oostburg  53070

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6 Bridgeton, Calvary—Carlisle C. Gale, 12 Holly Lane, Bridgeton  08302
3 Fair Lawn, Grace—William Wilkens, 4-40 Summit Ave., Fair Lawn  07411
3 Garfield, Community—c/o Rev. Richard C. Miller, 39 Marsellus Place, Garfield  07026
2 Neptune, Good Shepherd—Jerome C. van de Sande, 714 Wayside Rd., Neptune  07753
6 Phillipsburg, Calvary Community—Allen M. Brinkley, 720 Fourth St., Belvidere  07823
2 Pittsgrove, Faith—Sanford C. Garrison, R.D. 2, Monroeville  08343
3 Ringoes, Calvary of Anwell—Adonis T. Stryker, R.D. 1, Ringoes  08551
3 Stratford, OPC—James G. MacDonald, 13 Elinor Ave., Stratford  08084
3 Trenton, Grace—George A. Hurley, 83 Reeder Ave., Trenton  08638
9 Vineland, Covenant—Ralph H. Ellis, 37 S. State St., Vineland  08360
6 W. Collingswood, Immanuel—Willard E. Neel, 311 Sloan Ave., W. Collingswood  08107
7 Westfield, Grace—Robert A. Kramm, 257 Scotch Plains Ave., Westfield  07090
6 Whippany, Emmanuel—Alfred J. Hanks, 27 Olmstead Rd., Morristown  07960
2 Wildwood, Calvary—Thomas A. Jorgensen, 136 W. Lavender Rd., Wildwood  08260
THIRTY-EIGHTH GENERAL ASSEMBLY

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2 Cornville, OPC—Myron C. Moody, R.D. 2, Skowhegan 04976
3 Houlton, Bethel—Allen Moody, R.F.D. 1, Houlton 04730
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5 Portland, Second Parish—Wm. A. MacDonald, Libby Ave., Gorham 04038

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4 Hamilton, First—H. Lloyd Burghart, 7 Wainwright St., Ipswich 01938

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4 Lisbon, OPC—Delmar Putney, R.D. #2, Lisbon 13658
2 Rochester, Covenant—John Garland, 55 Hoover Dr., Rochester 14615
6 Rochester, Memorial—Peter W. Schumacher, 77 Castle Acres Dr., Webster 14580
5 Schenectady, Calvary—Arthur L. Comstock, 11 Berwyn St., Schenectady 12304

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3 Modesto, First—Richard Nielsen, 3324 John Lee Lane, Modesto 95350
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4 San Jose, Covenant—James Huizenga, 2021 Skyline Blvd., Woodside 94061
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2 Sonora, Calvary—Harold Bird, Route 2, Box 15-B, Sonora 95370
2 S. San Francisco, Brentwood—Paul T. Brown, 692 Joanne Dr., San Mateo 94402
4 Sunnyvale, First—Arnold Larson, 2566 Horace, San Jose 95124

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5 Grove City, Covenant—Paul Northcott, 314 College Ave., Grove City 16127
7 Harrisville, Calvary—Wm. H. Kiester, R.D. 1, Boyers 16020
8 Pittsburgh, Covenant—John C. Smith, 105 Sycamore St. W., Pittsburgh 15211
2 Sewickley, Grace—D. Leet Shields, 436 Beaver Rd., Edgeworth, Sewickley 15143

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8 Wilmington, Emmanuel—A. Eugene Hayman, Jr., 1408 Marsh Rd., Wilmington 19803

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5 Fawn Grove, Faith—Daniel E. McElwain, R.D. 1, Box 213, Fawn Grove 17321
4 Glenside, Calvary—Hugh P. Whitted, 1912 Cobden Rd., Philadelphia 19118
4 Hatboro, Trinity—Robert W. Anderson, 827 Greenwood Ave., Jenkintown 19046
3 Havertown, Knox—Robert H. English, 116 W. Hillcrest Ave., Havertown 19083
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6 Middletown, Calvary—Fairvan C. Lenker, R.D. 1, Middletown 17057
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4 Hialeah, Sharon—Calvin A. Duff, 8180 S.W. 106th, Miami 33156
3 Miami, Galloway—
2 Orlando, Lake Sherwood—J. D. Phillips, 2813 Grassmere Lane, Orlando 32808
4 Titusville, Emmanuel—Lacey P. Scott, 1605 Mantes Dr., Cocoa 32922

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4 Atlanta, Redeemer—William O. Wilson, Jr., 1619 Doncaster Dr., Atlanta 30309
4 Valdosta, Westminster—J. A. Durrenberger, Ph.D., 206 Brookwood Place, Valdosta 31601

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6 Harriman, West Hills—Fred D. Herron, Box 317, Harriman 37748
MINISTERS OF THE ORTHODOX PRESBYTERIAN CHURCH

(Status and address as of October, 1971)

Abbreviations (as used in parentheses below):

<table>
<thead>
<tr>
<th>Status</th>
<th>Presbyteries</th>
</tr>
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<tbody>
<tr>
<td>CE—Christian Ed. Staff</td>
<td>D—Dakotas</td>
</tr>
<tr>
<td>FM—Foreign Missionary</td>
<td>MA—Mid-Atlantic</td>
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<tr>
<td>HM—Home Missionary</td>
<td>MW—Midwest</td>
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<tr>
<td>P—Pastor</td>
<td>NC—Northern California</td>
</tr>
<tr>
<td>PI—Pastor, non-Orthodox Pres. Church</td>
<td>NJ—New Jersey</td>
</tr>
<tr>
<td>Prof.—Professor</td>
<td>NW—Northwest</td>
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<tr>
<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>
</tr>
<tr>
<td>SS—Stated Supply</td>
<td>Ph—Philadelphia</td>
</tr>
<tr>
<td>P-n—indicates number of churches served</td>
<td>S—South</td>
</tr>
<tr>
<td></td>
<td>SC—Southern California</td>
</tr>
</tbody>
</table>

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