The
Orthodox Presbyterian Church

MINUTES OF THE
THIRTY-NINTH GENERAL ASSEMBLY

MEETING AT
OOSTBURG, WISCONSIN

MAY 15 - MAY 20, 1972

Published by
THE ORTHODOX PRESBYTERIAN CHURCH
7401 Old York Road
Philadelphia, Pennsylvania 19126
OFFICERS OF THE 39TH GENERAL ASSEMBLY

Moderator:
Rev. Jack J. Peterson, Box 306, Carson, North Dakota 58529

Stated Clerk:
Mr. Richard A. Barker, 639 Shadowlawn Drive, Westfield, New Jersey 07090

Assistant Clerk:
Rev. Stephen I. Phillips, 21 Bryn Mawr Avenue, Stratford, New Jersey 08084

Statistician:

Internal Revenue Number for the Orthodox Presbyterian Church: 237001990
The
Orthodox Presbyterian Church

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MONDAY EVENING, MAY 15

The Thirty-ninth General Assembly was called to order at 8:03 p.m. by the Rev. George W. Knight, III, Moderator of the Thirty-eighth General Assembly. Dr. Knight constituted the meeting with a worship service and delivered a sermon on the subject, "The Lordship of Christ in Message and Life," based on II Corinthians 4:5.

The sacrament of the Lord's Supper was administered by the Rev. Donald F. Stanton, assisted by Dr. Knight and by elders John P. Daane and Lloyd Theune (Oostburg), J. A. Durrenberger (Valdosta), William A. Haldeman (Wilmington), Arthur F. Johnson (Denver), Harold R. Keenan (Whippany), Robert A. Kramm (Westfield), and John C. Smith (Pittsburgh).

The Assembly recessed with the pronouncement of the benediction at 9:39 p.m.

TUESDAY MORNING, MAY 16

Following a devotional service led by Dr. Knight, the Assembly reconvened at 8:04 a.m. The Rev. Robert L. Atwell led in prayer.

The Roll of Commissioners follows:

Presbytery of the Dakotas
Ruling Elder: Arthur F. Johnson — Park Hill, Denver

Presbytery of the Mid-Atlantic

Presbytery of the Midwest
Ruling Elders: George H. DeGraaf—Westminster, Westchester; Robert Tenpas—Bethel, Oostburg; Michael Elmergreen—Old Stockbridge, Gresham; Leonard Ferguson—Grace, Hanover Park; Stanley H. Molter—Falls, Menomonee Falls; Clarence Obbink—Calvary, Cedar Grove; Clarence Roskamp—Christ Church of Cedarloo, Cedar Falls
Ruling Elders (alternates): John P. Daane, Earl DeMaster, John Fikkert, Howard LeMahieu, Raymond LeMahieu, Wilbert Nyenhuis, Lloyd Theune, and Isaac Van Ess—Bethel, Oostburg; Robert H. Kuhn—Falls, Menomonee Falls; Louis A. Voskuil—Calvary, Cedar Grove

Presbytery of New Jersey
Ruling Elders (alternates): Robert A. Kramm and Davis A. Young—Grace, Westfield; Malcolm L. Woodruff—Emmanuel, Whippany

Presbytery of New York and New England
Ruling Elders: F. Kingsley Elder, Jr.—Covenant, Rochester; C. Stewart Lind—Memorial, Rochester; Bertram R. Robinson, Jr.—Westminster, Hamden

Presbytery of Northern California
Ruling Elder: Nick Roorda—Bethany, Manteca

Presbytery of the Northwest
Ministers: Harold L. Baurer, Albert G. Edwards, III, David J. Miller

Presbytery of Ohio
Ruling Elders: J. Elmer Baird—Redeemer, Dayton; John C. Smith—Covenant, Pittsburgh
Ruling Elder (alternate): William Shaw—Redeemer, Dayton

Presbytery of Philadelphia

Presbytery of the South
Ruling Elders: J. A. Durrenberger—Westminster, Valdosta; Archie Nelson—Sharon, Hialeah

Presbytery of Southern California


Total Ministers: 110; total Ruling Elders: 24; total Ruling Elders (alternates): 14.

On motion Mr. Peterson’s request to be excused at the close of the Thursday afternoon session was granted.

On motion it was decided that for the purpose of determining full travel fund compensation, attendance through the evening session of Friday, May 19, would fulfill the requirement of attendance at every session of the Assembly.

Mr. Barker presented the report of the Stated Clerk as follows:

REPORT OF THE STATED CLERK

The Minutes of the Thirty-eighth General Assembly are presented herewith. The Minutes were transmitted to the printer in August, 1971, and were published and distributed in January, 1972. They are the longest Minutes to date.

Two changes are to be noted in those Minutes in the report of the Committee on Foreign Missions with respect to the Formosa field. On page 77, the first full paragraph, the last sentence should read: “During the year a loan of US $6,000 was made to a second church, with which we have a close relationship, for the purchase ...” On page 84 the sale price of the property in Taipei, given as US $18,475, was augmented in the following fiscal year, bringing the total received to $19,191.

The amendment to Chapter XI, Section 2, of the Form of Government proposed by the Thirty-eighth General Assembly and recorded on page 31 of the Minutes of that Assembly has been approved by the Presbyteries of the Mid-Atlantic, the Midwest, New Jersey, New York and New England, Ohio, Philadelphia, and the South, and disapproved by the Presbyteries of the Dakotas, Northern California, the Northwest, and Southern California. The amendment has therefore been approved by a majority of the Presbyteries. See recommendation (1) below.

Although the Thirty-eighth General Assembly intended that the transfer of the state of North Carolina from the Presbytery of the South to the Presbytery of the Mid-Atlantic should become effective with receipt by the Stated Clerk of notice of approval by the Presbytery of the South, the latter Presbytery made the dismissals implementing the transfer effective December 31, 1971. The Clerk and the Statistician regard the change as having occurred officially on that date.

The Rev. Harvie M. Conn has declined to serve as a delegate to the Reformed Ecumenical Synod 1972, and the first alternate, the Rev. Richard B. Gaffin, Jr., has agreed to serve as a non-voting delegate. The delegation has been rearranged in accordance with the instructions of the Thirty-eighth Assembly. In the Clerk’s judgment the Thirty-eighth Assembly did not provide for the possibility of Messrs. Shepherd and Gaffin attending the R.E.S. Sydney Missions Conference 1972 as observers. See recommendation (2) below.

The Philadelphia area churches declined the request of the Thirty-eighth Assembly that they arrange for the Thirty-ninth Assembly, and responsibility for selecting the time and place of this Assembly devolved upon the Moderator, Stated Clerk, and Chairman of the Committee on Date, Place and Travel of the Thirty-eighth Assembly. The decision to meet in Oostburg on May 15, 1972, was reached on October 8, 1971.
The report of the Committee to Study the Matter of Abortion, and the report of the minority of that committee were published in pamphlet form in March, 1972, in accordance with the action of the Thirty-eighth Assembly. The pamphlets are available at $0.15 each from Great Commission Publications. The cost of publication has graciously been underwritten by a member of the church.

The Clerk has served as ecclesiastical endorsing agent for the denomination for the military chaplaincy, a duty not covered by the Standing Rules. See recommendation (3) below.

The Clerk has carried out the duties of the office assigned by the Board of Trustees, and makes recommendation (4) below concerning the assignments made by the Thirty-eighth Assembly to the Trustees.

The Clerk and Statistician bring to the attention of the Assembly a decision that had to be made concerning the presbyterial membership of the Rev. Thomas M. Cooper. The Presbyteries of Philadelphia and Southern California both listed Mr. Cooper as a member as of the end of 1971. The Clerk and Statistician judged that he should be listed in the statistical report as a member of only one Presbytery, namely, Southern California. This decision involves interpretation of the Book of Discipline and should be reviewed by the Assembly. See recommendation (5) below.

A Statement of Cash Receipts and Disbursements for the General Assembly Budget Fund, as handled by the Committee on Home Missions and Church Extension as fiscal agent, is attached. Demands upon this Fund have expanded to the point where more effective controls are needed than are possible under existing arrangements. See recommendation (6) below.

The Clerk has received requests from President Gordon R. Werkema of Trinity Christian College and the Rev. C. Don Darling of Covenant College to address the Assembly on behalf of those institutions. See recommendation (7) below.

RECOMMENDATIONS

(1) That the Assembly, in accordance with Chapter XXVI, Section 1, of the Form of Government, declare that the amendment to Chapter XI, Section 2, of the Form of Government, which was proposed by the Thirty-eighth General Assembly, has been adopted and is in effect.

(2) That the Assembly authorize Messrs. Shepherd and Gaffin, Jr., to attend the R.E.S. Sydney Missions Conference 1972 as observers if they so desire.

(3) That the Assembly propose to the Fortieth General Assembly that the Standing Rules, Chapter III, Section 3, be amended by adding item p. as follows: “To serve as ecclesiastical endorsing agent of the denomination for service in the military chaplaincy.”

(4) That the Assembly express its understanding that the authorizations made by the Thirty-eighth Assembly to the Board of Trustees concerning the Stated Clerk are in effect until rescinded or amended by a later Assembly, and that any adjustments in the duties of the Stated Clerk made under those authorizations effectively suspend any Standing Rules with which those adjustments might otherwise be in conflict.

(5) That the Moderator be authorized to appoint a temporary committee of five on administrative discipline, to hear the Stated Clerk and officers of the Presbyteries of Philadelphia and Southern California and to make recommendations to the Assembly concerning the matter of the Presbyterial membership of the Rev. Thomas M. Cooper.

(6) That the Moderator be authorized to appoint a temporary committee of five on administrative matters to recommend ways of achieving more control over demands upon the General Assembly Budget Fund.
(7) That Dr. Werkema and Mr. Darling be granted ten minutes each, at times convenient to them and to the Moderator, to address the Assembly on behalf of their respective schools.

Respectfully submitted,
Richard A. Barker, Stated Clerk

GENERAL ASSEMBLY FUND

PRELIMINARY STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

MAY 16, 1971 TO MAY 12, 1972

Balance — Previous Assembly ........................................ $(-1,418.99)

RECEIPTS

Contributions—From Churches .............................. $14,984.74
From Individuals ........................................ 1,010.00
Sale of Minutes ........................................... 122.25
Refund from Regional Conference on Race Relations ... 85.20
Miscellaneous .................................................. 28.00
Total Accountable ........................................... $14,811.20

DISBURSEMENTS

Honoraria—Stated Clerk — 38th G.A. ..................... $ 1,875.00
Assistant Clerk ............................................ 75.00
Statistician — 37th & 38th G. A. ....................... 150.00
Printing and Mailing — Minutes of 38th G.A. .......... 3,163.95
Agenda — 38th & 39th G.A. ............................ 4,062.70
Printing of Report of Committee to Study the
Matter of Abortion ........................................... 385.00
Stationery, Telephone and Postage ....................... 356.88
Secretarial Expense ......................................... 148.14
Travel — Fraternal Delegates:
Christian Reformed Church ............................... 50.00
Ref. Presby. Church of North America (Covenanter) ... 27.50
Reformed Ecumenical Synod — Assessment .............. 1,327.00
Committees:
Book of Discipline & Directory for Worship .......... 113.25
Church Paper ................................................ 7.33
Confer with Christian Reformed Church ............... 1,121.92
Date, Place and Travel ................................... 21.42
Ecumenicity and Interchurch Relations ................ 1,323.64
Form of Government ........................................ 77.95
Ministerial Training ....................................... 476.50
National Presbyterian and Reformed Fellowship .... 54.40
Problems of Race ........................................... 561.14
Proof Texts for the Catechisms ......................... 445.00
Sabbath Matters ............................................ 74.00
Stewardship ............................................... 43.31
Trustees of the General Assembly ....................... 14.58
United Reformed Testimony ................................ 325.34

Balance May 12, 1972 ........................................... $(-1,469.75)
On separate motions recommendations 1, 4, 5, and 6 were adopted. On motion recommendation 2 was referred to a temporary Committee on Reformed Ecumenical Synod Matters of five members to be appointed by the Moderator. On motion recommendation 3 was referred to the Committee on Overtures and Communications. The motion to adopt recommendation 7 was lost.

Mr. D. F. Stanton presented a report of the Committee on Arrangements.

The Clerk read the report of the Statistician as follows:

REPORT OF THE STATISTICIAN

As in prior years, the following highlights are presented to assist in summarizing the Statistical Report for the year ending December 31, 1971.

MINISTERS, CHURCHES AND CHAPELS

The number of ministers enrolled increased by eight during 1971 to 198, resulting from seven ordinations, three men received and two men removed from the roll. The number of churches increased by five to 121 as the net result of the reception of six chapels as organized congregations and the dissolution of one church. At the end of the year there were 19 chapels compared with 22 a year earlier.

MEMBERSHIP

Total membership at the end of 1971, consisting of 9,536 communicant members and 4,896 baptized children was 14,432, a net gain of 164 during the year or 1.1%. In accordance with prevailing practice, the membership figures do not include the 198 ministerial members of presbyteries. The net gain in total membership for past years follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1971</td>
<td>164</td>
<td>1.1</td>
</tr>
<tr>
<td>1970</td>
<td>103</td>
<td>0.7</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>

The average annual growth rate in total membership over this seven-year period was 2.0%.

The percentage change in total membership during 1971 for each presbytery follows:

- Mid-Atlantic: 19.1%
- No. California: 7.0
- N. Y. and N. E.: 2.8
- Dakotas: 2.0
- Midwest: 1.2
- Northwest: 1.1
- New Jersey: 0.6
- Philadelphia: 0.5
- Ohio: -1.6
- So. California: -3.6
- South: -4.2
CONTRIBUTIONS

Total contributions (tithes and offerings) for 1971 were $2,587,772, an increase of 9.8% over 1970. The percentage increase in past years for total contributions and its two components are shown below:

<table>
<thead>
<tr>
<th></th>
<th>General and Special</th>
<th>Benevolence</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1971</td>
<td>10.8%</td>
<td>5.9%</td>
<td>9.8%</td>
</tr>
<tr>
<td>1970</td>
<td>5.2</td>
<td>8.4</td>
<td>5.9</td>
</tr>
<tr>
<td>1969</td>
<td>7.5</td>
<td>11.1</td>
<td>8.2</td>
</tr>
<tr>
<td>1968</td>
<td>6.1</td>
<td>4.4</td>
<td>5.7</td>
</tr>
<tr>
<td>1967</td>
<td>14.5</td>
<td>13.0</td>
<td>14.2</td>
</tr>
<tr>
<td>1966</td>
<td>6.9</td>
<td>1.9</td>
<td>5.8</td>
</tr>
<tr>
<td>1965</td>
<td>7.9</td>
<td>8.1</td>
<td>7.9</td>
</tr>
</tbody>
</table>

The figures show that the percentage increases during 1969 and 1970 in benevolence giving exceeded those for general and special purpose giving during those years to reverse an earlier trend. However, during 1971, the percentage increase in benevolence contributions (5.9%) lagged behind the increase in contributions for other purposes (10.8%). In total contributions, the current 9.8% increase figure was the second best in the last seven years.

It is difficult to assess how well benevolence contributions as reported to the Statistician and which include all church organizations and all benevolence causes, compare with combined budget contributions to the three major Committees. However, it would appear that the reported 5.9% increase in giving to benevolence causes by the churches during 1971 in combination with reported decreased giving to the three committees was brought about by a greater interest by the churches in kingdom causes other than those for which our denomination is responsible.

Contributions per communicant member for past years follow:

<table>
<thead>
<tr>
<th></th>
<th>General and Special</th>
<th>Benevolence</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1971</td>
<td>$216</td>
<td>$56</td>
<td>$272</td>
</tr>
<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>

It is clear from the above table that while increases were experienced in total and in each component, the emphasis during 1971 was placed by the communicant member, on the average, on general and special purposes as opposed to benevolences. The percentage increases were 8.3% in total comprised of 9.3% for general and special and 4.5% for benevolence.

Bequests are not included in the figures for contributions. They amounted to approximately $68,400 in 1971 compared with $12,800 in 1970.

SUNDAY SCHOOL

The new measure of average weekly attendance for two monthly check points during the year, May and November, which was introduced last year for increased realism in following progress in our Sunday schools reveals the following pattern.
THIRTY-NINTH GENERAL ASSEMBLY

AVERAGE WEEKLY ATTENDANCE

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>May</td>
<td>7,722</td>
<td>7,936</td>
<td>-2.7%</td>
</tr>
<tr>
<td>November</td>
<td>7,967</td>
<td>8,018</td>
<td>-0.6%</td>
</tr>
</tbody>
</table>

With a comparison at two similar check points, it would appear that we are losing ground at the Sunday school level.

Among the 11 presbyteries, 4 showed gains in the Sunday school, 6 showed losses and 1 was even.

STATISTICIAN'S COMMENT

This was the first year of the present Statistician's assignment in which reports were received from each church without exception. A price was paid in time so that the deadline of January 31 was moved back to the end of March. Perhaps the churches and chapels as well would enter the statistical report on their calendars of events for the end of January. This mark of a maturing church would increase our effectiveness.

Respectfully submitted,
Edward A. Haug, Statistician

The Moderator called for the report of the Trustees of the General Assembly. Mr. Eckardt presented the report.

REPORT OF THE TRUSTEES OF THE GENERAL ASSEMBLY

The Trustees of the General Assembly met once since the Thirty-Eighth General Assembly. The following officers were elected to serve until the first meeting of the Trustees following the Thirty-Ninth General Assembly: President, Robert W. Eckardt; Vice President, Willard E. Neel; Secretary, LeRoy B. Oliver; and Treasurer, Bert L. Roeber.

The Committee considered matters referred to it by the Thirty-Eighth General Assembly.

The Trustees determined that the remuneration of the Stated Clerk of the Thirty-Eighth General Assembly be set at $2,500 to be paid quarterly, and that his duties be those listed under Chapter III, Section 3 of the Standing Rules of the General Assembly, except h, i, j and k.

The Trustees respectfully nominate Mr. Richard A. Barker to be Stated Clerk of the Thirty-Ninth General Assembly, recommend that his remuneration be $2,500, and recommend that his duties be those listed in the Standing Rules of the General Assembly, Chapter III, Section 3, except h, i, j and k.

The Trustees have instructed the Secretary of the Trustees of the General Assembly to correspond with the Internal Revenue Service regarding matters involving tax exempt status for the denomination and its subordinate units.

The Trustees would remind the churches and chapels that they have tax exempt status with the Internal Revenue Service under a group ruling granted to the Trustees of the General Assembly and the subordinate units of the General Assembly. In dealing with the Internal Revenue Service about tax matters, refer to the Identification Number 237001990.
ELECTIONS

The terms of the following trustees expire at this Assembly: Minister: Raymond E. Commeret; Ruling Elder: Willard E. Neel.

Respectfully submitted,
Robert W. Eckardt, President

Mr. Oliver introduced to the Assembly the Rev. Norman C. Hoeflinger, *fraternal delegate of the Reformed Church in the U.S.* On motion Mr. Hoeflinger was enrolled as a corresponding member.

The floor was declared open for nominations to the Trustees of the General Assembly, class of 1975. The following were nominated: *Ministers* — Mitchell and Raymond E. Commeret; *Ruling Elder* — Willard E. Neel (West Collingswood).

The Moderator declared Ruling Elder Neel elected. At a later point the Moderator announced the election of the Rev. Mr. Mitchell.

The floor was declared open for nominations to the office of *Statistician*. Ruling Elder Edward A. Haug (Westfield) 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.

On motion the recommendation in the report of the Trustees of the General Assembly concerning the Stated Clerk was adopted.

The Clerk announced that in accordance with Standing Rule Chapter III, Section 2a, he had asked Mr. S. L. Phillips to serve as *Assistant Clerk*.

The floor was declared open for nominations to the office of *Moderator*. Messrs. Cottenden, Ellis, Vail, Marston, Busch, Peterson, Atwell, and Thompson were nominated. On motion Mr. Ellis' request to have his name withdrawn was granted. A ballot was cast.

Mr. Malcor presented a preliminary report of the *Committee on Date, Place and Travel*, including the following:

**PRELIMINARY REPORT OF THE COMMITTEE ON DATE, PLACE AND TRAVEL**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance, Previous Assembly — 1971</td>
<td>$1,740.55</td>
</tr>
<tr>
<td>Received for 1972 Assembly</td>
<td></td>
</tr>
<tr>
<td>(95 churches and Monday night offering)</td>
<td>$14,213.70</td>
</tr>
<tr>
<td>Available for 1972 Assembly as of May 16, 1972</td>
<td>$15,954.25</td>
</tr>
</tbody>
</table>

(Signed) Calvin R. Malcor

The Assembly recessed at 10:07 a.m. and reconvened at 10:25 a.m.

Mr. Peterson was elected Moderator. Mr. Atwell escorted Mr. Peterson to the chair. Dr. Knight welcomed Mr. Peterson to the chair.

On motion Overtures 1 through 5 and Communications 1 through 5 were ordered included in the Minutes without being read orally. On motion Standing Rule Chapter V, Section 7, was suspended and Communications 6 through 8 were ordered included in the Minutes without being read orally. The Stated Clerk presented *Overtures, Communications*, and a *Complaint* as follows:
THIRTY-NINTH GENERAL ASSEMBLY

OVERTURES

Overture 1

From the Presbytery of the Midwest

The General Assembly
The Orthodox Presbyterian Church

Fathers and Brethren:

The Presbytery of the Midwest, at its Stated Fall meeting on September 17, 1971, determined to present to the General Assembly the following overture:

"The Presbytery of the Midwest respectfully overtures the Thirty-ninth General Assembly to elect a committee of five to recommend to the Fortieth General Assembly amendments to the form of Government and Book of Discipline that will enable ministers to become members of the local congregation."

Sincerely in Christ,
Ivan J. DeMaster, Stated Clerk

Overture 2

From the Committee on Christian Education

The Thirty-ninth General Assembly of the
Orthodox Presbyterian Church

Fathers and Brethren:

At its meeting on February 28 and 29, 1972 the Committee on Christian Education determined to overture the Thirty-ninth General Assembly as follows:

WHEREAS the 30th General Assembly erected a Stewardship Committee and charged it with responsibilities for fund-raising in support of the work of missions and Christian education; and

WHEREAS the Committees on Christian Education, Home and Foreign Missions were by that action restricted in their own individual fund-raising efforts in order to promote the general good of the work of the church as a whole; and

WHEREAS the Stewardship Committee has been virtually inactive for more than two years as a result of unresolved conflicts within its present membership concerning the nature and extent of its basic responsibilities; and

WHEREAS the 38th General Assembly eliminated from the Plan for the Establishment and Operation of the Combined Budget and committee's responsibility for "the encouragement of the practice of biblical principles of financial stewardship in the church," thereby effectively reducing the motivation of the committee to a level of operation that is inappropriate to those who are called to be faithful stewards of the mysteries of God's kingdom; and

WHEREAS the Stewardship Committee with its present responsibilities and membership is failing to serve the church by taking proper concern for the financial support of the work of the denomination;

THEREFORE, the Committee on Christian Education overtures the 39th General Assembly to reconsider the action of the 38th General Assembly in rejecting the pro-
posal of the Stewardship Committee for a new Plan for the Stewardship Committee and that the Assembly take the following action:

(1) That the Committee on Stewardship be made a standing committee and that the appropriate changes be made in the Standing Rules, Chapter IX, Section 2, including the addition of the following paragraph:

The Committee on Stewardship shall consist of nine voting members, all ordained officers of the church, at least four but no more than five of whom shall be ministers and none of whom shall be members or employees of the Committees on Christian Education, Foreign Missions or Home Missions and Church Extension. The General Secretaries of the Committees on Christian Education, Foreign Missions and Home Missions and Church Extension shall sit as advisory members of the committee, but without the right to vote. Members shall be elected for three-year terms arranged in three classes, one class to be elected each year. No member shall serve more than two terms in succession.

(2) That the Stewardship Committee be authorized to employ a full-time General Secretary who shall administer the committee's work of fostering the practice of biblical stewardship throughout the church, who shall aid in the promotion of those activities in missions and Christian education approved by the General Assembly and who shall provide leadership for pastors and sessions in their efforts to enlist support for the total program of the church.

(3) That initially the Committees on Home and Foreign Missions and Christian Education be requested to provide from their regular administrative budgets the sum of $5,000 each to pay for the salary and travel expenses of the Stewardship Secretary; and that these committees continue to provide for the cost of promotional literature for this effort in their regular promotional budgets.

(4) That the following Plan for the Committee on Stewardship be adopted as an Instrument of the General Assembly:

**PLAN FOR THE COMMITTEE ON STEWARDSHIP**

**A. Purpose**

In order to provide for continuing growth of the whole church in its performance of the task given to it by Christ and for the development of individual members as faithful stewards of all God's gifts, there shall be a Committee on Stewardship whose primary purpose shall be to support the ministry of the pastors and sessions in their responsibility to teach and encourage the practice of biblical stewardship in the church. To that end the Committee shall provide counsel, leadership and literature aimed at increasing the commitment of each member in the use of his means, time, and talents in the work of Christ's kingdom.

**B. Function**

For the encouragement of more responsible and active participation in the church's work, the Committee on Stewardship shall seek to develop both short and long range goals for the church's program as a denomination and shall recommend to the General Assembly financial priorities for the achievement of both short and long range goals set by the agencies of the denomination.

**C. Operation**

1. As a part of its responsibility in setting goals and priorities for the church's activity, the Committee on Stewardship shall review the proposed budgets of
the several agencies of the church which are to be submitted to the Committee by March 1.

2. In its review of the proposed budgets the Committee on Stewardship shall provide full opportunity to the General Secretaries of the Committees on Christian Education, Foreign Missions and Home Missions and/or their representatives to make detailed presentation of their respective committees' programs and needs. It shall be the responsibility of the Committee to assess the merits of the respective budgets and the proportionate relationship of each to the others. This evaluation shall be made in the light of the long and short range goals of the church's program and shall be consistent with the priorities required for reaching those goals.

3. The Committee shall recommend to the next General Assembly a combined budget for the succeeding fiscal year, which budget shall reflect the Committee's judgment as to the most desirable apportionment of the anticipated resources of the church, consistent with the priorities in view.

4. After the adoption of the combined budget by the General Assembly, the Stated Clerk shall inform the churches of the budget actions taken by the Assembly. However, it shall be the responsibility of the Committee to keep before the churches both the goals of the denominational effort and the progress being made toward attaining the budget approved to implement that effort. To that end the Committee shall communicate with the churches at least once a quarter, informing them of the progress made in the church's work and in their financial support of that work. If contributions fall behind budget requirements or other emergencies or opportunities requiring additional funds arise in the interim between General Assemblies, the Committee on Stewardship shall meet and determine what appeal shall be made to the churches.

5. Although it shall be primarily the responsibility of the Committee on Stewardship to present to the churches the denomination's appeal for funds, this is not to be construed as substituting for or restricting the efforts of the standing committees in publicizing their respective ministries, provided that the elements of such publicity/promotion remains within the framework and spirit of the combined budget approved by the Assembly.

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

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

8. 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.

9. 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.

10. 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. Staff
The Committee may establish and maintain a staff and necessary facilities.

Fraternally yours,
Robley J. Johnston, General Secretary

Overture 3
From the Presbytery of New Jersey

The General Assembly
The Orthodox Presbyterian Church

Fathers and Brethren:

The Presbytery of New Jersey on February 26, 1972, determined to overture the Thirty-ninth General Assembly to propose to the Fortieth General Assembly that Standing Rules 9:4 and 5 be amended

(1) to provide for the appointment of such temporary advisory committees as may be necessary

(a) to consider reports of Standing or Special Committees, overtures, communications, appeals and any other business which may come before the Assembly; and

(b) to make recommendations concerning these matters to the Assembly;

(2) to provide time for the meeting of these advisory committees of at least one full day following the organization of the Assembly;

(3) to provide for the appointment of each member of the Assembly for service on at least one of these advisory committees; and

(4) to provide for the assignment of commissioners to the advisory committees by the Stated Clerk and Moderator of the previous Assembly from a list of commissioners received by the Clerk through the Committee on Arrangements no later than two weeks prior to the first day of the Assembly. In making such assignments the Clerk and Moderator shall take into account first, second and third preferences indicated by commissioners.

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

Overture 4
From the Presbytery of New Jersey

The General Assembly
The Orthodox Presbyterian Church

Fathers and Brethren:

The Presbytery of New Jersey on February 26, 1972, determined to overture the Thirty-ninth General Assembly to ask its Committee on Revisions to the Form of Government to give attention to the insertion of a chapter in the revised Form of Government regarding (1) the role of the so-called “foreign missionary,” (2) the relation the missionary should sustain to the national church where he labors, and (3) those
procedures by which the Orthodox Presbyterian Church would receive foreign missionaries laboring within the bounds of its Presbyteries.

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

Overture 5
From the Presbytery of New Jersey

The General Assembly
The Orthodox Presbyterian Church

Fathers and Brethren:

The Presbytery of New Jersey on February 26, 1972, determined to overture the Thirty-ninth General Assembly as follows:

Whereas our sovereign, covenant God has commanded His people to make known to their children His law and His works (Psalm 78:5-7) and to declare among the people His doings (Psalm 9:12); and

Whereas it has been the blessed experience and resolve of God's people to tell of His work in the times of old (Psalm 44:1), to show to the generation to come the praises of the LORD, and His strength, and His wonderful works that He hath done (Psalm 78:4), and to praise His works and declare His mighty acts to another generation (Psalm 145:4); and

Whereas there is both within and without the Orthodox Presbyterian Church a general lack of knowledge of the glorious way in which God has blessed our denomination, of the lessons He has taught us, and of the understanding of Scripture He has given us; now therefore

The Presbytery of New Jersey respectfully overtures the Thirty-ninth General Assembly of the Orthodox Presbyterian Church to erect a Committee on Denominational History whose task shall be to research, write, suggest means of financing, and arrange for the publication of a comprehensive account of the historical development of the doctrinal stance and total work of the Orthodox Presbyterian Church in a form that is easily readable, inexpensive, and readily available to members of the denomination.

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

Overture 6
From the Presbytery of the Dakotas

The General Assembly
The Orthodox Presbyterian Church

Fathers and Brethren:

At its regular spring meeting held March 28 and 29, 1972, the Presbytery of the Dakotas determined to submit this following overture to the 39th General Assembly, that the Form of Government be amended in this way:

"The present body of Chapter IV of the Form of Government shall be designated paragraph 1, and the following paragraph, designated 2, shall be added to it: 'In addition to his membership in presbytery a minister may be a member of a particular congregation, if he so chooses. As a member of a particular congregation the minister is entitled to
all the privileges which belong to other communicant members, and is subject to the jurisdiction of the session in all matters concerning his membership in the congregation. He is subject to the jurisdiction of the presbytery in all matters which concern his membership in the presbytery.'

Cordially yours,
Jack J. Peterson, Stated Clerk

Overture 7
From the Presbytery of the Mid-Atlantic
April 28, 1972

The General Assembly
The Orthodox Presbyterian Church

Dear Brothers:

At its regular meeting of April 15, 1972, the Presbytery of the Mid-Atlantic adopted the following overture to the 39th General Assembly:

"That the 39th General Assembly of the Orthodox Presbyterian Church, in view of the acute financial condition of the three major committees of the denomination, determine to send no more than two delegates to the Reformed Ecumenical Synod meeting in August of 1972 in Sydney, Australia."

Sincerely,
Barry R. Hofford, Stated Clerk

Overture 8
From the Presbytery of New Jersey
May 9, 1972

The General Assembly
The Orthodox Presbyterian Church

Fathers and Brethren:

The Presbytery of New Jersey on April 25, 1972, determined to overture the Thirty-ninth General Assembly to adopt the following Statement on Abortion.

STATEMENT ON ABORTION

Believing that unborn children are living creatures in the image of God, given by God as a blessing to their parents, we therefore affirm that voluntary abortion, except to save the physical life of the mother, is in violation of the Sixth Commandment (Exodus 20:13): abortion is murder. We state the following reasons:


2) The Bible considers the human person to be a complete person (Genesis 2:7; Numbers 23:10; Deuteronomy 6:5; 1 Thessalonians 5:23). This unity is severed only by death and then only temporarily until the natural, intended union is restored at the resurrection (II Corinthians 5:8; 1 Thessalonians 4:13-17).

3) The Bible forbids murder because man is created in the image of God (Genesis 9:5,6). The Bible further says that succeeding generations of men are conceived in the image of God (Genesis 5:1-3).

We call upon society and the church to show compassion toward unwed mothers and mothers of unwanted children. To this end, not only sympathetic counsel, but also concrete help should be extended (I John 3:16-18; James 2:14-17).
But we also call upon our society to return to the law of God, recognizing the Word of God that “Righteousness exalts a nation, but sin is a reproach to any people” (Proverbs 14:34). (End of statement.)

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

Overture 9
From the Presbytery of Northern California
May 16, 1972

The General Assembly
The Orthodox Presbyterian Church

Dear Brethren:

At the March 24-25 meeting of the Presbytery of Northern California, the Presbytery recommended that the General Assembly adopt the following resolution:

"Unborn children are living creatures in the image of God, (Genesis 1:26; James 3:9), given by God as a blessing to their parents (Psalm 127:3-5; 128:3-4). They have sinful natures from the moment of their conception (Psalm 51:5).

"Between conception and birth, they are the objects of God's particular providence and care (Psalm 139:13-16), as they are being prepared by God for post-natal life, (Jeremiah 1:5; Galatians 1:15).

"Since the Sixth Commandment forbids the taking of human life, without authorization or prescription from God, (Genesis 5:6, Exodus 20:13); the Orthodox Presbyterian Church is distressed at the trend toward the acceptance and legalization of voluntary abortion; as an evidence of the growing disregard for the law of God; and therefore, opposes it as it opens the door for violation against the Sixth Commandment."

A second overture was also passed:

"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."

Respectfully submitted,
Arthur G. Ames, Stated Clerk

COMMUNICATIONS

Communication 1
From the Reformed Churches of New Zealand
September 6, 1971

The Orthodox Presbyterian Church
Mr. Richard A. Barker, Stated Clerk

Dear Brethren:

Greetings in the name of our Lord Jesus Christ.

The Synod of the Reformed Churches of New Zealand met in August of this year and the Acts have been mailed to you this week and should reach you in about 6–8 weeks from now.
We received your circular-letter of February 26, 1971 from the hands of your stated clerk which letter has been presented to our Synod.

In reply to this letter of yours, our Synod instructed me to refer you to a number of decisions taken by this Synod.

On the question of the R.E.S.-membership of the Gereformeerde Kerken in the Netherlands, the following motion has been conveyed to the Interim Committee of the R.E.S. to be acted upon at the 1972-meeting:

a. That the R.E.S. consider whether the resolutions adopted by the Synod of the Gereformeerde Kerken in Nederland in its meeting of November 5, 1970, regarding the teachings of Dr. H. M. Kuitert and others, who share his convictions, do not conflict with the requirements for membership as set out in Article IV of the Rules and Standing Orders of the R.E.S. (or Article V of the Constitution should it be adopted), and

b. That the Synod, should it find that there is conflict, request the Gereformeerde Kerken, to withdraw from the R.E.S. or alternatively make provisions for the exclusion of these Churches from the membership of the R.E.S., in order that a situation in which the basis of the R.E.S. becomes ambiguous, be avoided.

I also call your attention to a letter which our Synod drafted and sent to the Gereformeerde Kerken in the Netherlands, a copy of which I attach herewith.

On behalf of the Reformed Churches of New Zealand.

Yours in Christ,

D. G. Vanderpyl, Stated Clerk

Attachment to Communication I

LETTER TO GEREFORMEERDE KERKEN IN THE NETHERLANDS

Esteemed Brethren:

We acknowledge your gracious reply to the letter of our previous Synod, dated November 3, 1969, and yet we feel we must re-iterate our previous convictions and concern. The 1971 Synod of the Reformed Churches of New Zealand instructed our committee to communicate with your Synod indicating our conviction that the serious differences between our two churches could lead to a termination of our sister-church relationship unless the decisions of your 1971 Synod convince us to the contrary. Brethren, we are duty bound to follow such a course of action by the Acts of our 1967 Synod, Article 20, which, in defining the delimitations of sister-church relationships states, "This relationship should exist only with churches of like doctrine and practice." The decisions of past Synods of the Gereformeerde Kerken in the Netherlands show that the following deviations in doctrinal matters are officially tolerated:

For example, we cite the declaration of the General Synod of Sneek, November 5, 1970, in response to letters of protest against the views of Dr. H. M. Kuitert on Genesis 1–3 and Romans 5. On the one hand the Synod acknowledges 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 yet, on the other hand, instead of proceeding to disciplinary action, went on to declare "that the unity of the confession of the Church is not so much threatened that special decisions would be necessary." We are unable to understand how the Synod can acknowledge denial of the clear teaching of Scripture and yet not follow the Biblical consequence of discipline for those who deny Biblical doctrine.
We cannot regard it as mere coincidence that the repeal of the decision of the Synod of Assen was followed very soon after by the views of Dr. Kuitert and others that went much further than the limits set by your Synod’s mandate. We cannot help but deduce a connection between these facts and regard the repeal of the decision of Assen as at least indirectly responsible.

Our Synod also takes notice with sadness that the Gereformeerde Kerken in the Netherlands decided to join the World Council of Churches and this despite the extensive studies of the R.E.S. and its advice to member churches. We are aware that we are not alone in our concern, for we are in receipt of the communication sent out to R.E.S. member churches by the 32nd General Assembly of the Orthodox Presbyterian Church, U.S.A., a letter which we presume you have also received, dated February 26, 1971.

Another point on which your churches have seen fit to dissent from the advice of the 1968 R.E.S. Synod and the expressed wishes of its member churches has been in the matter of women in office. Your churches now admit women into the offices of teaching and ruling elders.

The Reformed Churches in New Zealand, dear brethren, can never forget their indebtedness to the Gereformeerde Kerken in the Netherlands. Our existence as churches, the pattern and the example we have followed, the historic faith to which we are heirs, all these we owe to you. Your generosity and large-heartedness in terms of man-power and finance have been the means under God by which we have been able to struggle and survive and have a faith to proclaim. God forbid that we should ever cease to be grateful. These very reasons prevent us from being silent.

So, for the love we bear you and for the sake of the Gospel of our Lord Jesus Christ, we beseech you that you give heed to the appeal we link with the admonitions of your sister churches throughout the world, who esteem you highly in the Lord, and thus demonstrate your adherence to the historic Reformed faith by your subjection to the Lord and His Holy Word.

Communication 2

From the Presbytery of the South

The General Assembly
The Orthodox Presbyterian Church

Dear Brethren:

The Presbytery of the South meeting in stated session in Valdosta, Georgia, determined to agree to and to concur with the proposed transfer of the State of North Carolina from the bounds of this presbytery to the bounds of the Presbytery of the Mid-Atlantic effective December 31, 1971.

The Presbytery determined to dismiss the Rev. Cromwell G. Roskamp to membership in the Presbytery of the Mid-Atlantic effective as of his reception by that Presbytery.

The Presbytery determined to transfer the Orthodox Presbyterian Church of Raleigh, N.C., Inc. and all its communicant members and covenant children to the Presbytery of the Mid-Atlantic effective when the congregation is received by that Presbytery. This work is a chapel under the direct oversight of the Presbytery of the South, and a committee of the Presbytery serves in lieu of a Session for the Raleigh work. The letter of dismissal to the clerk of the Presbytery of the Mid-Atlantic will contain the names of all principals involved.
May our gracious Lord grant grace, wisdom, and vision as we seek to do His work in His way.

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

*Communication 3*

From the Dutch Reformed Church in South Africa

October 21, 1971

The Stated Clerk
The Orthodox Presbyterian Church

Dear Mr. Barker,

With reference to your letter of August 21, 1971 I can now inform you that the Broad Moderamen which is also the Ecumenical Committee of the Dutch Reformed Church has decided to acknowledge receipt of your letter and to assure you that we too are quite concerned about certain views and standpoints of Dr. H. M. Kuitert. As a matter of fact this has already been discussed by delegates of our Church with the Reformed Church in the Netherlands and as this will be on the Agenda of the next R.E.S. we can only hope and pray that a satisfactory answer would be given to this most important question.

Fraternally yours,
J. E. Potgieter, Stated Clerk

*Communication 4*

From the Evangelical Presbyterian Church of Northern Ireland

October 25, 1971

Mr. Richard A. Barker, Stated Clerk
Orthodox Presbyterian Church

Dear Mr. Barker:

Thank you for your letter of 21st August, which I brought before the October meeting of the Council of the Evangelical Presbyterian Church.

I have been instructed to ask you to inform the General Assembly of the Orthodox Presbyterian Church that our Council approves wholeheartedly of the letter sent to the Reformed Ecumenical Synod concerning the questionable position of the Reformed Churches in the Netherlands with regard to the Reformed Faith.

We are writing to the General Secretary of the Reformed Ecumenical Synod informing him of our support for your position.

Yours sincerely,
W. J. McDowell, Clerk of Council

*Communication 5*

From the General Secretary, Reformed Ecumenical Synod

January 19, 1972

Orthodox Presbyterian Church
Mr. Richard A. Barker, Stated Clerk

Dear Mr. Barker:

This is the year in which the Reformed Ecumenical Synod Australia will be held. The printed Agenda for the Synod has been prepared and copies were sent to your office and to all persons directly related to the forthcoming Synod on October 15, 1971.
As is our custom, we are communicating with you early in the year and are sending several enclosures. We ask you to read the materials and to respond on those items on which a reply is required.

From a reading of the Agenda, especially the communications, you can conclude that the forthcoming meeting is very important and that decisions will likely be taken that will decide the future course of the Reformed Ecumenical Synod. The R.E.S. needs the prayer support of all its churches in this coming year.

1. **Financial report 1971.** Your assessment for 1972 is indicated below.

2. **Agenda items.** A supplementary agenda will be prepared in mimeograph form and distributed to the churches about May 15. If your church decides to send a communication to the R.E.S., it would be well that we receive it before the date, for materials received from member churches after May 15 will be presented directly to the Synod but will not be distributed to the churches prior to the meeting.


4. **Delegates to the Reformed Ecumenical Synod Australia 1972.** From 18 churches we have received official notification of the names of the delegates to the meetings this summer.

We have received the credential forms for your church.

5. **Report on race relations.** The R.E.S. Amsterdam 1968 asked the member churches to test conditions in their churches and countries by the biblical norms set forth in the R.E.S. resolutions on race and to report to the next Synod (Acts and Reports 1968, Article 162, p. 66). The Interim Committee has asked me to bring this again to the attention of the member churches and to ask them to present a concise report on race relations to the Secretariat so that it can then be distributed to the member churches. If your church has not yet done so, will you kindly see that we receive this on time so that it may be included in the supplementary agenda? The material should be received not later than May 15.

6. **Assessment 1972.** We plan to present a financial statement at the Synod covering the first six months of 1972 and hope that at that time your church will be listed among those who have made remittance for the current year.

Because of the large expenditures that must be made this year to cover the costs of the gatherings, there is a special urgency that all the churches pay their full assessment well before the end of the year.

We are grateful that your church paid its assessment for 1971. 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 1972 Budget (Cf. Acts and Reports 1968, p. 73). Will you kindly arrange at your convenience that this amount be sent to the R.E.S. treasurer,

Mr. Lester Ippel  
1215 Fisk Street, S.E.  
Grand Rapids, Michigan 49506

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

Sincerely yours in His service,  
Paul G. Schrotenboer, General Secretary
Communication 6
From the Presbytery of the Dakotas

Mr. Richard A. Barker, Stated Clerk
The Orthodox Presbyterian Church

Dear Mr. Barker:

At its stated fall meeting held September 28-30, 1971, the Presbytery of the Dakotas adopted the following: "that presbytery send the paper on the subject of abortion, authored by the Rev. John W. Mahaffy, to the General Assembly Committee to Study the matter of Abortion as fulfillment of their request that the presbyteries respond to the General Assembly report."

That committee has informed me that they no longer exist. Therefore I send the enclosed paper to the General Assembly in response to the request for response.

Cordially yours,
Jack J. Peterson, Stated Clerk

Attachment to Communication 6

ABORTION AND THE BIBLE
a study presented to
the Committee on Abortion
of the Presbytery of the Dakotas

JOHN W. MAHAFFY

As the Christian, seeking to respond to the movement to legalize abortion, turns to the Scriptures, he is struck by the lack of reference to abortion in the Word of God (except for one passage, Ex. 21:22-25). The silence on the subject seems to indicate that the practice was foreign to the culture of God's people. What guidance do the Scriptures give? It is evident that the Christian's attitude towards abortion will be formed, not so much on the basis of a few texts, but rather on the whole attitude towards conception and birth contained in the Scriptures.

The approach of Scripture to the subject is vitally important. If induced abortion is unscriptural, the believer cannot argue for the practice on the basis of the right of every child to be loved, the right of a woman to control her own body, or the rights of other members of a family. If it can be shown that the clear assumption of Scripture is that the life of the unborn child is sacred, the problems raised by an increasing population and unwanted children will have to be solved in a manner which does not conflict with the revealed will of God. While believers ought to concern themselves with these matters, the primary task of the church, as church, is to set forth the Word of God. Thus this paper limits itself to the Scriptural attitude towards induced abortion.

One further note regarding approach. The question of the origin of the soul is mentioned only because it is so frequently discussed in connection with abortion. While the benefits of a traducian view as opposed to a creationist position might be debated, it

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appears to the present writer that this is a subject on which the Scriptures are silent. The profit of such speculation is minimal. The Scriptures view man as a unit, and that unity is broken only by death (and even then, only temporarily, until the resurrection).

Basic to a Biblical anthropology is man's creation in the image of God. This is stressed three times in the creation account in Gen. 1:26,27. It is man's character as an image of God that makes his life sacred. This is clearly set forth in Gen. 9:6. Because man is the image of God, the crime of murder is so terrible. It is the statement that man is God's image that distinguishes the penalty required here from other penalties in the Pentateuch. The sin of taking the life of an image of God is to be punished by death. The state is to enforce this penalty, even in the New Testament (Rom. 13; I Pt. 2:13-17). The point we wish to stress is that life is sacred, not because of some "natural right," but because God made man in his own image. Note that this applies to fallen, sinful man (Gen. 9).

The question, however, is whether a fetus can properly be spoken of as being in the image of God, and thus falling under the protection of the sanction against murder. It is the contention of the present writer that the Scriptures do treat unborn children as images of God.

Gen. 5:1-3 recalls the language of the original creation of man in Gen. 1:26. Just as God created man in his own likeness, so Adam begets a son in his own likeness and image. The use of the two terms "image" and "likeness" in 5:3 serve to stress the parallel with the creation account. These verses stand at the head of the first genealogy in Genesis. Just as Adam begat Seth in his image, the other descendants were begotten in the image of God. While this passage does not prove that the descendants were images of God before their birth, it does show a connection between the image of God and procreation.

The Rev. John J. Mitchell draws attention to the activity of God recorded in connection with conception:

Eve conceived the first child in history and then says of him, "I have gotten a man from the Lord" (Genesis 4:1). Isaac (Genesis 21:1, 2), Esau and Jacob (Genesis 25:21), several of Jacob's sons (Genesis 29:31-35; 30:17; 30:22, 23), Samson (Judges 13:3, 5, 7), Obed (Ruth 4:13), and Samuel (I Samuel 1:19, 20) are all conceived as a result of God's intervention. In some cases it is in answer to prayer; in others it is the outworking of God's redemptive purposes. The climactic instances are the conceptions of John the Baptist (Luke 1:24) and Jesus himself (Isaiah 7:14; Matthew 1:20; Luke 1:31; 2:21). God himself is active in the conception of the people cited in the references above. The stress is on the direct activity of God. To view conception apart from the activity of God is to see it in a mechanistic and unscriptural manner.

Psalm 139:13-16 is of special interest. Not only does David use the first person singular when he refers to his prenatal existence, he seems to draw a deliberate parallel between his conception and the creation of man. His stress lies not merely on God's omniscience and omnipresence, but also on God's creative and forming activity. "Just as God was active in forming Adam, so he formed me," seems to be the supposition

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5 At this point I am indebted to Prof. Murray for his exegesis of this passage in class.
behind these verses. Delitzsch speaks of the repetition of the mode of Adam's creation as "the view of Scripture" and cites Job 1:21 and 33:6 for support. At any rate, the stress on God's formative activity in this passage is beyond doubt.

Exodus 21:22-25 is sometimes cited as Scriptural support for the position that God does not regard the fetus as coming under the protection of the sixth commandment. On the view that the harm spoken of refers simply to injury to the woman, there is merely a fine imposed for the loss of the fetus. It is arbitrary, however, to restrict the harm mentioned to the woman. The term for the unborn child is "נולד", which is used elsewhere to refer to children. The more natural reading is to see the fine imposed only if there is no harm to either the mother or the prematurely born child; if either is harmed, the "eye for eye" law holds. Thus the unborn child is as firmly protected by the prohibition against murder as the mother is.

It may be argued that "נולד" refers to a fetus only after it has a recognizable form. "נולד" is the term used to refer to the product of abortion, but even this term is not impersonal. In Job 3:16 it is used in parallel with a word which simply means "infant" and the context of Eccl. 6:3, although pessimistic, is not impersonal. The usual verb used to refer to aborting in the Old Testament is "נולד" in the Pi. or Hiph. (Ex. 23:26; Hos. 9:14). However, the same verb is used to refer to the death of children after they have been born (I Sam. 15:33; Lev. 26:22; Hos. 9:12).

It is important to note that the Bible does not have a special vocabulary to distinguish the unborn infant from a child who has been born. Rather, the same terms are used for both. David can speak in the first person of his existence before birth, even of himself at the moment of conception (Ps. 51:5; 139:13-16). Jacob and Esau are "sons" (םוֹצֵק) before birth. Job is a "נולד" or man as soon as he is conceived. Jeremiah is a person before birth (Jer. 1:5). "נולד" can refer to John before his birth, just as it elsewhere refers to children (Lk. 1:44). It might be argued that this is just the natural way of speaking. To be sure, it is the easiest way of expressing the idea of a person not yet born, but the fact remains that personal language is used to speak of unborn people, and impersonal language is not characteristic of the Scriptures that refer to this.

All of this evidence points in the direction of a very high view of the human fetus. Like people, unborn children, when they are spoken of, are seen as personal, as images of God, and as those whose life is to be protected. The question arises, if the Bible has such a high view of the fetus, why is there no specific prohibition of abortion? The answer is that God's revealed will that children are a blessing from the Lord, and the general acceptance of this attitude towards childbearing made a specific prohibition superfluous. God not only commanded Adam and Noah to be fruitful and multiply, but he promised many descendants to the patriarchs. The God who promised to bless the people by preventing miscarriage (Ex. 23:26, Deut. 7:14) would hardly expect his people to destroy the life with which he had blessed them. "Children are an heritage from the Lord" (Ps. 127:3). The New Testament believers, rooted in the Old Testament, seem to have had a similar attitude towards the birth of children. The early church soon spoke out against abortion. ⁹

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⁹ Kushdoony, "Abortion" p. 20f.
To summarize, although relatively few passages say much directly about abortion or the status of unborn children, the assumption of Scripture is that the fetus is a human being and an image of God. Thus the life of the fetus may not be taken without destroying someone who is the image of God.

Does this mean that abortion is never justified? Is it always murder? Just as the taking of life is not always murder, abortion is not always murder. But the same sanctions protect the fetus as protect any other person. As far as I can see, the only instance where abortion might be justified is a case where the unborn child threatens the life of the mother. As Prof. John M. Frame argues, a man would be justified in killing an attacker, if necessary, in order to protect his wife.\(^\text{10}\) If the mother's life is threatened by the fetus, an abortion might be justified to prevent the attack on the mother's life.

Finally, does the Christian have any right to impose this position on the rest of society by laws that restrict abortion? Some argue that he does not.\(^\text{11}\) However, the view that the fetus is an image of God requires the believer to place the taking of this image on a ground with other acts of taking life. If the state has the responsibility of putting murderers to death because they have killed those who are images of God, it also has the responsibility of punishing those who perform abortions. Thus the believer has the obligation of seeking to see that the state fulfills its responsibilities before God in this area.

BIBLIOGRAPHY


Communication 7

From the Reformed Churches of Australia

Committee on Ecumenicity and Interchurch Relations

The Orthodox Presbyterian Church

Esteemed brethren,

Greetings in the name of Christ, the King of the church!

Thank you so much for your invitation to receive a fraternal delegate from the Reformed Churches of Australia at your forthcoming Assembly. However, the high transportation costs involved forbid the sending of a delegate.


This does not hinder us, however, to wish you a most fruitful time as Assembly when you continue to let the Light shine in the darkness. May God's choicest blessings be yours.

Yours in our common Lord and Saviour,
Keith V. Warren
Clerk of the Synodical Interim Committee of the Reformed Churches of Australia

Communication 8

From the Reformed Churches of New Zealand
March 23, 1972

Committee on Ecumenicity and Interchurch Relations
The Orthodox Presbyterian Church

Esteemed Brethren,

We are in receipt of your letter, dated February 22, 1972, informing us of your coming meeting of the General Assembly and your kind invitation to receive a fraternal delegate from our churches at this Assembly.

Unfortunately, it is not possible for us to do honour to your request.

However, as a sister-church, it is our sincere prayer that your Assembly may honour and glorify our heavenly Father in all its deliberations, seeking only that which the Scriptures require from us to do.

May you find a rich blessing in the fellowship of one another as you meet together in serving our master, the Lord Jesus Christ who is your and our Saviour.

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

Communication 9

From the Committee for Contact with the Orthodox Presbyterian Church of the Canadian Reformed Churches
Hamilton, March 1972

The General Assembly of the Orthodox Presbyterian Church
c/o The Rev. LeRoy B. Oliver

Esteemed Brethren:

The General Synod of the Canadian Reformed Churches held in May 1971 at New Westminster, B. C. appointed the undersigned as members of a committee, which received the mandate:

1. to prepare and forward a letter as outlined in the Synod's decision to the forthcoming General Assembly of the Orthodox Presbyterian Church.
2. to serve as contact address and to remain diligent in the matter of contact with the Orthodox Presbyterian Church.
3. to report to the next General Synod and to keep the Churches informed about the developments of this contact.

We do not deem it possible to write on behalf of Synod without having received synodical approval of the contents of our letter. We therefore decided to inform you on behalf of Synod of the decision regarding contact with the Orthodox Presbyterian Church.
At the same time we add a letter written in agreement with the directives of Synod but forwarded on behalf of the Committee.

The observations, considerations, conclusions and decision adopted by Synod in response to the report and recommendations of deputies of the previous Synod, and in response to letters and overtures presented to Synod read as follows:

OBSERVATIONS:

1. Synod Edmonton 1965 decided:
   a. to request the Orthodox Presbyterian Church to appoint Deputies to establish contact with Deputies of the Canadian Reformed Churches;
   b. to inform the Orthodox Presbyterian Church about our Confession and Church government;
   c. to discuss frankly with the Deputies the differences in Confession and Church polity and to compare these differences with the Word of God.

2. Synod 1968 gratefully acknowledged the facts:
   a. that the Orthodox Presbyterian Church can accept the Canadian Reformed Churches on the basis of the Creeds and Church Government;
   b. that, in many respects, the good fight of the faith is being fought in the Orthodox Presbyterian Church.

3. Deputies, appointed by Synod 1968, have examined the differences in Confession, Church Polity and Church Correspondence. They have evaluated them to see whether these differences are of such a nature that they would prevent the Canadian Reformed Churches from recognizing the Orthodox Presbyterian Church as a true Church and from entering into correspondence with this Church. (Mandate General Synod 1968, Acts, Art. 154.)

CONSIDERATIONS

1. The Orthodox Presbyterian Church “is of the conviction” that the correspondence with the (Synodical) Gereformeerde Kerken in the Netherlands “requires termination.” (Minutes of the 37th General Assembly, 1970, p. 105.)

2. The Orthodox Presbyterian Church still maintains “fraternal relationship” with Churches that have correspondence with the (Synodical) Gereformeerde Kerken in the Netherlands.

3. The Orthodox Presbyterian Church is still a member of the Reformed Ecumenical Synod.

4. The discussion and talks of the Deputies of both Churches, which have lasted almost six years, have not resulted in a recommendation to, gladly and without reservation, enter into correspondence with these Churches.

5. Deputies of the Orthodox Presbyterian Church have expressed the stand of the Orthodox Presbyterian Church, namely a preference for “fraternal relationship” instead of “rules for sister-church relationship.”

6. The time has come that the Canadian Reformed Churches state clearly their position toward the Orthodox Presbyterian Church in the matter of entering into correspondence.

Synod CONCLUDES

To acknowledge gratefully,

1. that the Orthodox Presbyterian Church is a group of Churches that commit themselves to the Scriptures as the infallible Word of God, and that wish to maintain the Creeds, based on this Word of God;
2. that the Orthodox Presbyterian Church desires to regulate and order the government of the Church in accordance with the Scriptural confession, namely that "all its decisions should be founded upon the revealed will of God." (Form of Government, Chapter I, 7);

3. that the Orthodox Presbyterian Church "is of the conviction" that the correspondence with the (Synodical) Gereformeerde Kerken in the Netherlands "requires termination." (Minutes of the 37th General Assembly, 1970, p. 105.)

Synod FURTHER CONCLUDES

4. that the relation with Churches that maintain a correspondence with these Churches is still existing;

5. that this fact and the membership in the Reformed Ecumenical Synod are impediments to enter into correspondence;

6. that the preference for "fraternal relationship" prevents the use of the rules for correspondence as a condition for entering into correspondence;

7. that divergencies in confession and in Church polity are serious enough to remain the subject of further and frank discussions.

Synod DECIDES

to forward a letter directly to the General Assembly of the Orthodox Presbyterian Church,
a. informing this Assembly of the foregoing observations, considerations and conclusions;
b. requesting it brotherly and urgently;

1. to regulate, order and maintain church government wholly in accordance with the Scriptures;

2. to also terminate their relationship with Churches that maintain correspondence with the (Synodical) Gereformeerde Kerken in the Netherlands, as well as membership in the Reformed Ecumenical Synod;

3. to consider to adopt the rules for correspondence of the Canadian Reformed Churches. (Acts Gen. Synod N. W. 1971, Art. 92.)

So far the Synod of New Westminster.

As a committee we are afraid that point 5 of the above-mentioned CONSIDERATIONS and point 6 of the CONCLUSIONS may puzzle you.

Apparently Synod received the impression from the report of the deputies of the previous Synod that the Orthodox Presbyterian Church prefers fraternal relationship between your Churches and our Churches in place of correspondence under a set of rules adopted for that purpose.

The point is that in the course of the discussions between members of the Committee on Ecumenicity and Interchurch Relations and deputies of our Churches the difficulty of removing all obstacles in achieving full correspondence as Churches became evident. It made one of the members of the Committee wonder if the Churches should not restrict themselves for the time being to the establishment of fraternal relations. Contact could be maintained that way without the necessity of complete agreement in matters of doctrine and church polity.

As to the point of rules for correspondence, the Committee did not state that the Orthodox Presbyterian Church prefers fraternal relations to correspondence governed by a number of rules, but that the Orthodox Presbyterian Churches never adopted rules for correspondence and that the Committee was not in favour of some of the rules of the Canadian Reformed Churches fearing that the implementation of such might result in a domination of the one Church over the other.
We offer our apologies for the misunderstandings which arose.

Proceeding now to the heart of the matter, Synod stated in point 7 of its conclusions “that divergencies in confession and in Church polity are serious enough to remain the subject of further and frank discussion.”

The doctrinal divergencies are mainly based on the following passages of the Westminster Confession of Faith and of the Larger Catechism.

A. 1. **Westminster Confession Ch. 25, par. I, II, IV; Larger Catechism Question and Answer 64-66, re: The Church.**

Studying these paragraphs and answers we realize that we should not read them in the light of the downhill trend which Reformed Theology showed in the post-Reformation era. On the other hand we live in a time in which the visible Church, as manifested in its institutional form is set in sharp contrast to the invisible Church, as represented by all the elect of past, present and future, a Church which is not institutionalized, but which is gathered together out of all institutes.

The result of this polarization of the visible and invisible Church has been a low esteem for what is called the visible Church, a weakening of church-consciousness, a lack of understanding of the seriousness of the calling “to separate from the false Church and to join the true Church” (The Belgic Confession of Faith Art. 28) and the rise of the “theologoumenon” of the pluriformity of the Church which is neither taught by the Scriptures nor by the Reformed Confessions and which proved to be an undermining factor in the fight against the sins of the Church and for the reformation of the Church.

The question arose in Synod what, according to the Orthodox Presbyterian Church, the “particular Churches” are of which Ch. 25, IV of the Westminster Confession states that they are members of the catholic Church. This question was brought up because the Westminster Confession, although mentioning “the teaching and the embracing of the gospel, the administration of ordinances and the performance of public worship” in Ch. 25, IV, does not clearly mention the marks of the true and of the false Church, as found in the Belgic Confession, Art. 29 and The Scottish Confession of Faith Ch. XVIII. The absence of a separate confession concerning the marks of the Church makes it hard to determine the borderline between the true and the false Church and can easily lead to the acceptance of the theory of the pluriformity of the Church.

A. 2. **Westminster Conf. Ch. 18, III and Larger Cat. Question and Answer 81, re: the assurance of faith.**

We understand that whereas Westminster Confession Ch. 14, II gives a description of faith, W.C. Ch. 18, III and L.C. Answ. 81 deal with the personal assurance of grace and salvation of the believers. However, the last two passages are worded in such a way that the conclusion may be drawn from them that assurance is not an essential part of faith, but a grace which is added to faith.

In the history of the Reformed Churches we have noticed that the separation of faith and assurance drew many children of God away from the solid ground of the promises of God and from the obedience of faith, Psalm 105; Psalm 111; Galatians 5; Romans 15; as revealed in His Word. It made them fall into the pit of a bottomless subjectivism and mysticism which proved to be disastrous for spiritual health and growth, the peace with and the joy and hope in God.

A. 3. **Larger Catechism Question and Answer 31, re: the covenant of grace.**

This answer confesses that the covenant of grace was made with Christ and in Him with the elect. We realize that Answ. 166 of the Larger Catechism states that children
of parents who professed their faith "are in that respect within the covenant" and that therefore Answ. 31 may be interpreted as speaking of them who become partakers of the blessings promised in the covenant, that is, if we are allowed to understand the word "within" in Answ. 166 in the sense of "in" and not in the sense of "within the covenant-sphere."

However, that does not alter the fact that Answ. 31 of the Larger Catechism is worded in such a way that the conclusion may be drawn from it that the LORD made His covenant with the elect alone as represented by Christ.

When the Synod Sneek—Utrecht 1942 of the "Gereformeerde Kerken" placed pastors and elders under the obligation to teach exclusively the related doctrine of a presumptive regeneration of the children of the covenant, we refused to do so because we believed that this doctrine was in conflict with the Scriptural teaching of the establishment of the covenant of grace by the LORD with the believers and with their seed, Gen. 17:7, Acts 2:39.

The whole struggle in the "Gereformeerde Kerken" in the forties has convinced us even more of the essential importance that this scriptural doctrine is maintained with a view to the administration of the keys of the kingdom entrusted to the Church and with a view to all pastoral care with its two sides of comforting and admonishing, encouraging and exhorting.

A. 4. Larger Catechism Question and Answer 50, re: the descent into hell.

This answer interprets the article of the descent into hell as Jesus' stay "in the state of death and under the power of death." The Heidelberg Catechism, Answ. 44 explains the descent into hell as Jesus' suffering of the hellish agony and pain "during all His sufferings but especially on the cross." We are aware that both interpretations have had a place in the teachings of the Churches of the Reformation.


We are not too happy with the introduction to the explanation of the ten commandments as presented in Answ. 99. We feel that such an introduction cannot be brought under the act of "believing with the heart and confessing with the mouth." (Belgic Confession Art. I.)

As to the explanation of the commandments themselves, as given in Answ. 102-148 we place question marks behind words and expressions in this very detailed exposition and we wonder whether full justice is done to the progress in the history of salvation in the explanation of the fourth commandment.

In view of what was mentioned under A, 1, 2, 3, 4, 5, we would like to ask you to consider these points, which in our opinion imply the confessing of two Churches, a visible Church and an invisible Church, two covenants, one with the elect and one with the believers and their children; and two kinds of faith, one, including the assurance of faith and the other not including this assurance.

Further, we would like to hear that the interpretation of the article of the descent into hell, as given in Answ. 50 of the Larger Catechism, does not mark as unscriptural the explanation which is presented in Answ. 44 of the Heidelberg Catechism. Finally, we would like to be informed about the binding character of the details of the interpretation of the commandments as presented in Answ. 102-148 of the Larger Catechism.

B. 1. As to the divergencies in Church polity, referred to in point 7 of the conclusions of Synod, the differences in church government as reflected in your Form of Government and our Church Order are ultimately based on a difference in understanding of the relation between the local Churches and the Church universal. The Church Order proceeds from the principle of the completeness and "autonomy" of the local Churches,
which in the unity of faith voluntarily enter into a federation of Churches. The F.O.G.
is based on the principle that the Church universal has precedence over the local
Churches, which are actually parts of it. F.O.G. Ch. II 2, 3.

From the discussions which deputies had with your Committee we learned that
you base this view on the passages in the New Testament where the singular noun
"ecclesia" is used for all the Churches of the Lord. We are convinced with you that these
passages, Matthew 16:18 and Acts 9:31 speak of the universal Church, or as in the case
of Acts 9:31 of the Palestine church composed of the various local churches.

You in turn will agree with us that in addition to this use of the word ecclesia,
it is used over and over for local Churches, Matthew 18:17 a.o. The use of exactly the
same word for the Church universal and for the local church indicates that the local
church is not just a part or a branch or a department of the church universal, but that
both the local church and the church universal are in their own right: Church of God,
body of Christ.

This is confirmed by the epistles which are addressed for the greater part to local
Churches and speak of these congregations as “the Church of God which is at Corinth,”
1 Cor. 1:2 a.o. Cp. also Galatians 1:22. Another confirmation is found in Revelation 1
which pictures the Lord Jesus in the midst of the lampstands which are, according to
vs. 20, the seven Churches addressed by the Lord in Revelation 2 and 3 by their particu-
lar names. The same book speaks however of “the holy city Jerusalem” as “the
bride, the wife of the Lamb” 21:9, 10. So here we have both again: the local Churches
and the Church universal standing not under or above but beside one another.

This implies that we cannot accept the view that the broader assemblies of the
Churches are higher judicatories Ch. IX, 6, XI, 1 which as such have supervision over
the lower judicatories Ch. X, 7, XI, 4. We cannot find this principle either in Acts 15,
since the meeting of which this chapter speaks is not a meeting of the “presbytery” of
Jerusalem with representatives of the “session” of Antioch, but as it reads in vs. 4 a
meeting of the apostles and of elders of the congregation of Jerusalem with delegates
of the congregation of Antioch.

B. 2. The New Testament also teaches that whereas the apostles had authority over
all the Churches, the authority of the elders was restricted to the flocks over which they
were set as overseers, Acts 20:28. This principle does not allow us to see the broader
assemblies as meetings of officebearers Ch. X, 2, who in this capacity rule the Church
in these assemblies, Ch. VIII, 2.

We consider it further in conflict with the principle expressed in Acts 20:28 a.o: that
ministers belong to the presbyteries instead of to the local Churches, Ch. X, 9, and that
the presbytery instead of the session “ordains, installs, removes and judges ministers,”
Ch. X, 7. This special treatment of ministers may have contributed to the consideration
of the office of minister as “the first in the Church, both for dignity and usefulness,” Ch.
IV. The apostle Paul exhorts Timothy “to consider the elders who rule well worthy of
double honour, especially those who labour in preaching and teaching,” 1 Tim. 5:17, but
he does not teach that the office of the preaching and teaching elder is in any respect su-
perior to that of the fellow-officebearers. The fact that teaching elders and ruling elders
are both called “elders” does not leave room for any priority of the teaching elder over
the ruling elder.

One other chapter which troubles us in this context is Chapter XIX. The Lord Jesus
gave His great commission and He granted in addition to apostles, prophets, pastors and
teachers, also evangelists to His Church, Eph. 4:11. But we cannot find any indication
that ministers of the Church should be allowed to labour in Churches which do not belong
to the Church wherein the minister is an officebearer. We are afraid that this practice easily promotes the idea of the pluriformity of the Church.

B. 3. We are grateful to learn from Ch. I, 7, that "the church power is only ministerial and declarative, i.e. that the Holy Scriptures are the only rule of faith and manners. However, we read in Ch. XI, 6, that "deliverances, resolutions, overtures and other actions which are additional to the specific provisions of the constitution shall not be regarded binding unless they have been approved by the General Assembly and Presbyteries..." This rule which makes the binding character of decisions depending on the approval of the majority is, in our opinion, not in agreement with the statement that the Holy Scriptures are the only rule of faith and manners. The history of the Church has shown that the broadest assembly and the majority of broader assemblies may give approval of resolutions etc. which are not in agreement with Holy Writ but are in conflict with it.

We prefer therefore art. 31 of the Church Order of Dort to the rule of Ch. XI, 6 of the Form of Government. This article 31 prescribes that "whatever may be agreed upon by majority vote (in the broader assemblies) shall be considered settled and binding, unless it be proved to conflict with the Word of God or with the articles of this General Synod" i.e. with the Synod which adopted the Church Order, and thus with the articles of this Order.

In view of the objections mentioned under B 1, 2, 3 and of the fact that you are in the process of revising your Form of Government we request that you will be so kind as to give serious consideration to the arguments advanced against some provisions of the Form of Government and the underlying idea. If you deem it profitable, we are prepared to discuss them with you in order that mutual agreement may be reached and the Churches may regulate their government in full agreement with the instruction given by the Scriptures.

C. 1. Synod instructed us to also make the brotherly and urgent request to terminate your relationship with Churches that maintain correspondence with the (Synodical) "Gereformeerde Kerken" in the Netherlands as well as your membership in the Reformed Ecumenical Synod. (Decision I, 2.) Synod did not mention your sister-relationship to the (Synodical) "Gereformeerde Kerken" since she was informed of your decision to break off this relationship.

As a committee we realize that the request which we make on behalf of Synod may strengthen your apprehension of a lording it over one another as Churches. We can assure you that not the least desire to do so lives in our Churches. To enter into a correspondence relationship means however to accept each other as sister-churches. We are of the opinion that such a relationship cannot function properly if no agreement exists about the fellowship which the Churches entertain with other denominations. The apostle Paul instructs in Romans 16:17 "to take note of them who create dissension and difficulties in opposition to the doctrine which you have been taught" and he exhorts "to avoid them." The (Synodical) 'Gereformeerde Kerken' show more and more the marks of the false church. Churches which nevertheless maintain a sister-relationship with these churches, act against the apostolic admonition and endanger their very existence as true Churches of the Lord.

C. 2. As to the Reformed Ecumenical Synod we are aware that the decisions taken by this Synod bear the character of recommendations for the member-churches and need the approval of these churches to make them settled and binding for the churches.

However, we also know that membership of a body which calls itself Synod and presents itself as Reformed-Ecumenical implies an entering into fellowship with the other members, an acceptance of these members as of Reformed-Ecumenical tradition
and a responsibility for the way this Synod conducts itself. As to this conduct, one of the first decisions of the Reformed Ecumenical Synod 1946 was to attach its approval to the superscriptural decisions of the Synod Sneek-Utrecht 1942-1944 of the ‘Gereformeerde Kerken’ Churches, which are members of the World Council of Christian Churches and are up till now allowed full-fledged members of the Reformed Ecumenical Synod. Despite all decisions taken by the (Synodical) ‘Gereformeerde Kerken’ the Reformed Ecumenical Synod did not yet exclude these churches from its membership. We are of the opinion that this conduct is neither reformed nor ecumenical but the very opposite. So it is not for our sake but “for the sake of the house of the Lord, our God” Psalm 122:9, that the above-mentioned requests are made.

D. Another request which we make on behalf of Synod is that you consider to adopt the rules of correspondence of the Canadian Reformed Churches as your rules for correspondence. (Decision 1, 3.)

These rules, adopted by the General Synod of Hamilton 1962 are:

1. To take mutual heed that the corresponding Churches do not deviate from the Reformed confession in doctrine, liturgy, church polity and discipline.
2. To forward to each other the agenda and decisions of the broadest assemblies and to admit each other’s delegates to these assemblies.
3. To keep each other informed concerning changes in- or additions to the Confession, Church Order and Liturgical Forms. The corresponding churches also pledge to express themselves on the question whether such changes or additions are considered acceptable.
4. To accept each other’s attestations and to permit each other’s ministers to preach the Word and to administer the sacraments.
5. To give account to each other regarding correspondence with third parties.

The Canadian Reformed Churches have correspondence with:

- The Free Reformed Churches in Australia
- The Gereformeerde Kerken in Nederland
- Die Vrije Gereformeerde Kerke in Suid Afrika

The request to adopt these rules is not made because we are of the opinion that they are beyond criticism. It is made because we feel that these rules are basically in agreement with the conditions which make for a beneficial relationship between sister-churches.

Such a relationship depends on a unity of the faith which now exists but which also should be maintained in the future by showing mutual care for one another. For this reason rule 1 was adopted.

Such a relationship makes itself felt in the acceptance of one another whenever and wherever fellowship may be enjoyed. For this reason the rules 2 - 4 were adopted.

Such a relationship remains good and sound, if there is full understanding concerning the reasons why each Church wants to include third parties into its fellowship. For this reason rule 5 was adopted.

We submit this letter to you in humility on account of the inadequacy of our faith and our obedience, but we do so too with boldness because of our desire to be wholly true to the LORD our God and to seek the good for the Jerusalem of God.

As we are convinced that this is also your desire we do not doubt that you are prepared to consider the requests which we hereby made on behalf of Synod 1971 and the points which this committee submitted to you.
We commend you to God and the Word of His grace and we pray that His Spirit may guide you in your deliberations and decisions.

With brotherly greetings,
Yours in His service,
J. Boot
P. Kingma
W. Loopstra
L. Selles
W. Wildeboer

Communication 10
From the Presbytery of New York and New England

Mr. Richard A. Barker, Stated Clerk
The Orthodox Presbyterian Church

Dear Mr. Barker:

a. At our Stated Spring Meeting, we voted to concur with the Presbytery of New Jersey and we urge the 39th General Assembly to consider the amendment proposed by the Presbytery of New Jersey. This concerns Standing Rules 9:4 and 5.

b. At the Stated Spring Meeting, we also voted not to adopt the overture proposed to the 39th General Assembly by the Committee on Christian Education which would make the Stewardship Committee a standing committee.

With Christian greetings,
Wendell L. Rockey, Jr., Stated Clerk

Communication 11
From the Free Church of Scotland

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

Dear Mr. Oliver:

The Rev. John N. MacLeod, who was appointed to represent the Free Church of Scotland at your forthcoming General Assembly, has written to say that, owing to illness, he will be unable to be present.

Accordingly, the Rev. W. J. Campbell, 15030 Auburn, Detroit, Michigan 48223 has been appointed in his place.

Please send to Mr. Campbell the information which you intended to forward to Mr. MacLeod, and ascertain from him whether he desires accommodation to be arranged for the period during which he will be in attendance at your Assembly.

Thanking you.

With Christian regards.
Yours sincerely,
W. J. Cameron, Principal Clerk of Assembly
Communication 12  
From the Presbytery of the Midwest

April 25, 1972

Mr. Richard A. Barker, Stated Clerk  
The Orthodox Presbyterian Church

Dear Mr. Barker:

At its last Stated Meeting the Presbytery of the Midwest took several actions which should be brought to your attention. These are as follows:

a. The Presbytery of the Midwest concurs with the first recommendation in the Majority Report on Abortion as presented to the last General Assembly. I believe that a request was sent down to us to make a decision on this matter.

b. The Presbytery of the Midwest concurs in the Christian Education Committee (Denominational) overture to the next General Assembly regarding Stewardship.

Sincerely yours,

Eugene B. Williams, Stated Clerk

Communication 13  
From the Presbytery of the Mid-Atlantic

April 28, 1972

The General Assembly  
The Orthodox Presbyterian Church

Dear Brothers:

The following actions of the Presbytery of the Mid-Atlantic pertain to the work of the 39th General Assembly.

a. In response to the General Assembly's request regarding the abortion issue, the Presbytery of the Mid-Atlantic submits herewith a "Report of the Special Committee on the Matter of Abortion" as a report of that committee erected by the Presbytery.

b. At its regular meeting of April 15, 1972, the Presbytery officially concurred with the Presbytery of New Jersey's overture to the 39th General Assembly regarding the erection of advisory committees for the General Assembly.

Sincerely,

Barry R. Hofford, Stated Clerk

Attachment to Communication 13

REPORT OF THE SPECIAL COMMITTEE ON THE MATTER OF ABORTION

1. The Committee was very disturbed at the meager response received on this matter of abortion. The Committee received responses from two sessions of the presbytery. Apparently there has been little interest shown or initiated by us who are responsible, the ministers and ruling elders, on this important matter.

2. The single recommendation received is as follows: It is recommended that the presbytery and General Assembly urge all congregations to follow the principles of paragraph 19 of the majority report of the Committee to Study the Matter of Abortion. This paragraph reads, "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."

3. Comments received by the Special Committee on the reports of the Committee to Study the Matter of Abortion, and regarded as important on the matter, are listed in toto herein:

A. Some believed that the report of the majority should have dealt only with the Biblical data; not entering into the scientific realm.

B. Some questioned the assumption that the fetus should be treated as a human person from the point of conception. One argued that a more likely point is the commencement of a heart beat at about 30 days. Is the report stretching Scripture to apply to a situation not really covered by the Bible?

C. It was pointed out that in 16a of the majority report, it is not technically accurate to describe the embryo as "foreign tissue." In light of this, some questioned the propriety of recommendation 3 of the majority report — should the church officially publish documents that can be labeled as inaccurate?

D. Some believed that in 17g the argument was overstated, particularly in the emphasis on the positive aspects of deformed and/or retarded children.

E. In 17f, it was pointed out that the statement that it is a privilege to bring such a child into the world, ignores the shame attached to the circumstances.

F. In 17f and g, it was noted that the argument seemed to be based more on the rarity of incidence rather than on the ethical principle involved in the question of abortion.

G. The report, in 17h, hedges on its conclusion regarding abortion when the life of the mother is endangered. Need a firm position here.

H. It was felt that in 17f more specific directions for the treatment of rape were needed.

I. Some believed that recommendation number 1 was too restrictive and should be expanded to allow for abortions in certain cases of prospective deformity and in the case of rape.

Communication 14

From the Presbytery of New Jersey

The General Assembly
The Orthodox Presbyterian Church

Fathers and Brethren:

The Presbytery of New Jersey on April 25, 1972, determined to indicate to the General Assembly its approval of the overture of the Committee on Christian Education concerning the Stewardship Committee.

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

May 9, 1972
Communication 15
From the Presbytery of the South

The General Assembly
The Orthodox Presbyterian Church

Esteemed Brethren in Christ:

The Presbytery of the South in Stated Meeting held April 19, 1972, determined to memorialize the 39th General Assembly "that only two persons be sent to the 1972 meeting of the Reformed Ecumenical Synod and that the same two persons represent the denomination at the RES Missions Conference.

This memorial is sent with the prayer that the Lord will bless with His presence and power the meeting of the Assembly.

Fraternally yours in Christ,
John H. Thompson, Jr., Stated Clerk

May 6, 1972

Communication 16
From the Presbytery of the Northwest

Mr. Richard A. Barker, Stated Clerk
The Orthodox Presbyterian Church

Dear Mr. Barker:

The Presbytery of the Northwest meeting in Bend, Oregon, Friday and Saturday, April 28th and 29th, 1972, went on record by motion as concurring with the overture of the Presbytery of New Jersey (Overture 3, Agenda) regarding the appointment of certain temporary advisory committees for the General Assembly.

Respectfully yours in Christ,
David Munroe, Stated Clerk

May 10, 1972

Communication 17
From Ruling Elder Richard A. Barker

The General Assembly
The Orthodox Presbyterian Church

Fathers and Brethren:

For a number of reasons including the need to spend more time with my family and on other responsibilities, I hereby submit my resignation from the Stewardship Committee.

I have appreciated serving on this committee and hope that my successor will bring to the committee insights that will be helpful to it.

Sincerely yours in Christ,
Richard A. Barker

May 13, 1972
**Communication 18**
From the Taiwan Mission

The General Assembly
The Orthodox Presbyterian Church

Dear Brethren:

The Taiwan Mission of the Orthodox Presbyterian Church sends greetings to the 39th General Assembly meeting in Oostburg, Wisconsin, from May 15th, 1972.

We shall be praying as you convene that Jesus Christ, the great King and Head of the Church, may give you wisdom, and discernment, and vision as you deliberate, and that He will impel us all to renewed zeal in prayer and sacrificial giving to meet the challenges at home and abroad.

We here on Taiwan particularly request your prayers for a new vision of the 95% unreached people of this island, and for wisdom and unflagging effort in approaching them.

Pray for our Reformed Presbyterian Church here, and especially for the congregations with which our Orthodox Presbyterian Church has a maternal relationship: “HSIN AN” in Taipei; “HSIN HSIN” and “HSIN SHENG” in San Chung City; the Min Tsu Road church in Hsinchu; the two churches in Taichung; and the “HSIN AI” congregation in Kaohsiung.

Sincerely,
Your fellow-laborers with Christ,
Richard B. Gaffin, Sr.
Egbert W. Andrews

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**Communication 19**
From the Presbytery of Philadelphia

Mr. Richard A. Barker, Stated Clerk
The Orthodox Presbyterian Church

Dear Mr. Barker:

At its regular meeting of May 8, 1972, the Presbytery of Philadelphia voted to concur with the overture from The Presbytery of New Jersey concerning temporary advisory committees of General Assembly (overture #3 in agenda).

Your servant for Jesus’ sake,
Rollin P. Keller, Stated Clerk

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**Communication 20**
From the Liaison Committee of the Reformed Church in Japan

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

Dear Mr. Oliver:

Your kind invitation to the Thirty-ninth General Assembly of your Church has been received with a great joy in the Lord in Whom we are coworkers and colleagues.
As you meet in Oostburg in May, please be assured that our prayers are with you, and that our interests are always in the direction you take toward promoting and defending the Reformed faith in this age of reevaluation.

The work of your missionaries has always been a witness of our joint effort in winning the lost souls to Christ, the only Savior throughout the ages. Their eagerness in both theology and evangelism has been a great encouragement to all of us. Last year we were privileged to meet the Rev. John P. Galbraith and the Rev. Leslie A. Dunn in July and October, respectively. Particularly, the address by Mr. Dunn to the Twenty-sixth General Assembly of our Church was received with much joy and appreciation by all the delegates. He sat with us for several hours observing our deliberations. We hope that opportunities will be given to more ministers and laymen in your Church to share the difficulties and pleasures with us in the Gospel ministry.

By the grace of God a way has been definitely prepared for one of our ministers, Mr. Takashi Irifune, to go to Indonesia as our missionary in December of this year. We believe that you will be willing to report this fact to the coming General Assembly meeting.

May God be pleased to bless your deliberations.

Sincerely yours in Christ,
Shin Ishimaru, Secretary

A COMPLAINT

From the Session of Christ Church of Cedarloo, Cedar Falls, Iowa

April 25, 1972

To Richard A. Barker, Stated Clerk of the Orthodox Presbyterian Church:

And now, this 25th day of April, A.D. 1972, comes the Session of Christ Church of Cedarloo (Orthodox Presbyterian) and complains against the action of the Presbytery of the Midwest in refusing to forward to the General Assembly the attached overture dated 12 January 1972. The overture concerns an article entitled "Jesus and The Draft" and the subject is selective conscientious objection to a particular war.

The reasons given by the Presbytery in refusing to forward the overture were:

1. The Presbyterian Guardian is an independent paper and not the official voice of the denomination.

2. The article is the view of an individual and not the church.

3. The preferred method of dealing with a contrary opinion published in the Guardian is to communicate with the Guardian.

We answer the Presbytery as follows:

1. The Presbyterian Guardian is de facto a denominational paper because:
   a. The editor is a minister of the Orthodox Presbyterian Church and subject to its discipline.
   b. The Guardian uses office space and telephones assigned to the denominational offices.
   c. The Guardian is supported by offerings from our Church.

2. While the article in question was written by an individual, it was published widely in the denomination and publicly advocates action which is divisive, and contrary to the laws of our church and nation, as follows:
a. Confession of Faith XXIII: iv requires obedience to the lawful commands of the magistrate. The article, on the other hand, advocates disobedience: “Now is the time for all of us who own Jesus Christ as our Lord to begin practicing selective participation in the wars of our country. . . .”

b. In Gillette v. United States the Supreme Court has held that those who object to war in any form are exempt from service in the armed forces, but those who object to particular wars are not exempt. Therefore, since this article advocates selective participation in war, it is not only in opposition to a specific law of the United States, this stand is actively promoting transgression of the law.

3. We believe that the issue at stake is so fundamental and serious that a single letter of protest to the Guardian is inadequate and the General Assembly should take note of it and consider our overture.

Sincerely in Christ,
Eugene B. Williams, Moderator, Session,
Christ Church of Cedarloo

Attachment to the Complaint of the Session of Christ Church of Cedarloo

In regard to the article “Jesus and the Draft” by James C. Petty appearing in the December 1971 issue of the Presbyterian Guardian:

WHEREAS the article presents the necessity of selective conscientious objection based on the Westminster Confession of Faith XXIII, 2, and
WHEREAS, Chapter XXIII deals with magistrates and not lay members, and recognizes that all magistrates obtain their authority from God, whether good or evil, and
WHEREAS, refusing to carry out orders of a magistrate would deny the authority given him by God, and also
WHEREAS, in this land of representative government each individual is equally responsible for the laws of the land, and
WHEREAS, the principle of selective conscientious objection would be totally chaotic and impossible in any army and if applied to the government of a state or church would make any form of administration impossible,

BE IT THEREFORE RESOLVED, that the General Assembly of the Orthodox Presbyterian Church reaffirm its belief in the God-given authority of all duly appointed magistrates and commend the Supreme Court of the United States for its ruling against selective conscientious objection.

Recommended to the Presbytery of the Midwest by Christ Church of Cedarloo on this 12th day of January 1972.

Harold Roskamp, Clerk of Session

On motion:

(a) Overtures 8 and 9, and Communications 6, 12a, and 13a were referred to a temporary Committee on Abortion of five members.

(b) Overture 3 and Communications 10a, 13b, 16, and 19 were referred to a temporary Committee on Administrative Matters.

(c) The Complaint of the Session of Christ Church of Cedarloo was referred to a temporary committee of five members.

(d) Overtures 1 and 6 were referred to a temporary Committee on Ministerial Membership of five members.
(e) Overtures 2, 4, and 5, and Communications 10b, 12b, and 14 were referred to the Committee on Overtures and Communications.

(f) Overture 7 and Communications 1, 3, 4, 5, 9, and 15 were referred to a temporary Committee on RES Matters of five members.

(g) No action was taken on Communications 2, 7, 8, 11, 18, and 20.

(h) Communication 17 was noted for appropriate action at the time of elections to the Stewardship Committee.

The Moderator appointed Messrs. Elliott and Mitchell as parliamentarian and time-keeper, respectively.

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

**Morning**
Convene at 8:00 a.m. following a 20-minute devotional service
Recess 10:00 - 10:15 a.m.
Recess for lunch at 12:00 noon

**Afternoon**
Reconvene at 1:30 p.m.
Recess 3:45 - 4:00 p.m.
Recess for dinner at 6:15 p.m.

**Evening**
Reconvene at 7:30 p.m.
Recess at 9:30 p.m.

Afternoon and evening sessions to be opened with the singing of a hymn or psalm version.
Tuesday and Wednesday evenings, recess to permit temporary committees to meet.

On motion the docket prepared by the Clerk was adopted.

On motion the amendments to the Standing Rules of the Assembly proposed by the 38th General Assembly and recorded on pages 31 - 32 of the Minutes of that Assembly, in re implementation of a representative General Assembly, were adopted.

The Moderator announced the appointment of the following temporary committees (first-named are conveners):

*Committee on Abortion*
Messrs. Frame, Bird, Conard, Durrenberger, and Willis

*Committee on Administrative Discipline*
Messrs. Hodgson, Erickson, Knight, Whitman, and Woolley

*Committee on Administrative Matters*
Messrs. Eckardt, Black, Ellis, Kramm, and D. H. Poundstone

*Committee on the Complaint of the Session of Christ Church of Cedarloo*
Messrs. van Houte, Dortzbach, Marston, Meeker, and Whitlock

*Committee on Ministerial Membership*
Messrs. Vail, Cottenden, Davis, Elder, and Overduin

*Committee on Overtures and Communications*
Messrs. Mitchell, Edwards, Haney1, Olson, H. D. Phillips, and Young

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1 Added by common consent at a later time.
Committee on RES Matters
Messrs. Reitsma, Galbraith, Georgian, Oliver, and Solis

Committee on Presbyterial Records

Committee on Standing Committee Records

The Assembly recessed at 12:01 p.m. after prayer led by Dr. Durrenberger.

TUESDAY AFTERNOON, MAY 16

The Assembly reconvened at 1:30 p.m. with the singing of the hymn “Hallelujah, praise Jehovah.” Mr. Tavares led in prayer.

Mr. Hoeflinger, fraternal delegate of the Reformed Church in the U.S., addressed the Assembly.

Mr. Hoogerhyde, President of the Committee on Home Missions and Church Extension, presented its report. On motion the report was ordered included in the Minutes without being read orally.

2 Mr. Volz had been expected at the Assembly but did not come.
REPORT OF THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION

Financial support was provided by the Committee to churches and chapels in the following places during part or all of 1971:

California  
Santee  
Sonora  
Colorado  
Grand Junction  
Florida  
Miami  
Georgia  
Atlanta  
Illinois  
Winthrop Harbor  
Maine  
Bangor  
Lewiston  
Maryland  
Baltimore  
Burtonsville  
Michigan  
Gowen  
North Carolina  
Raleigh  
Ohio  
Alliance  
Oklahoma  
Tulsa  
Oregon  
Eugene  
Pennsylvania  
Philadelphia  
Tennessee  
Greeneville  
Wisconsin  
Green Bay  
Gresham  
Menomonee Falls

The Rev. John H. Thompson was employed by the Committee as missionary-at-large. The Committee also provided funds for partial support of a seminarian for summer work in the following churches:

Immanuel, Bellmawr, N. J.  
Immanuel, Thornton, Colo.  
OPC, Santa Cruz, Calif.  
First, San Francisco, Calif.  
Good Shepherd, Neptune, N. J.  
Calvary, LaMirada, Calif.

The Committee also provided funds for the salary of a seminarian to work with the Rev. C. John Miller in Bucks County, Pa.

REPORTS ON THE FIELDS

ATLANTA, GEORGIA

Because of employment transfers among leaders of the Redeemer congregation, membership and attendance figures declined temporarily but by the end of the year most of the losses were recouped. Building plans were delayed but at the beginning of 1972 there was a reviving of the building program and a bond sale for financing was begun. Growth in the congregation has been largely through the addition of Christian families moving into the growing Atlanta area. The pastor is in the Rev. Elmer M. Dortzbach and the congregation is in its fourth year on the Schedule of Aid.
THIRTY-NINTH GENERAL ASSEMBLY

ALLIANCE, OHIO

At the request of the Presbytery of Ohio, aid in the amount of $205 per month was granted to the chapel for salary support for Licentiate David W. King for six months beginning in November, 1971. This work began as a Bible class in the home of Mr. and Mrs. Glenn Goris. The work is under the direction of the Presbytery of Ohio which cooperates with the Committee in providing partial financial support. Alliance is an industrial center about fifty miles south of Cleveland; it is also the home of Mt. Union College from which several students have come to services.

BALTIMORE, MARYLAND

Through death of one member and transfer of an elder and his family, membership and attendances at morning worship and Sunday school declined during 1971. However, giving increased and through the supply of funds from a source outside the congregation and the Committee the congregation was able to provide salary for its pastor, the Rev. Everett C. DeVelde, without Committee aid beginning December 1, 1971. The church building has been kept in good repair and the congregation hopes to make progress in 1972 toward taking title to the church building from the Committee.

BANGOR, MAINE

Pilgrim Church experienced a period of growth during 1971, with a net gain of 12 communicant members and seven baptized children. With a regular flow of visitors and several taking instruction classes there are bright prospects for a similar increase during the coming year. The congregation ministers to college, university and seminary students as well as to the community at large. The pastor, the Rev. Bernard J. Stonehouse has had several opportunities to minister on local TV.

Members of the congregation participate in six small group Bible studies. Vacation Bible School had a registration of 65 including many children from the community. A young adults' fellowship was organized early in the year. Attendance at morning worship rose sharply above the previous year. The evening service, Sunday school, and midweek prayer meeting showed little or no gain, however.

The congregation was saddened by the death of former pastor, the Rev. Carl A. Ahlfeldt, in March. His counsel, his example of patient faith, and his loving concern are greatly missed. Much of the fruitfulness in the life of the congregation is the maturing of seed sown during his ministry.

The congregation is in its 10th and last year of aid from the Committee.

BURTONSVILLE, MARYLAND

The year 1971 was a year of continued growth for Covenant Church. Eleven communicant members and five covenant children were enrolled. Attendance at the morning worship service continues to increase. The average worship attendance was 98 in 1970. Morning worship is still being held at the Burtonsville Elementary School, but permission to meet there ends in July, 1973. A committee is working on plans for a modest building to accommodate approximately 200 people. Other church functions are held in the building on our five acres site. Catechism instruction was expanded in 1971 so that there are now classes for juniors, intermediates, and seniors. During 1971 the Advanced Doctrine Course given the previous year was repeated with a good reception. Three separate Vacation Bible School efforts were undertaken last summer, and two of these were successful. An evangelism training course was given on Wednes-
day evenings for several weeks, and the Session began an evangelistic calling program. Evangelism continues as the major emphasis for 1972.

The giving at Covenant Church has been good, so that the anticipated budget was exceeded. The church is in its fourth year of support from the Committee and plans to terminate all aid by the end of 1972. The Rev. Barry R. Hofford is the pastor.

EUGENE, OREGON

In this field, both gains and losses were recorded for the year 1971. Overall attendance was down 5.3% from 1970 with most of the decline being in the Sunday school. The morning and evening worship services were consistently better attended in the latter part of the year. Some of the Sunday school problems have been recognized and at least partially corrected. Total contributions have exceeded 1970's by 9.9%.

Several university student couples are attending quite regularly, including two Korean couples. These students are from Arizona, Washington, New Jersey, and Portland, Oregon. The year brought us three young couples, two of which were from other Orthodox Presbyterian churches. Now there is the possibility of election of elders from among as many as four men and organization as a congregation.

Carpeting has been installed in the auditorium and entryway and has improved the acoustics.

Late in the year, the Rev. Glenn T. Black, who had served ably as missionary since 1963, was called to become missionary-at-large for the Denver, Colorado area. The Committee is grateful for his faithful labors. The Rev. Harold L. Baurer was called to serve as missionary in Eugene and began his work in February, 1972.

GOWEN, MICHIGAN

Growth in the membership of the Spencer Mills Church during 1971 was limited to the addition of three new families. Of these there were three adults who made public confession of their faith. The highlight of the year for the church came when the new house of worship was completed in May. The approximate cost of the building was $53,000 and the remaining debt is $36,800. The building seats 250 worshippers and provides seven teaching areas for the Sunday school's use. A beautiful set of pulpit furniture was given to the church in memory of the late Rev. John J. DeWaard.

While there was no change in the average attendance during nine months of the year, the summer months showed a marked increase due to vacationers. The largest attendance was recorded on the Sunday previous to Labor Day with 375 in the morning worship and 250 in the evening service. The total contributions of the church also rose about 25% above that of the previous year. The church conducted a two week Vacation Bible school in the summer with an average attendance of 110.

The church is currently engaged in a new thrust of evangelism in the community. An example of this thrust is: in cooperation with a Christian Reformed Church, the young people enrolled 75 individuals from the Greenville area in a Bible correspondence course produced by the World Home Bible League. Other steps are being taken to reach out to those around us. Our goal for the new year is to see visible fruits from these efforts.

The congregation assumed a larger share of the pastor's support, thus reducing the amount of the Committee's aid. The Rev. John J. Barnett is the pastor.
The Rev. Donald J. Duff was called to Bethel Church early in 1971 and began his work in April. Since that time, a lay evangelism program has been introduced using the Coral Ridge approach. As a result of calling by the congregation a successful Vacation Bible school was held and several new people have begun to attend services. There has also been a slight increase in financial receipts. Although there was no net increase in membership in 1971, the church prays and works for growth through evangelism in 1972. Aid to Bethel Church is provided by the Presbytery of the Dakotas and the Committee and is reviewed each year.

Green Bay, Wisconsin

Green Bay Chapel began meeting officially as a group on October 25, 1970 starting with four families numbering 13 communicant members and three non-communicant. There are now 15 communicant members and four non-communicant. 162 families who are members of other churches have visited the chapel from outside Green Bay. Forty-five families from Green Bay have visited services and 15 different individuals representing other families have worshipped with us. Six of these families continue to worship here and are receiving instruction looking toward membership. Calls have been made by missionary John Fikkert on more than 900 homes in the Green Bay area since October, 1970. Most of the families visiting came in response to this calling effort. Sunday school was started with two children and now there are 42 enrolled with an average of 32 attending. Support for the work of Mr. Fikkert, who is missionary-at-large, has come from the Presbytery of the Midwest and the Committee.

Greeneville, Tennessee

The Greeneville Church had a very successful Bible school in August, 1971 for elementary school children. Simultaneously, a day camp was held for junior highs. Daniel Herron of the Harriman Church assisted the pastor and his wife in preparing for and conducting these summer programs. The interest of the young people in the community in the day camping program is running high and it is hoped that another one can be held this summer. The crying need is for leadership to help the Rev. and Mrs. Valentine as they seek to maintain this work.

The work received a setback in the Fall of 1971 when the largest family in the church left. Nevertheless, the small group has continued to hold regular services and has been able to meet expenses with some help from several interested churches and individuals. The pastor, the Rev. Robert G. Valentine, continues the weekly radio program, "Truth for Life" on the local station and feels from comments he receives as he visits that it is heard and appreciated.

Mrs. Valentine carries on her teaching for their support in spite of some serious health problems. Mr. Valentine supports himself through door-to-door selling and also works in the evenings at a nearby college library. Through his selling activity he also has opportunity to present the gospel in many homes. The Committee has partially supported the work with $125 a month this past year.

Gresham-Zoar, Wisconsin

The Rev. and Mrs. Henry D. Phillips continued their labors in 1971 in spite of an accident suffered by Mrs. Phillips late in the summer. Mr. Phillips has continued a Bible class and family visitation in Antigo and his diaconal ministry to many Indians in a wide area. To assist him in these labors, the Committee, at a cost of $4,000, pur-
chased a bus for use in this work. The Committee and the Presbytery of the Midwest are studying ways and means of making the ministry of the gospel more effective. This includes consideration of personnel for the future as well as assistance for the Phillipses.

LEWISTON, MAINE

The Rev. Donald R. Miller serves as missionary-at-large for the Presbytery of New York and New England and is supported by Trinity Church, the Presbytery and by a very small amount of aid from the Committee. During the past year, Mr. Miller with the assistance of the Rev. Bernard J. Stonehouse and Ruling Elder Paul MacDonald began regular Sunday worship services in the YMCA in Camden, Maine and a weekly Bible class in Rockport, Maine near Camden. Trinity congregation has made progress spiritually through discipline and also has assumed more financial support of the work. Mr. Miller also serves as chaplain at the Naval Reserve Unit in that area of Maine.

MENOMONEE FALLS, WISCONSIN

Several new members, both communicant and baptized children, were received into Falls Church during 1971. Attendance increased at both morning and evening worship; from an average of 87 in 1970 to 89 in 1971 for morning, and an average of 36 in 1970 to 39 in 1971 for evening. During the year several new approaches were used to stimulate spiritual growth within as well as to help reach out more effectively into the community. Of particular note are cottage discussion meetings held once a month after the evening service in three different locations. A prayer circle has also been initiated. The building was brought to completion with the installation of an acoustical drop ceiling on the lower level; additional landscaping has improved the outside appearance. The congregation has adopted a long range plan for self support on the basis of past financial gains; this should be achieved by 1979. Aid is received from Calvary Church, Cedar Grove and Bethel Church, Oostburg through Presbytery's Committee on Church Extension; the Committee supplemented this aid in an equal amount of $375 monthly. The Rev. George E. Haney is the pastor. The session gives oversight to the chapel at Winthrop Harbor, Illinois where the Rev. Francis E. Mahaffy labors as pastor-missionary.

MIAMI, FLORIDA

The Committee assisted Galloway Church for the first six months of 1971. The pastor, the Rev. Arthur O. Olson reports that during the year six new members were added and seventeen removed from the roll. Attendance at worship services increased slightly but Sunday school attendance decreased by 10%. Total income for both congregational operating expenses and benevolences was the largest in the history of the congregation. The congregation and the Committee are grateful for the fact that the congregation has now assumed full self support.

RALEIGH, NORTH CAROLINA

The Raleigh Orthodox Presbyterian Church was incorporated in October, 1970 and officially began with two young couples and one child. The present pastor, the Rev. Cromwell G. Roskamp, began his work in mid-June, 1971.

The congregation now numbers nine members with an additional eight people taking instruction. One of the encouraging aspects of the work is that visitors who are not members have returned for worship. Canvassing has been done in the immediate area of the meeting place, the Woman's Club of Raleigh, and contacts have been made with Inter-Varsity and other Christian groups of students at North Carolina
State University. There have been between eleven and eighteen in the morning services and about nine in the evening. One evening attendance reached a high of twenty. A young couple has been commuting from Durham, N. C., about eighty-five miles each Sunday. A women's missionary society has been organized with good attendance and interest shown. There is need for a permanent meeting place. The Committee has been assisting this work in the amount of $200 per month for one year beginning in June, 1971. This aid is to be reviewed in 1972.

Santee, California

The Rev. Bruce Brawdy began his pastorate in Valley Church in June, 1971. Membership declined during the year but it is hoped that losses will be made up by families now under instruction. Members of the congregation are now actively engaged in personal evangelism, an effort has been made to reach students of the high school across the street from the church with the gospel, and there is renewed interest in the Sunday school. A benevolence budget of 25% of all contributions has been adopted for 1972, and the congregation has determined to sell the present manse in order to reduce the indebtedness on the church building and move toward self support. The Committee is providing $200 per month support.

South Philadelphia, Pennsylvania

The work in inner-city Philadelphia made strides in several areas. We have come to a deeper awareness of the needs, problems and methods of missionary work in the city. During 1971, regular Sunday morning worship services were begun with an average attendance of 30 in both worship and Sunday school. A once-monthly evening service was also begun. Regular Sunday evening youth clubs were held with many in regular attendance. In June, 1971 the first communicant members were received. At the end of 1971 membership was five communicants and six non-communicants. Others are presently pursuing study leading to church membership. There has been significant evidence of growth in grace within the chapel's family. All school-age members, communicant or non-communicant, as well as several others who are not members are enrolled in a Christian school. A two-week day camp was conducted in July, 1971 with an enrollment of 152. This ministry proved very fruitful in many lives. Plans are under way for expanding this program in 1972. A two week Vacation Bible school followed day camp with an enrollment of 217 and an average attendance of 150. The two efforts, back-to-back, proved to be exhausting both for staff and children. It is our opinion that all of our eggs should be put in one basket, namely, day camp. In August 45 young people attended the French Creek Bible Conference, always a highlight in the spiritual life of our young people.

Special meetings in February, 1972 with Harvie Conn as speaker were of great value in the lives of many here. We continue to be concerned about reaching the men of the inner-city. Men are not in the family and are, therefore, difficult to reach apart from a special street effort.

Another problem continues among our teenagers. The pressures of the "world" are tremendous. Our fourteen year olds face problems and pressures which suburbanites do not face until their late twenties. We covet the prayers of God's people for these young people as they face these very difficult years.

Goals for 1972:

1. The Chapel has adopted its first budget. Goals in that budget include (a) 10% giving to the Combined Budget and presbytery missions; (b) full support of
the chapel's bus, heretofore funded by the Committee; and (c) the assuming of responsibility for $520.00 of the missionary's salary. A building fund has also been established. It is hoped that the chapel can move into different quarters during 1972 (presently services are held in the Krispin home).

2. Plans for furthering outreach include (a) development of our home Bible study ministry. Several short range courses are being prepared for use in homes; (b) regular street evangelism and preaching by teams of two.

Other Areas:

1. The Christian school ministry in the inner-city continues as a real encouragement. Its value in aiding evangelism and church growth cannot be measured.

2. Westminster Saturday Seminar—In the fall of 1971, a seminary program for inner-city pastors and church leaders was begun with 16 men enrolled at Westminster Theological Seminary. This effort has proven to be the greatest opportunity for the outreach of the Reformed faith into the inner-city to this date. Missionary Krispin continues to work in this program.

3. Wilson L. Cummings is being added as a permanent full-time missionary with particular responsibility in developing a ministry with the homeless people of the inner-city (i.e. alcoholics, drug addicts, and homeless teenagers). The Committee on Home Missions is seeking a suitable home for the Cummingses to carry on such a ministry. This is the Committee's response to the decision of the 38th General Assembly to "urge the Committee . . . to consider the possibility of establishing an evangelistic mission to drug addicts and to consider soliciting designated funds for such a ministry."

SONORA, CALIFORNIA

Although there were membership losses by transfer in 1971, membership showed a slight gain. The area has been suffering severely from an economic decline and the finances of the congregation have often been in a critical state. Yet per capita giving has increased over previous years. The radio broadcast of the morning worship service continues with a good response from sick and shut-in listeners. Often income from contributions from listeners covers half the cost of the radio time.

Another aspect of the work is employment of the "Growth by Groups" concept. This will be extended in 1972. Goals for 1972 include a course on the life of Christ by the pastor, the Rev. Robert K. Churchill, to be taught in Columbia Junior College, amplifiers in the auditorium, the encouraging of tithing, and improvement of the radio outreach.

The Committee provides $200 per month toward the support of the pastor's salary and this aid is reviewed from year to year.

TULSA, OKLAHOMA

Since a number of members and regular visitors of Grace Church moved out of Tulsa during 1971 the church has had a decrease in both attendance and membership. The congregation is thankful, however, that in spite of that decrease, there has been an increase in giving.

In April the church was able to sell its building in the downtown area, although it continued to rent the building and meet there until another meeting place was located. In September the church began meeting in a new elementary school on the east side of
Tulsa. The new location is on the edge of town and in a rapidly growing area where there is far greater potential for growth than in the former location.

It has taken time to get settled in the new location and to reach out into the new community. Although the willingness of the members to join the pastor in calling has been good to see, visible results of the calling were few during 1971. As this report is written early in 1972 several people from the area have begun to attend Sunday school and the worship services.

The church received $106 per month support in 1971. The matter of aid is reviewed annually in consultation with the Presbytery of the Dakotas. The pastor is the Rev. John W. Mahaffy.

**WINTHROP HARBOR, ILLINOIS**

The year 1971 has seen some important changes in the home mission work in this area. After July the Lake Forest Chapel discontinued services and combined with the Kenosha Chapel which had moved in March from Kenosha, Wisconsin to Winthrop Harbor, Illinois, about eight miles south.

The trend of attendance in Winthrop Harbor since August has been upward. Each month since August has shown an increase in attendance in both church and Sunday school except for November which was exactly the same as October. December was the best month in the year for both.

One family was added to the membership and two young people made public confession of their faith and became communicant members. Instruction toward membership was conducted in one home and begun in another.

Financially some loss was felt at the close of the Lake Forest work but the offerings have been increasing recently. Contributions of $100 per month from Presbytery along with substantial contributions from an individual have proven a great help. This individual has promised to contribute $100 per month in 1972.

The Chapel as of this date consists of six families all of whom give evidence of solid commitment to the Orthodox Presbyterian Church and to the establishment of a church in Winthrop Harbor. Encouraging is the fact that in recent months several new families have taken an interest in the work. We hope that some of these and others will join with the group in 1972.

The Vacation Bible school of last summer was a great help in getting acquainted in the community. It is largely from the vacation Bible school contacts that the Sunday school has grown and contacts from that have brought others to visit our services. The home missionary pastor, the Rev. Francis E. Mahaffy, calls on newcomers, makes many follow-up calls and conducts home Bible classes. There are many opportunities to counsel families of the community and Mr. Mahaffy has been quite diligent in such work.

The outlook for the work appears to be more encouraging than it did a year ago.

**MISSIONARY-AT-LARGE**

The work of the ministry is basically a recurring labor of cultivating and nurturing. The year 1971 provided opportunities for the missionary-at-large, the Rev. John H. Thompson, to do both.

For a period of almost seven months he served as almost constant supply preacher for the Lake Sherwood Church, Ocoee, Florida. During the same period, he attempted such pastoral work as his outreach schedule would permit. Serving this congregation, along with serving as stated clerk of the Presbytery of the South, *in loco parentis* for
the Raleigh group, six months as moderator of the Valdosta, Ga. session, exploratory trips to southwest Florida and the Charlottesville, Va. area, together with attendance upon the meeting of the National Presbyterian and Reformed Fellowship provided a challenging schedule.

Toward the end of the year, a most exciting and gratifying experience was the formation of an Orthodox Presbyterian witness in Ocala, Florida. Beginning with 15 on the second Lord's Day in November, attendance reached the low fifties during the Christmas holidays. The Seventh Day Adventist church has been rented for a meeting place, the group is studying CONFESSING CHRIST, there have been several new families in attendance, and recently contact was made with four new families. Plans for incorporation are practically completed, and the Presbytery will soon be asked to receive the group as a constituent congregation. The missionary at large is the regular supply preacher for this group, and he has been spending five days each week in Ocala.

LITERATURE

A Directory of Churches and Chapels for 1971–1972 was published using funds received for an ad for the Quarryville Presbyterian Home. Progress was made in the preparation of a small brochure on the beliefs and activities of the Orthodox Presbyterian Church and this will probably be published in 1972. Ads in the Church Herald of the Reformed Church of America and The Presbyterian Journal were continued but the response to these ads has been less than in previous years.

The Committee prepared a mimeographed bibliography of materials for home Bible classes. Copies of this report are available to churches and individuals. The Committee has also purchased several sets of cassettes presenting the Coral Ridge method of evangelism and is making these available for loan to the churches. The Committee is evaluating evangelistic materials published by the Christian Reformed Church for possible recommendation to the churches.

The Committee increased its contribution to the Presbyterian Guardian to $1,000. The editor of the Guardian makes copies of each issue available to home mission churches and chapels.

SUMMER WORKERS

During the summer of 1971, fifteen seminarians were employed in Orthodox Presbyterian self-supporting or aid-receiving churches. Seven of these received part or all of their salaries and expenses from the Committee. Fewer students were available for service last summer, but many more have applied for work in the summer of 1972. The Committee has budgeted a larger sum for this program in 1972.

38TH GENERAL ASSEMBLY REFERENCE

The Thirty-eighth General Assembly referred the following matter to the Committee for consideration and report to the Thirty-ninth General Assembly: "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." Minutes, 38th General Assembly, p. 69.

The Committee determined to inform the Thirty-ninth General Assembly that it has sought the advice of presbyteries in the granting and continuation of aid to particular fields under their jurisdiction and will continue to do so, that the Committee examines the progress or lack of it made in each field each year and will continue to do this.
However, the Committee hesitates to make a hard and fast rule to cover all situations and desires to judge each case with its own possible extenuating circumstances on its own merits before cutting off aid.

**INTERNSHIP PROGRAM**

The 36th General Assembly referred and commended the following matter to the Committee on Home Missions and Church Extension for consideration and possible implementation, and for report to the 37th General Assembly: “that in addition to any existing summer programs, a program of fulltime, paid apprenticeship be established in which Orthodox Presbyterian licentiates would engage in one year of pastoral work with the supervision of an Orthodox Presbyterian pastor and session and with adequate reporting to the presbytery.”

The Committee presented tentative reports to the 37th and 38th General Assemblies and was granted additional time to complete its consideration of the matter and the presentation of a final report.

The Committee presents the following outline of an internship program:

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. **REQUIREMENTS:**

A. The candidate shall have college and seminary degrees and shall have entered upon trials for licensure before a presbytery; or he shall have a college degree, shall have completed two years of seminary, and shall have entered upon trials for licensure.

B. Trials for licensure must be brought to completion no later than midway in the year of internship.

III. **PROGRAM:** The intern shall serve with an experienced pastor for one year. He shall be engaged in a full church program which shall expose him to the varied experiences, duties, and responsibilities normal to the pastorate. From time to time the pastor and session shall share with the candidate their insights concerning his service and Christian growth; they shall present an evaluation of the candidate and his work to the presbytery and to the Director of Practical Work of a seminary.

IV. **FINANCING:**

A. Ordinarily the local church shall provide financial support for the intern. This may be supplemented, if necessary, from funds provided by presbyteries and/or a committee of the General Assembly. In the event that supplemental funds are provided by presbyteries and/or a committee of the General Assembly, these agencies shall be consulted by the local church before the intern is appointed.

B. The salary of the intern shall be not less than that of the first year on the Salary Scale of the denominational Committee on Home Missions and Church Extension.

V. **BENEFITS:**

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 should provide important assistance to the presbytery and presbyters in judging the attitudes, personality and effectiveness of the candidate in preaching, pastoral work, organization and administration, youth work, and 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.

C. In the event that an intern who has completed his internship shall be called to be a pastor in the Orthodox Presbyterian Church, the calling church, in determining his salary, shall consider the intern year as fulfilling the first year of ministerial service of the Salary Scale of the denominational Committee on Home Missions and Church Extension.

VI. IMPLEMENTATION:

A. It is the Committee’s judgment (1) that, insofar as possible, each candidate who desires to participate in the internship program, be encouraged to do so, but that the program be optional for the time being; (2) that such congregations as are able, financially and otherwise, be urged to employ candidates who desire to participate in the internship program; (3) that those churches and pastors who employ interns be urged strongly to seek the counsel of the Practical Work director of the Faculty of Westminster Theological Seminary or other Reformed seminary in directing the work of an intern.

B. The Committee on Home Missions and Church Extension has included in its budget provision for at least one intern in 1972.

GLENN R. COIE MEMORIAL FUND

Since the beginning of this Fund in 1966, six seminary students have been granted loans totalling $2,800. In 1971 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 payments and partial repayment of principal have been made on previous loans from the Fund, and on December 31, 1971, $1,529.71 was available for further loans. The Committee reminds presbyteries and sessions of the provisions of the Fund:

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 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.
FINANCES

Total General Fund contributions in 1971 from living donors were $153,114 and were received from the following sources:

Orthodox Presbyterian Churches and Individuals ........ $107,964.93
Thank Offering from Orthodox Presbyterian sources .... 35,405.89
Non-Orthodox Presbyterian sources ..................... 9,743.54

Regular contributions from Orthodox Presbyterian sources were $1,936 less than 1970 contributions and contributions from non-Orthodox Presbyterian sources were $241 less. The Committee received a bequest of $46 which was placed in the Contingent Fund.

Contributions from all Orthodox Presbyterian sources apart from the Thank Offering and the special Spring offering averaged 19¢ per week per communicant member and 29¢ per week for regular, special and Thank Offering combined. This is an average of $15.25 per member in 1971 compared to an average of $15.60 per member in 1970. The budget for home missions and church extension approved by the Thirty-seventh General Assembly anticipated contributions of $163,000 from Orthodox Presbyterian sources. Actual contributions were $143,371, or $19,629 less than anticipated. The budget anticipated contributions of $12,500 from non-Orthodox Presbyterian sources and actual contributions from these sources were $9,744 or $2,756 less than anticipated. The Committee was able to restrict its expenditures so that the failure of contributions to reach the anticipated budget did not result in a large deficit. Nevertheless, there was a deficit of $3,600 on December 31, 1971 which was taken into account in setting the budget for 1972. Several aid-receiving congregations again cooperated in refunding a portion of the aid granted to them.

Budgeted and actual expenses for 1971 were:

<table>
<thead>
<tr>
<th>Budgeted</th>
<th>Actual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary and Church Extension .......... $129,396</td>
<td>$112,425</td>
</tr>
<tr>
<td>Administration ........................... 37,768</td>
<td>38,842</td>
</tr>
<tr>
<td>Promotion ................................... 9,300</td>
<td>5,607</td>
</tr>
<tr>
<td>........................................... $176,464</td>
<td>$156,874</td>
</tr>
</tbody>
</table>

CHURCH EXTENSION LOAN FUND

Total individual loans to the Church Extension Loan Fund on December 31, 1971 were $532,270, a decrease of $4,942 from 1970. Accumulated earned interest brought the total accountable in the Fund to $564,300. Of this total, $490,298 is in the form of loans to churches and chapels. There is also a liquid reserve fund containing $32,863 which is 20% of the demand loans to the Fund and which is set aside against possible withdrawals. New Loans to the Fund during the year totalled $25,378. Withdrawals from the Fund in 1971 totalled $30,319. On December 31, 1971, $41,171 was available for loans to churches.

A loan was made to the following church in 1971:

FIRST, MODESTO, CALIFORNIA

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

CONTINGENT FUND

Total net assets of this Fund on December 31, 1971 were $268,338. Of this $21,982 was in cash; $173,364 in loans receivable and $113,444 in real estate (net cost
after subtracting mortgages of $70,717 outstanding). Loans payable were $40,452. Loans from this Fund were made to the following churches, organizations and individuals during this year:

Westminster, Bartlesville, Oklahoma
Forest View, Tinley Park, Illinois
The Committee on Christian Education
The Committee on Foreign Missions
The Rev. James C. Petty
The Rev. William C. Krispin

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

NEW FIELDS

The Committee began support of new works in 1971 in Alliance, Ohio; Raleigh, North Carolina; and Green Bay, Wisconsin. In addition to these, missionary-at-large John H. Thompson, has been active in beginning new churches and chapels in Charlottesville, Virginia, and Ocala, Florida. The General Secretary has also been working with an independent congregation and a former United Presbyterian congregation with a view to their applying for membership in our denomination.

SALARY SCALE & SCHEDULE OF CHURCH AID

The Salary Scale for Home Missionaries and Schedule of Aid to Churches, effective January 1, 1972, 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>Year of Service</th>
<th>Base Salary</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st year</td>
<td>$5,930</td>
</tr>
<tr>
<td>2nd</td>
<td>6,072</td>
</tr>
<tr>
<td>3rd</td>
<td>6,213</td>
</tr>
<tr>
<td>4th</td>
<td>6,355</td>
</tr>
<tr>
<td>5th</td>
<td>6,496</td>
</tr>
<tr>
<td>6th</td>
<td>6,638</td>
</tr>
<tr>
<td>7th</td>
<td>6,780</td>
</tr>
<tr>
<td>8th</td>
<td>6,921</td>
</tr>
<tr>
<td>9th</td>
<td>7,063</td>
</tr>
<tr>
<td>10th</td>
<td>7,204</td>
</tr>
<tr>
<td>11th</td>
<td>7,345</td>
</tr>
<tr>
<td>12th</td>
<td>7,488</td>
</tr>
<tr>
<td>13th</td>
<td>7,629</td>
</tr>
<tr>
<td>14th</td>
<td>7,771</td>
</tr>
<tr>
<td>15th</td>
<td>7,912</td>
</tr>
</tbody>
</table>

The minimum base salary for those men not covered by the scale will be $8,053. Further provisions:

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

2. *Hospitalization*: The church and/or the Committee will pay the cost of hospitalization coverage for the missionary in proportion to their respective shares of his salary.
3. *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.

4. *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.

5. *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.

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

**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>
</tr>
</thead>
<tbody>
<tr>
<td>1st year</td>
<td>Full Salary</td>
</tr>
<tr>
<td>2nd</td>
<td>500%</td>
</tr>
<tr>
<td>3rd</td>
<td>270%</td>
</tr>
<tr>
<td>4th</td>
<td>170%</td>
</tr>
<tr>
<td>5th</td>
<td>110%</td>
</tr>
<tr>
<td>6th</td>
<td>60%</td>
</tr>
</tbody>
</table>

The Committee calls the attention of presbyteries and sessions to the fact that there are few churches and chapels on the Schedule of Aid and that the Committee has followed a flexible policy of granting stated amounts of aid for limited periods of time in addition to a policy of scheduling aid for a period of years.

SAVE PROGRAM

In the summer of 1971 sixteen young people participated in the Students As Volunteer Evangelists in four Orthodox Presbyterian Churches: Westchester, Illinois; Denver, Colorado; Novato, California; and Thornton, Colorado. The students were recruited and plans made for their participation by the Rev. Donald F. Stanton. The program will be administered by Mr. Stanton in 1972 and all inquiries should be addressed to him in Oostburg, Wisconsin.

LONG RANGE GOALS

The Committee has been considering its goals for the past year and has adopted the following statement:

**Goals**

A. To bring home missions and church extension under direction of presbyteries and local congregations as far as possible.

B. To seek the appointment by each presbytery in consultation with the committee of at least one missionary-at-large (evangelist) whose duties shall be:
   1. To direct home missions and church extension in that presbytery.
   2. To survey opportunities for new works.
   3. To follow up members of churches who move to other communities within the presbytery with a view to starting Bible classes and/or worship services and Sunday schools.
   4. To utilize the gifts of ruling elders and other church members in a presbytery in starting Bible classes and other services.
   5. To conduct clinics on evangelism and to encourage evangelistic activities among pastors, elders and members of local churches.
   6. To strengthen congregations without pastors.

C. To provide support for the salaries of the missionaries-at-large (evangelists) with the goal of the presbyteries gradually assuming support for them.

D. To make the denominational committee more of a service agency:
   1. To prepare and suggest materials for use in outreach.
   2. To promote the entire denomination through advertising and personal contacts by the General Secretary and such missionaries-at-large (evangelists) as may be employed by the committee to reach areas not covered by presbyteries.
3. To serve as liaison between presbyteries in outreach.

4. To continue the Church Extension Loan Fund and Contingent Funds for the purchase of lands and erection of buildings.

E. 1. To start new home missions efforts in areas where there are no existing presbyteries.

2. In the period of transition to decentralized home missions to support such fields in existing presbyteries as seem worthy of such support on recommendation of presbyteries.

BUDGET 1972

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Salaries and Allowances</td>
<td>$117,284</td>
</tr>
<tr>
<td>Office and Administration</td>
<td>$39,466</td>
</tr>
<tr>
<td>Promotion</td>
<td>$8,025</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$164,775</strong></td>
</tr>
</tbody>
</table>

ELECTIONS

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


Ruling Elders: Bert L. Roeber; Hiram I. Bellis.

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 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, 1971, and the related statement of cash receipts and disbursements on account of income and expense and changes in reserve account 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, as set forth in note 1, the financial position, on a consistent basis, of The Committee on Home Missions and Church Extension of the Orthodox Presbyterian Church, Inc. at December 31, 1971, and the results of its cash receipts and disbursements (income and expense) for the year then ended. The cash receipts and disbursements statement has been modified from that of prior years to show those collections and disbursements that represent items of income and expense to the Committee which also results in an appropriate change in the method of presenting the changes in the reserve account balances.

MAIN LAFRENTZ & CO.

Philadelphia, Pennsylvania
January 27, 1972
### BALANCE SHEET (Basis as stated in Note 1)
**DECEMBER 31, 1971**

#### ASSETS

<table>
<thead>
<tr>
<th>Description</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</td>
<td>$35,958</td>
<td>$9,186</td>
<td>$3,800</td>
<td>$21,982</td>
<td>$990</td>
</tr>
<tr>
<td>Demand account and on hand</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Savings accounts</td>
<td>45,083</td>
<td>3,808</td>
<td>41,171</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Notes and loans receivable</td>
<td>638,065</td>
<td>2,070</td>
<td>490,298</td>
<td>145,697</td>
<td></td>
</tr>
<tr>
<td>Loans receivable from The Committees on Foreign Missions and Christian Education</td>
<td>27,667</td>
<td></td>
<td></td>
<td>27,667</td>
<td></td>
</tr>
<tr>
<td>Investments, at cost (market value $40,340)</td>
<td>40,427</td>
<td>9,225</td>
<td>29,031</td>
<td></td>
<td>2,171</td>
</tr>
<tr>
<td>Real estate, at cost (partially pledged)</td>
<td>222,630</td>
<td>38,469</td>
<td></td>
<td>184,161</td>
<td></td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$1,009,830</strong></td>
<td><strong>$62,758</strong></td>
<td><strong>$564,300</strong></td>
<td><strong>$379,507</strong></td>
<td><strong>$3,265</strong></td>
</tr>
</tbody>
</table>

#### LIABILITIES AND RESERVES

<table>
<thead>
<tr>
<th>Description</th>
<th>General</th>
<th>Church Extension</th>
<th>Contingent</th>
<th>Annuity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Notes payable—note 1</td>
<td>$572,723</td>
<td>$332,271</td>
<td>$40,452</td>
<td></td>
</tr>
<tr>
<td>Mortgages payable—note 2</td>
<td>70,717</td>
<td></td>
<td></td>
<td>70,717</td>
</tr>
<tr>
<td>Designated and restricted fund balances—note 3</td>
<td>13,378</td>
<td></td>
<td>$13,378</td>
<td></td>
</tr>
<tr>
<td>Contingent liabilities—note 4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reserve accounts</td>
<td>353,012</td>
<td>49,380</td>
<td>32,029</td>
<td>268,338</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$1,009,830</strong></td>
<td><strong>$62,758</strong></td>
<td><strong>$564,300</strong></td>
<td><strong>$379,507</strong></td>
</tr>
</tbody>
</table>

These financial statements and accompanying notes are subject to the accountants' opinion.
STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS ON ACCOUNT OF INCOME AND EXPENSE AND CHANGES IN RESERVE ACCOUNTS BALANCES

YEAR ENDED DECEMBER 31, 1971

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Combined</th>
<th>Church</th>
<th>General</th>
<th>Extension</th>
<th>Contingent</th>
<th>Annuity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Regular</td>
<td>$107,657</td>
<td>$107,657</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thank offering</td>
<td>35,681</td>
<td>35,681</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Designated—budget</td>
<td>10,840</td>
<td>9,777</td>
<td>$1,063</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Designated—special projects and New Fields</td>
<td>6,766</td>
<td>6,766</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Receivable</td>
<td>160,944</td>
<td>159,881</td>
<td>1,063</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interest on notes and loans</td>
<td>33,583</td>
<td></td>
<td>$26,752</td>
<td>6,831</td>
<td></td>
<td></td>
</tr>
<tr>
<td>receivable</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Income from savings accounts and investments</td>
<td>4,714</td>
<td></td>
<td>450</td>
<td>4,108</td>
<td>$156</td>
<td></td>
</tr>
<tr>
<td>Bequests</td>
<td>46</td>
<td></td>
<td></td>
<td></td>
<td>46</td>
<td></td>
</tr>
<tr>
<td>Transfer from Contingent Fund (net)</td>
<td>2,000</td>
<td>2,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gain on sale of real estate</td>
<td>6,044</td>
<td></td>
<td></td>
<td></td>
<td>6,044</td>
<td></td>
</tr>
<tr>
<td><strong>Total Receipts</strong></td>
<td><strong>207,331</strong></td>
<td><strong>162,331</strong></td>
<td><strong>30,860</strong></td>
<td><strong>13,984</strong></td>
<td><strong>156</strong></td>
<td></td>
</tr>
</tbody>
</table>

| Disbursements                                 |          |        |         |           |            |         |
| Church extension expense                      | 107,648  | 107,648 |         |           |            |         |
| Office and administrative expense             | 38,054   | 38,054 |         |           |            |         |
| Promotion expense                             | 5,607    | 5,607  |         |           |            |         |
| Interest on notes and loans payable           | 27,984   | 27,046 | 938     |           |            |         |
| Annuity payments                              | 226      |        |         |           |            | 226     |
| Transfer to General Fund (net)                | 2,000    |        |         | 2,000     |            |         |
| Transfers to designated funds                 | 6,766    | 6,766  |         |           |            |         |
| **Total Disbursements**                       | **188,285** | **158,075** | **27,046** | **2,938** | **226** |

| Excess of receipts over disbursements         | 19,046   | 4,256  | 3,814   | 11,046    | (70)       |         |

| Reserve account                               |          |        |         |           |            |         |
| January 1, 1971—note 5                        | 333,966  | 45,124 | 28,215  | 257,292   | 3,335      |         |
| December 31, 1971                             | **$353,012** | **$49,380** | **$32,029** | **$268,338** | **$3,265** |

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

NOTES TO FINANCIAL STATEMENTS

DECEMBER 31, 1971

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. Cash basis statements do not purport to be presented in conformity with generally accepted accounting principles.
2. Mortgages payable are secured by mission church real estate at various United States locations.

3. Designated and restricted fund balances at December 31, 1971, were as follows:

<table>
<thead>
<tr>
<th>Fund</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Special projects</td>
<td>$(1,493)</td>
</tr>
<tr>
<td>New Fields</td>
<td>7,876</td>
</tr>
<tr>
<td>Glenn Coie Memorial</td>
<td>3,600</td>
</tr>
<tr>
<td>General assembly</td>
<td>4,300</td>
</tr>
<tr>
<td>Intermediary</td>
<td>(1,255)</td>
</tr>
<tr>
<td>Shares</td>
<td>350</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$13,378</strong></td>
</tr>
</tbody>
</table>

4. The Committee is contingently liable as guarantor of seven mortgage loans aggregating approximately $223,000. The appraised value of the mortgaged church property at December 31, 1971, approximates $570,000.

5. The detail of the General Fund reserve account as reported on December 31, 1970 financial statements, was as follows:

<table>
<thead>
<tr>
<th>Fund</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund</td>
<td>$45,124</td>
</tr>
<tr>
<td>New Fields</td>
<td>10,874</td>
</tr>
<tr>
<td>Glenn Coie Memorial</td>
<td>3,409</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$59,407</strong></td>
</tr>
</tbody>
</table>

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 (1/3) and employers (2/3). The cost of this plan to The Committee on Home Missions and Church Extension for 1971 was $3,482. Benefits are not guaranteed but are based on participant’s equity in the retirement fund.

7. Church Extension Fund cash is restricted by the Committee in the amount of $3,670, which, together with the investments in United States Treasury Bonds, $29,031, would comprise a reserve of 20% of the demand notes outstanding at December 31, 1971.

**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 cash receipts and disbursements (income and expense) and their changes in reserve account 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 27, 1972
## THIRTY-NINTH GENERAL ASSEMBLY

### DECEMBER 31, 1971

**NOTES AND LOANS RECEIVABLE**

**Church Extension Fund**

<table>
<thead>
<tr>
<th>Church Extension Fund</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bayview Church, Chula Vista, California</td>
<td>$26,751</td>
</tr>
<tr>
<td>Grace Church, Tulsa, Oklahoma</td>
<td>866</td>
</tr>
<tr>
<td>Hacienda Heights Church, Hacienda Heights, California</td>
<td>16,702</td>
</tr>
<tr>
<td>Calvary Church, La Mirada, California</td>
<td>15,542</td>
</tr>
<tr>
<td>Brentwood Church, San Francisco, California</td>
<td>11,650</td>
</tr>
<tr>
<td>Immanuel Church, Thornton, Colorado</td>
<td>10,289</td>
</tr>
<tr>
<td>Sharon Church, Hialeah, Florida</td>
<td>8,725</td>
</tr>
<tr>
<td>Caney Church, Caney, Kansas</td>
<td>16,130</td>
</tr>
<tr>
<td>Grace Church, Westfield, New Jersey</td>
<td>3,000</td>
</tr>
<tr>
<td>Trinity Church, Hatboro, Pennsylvania</td>
<td>265</td>
</tr>
<tr>
<td>Calvary Church, Sonora, California</td>
<td>43,285</td>
</tr>
<tr>
<td>First Church, Sunnyvale, California</td>
<td>14,150</td>
</tr>
<tr>
<td>Bethe1 Church, Grand Junction, Colorado</td>
<td>23,519</td>
</tr>
<tr>
<td>First Church, Modesto, California</td>
<td>27,934</td>
</tr>
<tr>
<td>Valley Church, Santee, California</td>
<td>36,813</td>
</tr>
<tr>
<td>Falls Church, Menomonee Falls, Wisconsin</td>
<td>66,802</td>
</tr>
<tr>
<td>Grace Church, Vienna, Virginia</td>
<td>14,178</td>
</tr>
<tr>
<td>El Camino Church, Goleta, California</td>
<td>39,731</td>
</tr>
<tr>
<td>Orthodox Presbyterian Church, Eugene, Oregon</td>
<td>57,906</td>
</tr>
<tr>
<td>Orthodox Presbyterian Church, Santa Cruz, California</td>
<td>43,400</td>
</tr>
<tr>
<td>Faith Church, Lincoln, Nebraska</td>
<td>4,650</td>
</tr>
<tr>
<td>Covenant Church, San Jose, California</td>
<td>8,000</td>
</tr>
</tbody>
</table>

**Total** .................................................................... $490,298

**Contingent Fund**

<table>
<thead>
<tr>
<th>Contingent Fund</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calvary Church, La Mirada, California</td>
<td>$5,179</td>
</tr>
<tr>
<td>Paradise Hills Church, San Diego, California</td>
<td>2,798</td>
</tr>
<tr>
<td>Bethel Church, Grand Junction, Colorado</td>
<td>432</td>
</tr>
<tr>
<td>Westminster Church, Hamden, Connecticut</td>
<td>10,844</td>
</tr>
<tr>
<td>Sharon Church, Hialeah, Florida</td>
<td>4,599</td>
</tr>
<tr>
<td>Pilgrim Church, Bangor, Maine</td>
<td>7,217</td>
</tr>
<tr>
<td>Grace Church, Fair Lawn, New Jersey</td>
<td>900</td>
</tr>
<tr>
<td>Knox Church, Oklahoma City, Oklahoma</td>
<td>4,847</td>
</tr>
<tr>
<td>Calvary Church, Sonora, California</td>
<td>5,000</td>
</tr>
<tr>
<td>Bethel Church, Houlton, Maine</td>
<td>1,074</td>
</tr>
<tr>
<td>Forest View Church, Tinley Park, Illinois</td>
<td>27,105</td>
</tr>
<tr>
<td>Faith Church, Lincoln, Nebraska</td>
<td>6,000</td>
</tr>
<tr>
<td>Good Shepherd Church, Neptune, New Jersey</td>
<td>11,677</td>
</tr>
<tr>
<td>Falls Church, Menomonee Falls, Wisconsin</td>
<td>2,447</td>
</tr>
<tr>
<td>Westminster Church, Los Angeles, California</td>
<td>2,845</td>
</tr>
<tr>
<td>Redeemer Church, Atlanta, Georgia</td>
<td>19,274</td>
</tr>
<tr>
<td>William Krispin, Philadelphia, Pennsylvania</td>
<td>2,925</td>
</tr>
<tr>
<td>Covenant Church, Berkeley, California</td>
<td>200</td>
</tr>
<tr>
<td>Bayview Church, Chula Vista, California</td>
<td>7,410</td>
</tr>
<tr>
<td>Westminster Chapel, Bartlesville, Oklahoma</td>
<td>18,883</td>
</tr>
<tr>
<td>Rev. James C. Petty</td>
<td>4,041</td>
</tr>
</tbody>
</table>

**Total** .................................................................... $145,697
### 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>$3,426</td>
<td>$3,084</td>
</tr>
<tr>
<td>15</td>
<td>General Motors, common</td>
<td>$1,207</td>
<td>$1,193</td>
</tr>
<tr>
<td>18</td>
<td>Morton-Norwich Products, common</td>
<td>$500</td>
<td>$671</td>
</tr>
<tr>
<td>115</td>
<td>Commonwealth Edison, $1.425 convertible preferred</td>
<td>$2,789</td>
<td>$3,565</td>
</tr>
<tr>
<td></td>
<td>$1,000 U.S. Treasury Bond, 3¼%, due 1978-83</td>
<td>$771</td>
<td>$712</td>
</tr>
</tbody>
</table>

**Totals**

<table>
<thead>
<tr>
<th></th>
<th>Market Value</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$8,693</td>
<td>$9,225</td>
</tr>
</tbody>
</table>

**Church Extension Fund**

- $14,000 U.S. Treasury Bonds, 4½%, due February 15, 1974 
  Market Value: $13,740  Cost: $13,905
- $4,000 U.S. Treasury Bonds, 4½%, due May 15, 1974 
  Market Value: $3,925  Cost: $3,787
- $12,000 U.S. Treasury Bonds, 4½%, due May 15, 1974 
  Market Value: $11,774  Cost: $11,339

**Totals**

<table>
<thead>
<tr>
<th></th>
<th>Market Value</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$29,439</td>
<td>$29,031</td>
</tr>
</tbody>
</table>

**Annuity Fund**

- 4 shares—General Motors, $5.00 preferred 
  Market Value: $311  Cost: $425
- 30 shares—Philadelphia Electric, 4.4% preferred 
  Market Value: $1,897  Cost: $1,746

**Totals**

<table>
<thead>
<tr>
<th></th>
<th>Market Value</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$2,208</td>
<td>$2,171</td>
</tr>
</tbody>
</table>

### REAL ESTATE

**General Fund**

- Manse, Abington Township, Pennsylvania $14,924
- Administration building, Melrose Park, Pennsylvania (1/3 interest) 23,545

**Total**

<table>
<thead>
<tr>
<th></th>
<th>Market Value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$38,469</td>
</tr>
</tbody>
</table>

**Contingent Fund**

- Immanuel Church, Thornton, Colorado $29,978
- Manse, Thornton, Colorado 10,710
- Lot, Thornton, Colorado 7,585
- Manse, Bangor, Maine 12,781
- First Church, Baltimore, Maryland 20,660
- Stratford Church, Stratford, New Jersey 20,645
- Lot, Stratford, New Jersey 1,010
- Lot, Eugene, Oregon 8,437
- Chapel, Atlanta, Georgia 28,635
- Manse, Tulsa, Oklahoma 18,411
- Lot, Lewisburg, Pennsylvania 8,500
- House and lot, Greeneville, Tennessee 16,809

**Total**

<table>
<thead>
<tr>
<th></th>
<th>Market Value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$184,161</td>
</tr>
</tbody>
</table>
### THIRTY-NINTH GENERAL ASSEMBLY

#### NOTES PAYABLE

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Extension Fund</td>
<td></td>
</tr>
<tr>
<td>Demand notes at 4½% per annum</td>
<td>$163,751</td>
</tr>
<tr>
<td>5 year notes at 5% per annum</td>
<td>$105,372</td>
</tr>
<tr>
<td>10 year notes at 5½% per annum</td>
<td>$263,148</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$532,271</strong></td>
</tr>
<tr>
<td>Contingent Fund</td>
<td></td>
</tr>
<tr>
<td>Demand note without interest</td>
<td>$500</td>
</tr>
<tr>
<td>Demand notes at ½% per annum</td>
<td>$5,000</td>
</tr>
<tr>
<td>Demand notes at 4% per annum</td>
<td>$100</td>
</tr>
<tr>
<td>Demand note at 6% per annum</td>
<td>$493</td>
</tr>
<tr>
<td>Long-term note without interest</td>
<td>$1,000</td>
</tr>
<tr>
<td>Long-term notes at 4% per annum</td>
<td>$10,844</td>
</tr>
<tr>
<td>Long-term notes at 4½% per annum</td>
<td>$9,192</td>
</tr>
<tr>
<td>Long-term notes at 5% per annum</td>
<td>$13,323</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$40,452</strong></td>
</tr>
</tbody>
</table>

#### MORTGAGES PAYABLE

<table>
<thead>
<tr>
<th>Property</th>
<th>Annual Rate</th>
<th>Date of Final Payment</th>
<th>Balance December 31, 1971</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contingent Fund</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>First Church, Baltimore, Maryland</td>
<td>4%</td>
<td>10/01/73</td>
<td>$15,600</td>
</tr>
<tr>
<td>Manse, Bangor, Maine</td>
<td>6%</td>
<td>2/27/82</td>
<td>7,159</td>
</tr>
<tr>
<td>Manse, Thornton, Colorado</td>
<td>4½%</td>
<td>11/01/84</td>
<td>6,057</td>
</tr>
<tr>
<td>Manse, Tulsa, Oklahoma</td>
<td>5¾%</td>
<td>1/01/91</td>
<td>14,323</td>
</tr>
<tr>
<td>Chapel, Atlanta, Georgia</td>
<td>5¾%</td>
<td>1/01/96</td>
<td>21,335</td>
</tr>
<tr>
<td>House and lot, Greeneville, Tennessee</td>
<td>6%</td>
<td>11/25/72</td>
<td>6,243</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td><strong>$70,717</strong></td>
</tr>
</tbody>
</table>

#### SCHEDULE OF GENERAL FUND DISBURSEMENTS

**Year Ended December 31, 1971**

**Church extension expense**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary</td>
<td>$73,492</td>
</tr>
<tr>
<td>Salaries</td>
<td></td>
</tr>
<tr>
<td>Summer workers</td>
<td>$3,450</td>
</tr>
<tr>
<td>Utilities</td>
<td>$3,599</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>$2,131</td>
</tr>
<tr>
<td>Social security tax</td>
<td>$1,394</td>
</tr>
<tr>
<td>Manse expense</td>
<td>$6,915</td>
</tr>
<tr>
<td>Moving and travel, including automobile purchase</td>
<td>$4,000</td>
</tr>
<tr>
<td>South Philadelphia Mission</td>
<td>$3,035</td>
</tr>
<tr>
<td>Travel—general secretary</td>
<td>$2,607</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>$812</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$107,648</strong></td>
</tr>
</tbody>
</table>
### Office and administrative expense

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries and allowances</td>
<td>$22,880</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>1,351</td>
</tr>
<tr>
<td>Social security tax</td>
<td>1,350</td>
</tr>
<tr>
<td>Hospitalization</td>
<td>616</td>
</tr>
<tr>
<td>Abington manse</td>
<td>1,859</td>
</tr>
<tr>
<td>Committee meetings</td>
<td>3,848</td>
</tr>
<tr>
<td>Administration building</td>
<td>863</td>
</tr>
<tr>
<td>Telephone and telegraph</td>
<td>791</td>
</tr>
<tr>
<td>Legal and accounting</td>
<td>642</td>
</tr>
<tr>
<td>Postage and office supplies</td>
<td>1,218</td>
</tr>
<tr>
<td>Equipment</td>
<td>2,202</td>
</tr>
<tr>
<td>Travel</td>
<td>75</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>359</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$38,054</strong></td>
</tr>
</tbody>
</table>

### Promotion expense

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Publicity</td>
<td>$125</td>
</tr>
<tr>
<td>Solicitation</td>
<td>1,059</td>
</tr>
<tr>
<td>&quot;Messenger&quot;</td>
<td>2,353</td>
</tr>
<tr>
<td>Advertising</td>
<td>229</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>1,841</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$5,607</strong></td>
</tr>
</tbody>
</table>

The floor was declared open for nominations to the Committee on Home Missions and Church Extension. The following were nominated: Ministers — Reitsma, Thompson, Oliver, Knight, and Tyson; Ruling Elders — Hiram I. Bellis (Paradise Hills, San Diego), Bert L. Roeber (Westfield), and Paul S. MacDonald (Bangor). On motion Mr. Oliver’s request to have his name withdrawn was granted.

The Moderator later announced the election of the Rev. Messrs. Reitsma, Knight, and Tyson, and Ruling Elders Bellis and Roeber, to the class of 1975.

Mr. Gaffin, President of the Committee on Foreign Missions, presented its report. On motion the report was ordered included in the Minutes without being read orally.
REPORT OF THE COMMITTEE ON FOREIGN MISSIONS

The following were on our church's foreign missionary roll during 1971:

ETHIOPIA
The Rev. and Mrs. Herbert S. Bird, Ghinda
Miss Sandra M. Campbell, R.N., Ghinda
Miss Yvonne DeBlaye, 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
The Rev. and Mrs. Arthur J. Steltzer, Jr., 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, Yamagata
The Rev. and Mrs. R. Heber McIlwaine, Fukushima
The Rev. and Mrs. David M. Moore, Yamagata
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, Pusan
The Rev. and Mrs. Theodore Hard, Pusan
The Rev. and Mrs. Bruce F. Hunt, Pusan

The following served as Missionary Associates during 1971, all in Japan:
Mr. (and Mrs.) Calvin K. Cummings, Jr.
Miss Rebecca L. Bender
Miss Ruth Ann Graybill

A number of changes affected these rolls during the year. In ETHIOPIA, two new missionary families, the Miners and Steltzers, arrived on the field. The Birds left the field on March 8. They were regarded as on furlough until June 1 when Mr. Bird began his work with the Committee on Christian Education. The Steltzers went as replacement for the Duffs who had retired in 1970. Miss Jones was married at the end of December and terminated her service under the Committee at that time. In FORMOSA the Johnstons left the field in June and do not plan to return. In JAPAN Miss Rebecca L. Bender, a member of our Puget Sound Church, Seattle, Wash., became a Missionary Associate, arriving there on September 21.

FURLoughs

The Conns came home from Korea on regular furlough early in the summer—Mrs. Conn arriving with their children on June 4 and Mr. Conn on June 29. In August the Conns' fifth child, Ruth Lynn, was born. The Johnstons came home from Formosa
during the summer—Mrs. Johnston and the children on June 3 and Mr. Johnston on August 13; by prearrangement, due to their intention not to return to the field, their furlough and support by the Committee was terminated at the end of the year.

The McIlwaines and Kresses arrived in Japan in July after furlough, the Hards returned to Korea in June. The Gaffins arrived back in Formosa after furlough on October 28. Miss DeBlay, scheduled to return to Ethiopia in December, was delayed by visa problems, and returned to the field on February 11.

The furlough schedule for 1972 includes plans for the Moores to be on furlough from Japan during the period June through December. This is a year earlier than normal for a furlough, and it is shorter, as a convenience to the Moores because of plans for their children's schooling. Dr. Rietkerk will be on furlough from Ethiopia from mid-August 1972 to mid-February 1973. Plans are for her to be in this country for two months, beginning in mid-October, and to spend the rest of her furlough at her home in the Netherlands.

NEW MISSIONARIES

The appointment of the Miners and their departure for Ethiopia in 1970 was reported fully to the General Assembly last year. Their arrival at their final destination, however, was on January 5 of the year under review. The Miners have two children, John and Ruth. They live in Ghinda in the house previously occupied by the Duffs.

The Steltzers arrived in Ethiopia on October 28 with their children, Elizabeth, Rebecca, and Timothy. Mr. Steltzer was called and sent as an evangelist, with responsibilities in all the areas where our other missionaries have worked. The Steltzers live in Ghinda in the house previously occupied by the Nilsons.

When the Committee in 1970 established its 10-year goal of 26 ordained missionaries and the entering of two new fields by 1980 no year-by-year schedule was adopted. We now have 11 such missionaries; to achieve the goal we should send out nearly two a year to the target date. Achieving the goal will require sacrifices by everyone. We trust that the church will not lose sight of its responsibilities in God's plan for people of every tongue and nation to call Him Lord.

REPORTS ON THE FIELDS

ETHIOPIA

During 1971 the Den Hartog family, Dr. Rietkerk, and nurses Strikwerda, Campbell, and Jones were on the field for the entire year. The Rev. and Mrs. Herbert S. Bird left for the United States in March. New personnel to arrive in 1971 were the Miner family and the Steltzer family. In February Miss De Blay returned from furlough. At the end of December Miss Jones was married to a Christian officer in the United States Army, stationed in Asmara, 1st Lt. Robert Schleicher. Miss Jones resigned from her appointment as of that time; we are therefore in need of a nurse to take her place.

Massawa. Since the departure of the Birds the only work being conducted in Massawa has been a semi-monthly visit to the Haile Selassie I Naval Base for a Sunday morning service. Either Miss De Blay or Miss Jones played the organ. About once a month a choir made up of hospital staff members would take part in the service. The preaching services have been conducted by Mr. Steltzer.

Senafe. The work at Senafe and Adi Caieh continues to be carried on by the national elders, Araiah and Walde Gabriel. There are weekly preaching services in the Adi Caieh and Senafe market places, and Sunday worship services with other evangelical Christians and members of the Orthodox church who are sympathetic to biblical
Christianity. Also, literacy campaigns, aimed particularly at illiterate adults, are conducted by these men in Minah (Araiah's village) and Senafe. Each month Mr. Steltzer and Mr. Miner alternate visits to Senafe and Adi Caih.

**Ghindu.** The medical work at the Mihireta Yesus (Compassion of Jesus) Hospital was conducted without interruption during 1971 by the physicians and nurses. New records were again established in both the inpatient and outpatient departments. Hospital admissions registered an increase of 45% over 1970 and total clinic visits showed an increase of 38% over the preceding year. The most substantial increase was in the total patient hospital days numbering 9,881, or an increase of 75%. Work in the area of public health was expanded during the year: during July an area-wide cholera-immunization campaign was carried out necessitated by an epidemic of that disease; Dr. Rietkerk established a well-baby clinic in Ghinda with emphasis on immunizations and nutrition, and has conducted health lectures and a tuberculosis survey at the local public school.

A comparison of hospital statistics for 1969, 1970, and 1971 follows:

<table>
<thead>
<tr>
<th></th>
<th>1971</th>
<th>1970</th>
<th>1969</th>
</tr>
</thead>
<tbody>
<tr>
<td>Admissions</td>
<td>696</td>
<td>479</td>
<td>316</td>
</tr>
<tr>
<td>Discharges</td>
<td>635</td>
<td>405</td>
<td>280</td>
</tr>
<tr>
<td>Deaths</td>
<td>40</td>
<td>41</td>
<td>14</td>
</tr>
<tr>
<td>Patients Days</td>
<td>9,881</td>
<td>5,649</td>
<td>1,972</td>
</tr>
<tr>
<td>Daily Census—Average</td>
<td>27.0</td>
<td>15.4</td>
<td>5.3</td>
</tr>
<tr>
<td>Hospital Stay—Average</td>
<td>15.3</td>
<td>12.0</td>
<td>6.3</td>
</tr>
<tr>
<td>Total Outpatient Visits</td>
<td>19,316</td>
<td>14,010</td>
<td>13,784</td>
</tr>
<tr>
<td>New Outpatients</td>
<td>7,658</td>
<td>4,602</td>
<td>4,261</td>
</tr>
<tr>
<td>Deliveries</td>
<td>99</td>
<td>69</td>
<td>61</td>
</tr>
<tr>
<td>Live Births</td>
<td>89</td>
<td>65</td>
<td>56</td>
</tr>
<tr>
<td>Stillbirths</td>
<td>10</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Major Surgery</td>
<td>203</td>
<td>74</td>
<td>0</td>
</tr>
</tbody>
</table>

There was much building at Ghinda during the year: an addition to the hospital providing pediatrics and isolation sections, a five-apartment residence for the single women missionaries, and substantial repair (due to termites) of our two missionary residences.

In May Dr. Rietkerk and nurses Campbell and Jones returned from language study and the medical staff was at full strength from then until Miss Jones left for marriage.

The spiritual ministry included the continuation of Bible reading and teaching on the wards and to the outpatients, with good staff participation. Afternoon and evening Bible studies and doctrine classes for the hospital employees were conducted through the year. Efforts were made also to expand the availability and distribution of biblical literature and teaching materials to patients in the hospital.

Sunday morning services in Tigrinya continue to be held in the Ghinda market area with good attendance. The Sunday school which was organized by Dr. Rietkerk has continued to grow. The average attendance during 1971 was about 50 pupils in three classes. There is an English service held each Sunday afternoon in the hospital clinic. Mmes. Den Hartog, Miner, and Steltzer have been actively engaged in home visitation in the Ghinda community throughout the year. The sewing classes which were organized by Mrs. Bird have continued under the auspices of Miss Campbell and Mmes. Miner and Steltzer. The work among the military personnel was expanded in 1971 to include regular visits and Bible studies at the naval bases of Dongollo and Embatcalla.

We praise the Lord for the growth that has been experienced in the local church of Ghinda, which included the preparation of six persons who were to be added to the membership shortly after the close of the year. Perhaps the high point of this growth
was to be the baptism in January 1972 of a young man, Shifa, a former Moslem, now called Samuel, who had been converted during the year. This congregation marks the establishment of a Reformed witness in this country, and in February Haleqa Kiflei-mariam was ordained as their first ruling elder. In spite of the many restrictions and rebel activities the gospel continues to be proclaimed freely.

The Tigrinya version of the Westminster Shorter Catechism, which was translated by Mr. Bird, has now been published in mimeographed form (an Amharic version had been published in the previous year). This document has been distributed to the elders, Walde Gabriel, Araiah, Kiflei-mariam, and Emmaha as well as the members of the church. It was used as the basis of catechetical classes for new members who were to join the church in January 1972. It is hoped that this Tigrinya document can be submitted to the censors and passed for publication.

FORMOSA

The beginning of 1971 found the Andrewses and Johnston on the field, and the Gaffins at home on furlough. At the close of the year the Andrewses and Gaffins were on the field, and the Johnstons had returned to the United States. The Andrewses were our only missionaries in Formosa for the entire year. The Andrewses live and work in the southern city of Kaohsiung; the Gaffins are again living in Taichung and work there and in adjacent areas. Work in other areas, begun in earlier years by or with the help of our missionaries, is being carried on by nationals; this is a significant fact with regard to our past policies which are being continued in our current work.

The Kaohsiung work, begun in mid-1969, is making excellent progress with the assistance of a national evangelist who preaches in the Taiwanese dialect. In January 1971 the combined morning and evening attendance average was 55; by December the average was 113. The average for the entire year was 81, as compared with the previous year's 68. Three adults and one infant were baptized, and there are now 34 communicant members. They have outgrown their rented quarters and, as the year closed, were negotiating for purchase of their own property by means of a loan from the Committee. During the year the congregation, made up almost exclusively of very poor people, contributed US$1,886, of which $897 was for a building fund. It had been our desire for many years to work in the southern part of the island and we are thankful for the growing strength of this outpost for the Reformed faith and the Reformed Presbyterian Church of Taiwan; we expect it to be the center of future expansion in that area.

In the Taichung area, located in west-central Formosa, work continued to make some progress. The Johnstons were here during the first half of the year, and the Gaffins in November and December upon returning from furlough. The attendance at the Bookroom Chapel now includes about 50 people, of whom 30 are baptized adults and 11 are baptized children. Mr. Wilbur Chang, under the Mission's oversight, served as a colporter from the bookroom and sold about US$575 worth of books; sales at the bookroom itself were only about US$25. A second chapel, on Hsi T'un Road, left largely in the charge of a national evangelist, made no progress during the year even though it was located in a populous area. The evangelist has been released from his duties and other arrangements are to be made for this witness.

In San Chung City, near Taipei, evangelist Lin Ch'i-ta continues to do excellent work through the church that he began in 1968. Though our Mission is not in charge of this work it is closely associated with it and with its pastor. Mr. Lin has a specific and forward-looking plan for expansion of the ministry into other nearby areas. Another witness in San Chung City was begun by Mr. Johnston in 1967. It is not yet strong but three adults and four children were added to its number during the year.
The formation of the Reformed Presbyterian Church of Taiwan, anticipated in our report last year, was completed on March 1. It is a self-governing church, not to be controlled by foreign missionaries or missions, but Reformed missionaries will work in close association with it. It is committed to the Reformed Faith. As would be expected the new church faces many problems, the solutions of which will determine the church's future course and usefulness as a Reformed denomination. They need our prayers as well as our continued help.

JAPAN

Our four missionary families in Japan live in three different cities, but carry on a witness in several additional areas.

The McIlwaines' work is in Fukushima where Mr. McIlwaine shares responsibilities for the congregation and outside witness with Mr. Yoshiaki Matsutani. Although the attendance at Sunday services has been only about 12 this past year the chapel continues to "feed" Reformed churches in other locations with people who have been converted in Fukushima. Most interest in the gospel is shown by people in their 20's, little by older people. Mr. Matsutani also holds a midweek Bible study in nearby Iizaka but we do not have information on the progress there. Mr. Matsutani is contemplating terminating his work with us and later studying abroad.

The Uomoto's former work in East Sendai is now served by a Japanese Reformed pastor, is expected to be self-supporting by April 1972. The work started by Mr. Uomoto in Ishinomaki, nearly ten years ago, which struggled with seemingly little fruit, is now beginning to flourish. There are now enough members for cottage prayer meetings to be held and for the people to begin holding Bible studies in other neighborhoods and villages. Several people were baptized here last year including a woman whose daughters had been converted earlier, and had long prayed for her salvation. Much of the responsibility for this growth was Mr. Okada's, who now attends Kobe Seminary. Mr. Uomoto has had to take over most of the responsibility for leadership of the group. As they themselves do more, he will be more free to develop work in the area north of Sendai nearer to Nakayama New Town where his work for the next few years is to be concentrated.

The city of Yamagata, about 35 miles west of Sendai, is the location of our newest work. Both the Kresses and Moores have been assigned to this area. There are some, though few, Christian churches and missionaries in Yamagata, and there is a vast field in the city and environs in which to preach Christ. We are endeavoring to work here in a way that is unusual—and therefore probably facing many unknown obstacles—for Japan. We plan to have the believers themselves, which the Lord may give from our labors, become the centers of the work, rather than the missionary, or national evangelist, or a church building or rented hall. There is considerable skepticism in Japan as to the workability of this method, but we have had it under consideration and study for several years. We believe that if it can be made to work it will produce stronger churches and lead to more rapid multiplication of churches. We also believe that God has given us the right men—Messrs. Kress and Moore—to pioneer this work for us in Japan, and they are eager to be doing it. Since we have not had experience with this kind of work in Japan much experimenting must be done, the basic problem being how best to contact people in a way that will make witness possible. Beginnings have been made and patterns of response are beginning to take shape. We ask the church to pray that God will preserve these missionaries from discouragement and frustration when they feel that they have failed and give them great wisdom for planning, and fruit from their labors.
The year 1971 was a transitional year for our Korea Mission in several respects. The Hards were away on furlough the first half of the year and the Conns the second half. The Englishes finished formal school study of Korean and moved to Pusan from Seoul. Mr. Hard taught for the first time in the Hapdong General Assembly seminary in Seoul in the fall. Another example of change is the fact that our Mission no longer has government recognition as a tax-exempt relief organization. One serious consequence of this ruling is that our cars, on which our missionaries must depend for much of their work, are being heavily taxed, and our shortage of funds may require us to sell one or more of them. For literature the mission had a year of transition in a sense in that a great surge forward took place in the literature production of the Korea Society for Reformed Faith and Action in which all members of the Mission play a very active role. Mr. Hard replaced Mr. Conn as Publications Secretary, and Mr. English is Treasurer.

The nation also witnessed a transition. American forces began to be withdrawn from the country. In the late fall the country was declared on emergency standing. The sudden and startling changes in the United Nations and the relations between the United States and China are part of the background picture. Korean forces are rapidly being withdrawn from Vietnam. It was a year of economic upheaval for Korea as well as the rest of the world due to the American excise tax, heavily affecting the Korean textile exports, and the changes in the value of the dollar which is a measuring stick for the currency of this small and less-than-wealthy nation.

It was a period of transition in many ways for the church. The Koryu group voted in September 1971 to cut ties with the ICCC and also with the Reformed Ecumenical Synod. This church added six congregations during the year; the total is now 543. The Hopdong Church added 10 congregations, bringing their total to 1,992. The Hopdong seminary in Seoul, where Mr. Conn has been teaching, suddenly came to a crisis in the departure of a majority of the faculty members to America—for various purposes—leaving the seminary with only three regular faculty members and forcing it quickly to obtain many part-time instructors. The student body refused to attend opening exercises or classes until the General Assembly met a month later. Things are very unsettled with trustees undecided on replacements and with strong friction existing between some remaining faculty members. 1971 was the first year for entering students at Koryu Seminary to hope for degree status as the government gave that degree-granting status during 1970. The entering class of 1971 will be the first to receive degrees. At the Gospel Hospital in Pusan an event of great magnitude and marking a transition was the receiving of word December 23 that the Dutch government had granted about $265,000 for the completion of the hospital and the new Nursing School facilities which will eventually include an auditorium to be used by both Koryu Seminary and the Nursing School. The large four-story building for the latter, with heating and attractive fittings, is now in use.

All our missionaries engage in a variety of works, including preaching, teaching, literature, and relief. Mr. Conn’s teaching has been concentrated at the General Assembly Seminary (Hopdong) in Seoul, where the Conns live. Mr. Conn also serves as librarian at the seminary. He preached in many Korean churches during the year. With regard to literature Mr. Conn has had three important functions: writing articles for papers and magazines, serving as Publications Secretary for the Korea Society for Reformed Faith and Action, and selling books. During the year five books were published in Korean translation and four others were in manuscript form awaiting funds for publication. Those published were: The Sovereignty of God by Pink; The Power of the Reformation in Political Life by Dengerink; Has Karl Barth Become Orthodox?
(second edition) by Van Til; *From Fear to Faith* by Lloyd-Jones; and *Bultmann* by Ladd.

Mr. English has had to continue diligent study of the Korean language. He has, however, reached the point where he can speak and preach much more readily in the language, and his progress should increase more rapidly as his opportunity to use the language increases. He preached 15 times in Korean during the year, and more than half of these were in the final two months of the year. A recent report from him says that his summer is fully booked for preaching engagements. Mr. English is most anxious, however, to witness in many other ways as an evangelist and he plans to make more opportunities in 1972.

Mr. Hard's preaching after return from furlough included some 35 messages to Korean groups and sermons and Bible studies for American military and civilian personnel. He taught in both Koryu Seminary in Pusan, where he has the rank of Associate Professor, and in the Hopdong seminary in Seoul; his courses were in Evidences, Christian Literature Classics, and Elenetics (comparative religions). Mr. Hard's interest in literature distribution is well known: he has been librarian at Koryu Seminary for many years (volumes there now number over 11,000 with the addition of the 1,000 he took with him from furlough), the reading room which he instituted in Pusan has some 1,900 volumes and a branch reading room, and after Mr. Conn's departure for furlough he served as Publications Secretary for the KSRFA. Also with his encouragement the books *Plan of Salvation* by Warfield and *Reformation Today* by Runia were published separately from KSRFA. Relief work also figured prominently in Mr. Hard's work: he spent much time with a Korean helper getting the data up to date on most of the 80 or 90 relief institutions with which we work so there could be an equitable distribution of a large shipment of used clothing which was expected from Orthodox Presbyterian sources; and his invention of a solar oven and water heater shows much promise as an economical home appliance. He obtained 1,600 pounds of anodized aluminum for this, at scrap price, from the Aluminum Company of America.

Mr. Hunt has, as usual, done more preaching than any others in the Mission. He reports that last year he preached in 91 different places in five provinces, giving 321 messages to over 10,000 different people. His preaching necessitated his being away from home almost a third of the year. He also found time to teach regularly at Koryu Seminary and a Hopdong seminary in Pusan, six hours a week at the former and two at the latter throughout the year. Mrs. Hunt has also been able to continue teaching English literature and conversation in the Koryu Seminary Liberal Arts Department and in the Hopdong seminary.

As can be seen from the above our work in Korea is different from, though no less important than, our work in each of our other fields. In Korea we do not do the "pioneer" work of "church planting" in the old sense. Our evangelistic work—and the missionaries do much of it, as can be seen from the above—is either done in association with the Korean churches or channels its contacts into those churches. We are thankful that there are such churches who welcome us as we seek to proclaim Christ to the non-Christian 93% of Korea's population.

**SALARY SCALE**

The missionary salary scale is as follows:

<table>
<thead>
<tr>
<th>Years of Service</th>
<th>Married</th>
<th>Single</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-5</td>
<td>$ 200</td>
<td>$ 150</td>
</tr>
<tr>
<td>6-11</td>
<td>215</td>
<td>165</td>
</tr>
<tr>
<td>12-17</td>
<td>230</td>
<td>180</td>
</tr>
<tr>
<td>Over 17</td>
<td>245</td>
<td>195</td>
</tr>
</tbody>
</table>
General Allowances

1. Housing and Utilities—100%
2. Medical Costs—100%
3. Dental Costs—50%
4. Pension Premium—66%%
5. Social Security Tax—50% if elected. Otherwise, an equivalent amount will be invested in the Retirement Equity Fund of the Pension Plan.
6. Income Taxes on Field—100%
7. Vacation Allowance—$200 if used away from field for married missionaries
   $100 if used away from field for single missionaries
8. Travel To and From Field—All (also see Child Allowance)
9. Travel on Field—All except personal
10. Furlough Supplement—50% of base salary and child allowances while at home
11. Cost-of-Living Supplements—As approved by the Committee on recommendation of the Missions

Child Allowances

1. 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
2. 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.
3. Children in military service are not to be regarded as dependent, and therefore are not eligible for child allowance.
4. 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

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. Thus eligibility shall not extend beyond age 25.
5. Allowance shall be paid only while the 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 for 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 Com-
mittee'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.

The 38th General Assembly (1971) requested the Committee “to include its salary scale for missionaries in its report each year.” The “salary scale” is necessarily lengthy because it includes many details without which simple salaries could not be seen in proper perspective. The Committee recommends that the scale be included in the report in the future only as significant changes are made.

MESSENGER

During the past year severe production difficulties prevented the publishing of the MESSENGER on its usual 11-times-a-year schedule. The printer could give no assurance that conditions would improve, so the arrangement was terminated after publishing two bi-monthly issues for October-November and December-January (1972), both of them late. The Foreign and Home Missions Committees, which have published the MESSENGER jointly, then agreed to publish their own papers separately. It is believed that this plan will be advantageous to each of the Committees and possibly less costly. Since the General Secretaries will edit each paper, there will be no additional editorial costs, and the main considerations in cost will be format and mailing. As this report is written no final determination of these costs had been made.

Each paper probably will be issued every other month on an alternating schedule. The Committee on Home Missions published a paper for March and this Committee plans to publish its paper beginning with an April issue.

RETREAT

With an unusual number of missionaries available during the early part of the year (four couples and a single woman on furlough, and a couple under appointment) the Committee took the opportunity to hold a retreat for them and Committee members. It was held on the grounds of America's Keswick in Whiting, N.J., January 5-7. Ten missionaries, six members of the Committee, and the General Secretary, attended.
There was common agreement that the retreat was most profitable and that similar gatherings should be held when the number of missionaries available makes it practical.

FINANCES

The year 1971 was the most difficult one financially for the Committee in recent years. This was due to three chief factors: the necessity of building missionary residences (two in Japan and a multiple-apartment residence in Ethiopia), the devaluation of the dollar which cost us approximately $5,000 in Japan late in the year, and our not receiving the contributions from our churches which were scheduled by the General Assembly when it adopted the Combined Budget for 1971. Contributions were some $20,000 less than the amount budgeted. They were, in fact, slightly less than were received in the previous year. We have observed that other evangelical missionary agencies suffered a similar experience, some even more severe than ours, and it is thought that economic conditions in the United States played a large part in the decline.

Regular, undesignated, contributions increased by some $2,700 to $121,470, even though the September offering of $12,720 was approximately $4,000 less than the Easter offering in the previous year. The gain in undesignated contributions was more than offset by a decrease of about $5,000 in designated contributions.

The total Thank Offering, including late offerings received after the close of the year, was $96,674, which was $400 more than in the previous year. Of the Thank Offering received during the year the Committee's share was $3,000 less than in the previous year.

The dollar devaluation will increase our expenses in Japan for the entire 1972 year by approximately 14% of our budget. The rate of exchange to the Ethiopian dollar was also devalued at the beginning of 1972 by about 8%. Ethiopia is also affected by inflation and a substantial cost-of-living supplement will soon be given to our staff there. To date the exchange rates in Korea and Formosa have not been changed.

The Committee is severely restricting expenditures even for many necessary matters throughout the budget and is borrowing funds to meet expenditures so as not to fall into arrears on salaries. But it is obvious that such a measure can be only short-term and that each congregation must make a definite budget for the church's benevolence causes which are approved by the General Assembly. The Committee believes that its 1972 budget of less than $200,000 for a church of our size is most modest, and it is only 39¢ per week per communicant member. That is less than $21 for a whole year for each member. The Committee—which we remind the Assembly is composed of ministers and elders in our churches—would ask each session to commend such an amount as a minimum to its congregation and take whatever steps it feels are suitable in its own particular circumstances to produce such an amount for foreign missions.

BUDGET

The budget of the Committee for 1973 is to be presented to the Assembly by the Stewardship Committee.

ELECTIONS

The terms of the following members expire at this Assembly:

Ruling Elders: Henry K. Bacon, R. Patrick Width
TREASURER’S REPORT

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, 1971, and the related statement of cash receipts and disbursements on account of income and expense and changes in reserve account 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, as set forth in note 1, the financial position on a consistent basis of The Committee on Foreign Missions of the Orthodox Presbyterian Church, Inc. at December 31, 1971, and the results of its cash receipts and disbursements (income and expense) for the year then ended. The cash receipts and disbursements statement has been modified from that of prior years to show those collections and disbursements that represent items of income and expense to the Committee which also results in an appropriate change in the method of presenting the changes in the reserve account balances.

Philadelphia, Pennsylvania
January 27, 1972

These financial statements and accompanying notes are subject to the accountants’ opinion.
BALANCE SHEET (Basis as stated in Note 1)
DECEMBER 31, 1971

<table>
<thead>
<tr>
<th>ASSETS</th>
<th>Combined balance sheet</th>
<th>General</th>
<th>James W. Price Memorial Literature</th>
<th>Handyside Student Sponsorship</th>
<th>Endowment</th>
<th>Durling Trust</th>
<th>Annuity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Demand account</td>
<td>$ 7,056</td>
<td>$ 7,056</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Savings accounts</td>
<td>11,558</td>
<td>10,543</td>
<td>$ 867</td>
<td>$ 74</td>
<td></td>
<td></td>
<td>$ 74</td>
</tr>
<tr>
<td>Accounts with foreign exchange restrictions</td>
<td>29,486</td>
<td>26,475</td>
<td>3,011</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inter-fund receivables and advances—note 2</td>
<td>—</td>
<td>20,401</td>
<td>$321</td>
<td>$6,000</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Notes and loans receivable</td>
<td>21,881</td>
<td>14,800</td>
<td>7,081</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mission advances</td>
<td>25,390</td>
<td>25,390</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Investments, at cost (market value $12,637)</td>
<td>15,847</td>
<td>13,599</td>
<td>1,806</td>
<td>442</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Real estate, at cost—note 3</td>
<td>214,331</td>
<td>214,331</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$325,549</strong></td>
<td><strong>$312,194</strong></td>
<td><strong>$31,360</strong></td>
<td><strong>$1,880</strong></td>
<td><strong>$321</strong></td>
<td><strong>$6,000</strong></td>
<td><strong>$523</strong></td>
</tr>
</tbody>
</table>

LIABILITIES AND RESERVES

<p>| | | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Notes and loans payable</td>
<td>$ 43,054</td>
<td>$ 43,054</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inter-fund payables—note 2</td>
<td>—</td>
<td>26,729</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loan payable to The Committee on Home Missions</td>
<td>22,667</td>
<td>22,667</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mortgage payable, Furlough House, 6%, due 1983</td>
<td>6,519</td>
<td>6,519</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Special projects funds</td>
<td>5,893</td>
<td>5,893</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intermediary funds</td>
<td>4,960</td>
<td>4,960</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reserve accounts—note 4</td>
<td>242,456</td>
<td>202,372</td>
<td>$31,360</td>
<td>$1,880</td>
<td>$321</td>
<td>$6,000</td>
<td>$523</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$325,549</strong></td>
<td><strong>$312,194</strong></td>
<td><strong>$31,360</strong></td>
<td><strong>$1,880</strong></td>
<td><strong>$321</strong></td>
<td><strong>$6,000</strong></td>
<td><strong>$523</strong></td>
</tr>
</tbody>
</table>
## STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

ON ACCOUNT OF INCOME AND EXPENSE AND CHANGES IN RESERVE ACCOUNT BALANCES

**Year Ended December 31, 1971**

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Combined</th>
<th>General</th>
<th>John W. Price Memorial Literature</th>
<th>Handyside Memorial Student Sponsorship</th>
<th>Endowment</th>
<th>Durling Trust</th>
<th>Annuity</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Contributions</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Regular</td>
<td>$121,470</td>
<td>$121,470</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thank offering</td>
<td>41,873</td>
<td>41,873</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Designated—budget</td>
<td>63,619</td>
<td>63,609</td>
<td>$ 10</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Designated—special projects</td>
<td>7,085</td>
<td>7,085</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Contributions</strong></td>
<td>234,047</td>
<td>234,037</td>
<td>10</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Bequests</strong></td>
<td>1,109</td>
<td>1,109</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Interest and dividends</strong></td>
<td>4,156</td>
<td>3,111</td>
<td>924 $ 97</td>
<td></td>
<td></td>
<td></td>
<td>$ 24</td>
</tr>
<tr>
<td>Gain on sale of real estate (Taiwan)</td>
<td>37,391</td>
<td>37,391</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other income</td>
<td>2,241</td>
<td>2,241</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Receipts</strong></td>
<td>278,944</td>
<td>277,889</td>
<td>934 97</td>
<td></td>
<td></td>
<td></td>
<td>24</td>
</tr>
<tr>
<td><strong>Disbursements</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Missionary expense</td>
<td>227,444</td>
<td>227,444</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Office and administrative expense</td>
<td>38,501</td>
<td>38,501</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Promotion expense</td>
<td>5,262</td>
<td>5,262</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interest on notes and loans payable</td>
<td>2,377</td>
<td>2,377</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Annuity payments</td>
<td>21</td>
<td>21</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>21</td>
</tr>
<tr>
<td>Transfers to special projects fund</td>
<td>7,085</td>
<td>7,085</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Disbursements</strong></td>
<td>280,690</td>
<td>280,669</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>21</td>
</tr>
<tr>
<td><strong>Excess of receipts over disbursements</strong></td>
<td>(1,746)</td>
<td>(2,780)</td>
<td>934 97</td>
<td></td>
<td></td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>Reserve account</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>January 1, 1971</td>
<td>244,202</td>
<td>205,152</td>
<td>30,426 1,783 $321 $6,000 520</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>December 31, 1971</td>
<td>$242,456</td>
<td>$202,372</td>
<td>$31,360 $1,880 $321 $6,000 $523</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
NOTES TO FINANCIAL STATEMENTS

December 31, 1971

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. Cash basis statements do not purport to be presented in conformity with generally accepted accounting principles.

2. Interfund notes receivables and payables between other Foreign Mission Funds and the General Fund totaling $26,729 have been eliminated from the Combined Balance Sheet totals.

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

4. The General Fund reserve account balances, includes funds, $25,573, designated for special purposes, as follows:

<table>
<thead>
<tr>
<th>Fund</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Davies Memorial fund</td>
<td>$ 2,181</td>
</tr>
<tr>
<td>Hospital and medical funds</td>
<td>14,604</td>
</tr>
<tr>
<td>Moore support fund</td>
<td>8,788</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$25,573</strong></td>
</tr>
</tbody>
</table>

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 (1/6) and employers (2/6). The cost of this plan to The Committee on Foreign Missions for 1971 was $8,160. Benefits are not guaranteed, but are based on participants’ 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 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 cash receipts and disbursements (income and expense) and their changes in reserve account 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 27, 1972
### INVESTMENTS

<table>
<thead>
<tr>
<th>Equity Value per books</th>
<th>Market Value</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>General Fund</strong></td>
<td></td>
</tr>
<tr>
<td>25 shares — Florida Power and Light Company, common</td>
<td>$1,938</td>
</tr>
<tr>
<td>51 shares — Ward Foods, common</td>
<td>2,487</td>
</tr>
<tr>
<td>4 warrants — Ward Foods, common</td>
<td>—</td>
</tr>
<tr>
<td>20 shares — Gulf &amp; Western Industries, common</td>
<td>1,132</td>
</tr>
<tr>
<td>18 shares — Morton-Norwich Products, common</td>
<td>671</td>
</tr>
<tr>
<td>115 shares — Commonwealth Edison Company, $1.425 convertible preferred</td>
<td>3,084</td>
</tr>
<tr>
<td>105 shares — Baltimore Gas &amp; Electric Company, common</td>
<td>3,565</td>
</tr>
<tr>
<td>3 shares — Madison Square Garden Corp., common</td>
<td>10</td>
</tr>
<tr>
<td>$1,000 — U. S. Treasury Bond, 3⅛ %, due 1978-83</td>
<td>712</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$13,599</strong></td>
</tr>
</tbody>
</table>

### HANDYSIDE MEMORIAL STUDENT SPONSORSHIP FUND

$1,000 notes, plus accrued interest, The Committee on Home Missions and Church Extension of The Orthodox Presbyterian Church, Inc., 5½ %, due January 9, 1979

<table>
<thead>
<tr>
<th>Equity Value per books</th>
<th>Market Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>$1,806</td>
<td>$1,806</td>
</tr>
</tbody>
</table>

### ANNUITY FUND

4 shares — General Motors, $5.00 pfd.

<table>
<thead>
<tr>
<th>Equity Value per books</th>
<th>Market Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>$442</td>
<td>$311</td>
</tr>
</tbody>
</table>

### REAL ESTATE, at cost

<table>
<thead>
<tr>
<th>General Fund</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Administration building — Melrose Park, Pennsylvania (1/3 interest)</td>
<td>$23,545</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Missionary properties</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Abington, Pennsylvania — Furlough house</td>
<td>15,235</td>
</tr>
<tr>
<td>Pusan, Korea</td>
<td></td>
</tr>
<tr>
<td>#1</td>
<td>955</td>
</tr>
<tr>
<td>#2</td>
<td>5,000</td>
</tr>
<tr>
<td>#3</td>
<td>4,400</td>
</tr>
<tr>
<td>Seoul, Korea</td>
<td></td>
</tr>
<tr>
<td>Taichung, Formosa</td>
<td>16,781</td>
</tr>
<tr>
<td>Nakayama New Town, Japan</td>
<td>11,000</td>
</tr>
<tr>
<td>Ghinda, Ethiopia</td>
<td></td>
</tr>
<tr>
<td>#1</td>
<td>24,668</td>
</tr>
<tr>
<td>#2</td>
<td>5,224</td>
</tr>
<tr>
<td>Women’s residence</td>
<td>4,835</td>
</tr>
<tr>
<td>Hospital</td>
<td>15,000</td>
</tr>
<tr>
<td>Yamagata, Japan</td>
<td>67,164</td>
</tr>
<tr>
<td>Total</td>
<td>15,000</td>
</tr>
</tbody>
</table>

| **Total** | **$214,331** |
### SCHEDULE OF GENERAL FUND DISBURSEMENTS

**Year Ended December 31, 1971**

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary expense</td>
<td>$227,444</td>
</tr>
<tr>
<td><strong>Salaries and child allowances</strong></td>
<td>$92,685</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>6,790</td>
</tr>
<tr>
<td>Vacation allowances</td>
<td>2,127</td>
</tr>
<tr>
<td>Income and social security taxes</td>
<td>5,158</td>
</tr>
<tr>
<td><strong>Housing</strong></td>
<td></td>
</tr>
<tr>
<td>Rent</td>
<td>$6,566</td>
</tr>
<tr>
<td>Utilities</td>
<td>5,471</td>
</tr>
<tr>
<td>Repairs</td>
<td>6,237</td>
</tr>
<tr>
<td>Interest and taxes</td>
<td>1,997</td>
</tr>
<tr>
<td><strong>Medical and dental</strong></td>
<td>6,755</td>
</tr>
<tr>
<td>Travel to and from field</td>
<td>23,419</td>
</tr>
<tr>
<td>Travel at home</td>
<td>6,516</td>
</tr>
<tr>
<td>Travel on field</td>
<td>13,156</td>
</tr>
<tr>
<td><strong>Equipment and supplies</strong></td>
<td>4,957</td>
</tr>
<tr>
<td>Hospital expense</td>
<td>7,257</td>
</tr>
<tr>
<td>National helpers</td>
<td>8,302</td>
</tr>
<tr>
<td>Language study</td>
<td>1,850</td>
</tr>
<tr>
<td>Meeting rooms—rent, utilities</td>
<td>3,742</td>
</tr>
<tr>
<td>Book rooms</td>
<td>2,042</td>
</tr>
<tr>
<td>Missions expense</td>
<td>3,373</td>
</tr>
<tr>
<td>Literature</td>
<td>1,446</td>
</tr>
<tr>
<td>Furlough expense</td>
<td>7,563</td>
</tr>
<tr>
<td>Miscellaneous missionary expense</td>
<td>10,035</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$227,444</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Office and administrative expense</strong></td>
<td></td>
</tr>
<tr>
<td>Salaries and allowances</td>
<td>$24,917</td>
</tr>
<tr>
<td>Social security taxes</td>
<td>1,027</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>1,370</td>
</tr>
<tr>
<td>Hospitalization insurance</td>
<td>726</td>
</tr>
<tr>
<td>Postage and supplies</td>
<td>1,523</td>
</tr>
<tr>
<td>Administration building</td>
<td>2,041</td>
</tr>
<tr>
<td>Telephone and telegraph</td>
<td>854</td>
</tr>
<tr>
<td>Equipment and repairs</td>
<td>835</td>
</tr>
<tr>
<td>Audit and legal</td>
<td>539</td>
</tr>
<tr>
<td>Committee meetings</td>
<td>1,788</td>
</tr>
<tr>
<td>Administrative travel</td>
<td>2,511</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>370</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$38,501</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Promotion expense</strong></td>
<td></td>
</tr>
<tr>
<td>Travel</td>
<td>$85</td>
</tr>
<tr>
<td>“Messenger”</td>
<td>2,353</td>
</tr>
<tr>
<td>Publicity</td>
<td>79</td>
</tr>
<tr>
<td>Solicitation</td>
<td>1,504</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>1,241</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$5,262</td>
</tr>
</tbody>
</table>
On motion the recommendation of the committee at the end of the section of its report titled Salary Scale, was adopted.

On motion the Assembly determined to recess at 3:00 p.m. and reconvene at 3:30 p.m.

The Assembly recessed at 3:00 p.m. and reconvened at 3:30 p.m.

On motion the Assembly determined to acknowledge with gratitude the support of the Reformed Church in the U.S. for the missionary ministry of the Rev. Harvie M. Conn.

On motion the Committee on Foreign Missions was instructed to indicate in its report, in those years when its report does not include the salary scale, the year in which that scale was most recently included in its report.

The floor was declared open for nominations to the Committee on Foreign Missions. The following were nominated: Ministers — Ellis, Dunn, Gaffin, and Hills; Ruling Elders — Henry K. Bacon (Hamden), R. Patrick Width (Westfield), and Daniel Y. Yahuso (Garden Grove).

The Moderator later announced the election of the Rev. Messrs. Ellis, Dunn, and Gaffin, and Ruling Elders Bacon and Width to the class of 1975.

Mr. Nicholas, President of the Committee on Christian Education, presented its report. On motion the report was ordered included in the minutes without being read orally.

REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION

During 1971 the name Great Commission Publications proved to be an increasingly appropriate designation for the publishing efforts of the Committee on Christian Education. The events of the year served to underscore both the limitless challenge of the committee's ministry and also the seeming impossibility of the task set before us. As new opportunities for ministry opened before the committee and as the committee's staff attempted to respond to those opportunities with its limited resources and abilities, the committee and staff together felt a close kinship with the sense of total dependence that must have filled the original disciples as they listened to the final command of our Lord when he said, "And you shall be my witnesses both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

How wise and gracious he was to have prefaced that command with the promise, "But you shall receive power after the Holy Spirit comes upon you." Without that promise—and its fulfillment—the demands upon the committee in 1971 would certainly have produced results far different from those recorded in this report.

It is, of course, the broad imperative of the Great Commission that constitutes the vital core of the work of the Committee on Christian Education. Christ has given to his church the task of teaching men everywhere to obey everything he has commanded. For the accomplishment of that task he sent his Spirit and gave special gifts to his people to "prepare them for the work of Christian service, to build up the body of Christ" (Ephesians 4:7-12). Without "oneness in our faith and in our knowledge of the Son of God" the members of Christ's body can never reach "mature manhood, measured by nothing less than the full stature of Christ." The task assigned to the church is to minister the truth so that Christ's people are "no longer children forever changing their minds about what they believe because someone has told them something different or has cleverly lied to them and made the lie sound like the truth" (Ephesians 4:14,15). It is to this end that the work of the committee is directed in its publishing effort and in the services of advice and counsel it provides.
I. THE STATE OF THE COMMITTEE—an evaluation of the committee's present and probable future status

A possible—and not unwarranted—reaction to the contents of this report might well be that it seems like a tale of two committees. In fact, the opening lines of Dickens' *Tale of Two Cities* are probably as good a summary of the state of the committee as could be found: “It was the best of times; it was the worst of times.”

On the one hand, there is encouraging evidence that the committee's ministry is meeting a genuine need both in our own church and in an increasing number of churches in other denominations. Interest in the tools of instruction provided by our church for the ministry of Christian education is growing in areas where there are sources of support that have not yet been tapped. Completion of the basic Sunday school curriculum package with publication of the Junior course puts the committee for the first time in a position to begin to press vigorously the claims of an effective, truly biblical curriculum. The greatly expanded outreach of the committee's ministry does indeed make the name “Great Commission Publications” a rather accurate description of the exciting challenge confronting us.

On the other hand, the committee is confronted with an almost impossible task in trying to finance the program it has been asked by the Assembly to develop. The Treasurer's report for the year ended December 31, 1971 shows that the committee sustained a net loss in its operations for the year totaling $56,065. The funded debt for the Sunday school publication program totaled $97,448, of which over $29,000 is in demand notes that may be called at any time. In addition, the deficiency in contributions in 1971 forced the committee to borrow $20,000 in short term loans, making the total indebtedness of the committee $117,448 as of December 31, 1971. By the time this report is considered by the Assembly, that debt will have increased to $130,000 or more.

As indicated elsewhere in this report, the present staff of the committee is not yet adequate to allow for planning any early new steps in the curriculum program, either by way of preparing additional courses or major revision of courses already in publication. Nor are we able with our present staff to respond to more than a fraction of the number of calls for assistance from teachers and youth leaders in our own denomination as well as beyond its borders. Yet the committee's income in 1971 fell far short of providing support for the present minimum staff. There is every indication that, barring a radical change in the church's pattern of giving in 1972, contributions will be approximately $25,000 less than the amount required simply to maintain the status quo.

In the absence of any assurance that the church's commitment to carry on its teaching ministry will be substantially larger in the next few years, it will not be possible to plan for even a modest enlargement of the committee's ministry because of the physical limitations of such a small staff. It may not be assumed that the committee can continue to operate without interruption at its present level by simply waiting to fill vacancies in the staff as they may occur. The peculiar nature of a publishing program requires that new personnel be trained on the job over a considerable period of time before they are ready to take over responsibilities of staff members who may, for one reason or another, leave the service of the committee. In order to assure nothing more than uninterrupted operation of existing programs both in the areas of publication and service, it is vital that the church's commitment to its teaching ministry be such as to provide sufficient resources to enable the committee to adopt an orderly schedule for expansion. Unless some way can be found to allow for this kind of planning, the possibility is very real that the unique team of talent assembled by the committee could be lost to the service of the church within a few years.
II. THE MINISTRY OF THE COMMITTEE—a survey of the present outreach of our church’s teaching ministry

1. PUBLICATIONS

Almost from the beginning of the committee’s history, its efforts have been focused primarily upon the publication of literature designed to aid in the task of bringing men into unity of the faith and of the knowledge of the Son of God. In pursuit of that goal the committee has developed and continues to publish the following general publications: (1) leaflet evangelistic tracts, (2) pamphlet-size tracts both for evangelism and for edification, (3) weekly church bulletins, (4) Trinity Hymnal. In order to discharge the task of instruction in the Christian faith in a systematic and concentrated way the committee has also developed the following curriculum materials (1) Old Testament Survey—a study course for young people; (2) Bible Doctrine—a series of four workbooks based on the Westminster Shorter Catechism; (3) Catechetical and confessional documents, including the Westminster Confession of Faith, the Shorter Catechism and the Catechism for Young Children; (4) Vacation Bible School materials for four departments in a three year cycle; and (5) Sunday school materials for four departments in a three year cycle. Statistics on the distribution of some of these publications are provided in an appendix to the Treasurer’s report.

In view of the fact that the committee’s major publishing efforts during the past few years have been concentrated on the development of a Sunday school curriculum, there is need for a more detailed review of the present status of this part of the committee’s ministry.

Sunday School Curriculum—Interdenominational coverage

When the Sunday school curriculum program began in 1963 with publication of the Senior High course, just over 100 churches (most of them Orthodox Presbyterian) introduced these materials into their Sunday schools. With the addition of the Primary course in 1965, more than 160 churches used Great Commission Publications' materials in that year. This figure climbed to just over 200 by mid 1967, just prior to publication of the Junior High course. When the Junior High course was introduced in the fall of 1967 the total number of churches using these Sunday school materials reached 350. During the ensuing two years sales experienced a slight attrition due largely to two factors: (1) a recycling of the Junior High course after only nine quarters and (2) inability to revise existing materials, particularly the Senior High course.

Publication of the Junior course in the fall of 1971 brought with it a resurgence in sales so that the number of churches using these materials increased from under 350 in early 1971 to 450 in December 1971. The most recent statistics show that the Sunday school materials are in use in the following denominations:

<table>
<thead>
<tr>
<th>Denomination</th>
<th>No. of churches</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orthodox Presbyterian</td>
<td>113</td>
</tr>
<tr>
<td>Presbyterian Church, U.S.</td>
<td>67</td>
</tr>
<tr>
<td>Reformed Presbyterian of North America</td>
<td>49</td>
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<tr>
<td>Reformed Presbyterian—Evangelical Synod</td>
<td>43</td>
</tr>
<tr>
<td>Foreign</td>
<td>46</td>
</tr>
<tr>
<td>Misc. Presbyterian and Reformed</td>
<td>33</td>
</tr>
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</tr>
<tr>
<td>Christian Reformed</td>
<td>16*</td>
</tr>
</tbody>
</table>

*This figure represents those Christian Reformed churches using Great Commission Publications at the Primary and Junior levels. In addition to these, more than 304 other
Christian Reformed churches use our curriculum at the Junior High and Senior High levels, serving approximately 15,000 pupils.

In terms of the number of pupils served directly by the Orthodox Presbyterian Church, the ministry of the committee has grown from approximately 1,800 Senior High pupils in 1963 to 15,157 in the four departments in publication in December 1971. By departments the number of pupils served is as follows: Senior High—2700; Junior High—3400; Junior—3700; Primary—5300.

While the present level of use of the Sunday school materials is still only half of what is required to begin to break even on the cost of printing, typesetting and artwork (exclusive of overhead and salary costs), a clear pattern emerges from the statistics cited above. Each time a new course was introduced, anywhere from 60 to 140 new churches were added to the list of those using these materials. While not every new church immediately adopts all existing courses, a general increase occurs in all departments when some new materials are offered, thus making the publication of previously existing courses financially more feasible. It seems fair to assume that revisions of existing course would have a similar favorable effect. The interest in new offerings of curriculum materials is such that even the relatively limited advertising campaign we were able to mount for the new Junior course brought in excess of 3000 requests for samples—requests which in many cases have come too recently for the sales distribution statistics to reflect fully the final results of the promotional effort.

Sunday School Curriculum—Interdenominational Cooperation

Consultations continued throughout 1971 with the Board of Publications of the Christian Reformed Church concerning possible cooperation in the publication of curriculum materials. The agreement by which the Christian Reformed Church uses Great Commission Sunday school materials for the Junior High and Senior High departments continues in force and the Board of Publications is recommending to the Synod continuance for 1972-73.

Progress toward agreement on a single curriculum plan suitable for both the Orthodox Presbyterian Church and the Christian Reformed Church has been slight. Although there appears to be general agreement as to the desirability of such cooperation, there is much less unanimity on matters related to (1) the overall structure of the curriculum, (2) the orientation of lesson material both with respect to the pupil and the Bible content, and—more importantly—(3) the basic document approved by the Christian Reformed Synod as their guideline for planning a unified church school curriculum. This document, entitled “Toward a Unified Church School Curriculum,” contains numerous formulations—particularly those concerning the word of God—that have proved to be both puzzling and unsettling from the outset of our conversations with representatives of the Board of Publications.

On July 6, 1971 representatives of the Committee on Christian Education met with representatives of the Board of Publications of the Christian Reformed Church in Grand Rapids for the express purpose of exploring the significance of many of the statements of the document mentioned above. In that conference, the representatives of the Board of Publications maintained that the document in question is primarily a guideline and is not intended to have binding, constitutional force. In view of that position they expressed a willingness to clarify some of the language which they conceded was ambiguous, and even to consider modifications of the language that might be suggested by the Committee on Christian Education. It should also be noted that the oral explanations given of the document’s language were generally satisfactory to the representatives of the Committee on Christian Education. However, the language of the document as it stands is clearly unsatisfactory, and unless the Christian Reformed
Synod faces and resolves the questions that have been raised concerning it, any clarifications of the document that may be agreed to by the Board could only be viewed as having relatively inconsequential force.

At the most recent conference, held on November 2 and 3, 1971, representatives of the Reformed Educational Advisory Fellowship examined A Christian Reformed proposal for an overall curriculum outline along with specific samples of the Great Commission Publications Sunday school curriculum. (The REAF is an informal fellowship of Reformed and Presbyterian educational agencies whose aim is to coordinate efforts in the areas of Christian education curriculum and teacher training. The formation of this fellowship was reported to the Thirty-eighth General Assembly.) The discussion centered on the feasibility of modifying either the Christian Reformed proposal or the Orthodox Presbyterian curriculum—or both of them. The discussion was inconclusive, and there the matter rests for the moment.

Since the time of the meeting of the Thirty-eighth General Assembly one other possible avenue of interdenominational cooperation in curriculum planning and preparation has been explored. The Thirty-eighth Assembly authorized the various standing committees "to explore with the National Presbyterian and Reformed Fellowship all possible relevant avenues of encouragement and mutual assistance." The Committee on Christian Education has taken every opportunity, both by sending representatives to all meetings of the National Presbyterian and Reformed Fellowship and by offering services, to become involved in situations where some cooperative effort in the area of Christian education might be developed.

In the course of the past year in response to our initiatives, the Steering Committee of the National Presbyterian and Reformed Fellowship appointed four representatives to sit with the editorial staff of the committee in its curriculum planning sessions. At the meeting of the National Presbyterian and Reformed Fellowship held in Louisville in October 1971 the decision was made to erect a Commission on Christian Education, and there is clear indication that this group looks upon the Christian education ministry of the Orthodox Presbyterian Church as its most promising source of aid in their own teaching ministry.

**Sunday School Curriculum—Course Development**

With the publication of the course for the Junior department (Grades 4, 5, 6) in September 1971, the basic Sunday school curriculum package now offers materials for all grades 1-12 grouped into four departments, each including three grade levels. The Senior High course was the first to be published (1963) and the materials of this course are now being used for the fourth time without revision. The Primary course was published next (1965) and these materials are now being used for the third time without revision. The Junior High course was published in 1967 and the final quarter of this course is due for publication in June 1972.

In the course of the past three years the staff has given consideration from time to time to plans for revision of the Senior High course. Because this course represents the committee's first attempt at producing Sunday school curriculum materials and because more than ten years of pedagogical and publishing progress have passed since these materials were planned, there exists an obvious need for the earliest possible revision. The premises and assumptions on the basis of which these materials were prepared are no longer capable of honest or vigorous defense. Changes in format (e.g. abandonment of the quarterly textbook) as well as adjustments in the focus and balance of the content of the course are imperative if we are to capitalize on the lessons we have learned both in the "laboratory" and in the marketplace.
What is true of the Senior High course is also true in only slightly less degree of the Primary course. Within another three years we must also be prepared to take a similar critical look at the Junior High course. It is, of course, futile to think of producing the “perfect curriculum” and therefore it is futile to think in terms of a “permanent curriculum,” i.e., one that once completed can stand for years without revision.

The implications of the foregoing facts must be clearly understood with respect to the committee’s staff. In order to maintain the Sunday school curriculum just at its present level, the editorial staff will have to be increased by at least two departmental editors and one more editorial assistant. Any expansion of the curriculum into the preschool or adult levels will require at least one editor, two writers and one editorial assistant for any given combination of two age levels.

At this point it is appropriate to refer again to the committee’s plan, announced in last year’s report, to move toward supplementing its curriculum publication program by “building a broad program of service to the church in teacher and leadership training.” Implementation of this plan began in 1970 with the employment of the Rev. Allen D. Curry as Director of Educational Services. Any further expansion of the curriculum publication program, therefore, needs to be balanced by a corresponding expansion of this vital person-to-person program of upgrading the effectiveness of the church’s ministry of Christian education. If we have learned anything from our involvement in curriculum publication, it is that even the finest of printed materials are largely ineffective if they are not buttressed by a solid, continuing program for training those who are given the responsibility of teaching and administering the church’s program of Christian education.

2. Services and Promotion

As the committee has given consideration to the objectives to which it should be committed, it has become increasingly clear that there is little warrant for a program of Christian education that is focused almost exclusively on publication and curriculum development. Assuming that the overall objective of the church’s ministry of Christian education is to fill the church and the world with mature, functioning believers who make effective use of those gifts with which the Spirit has endowed them, no program that relies exclusively upon printed materials can hope to succeed in helping widely differing individuals to practice holiness in their several and unique situations. For that reason, the committee has moved to incorporate into its program a range of personal services designed to provide consultative and training opportunities for all areas of Christian life and service.

The activities of the Rev. Allen D. Curry represent the committee’s first efforts in this area, and during 1971 Mr. Curry has assisted in a wide variety of conferences and training programs in many parts of the country both within the Orthodox Presbyterian Church and in churches of other denominations. His time and talents have been used in responding to mail inquiries concerning curriculum matters and other problems in the field of Christian education. He is also active in curriculum planning, a role in which he provides the writing staff with invaluable feedback from his contacts in the field. Services such as those rendered by Mr. Curry represent only a beginning in an area of great need and also of great potential for the enrichment of the spiritual life of the church.

Activities such as those described above are, for the present, included in the committee’s promotional and advertising budget chiefly for lack of a better category under which to report them. This should be borne in mind when evaluating the figure of $51,842 reported as promotional and advertising expense in 1971. It is true, of course,
THIRTY-NINTH GENERAL ASSEMBLY

that a certain amount of advertising benefits are realized as a by-product of activities such as Mr. Curry's, but the primary thrust of these activities is one of service and ministry. It is also true—and this should never be forgotten or minimized—that the advertising of curriculum materials is itself a necessary instrument of ministry of the word of God. Consequently, the funds spent for advertising, like the funds spent for typesetting, printing, artwork and writing are missionary funds spent in fulfillment of the Great Commission.

III. THE ADMINISTRATION OF THE COMMITTEE

As last year's report indicated, the committee has tried to increase the measure of the effective involvement of each member in the various areas of the committee's ministry. The committee met four times again in 1971 and two of these meetings were two-day sessions. The committee continued to give consideration to the formulation of a statement of objectives and there is some hope that such a statement may be adopted in 1972. The committee has been served by the following officers since the Thirty-eighth General Assembly:

President—Robert E. Nicholas
Vice President—Calvin R. Malcor
Secretary—Kenneth J. Meilahn
Treasurer—Robert B. Ashlock

A number of significant changes in the committee's staff were made during 1971. In June the Rev. Herbert S. Bird was employed as Acting Managing Editor. Mr. Bird's immediate task was to bolster the capabilities of the staff for routine editorial processing of new manuscripts and also of materials now being reprinted. In the longer term the addition of Mr. Bird to the staff is intended to provide for editorial planning and research in the continued development of the curriculum program. In September Miss Margaret Hills was employed on a one-year trial basis as a writer for the Junior department. By the end of the year, however, Miss Hills had decided to resume her academic work, and her employment by the committee was scheduled to terminate in February 1972. In August Mr. Robert H. Osborn resigned as Manager/Controller for the Committees on Christian Education, Home and Foreign Missions. In view of the fact that a single man serving in this capacity has not for some years been able to deliver in services rendered to the Committee on Christian Education full value for the committee's share of his salary, it was determined not to continue the arrangement by which this committee shared with the Committees on Home and Foreign Missions the services of a Business Manager/Controller.

On balance, the changes outlined above would seem to leave the committee's staff overburdened as compared to a year ago. It is an inevitable and unavoidable part of the process of building a permanent staff that writers and/or editors will on occasion have short-lived service with the committee. Neither the committee nor the individual concerned can be completely sure in advance that the individual possesses the talents, temperament and long-term interests required for this work. Nevertheless, short-term employees do result in losses of funds and time. The lack of a business manager places the full responsibility for financial oversight of the committee's expanding operation on the General Secretary alone. Neither the committee nor the Assembly can afford to ignore the hazards involved in this situation in which the committee is without professionally competent fiscal supervision of a growing program with a rapidly rising funded debt.
GENERAL ASSEMBLY

COMMITTEE ON CHRISTIAN EDUCATION
SUBCOMMITTEES
PROGRAM & PLANNING • EDUCATIONAL SERVICES • EDITORIAL • ADMINISTRATION & FINANCE

EXECUTIVE COMMITTEE

GENERAL SECRETARY

DIRECTOR OF ED. SERVICES
SALES & BUSINESS MANAGER
ART DIRECTOR
MANAGING EDITOR

CURRICULUM CONSULTANT #1
CURRICULUM CONSULTANT #2
ADMINISTRATIVE ASST.
BOOKKEEPER
CLERK-TYPISTS #1 #2 #3
SHIPPING CLERK

ART ASST. #1
ART ASST. #2

EDITOR-ELEM. GRADES
EDITOR-SECONDARY GRADES

JR. HI. WRITER
SR. HI. WRITER

PRIMARY WRITER
JUNIOR WRITER

SCHEDULE OF STAFF EXPANSION
1973—SÉNIOR HIGH WRITER/CURRICULUM CONSULTANT #1
EDITORIAL ASSISTANT #2 ART ASSISTANT #2
1974—SALES & BUSINESS MANAGER
EDITOR—SECONDARY LEVEL
1975—EDITOR—ELEMENTARY LEVEL
CURRICULUM CONSULTANT #1
1976—PRIMARY WRITER
CURRICULUM CONSULTANT #2
1977—DIRECTOR OF EDITORIAL RESEARCH
CLERK-TYPIST #3

DIRECTOR OF EDITORIAL RESEARCH
ED. ASST. #1
ED. ASST. #2

THIRTY-NINTH GENERAL ASSEMBLY

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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**—Nancy D. Stewart
- **Acting Managing Editor**—The Rev. Herbert S. Bird
- **Writers**—Mrs. Robert W. Anderson and Mrs. John Pappas
- **Editorial and Research Assistant**—Mrs. Jonathan Cilley
- **Administrative Assistant**—Mrs. Elizabeth C. Oliver

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

The accompanying charts present in visual form the present makeup of the committee's staff as compared to the makeup of the staff that will be required to carry out an effective ministry of instruction in the word of God within the Orthodox Presbyterian Church and in churches outside our denomination that already exceed 335 in the Sunday school ministry alone.

Chart A shows the present staff and requires little explanation. The four "departments" within the staff reflect the division of labor required to carry on a ministry of service, training and curriculum planning and publication. Chart B illustrates the number and variety of new "gifts for the ministry" that must be added in order to conduct an effective teaching ministry in our own church and in those many churches where God in his providence has opened a door of ministry to us.

**IV. THE PROGRAM FOR MINISTRY IN 1973**

It is incumbent on the General Assembly this year to pay particular attention to the plans of the committee for its ministry in 1973 as those plans are reflected in the proposed budget for 1973. This is especially the case this year because at the time of the writing of this report it seems unlikely that the committee's need for $140,000 in contributions in 1972 will be met. Since contributions in 1971 fell more than $11,000 short of the $94,000 provided for by the combined budget for 1971, an increase of $55,000 in giving to Christian education would be required in 1972 to meet the needs of the committee's present level of ministry for this year. Although such an increase is far from impossible (a mere $5.75 from each communicant member), it would not be realistic to assume that such an increase in giving will certainly materialize in 1972. Therefore, since the committee's budget for 1973 calls for yet an additional $10,000 beyond the $140,000 level of 1972, the Assembly is duty bound to examine carefully the committee's plans for 1973 and the reasons for seeking to pursue them.

The curriculum program of the Committee on Christian Education, to a greater degree than is true of the programs of any other standing committee, requires long term commitments far in advance of the expected time of completion of the program. Writers and editorial personnel must be hired from two to three years prior to publication of a new course. The decision to proceed to publication must be made eighteen months prior to the publication date, and contracts for advertising the new materials must be signed a full year prior to publication. Once these steps are taken, upwards of $50,000 has been committed in salaries, artwork, typesetting, printing and advertising before a single sale is made. Furthermore, once publication of any given course has begun, there is the implied commitment of further investment in revision and updating of the course in order to maintain a high level of teaching effectiveness.
It is imperative that the Assembly recognize clearly the seriousness of the committee's present predicament. We now have in publication courses for four departments. The first of these—the Senior High Course—has now been in use without revision for ten years, which means it is being used for the fourth time in the same form in which it was originally published. The Primary Course has now been in use for seven years, and it is therefore being used for the third time without revision. Our inability to revise at least the Senior High Course is already beginning to have an adverse effect on sales, and this trend can only be expected to accelerate the longer revisions are delayed. In order to maintain the present level of ministry and to prepare for an increase in the distribution of these materials, additional expenditures for new staff members and for production and promotion costs are an absolute necessity during the next three to four years. These added expenditures would increase the budget of the committee by at least $40,000 each year—a large part of which must come in the form of contributions or loans.

The following alternatives facing the church should be clearly understood. First, if the church really desires to pursue a curriculum program, an immediate, dramatic new commitment of financial support is required. The proposed budget provides for publication of a revised Senior High Sunday school course in the Fall of 1973. In order to accomplish this a minimum of $150,000 in contributions in 1973 must be guaranteed by this Assembly in order that the necessary long range decisions may be finalized no later than September 1972. Obviously, such a major increase in contributions to Christian education would require an immediate reordering of the church's priorities—a move that would affect every other program in which the church is involved. But the question is that simple; if continuation of the curriculum is judged vital or desirable, that is the kind of price tag it carries.

There is a second alternative. Assuming that sufficient amounts could be obtained in loans, the funded debt of the committee could be increased beyond the $150,000 limit which the committee now feels is prudent. However, if borrowed funds are to be considered the answer, not only must their availability be reasonably assured, but it must be clear that the church stands prepared, if necessary, to make good on a debt that would exceed $250,000.

There is, of course, the ultimate solution. The Assembly could judge that the curriculum program should be abandoned, either because it is not a vital or a fruitful ministry, or because it is too costly. However, in the event this should be the decision of the Assembly, the consequences of such a course of action should be clearly understood. Even though existing materials could continue to be marketed for a while, income from sales would quickly decline and whatever potential for repayment of the funded debt that now exists would soon be dissipated. In this case, repayment of the present debt of more than $130,000 would almost immediately become the responsibility of the church in default of the promise to deliver a full curriculum program.

It is the committee's conviction that it would be nothing short of tragic to adopt the last alternative. Such a decision on the part of the church could well signal its ultimate withdrawal from any significant ministry in the field of Christian education—an area in which the influence of the Orthodox Presbyterian Church has come to have its most widespread impact outside the denomination. The only alternative to dismantling the present program is to commit sufficient resources to it to make steady progress possible. This is what the proposed budget for 1973 does by making provision for the possibility of publishing a revised Senior High Sunday school course in the Fall of 1973.

In making its decision, the Assembly must be very clear in its judgment regarding the essential nature of its ministry of Christian education and the vital character of the need for that ministry. The committee, of course, judges that the church has no option
but to pursue vigorously its ministry of Christian education. If the Assembly concurs in this evaluation of the importance of this ministry, it may then have to decide whether it is of such crucial importance that other programs of the church should be held near their present levels for the next three or four years. Such a decision would be extremely difficult, even though the annual allocation of some $150,000 to $200,000 for this ministry of the word would be altogether consistent with expenditures of $191,000 for foreign missions and $163,000 for home missions already approved for 1972.

The time has passed when the Assembly can continue to encourage the Committee on Christian Education to proceed with its curriculum program without facing frankly and responsibly the costs of this program. Because the Committee on Christian Education desires to be responsible in its requests, it has submitted an overture to this General Assembly proposing a new Plan for a Stewardship Committee. The committee believes that this plan could provide the church with an instrument for challenging Orthodox Presbyterians in every congregation not simply to open their wallets a little wider, but to offer themselves as living sacrifices to God, dedicated to his service and pleasing to him.

V. ELECTIONS

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

Ministers: Lewis J. Grotenhuis, Robert D. Knudsen, Ph.D., Kenneth J. Meilahn

Ruling Elders: F. Kingsley Elder, Jr., Ph.D., Stewart W. Sandberg, Jr.

The committee also reports the resignation of the Rev. William C. Krispin from the Class of 1974.

VI. REPORT OF THE TREASURER

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

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

We have examined the balance sheet of The Committee on Christian Education of the Orthodox Presbyterian Church, Inc. as of December 31, 1971, and the related statement of income and committee equity for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records as we considered necessary in the circumstances, except that we did not verify accounts receivable by direct correspondence. Our examination of receipts from voluntary contributions was limited to a test comparison of acknowledgment duplicates to cash receipts records, deposit tickets and bank statements. The nature of voluntary contributions is such that further audit procedures are impractical.

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

Philadelphia, Pennsylvania
February 2, 1972

Main Lafrentz & Co.
Certified Public Accountants
THIRTY-NINTH GENERAL ASSEMBLY

BALANCE SHEET
DECEMBER 31, 1971 AND 1970

ASSETS

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<td>Accounts receivable—trade</td>
<td>10,269</td>
<td>10,047</td>
</tr>
<tr>
<td>Inventories, at lower of cost (first-in, first-out) or market</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Merchandise</td>
<td>36,872</td>
<td>46,894</td>
</tr>
<tr>
<td>Office and shipping supplies</td>
<td>2,778</td>
<td>2,456</td>
</tr>
<tr>
<td>Advertising materials</td>
<td>20,432</td>
<td>17,270</td>
</tr>
<tr>
<td></td>
<td>60,082</td>
<td>66,620</td>
</tr>
<tr>
<td>Prepaid expense</td>
<td>557</td>
<td>618</td>
</tr>
<tr>
<td>Property and equipment</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Administration building—note 2</td>
<td>23,545</td>
<td>23,545</td>
</tr>
<tr>
<td>Office furniture and equipment, at cost less accumulated depreciation—</td>
<td></td>
<td></td>
</tr>
<tr>
<td>$14,760 and $13,189</td>
<td>11,627</td>
<td>8,421</td>
</tr>
<tr>
<td></td>
<td>35,172</td>
<td>31,966</td>
</tr>
<tr>
<td></td>
<td>$116,111</td>
<td>$135,060</td>
</tr>
</tbody>
</table>

LIABILITIES AND COMMITTEE EQUITY

<table>
<thead>
<tr>
<th>Description</th>
<th>1971</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td>Notes payable</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bank</td>
<td>$15,000</td>
<td>$—</td>
</tr>
<tr>
<td>The Committee on Home Missions</td>
<td>5,000</td>
<td>—</td>
</tr>
<tr>
<td>Sunday School Publication Fund—notes 1 and 3</td>
<td>97,448</td>
<td>78,203</td>
</tr>
<tr>
<td>Advance received for printing</td>
<td>488</td>
<td>839</td>
</tr>
<tr>
<td>Pennsylvania sales tax</td>
<td>3</td>
<td>32</td>
</tr>
<tr>
<td>Mortgage payable—note 2</td>
<td>7,015</td>
<td>8,764</td>
</tr>
<tr>
<td>Total liabilities</td>
<td>124,954</td>
<td>87,838</td>
</tr>
<tr>
<td>Committee equity (deficit)</td>
<td>(8,843)</td>
<td>47,222</td>
</tr>
<tr>
<td></td>
<td>$116,111</td>
<td>$135,060</td>
</tr>
</tbody>
</table>

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

STATEMENT OF INCOME AND COMMITTEE EQUITY
YEARS ENDED DECEMBER 31, 1971 AND 1970

<table>
<thead>
<tr>
<th>Description</th>
<th>1971</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td>Income from sales</td>
<td>$123,857</td>
<td>$105,408</td>
</tr>
<tr>
<td>Cost of goods sold</td>
<td>140,474</td>
<td>100,937</td>
</tr>
<tr>
<td>Income (loss) from sales</td>
<td>(16,617)</td>
<td>4,471</td>
</tr>
<tr>
<td>Operating expense</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Selling</td>
<td>8,947</td>
<td>9,099</td>
</tr>
<tr>
<td>Administrative—note 2</td>
<td>69,813</td>
<td>58,252</td>
</tr>
<tr>
<td>Promotion and advertising</td>
<td>51,842</td>
<td>23,826</td>
</tr>
<tr>
<td></td>
<td>130,602</td>
<td>91,177</td>
</tr>
</tbody>
</table>
Net loss from operations .................................................. $(147,219) $(86,706)
Contributions and other income ......................................... 91,154 96,315
Net income (loss) .............................................................. $(56,065) 9,609
Committee equity (deficit)
   January 1 .......................................................... 47,222 37,613
   December 31 ..................................................... $(8,843) $47,222

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

NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 1971

1. Cash, $5,962, 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 on the Committee’s one-third interest, $23,545, 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 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, 1971, 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>Open</td>
<td>1</td>
<td>$4,000</td>
<td>None</td>
</tr>
<tr>
<td>Demand</td>
<td>30</td>
<td>29,812</td>
<td>5%</td>
</tr>
<tr>
<td>5 year</td>
<td>12</td>
<td>12,012</td>
<td>5½%</td>
</tr>
<tr>
<td>10 year</td>
<td>34</td>
<td>51,624</td>
<td>6%</td>
</tr>
</tbody>
</table>

$97,448

4. Depreciation of office furniture and equipment is computed on the straight-line method over an estimated useful life of ten years. Depreciation expense was $1,571 and $1,230 for the years 1971 and 1970.

5. The Orthodox Presbyterian Church, Inc. 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 Christian Education for 1971 and 1970 was $4,059 and $3,653. 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 con-
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.

Philadelphia, Pennsylvania
February 2, 1972
MAIN LAFRENTZ & CO.
CERTIFIED PUBLIC ACCOUNTANTS

SCHEDULE OF INCOME
YEARS ENDED DECEMBER 31, 1971 AND 1970

Income from sales

<table>
<thead>
<tr>
<th>Description</th>
<th>1971</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td>Audio-visual</td>
<td>$1,500</td>
<td>$1,540</td>
</tr>
<tr>
<td>&quot;Bible Doctrine&quot;</td>
<td>3,881</td>
<td>3,652</td>
</tr>
<tr>
<td>Books and bibles</td>
<td>3,675</td>
<td>3,823</td>
</tr>
<tr>
<td>Bulletins</td>
<td>16,502</td>
<td>16,240</td>
</tr>
<tr>
<td>Catechetical materials</td>
<td>4,209</td>
<td>4,412</td>
</tr>
<tr>
<td>Christmas cards</td>
<td>263</td>
<td>1,223</td>
</tr>
<tr>
<td>Study courses</td>
<td>488</td>
<td>342</td>
</tr>
<tr>
<td>Sunday School materials</td>
<td>58,624</td>
<td>37,724</td>
</tr>
<tr>
<td>Tracts</td>
<td>2,521</td>
<td>2,767</td>
</tr>
<tr>
<td>Trinity hymnals</td>
<td>16,741</td>
<td>18,275</td>
</tr>
<tr>
<td>Vacation Bible School supplies</td>
<td>13,893</td>
<td>12,682</td>
</tr>
<tr>
<td>Bible survey</td>
<td>760</td>
<td>1,560</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>800</td>
<td>1,168</td>
</tr>
<tr>
<td>Total income from sales</td>
<td>$123,857</td>
<td>$105,408</td>
</tr>
</tbody>
</table>

Contributions and other income

<table>
<thead>
<tr>
<th>Description</th>
<th>1971</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orthodox Presbyterian Churches</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Regular contributions</td>
<td>$42,953</td>
<td>$49,888</td>
</tr>
<tr>
<td>Thank offerings</td>
<td>20,575</td>
<td>22,546</td>
</tr>
<tr>
<td>Special offerings</td>
<td>18,480</td>
<td>15,212</td>
</tr>
<tr>
<td>Sunday School Publication Fund</td>
<td>1,201</td>
<td>1,780</td>
</tr>
<tr>
<td>Others</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Regular contributions</td>
<td>1,135</td>
<td>1,143</td>
</tr>
<tr>
<td>Thank offerings</td>
<td>165</td>
<td>172</td>
</tr>
<tr>
<td>Special offerings</td>
<td>90</td>
<td>20</td>
</tr>
<tr>
<td>Sunday School Publication Fund</td>
<td>2,064</td>
<td>—</td>
</tr>
<tr>
<td>Total contributions and other income</td>
<td>$91,154</td>
<td>$96,315</td>
</tr>
</tbody>
</table>

These schedules are subject to the accompanying opinion.
## COST OF GOODS SOLD

**Years Ended December 31, 1971 and 1970**

<table>
<thead>
<tr>
<th>Description</th>
<th>1971</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td>Merchandise inventory, beginning of year</td>
<td>$46,894</td>
<td>$44,400</td>
</tr>
<tr>
<td>Purchase for resale</td>
<td>5,494</td>
<td>8,037</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>52,388</strong></td>
<td><strong>52,437</strong></td>
</tr>
</tbody>
</table>

**Cost of goods produced**

<table>
<thead>
<tr>
<th>Description</th>
<th>1971</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td>Art work</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salaries</td>
<td>17,050</td>
<td>11,439</td>
</tr>
<tr>
<td>Contracted</td>
<td>6,389</td>
<td>355</td>
</tr>
<tr>
<td>Expense</td>
<td>1,757</td>
<td>1,341</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>25,196</td>
<td>15,135</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>1971</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td>Writing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salaries and allowances</td>
<td>28,322</td>
<td>18,300</td>
</tr>
<tr>
<td>Contracted</td>
<td>2,347</td>
<td>562</td>
</tr>
<tr>
<td>Employment taxes</td>
<td>1,615</td>
<td>1,299</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>1,409</td>
<td>1,161</td>
</tr>
<tr>
<td>Hospitalization</td>
<td>1,052</td>
<td>857</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>33,341</td>
<td>21,956</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>1971</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td>Printing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot;Bible Doctrine&quot;</td>
<td>2,177</td>
<td>1,203</td>
</tr>
<tr>
<td>Tracts</td>
<td>1,321</td>
<td>798</td>
</tr>
<tr>
<td>Bulletins</td>
<td>9,713</td>
<td>8,764</td>
</tr>
<tr>
<td>Vacation Bible School</td>
<td>6,743</td>
<td>7,574</td>
</tr>
<tr>
<td>Sunday School</td>
<td>42,786</td>
<td>19,702</td>
</tr>
<tr>
<td>Old Testament survey</td>
<td>-</td>
<td>872</td>
</tr>
<tr>
<td>Hymnals</td>
<td>181</td>
<td>19,796</td>
</tr>
<tr>
<td>Catechetical</td>
<td>1,292</td>
<td>861</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>48,486</td>
<td>20,670</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>1971</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td>Production</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Supplies</td>
<td>375</td>
<td>247</td>
</tr>
<tr>
<td>Expense</td>
<td>429</td>
<td>263</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>124,958</td>
<td>95,394</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>1971</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cost of goods available for sale</td>
<td>177,346</td>
<td>147,831</td>
</tr>
<tr>
<td>Merchandise inventory, end of year</td>
<td>36,872</td>
<td>46,894</td>
</tr>
<tr>
<td>Cost of goods sold</td>
<td>$140,474</td>
<td>$100,937</td>
</tr>
</tbody>
</table>

These schedules are subject to the accompanying opinion.

## SCHEDULE OF OPERATING EXPENSE

**Years Ended December 31, 1971 and 1970**

<table>
<thead>
<tr>
<th>Description</th>
<th>1971</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td>Selling expense</td>
<td>$1,182</td>
<td>$1,497</td>
</tr>
<tr>
<td>Shipping supplies</td>
<td>5,592</td>
<td>5,500</td>
</tr>
<tr>
<td>Salaries</td>
<td>293</td>
<td>533</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>280</td>
<td>260</td>
</tr>
<tr>
<td>Employment taxes</td>
<td>222</td>
<td>152</td>
</tr>
<tr>
<td>Hospitalization</td>
<td>1,082</td>
<td>820</td>
</tr>
<tr>
<td>Postage</td>
<td>296</td>
<td>337</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>$8,947</td>
<td>$9,099</td>
</tr>
</tbody>
</table>
Administrative expense

Salaries and allowances ........................................ $33,986 $30,966
Pension premiums .................................................. 2,137 1,960
Office supplies ..................................................... 2,338 1,652
Administration building maintenance ............................ 5,762 6,110
Repairs, renovations and improvements .......................... 1,875 3,120
Telephone .......................................................... 1,175 913
Postage ............................................................. 2,118 797
Travel ................................................................. 2,908 1,002
Employment taxes ................................................... 1,480 1,301
Hospitalization and other insurance .............................. 1,628 1,099
Interest
  Mortgage ........................................................... 478 580
  S. S. publication loans ......................................... 5,041 3,221
  Other loans ...................................................... 620 631
Committee meetings ............................................... 3,702 1,337
Legal and auditing ............................................... 575 586
Office equipment service ......................................... 310 233
Depreciation of furniture and equipment ......................... 1,571 1,230
Support of “The Presbyterian Guardian” ........................ 1,000 750
Bad debts ......................................................... 57 70
Miscellaneous ..................................................... 1,052 694
TOTALS ...................................................................... $69,813 $58,252

Promotion and advertising expense

Salaries and housing allowance ................................ $8,000 $3,642
Employment taxes ..................................................... 287 67
Pension premium ..................................................... 220 100
Hospitalization ..................................................... 273 114
Magazine advertising .............................................. 8,500 688
Catalogs ............................................................... 7,996 6,708
Samples ................................................................. 11,319 5,952
Promotion — general ............................................... 3,761 23
Convention expense ................................................ 2,390 296
“Horizon” ............................................................ 575 1,098
Travel ................................................................. 2,514 387
Postage ............................................................... 3,010 2,253
Wages ................................................................. 1,085 850
Miscellaneous ....................................................... 1,912 1,648
TOTALS ...................................................................... $51,842 $23,826

These schedules are subject to the accompanying opinion.

Statistical Appendix

<table>
<thead>
<tr>
<th></th>
<th>No. of Churches</th>
<th>No. of Units Sold</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vacation Bible School Materials</td>
<td>330</td>
<td>384</td>
</tr>
<tr>
<td>Trinity Hymnal</td>
<td>348</td>
<td>390</td>
</tr>
<tr>
<td>Church Bulletins</td>
<td>130</td>
<td>130</td>
</tr>
</tbody>
</table>
On motion further discussion of that part of the report concerning the National Presbyterian and Reformed Fellowship was deferred until the time of the report of the Committee on Ecumenicity and Interchurch Relations.

The floor was declared open for nominations to the Committee on Christian Education. The following were nominated: Ministers — Peterson, Knudsen, Meilahn, Hofford, L. H. Smith, Hodgson, and Lewis J. Grotenhuis; Ruling Elders — Stewart W. Sandberg, Jr. (Pittsburgh), Paul S. MacDonald (Bangor), and Elder.


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

The Assembly recessed at 6:16 p.m. after prayer led by Mr. J. C. Smith.

WEDNESDAY MORNING, MAY 26

Following a devotional service led by Mr. Hilbelink the Assembly reconvened at 8:06 a.m. Mr. Bettler led in prayer.

The minutes of the sessions of Monday, May 15, and of Tuesday, May 16, were read and approved as corrected.

Mr. Oliver introduced to the Assembly the Rev. Harlan Vanden Einde, fraternal delegate of the Christian Reformed Church. On motion Mr. Vanden Einde was enrolled as a corresponding member.

Mr. Barker, Chairman of the Stewardship Committee, presented its report.

REPORT OF THE STEWARDSHIP COMMITTEE

In 1970 and 1971 the Church contributed the amounts shown below toward the combined budgets approved by the previous year’s General Assembly.

<table>
<thead>
<tr>
<th>Budget approved by General Assembly</th>
<th>1970</th>
<th>1971</th>
<th>1972</th>
</tr>
</thead>
<tbody>
<tr>
<td>the year before</td>
<td>$366,600</td>
<td>$446,041</td>
<td>$494,400*</td>
</tr>
<tr>
<td>Actual contributions from Orthodox Presbyterian sources</td>
<td>$410,572</td>
<td>$393,256</td>
<td></td>
</tr>
</tbody>
</table>

* Includes $40,000 of “over and above” funds for Christian Education.

The gap of nearly $53,000 between the 1971 budget and 1971 receipts has forced the Home Missions, Foreign Missions, and Christian Education Committees into extremely critical financial conditions. The Stewardship Committee has appealed for generous giving to relieve these conditions. These appeals must be solemnly considered by pastors and sessions. The only alternative to sharply increased giving in 1972 and 1973 is liquidation of major portions of our Missions and Christian Education efforts. Especially in the case of Foreign Missions and Christian Education, these efforts have required years of planning, investment, and development, and the losses that would be involved in their liquidation are staggering.

The committees submitted to the Stewardship Committee proposed 1973 budgets totaling $531,000 in contributions from Orthodox Presbyterian sources. The Stewardship Committee recommends approval of these budgets, and offers the following observations:

a) These budgets can be met with an average contribution of $1.07 per communicant member per week.
b) These budgets cover only the current programs of the committees. They do not include provision for clearing past deficits. Unless these budgets are exceeded, therefore, the committees will have the same past deficits at the end of the year as at the beginning.

c) These budgets provide for no expansion of the work beyond that contemplated in previous years. The fact that the budgets are nevertheless higher is accounted for by inflation, devaluation, and in the case of Christian Education, by the need to achieve a level of distribution of Sunday School materials in churches outside the denomination that will result in sufficient volume to pay the production costs of the program. Whether it has been clear before or not, it is now clear that the Sunday School curriculum program will not in the foreseeable future pay its own administrative and editorial costs. We must view these costs in the same way that we view the costs of administering our programs of home and foreign missions and regard them as a part of the cost of the Church's task of preaching and teaching the Word of God at home and abroad.

In recommending these budgets to the Assembly, the Stewardship Committee recognizes that they bear little relationship to 1971 actual receipts. However, these budgets do place the central issue squarely before the Assembly. A vote to approve the committee's recommendation carries a moral commitment to return to our churches and to preach, pray, persuade, and persist on behalf of our committees, week by week, reminding our people of God's astonishing promises to those who will faithfully give. A vote against the recommendation implies liquidation of some of our Missions and Christian Education program.

CONTRIBUTIONS TO BUDGETS OF COMMITTEES

<table>
<thead>
<tr>
<th>From OP Sources:</th>
<th>Actual 1970</th>
<th>Actual 1971</th>
<th>Approved 1972</th>
<th>Recommended 1973</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Education</td>
<td>$89,425</td>
<td>$83,110</td>
<td>$140,000*</td>
<td>$150,000</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>173,581</td>
<td>171,000</td>
<td>191,000</td>
<td>211,000</td>
</tr>
<tr>
<td>Home Missions &amp; Ch. Ext.</td>
<td>147,566</td>
<td>139,146</td>
<td>163,000</td>
<td>170,000</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$410,572</strong></td>
<td><strong>$393,256</strong></td>
<td><strong>$494,000</strong></td>
<td><strong>$531,000</strong></td>
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<tbody>
<tr>
<td>Christian Education</td>
<td>$1,335</td>
<td>$3,454</td>
<td>$7,000</td>
<td>$12,500</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>60,116</td>
<td>55,000</td>
<td>59,000</td>
<td>64,000</td>
</tr>
<tr>
<td>Home Missions &amp; Ch. Ext.</td>
<td>10,169</td>
<td>9,743</td>
<td>12,500</td>
<td>12,500</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$71,620</strong></td>
<td><strong>$68,197</strong></td>
<td><strong>$78,500</strong></td>
<td><strong>$89,000</strong></td>
</tr>
</tbody>
</table>

* Includes $40,000 of “over and above” funds for Christian Education.

The committee informs the Assembly of the following:

1) That the financial condition of the three committees demonstrates clearly that they cannot make reasonable and responsible plans for advances in their work for the church without responsible planning for the denominational work by the individual congregations; and

2) That if the Stewardship Committee does not have specific information from the congregations as to the amounts they will conscientiously endeavor to contribute to the Combined Budget for 1973, the Stewardship Committee will require the three committees to reduce their work for 1973. The Committee, therefore, requests the 39th General Assembly to request every congregation to inform the Stewardship Committee by January
30 of each year, beginning in 1973, of the amount that they will strive, under God and with conscientious endeavor, to give for the work of the three committees.

RECOMMENDATIONS

The committee makes the following recommendations:

1. That the General Assembly approve a total budget for the three committees for the year 1973 in the amount of $620,000 and recommend to the churches that they provide a minimum of $531,000 toward this budget.

2. That the Assembly adopt the request of the Committee contained in 2) above.

3. That the Committee be continued.

ELECTIONS

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

On motion consideration of this report was postponed until the time of the report of the Committee on Overtures and Communications pertaining to Overture 2.

Mr. Mitchell presented the report of the Committee on Overtures and Communications with reference to Overture 2.

REPORT (1) OF THE COMMITTEE ON OVERTURES AND COMMUNICATIONS

The Committee recommends the adoption of Overture 2 with the following amendments:

(1) Change “leadership” to “assistance” in parts (2) and (4) A.

(2) Delete in part (4) A. all of the first sentence up to and including the first comma, and capitalize the next word.

(3) Delete in part (4) B. all of the first sentence up to and including the first comma, and capitalize the next word.

(4) Delete in part (4) C. 5. the words “and spirit.”

It was moved and seconded that the Assembly propose to the Fortieth General Assembly that Standing Rule Chapter X, Section 2, be amended as stated in part (1) of Overture 2 (see p. 13). NOTE: By previous Assembly action what is referred to in Overture 2 as “Standing Rules, Chapter IX,” is now Chapter X.

On amended motion Mr. Johnston was granted one-half hour to speak to the motion.

On motion Mr. Johnston’s time was extended eight minutes.

On motion Mr. Atwell was granted ten additional minutes to speak to the motion.

The Assembly recessed at 10:05 a.m. and reconvened at 10:21 a.m. with the singing of the hymn “Praise to the Lord.”

Mr. Vanden Einde, fraternal delegate of the Christian Reformed Church, addressed the Assembly.

Discussion of the pending question continued.

The Assembly recessed at 12:05 p.m. after prayer led by Dr. Young.
The Assembly reconvened at 1:30 p.m. with the singing of the hymn "O the deep, deep love of Jesus." Mr. Ames led in prayer.

Discussion of the pending question continued.

On motion Mr. Galbraith was granted five additional minutes to speak to the motion.

Mr. Oliver introduced to the Assembly the Rev. William J. Campbell, fraternal delegate of the Free Church of Scotland. On motion Mr. Campbell was enrolled as a corresponding member.

On motion Mr. J. C. Smith was granted additional time to speak to the motion.

On motion the pending question was amended by deleting the sentence reading "The General Secretaries of the Committees on Christian Education, Foreign Missions and Home Missions and Church Extension shall sit as advisory members of the committee, but without the right to vote."

On motion it was determined to put the previous question.

The pending question as amended was carried.

After a motion and a series of amendments pursuant to the recommendation of the Committee on Overtures and Communications, the following became the main motion and was carried.

RESOLVED:

(1) That the Thirty-ninth General Assembly erect a special Committee on Stewardship consisting of nine voting members, all ordained officers of the church, at least four but no more than five of whom shall be ministers and none of whom shall be members or employees of the Committees on Christian Education, Foreign Missions, or Home Missions and Church Extension. Members shall be elected for three-year terms arranged in three classes, one class to be elected each year.

(2) That the Committee on Stewardship be authorized to employ a full-time General Secretary who shall not be a member of the Committee on Stewardship, who shall provide assistance to pastors and sessions in their efforts to enlist support for the total program of the church.

(3) That initially the Committees on Christian Education, Foreign Missions, and Home Missions and Church Extension be requested to provide from their regular administrative budgets equal amounts not to exceed the sum of $5,000 each to pay for the salary, travel, office, and other expenses of the Committee on Stewardship; and that these committees continue to provide for the cost of promotional literature for this effort in their regular promotional budgets.

(4) That the following Plan for the Committee on Stewardship be adopted as an Instrument of the General Assembly:

PLAN FOR THE COMMITTEE ON STEWARDSHIP

A. PURPOSE

There shall be a Committee on Stewardship whose primary purpose shall be to support the ministry of the pastors and sessions in their responsibility to teach and encourage the practice of biblical stewardship in the church. To that end the Committee shall provide counsel, assistance, and literature aimed at increasing the commitment of each member in the use of his means, time, and talents in the work of Christ's kingdom.

B. FUNCTION

The Committee on Stewardship shall seek to develop both short and long range goals for the church's program as a denomination and shall recommend to the General
Assembly financial priorities for the achievement of both short and long range goals set by the agencies of the denomination.

C. OPERATION

1. As a part of its responsibility in setting goals and priorities for the church’s activity, the Committee on Stewardship shall review the proposed one year and five year budgets of the several agencies of the church which are to be submitted to the Committee by March 1.

2. In its review of the proposed one year and five year budgets the Committee on Stewardship shall provide full opportunity to the General Secretaries of the Committees on Christian Education, Foreign Missions, and Home Missions and Church Extension and/or their representatives to make detailed presentation of their respective committees' programs and needs. It shall be the responsibility of the Committee to assess the merits of the respective budgets and the proportionate relationship of each to the others. This evaluation shall be made in the light of the long and short range goals of the church's program and shall be consistent with the priorities required for reaching those goals.

3. The Committee shall recommend to the next General Assembly a combined budget for the succeeding fiscal year, which budget shall reflect the Committee’s judgment as to the most desirable apportionment of the anticipated resources of the church, consistent with the priorities in view.

4. After the adoption of the combined one year budget by the General Assembly, the Stated Clerk shall inform the churches of the budget actions taken by the Assembly. However, it shall be the responsibility of the Committee to keep before the churches both the goals of the denominational effort and the progress being made toward attaining the budget approved to implement that effort. To that end the Committee shall communicate with the churches at least once a quarter, informing them of the progress made in the church's work and in their financial support of that work. If contributions fall behind budget requirements or other emergencies or opportunities requiring additional funds arise in the interim between General Assemblies, the Committee on Stewardship shall meet and determine what appeal shall be made to the churches.

5. Annually, the Committee on Stewardship shall report to the congregations the results achieved over the preceding five years in terms of the goals, priorities, and objectives previously established.

6. Although it shall be the responsibility of the Committee on Stewardship to present to the churches the denomination's appeal for funds, this is not to be construed as substituting for or restricting the efforts of the standing committees in publicizing their respective ministries, provided that the elements of such publicity/promotion remain within the framework of the combined budget approved by the Assembly.

7. Undesignated contributions shall be allocated to each agency in the proportion which each agency's approved budget bears to the combined budget; checks for this purpose shall 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 amounts specified in their approved budgets, undesignated contributions in excess of the approved combined budget shall be allocated to each agency, excluding the Committee on Stewardship, 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. STAFF

The Committee may establish and maintain a staff and necessary facilities.

Messrs. Hills and Brawdy requested that their negative votes be recorded.

The Assembly recessed at 3:45 p.m. and reconvened at 4:01 p.m.

On amended motion it was determined that elections to the Committee on Stewardship be made the order of the day at 1:30 p.m., Thursday.

On motion it was determined that the Moderator appoint a temporary Committee on Nominations of three members for the purpose of submitting at least nine nominations to the special Committee on Stewardship. The Moderator later announced the appointment of Messrs. Sibley (convener), Lewis, and Curry.

The Assembly proceeded to consider the report of the Stewardship Committee.

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

Mr. Oliver introduced to the Assembly Ruling Elder Elwood E. Woods, fraternal delegate of the Reformed Presbyterian Church of North America (Covenanter). On motion Mr. Woods was enrolled as a corresponding member.

On motion Mr. Johnston was granted one more speech on the motion before the Assembly.

The Assembly recessed at 6:20 p.m. after prayer led by Dr. Elder.

THURSDAY MORNING, MAY 18

Following a devotional service led by Mr. Tolsma the Assembly reconvened at 8:03 a.m. The Moderator led in Prayer.

The Minutes of the sessions of Wednesday, May 17, were read and approved as corrected.

The order of the day arrived. Mr. Galbraith, Chairman of the Committee on Revisions to the Form of Government, presented its report. On motion the report was ordered included in the Minutes without being read orally.
Fathers and brethren:

The Committee has continued its work during the year through sub-committees and meetings of the full Committee. The full Committee held five full-day meetings since the 38th General Assembly.

The Committee believes that it has made substantial progress toward resolving certain basic problems and formulating those sections of the Form of Government where these problems come to expression. Since these sections have wider implications, and will affect the formulation of other sections, the Committee submits its formulations on two subjects for the consideration of the Assembly in order that the Committee may be guided in the completion of its task.

The first of these subjects is the officers of the church, for which we submit what would be Chapter V in its entirety:

CHAPTER V
THE OFFICERS OF THE CHURCH

1. Our Lord Jesus Christ established his church of the new covenant on the foundation of the apostles and prophets. The apostles were appointed to be witnesses to the risen Christ, testifying in the Holy Spirit to what they had seen and heard, heralding the gospel to the world, and grounding the church in the teaching of Christ. Together with the prophets they spoke by revelation, recording in the Scriptures of the New Testament the fullness of the truth as it is in Christ Jesus. When their testimony was completed their calling and office was not continued in the church, and the powers and signs that endued and sealed their ministry ceased.

2. Our Lord continues to build his church through the ministry of men whom he calls and endues with special gifts for teaching, ruling, and serving. Some of these special gifts can be most profitably exercised only when those who possess them have been publicly recognized as called of Christ to minister with authority. It is proper to speak of such a publicly recognized function as an office, and to designate men by such scriptural titles of office and calling as evangelist, pastor, teacher, bishop, elder, deacon. There are diversities of ministry within any office, for every man is called to be a steward of his own gifts. At the same time, a general designation of office may be applied to a group of functions that could be distinguished as separate offices.

3. The ordinary and perpetual officers of the church are charged with the ministry of the Word of God, of rule, and of mercy. Those who share in the rule of the church may be called elders (presbyters), bishops, or church governors. Those who minister in mercy and service are called deacons. Some elders have been endued and called of Christ to labor in the Word and teaching. These ministers of the Word are evangelists, pastors, and teachers.

The second subject that we submit is that of the relationship of ministers to congregations. The Committee's formulation would be in Chapter VI, Section 2, as follows:

CHAPTER VI
MINISTERS OR TEACHING ELDERS

2. Every minister shall be a member of a regional church and has communicant fellowship in any local congregation of that regional church. The presbytery, with the
concurrency of a ministerial member, may request a session within its bounds to exercise pastoral care over him in its behalf. A session, with the concurrence of the presbytery, may grant the right to vote in the congregation to any ministerial member of the regional church.

In order to place the above VI:2 in its larger context the Committee also quotes from its formulation of two other sections which introduce the regional church in which VI:2 would provide ministerial membership. These background sections are:

CHAPTER II
THE CHURCH
3. In accordance with the teaching of Scripture, the many members of this church universal are to be organized in local and regional churches, confessing a common faith and submitting to a common form of government.

CHAPTER XV
THE PRESBYTERY
1. A regional church consists of the ministers and all the members of the local congregations within a certain district. The presbytery, which is the governing assembly of a regional church, consists of all the ministers on its roll and the ruling elder from each congregation commissioned by the respective sessions. A presbytery may be organized when there are four congregations within a region.

During the year the Rev. Robert L. Atwell resigned from the Committee due to what he felt was the pressure of other duties.

RECOMMENDATIONS
The Committee recommends that the Assembly:
1. Approve the position expressed in the formulation of Chapter V above with regard to officers.
2. Approve the position expressed in the formulation of Chapter VI:2 with regard to the relationship of ministers to congregations.

Respectfully submitted,
John P. Galbraith, Chairman

On motion the first recommendation of the Committee was adopted.
Messrs. Churchill and Hills requested that their negative votes be recorded.
It was moved and seconded to adopt the second recommendation of the Committee.
The Moderator called upon Mr. Vail, Convener of the Committee on Ministerial Membership, to present its report. The report follows:

REPORT OF COMMITTEE ON MINISTERIAL MEMBERSHIP
In response to Overtures 1 and 6, the Committee on Ministerial Membership calls the attention of the Assembly to the fact that the Committee on Revisions to the Form of Government has considered at length and in detail the question of the relationship of ministers to congregations, and has presented to this Assembly a proposal that is reasonable, and in harmony with the principles of presbyterianism. We believe therefore
that the recommendation 2 of the Committee on Revisions to the Form of Government supplies the answer to these overtures, and we recommend its adoption.

Respectfully submitted,
George R. Cottenden
D. Clair Davis
F. Kingsley Elder
Daniel H. Overduin
Laurence N. Vail (Convener)

The Moderator ruled that the recommendation of the Committee on Ministerial Membership was identical to the second recommendation of the Committee on Revisions to the Form of Government and therefore no separate action was necessary on the former committee's recommendation.

The Assembly recessed at 10:02 a.m. and reconvened at 10:16 a.m.

The Assembly was informed of the death of Dr. Jay E. Adams' father. At the Moderator's request, Mr. Bettler led in prayer.

Mr. Campbell, fraternal delegate of the Free Church of Scotland, addressed the Assembly.

On motion, that part of the report of the Committee on Ecumenicity and Interchurch Relations dealing with fraternal relations with the Reformed Presbyterian Church, Evangelical Synod (hereinafter RPCES), was made the order of the day following elections to the Committee on Stewardship.

Discussion of the pending question continued.

The pending question, namely, the motion to adopt the second recommendation of the Committee on Revisions to the Form of Government, was carried.

The Assembly recessed at 12:07 p.m. after prayer led by Mr. Lind.

THURSDAY AFTERNOON, MAY 18

The Assembly reconvened at 1:30 p.m. with the singing of the hymn “Exalt the Lord, his praise proclaim.” Mr. Petty led in prayer.

The order of the day arrived. Mr. Sibley, Convener of the Committee on Nominations, presented its report.

REPORT OF THE COMMITTEE ON NOMINATIONS

The Committee submits the following list of 16 nominees for election to the Committee on Stewardship for the consideration of the Assembly. We would make these observations about the list:

(1) We have sought to include a teaching or a ruling elder from each of the 11 presbyteries of the church. This allows for informal communication with the several presbyteries.

(2) There are also 7 teaching elders and 5 ruling elders from east of the Mississippi.

(3) We have included 2 (or 3 in one case) nominees from each of the standing committees on missions and Christian education. This can provide the Committee on Stewardship with men already familiar with the goals and programs of these standing
committees. We would consider election to the Committee on Stewardship tantamount to resignation from the standing committee in the case of these men, because of the provisions of part (1) of the resolution erecting the Committee on Stewardship.

**Teaching Elders:**

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<tr>
<th>Name</th>
<th>Committee</th>
<th>Presbytery</th>
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<tbody>
<tr>
<td>Eckardt</td>
<td>Home Missions</td>
<td>New Jersey</td>
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<td>Edwards</td>
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<tr>
<td>Ellis</td>
<td>Foreign Missions</td>
<td>Mid-Atlantic</td>
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<tr>
<td>Eyres</td>
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<tr>
<td>Kellogg</td>
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<tr>
<td>Knudsen</td>
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<td>Philadelphia</td>
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<tr>
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<td></td>
<td>Dakotas</td>
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<td>Woolley</td>
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<td>Philadelphia</td>
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**Ruling Elders:**

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</tr>
</thead>
<tbody>
<tr>
<td>Clarence A. Den Dulk Elder</td>
<td>Christian Education</td>
<td>Northern California</td>
</tr>
<tr>
<td>Elder</td>
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<td>Kinnaird</td>
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</tr>
<tr>
<td>Theodore J. Pappas</td>
<td>Home Missions</td>
<td>South</td>
</tr>
<tr>
<td>Lewis W. Roberts</td>
<td></td>
<td>Philadelphia</td>
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We recommend that each class include at least one teaching elder and at least one ruling elder.

Laurence C. Sibley, Jr., Convener

The floor was declared open for further nominations to the Committee on Stewardship. The following were nominated: *Ministers* — Hodgson, Nicholas, Rockey, Steever, and Thompson; *Ruling Elders* — Frederick C. Metzger (Westfield), Hoogerhyde, Daniel B. Stukey (Denver), Jerry S. Anderson (Portland, Oregon), Fairvan C. Lenker (Middletown, Pa.), Robinson, and Kramm.

On motion the requests of Messrs. Atwell, Krispin, Rockey, Thompson, and Woolley to have their names withdrawn were granted.

On motion it was determined that four alternates (two ministers and two elders or deacons) be chosen by ballot following the election of the committee, and that those nominees not elected to the committee be considered nominees for election as alternates.

On motion it was determined to assign at least one minister and one elder or deacon to each class.

At later points the Moderator announced the following elections to the Committee on Stewardship:

*Class of 1975* — The Rev. Mr. Eyres and Ruling Elders Den Dulk and Roberts

*Class of 1974* — The Rev. Messrs. Eckardt (Convener) and Steever, and Ruling Elder Kinnaird

*Class of 1973* — The Rev. Mr. Kellogg and Ruling Elders Stukey and Kramm

Mr. Malcor presented a report of the Committee on Date, Place and Travel as follows:
REPORT OF THE COMMITTEE ON DATE, PLACE AND TRAVEL

The committee recommends:

1. That commissioners submitting valid travel vouchers be reimbursed as follows:
   a. No reimbursements to car passengers
   b. Actual costs incurred (rounded to the nearest dollar) to those traveling by public transportation
   c. 7¢ per mile (rounded to the nearest dollar) to drivers of cars

Note: This would amount to a total of approximately $14,000 to be paid to 98 commissioners, leaving a balance of approximately $2,000 in the Travel Fund.

2. That the committee be authorized to pay one commissioner to the 38th Assembly $23.00 for travel expense which the committee failed to pay him at that Assembly.

(Signed) Calvin R. Malcor

On separate motions the recommendations were adopted.

The order of the day arrived. Mr. Oliver, Chairman of the Committee on Ecumenicity and Interchurch Relations, presented its report. On motion the report was ordered included in the Minutes without being read orally.

REPORT OF THE COMMITTEE ON ECUMENICITY AND INTERCHURCH RELATIONS

Between the time of the 38th General Assembly and the time of the writing of this report, the Committee has met once. The Committee reports as follows:

I. Appointment of Fraternal Delegates to other Ecclesiastical Bodies:
   A. The Rev. Leslie A. Dunn to the 1971 Synod of the Korean Presbyterian Church, Hap Dong, in September, 1971.

At the time of the writing of the first draft of this report, appointments of delegates to the 1972 meetings of the following churches are yet to be made:

   Reformed Presbyterian Church, Evangelical Synod
   Reformed Presbyterian Church of North America
   Reformed Church in Japan
   Presbyterian Church of Korea (Kosin)
   Presbyterian Church of Korea (Hap Dong)

II. The Committee through its chairman sent a letter of greeting to the General Assembly of the Free Church of Scotland meeting in Edinburgh in May, 1972.
III. Invitations to Other Ecclesiastical Bodies

An invitation to send a fraternal delegate to the Thirty-Ninth 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 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. Conversations with the Committee on Fraternal Relations of the Reformed Presbyterian Church, Evangelical Synod.

To the time of the writing of the first draft of this report no joint meetings of the full committees of the two denominations had been held. However, a joint subcommittee, consisting of Messrs. Woolley, Galbraith, and Knight from our church and Messrs. R. Laird Harris, Paul H. Alexander, and William S. Barker from the Reformed Presbyterian Church, Evangelical Synod, pursuant to the authorization of the 37th General Assembly and the Synod of the Reformed Presbyterian Church, Evangelical Synod, met and discussed the "church's responsibility in defining ethical applications of the Word of God." Progress was made at this meeting and it is hoped that a further meeting can be held and a substantive report be given to a joint meeting of the two full committees.

On April 10, 1972 the Committee on Fraternal Relations of the Reformed Presbyterian Church, Evangelical Synod and the Committee on Ecumenicity and Interchurch Relations of the Orthodox Presbyterian Church met together to consider the status of conversations on merger of the two churches. As a result of the discussion, the joint meeting adopted without dissent a proposal which the two denominational committees were requested to recommend to their respective Synod and General Assembly. Responding to that request of the joint meeting, the Committee on Ecumenicity and Interchurch Relations recommends that the 39th General Assembly (a) adopt the following proposed Basis of Union and (b) instruct the joint committee to prepare a Plan of Union to be submitted to the 1973 Synod and General Assembly.

PROPOSED BASIS OF UNION

between

THE ORTHODOX PRESBYTERIAN CHURCH

and

THE REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD

A. Preamble

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

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

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

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

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

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

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

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

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

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

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

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

In uniting their witness, these churches would seek to grow in love and new obedience to Christ, finding in that obedience the remedy for both legalism and antinomianism. We dare not build a hedge around God's law, adding to it the burdensome traditions of men. Neither may we ever cease to hear in the law the voice of the living God, whose will and nature are revealed in his commandments. Yet respect for the liberty of the sons of God must not dampen our pastoral zeal to warn those in our charge against particular sins and against those practices in contemporary life that become frequent occasions of sin. When the mass media pander to unlawful sexual appetites, the Saviour's warning about the lustful look must be part of the church's instruction. When respect for human life is cheapened by glorified violence or when the proper function of the body is impaired through narcotics, stimulants, and hallucinogenic drugs, the church must teach that our bodies are for the Lord and oppose those who exploit for gain those desires that rebel against God's ordinances for human life. Apart from the courageous application of Scripture to individual and social sins in the context of modern life the church cannot fulfill the whole ministry of the Word of God. 1 As the occasion demands, such application must be made not only by pastors and sessions, but also by presbyteries, synods, and general assemblies according to the principles of Chapter 31 of the Confession of Faith ("of Synods and Councils"), which are based upon the council of Jerusalem (Acts 15). The forming of Christian consciences to prove the things that differ is most necessary so that the church shall not be conformed to the lawlessness of an unbelieving world.

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

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

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

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

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

B. THE DOCTRINAL STANDARDS

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

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

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

C. STANDARDS OF GOVERNMENT, DISCIPLINE AND WORSHIP

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

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

NOTE: Differences in the text of the Proposed Basis of Union presented for adoption by the 39th General Assembly from the text reported to the 36th General Assembly are as follows:

1 At this point the following sentence is inserted:

As the occasion demands, such application must be made not only by pastors and sessions, but also by presbyteries, synods, and general assemblies according to the principles of Chapter 31 of the Confession of Faith ("of Synods and Councils"), which are based upon the council of Jerusalem (Acts 15).

2 The word "Second" is changed to "Third."

Section IV "The Adopting Act" is deleted.

V. National Presbyterian and Reformed Fellowship

Messrs. Clowney and Galbraith, who were authorized by the Committee to attend the meeting of the National Presbyterian and Reformed Fellowship at Louisville, Kentucky in October, 1971, are serving on the Steering Committee of that organization, and have been authorized to serve as the Committee's representatives at meetings of the National Presbyterian and Reformed Fellowship until the 39th General Assembly.

At the Louisville meeting, the organization of the National Presbyterian and Reformed Fellowship was completed with the announcement of incorporation and adoption of By-laws. The Steering Committee has made plans for regional rallies and membership recruitment, and commissions are at work in other areas of activity. A meeting of the organization was to be held in Baltimore, Maryland on April 6 and 7, 1972.

VI. Conversations with the Deputies of the Canadian Reformed Churches

The Committee has continued contact with the Canadian Reformed Churches and has been informed by the Secretary of the Deputies of Synod Orangeville 1968 of the Canadian Reformed Churches for contact with the Orthodox Presbyterian Church that they have a proposal to submit to the 39th General Assembly. At the time of the writing of this report, that proposal was not in the hands of your Committee, but when it is received, it will be transmitted to the Assembly.

VII. Conversations with the Committee on Interchurch Correspondence and Study of the Reformed Presbyterian Church of North America (Covenanter)

The Committee on Interchurch Correspondence and Study of the Reformed Presbyterian Church of North America (Covenanter) asked to meet with representatives of the Orthodox Presbyterian Church and such contact was approved by the 1971 Synod of the Reformed Presbyterian Church of North America. On April 6, 1972 a joint subcommittee of the parent committees met in Baltimore, Md. There it was reported that the 1971 Synod of the Reformed Presbyterian Church of North America had determined (1) to "propose a meticulous verbal revision of the Westminster Confession of Faith and the Larger and Shorter Catechism (to remove archaic expressions without change in meaning)" and (2) through its committee to invite other Reformed denominations to join in this revision.

Your Committee on Ecumenicity and Interchurch Relations anticipates conversations between the full committees of the two denominations and recommends (1) that the
Orthodox Presbyterian Church join the Reformed Presbyterian Church of North America in the work of providing a proposed “meticulous verbal revision of the Westminster Confession of Faith and the Larger and Shorter Catechism (to remove archaic expressions without change in meaning)”, (2) that the 39th General Assembly approve of an invitation to Reformed persons from other denominations to participate in this project, and (3) to elect a committee of three to engage with others in such a revision.

VIII. Elections to the Committee

The terms of the following members of the Committee expire at this Assembly: Ministers: Jack J. Peterson, George W. Knight, III, Th.D.

Respectfully submitted,
LeRoy B. Oliver, Chairman

It was moved and seconded to adopt the recommendation of the committee contained in Part IV of its report.

The Assembly recessed at 3:47 p.m. and reconvened at 4:02 p.m. with the singing of Psalm 113.

Mr. Woods, fraternal delegate of the Reformed Presbyterian Church of North America, addressed the Assembly.

Discussion of the pending question continued.

The floor was declared open to further nominations for election as alternates to the Committee on Stewardship. The following were nominated: Ministers — S. L. Phillips; Ruling Elders — Calvin A. Duff (Hialeah).

At later points the Moderator announced the following elections: 1st alternate, Ruling Elder Metzger; 2nd alternate, the Rev. Mr. Hodgson; 3rd alternate, the Rev. Mr. S. L. Phillips; 4th alternate, Ruling Elder Duff.

Discussion of the pending question continued.

On motion Mr. Hills was granted twenty additional minutes to speak to the motion.

The Assembly recessed at 6:18 p.m. after prayer led by Mr. Baurer.

THURSDAY EVENING, MAY 18

The Assembly reconvened at 7:30 p.m. with the singing of the hymn “Peace, perfect peace.” Mr. Piper led in prayer.

Discussion of the pending question continued.

On motion Dr. Clowney was granted ten additional minutes to speak to the motion.

Mr. Oliver introduced to the Assembly the Rev. Robert G. Rayburn, Th.D., fraternal delegate of the RPCES. On motion Dr. Rayburn was enrolled as a corresponding member.

On motion the time for recess was extended until 10:00 p.m.

The Assembly sang the hymn “Guide me, O thou Great Jehovah,” and recessed at 10:05 p.m. after prayer led by Mr. Kellogg.

FRIDAY MORNING, MAY 19

Following a devotional service led by Mr. Conard the Assembly reconvened at 8:05 a.m. Mr. Verhage led in prayer.
The Minutes of the sessions of Thursday, May 18, were read and approved as corrected.

On motion the order of the day was postponed until the Assembly acts upon the pending question, but not more than fifteen minutes.

The Assembly resumed consideration of the motion to adopt the recommendation of the Committee on Ecumenicity and Interchurch Relations contained in Part IV of its report.

On motion it was determined to put the previous question.

The recommendation was adopted with the insertion of the words "with the further provision that the Committee be instructed to seek to improve this statement in joint meeting with the Committee of the RPCES for inclusion in a Plan of Union" after the words "the following proposed Basis of Union."

Mr. Hills requested that his negative vote be recorded.

The order of the day arrived. Mr. Thompson, Convener of the Committee on Presbyterian Records, presented its report.

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 with the notations listed by the Committee and with the following exceptions:
   a. By-laws of Presbytery not included.
   b. Roll does not include list of Sessions not represented, p. 298.

2. That the Minutes of the Presbytery of the Mid-Atlantic be approved with the notation listed by the Committee and with the following exception:

3. That the Minutes of the Presbytery of the Midwest be approved without exception and with the notations listed by the Committee.

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 with the notations listed by the Committee and with the following exceptions:
   a. No record that meeting was opened with prayer, pp. 37, 38.
   b. No record that meeting was opened or closed with prayer, pp. 12, 44, 45.

6. That the Minutes of the Presbytery of Northern California be approved with the notations listed by the Committee and with the following exceptions:
   a. Licentiates are listed as pastor and associate pastor, p. 239.
   b. Session not closed with prayer, p. 254.
   c. Licentiates elected to committees before becoming members of presbytery, pp. 257, 258.
   d. Session not closed with prayer, p. 269.
   e. Pastor of independent church seated as corresponding member, cf. Form of Government, X, 11.
   f. Terms of call to Mr. Abbot not recorded, p. 279.
g. Mr. Donald Buchanan seated as a corresponding member but not otherwise identified, cf. Form of Government, X, 11, p. 279, 6th line from bottom.

7. That the Minutes of the Presbytery of the Northwest be approved with the following exceptions:
   a. Roll does not show Sessions not represented, p. 47.
   b. No record that the constitutional questions were asked or answered in the ordination of Robert Scott, p. 69.

8. That the Minutes of the Presbytery of Ohio be approved without exception and with the notations listed by the Committee.

9. That the Minutes of the Presbytery of Philadelphia be approved with the notations listed by the Committee and with the following exceptions:
   a. Time of adjournment omitted, p. 164.
   b. No record that meeting was opened and closed with prayer, no record that the constitutional questions were asked, and no record of the laying on of hands in the ordination of Mr. Drake, pp. 188-189.

10. That the Minutes of the Presbytery of the South be approved without exception and with the notations listed by the Committee.

11. That the Minutes of the Presbytery of Southern California be approved without exception and with the notations listed by the Committee.

On motion recommendations 3, 4, 8, 10, and 11 of the Committee were adopted. On motion the remaining recommendations of the Committee were adopted.

The order of the day arrived. Mr. Baurer, Convener of the Committee on Standing Committee Records, presented its report.

REPORT OF THE COMMITTEE ON STANDING COMMITTEE RECORDS

The Committee recommends:

1. That the Minutes of the Committee on Date, Place and Travel be approved without exception, and those of the Committee on Pensions be approved without exception and with the notations listed by the Committee.

2. That the Committee on Date, Place and Travel be instructed to take action on its Minutes taken during the course of the 38th General Assembly in order to bring those Minutes into conformity to rules #3, 8, & 10 of the Assembly’s Rules for Keeping Standing Committee Records. (The problem is that the meeting was never adjourned due to difficulties beyond the control of the Committee.) It is suggested that some official action be taken by the Committee to correct these unavoidable problems.

3. That the Minutes of the Committee on Christian Education be approved with the notations listed by the Committee and with the following exceptions:
   a. A business session begun without prayer, p. 42.
   b. There is no copy of the committee’s Standing Rules with the Minutes.

4. That the Minutes of the Committee on Ecumenicity and Interchurch Relations be approved without exception.
5. That the Minutes of the Committee on Foreign Missions be approved with the notations listed by the Committee and with the following exception:
   a. No copy of the By-laws with the Minutes.

6. That the Minutes of the Committee on General Benevolence be approved with the notations listed by the Committee and with the following exception:
   a. A copy of the Assembly's Rules for Keeping Standing Committee Records is absent.

7. That the Minutes of the Committee on Home Missions and Church Extension be approved with the following exception:
   a. No copy of the By-laws with the Minutes.

8. That the Minutes of the Trustees of the General Assembly be approved without exception.

On separate motions the first two recommendations of the Committee were adopted. On motion the remaining recommendations of the Committee were adopted.

The Assembly resumed consideration of the motion to adopt the first recommendation of the Stewardship Committee.

The Assembly recessed at 10:04 a.m. and reconvened at 10:20 a.m.

Dr. Rayburn, fraternal delegate of the RPCES, addressed the Assembly.

The Assembly resumed consideration of the motion to adopt the first recommendation of the Stewardship Committee. The recommendation was adopted in the following amended form:

That the Assembly approve a total budget for the three committees for the year 1973 in the amount of $549,000 and recommend to the churches that they provide a minimum of $460,000 toward this budget, but that the Committee on Stewardship be authorized to increase that amount by however much it has sound reasons for believing can be obtained, holding to an optimum goal of $531,000, that it determine the amount which each committee shall receive, and that each committee be instructed to exert strong effort to obtain more funds for its work from sources outside the OPC.

On motion the second recommendation of the Committee was adopted.

The Moderator ruled, in view of earlier actions of the Assembly, that no action was needed on the Committee's third recommendation.

It was moved and seconded that the Assembly instruct all standing committees not to borrow any further money without the approval of the Committee on Stewardship.

It was moved and seconded as a substitute that the Assembly instruct the Committee on Stewardship to be fiscally responsible by reviewing the approved operating budgets of the several committees by July 1, 1973, and each year thereafter, and, if the anticipated giving indicates a deficit, to reduce the budget of each committee by an equal percentage so as to avoid further borrowing.

On motion the main motion and the substitute were laid on the table.

On amended motion, the report of the Committee on Sabbath Matters was postponed until after the report of the Committee on Home Missions and Church Extension at the Fortieth General Assembly.

Mr. Keller, Chairman of the Committee on General Benevolence, presented its report. On motion the report was ordered included in the Minutes without being read orally.
REPORT OF THE COMMITTEE ON GENERAL BENEVOLENCE

The Committee on General Benevolence held two stated meetings and one special meeting during the year, in February and October. Interim matters were dealt with after consultation and confirmation by the Executive Committee through letter or telephone conversations. Such matters were then reviewed and approved by the whole Committee at its next meeting.

Officers were elected for one year terms at the October meeting, as follows: Rev. Rollin P. Keller, President; Deacon Edward Beenhouwer, Vice President, and Rev. Lester R. Bachman, Secretary-Treasurer. Deacon Edward Beenhouwer is from the Memorial Orthodox Presbyterian Church of Rochester, N.Y.

GENERAL INFORMATION

The Committee is truly grateful to be able to report that the number of churches and chapels contributing to its ministries has increased to 88, twelve more than last year. Receipts increased by $3,600.00, and disbursements by $6,500.00, during the year. New areas of concern were presented to the churches, and improved methods of communication made Deacons' Boards and congregations aware of our needs for funds to carry on an expanding program of relief. There are still 48 churches and chapels which do not contribute to the Committee's work. We would appeal to the pastors and deacons of these congregations to give most serious consideration to this matter and determine, by the grace of God, that their people will share in the ministries of Christian compassion and love which this Committee was established to perform for the sake of the Lord's people who are poor and needy.

The number of individuals contributing to the Committee's work increased to 50, and their gifts amounted to over $3,400.00. This indicates that many people within the churches are personally responding to the appeals being made by means of Bulletin Inserts, as well as by means of information conveyed to them from the pulpits.

Special gifts of $155.00, in addition to $150.00 which was on hand, designated for Biafran relief, was sent to a needy family of seven which was dispossessed and deprived of home and employment by the recent civil war in Nigeria.

Over $1,800.00 in designated gifts were received for the Solar Heat Project promoted by Rev. Ted Hard, our missionary in Pusan, Korea, during his furlough last year. It is reported that this project is slowly getting started and will provide small business opportunities for lepers and other poor families in Korea.

Our Japan Mission has for the first time requested funds for relief work, $250.00 for disaster relief, and $750.00 for student self-help work-scholarships. A special request for $600.00 to aid a needy student last fall was sent immediately upon receiving the request.

Our Taiwan Mission has requested annual relief funds of $1,000.00, and we are happy to be able to provide aid for the needy whom they seek to serve.

Designated gifts of $200.00 were sent to East Pakistan through the World Relief Commission of the N.A.E. Also, $150.00 was sent to the Mission of the Reformed Presbyterian Church, Evangelical Synod, to help relieve a famine situation in Kenya, East Africa, caused by the failure of normal rainfall. This gift was sent to their Board of World Presbyterian Missions in Wilmington, Delaware.

The Committee was able to provide only $1,600.00 in student work-scholarships for the children of poor, Christian families in Philadelphia, enabling them to continue
to attend a Christian Elementary School operated by the Philadelphia Association of Christian Schools, of which our Home Missionary, Rev. William Krispin is the treasurer. The Committee has determined to attempt to increase this type of aid in the amount of $4,776.00 for this year through designated funds. This sum will provide scholarships for 37 children from 17 families.

The Christian Reformed World Relief Commission of the Christian Reformed Church has been granted permission by the Korean government to receive some 20 tons of used clothing available to our Committee from a waterfront warehouse which receives such clothing for shipment overseas. Arrangements are being made with the assistance of the Committee on Foreign Missions and the CRWRC to ship this clothing under Christian Reformed auspices to their Mission in Korea, using their A.I.A. allotment. The Christian Reformed Mission in Korea will distribute the clothing to churches and agencies which are associated with our Mission, and to leper colonies both within and without the area of our Mission’s work. Our Mission is no longer authorized to receive relief shipments because its relief work is too small to qualify for government approval.

In response to instructions from the 38th General Assembly “that the Committee on General Benevolence prepare a statement of purpose, principles and theological grounds upon which the Committee is to operate,” the Committee presents the following statement, which is recommended to the 39th General Assembly for adoption:

1. “The purpose of the Committee shall be to coordinate, stimulate and promote the diaconal ministeries of the congregations of the Orthodox Presbyterian Church in those areas which are beyond the province and/or capacity of the local diaconates.”

2. At its meeting on October 8th, this Committee resolved to propose to the General Assembly that the name of the Committee be changed to “The Committee on Diaconal Ministries of the Orthodox Presbyterian Church.” In this action, and the discussion that accompanied it, there was the recognition that the Committee serves only as an extension of the local diaconate; that it must not usurp the powers of the local diaconate, nor trespass upon its authority, but rather serve to extend the work of the local diaconate into those areas beyond the capacity of the local diaconate to function, geographically or financially.

In taking this action, there was also the recognition on the part of the Committee that the new name would serve to define more precisely the work and function of the Committee and that the name would also serve to remove some of the confusion that has attached itself in the phrase “General Benevolence” to the thinking of the denomination with regard to the work and function of the Committee.

In recognizing that its function is to extend the diaconal ministry, the question before the Committee is quite properly limited to the teaching of the Scripture concerning that ministry, viz., the diaconal. Therefore, in the light of the General Assembly’s directive to the Committee: “to prepare a statement of purpose, principles, and theological grounds upon which the Committee is to operate,” it is not the assigned task of the Committee to:

1. define the relation of the individual Christian to the church and the world in the matter of benevolence,
2. define the relation of voluntary societies, in the Kingdom of God, to the church and the world in the matter of benevolence,
3. define the relation of benevolence to missions in the propagation of the Gospel.

Furthermore, in the context of the debate that occasioned General Assembly’s instruction to the Committee, the single question to be answered is that of the proper
objects of the diaconal ministry; are they the members of Christ's church, or additionally, also the world? Thus, in the narrow confines of this question, we are not concerned with all that pertains to the diaconal office, e.g., its qualifications, its functions, nor with the methods of discharging its responsibilities. These matters have not been called into question. Again, the specific question to be considered pertains to the proper objects of the diaconal ministry: who are they—Christ's own, or also the world?

Historically, the Orthodox Presbyterian Church has already answered this question, and officially so. In The Directory of Worship, Chapter VI, Section C2, it is stated:

"The office of deacon is based upon the solicitude and love of Christ for his own people. So tender is our Lord's interest in their temporal needs that he considers what is done unto one of the least of his brethren as done unto him. For he will say to those who have ministered to his little ones: "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

It is Christ's own that are the proper objects of the diaconal ministry. This must remain the position of the Committee, and also the denomination, unless and until it be changed by amendment. It ought to be borne in mind that the Preface of our subordinate standards says in this connection:

"Although the standards of government, discipline and worship are subordinate to the Word of God, they may not be neglected without resulting in serious impairment of the life of the church. They have been adopted by the church as part of its constitution. Moreover, they have been received as being based upon the Scriptures, and even the elements not drawn directly from the Word have been acknowledged as being in accordance with the general rules of the Word. Their design is not to take the place of the Word but to provide effective means for the application of its teaching in the government, discipline and worship of the church."

The late Professor R. B. Kuiper, in addition to his agreement with the position of the Directory of Worship in this matter, in his helpful study of the office of the deacon, finds additional warrant for confining the diaconal benevolence to Christ's own, in the spiritual nature of the office. (The Glorious Body of Christ, p. 155 & 156), and in the same section finds Biblical warrant for the extension of this ministry to a denominational level on the basis of the true ecumenicity of Christ's church:

"Because of its spiritual character the office of deacon draws a sharp line of demarcation between the church and the world. It stresses the antithesis of the two. By virtue of the common grace of God the world exercises a sort of charity. Many philanthropists are worldly persons. Many charitable organizations and institutions are not at all Christian, but of the world. Often the state extends aid to the needy, but not in the name of Christ. The Christian church, however, has a benevolence all its own. This benevolence is in a class entirely by itself and differs quantitatively from the charity of the world. In the name of Christ and actuated by the love of Christ the church of Christ dispenses mercy to Christ's very own. It does this through the office of the deacon.

"If a particular church has no poor of its own, it should by all means through its deacons come to the assistance of other churches that have many. In such cases churches of the same denomination will naturally receive first consideration, but they need not be the only ones that are aided. Particularly in these days the Christian churches of America should contribute generously to the relief of countless suffering saints in many churches and many lands. In this way the diaconate will give expression to a beautiful Biblical ecumenicity."
While it must be maintained that the proper objects of diaconal benevolence are Christ's own, it may be well to hold that under unusual circumstances there may be exceptions at times to this principle. R. B. Kuiper in the work cited above, p. 156 & 157, treats these exceptions with an example drawn from his own experience:

"Does it follow that deacons should never extend aid to needy persons outside the fold of the church? The answer must be negative. Did not the merciful Christ heal the daughter of the Syrophenician woman and thus permit a Greek to eat the crumbs that fell from the table of God's covenant people (Mark 7:24-30)? By following that example deacons may sometimes engage in effective evangelism.

"Will the reader pardon a brief personal reference? The head of a poor family living within a city block from the church which the writer served as pastor was taken critically ill. Although this family did not belong to his church and never attended its services, he called repeatedly on the sick man. From the physician he learned that, humanly speaking, the patient's one hope for recovery lay in a very costly drug. The man recovered, and after a while he and his entire family confessed Christ and united with the church. Significantly Scripture tells us that of the seven deacons chosen by the church at Jerusalem two—Stephen and Philip—were active also as evangelists."

The Rev. P. Y. DeJong deals with such exceptions at some length in his historical survey of the decisions of Reformed churches in this area of concern (The Ministry of Mercy for Today, pp. 141-142):

"(1) According to the Church Order the proper objects of ecclesiastical mercy are the poor. In some of the earlier regulations adopted by the Netherlands churches a distinction was made between poor who were members of the congregations and those who as strangers were temporarily residing in the community and worshipping with the congregation. Both groups were regarded as the responsibility of the deacons.

"That the fathers felt the need for making such a distinction can be explained in the light of the political and religious conditions of those days. Time and again in the early decades of the Reformation believers were persecuted by the government and the Roman Catholic church. Forced to flee from their homes with their families, they would seek refuge in some other town or country and usually arrived in a destitute state. Because of illness, language barriers or economic conditions they were often unable to find gainful employment. As a result they could rely only on the tender mercies of fellow believers. The Convent of Wesel (1568), the Synod of Emden (1571) and the Synod of Middleburg (1581) each in turn reminded the Dutch diaconates of their duties with respect to these unfortunates. In spite of the fact that most congregations supported large numbers of poor and needy who were members, they were obliged to take care also of those who came from elsewhere. Here the principle was enunciated that diaconal help not only could but also should be extended beyond the limits of the membership of the local congregation. This has become a practice of the Reformed churches since that time.

"From this was deduced the position that wherever possible the deacons should help all the needy with whom they came into contact. Voetius, the leading Reformed canonist, stressed this duty strongly. This position was based on such Scriptural teachings as the unity of the human race (Acts 17:26), the duty of love to one's enemies (Matt. 5:44, 45) and the obligation to render assistance to strangers (Luke 10:29-37). Great weight was attached to the rule of the Apostle Paul, "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith" (Gal. 6:10).

"The first and primary obligation of the deacons is of course the care of the poor in the local congregation. All the needy who belong to the church, without exception or distinction, are entitled to help. The view that professing members are deserving of more than
members by baptism only cannot be defended. Even those who are under ecclesiastical censure may not be penalized by withholding support. The discipline of the church recognizes only spiritual weapons and may never stoop to use any others. The law of love requires that believers show mercy and render aid without looking for the possible returns. Only when it can be demonstrated that the poor are misusing the gifts which the deacons bring by squandering money for liquor, excessive luxuries, indulgence in sports and unnecessary recreations, must the deacons refuse to help.

"Cases may arise in which only one member of the family belongs to the church. If little or no help is received from the church to which the others in the family belong, our deacons have a responsibility to support the whole family. Even unchurched families may be assisted by the deacon, according to the judgment of the Diaconal Conference of the Netherlands held in 1898. However, this last may be offered only if funds are available without neglecting the poor of the congregation."

While it may be construed that these exceptions are not contrary to the spirit of the principle derived by our Directory of Worship from Scripture, it should by all means be remembered that these are exceptions and not the rule, and thus ought not to become a program for either the local diaconal ministry or its denominational extension, and in every case should be administered with the careful discretionary judgment of the deacons.

In the light of Acts 6, and the subsequent example of the ministrations of the apostolic church to the poor, cited in the Book of Acts and in the Epistles of the New Testament, it would seem that the official position of the Orthodox Presbyterian Church, stated in the Directory of Worship, is thoroughly in accord with the Word of God, in defining Christ's own as the proper objects of the diaconal ministry.

(The above "statement of purpose, principles and theological grounds upon which the Committee is to operate," was prepared with the valuable assistance and counsel of Rev. John C. Hills, Jr. and Rev. Paul Woolley, who were elected by the 38th General Assembly to join with the Committee in the preparation of the statement.)

The Committee was directed by the 38th General Assembly "to propose to the 39th General Assembly a different name for the Committee, preferably containing some form of the word "deacon," if the Committee considers a change of name desirable." The Committee recommends: "that the name of the Committee shall be "The Committee on Diaconal Ministries of the Orthodox Presbyterian Church." The Committee also recommends that the By Laws of the General Assembly be amended as follows: "That the name of the Committee shall be "The Committee on Diaconal Ministries of the Orthodox Presbyterian Church."

The Committee further recommends:

1. That contributions of 25¢ per month be solicited from each communicant member of the congregations of the Orthodox Presbyterian Church to assist the Committee in performing its enlarging ministries to the poor and needy who look to us for relief from their distresses.

2. That the deacons or sessions of each church provide appropriate means for receiving these contributions each month, and that they forward them regularly to the Committee.

**ELECTIONS**

The terms of Rev. Lester R. Bachman and Elder Irving J. Triggs of the Orthodox Presbyterian Church of Franklin Square, N.Y. expire with this meeting of the General Assembly.
# Proposed Budget

## General Account (Non-designated Funds:)

<table>
<thead>
<tr>
<th>Item</th>
<th>1972</th>
<th>1973</th>
</tr>
</thead>
<tbody>
<tr>
<td>Office and Administration</td>
<td>$750.00</td>
<td>$750.00</td>
</tr>
<tr>
<td>Promotion</td>
<td>650.00</td>
<td>650.00</td>
</tr>
<tr>
<td>Emergency Medical Relief</td>
<td>1,000.00</td>
<td>1,000.00</td>
</tr>
<tr>
<td>Student Work-scholarships, Korea</td>
<td>1,500.00</td>
<td>1,500.00</td>
</tr>
<tr>
<td>Student Work-scholarships, Japan</td>
<td>750.00</td>
<td>750.00</td>
</tr>
<tr>
<td>Disaster Relief, Korea</td>
<td>750.00</td>
<td>750.00</td>
</tr>
<tr>
<td>Disaster Relief, Japan</td>
<td>250.00</td>
<td>250.00</td>
</tr>
<tr>
<td>Gospel Hospital, Pusan, Korea</td>
<td>1,500.00</td>
<td>1,500.00</td>
</tr>
<tr>
<td>Bethesda Hospital, Denver, Colo.</td>
<td>500.00</td>
<td>500.00</td>
</tr>
<tr>
<td>Mental Hospital and Old Folks' Home, Korea</td>
<td>400.00</td>
<td>400.00</td>
</tr>
<tr>
<td>Orphan Scholarships, Korea</td>
<td>200.00</td>
<td>200.00</td>
</tr>
<tr>
<td>Multi-Purpose Food, Korea</td>
<td>2,000.00</td>
<td>2,000.00</td>
</tr>
<tr>
<td>Leper Patients, Korea</td>
<td>2,500.00</td>
<td>2,500.00</td>
</tr>
<tr>
<td>Taiwan Relief Funds</td>
<td>1,000.00</td>
<td>1,000.00</td>
</tr>
<tr>
<td>Christian School Work-scholarships</td>
<td>5,000.00</td>
<td>5,000.00</td>
</tr>
<tr>
<td>Miscellaneous Services</td>
<td>3,000.00</td>
<td>4,000.00</td>
</tr>
<tr>
<td><strong>Total General Account requests</strong></td>
<td><strong>$21,750.00</strong></td>
<td><strong>$22,750.00</strong></td>
</tr>
</tbody>
</table>

## Designated Account (Designated Funds:)

<table>
<thead>
<tr>
<th>Item</th>
<th>1972</th>
<th>1973</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aged and Infirm Ministers', Widows', and Orphans' Fund</td>
<td>$6,000.00</td>
<td>$7,000.00</td>
</tr>
<tr>
<td><strong>Total of all fund requests</strong></td>
<td><strong>$27,750.00</strong></td>
<td><strong>$29,750.00</strong></td>
</tr>
</tbody>
</table>

These budgets reflect a repetition of the requests for funds included in the Budget for 1971 for the Missions in Korea and Japan, and an increase of $250.00 in the request for Taiwan. It also reflects increased requests for the Aged Ministers' Fund to enable the Committee to restore $4,000.00 in reserve funds, and provide a cash reserve on hand to meet anticipated demands on this Fund which the Committee has begun to investigate.

## Report of the Treasurer for the Year 1971

### Balance on hand, January 1, 1971

$3,998.93

### Receipts

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund:</td>
<td></td>
</tr>
<tr>
<td>Contributions—O.P. Churches:</td>
<td></td>
</tr>
<tr>
<td>General—Designated</td>
<td>$4,042.62</td>
</tr>
<tr>
<td>—Non-designated</td>
<td>7,033.83</td>
</tr>
<tr>
<td>Deacons—Designated</td>
<td>287.60</td>
</tr>
<tr>
<td>—Non-designated</td>
<td>5,594.23</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$16,957.68</strong></td>
</tr>
</tbody>
</table>
AGED AND INFIRM MINISTERS' FUND:

Contributions—O.P. Churches:

- General—Designated: $933.68
- Deacons—Designated: $1,206.72
- Church Ext. Fund Demand Notes cashed: $4,000.00
- Interest on Church Ext. Fund Demand Notes: $352.50

Total: $6,492.90

Total Receipts: $23,450.58

Total Funds Available: $27,449.51

DISBURSEMENTS

GENERAL FUND:

Office and Administration:

- Phone: $52.20
- Postage: $85.34
- Travel for member of Committee: $168.00
- Printing and mailing of Bulletin Inserts: $555.96
- Mimeographing: $8.50
- David Huber, C.P.A.—Audit: $25.00
- Office Supplies: $46.00
- Honorarium (Sec.-Treas.): $600.00

Total: $1,541.00

RELIEF (General Funds):

Korea:

- Disaster Relief: $750.00
- Mental Hospital: $400.00
- Orphan Scholarships: $250.00
- Gospel Hospital: $1,500.00
- Student Work-scholarships: $1,500.00
- Solar Heat Project: $1,800.00

Japan:

- Disaster Relief: $250.00
- Student Work-scholarships: $1,350.00

Taiwan:

- General Relief: $1,250.00

N.A.E. World Relief Commission—

- East Pakistan: $200.00
- W.P.M. Kenya Famine Relief: $150.00
- Lee S. Moore, Disability: Chr. Education Committee: $650.00
- Godwin Ebong family, Nigeria, (gift): $155.00
- Rev. George Hall (gift): $50.00
- Bethesda Hospital, Denver, Colo.: $500.00
- Phila. Asso. of Christian Schools, Work-scholarships: $1,600.00

Total: $12,355.00
RECEIPTS

GENERAL FUND:
Contributions: O.P. Churches: $16,957.68

AGED AND INFIRM MINISTERS' FUND:
Contributions: O.P. Churches $2,140.40
Church Ext. Fund Demand Notes cashed 4,000.00
Interest on Church Ext. Fund Demand Notes 352.50
Total $6,492.90

Total Funds Available $27,449.51

DISBURSEMENTS

General Funds $13,896.00
Designated Funds 3,500.00
Aged and Infirm Ministers' Fund 5,718.91
Emergency Medical Relief Fund 1,257.15
Total $24,372.06

Balance on Hand, January 1, 1972 $3,077.45

SUMMARY OF CASH BALANCE BY FUNDS:

General Fund $417.93
Aged and Infirm Ministers' Fund 2,499.52
Christian School Work-scholarships 160.00
Total $3,077.45
### ADDITIONAL ASSETS:

**Church Extension Fund Demand Notes:**
- **(Aged and Infirm Ministers' Fund)**
  - A-40: \$500.00
  - A-64: \$1,000.00
  - A-88: \$1,000.00
  - A-95: \$500.00
  - A-116: \$500.00
  - A-124: \$1,000.00
  - A-144: \$2,000.00
- **Savings Account, National Central Bank**: \$36.34
- **Total**: \$6,536.34

Respectfully submitted,
Lester R. Bachman, Treas.

Date: February 18, 1972
Audited and Found Correct:
Auditor: David M. Huber, Jr.

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Mr. Keller presented the report of the *Minority of the Committee on General Benevolence*.

### REPORT OF THE MINORITY OF THE COMMITTEE ON GENERAL BENEFOLENCE

The report of the Committee on General Benevolence on the "purpose, principles, and theological grounds upon which the Committee is to operate" is very ably prepared but it is based upon presuppositions which the undersigned cannot support from scripture. Therefore, the undersigned feels it to be his duty to submit this minority report dissenting from the presuppositions, arguments, and conclusions of the majority. It should be carefully noted here that both the majority and this minority report deal only with a very limited question — "who is to be the object of the Church's benevolent ministry?"

Underlying the report of the majority are three presuppositions:

1. That benevolence (or charity) of the Church is to be administered only by the Office of Deacon.
2. That the Office of Deacon was appointed to minister only to the Church.
3. That the express command contained in Gal. 6:10, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith," and reiterated many times over in other passages of the scriptures was directed only to individual Christians and in no sense to the Church as Church.

It is the contention of the minority that unless all three of the above presuppositions can be supported, the position of the majority must be rejected.
The principal difference in opinion between the majority and the minority comes to light in one word contained in the majority report. The majority speaks twice of Christ's own as the "proper" objects of the benevolent ministry of the Church. The minority would conclude that Christ's own are the primary objects of this ministry.

In other words, the majority is saying that there is a line fixed beyond which we may go only by way of exception and then only under extenuating circumstances. The minority would contend that there is no line, no limit. The minority submits that we have a prior commitment to those of the faith in our own locale and then an ever decreasing but never ending responsibility (and the minority would hope a personal commitment) as we move outward from our locale and from the Church, giving of ourselves as the opportunity and the means are provided by the Lord.

Whatever charity we bestow must be with love to our fellow man and with the glory of God as our object.

The minority therefore recommends the adoption of the following:

The primary duty of the Church is to witness to the gospel, to celebrate the sacraments, to seek man's sanctification, and above all, to seek God's glory. To this end, Elders were appointed and ordained. The Office of Deacon was established to relieve the Elders of certain time and energy consuming tasks in order that the Elders might devote themselves more fully to prayer and the ministry of the word. As part of the diaconal ministry, the Church has asked the Deacons to oversee the work of God's people as they provide fully, with love; first for their fellow Christians' needs, and afterwards to the needs of the world. We have an obligation to provide for the poor both within and without the Church; but the primary concern must be for those within the Church.

The principle to be observed is that general benevolent operations to all men should not be allowed to dilute significantly the primary benevolent concern for fellow Christians. Most certainly, benevolence in any form should not be allowed to dilute significantly the preaching and prayer ministry. Proper interpretation of this statement requires that we remember always that God is properly glorified only when we freely minister to the needs of the poor (Refer to and read Mark 7:10-13 on "corban," Mark 12:28-34 on interpreting the law, and Matthew 25:31-46 on the criterion of final judgement).

We cannot say "be filled with the Spirit" to a man whose stomach is empty when our pockets are full. Neither can we "hide our light under a bushel" while we go about feeding the poor in the humanistic fashion so popular today and neglecting to give to them the Bread of Life. A proper motive will cause us to make a proper allocation of our strength and our fortunes to each ministry in its proper order of primacy — always to God's glory.

J. O. Kinnaird

In accordance with the recommendation of the committee, the Assembly on motion adopted the following statement: "The purpose of the Committee shall be to coordinate, stimulate and promote the diaconal ministries of the congregations of the Orthodox Presbyterian Church in those areas which are beyond the province and/or capacity of the local diaconates."

On motion the following recommendations of the committee were adopted:

(a) that the name of the committee shall be "The Committee on Diaconal Ministries of the Orthodox Presbyterian Church."

(b) that the Standing Rules of the General Assembly (Chapter X, Section 2) be amended by changing the name of the committee to "The Committee on Diaconal Ministries of the Orthodox Presbyterian Church."
It was moved and seconded to adopt the recommendation of the committee "that contributions of 25¢ per month be solicited from each communicant member of the congregations of the Orthodox Presbyterian Church to assist the Committee in performing its enlarging ministries to the poor and needy who look to us for relief from their distresses."

The Assembly recessed at 12:07 p.m. after prayer led by Mr. Willis.

FRIDAY AFTERNOON, MAY 19

The Assembly reconvened at 1:30 p.m. with the singing of the hymn "God the All-terrible!" Mr. Drake led in prayer.

On motion it was determined to make the report of the Committee to Confer with Representatives of the Christian Reformed Church the order of the day immediately following the afternoon recess.

Discussion of the pending question continued. The pending question was carried.

It was moved and seconded to adopt the recommendation of the Minority of the Committee on General Benevolence.

On motion the Assembly directed the Committee on General Benevolence to present a recommendation to the 40th General Assembly dealing with the principles and theological grounds upon which the committee is to operate, and the pending question was referred to the committee.

It was moved and carried to elect an alternate elder or deacon for service on the committee if a vacancy occurs.

The floor was declared open for nominations to the Committee on General Benevolence. The following were nominated: Ministers — Spooner and Bachman; Ruling Elders — Joe H. Schouten (Portland, Oregon), Tony van Brakel (Blue Bell), and Irving J. Triggs (Franklin Square).

The Moderator later announced the election of the Rev. Mr. Bachman and Ruling Elder Triggs to the Class of 1975 and Ruling Elder van Brakel as alternate.

On motion the proposed budgets of the committee for 1972 and 1973 in the amounts of $27,750 and $29,750, respectively, were approved.

The floor was declared open for nominations to the Committee on Home Missions and Church Extension to fill the vacancy in the Class of 1973 created by the election of the Rev. Mr. Eckardt to the Committee on Stewardship. The following were nominated: The Rev. Messrs. D. M. Poundstone, Churchill, Allen H. Harris, Jr., J. W. Mahaffy, Elliger, D. F. Stanton, and C. John Miller.

The Moderator later announced the election of Mr. D. F. Stanton.

Mr. Hoogerhyde, the President of the Committee on Pensions, presented its report. On motion Standing Rule Chapter VI, Section 7 (formerly V, 7), was suspended and the report was ordered included in the Minutes without being read orally.
THIRTY-NINTH GENERAL ASSEMBLY

REPORT OF THE COMMITTEE ON PENSIONS

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

PENSIONS AND INSURANCE

December 31, 1971 marked the completion of the 13th year for the Pension and Insurance Plan and the 3rd year in its revised form. During the year 14 new participants were enrolled and there was one withdrawal.

Group term insurance for $10,000 on participants under age 65 continues to be carried with the Equitable Life Assurance Society, New York, N. Y. Premiums of $105.60 for each participant during 1971 have been increased to $112.80 annually as of January 1, 1972. These premiums are deducted from the total contributions made for each participant before expenses and investment. A dividend of $788 was received from Equitable Life. This compared with $3,548 in 1970, the reduction resulting from a charge of $7,500 for a disability waiver claim being made to our account in 1970. One death claim was paid in 1971 and another disability claim was charged to the account; these will be reflected in our report next year. Premiums paid for this insurance coverage since the revised Plan became effective in January 1969 are:

<table>
<thead>
<tr>
<th>Year</th>
<th>Premiums</th>
</tr>
</thead>
<tbody>
<tr>
<td>1969</td>
<td>$11,465.40</td>
</tr>
<tr>
<td>1970</td>
<td>11,026.40</td>
</tr>
<tr>
<td>1971</td>
<td>11,572.00</td>
</tr>
</tbody>
</table>

Investments of the Committee in the Retirement Equity Fund for Pensions continue to be administered in accordance with a Trust Agreement with the First Pennsylvania Banking and Trust Co., Philadelphia, Pa. 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 9/10ths of one percent of the year-end portfolio value. The market value of the funds in the Retirement Equity Fund at the end of the year was $430,920; book value was $452,078. Total contributions to that Fund since its inception in January 1969 have been:

<table>
<thead>
<tr>
<th>Year</th>
<th>Contributions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1969 - Proceeds from Presbyterian Ministers’ Fund, dividends, etc.</td>
<td>$282,669.61</td>
</tr>
<tr>
<td>- Securities (book value)</td>
<td>20,537.07</td>
</tr>
<tr>
<td>- Contributions from participants/employers</td>
<td>29,330.39</td>
</tr>
<tr>
<td>1970 - Contributions</td>
<td>30,500.00</td>
</tr>
<tr>
<td>1971 - Contributions</td>
<td>38,000.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$401,037.07</strong></td>
</tr>
</tbody>
</table>

The Committee’s total reserve for pension benefits at the beginning of the year, including cash held by the Committee, was $360,004; on December 31 it was $439,923. Of the $79,919 gain $39,614 was from income and net gains on investments, and the balance was from contributions, insurance dividends, reversions, etc. During 1971 the net return for participants in the Plan was 9.46%.

Payments to individuals from the Committee’s funds during the three years of the revised plan have been as follows:

<table>
<thead>
<tr>
<th>Payment Type</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annuity</td>
<td>$1,800</td>
</tr>
<tr>
<td>Pensions</td>
<td>3,100</td>
</tr>
<tr>
<td>Withdrawals</td>
<td>20,079</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$24,979</strong></td>
</tr>
</tbody>
</table>
It has been possible to make all these payments from funds of the Committee without withdrawing funds from the Retirement Equity Fund. This has been possible because almost all contributions are being made on a quarterly basis.

Annuity payments under a commitment to Mrs. David Calderwood, whose deceased husband was a former participant in the plan, ceased with the payment in December, 1971. This has amounted to $600 annually.

The Rev. Carl A. Ahlfeldt was deceased on March 31, 1971 and a death claim of $10,000 was paid to Mrs. Ahlfeldt. Mrs. Ahlfeldt continues to be a participant in the fund to the extent of the equity in her husband's account.

HOSPITALIZATION

The Committee on Pensions continues to administer the Hospitalization Plan separately from the Pension and Insurance 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, 1971 there were 137 individual and family agreements in force, compared with 134 a year earlier. Of these, 97 were ministers, and of 121 participants in the major medical coverage 87 were ministers.

The Following claims were paid by Inter-County during the rating period April 1, 1970 to March 31, 1971:

<table>
<thead>
<tr>
<th>No. of claims paid</th>
<th>120</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of days</td>
<td>362</td>
</tr>
<tr>
<td>Total Claims</td>
<td>$27,649</td>
</tr>
<tr>
<td>Major Medical</td>
<td>2,456</td>
</tr>
</tbody>
</table>

The group was merit-rated for the above period, but no rate adjustment was necessary on the contract date of August 1, 1971.

An increasing number of churches are paying their pastors' premiums for this insurance. It is the opinion of competent counsel that payment of the premiums by the church does not constitute taxable income to the participant and the committee urges more churches to adopt this policy in the future.

RECOMMENDATION

The Committee recommends that, effective January 1, 1973, present premium payments be increased $3.00 per month for the purpose of increasing insurance coverage from $10,000 to $13,000.

ELECTIONS

The terms of the following members of the committee expire with this Assembly:
Minister: Everett C. DeVelde; Ruling Elders: Garret A. Hoogerhyde, Harold R. Keenan.

REPORT OF THE TREASURER

The report of the Treasurer, for both the Pension and Insurance, and the Hospitalization accounts, as audited by Greenawalt and Company, Certified Public Accountants, is as follows:
PENSION AND INSURANCE ACCOUNT

Committee on Pensions of the Orthodox Presbyterian Church

We have examined the balance sheet of the Pension Fund of the Orthodox Presbyterian Church, Committee on Pensions, as of December 31, 1971 and the related statements of reserve, equity fund and cash receipts and cash 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 cash disbursements present fairly the financial position of the Pension Fund of the Orthodox Presbyterian Church, Committee on Pensions, at December 31, 1971, 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 6, 1972

EXHIBIT I
ORTHODOX PRESBYTERIAN CHURCH
COMMITTEE ON PENSIONS

BALANCE SHEET
DECEMBER 31, 1971

ASSETS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash in Bank</td>
<td>$ 8,976</td>
</tr>
<tr>
<td>Premium Refund Receivable</td>
<td>27</td>
</tr>
<tr>
<td>Trust Fund—First Pennsylvania Banking and Trust Company (Schedule A) Market Value</td>
<td>430,920</td>
</tr>
<tr>
<td>Total Assets</td>
<td>$439,923</td>
</tr>
</tbody>
</table>

LIABILITIES

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reserve for Pension Benefits (Schedule B)</td>
<td>$439,923</td>
</tr>
</tbody>
</table>
Schedule A

ORTHODOX PRESBYTERIAN CHURCH
COMMITTEE ON PENSIONS
SCHEDULE OF RETIREMENT EQUITY FUND
DECEMBER 31, 1971

<table>
<thead>
<tr>
<th></th>
<th>Cost</th>
<th>Market Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bonds</td>
<td>$137,150</td>
<td>$133,196</td>
</tr>
<tr>
<td>Preferred Stocks</td>
<td>62,293</td>
<td>52,913</td>
</tr>
<tr>
<td>Common Stocks</td>
<td>252,004</td>
<td>244,180</td>
</tr>
<tr>
<td><strong>Total Securities</strong></td>
<td><strong>$451,447</strong></td>
<td><strong>$430,289</strong></td>
</tr>
<tr>
<td>Cash</td>
<td>631</td>
<td>631</td>
</tr>
<tr>
<td><strong>Total Value of Fund</strong></td>
<td><strong>$452,078</strong></td>
<td><strong>$430,920</strong></td>
</tr>
</tbody>
</table>

NOTE:
1. The above values were taken from the annual accounting for the Trust Fund for the year ended December 31, 1971, as submitted by the First Pennsylvania Banking and Trust Co., Trustee.

Schedule B

ORTHODOX PRESBYTERIAN CHURCH
COMMITTEE ON PENSIONS
RESERVE FOR PENSION BENEFITS
DECEMBER 31, 1971

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Balance, January 1, 1971</strong></td>
<td>$360,004</td>
</tr>
</tbody>
</table>

<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>$56,437</td>
</tr>
<tr>
<td>Dividend Income</td>
<td>788</td>
</tr>
<tr>
<td>Reversions—Accounts Withdrawn</td>
<td>263</td>
</tr>
<tr>
<td>Income from Trust Fund:</td>
<td></td>
</tr>
<tr>
<td>Investment Income</td>
<td>$20,599</td>
</tr>
<tr>
<td>Realized Capital Gains</td>
<td>13,360</td>
</tr>
<tr>
<td>Reductions in Unrealized Capital Losses</td>
<td>5,655</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>39,614</td>
</tr>
<tr>
<td><strong>Income from Trust Fund</strong></td>
<td>97,102</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$457,106</td>
</tr>
</tbody>
</table>

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Deductions</strong></td>
<td></td>
</tr>
<tr>
<td>Expenses—General Fund</td>
<td>$938</td>
</tr>
<tr>
<td>Expenses—Trust Fund</td>
<td>1,093</td>
</tr>
<tr>
<td>Premiums Paid—Life Insurance</td>
<td>11,607</td>
</tr>
<tr>
<td>Annuity Payments</td>
<td>600</td>
</tr>
<tr>
<td>Pension Payments</td>
<td>2,550</td>
</tr>
<tr>
<td>Withdrawals—Retirement Equity Fund</td>
<td>395</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>17,183</td>
</tr>
</tbody>
</table>

**Balance, December 31, 1971**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Balance</strong></td>
<td>$439,923</td>
</tr>
</tbody>
</table>
### THIRTY-NINTH GENERAL ASSEMBLY

**EXHIBIT II**

**ORTHODOX PRESBYTERIAN CHURCH**

**COMMITTEE ON PENSIONS**

**STATEMENT OF CASH RECEIPTS AND CASH DISBURSEMENTS**

**JANUARY 1 TO DECEMBER 31, 1971**

**CASH RECEIPTS**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Premiums Received from Participants</td>
<td>$56,437</td>
</tr>
<tr>
<td>Dividends Income</td>
<td>788</td>
</tr>
<tr>
<td>Income Received as Intermediary</td>
<td>34</td>
</tr>
<tr>
<td><strong>TOTAL CASH RECEIPTS</strong></td>
<td><strong>$57,259</strong></td>
</tr>
</tbody>
</table>

**CASH DISBURSEMENTS**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Pennsylvania Banking and Management Fees—Trust Fund</td>
<td>$38,000</td>
</tr>
<tr>
<td>Premiums—Equitable Life Assurance Society</td>
<td>11,572</td>
</tr>
<tr>
<td>Premium Overpayment (Refund Receivable)</td>
<td>26</td>
</tr>
<tr>
<td>Annuity Payments</td>
<td>600</td>
</tr>
<tr>
<td>Pension Payments—Retirement Fund</td>
<td>2,550</td>
</tr>
<tr>
<td>Withdrawals—Vested Interest</td>
<td>$395</td>
</tr>
<tr>
<td>Less: Reversions</td>
<td>263</td>
</tr>
<tr>
<td><strong>Disbursed as Intermediary</strong></td>
<td>132</td>
</tr>
<tr>
<td><strong>Expenses—General Fund:</strong></td>
<td>34</td>
</tr>
<tr>
<td>Honorarium—Treasurer</td>
<td>$600</td>
</tr>
<tr>
<td>Legal and Auditing</td>
<td>150</td>
</tr>
<tr>
<td>Meeting Expense</td>
<td>89</td>
</tr>
<tr>
<td>Stationery and Printing</td>
<td>9</td>
</tr>
<tr>
<td>Postage</td>
<td>63</td>
</tr>
<tr>
<td>Telephone</td>
<td>27</td>
</tr>
<tr>
<td><strong>TOTAL CASH DISBURSEMENTS</strong></td>
<td><strong>54,912</strong></td>
</tr>
</tbody>
</table>

**CASH RECEIPTS OVER CASH DISBURSEMENTS**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CASH RECEIPTS OVER CASH DISBURSEMENTS</strong></td>
<td><strong>$2,347</strong></td>
</tr>
</tbody>
</table>

**CASH BALANCE, January 1, 1971**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CASH BALANCE, January 1, 1971</strong></td>
<td><strong>6,629</strong></td>
</tr>
</tbody>
</table>

**CASH BALANCE, December 31, 1971**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CASH BALANCE, December 31, 1971</strong></td>
<td><strong>$8,976</strong></td>
</tr>
</tbody>
</table>

**NOTE:** This statement is subject to the 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, 1971 and the statements of surplus and cash receipts and cash 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 subscriptions 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, 1971, 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
Mechanisburg, Pennsylvania
March 6, 1972

**ORTHODOX PRESBYTERIAN CHURCH**
**COMMITTEE ON PENSIONS**
**HOSPITALIZATION ACCOUNT**
**BALANCE SHEET**
**DECEMBER 31, 1971**

<table>
<thead>
<tr>
<th>ASSETS</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash in Bank—Farmers Bank and Trust Co., Hummelstown, Pennsylvania:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Checking Account</td>
<td>$1,092</td>
<td></td>
</tr>
<tr>
<td>Savings Account</td>
<td>3,334</td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL ASSETS</strong></td>
<td><strong>$4,426</strong></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>LIABILITIES AND SURPLUS</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Premiums Collected in Advance</td>
<td>$3,207</td>
<td></td>
</tr>
<tr>
<td>Surplus (Statement Attached)</td>
<td>1,219</td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL LIABILITIES AND SURPLUS</strong></td>
<td><strong>$4,426</strong></td>
<td></td>
</tr>
</tbody>
</table>

**ORTHODOX PRESBYTERIAN CHURCH**
**COMMITTEE ON PENSIONS**
**HOSPITALIZATION ACCOUNT**
**STATEMENT OF SURPLUS**
**DECEMBER 31, 1971**

<table>
<thead>
<tr>
<th>BALANCE, January 1, 1971</th>
<th>$1,417</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ADDITIONS</strong></td>
<td></td>
</tr>
<tr>
<td>Decrease in Advance Premiums</td>
<td>25</td>
</tr>
<tr>
<td><strong>DEDUCTIONS</strong></td>
<td></td>
</tr>
<tr>
<td>Excess, Cash Receipts Under Cash Disbursements</td>
<td>223</td>
</tr>
<tr>
<td><strong>BALANCE, December 31, 1971</strong></td>
<td><strong>$1,219</strong></td>
</tr>
</tbody>
</table>
## Thirty-Ninth General Assembly

**Orthodox Presbyterian Church**

**Committee on Pensions**

**Hospitalization Account**

### Statement of Cash Receipts and Cash Disbursements

**January 1 to December 31, 1971**

#### Cash Receipts

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subscriptions</td>
<td>$47,794</td>
</tr>
<tr>
<td>Service Charges</td>
<td>560</td>
</tr>
<tr>
<td>Interest, Savings Account</td>
<td>90</td>
</tr>
<tr>
<td><strong>Total Cash Receipts</strong></td>
<td><strong>$48,444</strong></td>
</tr>
</tbody>
</table>

#### Cash Disbursements

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Premiums Paid, Inter-County and Blue Shield</td>
<td>$40,273</td>
</tr>
<tr>
<td>Premiums Paid, Major Medical</td>
<td>7,619</td>
</tr>
<tr>
<td><strong>Total Cash Disbursements</strong></td>
<td><strong>$47,892</strong></td>
</tr>
<tr>
<td>Honorarium</td>
<td>600</td>
</tr>
<tr>
<td>Auditing</td>
<td>120</td>
</tr>
<tr>
<td>Stationery and Printing</td>
<td>5</td>
</tr>
<tr>
<td>Postage</td>
<td>44</td>
</tr>
<tr>
<td>Telephone</td>
<td>1</td>
</tr>
<tr>
<td>Supplies—File Box</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total Cash Disbursements</strong></td>
<td><strong>48,667</strong></td>
</tr>
</tbody>
</table>

#### Cash Receipts Under Cash Disbursements

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cash Receipts</strong></td>
<td><strong>$223</strong></td>
</tr>
</tbody>
</table>

#### Cash Balance

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash Balance, January 1, 1971</td>
<td>4,649</td>
</tr>
<tr>
<td>Cash Balance, December 31, 1971</td>
<td>4,426</td>
</tr>
</tbody>
</table>

**Note:** This statement is subject to the accountants’ opinion.

---

On motion the recommendation of the committee was adopted.

The floor was declared open for nominations to the committee. The following were nominated: **Ministers** — Drake and Everett C. DeVelde; **Ruling Elders** — Keenan and Hoogerhyde.

Mr. Galbraith presented Mr. DeVelde's request to have his name withdrawn. On motion the request was granted.

There being no further nominations, the Moderator declared the Rev. Mr. Drake and Ruling Elders Keenan and Hoogerhyde elected to the Class of 1975.

The Assembly considered that part of the report the **Committee on Ecumenicity and Interchurch Relations** not previously dealt with.

On separate motions the first and second recommendations of Section VII of the report of the committee were adopted.

On amended motion the third recommendation of Section VII of the report of the committee was adopted with the addition of the following words: “and that a progress report be made to the 40th General Assembly.”
The floor was opened for nominations to the special Committee on Linguistic Revisions to the Westminster Standards created by the previous action. The following were nominated: Messrs. Robert B. Strimple, Busch, Bird, Norman Shepherd, Dortzbach, Hodgson, Edwards, Elder, Marston, Frame, Peterson, D. M. Poundstone, Tavares, and Robert L. Malarkey.

On motion the requests of Messrs. Frame and Edwards to have their names withdrawn were granted.

The Moderator later announced the election of Messrs. Bird (Convener), Strimple and Busch.

The Assembly recessed at 3:45 p.m. and reconvened at 4:02 p.m. with the singing of the hymn "Immortal, invisible, God only wise."

The order of the day arrived.

At the Moderator's request, Mr. Willis assumed the chair.

Mr. Peterson, Chairman of the Committee to Confer with Representatives of the Christian Reformed Church, presented its report. On motion, the report was ordered included in the minutes without being read orally.

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.

The 38th General Assembly addressed a letter to the Synod of 1971 of the Christian Reformed Church urging the continuing of conversations between the two churches. In response, Synod determined to continue their committee under the same mandate. Our letter was widely interpreted as revealing a new posture on the part of the Orthodox Presbyterian Church and a "spirit of conciliation" (Acts 1971, Article 133, page 105). Our committee assured their committee that this is not a new posture, but rather the continuing conviction that the ecumenical imperative of the Scriptures demands that we continue talking in spite of our differences.

At the first joint meeting after the 1971 General Assembly and Synod, we continued the discussion of the alleged trend toward liberalism in the Christian Reformed Church. At that meeting it was decided that the discussions would now deal primarily with official Synodical decisions, and that other subjects would be dealt with later. With this procedure in mind it was also decided that discussions would be based on questions which had been presented in writing prior to the meeting and that answers to these questions, or their final resolution, would also be written. Therefore your committee presented certain questions to them for the second meeting. Their committee has since given us a written answer with regard to the authority of Synods, but your committee has not yet been able to comment on that reply because another joint meeting has not yet been held.

Your committee feels that its understanding of the authority of Christian Reformed Synods was advanced by both the joint committee discussions and by the written answer to our question. We believe it may be helpful to the Assembly to have this information also:
**Question:** “What authority does a deliverance of the Synod of the Christian Reformed Church have and what is the practical effect? Is there an official definition of the authority of synods?”

**Answer:** “Article 32 of the Belgic Confession stipulates that though it is useful and beneficial for the church to establish certain ordinances among themselves for maintaining the body of Christ, yet they ought studiously to take care that they do not depart from those things which Christ, our only Master has instituted. ‘And therefore we reject all human inventions, and all laws which man would introduce into the worship of God thereby to bind and compel the conscience in any manner whatsoever.’

“Article 29 of the church order declares that the decision of assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order.

“Our church recognizes various levels of authority. The Bible is the only rule for faith and practice; the creeds of the church have a derived-from-the-scripture authority. And on a still lower level is there a synodical authority. And the churches agree to abide by a synodical decision and consider it settled and binding unless it can be proved to be contrary to God’s Word or the Church Order.

“There is a rather illuminating illustration of just how the synod understands its own authority in relation to the authority of the creeds and of the scriptures. We find this in the Acts of Synod, 1960, in synod’s interpretation of the 1924 decisions on common grace. We quote from page 472, where a letter of explanation is addressed to the Protestant Reformed Church (DeWolf) respecting the 1924 decisions. The substance of the statement follows:

“a. We must agree on the Word of God and the Three Forms of Unity, and nothing more.

“b. The Three points of 1924 are an official interpretation of our creed, but not on that account on a par with the Three Forms of Unity because they, i.e., the official interpretation and synodical pronouncements generally, are not included in the Formula of Subscription, cf. Acts of Synod, 1926 for proof.

“c. Must we demand full agreement on these official interpretations and elucidations? No, because not included in the Formula of Subscription, cf. Acts, 1926.

“d. Have such synodical declarations and decisions no binding force? Yes, for though they do not require signature they do require acquiescence and ‘confermeren.’

“e. Therefore in re the Protestant Reformed Churches on the Three Points ‘zich confermeren’ is required, i.e. they must agree not to agitate versus official interpretation while none should be barred or molested who might have certain misgivings or divergent views as long as they refrain from open and persistent propaganda for their views.

“f. Such people (cf. e above) retain the right through Church Order channels to institute revision.

“SYNOD therefore requested the PRC (DeWolf) to agree not to agitate against the official interpretation and added: ‘If we do not require submission in the sense of demanding total agreement with the Three Points; we recognize and bear with scruples which you may have in the expectation that we together may come eventually to a better understanding of the truth; and not bar those who have certain misgivings or divergent interpretations’ page 114.”

We also give the following excerpts from the report of their committee to their forthcoming Synod, for the information of the Assembly: “It is our conviction that their suspicions (of failure to discipline in cases of deviation from the creeds and Scripture)
cannot be supported by the facts and that their allegations of liberalism within our church have not been substantiated.” “We have not allayed their fears and suspicions.” “The allegations of trends toward liberalism have not been allayed nor withdrawn, despite our contention that they are without foundation.” With regard to the live issue of the infallibility and inspiration of Scripture their report to Synod describes the 1961 report on Scripture, and the Synod’s decision, as “very timely and an extremely helpful guide” and says that our committee, “however, seems to be able to discern even in this study committee report . . . statements that indicate a trend toward liberalism.”

The Christian Reformed Committee told us that they felt that their mandate from Synod required them to be working with us toward eventual union but that the discussions of doctrinal and disciplinary matters were making it difficult to do so. Therefore the committees agreed to present the following three recommendations to their respective assemblies:

RECOMMENDATIONS

1. That our Churches continue to hold to the ultimate hope of organic union on a scriptural basis.

   Ground: The imperative to organic union of churches of like mind, effectively stated in the Christian Reformed Church’s “Report on Ecumenicity” to the 1944 Synod.

2. That the committees postpone, for the present, discussions specifically oriented to organic union.

   Grounds:
   a. The members of the Orthodox Presbyterian Committee feel the Orthodox Presbyterian Church must await further developments in the consideration of the report on the Nature and Extent of Biblical Authority presented to the 1971 Synod (Acts, 1971, pp. 459-495).
   b. The continuing opinion of the Orthodox Presbyterian Committee that there remain in the Christian Reformed Church trends toward theological liberalism, which, if unchecked, would widen the differences between the churches and make organic union less likely.
   c. The continuing concern in the Orthodox Presbyterian Church regarding alleged trends toward liberalism in the Christian Reformed Church creates a climate in which organic union could not be promoted in the Christian Reformed Church.

3. That our Churches seek to further our hope for organic union and to express the fraternal relationship of our two churches, with similar Reformed traditions, by:

   a. Such activities as the following, wherever practicable:
      (1) Pulpit exchanges
      (2) The use of each other’s literature
      (3) Cooperative publishing of literature
      (4) Youth activities
      (5) Ministerial conferences
      (6) Representation at each other’s classes/presbyteries and synods/general assemblies
   b. Continuation of committee consultation with instruction to consider:
      (1) The matters which stand in the way of a closer relationship.
      (2) Ways in which those differences may be resolved.

The committee further recommends:

4. That it be continued.

Respectfully submitted,
Jack J. Peterson, Chairman

Mr. Peterson presented a supplementary report of the committee.
SUPPLEMENTARY REPORT OF THE COMMITTEE TO
CONFERN WITH REPRESENTATIVES OF THE
CHRISTIAN REFORMED CHURCH

At a recent joint meeting the representatives of the Christian Reformed Church agreed that the following is an accurate summary of the concept of the authority of Synod held in the Christian Reformed Church:

"That though decisions of synod do not have creedal standing and are not included in the Formula of Subscription, yet they are considered 'settled and binding, unless it is proved that they conflict with the Word of God or the Church Order' (Church Order, Art. 29). The consciences of members, nevertheless, are free with regard to such decisions with the condition that one who disagrees with a decision must not act in open defiance of the decision, though he may seek, through the established orderly procedures, to bring about a change in the decision."

The Committee further informs the Assembly that it has discussed the Dekker case again with the CRC Committee, and does not plan to discuss it further. The Committee believes that there is doubt as to what views of Prof. Dekker were "ambiguous" and as to what he now believes. The Committee believes that the Synods which dealt with this matter were not reluctant to do so, but the way in which the matter was processed made it difficult, if not impossible, for them to deal with it satisfactorily. Another case of alleged heresy came improperly before Synod but Synod attempted to handle it anyway. These cases demonstrate to your Committee that at least in some instances the disciplinary process in the CRC is not being followed properly and that the church suffers as a result.

The 1968 Synod decided to participate actively in the Theological College of Northern Nigeria (TCNN) and declare it worthy of full support (cf. Acts, pp. 98 and 465). This action indicates a viewpoint concerning the nature and implications of the church's corporate responsibility that differs from its own previous statement in 1959. The 1939 statement reads: "In response to the invitation to be a member of the TCNN Synod expresses its appreciation, but regrets that in view of its total commitment to the Reformed faith it cannot see its way clear to be co-responsible for the college which may present many different doctrines." This reversal seems to show a dangerous change in direction.

These reservations about present conditions in the CRC do not in and of themselves stand in the way of our continuing conversations with the CRC concerning ultimate union.

On separate motions, the four recommendations contained in the report were adopted. The Moderator resumed the chair.

The Assembly resumed consideration of the report of the Committee on Ecumenicity and Interchurch Relations.

It was moved and carried to respond cordially to the invitation of the Synod of the Reformed Presbyterian Church of North America to hold discussions with them, and that the Assembly suggest that the purpose be to explore ways in which our churches could bring the unity of their common faith to its fullest possible expression.

The floor was declared open for nominations to the Committee on Ecumenicity and Interchurch Relations. The following were nominated: Messrs. Peterson, Knight, and Bell.

The Moderator later announced the election of Messrs. Peterson and Knight to the class of 1975.

Mr. Elliott, Chairman of the Committee on Revisions to the Book of Discipline and the Directory for Worship presented its report. By common consent the report and the supplementary report were ordered included in the minutes without being read orally.
REPORT OF THE COMMITTEE ON REVISIONS TO THE BOOK OF DISCIPLINE AND THE DIRECTORY FOR WORSHIP

Due to problems of distance, your committee has done its business by correspondence, this past year.

The churches were sent a side-by-side comparison of the present and proposed versions. Most of the responses were commendatory of the latter. A minority report concerning the Directory for Worship, Chapter V, Section 3, (see Minutes of Thirty-Seventh General Assembly, page 118) was not included.

Regarding the proposed Book of Discipline, Chapter VI, Section 6, it has become apparent that since this matter is pre-empted by the provisions of Chapter XXI, Section 15, of the proposed Form of Government, this alteration of the Book of Discipline should be withdrawn, and the remaining sections of this chapter renumbered accordingly as 6, 7 & 8.

It also should be noted that if the proposed Form of Government is adopted, harmonization would require the striking out of the last line of Chapter VI, Section 8, of the proposed Book of Discipline: “and dismiss him to a particular church,” and from Chapter II, Section 2, “or a minister to another presbytery.”

The last sentence of the proposed Book of Discipline, Chapter IV, Section 20, should be changed to read, “Since not all the members of this committee may be present at any particular General Assembly, it shall be the prerogative of the Assembly to appoint some of its commissioners to serve as temporary members during the sessions of that Assembly.”

It has become apparent to a majority of the committee that the revisions proposed for the Book of Discipline, Chapter II, Section 3, should be regarded as pre-empted by the proposed Form of Government, Chapter XIV, Section 10. The section in the Book of Discipline concerns the narrow matter of jurisdiction.

The committee proposes the following sentence to be added to the next to the last paragraph in the Directory for Worship, Chapter VI, Section C-2: “To them also may be committed the relief of the elders of the material concerns of the church.” This would also require the corresponding amendment of the proposed Form of Government, Chapter XI.

The committee proposes the following paragraphs to be included as alternate words of instruction alongside the present instruction concerning the nature of Baptism and The Lord’s Supper (Directory for Worship, Chapter IV, Parts B & C):

To be included in Part B, Section 1:

Baptism is a sacrament ordained by the Lord Jesus Christ. It is a sign and seal of the inclusion of the person who is baptized in the covenant of grace. Teaching that we and our children are conceived and born in sin, and therefore liable to the outpouring of God’s wrath upon a world of sin, it anticipates and witnesses our deliverance from that coming baptism of judgment. For it signifies union with Christ in his sufferings and death, and in his endurance of the wrath of God for us. His ordeal at Calvary was a baptism accomplished and completed. Raised in newness of life by the glory of the Father, Christ and his people stand justified as heirs of the world to come. The dominion of hell and sin is broken and the accuser has no claim. Baptism with water also signifies the mighty baptism of the Spirit, by which we are effectually joined to the crucified and risen Lord.

Since these gifts of salvation are the gracious provision of the triune God
who is pleased to claim us as his very own, we are baptized into the name of
the Father and of the Son and of the Holy Ghost. As bearers of that hallowed
name, we are called upon to depart from iniquity, to renounce the devil, the
world and the flesh, and to walk humbly with our God in devotion to his
commandments.

To be included in Part C, Section 1:

The Lord's Supper is an ordinance instituted by our Lord Jesus Christ. Until
his coming again it is to be observed for a perpetual remembrance of the sacrifice
of himself in his death. The elements, representing the broken body and shed
blood of the Saviour, are eloquent signs of the penalty which every sin deserves,
and of God's curse upon the covenant breaker. But in this supper we discern the
one who became a curse for us, and upon whose person the penalty was laid.
We offer no added sacrifice, we need shed no other blood, for justice stands
satisfied. The Spirit of God sovereignly applies this benefit to us by working
faith in us, and thereby uniting us to Christ crucified. He has sealed us in
covenant against the wrath to come.

By the gift of his body and blood, presented spiritually but truly by means
of this Supper, the risen Lord nourishes his people, and grants to us fresh assurance
that he is our life and sustenance. These tokens also are an earnest of a blessed'
communion, of which the entire body of the redeemed will partake in the kingdom
of glory.

To be included in Part C, Section 2:

To the elders of this congregation have been entrusted keys, opening the
privilege of partaking publicly in this sacrament. It is their responsibility to
prevent, if possible, a thoughtless and sinful intrusion upon this solemn feast.
Without faith, the elements at hand are bearers only of condemnation. Therefore
the uninstructed should wait, until he can discern the Lord's body. Those who
do not have salvation, those who indulge the flesh, and those who impenitently
practice sin, should abstain lest their offenses be grievously compounded. Never-
theless this warning . . .

The committee regards its work as virtually complete, and submits its report for
whatever action the assembly is minded to take.

RECOMMENDATION

For the purpose of editing the report in the light of debate, the committee recom-
mends that it be continued.

Respectfully submitted,
Lawrence R. Eyres
Edward L. Kellogg
Edwards E. Elliott, Chairman
The Committee recommends the following revisions to the Directory for Worship:

1. At Chapter IV, B. 4, the enlargement of the parental vows:
   (1) Do you acknowledge that this child is a gift from God, entrusted to your care?
   (2) Do you promise to pray with and for your child in private and in family worship?
   (3) Do you promise to instruct your child in the truths of the Christian faith, acquainting him with his need of a Saviour, and instructing him in the plan of salvation and in the principles of the Christian life?
   (4) Do you promise to set an example of piety and godliness before him, and to endeavor, by all the means of God's appointment to bring him up in the nurture and admonition of the Lord, and when he shall have come to years of discretion to encourage him to make public profession of his faith?

   An additional vow, calling for congregational response, may also be used: “Our Lord Jesus Christ said, 'Whoso shall receive one such child in my name receiveth me.'” Will you, the members of this congregation, as brothers and sisters of these parents, receive this child and promise to assist and encourage them in fulfilling these vows by your counsel, prayers, and godly example before this covenant child?

2. At Chapter V, 3: The paragraph is to begin, “The session shall examine the applicant and when it is satisfied that he is qualified . . .” Similarly, the substitute for this paragraph, proposed by Mr. Kellogg as a minority report (see Minutes of the Thirty-seventh General Assembly, page 118) so as to read, “The session shall examine the applicant as to his faith and life, and when it is satisfied with his profession it shall receive him into the membership of the congregation. In case the applicant has not been baptized, his reception shall be made pending the proper observance of that ordinance.”

3. At Chapter V, 5: Two paragraphs are to be replaced as follows:

   “Beloved in the Lord Jesus Christ, we thank our God that having come to years of discretion, you have personally assumed the obligations of God's covenant of grace, and wish publicly to profess your faith.” . . . . . . "Beloved in the Lord Jesus Christ, we thank our God that by faith you have become a partaker of the covenant of grace and now upon public profession of faith are to receive its sign and seal.”

   In this same section, in question 3, substitute the words “mortify sin” for “mortify your old nature” and similarly insert “mortify sin” instead of merely striking out the words in IV. c-2, “Crucify your old natures.”

4. Dr. George Knight has suggested an amendment to the words of institution of the Lord’s Supper, which the committee would agree to submit as an amendment. For the words, “drink ye all, of it” substitute “drink of it, all of you.”

   An improvement in the fencing of the Lord’s Table, Part C, Section 2 has been approved by the committee. (See end of the committee's original report.) “Therefore the uninstructed should wait until they can discern the Lord's body. Those who do not trust in Jesus Christ alone for salvation, those who continue in sin and are not truly sorry, should abstain . . .”
RECOMMENDATIONS

1. The committee recommends that the proposed amendments to the Book of Discipline and Directory for Worship be sent to the presbyteries and sessions for study.

2. That the committee be continued.

Lawrence R. Eyres
Edward L. Kellogg
Edwards E. Elliott, Chairman

On amended motion the committee's first recommendation in its supplementary report was adopted in the following form: That these proposed amendments to the Book of Discipline and the Directory for Worship with the exception of section 1. in the supplementary report, which shall be recommitted to the committee for reconstruction in greater conformity to existing parental vows, be sent to the presbyteries and sessions for study and that they be requested to send suggestions to the committee.

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

Mr. Bettler, Chairman of the Committee on Ministerial Training, presented its report. On motion the report was ordered included in the Minutes without being read orally.
REPORT OF THE COMMITTEE ON MINISTERIAL TRAINING

During the past year the full committee met twice and various sub-committees worked between meetings. Although many areas of concern were discussed, special attention has been given to the continuing education of ministers and the training of ministers for the gospel ministry.

The Committee is exploring various avenues of assisting ministers in continuing their training. Among these are special courses at Westminster Theological Seminary, possibly during a “winterim” period as short as a week or as long as a month; a series of taped lectures by seminary professors, either prepared specially for this use or adapted from classroom courses; and a publication, perhaps in the form of a newsletter, through which inter-ministerial communication could be maintained and suggestions offered. The Committee is in the process of developing these ideas and intends to seek further ways of providing continuing training for ministers. The Committee would be eager to receive suggestions.

The Committee has concerned itself with two different aspects of the training of candidates: obtaining the candidates and subsequent care of them. In both of these the Committee believes that an important part is to be played by pastors, congregations, sessions, and presbyteries. Since the matter of candidates for the ministry is of such immediate importance, we present the following outlines that could be implemented immediately.

GUIDELINES FOR SEEKING OUT MEN WITH APPARENT GIFTS FOR THE GOSPEL MINISTRY

I. Ministers:

A. Seek young men and boys in the congregation who may possibly be used of God in this ministry.
   1. Do personal work with them involving them in active service which will cultivate and test their gifts and desire. There is no substitute for time spent personally with possible candidates for the ministry.
   2. The types of service could include VBS teachers, youth leaders, summer youth conferences, taking them visiting in hospitals, on evangelistic calls, etc. (Plays, panels, music, evening service help.)
   3. Explain clearly (in teaching and preaching) how one is called to the ministry.
   4. Pray privately and publicly for the Lord to call men into the gospel ministry from the congregation. Encourage the congregation to pray for God to raise up preachers and missionaries from the congregation. This ought to be as much a goal as a building program or evangelism.
   5. Present the urgent need for ministers and missionaries regularly, calling for a response to the challenge and opportunity of the ministry.
   6. Circulate volumes that would stimulate an investigation of the ministry. These could include biographies of ministers, missionaries, and church leaders.

B. Congregations:

A. The congregation ought to pray constantly for God to raise up young men for this ministry. Members of the congregation should encourage and pray for gifted youth in the church and in their own families.
B. The session, Sunday school teachers, youth advisors, and other leaders should explain the need for ministers and missionaries, urging young men and women to accept the challenge and give themselves to this service.
C. The session and members of the congregation should give personal encouragement and counsel to those youth who are interested in, or gifted for, this ministry.

D. A seminary representative could periodically present a program describing seminary life.

E. Provide opportunity for personal involvement of young people with our missionaries when they visit the congregation.

F. The congregation may establish a scholarship fund for candidates for the ministry.

III. Presbyteries:
A. Encourage interested young men to attend presbytery meetings as guests (to observe business as conducted and mingle with pastors).
B. Sponsor "Seminary Day" and perhaps assist with travel arrangements and expenses for those who attend.
C. Provide opportunity for promising young men to develop their gifts through teaching and leadership activities at summer Bible conferences.

IV. Bibliography:
A. Biography:
   2. Here I Stand. Roland Bainton.
   5. L'Abri. E. Schaeffer
B. Ministry:
C. Doctrine:

GUIDELINES FOR DIRECTING YOUNG MEN WHO ARE CONSIDERING THE GOSPEL MINISTRY

I. Ministers:
A. Pray with and for such young men.
B. Counsel with them regarding spiritual growth, academic development, and general vocational preparation.
   1. Give them opportunities to serve and then discuss the results.
   2. Give ready advice regarding college and seminary training.
   3. Assign special reading and then discuss it.
   4. Establish a personal rapport which will enable them to approach you readily with their questions.
C. Urge them to present themselves to the session and then to the presbytery as a candidate.

II. Sessions:
A. Recognize officially such young men as candidates and urge them to present themselves to the presbytery for its care and counsel. Prepare and forward the necessary written documents to presbytery.
B. Counsel regularly and advise these young men regarding their spiritual and vocational progress.
C. Pray for and encourage them.
D. Involve them in Christian service to enable them to express and test their gifts.

III. Presbyteries:
A. Examine such young men for receiving them under the care of the presbytery according to the provisions of the Form of Government, Chapter XV, Section 3.
B. Have a committee on candidates.
C. When a candidate for the gospel ministry comes under the care of a presbytery it should request one presbyter to assume particular responsibility for the care of the candidate. His responsibility shall continue until the candidate is ordained or removed from the list of candidates.
D. The presbyter shall maintain close contact with the candidate to inquire about his spiritual growth, financial needs, personal welfare, academic progress, and any difficulty he might experience with Reformed doctrine or life. He shall report to the presbytery on the candidate's progress at least twice a year.
E. The candidate shall seek advice and counsel of the presbytery throughout the course of his preparation for the ministry and be encouraged to attend to the meetings of presbytery.
F. If the candidate moves outside the boundaries of his presbytery the presbyter responsible for his care shall request another presbytery to appoint a presbyter to maintain contact with the candidate and report on his progress to the original presbyter.
G. When the candidate is licensed the presbyter responsible for his care shall attempt to secure preaching assignments in at least three pulpits in the presbytery and request a written report concerning his ministerial gifts from the minister or other presbyter of each church in which he preaches.

The committee is impressed with the fact that most candidates for the ministry of the Orthodox Presbyterian Church have had no formal training in the Form of Government, Book of Discipline and Directory for Worship of the Orthodox Presbyterian Church, and regards this as a serious lack.

ELECTIONS
Robert G. DeMoss of the class of 1974 has resigned and the terms of John P. Galbraith and Luder G. Whitlock expire with this Assembly.

RECOMMENDATIONS
1. That the guidelines for Seeking Out Men With Apparent Gifts for the Gospel Ministry and for Directing Young Men who are Considering the Gospel Ministry be sent to the sessions and presbyteries for their study and use.
2. That the General Assembly request each presbytery to provide instruction in the Form of Government, Book of Discipline, and Directory for Worship of the Orthodox Presbyterian Church for its candidates for ordination.
3. That the Committee be continued.

Respectfully submitted,
John F. Bettler, Chairman
On separate motions the three recommendations of the committee were adopted.
The Assembly recessed at 6:18 p.m. after prayer led by Mr. Barnett.

FRIDAY EVENING, MAY 19

The Assembly reconvened at 7:31 p.m. with the singing of the hymn "Whate'er my
God ordains is right." Dr. Woolley led in prayer.

The floor was declared open for nominations to the Committee on Ministerial
Training. The following were nominated. Ministers — Conard, William E. Welmers,
Galbraith, Whitlock, Ediger, and Cottenden.

The Moderator later announced the election of Messrs. Galbraith and Whitlock
to the class of 1975 and Mr. Cottenden to the class of 1974.

Mr. Malcor presented the recommendation of the Committee on Date, Place and
Travel that the 40th General Assembly convene at 8:00 p.m., Monday, May 14, 1973,
at First OPC, Manhattan Beach, California.

On motion the recommendation was adopted.

By common consent Mr. Frame, Chairman of the Committee on Abortion, presented
its recommendation that the statement on abortion contained in Overture 8 be adopted
with the substitution of a period in place of the first colon, and the deletion of the words
"abortion is murder." It was moved and seconded to adopt the recommendation. On
motion the word "possibly" was inserted after the word "except" in the first sentence
of the statement.

On motion the time of recess was extended to 10:15 p.m.
It was moved and carried to put the previous question.

The motion before the Assembly was carried.

Messrs. Edwards, D. J. Duff, Lind, Sibley, Woolley, Haney, Rockey, Whitman,
Hofford, Johnston, Bosgraf, S. L. Phillips, Dortzbach, and Baurer requested that their
negative votes be recorded.

The Assembly sang "All hail the power of Jesus' Name!" and recessed at 10:22 p.m.
after prayer led by Mr. Thompson.

SATURDAY MORNING, MAY 20

Following a devotional service led by Mr. Clough, the Assembly reconvened at
8:05 a.m. Mr. Hills led in prayer.

The minutes of the sessions of Friday, May 19, were approved as read.

The following protest was entered:

A PROTEST

The undersigned regret and protest the action of the Assembly in passing a "State-
ment on Abortion," on the grounds that it is impossible to solve ethical problems with
statements of pious advice. Ethical problems can only rightly be dealt with by a judicatory
as that judicatory deals with concrete situations referred to it for resolution.

The passing of this "Statement on Abortion" tends to set a dangerous precedent for
the passing of other general statements on ethical matters in the future and is regrettable.

(Signed) Donald J. Duff
Robley J. Johnston
Cornelius Tolsma
On motion the Moderator was empowered to appoint a temporary committee of two to prepare an answer to the protest.

The Clerk read the report of the Committee on Proof Texts for the Catechisms.

**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 continued its study of proof texts for the Shorter Catechism. The appointment of an additional member to the Committee by the Thirty-eighth General Assembly has made it possible for the Committee to meet more frequently during the past year with a majority of its members present.

The Committee recommends that it be continued.

Respectfully submitted,
John H. Skilton, Chairman

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

Dr. Knight, a member of the Committee on Scripture and Inspiration, presented its report.

**REPORT OF THE COMMITTEE ON SCRIPTURE AND INSPIRATION**

This committee was continued by the 38th General Assembly to study any correspondence relating to its report to the 37th General Assembly (a communication to the other member churches of the Reformed Ecumenical Synod in response to questions raised by the Gereformeerde Kerken in Nederland).

Since the committee's report deals with matters preliminary to the forthcoming meeting of the Reformed Ecumenical Synod in August 1972 and no correspondence has been received at this writing, it recommends that it be dissolved.

Respectfully submitted,
George W. Knight, III
Norman Shepherd
Richard B. Gaffin, Jr. (Chairman)

On motion the committee's recommendation that it be dissolved was adopted.

Mr. Rockey, Chairman of the Committee for a United Reformed Testimony, presented its report. On motion Standing Rule Chapter VI, Section 7, was suspended and the report was ordered included in the Minutes without being read orally.
REPORT OF THE COMMITTEE FOR A UNITED REFORMED TESTIMONY

This committee was appointed by the 36th General Assembly to cultivate the fellowship of, and give assistance to, the people of Reformed convictions in denominations with which we do not have formal relationship. In order to fulfill the desire of the 36th and successive General Assemblies, members of this committee have participated in the meetings and activities of the National Presbyterian and Reformed Fellowship. Membership in the N.P.R.F. is open to ministers and ruling elders who subscribe to its purpose ("... 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") and to the doctrines set forth in the classical Reformed confessions. About 300 ministers and elders from eight Presbyterian and Reformed denominations are now members and many of them are leaders of active reform movements in their own denominations. Ministers from four of the Standing Committees of our church participate in the N.P.R.F.

This committee urges our ministers and elders to participate in the activities of and apply for membership in the N.P.R.F.

The committee recommends that it be dissolved.

Respectfully submitted,
Wendell L. Rockey, Jr., Chairman

On motion the committee's recommendation that it be dissolved was adopted.

The Moderator announced the appointment of Messrs. Knight and Mitchell to the Committee to Prepare an Answer to the Protest of Mr. D. J. Duff, et al.

Mr. Eyres, a member of the Committee on Problems of Race, presented its report.

REPORT OF THE COMMITTEE ON PROBLEMS OF RACE

Three all-day meetings were held between September and December of 1971.

Before the work of the committee got underway, Mr. Jay Adams resigned as a member and convener of the committee. Mr. Edwin Urban was elected by the members of the committee to replace Mr. Adams as convener.

Assignments were made as follows: Mr. James Petty, Exegesis; Dr. Robert Knudsen, Statement of Principles (seeking to clarify the relationship of the christian faith, the Christian church, and the private Christian to social issues); Mr. Lloyd Burghart, Areas of Application; Mr. Lawrence Eyres, preliminary draft of a Committee Report.

These assignments were considered at later meetings.

APPROVED INTERIM REPORT ON THE TERMS FOR CHRISTIAN COMMUNION:

The visible church is ruled directly by Christ; it is his church and not ours (Matt. 16:18). The only barriers to membership in the visible church are unbelief and disobedience. Thus the church cannot deny fellowship to any who profess the true religion.
of Christ and submit themselves to his laws (Acts 1:34, 35 and the Form of Government, II:2).

Though Christians may voluntarily associate for the formation of such a church (Form of Government, II:4), yet because it is Christ's church we do not have the liberty to refuse any who voluntarily wish to associate with us under those principles (John 6:37). Thus no particular congregation of the church can erect social, historical, economic, cultural or racial barriers to full communion within Christ's body (Gal. 3:27-29, Eph. 2:11-19, Col. 3:11). The nature of the gospel invitation is at stake in the consistent application of this principle (Matt. 11:28). (End of interim report.)

**APPROVED STATEMENT REGARDING THE ACTION TAKEN BY THIS COMMITTEE RELATIVE TO ITS MANDATE:**

With regard to the mandate given the committee to offer alternate proposals for action to those presented in the official report of the Regional Conference on Race of the RES, the committee acknowledges the gravity of the issues dealt with in the report and the duty of the Christian community to strive for the realization of Biblical principles of social justice. Nevertheless, the committee does not agree with much of both the spirit and the content of the official report. A critique of that report will not be forthcoming, however, until the committee has completed work on the alternative proposals in accordance with the mandate given it by the General Assembly. (End of approved statement.)

The members of the committee agreed that more time would be needed for discussion and completion of assignments before a final report could be submitted.

It therefore recommends to the General Assembly that the committee be continued.

Respectfully submitted,

Edwin C. Urban, Convener

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

On motion it was determined to elect an alternate to the Committee on Problems of Race.

The floor was declared open for nominations of an alternate to the committee. The following were nominated: Messrs. Ediger, Ronald E. Jenkins, and Whitman.

The Moderator later announced the election of Mr. Jenkins.

Mr. Hodgson, Convener of the Committee on Administrative Discipline, presented its report.

**REPORT OF THE COMMITTEE ON ADMINISTRATIVE DISCIPLINE**

The Committee on Administrative Discipline met twice to consider the presbyterial membership of the Rev. Mr. Cooper, a long-time resident of Tucson, Arizona. After receiving a delineation of facts from Mr. Barker, and from Mr. Keller, the Committee recommends that Mr. Cooper be considered a member of the Presbytery of Southern California, in spite of violations of good order which occurred in his transfer from the Presbytery of Philadelphia to the Presbytery of Southern California; and that the tentative decision of the Clerk and Statistician on this matter be upheld. In reaching this conclusion in this case the Committee also considered provisions of The Book of
Discipline Chapter II, 2, where it says "The receiving body shall acquire jurisdiction over him by virtue of its vote of reception . . ."

This is also certainly in accordance with cases of members transferring from one local church to another (although it is not good order to do so without certificates of dismissal), and in accordance with the reception of members and ministers from other bodies, some of which are not true churches of Christ. Reception in these cases is deemed of greater weight than proper formalities of dismissal from former affiliations.

The Committee further recommends that in the future presbyteries not receive ministers from other presbyteries of the Orthodox Presbyterian Church until they have received letters of dismissal from those presbyteries, as good order requires.

On motion the recommendation in the first paragraph of the report was adopted.

Dr. van Houte, Convener of the Committee on the Complaint of the Session of Christ Church of Cedarloo, presented its report.

REPORT OF THE COMMITTEE ON THE COMPLAINT OF THE SESSION OF CHRIST CHURCH OF CEDARLOO

I. It is the opinion of your committee that there were errors on both sides in the handling of the overture that was presented to the Presbytery by the session.

A. The Cedarloo session erred in that it failed to:
   1. Communicate first with Mr. Petty, and, if that should have been unsatisfactory,
   2. Take steps in the 2nd place to institute judicial proceedings against Mr. Petty, and if such efforts should have been unfruitful,
   3. Complain first to the Presbytery, before complaining to the General Assembly (Book of Discipline, X, 2).

B. The Presbytery erred in that:
   1. It did not deal with the substance of the overture.
   2. It did not recognize that a church has a corporate right and responsibility to express its disapproval of actions taken by an independent organization which it supports financially.
   3. It did not give proper advice to the session.

II. Your Committee recommends:

A. That the General Assembly recommend to the session of Christ Church of Cedarloo:
   1. That it take steps to present its grievance to Mr. Petty.
   2. That it address a communication to the Guardian in regard to its concern; and, if these efforts are ineffective,
   3. That it rework the overture that it presented, so that it will deal with the specific case in mind, and
   4. That if the Presbytery does not take action satisfactory to the session, the session may lodge a complaint against it with the Presbytery (Book of Discipline, X).
B. That the General Assembly recommend to the Presbytery:

1. That, if the session of Christ Church presents another overture, Presbytery deal with the substance of that overture.

2. That, if such an overture is presented and the Presbytery does not concur, and if the session desires to take further action, Presbytery advise the session how to proceed properly to exercise judicial and/or administrative discipline.

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

After a series of amendments the following became the main motion and was carried: “that this Assembly judges that the Complaint is not properly before it, because the Complaint was not first presented to the Presbytery of the Midwest.”

On motion the report of the Committee on a Church Paper was deferred to the 40th General Assembly, and its reports to the 38th and 39th General Assemblies were ordered included in the Agenda of the 40th General Assembly, following the reports of the standing committees.

The Assembly recessed at 10:01 a.m. and reconvened at 10:22 a.m.

Mr. Ellis, a member of the Committee on Administrative Matters, presented its report.

REPORT OF THE COMMITTEE ON ADMINISTRATIVE MATTERS

I. Overture 3 from the Presbytery of New Jersey and communications relating to it were committed to this committee. The communications indicate that the following presbyteries support this overture: New York and New England, Northwest, Philadelphia, and Mid-Atlantic.

Your committee believes that the Assembly should take steps to amend the Standing Rules to provide for the type of procedure set forth in the overture. This would involve detailed amendments to Chapter V and Chapter X, Section 4 (formerly Chapters IV and IX, respectively). Your committee believes that the time at its command does not permit it to formulate the details necessary.

Your committee recommends that the General Assembly erect a special committee of three on advisory committees to which the overture shall be committed. This special committee shall have authority to recommend to the 40th General Assembly amendments to the Standing Rules that shall embody whatever details of the overture it considers desirable. It shall have the authority to modify, in its recommendation, whatever aspects of the overture it considers proper to change.

II. Your committee has considered recommendation 6 from the report of the Stated Clerk and recommends that this Assembly propose to the 40th General Assembly the following amendment to the Standing Rules: Add the following to Chapter X, Section 4:

“d. General Assembly Fund Review, composed of two members, whose duty shall be to review expenditures from the General Assembly Fund and report to the General Assembly concerning them.”
On motion the first recommendation of the committee was adopted.

On motion the Moderator was authorized to appoint the Committee on Advisory Committees created by the previous action of the Assembly.

The Moderator later announced the appointment of Messrs. Barker (Convener), Oliver, and Mitchell to the committee.

On motion the second recommendation of the Committee on Administrative Matters was adopted.

Mr. Galbraith, a member of the Committee on RES Matters, presented its report.

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**REPORT OF THE COMMITTEE ON REFORMED ECUMENICAL SYNOD MATTERS**

1. Communications 1, 3, and 4 (referred to this committee) contain information from the Reformed Church of New Zealand, the Dutch Reformed Church of South Africa, and the Evangelical Presbyterian Church of Northern Ireland. We recommend that they be filed.

   **Ground:** These documents were sent to us for our information and require no action on the part of the Assembly.

2. The committee recommends that Communication 9 from the Committee for Contact with the Orthodox Presbyterian Church of the Canadian Reformed Churches be referred to the Committee on Ecumenicity and Interchurch Relations for consideration and for a report with recommendations to the 40th General Assembly.

3. With respect to Overture 7 and Communication 15, which call for reducing our delegation to the 1972 RES from four to two members, the committee recommends that the Assembly take no action.

   **Grounds:**
   a. The election of our delegation to the 1972 RES took place last year for the express purpose of enabling the appointees to make due preparations and plans for attending the Synod. Such plans have been made and to cancel them now would be harmful to the General Assembly's integrity.
   b. There is an urgent need to exert sound Reformed influence in the RES on a number of critical issues, namely the Sabbath, Office in the New Testament, Scripture, and membership in the World Council of Churches.
   c. This particular meeting of the RES is of crucial importance and the decisions taken there will decide the future course of the RES. Indeed, the RES is at a crossroad. It is at this meeting that the issue of "dual-membership" will be faced, i.e., the legitimacy of churches holding membership in the RES and the World Council of Churches. Our denomination has gone on record as strongly opposed to dual membership. We should now be present in force to support the documents we have prepared for consideration at this meeting.

4. With respect to the Stated Clerk's recommendation 2, we recommend that the Assembly authorize Messrs. Shepherd and Gaffin, Jr., to attend the RES Missions Conference.

5. Communication 5 (referred to this committee) is from the General Secretary of the RES. We recommend:
   a. That the assessment of $1,327.50 be provided for in the budget of the Assembly.
b. That the RES be informed with respect to its request (RES Amsterdam 1968) that we “test conditions in our churches by the biblical norms set forth in the RES resolutions on race and to report to the next Synod (Acts and Reports 1968, Article 162, p. 66)”; that a Committee on Problems of Race is studying this matter and that when the Assembly makes its decisions they will be forwarded to the Secretariat.

On separate motions, the five recommendations of the committee were adopted.

Mr. Mitchell, Convener of the Committee on Overtures and Communications, presented the remainder of its report.

REPORT (2) OF THE COMMITTEE ON OVERTURES AND COMMUNICATIONS

The committee further recommends:

1. That the Stated Clerk’s recommendation 3 be proposed to the 40th General Assembly as an amendment to Standing Rule Chapter IV, Section 3, as item q.

2. That Overture 4 be referred to the Committee on Foreign Missions for its consideration and possible recommendations to the 40th General Assembly.

3. That the Assembly adopt Overture 5, erecting a Committee on Denominational History, with the addition of the words “of three” following the words “a Committee on Denominational History.”

On separate motions the first and second recommendations of the report were adopted.

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

On motion it was determined to defer action on the third recommendation until the 40th General Assembly.

Mr. Mitchell, a member of the Committee to Prepare an Answer to the Protest of Messrs. D. J. Duff, et al., presented its report.

REPORT OF THE COMMITTEE TO PREPARE AN ANSWER TO THE PROTEST OF MESSRS. D. J. DUFF, ET AL.

The committee recommends that the Assembly answer the protest of Messrs. D. J. Duff, et al., as follows:

ANSWER TO THE PROTEST OF MESSRS. D. J. DUFF, ET AL.

In answer to the Protest of Messrs. D. J. Duff, et al., the Assembly calls attention to the Westminster Confession of Faith: “It belongeth to synods and councils, ministerially to determine controversies of faith, and cases of conscience; ... which decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission; not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God appointed thereunto in His Word (Chapter XXXI, Section II., cf. Form of Government, XI, 5, 6).
The church of Christ, in assembly at Jerusalem, resolved a case of doctrine and conscience not brought to it as a judicial proceeding against any individual (Acts 15).

Granting that resolutions on such cases should be made with discretion and only in matters of great concern, the Assembly reaffirms its right and duty to declare the truth ministerially to the people of God and the world in which we live.

On motion the Assembly adopted the proposed Answer to the Protest of Messrs. D. J. Duff, et al.

Dr. Knight, one of the Orthodox Presbyterian Members of the Board of Trustees of Knollwood Presbyterian Lodge, Inc., presented their report. On motion the report was ordered included in the Minutes without being read orally.

REPORT OF THE ORTHODOX PRESBYTERIAN MEMBERS OF THE BOARD OF TRUSTEES OF KNOLLWOOD PRESBYTERIAN LODGE, INC.

This past summer, Orthodox Presbyterians and Reformed Presbyterians gathered in almost equal number in northern Wisconsin for a time of physical relaxation and spiritual refreshment. This summer saw 102 guests using the Knollwood Presbyterian Lodge, Inc. facilities on Red Cedar Lake for a total of 458 guest days.

The Board of Trustees will be operating the Lodge again this summer. By the time of General Assembly, brochures for the summer should already have been distributed. Included in the brochure will be general information concerning the Lodge, rates, and the host and hostess.

We are still concerned with the fact that the Lodge continues an operational deficit. The board feels it must become self-supporting in the near future as it can not expect such generous gifts from private sources in the future as it has received in the past. Self-support, of course, can only be accomplished by more individuals, families and friends using these excellent facilities each summer. We would appreciate very much if our pastors and sessions would help us promote Knollwood Presbyterian Lodge among our church members.

Present officers are: Rev. Donald Stanton, president; Rev. J. Wyatt George, vice-president; Rev. Willard Armes, secretary; and Dr. George Knight III, treasurer.

The terms of the following Orthodox Presbyterian Trustees expire with this assembly: Minister: Dr. George Knight III; Ruling Elder: Vonley Voskuil.

The floor was declared open for nominations to the Board of Trustees. The following were nominated: Ministers — Knight; Ruling Elders — Vonley Voskuil (Cedar Grove), Allen Klokow (Westchester), and Charles Johnson (Menomonee Falls).

The Moderator later announced the election of the Rev. Dr. Knight and Ruling Elder Klokow to the Class of 1975.

Mr. Galbraith, Missions Correspondent for the RES, presented his report.
REPORT OF MISSIONS CORRESPONDENT FOR THE REFORMED ECUMENICAL SYNOD

Fathers and Brethren:

Contact among members of the Committee on Missions of the Reformed Ecumenical Synod is maintained through the office of the General Secretary of the RES between meetings. A conference arranged by the Committee on Missions is to be held in Sydney, Australia, August 7-11, 1972 in the week prior to the meeting of the Reformed Ecumenical Synod.

Your correspondent's report to the 38th General Assembly (Minutes, p. 160) contains the program planned for the Missions Conference. Last year, a conference for Reformed churches and missions in East Asia was held in Gotemba, Japan.

A meeting of the Committee on Missions is to be held during the Missions Conference in Sydney.

Respectfully submitted,
John P. Galbraith

Mr. Malcor presented the final report of the Committee on Date, Place and Travel.

FINAL REPORT OF THE COMMITTEE ON DATE, PLACE AND TRAVEL

Additional contributions of $301.10 have been received into the Travel Fund from five churches, making available a total of $16,255.35 for the 39th Assembly. A total of $14,260.00 was paid to 100 commissioners submitting valid travel vouchers at this Assembly, plus $23.00 to one commissioner of the 38th Assembly, leaving a balance of $1,972.35 in the Travel Fund.

The committee recommends that this Assembly determine to request contributions of $2.00 per communicant member for the 1973 Travel Fund.

The term of the Rev. Calvin R. Malcor expires with this Assembly.

On motion the recommendation of the committee was adopted.

The floor was opened for nominations to the committee. The following were nominated: Messrs. Edward L. Volz and Malcor.

The Moderator later announced the election of Mr. Volz to the class of 1975 and appointed Mr. Clough as convener of the committee.

The Stated Clerk presented a proposed Budget for General Assembly Purposes as follows:

1972-73 BUDGET FOR GENERAL ASSEMBLY PURPOSES

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Deficit as of May 12, 1972</td>
<td>$1,469.75</td>
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<tr>
<td>Printing and mailing of Minutes — 39th G. A.</td>
<td>$3,000.00</td>
</tr>
<tr>
<td>Printing and mailing of Agenda — 40th G. A.</td>
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<tr>
<td>Honoraria—Stated Clerk</td>
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<tr>
<td>Assistant Clerk</td>
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<tr>
<td>Statistician</td>
<td>75.00</td>
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<tr>
<td></td>
<td>2,650.00</td>
</tr>
</tbody>
</table>
On motion the budget was adopted and it was determined to request the churches to contribute $2.10 per communicant member for the General Assembly Budget Fund.

On motion the Assembly offered sincere thanks to Mr. Malcor for his many years of service on the Committee on Date, Place and Travel.

On motion the following resolution was adopted:

RESOLUTION OF THANKS

The 39th General Assembly hereby expresses its gratitude to the Session and Congregation of Bethel Orthodox Presbyterian Church of Oostburg, Wisconsin, for the welcome and cordial hospitality shown toward the commissioners of this Assembly. The commissioners greatly appreciate the ministry of the people both officially and informally. The Assembly also thanks Calvary Orthodox Presbyterian Church of Cedar Grove, Wisconsin, for its part in hosting this Assembly.

On amended motion it was determined (1) that the Assembly express its concern over the small increase, especially by profession of faith, in the church’s membership in recent years, (2) that this matter be brought to the attention of the presbyteries, and (3) that they be urged not only to seek the cause of the small increases but also to take steps to overcome the problem.

By common consent the time of reconvening following the noon recess was changed to 1:00 p.m.

The Assembly recessed at 12:03 p.m. after prayer led by Mr. H. H. Fikkert.
The Assembly reconvened at 1:00 p.m. with the singing of the hymn, "O come, my soul, bless thou the Lord thy Maker." Mr. Hilbelink led in prayer.

On motion the Assembly instructed the Committee on Stewardship 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.

On motion the session of First OPC, Manhattan Beach, California, was constituted the Committee on Arrangements for the Fortieth General Assembly.

On motion the Assembly authorized the Moderator to appoint the Missions Correspondent for the RES. The Moderator appointed Mr. Galbraith.

The Minutes of the sessions of Saturday, May 20, 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 manner determined by the Assembly to meet in Manhattan Beach, California, on the 14th day of May, A.D. 1973.

The Moderator led the Assembly in prayer and pronounced the Apostolic Benediction. The Thirty-ninth General Assembly closed at 1:25 p.m., Saturday, May 20, 1972.

Respectfully submitted,
Richard A. Barker, Stated Clerk
STATISTICAL REPORT FOR THE YEAR ENDING DECEMBER 31, 1971
# Presbytery of the Dakotas

**Stated Meetings — Fourth Tuesday of March and September**

**The Rev. Jack J. Peterson, Stated Clerk**

<table>
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<tr>
<th></th>
<th>Conf. Faith</th>
<th>Added</th>
<th>Removed</th>
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<td><strong>COLORADO</strong></td>
<td></td>
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<tr>
<td>Denver, Park Hill, 3411 Albion St.</td>
<td>11:00</td>
<td>130 122 84 38 0 0 2 2 1 7 3</td>
<td>-1 75 87 $17,408 $5,321 0 $22,729a $303a</td>
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<tr>
<td>Larry D. Conrad</td>
<td>7:00</td>
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<tr>
<td>Denver (Aurora), Grace Chapel</td>
<td>11:00</td>
<td>36 37 21 16 0 0 2 1 1 2 0 1</td>
<td>6 26 32 5,504 224 30 5,758 274</td>
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<tr>
<td>W. Benson Male, Home Missionary</td>
<td>7:00</td>
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<tr>
<td>Denver (Arvada), Redeemer Chapel</td>
<td>9:30</td>
<td>91 90 49 41 0 2 2 1 0 0 3</td>
<td>-3 62 67 12,844 1,381 1,220 15,445 315</td>
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<tr>
<td>Grand Junction, Bethel</td>
<td>11:00</td>
<td>4b 4b</td>
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<tr>
<td>Sunlight Dr. &amp; 'B' Rd.</td>
<td>7:00</td>
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<tr>
<td>Donald J. Duff, Stated Supply</td>
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<tr>
<td>Thornton, Immanuel</td>
<td>9:30</td>
<td>93 83 99 56 0 2 2 1 1 0 1 0</td>
<td>-6 28 28 8,906 302 1,489 10,697 396</td>
</tr>
<tr>
<td>93rd &amp; Clayton Sts.</td>
<td>7:00</td>
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<tr>
<td>Abe W. Ediger</td>
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<tr>
<td><strong>KANSAS</strong></td>
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<tr>
<td>Caney, OPC</td>
<td>11:00</td>
<td>39 36 27 9 0 4 0 1 1 1 0</td>
<td>---6 28 28 8,906 302 1,489 10,697 396</td>
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<tr>
<td>Vine St.</td>
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<tr>
<td>Richard A. Nelson, Stated Supply</td>
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<tr>
<td>Hutchinson, OP Chapel</td>
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<tr>
<td>William J. Bomer</td>
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<td><strong>NEBRASKA</strong></td>
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<td>Lincoln, Faith</td>
<td>9:30</td>
<td>97 97 69 28 3 0 2 0 1 2 2 0</td>
<td>59 67 10,248 1,008 1,913 13,169 191</td>
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<tr>
<td>1740 W. Burnham</td>
<td>6:30</td>
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<tr>
<td>Russel D. Piper</td>
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<tr>
<td>Omaha, OPC</td>
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<td>73 62 49 13 0 0 1 0 2 2 0</td>
<td>-8 46 42 8,500 3,177 1,176 12,853 262</td>
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<tr>
<td>5019 Hickory St.</td>
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<tr>
<td>Reginald Voorhees</td>
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<tr>
<td><strong>NORTH DAKOTA</strong></td>
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<tr>
<td>Carson, Bethel</td>
<td>10:30</td>
<td>41 37 27 10 0 0 0 0 0 2 0 0</td>
<td>18 18 3,746 1,341 1,440 6,527 242</td>
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<tr>
<td>Jack J. Peterson</td>
<td>7:30</td>
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<td>(Eve. Alt. with First, Lark)</td>
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<td>Conf. Faith</td>
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<td>Reaf. Faith</td>
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<td>Transfer</td>
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<tr>
<td>Special Receipts</td>
<td>Special Receipts</td>
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<td>Total Receipts</td>
<td>Total Receipts</td>
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</tbody>
</table>

### OKLAHOMA

**BARTLESVILLE, Westminster**
- **Service Time**: 9:30
- **Total Mem. 12/31/70**: 0
- **Total Mem. 12/31/71**: 43
- **Camp. Mem. 12/31/71**: 33
- **Bapt. Child. 12/31/71**: 10
- **Adults**: 1
- **Bapt. Child**: 3
- **Reaf. Faith**: 28
- **Transfer**: 1
- **Sunday School Ave. Attend. Per Week**: 52,507
- **General Receipts**: 2,014
- **Total Receipts**: 0
- **Avg. Costs per Comm. Mem.**: 251

**LEITH, First**
- **Service Time**: 7:30
- **Total Mem. 12/31/70**: 49
- **Total Mem. 12/31/71**: 41
- **Camp. Mem. 12/31/71**: 22
- **Bapt. Child. 12/31/71**: 19
- **Adults**: 0
- **Bapt. Child**: 0
- **Reaf. Faith**: 0
- **Transfer**: 0
- **Sunday School Ave. Attend. Per Week**: 36
- **General Receipts**: 37
- **Total Receipts**: 0
- **Avg. Costs per Comm. Mem.**: 262

**TULSA, Grace**
- **Service Time**: 11:00
- **Total Mem. 12/31/70**: 54
- **Total Mem. 12/31/71**: 52
- **Camp. Mem. 12/31/71**: 37
- **Bapt. Child. 12/31/71**: 15
- **Adults**: 0
- **Bapt. Child**: 0
- **Reaf. Faith**: 0
- **Transfer**: 0
- **Sunday School Ave. Attend. Per Week**: 16
- **General Receipts**: 15
- **Total Receipts**: 0
- **Avg. Costs per Comm. Mem.**: 225

### SOUTH DAKOTA

**BANCROFT, Murdock Memorial**
- **Service Time**: 11:00
- **Total Mem. 12/31/70**: 33
- **Total Mem. 12/31/71**: 33
- **Camp. Mem. 12/31/71**: 27
- **Bapt. Child. 12/31/71**: 6
- **Adults**: 0
- **Bapt. Child**: 0
- **Reaf. Faith**: 0
- **Transfer**: 0
- **Sunday School Ave. Attend. Per Week**: 11
- **General Receipts**: 8
- **Total Receipts**: 0
- **Avg. Costs per Comm. Mem.**: 72

**HAMIL, Westminster**
- **Service Time**: 11:00
- **Total Mem. 12/31/70**: 52
- **Total Mem. 12/31/71**: 46
- **Camp. Mem. 12/31/71**: 38
- **Bapt. Child. 12/31/71**: 0
- **Adults**: 0
- **Bapt. Child**: 0
- **Reaf. Faith**: 0
- **Transfer**: 0
- **Sunday School Ave. Attend. Per Week**: 37
- **General Receipts**: 25
- **Total Receipts**: 0
- **Avg. Costs per Comm. Mem.**: 232

**MANCHESTER, OPC**
- **Service Time**: 9:30 a.m.
- **Total Mem. 12/31/70**: 33
- **Total Mem. 12/31/71**: 33
- **Camp. Mem. 12/31/71**: 27
- **Bapt. Child. 12/31/71**: 6
- **Adults**: 0
- **Bapt. Child**: 0
- **Reaf. Faith**: 0
- **Transfer**: 0
- **Sunday School Ave. Attend. Per Week**: 11
- **General Receipts**: 8
- **Total Receipts**: 0
- **Avg. Costs per Comm. Mem.**: 72

**WINCHESTER, OPC, V.**
- **Service Time**: 8:00 a.m.
- **Total Mem. 12/31/70**: 15
- **Total Mem. 12/31/71**: 15
- **Camp. Mem. 12/31/71**: 14
- **Bapt. Child. 12/31/71**: 4
- **Adults**: 0
- **Bapt. Child**: 0
- **Reaf. Faith**: 0
- **Transfer**: 0
- **Sunday School Ave. Attend. Per Week**: 8
- **General Receipts**: 3
- **Total Receipts**: 0
- **Avg. Costs per Comm. Mem.**: 131
PRESBYTERY OF THE DAKOTAS (Continued)

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<td>TEXAS</td>
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<tr>
<td>ABEILNE, OPC</td>
<td>11:00</td>
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<tr>
<td>7:00</td>
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<tr>
<td>EASTLAND, OP Chapel</td>
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<td>SAN ANTONIO, OP Chapel</td>
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<tr>
<td>TOTALS</td>
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Average Contribution per Communicant Member

- Does not include bequest of $48,872; based on 75 communicant members
- b Included with Park Hill, Denver, Colo.
- c Various categories across the page included with Knox, Oklahoma City, Okla.
- d Does not include bequest of $288
- e Does not include bequest of $500

Ministers Received: Jonathan D. Male, from Presbytery of the South, 2-9-71
Richard G. Hodgson, from Presbytery of New York and New England, 9-28-71

Ministers Removed from Roll: Paul A. Doepke, dismissed to Presbytery of the Mid-Atlantic, 4-12-71
Robert D. Sander, dismissed to Classis Eureka of the Reformed Church in the U. S., 6-7-71
Bruce M. Brawdy, dismissed to Presbytery of Southern California, 7-4-71
Herbert S. Bird, dismissed to Presbytery of Philadelphia, 9-30-71 (in transit)

Change in Congregation: Westminster, Bartlesville received 2-14-71

Roll of Licentiates: Richard A. Nelson

Ministers not in Pastoral Charges (5):
Richard G. Hodgson
Philip B. Jones
V. Robert Nilson

Total Number of Ministers — 21*  
Total Number of Churches — 20  
Total Number of Chapels — 5

* includes one man in transit (Bird)
PRESBYTERY OF THE MID-ATLANTIC

Sated Meetings — Third Saturday of April and September; Second Saturday of December
The Rev. Barry R. Hofford, Stated Clerk

<table>
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<tr>
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<tr>
<td></td>
<td>12-31-71</td>
<td>12-31-71</td>
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<tr>
<td></td>
<td>Total Mem.</td>
<td>Total Mem.</td>
</tr>
<tr>
<td></td>
<td>Times</td>
<td>Service Times</td>
</tr>
</tbody>
</table>

**MARYLAND**

**Baltimore, First**
- Total Mem. 1951-70: 62
- Bapt. Child. 12-31-71: 14
-Adults: 0
-Reaf. Faith: 0
-Transfer: 0
-Death: 1
-Dismissal: 2
-Erasure or Discipline: 0
-Gain or Loss: -4
-Total Mem.: 31
-Sunday School Ave. Attend. Per Week: $8,468
-Gen. Receipts: $1,077
-Benevolence Receipts: $1,439
-Special Receipts: $10,984
-Totals Receipts: $268

**Baltimore, College Park**
- Total Mem. 1951-70: 88
- Bapt. Child. 12-31-71: 43
-Adults: 4
-Reaf. Faith: 2
-Transfer: 0
-Death: 0
-Dismissal: 0
-Erasure or Discipline: 3
-Gain or Loss: 73
-Total Mem.: 77
-Sunday School Ave. Attend. Per Week: $13,967
-Gen. Receipts: 7,000
-Benevolence Receipts: 3,611
-Special Receipts: 24,578a
-Totals Receipts: 431

**Silver Spring, Knox**
- Total Mem. 1951-70: 110
- Bapt. Child. 12-31-71: 12
-Adults: 3
-Reaf. Faith: 10
-Transfer: 0
-Death: 1
-Dismissal: 7
-Erasure or Discipline: 12
-Gain or Loss: 6
-Total Mem.: 160
-Sunday School Ave. Attend. Per Week: $33,610
-Gen. Receipts: 25,103
-Benevolence Receipts: 0
-Special Receipts: 58,713
-Totals Receipts: 246

**NORTH CAROLINA**

**Raleigh, OP Chapel**
- Total Mem. 1951-70: 0
- Bapt. Child. 12-31-71: 71
-Adults: 0
-Reaf. Faith: 0
-Transfer: 0
-Death: 0
-Dismissal: 0
-Erasure or Discipline: 0
-Gain or Loss: 0
-Total Mem.: 0
-Sunday School Ave. Attend. Per Week: $3,368
-Gen. Receipts: 320
-Benevolence Receipts: 111
-Special Receipts: 379a
-Totals Receipts: 543

**Virginia**

**Leesburg, Bethesda**
- Total Mem. 1951-70: 11
- Bapt. Child. 12-31-71: 15
-Adults: 8
-Reaf. Faith: 0
-Transfer: 1
-Death: 0
-Dismissal: 0
-Erasure or Discipline: 15
-Gain or Loss: 35
-Total Mem.: 60
-Sunday School Ave. Attend. Per Week: $12,980
-Gen. Receipts: 2,400
-Benevolence Receipts: 277
-Special Receipts: 15,657
-Totals Receipts: 824

**Lynchburg, Grace Chapel**
- Total Mem. 1951-70: 11b
- Bapt. Child. 12-31-71: 19b
-Adults: 11b
-Reaf. Faith: 8b
-Transfer: 0
-Death: 0
-Dismissal: 0
-Erasure or Discipline: 0
-Gain or Loss: 0
-Total Mem.: 0
-Sunday School Ave. Attend. Per Week: $11,044
-Gen. Receipts: 0
-Benevolence Receipts: 1,940
-Special Receipts: 11,984
-Totals Receipts: 499

**Manassas, Calvary**
- Total Mem. 1951-70: 29
- Bapt. Child. 12-31-71: 24
-Adults: 1
-Reaf. Faith: 0
-Transfer: 0
-Death: 1
-Dismissal: 0
-Erasure or Discipline: 11
-Gain or Loss: 58
-Total Mem.: 59
-Sunday School Ave. Attend. Per Week: $10,044
-Gen. Receipts: 0
-Benevolence Receipts: 1,940
-Special Receipts: 11,984
-Totals Receipts: 499

**Vienna, Grace**
- Total Mem. 1951-70: 113
- Bapt. Child. 12-31-71: 85
-Adults: 62
-Reaf. Faith: 0
-Transfer: 5
-Death: 1
-Dismissal: 16
-Erasure or Discipline: 77
-Gain or Loss: 78
-Total Mem.: 78
-Sunday School Ave. Attend. Per Week: $22,245
-Gen. Receipts: 6,261
-Benevolence Receipts: 496
-Special Receipts: 29,002
-Totals Receipts: 483c

**Williamsburg, Westminster Chapel**
- Total Mem. 1951-70: 0
- Bapt. Child. 12-31-71: 14b
-Adults: 11b
-Reaf. Faith: 0
-Transfer: 0
-Death: 19
-Dismissal: 22
-Erasure or Discipline: 0
-Gain or Loss: 0
-Total Mem.: 0
-Sunday School Ave. Attend. Per Week: $111,887
-Gen. Receipts: 7,205
-Benevolence Receipts: 176
-Special Receipts: 7,381
-Totals Receipts: 568

**TOTALS**
- Total Mem. 1951-70: 618
- Bapt. Child. 12-31-71: 472
-Adults: 264
-Reaf. Faith: 34
-Transfer: 5
-Death: 4
-Dismissal: 4
-Erasure or Discipline: 14
-Gain or Loss: 48
-Total Mem.: 48
-Sunday School Ave. Attend. Per Week: $111,887
-Gen. Receipts: 42,337
-Benevolence Receipts: 7,874
-Special Receipts: 162,098
-Totals Receipts: 343

**Average Contribution per Communicant Member**
- $237
- $90
- $16
- $343
Ministers Received:  Paul A. Doepke, from Prebytery of the Dakotas, 9-18-71
   Cromwell G. Roskamp, from Presbytery of the South, 12-11-71

Changes in Congregations:  Grace, Vienna divided to create Calvary, Manassas, 4-18-71
                       Knox, Silver Spring divided to create Bethel, Herndon, 4-18-71
                       Bethel, Herndon moved to Leesburg and incorporated OP Chapel, Shiloh, 10-1-71
                       OP Chapel, Raleigh, received from Presbytery of the South, 12-11-71, effective 12-31-71

Ministers not in Pastoral Charges (4):
                        Paul A. Doepke           Robert M. Lucas
                        Allen H. Harris, Jr.       Samuel van Houte

Total Number of Ministers — 13  Total Number of Churches — 6  Total Number of Chapels — 3
### Stated Meetings
- First Monday and/or Tuesday of March;
- Second Friday and Saturday after Labor Day

The Rev. Ivan J. De Master, Stated Clerk

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<td><strong>ILLINOIS</strong></td>
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<td>Hanover Park, Grace</td>
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<td>James L. Bosraf</td>
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<td>Westminster, Westminster</td>
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<td>Naperville, Bethel</td>
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<td>South Shore, OP Chapel</td>
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<td>4331 St. East of Sheridan Rd.</td>
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<td>Francis E. Mahaffy, Home Missionary</td>
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**IOWA**

- Dakota Falls, Christ Church of Cedarlou
- 240 Cedar Heights Dr.
- 10:30
- Eugene B. Williams
- 7:00

**MICHIGAN**

- Bloom, Spencer Mills
- 10:00
- 56
- 57
- 43
- 14
- 0
- 1
- 2
- 0
- 2
- 0
- 3
- 56
- 57
- 12,256
- 1,424
- 1,681
- 15,361
- 357

- Bloom, Lincoln Lk. Rds.
- 7:00
- John J. Barnett

**WISCONSIN**

- Oak Grove, Calvary
- 9:00
- 556
- 552
- 377
- 175
- 1
- 11
- 0
- 3
- 7
- 7
- 0
- 5
- 193
- 172
- 29,367
- 25,551
- 17,711
- 72,629
- 193c

- E. W. Union Ave.
- 7:45
- Henry H. Fikkert
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<tr>
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<tbody>
<tr>
<td><strong>GREEN BAY, OP Chapel</strong> (John Fikkert)</td>
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<tr>
<td>10:30</td>
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<tr>
<td><strong>GRESHAM, Old Stockbridge R.D. No. 1</strong></td>
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<td>10:30</td>
<td>157</td>
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<tr>
<td><strong>MENOMONEE FALLS, Falls, W156 N7356 Pilgrim Rd. George E. Hanner, Jr. Oostburg, Bethel 629 Center Ave. Donald F. Stanton</strong></td>
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<tr>
<td>7:30</td>
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<td><strong>ZOAAR, Menominee Indian Chapel</strong> (No Mail)</td>
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<td>3:00</td>
<td>481</td>
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<td><strong>TOTALS</strong></td>
<td>1,864</td>
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<td>Average Contribution per Communicant Member</td>
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<td>154</td>
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<td>a Does not include bequest of $630; based on 76 communicant members</td>
<td>b Included with Westminster, Westminster, III. and Falls, Menomonee Falls, Wis.</td>
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<tr>
<td>c Does not include bequest of $300</td>
<td>d Included with Bethel, Oostburg, Wis.</td>
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<tr>
<td>g Does not include bequest of $290; based on 315 communicant members</td>
<td>e Based on 71 communicant members</td>
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<tr>
<td>h Included with Old Stockbridge, Gresham, Wis.</td>
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</table>

Ministers Received: George W. Knight, III, from Presbytery of the South, 3-1-71
John F. Bettler, from Presbytery of Philadelphia, 3-1-71

Roll of Licentiatees: L. Richard Burnap

Ministers not in Pastoral Charges (4):
Wm. Hartlee Bordeaux
Richard B. Gaffin, Sr.
George W. Knight, III
William A. Shell

Total Number of Ministers — 15
Total Number of Churches — 10
Total Number of Chapels — 3
# PRESBYTERY OF NEW JERSEY

Stated Meetings — Fourth Saturday of February, Fourth Tuesday of April, Fourth Saturday of September, and First Tuesday of December

Mr. Richard A. Barker, 639 Shadowlawn Dr., Westfield, N. J. 07090, Stated Clerk

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<td><strong>NEW JERSEY</strong></td>
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<td><strong>BELLMAWR, Immanuel</strong></td>
<td>11:00</td>
<td>278</td>
<td>268</td>
<td>153</td>
<td>115</td>
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<td>106</td>
<td>103</td>
<td>$15,589</td>
<td>$1,016</td>
<td>$6,471</td>
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<td>Park Dr. &amp; Market St.</td>
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<td>Kenneth J. Meilahn</td>
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<td><strong>BRIDGETON, CALVARY</strong></td>
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<td>Robert L. Marshall</td>
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<td><strong>FAIR LAWN, GRACE</strong></td>
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<td>112</td>
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<td>Raymond E. Commeret</td>
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<td><strong>GARFIELD, COMMUNITY</strong></td>
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<td>143</td>
<td>126</td>
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<td>Richard C. Miller</td>
<td>Dec.-Mar.</td>
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<tr>
<td><strong>MOUNT HOLLY, COMMUNITY CHAPEL</strong></td>
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<td>74</td>
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<td>14,275</td>
<td>2,589</td>
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<td>Samuel S. Chang, Home Missionary</td>
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<td><strong>NEPTUNE, GOOD SHEPHERD</strong></td>
<td>11:00</td>
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<td>George R. Cottenden</td>
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Average Contribution per Communicant Member

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Licensures: Douglas W. Kittredge, 2-27-71; Robert D. Abbot, 4-27-71

Ordination: Douglas W. Kittredge, 10-17-71

Roll of Licentiates: Robert D. Abbot (in transit to Presbytery of Northern California)

Ministers not in Pastoral Charges (11):

Jay E. Adams
Leonard F. Chanoux
George S. Christian
Edmund P. Clowney
Harvie M. Conn
Allen D. Curry
John Davies
W. Ralph English
Theodore J. Hard
Meredith G. Kline
LeRoy B. Oliver

Total Number of Ministers — 26
Total Number of Churches — 15
Total Number of Chapels — 1
# Presbytery of New York and New England

## Stated Meetings — Spring and Fall

The Rev. Wendell L. Rockey, Jr., Stated Clerk

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<tr>
<td>George J. Willis</td>
<td>7:00</td>
<td>38a</td>
<td>38a</td>
<td>22a</td>
<td>16a</td>
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<tr>
<td>Schenectady, Calvary</td>
<td>11:00</td>
<td>38a</td>
<td>38a</td>
<td>22a</td>
<td>16a</td>
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<tr>
<td>Rugby Rd. at Glenwood Blvd.</td>
<td>7:00</td>
<td>38a</td>
<td>38a</td>
<td>22a</td>
<td>16a</td>
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<td>Raymond M. Meiners</td>
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<td>22a</td>
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<tr>
<td>Rhode Island</td>
<td>38a</td>
<td>38a</td>
<td>22a</td>
<td>16a</td>
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<tr>
<td>Cranston, Calvary, V.</td>
<td>2068 Cranston St.</td>
<td>38a</td>
<td>38a</td>
<td>22a</td>
<td>16a</td>
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<tr>
<td>TOTALS</td>
<td>1,449</td>
<td>1,490</td>
<td>987</td>
<td>503</td>
<td>13</td>
<td>14</td>
<td>24</td>
<td>19</td>
<td>9</td>
<td>14</td>
<td>25</td>
<td>19</td>
<td>703</td>
<td>713</td>
<td>$174,122</td>
<td>$49,719</td>
<td>$21,942</td>
<td>$245,783</td>
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<tr>
<td>Average Contribution per Communicant Member</td>
<td>$177</td>
<td>$50</td>
<td>$22</td>
<td>$249</td>
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</table>

* a Disbanded June, 1970, but not dissolved by Presbytery

Ministers Received: Paul Davenport, from Free Church of Scotland, Scotland, 4-13-71
Donald R. Miller, from Presbytery of Philadelphia, 4-13-71

Ministers Removed from Roll: Carl A. Ahlfeldt, deceased, 3-13-71
Richard G. Hodgson, dismissed to Presbytery of the Dakotas, 10-6-71

Ministers not in Pastoral Charges (8):
- David Freeman
- Burton L. Goddard
- John Murray
- John C. Rankin
- Charles G. Schaufele
- John H. Skilton
- Kelly G. Tucker
- Malcolm L. Wright

Total Number of Ministers — 21
Total Number of Churches — 14
Total Number of Chapels — 1
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

<table>
<thead>
<tr>
<th>Added</th>
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</table>

### California

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<tbody>
<tr>
<td>Berkeley, Covenant</td>
<td>11:00  6:30</td>
<td>77  57</td>
<td>42  15</td>
<td>0  0</td>
<td>0</td>
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<td>1</td>
<td>5</td>
<td>5</td>
<td>9</td>
<td>36</td>
<td>46</td>
<td>$13,150</td>
<td>$4,554</td>
<td>$4,854</td>
<td>$22,558</td>
<td>$537</td>
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<tr>
<td>Manteca, First (Formerly Bethany)</td>
<td>11:00  7:00</td>
<td>25  35</td>
<td>25  10</td>
<td>4</td>
<td>0</td>
<td>2</td>
<td>4</td>
<td>0</td>
<td>4</td>
<td>0</td>
<td>0</td>
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<td>2,696</td>
<td>288</td>
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<td>2,984</td>
<td>119</td>
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<tr>
<td>Novato, OPC</td>
<td>11:00  7:00</td>
<td>0  36</td>
<td>19  17</td>
<td>3</td>
<td>0</td>
<td>13</td>
<td>6</td>
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<td>37</td>
<td>7,329</td>
<td>322</td>
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<td>7,651</td>
<td>403</td>
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</tr>
<tr>
<td>San Francisco, First</td>
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<td>59  57</td>
<td>45  12</td>
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<td>0</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>0</td>
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<td>43</td>
<td>40</td>
<td>12,687</td>
<td>3,871</td>
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<td>16,558</td>
<td>368</td>
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<tr>
<td>S. San Francisco, Brentwood</td>
<td>11:00  6:00</td>
<td>78  76</td>
<td>37  39</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
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<td>4</td>
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<td>11,469</td>
<td>1,313</td>
<td>1,200</td>
<td>13,982</td>
<td>378</td>
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<tr>
<td>Sunnyvale, First</td>
<td>11:00  7:00</td>
<td>120 132</td>
<td>79  53</td>
<td>7</td>
<td>0</td>
<td>3</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>122</td>
<td>131</td>
<td>31,805</td>
<td>342</td>
<td>4,191</td>
<td>36,338</td>
<td>460</td>
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<tr>
<td><strong>TOTALS</strong></td>
<td></td>
<td>599 641 413 228 17 3 24 21 3 21 19 20 325 387</td>
<td>$124,484</td>
<td>$13,545</td>
<td>$17,741</td>
<td>$155,770</td>
<td>$377</td>
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</table>

**Average Contribution per Communicant Member**

- $301
- $33
- $43
- $377
Ordinations: Arthur G. Ames, 5-16-71
Robert D. Raglin, 5-23-71

Minister Received: Henry W. Coray, from Presbytery of Philadelphia, 9-24-71

Change in Congregation: OPC, Novato, received 5-13-71

Ministers not in Pastoral Charges (2): Henry W. Coray Arthur G. Riffel

Total Number of Ministers — 12 Total Number of Churches — 10 Total Number of Chapels — 0
PRESBYTERY OF THE NORTHWEST

Stated Meetings — Fourth Friday and Saturday of January, April and September

The Rev. Albert G. Edwards, III, Stated Clerk

<table>
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<tr>
<th>Added</th>
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<tbody>
<tr>
<td>OREGON</td>
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<tr>
<td>Bend, Westminster 118 Newport Ave. David J. Miller</td>
<td>11:00</td>
<td>135</td>
<td>131</td>
<td>95</td>
<td>36</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>0</td>
<td>2</td>
<td>3</td>
<td>0</td>
<td>-2</td>
<td>38</td>
<td>40</td>
</tr>
<tr>
<td>Eugene, OP Chapel 3350 Willamette St. Glenn T. Black, Stated Supply</td>
<td>11:00</td>
<td>31b</td>
<td>30b</td>
<td>24b</td>
<td>6b</td>
<td>1b</td>
<td>0</td>
<td>5b</td>
<td>0</td>
<td>0</td>
<td>1b</td>
<td>4b</td>
<td>-2b</td>
<td>32</td>
<td>31</td>
</tr>
<tr>
<td>Gladstone, OPC 16375 S.E. Webster Rd. Robert D. Scott</td>
<td>11:00</td>
<td>37</td>
<td>31</td>
<td>21</td>
<td>10</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>6</td>
<td>0</td>
<td>0</td>
<td>40</td>
<td>40</td>
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<tr>
<td>Newberg, Trinity 619 E. Sheridan Robert W. Newsom</td>
<td>11:00</td>
<td>48</td>
<td>48</td>
<td>32</td>
<td>16</td>
<td>0</td>
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<td>0</td>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>32</td>
<td>34</td>
<td>6,000</td>
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<tr>
<td>Portland, First 8245 N.E. Fremont St. Albert G. Edwards, III</td>
<td>11:00</td>
<td>270</td>
<td>287</td>
<td>172</td>
<td>115</td>
<td>3</td>
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<td>13</td>
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<td>5</td>
<td>7</td>
<td>12</td>
<td>138</td>
<td>149</td>
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<td>WASHINGTON</td>
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<tr>
<td>Glenwood, OP Chapel</td>
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<tr>
<td>Seattle, Puget Sound</td>
<td>11:00</td>
<td>59</td>
<td>58</td>
<td>33</td>
<td>25</td>
<td>1</td>
<td>2</td>
<td>6</td>
<td>2</td>
<td>0</td>
<td>10</td>
<td>3</td>
<td>1</td>
<td>27</td>
<td>31</td>
</tr>
<tr>
<td>28th Ave. SW &amp; SW Holden Ronald J. McKenzie</td>
<td>6:00</td>
<td>549</td>
<td>555</td>
<td>353</td>
<td>202</td>
<td>4</td>
<td>3</td>
<td>21</td>
<td>4</td>
<td>3</td>
<td>24</td>
<td>10</td>
<td>11</td>
<td>307</td>
<td>325</td>
</tr>
<tr>
<td>TOTALS</td>
<td>549</td>
<td>555</td>
<td>353</td>
<td>202</td>
<td>4</td>
<td>3</td>
<td>21</td>
<td>4</td>
<td>3</td>
<td>24</td>
<td>10</td>
<td>11</td>
<td>307</td>
<td>325</td>
<td>$79,257</td>
</tr>
</tbody>
</table>

Average Contribution per Communicant Member

a Based on 76 communicant members  
b Included with Westminster, Bend, Ore., OPC, Gladstone, Ore. and First, Portland, Ore.  
c Based on 167 communicant members
Ordinations: Ronald J. McKenzie, 1-9-71  
David J. Miller, 2-6-71  
Robert D. Scott, 6-12-71

Ministers Removed from Roll: Glenn T. Black, dismissed to Presbytery of the Dakotas, 11-1-71 (in transit)

Ministers not in Pastoral Charges (4):
David A. Hitt
D. Robert Lindberg
Alan R. Moak
George Y. Uomoto

Total Number of Ministers — 10*  
Total Number of Churches — 5  
Total Number of Chapels — 2

* includes one man in transit (Black)
## PRESBYTERY OF OHIO

Stated Meetings — Third Monday, April and October  
Mr. John C. Smith, 105 Sycamore St., Pittsburgh, Pa. 15211, Stated Clerk

<table>
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<tbody>
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<tr>
<td>OHIO</td>
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<tr>
<td>ALLIANCE, OP Chapel Dayton, Redeemer</td>
<td>10:45</td>
</tr>
<tr>
<td>1701 Far Hills Ave., Oakwood (No Mail)</td>
<td>6:30</td>
</tr>
<tr>
<td>LAWRENCE R. EVREES</td>
<td>32</td>
</tr>
<tr>
<td>MARIETTA, Faith V. 423 Second St.</td>
<td></td>
</tr>
<tr>
<td>PENNSYLVANIA</td>
<td></td>
</tr>
<tr>
<td>EDINBURG, Nashua</td>
<td>11:00</td>
</tr>
<tr>
<td>R.D. 1</td>
<td>8:00</td>
</tr>
<tr>
<td>LAWRENCE SEMEL, Stated Supply</td>
<td>11:00</td>
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<tr>
<td>GROVE CITY, Covenant</td>
<td>7:30</td>
</tr>
<tr>
<td>140 E. Poplar St.</td>
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<tr>
<td>HENRY P. Tavares</td>
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<tr>
<td>HARRISVILLE, Calvary</td>
<td>11:00</td>
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<tr>
<td>North on Route 8</td>
<td>7:00</td>
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<tr>
<td>LEONARD J. COPE</td>
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<tr>
<td>PITTSBURGH, Covenant</td>
<td>11:00</td>
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<tr>
<td>1604 Graham Blvd.</td>
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<tr>
<td>CALVIN K. CUMMINGS</td>
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<tr>
<td>SEWICKLEY, Grace</td>
<td>11:00</td>
</tr>
<tr>
<td>BEAVER RD., Osborne</td>
<td>7:00</td>
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<tr>
<td>DONALD M. FINDSTONE</td>
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<tr>
<td>TOTALS</td>
<td>833</td>
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<tr>
<td>Average Contribution per Communicant Member</td>
<td>$145</td>
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**THIRTY-THIRTY GENERAL ASSEMBLY**
Minister Received: Leonard J. Coppes, 4-19-71

Change in Congregation: Redeemer, Dayton, received 5-9-71

Roll of Licentiates: Wilson L. Cummings, David W. King, Lawrence Semel

Ministers not in Pastoral Charges (6):

John M. Frame  George F. Morton  Andrew E. Wikholm

Total Number of Ministers — 11  Total Number of Churches — 7  Total Number of Chapels — 1
### PRESBYTERY OF PHILADELPHIA

Stated Meetings — Third Monday of September, January and May; Third Saturday of November and March  
The Rev. Rollin P. Keller, Stated Clerk

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<th>Service Times</th>
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<tr>
<td></td>
<td>Conf. Faith</td>
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<tr>
<td></td>
<td>Total Mem. 12-31-70</td>
<td>Total Mem. 12-31-71</td>
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<td></td>
<td>Camp Mem. 12-31-71</td>
<td>Bap. Child 12-31-71</td>
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<tr>
<td></td>
<td>May</td>
<td>Nov. 1971</td>
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<tr>
<td><strong>DELAWARE</strong></td>
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<tr>
<td><strong>MIDDLETOWN, Grace</strong></td>
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<tr>
<td>Pennington St. F. Clarke Evans</td>
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<tr>
<td>10:30</td>
<td>61</td>
<td>61</td>
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<tr>
<td><strong>WILMINGTON, Emmanuel</strong></td>
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<tr>
<td>1066 Wilson Rd. Rollin F. Keller</td>
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</tr>
<tr>
<td>10:45</td>
<td>386</td>
<td>365</td>
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<tr>
<td><strong>PENNSYLVANIA</strong></td>
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<tr>
<td><strong>BLUE BELL, Community, Center Square</strong></td>
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<tr>
<td>Union Meeting Rd.</td>
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<tr>
<td>James C. Petty, Jr., Assoc. Pastor</td>
<td></td>
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</tr>
<tr>
<td>11:00</td>
<td>86</td>
<td>64</td>
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<tr>
<td><strong>EAST LEWISBURG, Tri-County</strong></td>
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<tr>
<td>Farmers' Best Restaurant L. Craig Long</td>
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<tr>
<td>9 a.m.</td>
<td>19</td>
<td>14</td>
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<tr>
<td><strong>FAWN GROVE, Faith</strong></td>
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<tr>
<td>Douglas C. Winward, Jr.</td>
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<tr>
<td>11:00</td>
<td>131</td>
<td>134</td>
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<tr>
<td><strong>GLENSTON, Calvary, V.</strong></td>
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<tr>
<td>Church Rd. &amp; Willow Grove Ave.</td>
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<tr>
<td>Robert R. Drake, Pastor-elect</td>
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<tr>
<td>11:00</td>
<td>186</td>
<td>179</td>
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<tr>
<td><strong>HARBORO, Trinity</strong></td>
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<tr>
<td>151 W. County Line Rd. Thomas E. Tyson</td>
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<tr>
<td>9:30</td>
<td>183</td>
<td>209</td>
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</tbody>
</table>
### PRESBYTERY OF PHILADELPHIA (Continued)

<table>
<thead>
<tr>
<th>Added</th>
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<tbody>
<tr>
<td>Conf. Faith</td>
<td>Sunday School Ave. Attend. Per Week</td>
</tr>
<tr>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Havertown, Knox V. Brookline Fire Hall (No Mail)</td>
<td>10:30</td>
<td>31</td>
<td>33</td>
<td>15</td>
<td>18</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
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<td>13</td>
</tr>
<tr>
<td>Kirkwood, OPC</td>
<td>11:00</td>
<td>86</td>
<td>85</td>
<td>67</td>
<td>18</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>0</td>
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<tr>
<td>A. LeRoy Greer</td>
<td>7:30</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Middletown, Calvary V. Spruce &amp; Emaus Sts.</td>
<td>10:45</td>
<td>306</td>
<td>319</td>
<td>199</td>
<td>120</td>
<td>1</td>
<td>2</td>
<td>4</td>
<td>2</td>
<td>0</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Oxford, Bethany</td>
<td>11:00</td>
<td>231</td>
<td>242</td>
<td>164</td>
<td>78</td>
<td>4</td>
<td>0</td>
<td>6</td>
<td>0</td>
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<td>0</td>
<td>4</td>
</tr>
<tr>
<td>US 1, south of Oxford</td>
<td>8:00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Robert L. Vining</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Philadelphia, Church of the City</td>
<td>5:00</td>
<td>0</td>
<td>19</td>
<td>17</td>
<td>2</td>
<td>4</td>
<td>0</td>
<td>7</td>
<td>8</td>
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<tr>
<td>4207 Baltimore Ave.</td>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>James C. Petty, Jr.</td>
<td>p.m.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Philadelphia, Emmanuel Chapel</td>
<td>11:45</td>
<td>0</td>
<td>11</td>
<td>5</td>
<td>6</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>2</td>
<td>0</td>
<td>0</td>
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<tr>
<td>1162 S. 15th St.</td>
<td>a.m.</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>William C. Krispin, Home Missionary</td>
<td></td>
<td></td>
<td></td>
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<td></td>
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</tbody>
</table>

TOTALS

1,706 | 1,726 | 1,168 | 558 | 16 | 18 | 30 | 52 | 6 | 79 | 30 | 19 | 927 | 908 | $163,350 | $62,064 | $51,580 | $276,994 | $238 |

Average Contribution for Communicant Member

- Based on 249 communicant members

Licensure: David W. King, 3-20-71; Richard R. Gerber, 3-20-71; Charles G. Dennison, 9-20-71; Robert R. Drake, 9-20-71; David W. Clowney, 11-20-71

Ordination: A. LeRoy Greer, 10-8-71

Minister Received: Thomas E. Tyson, from Presbytery of Auckland of the Reformed Churches of New Zealand, 9-20-71
PRESBYTERY OF PHILADELPHIA (Continued)

Ministers Removed from Roll:
- John F. Bettler, dismissed to Presbytery of the Midwest, 11-21-70
- Donald R. Miller, dismissed to Presbytery of New York and New England, 12-19-70
- Clarence W. Duff, dismissed to Presbytery of the South, 1-18-71
- Thomas M. Cooper, dismissed to Presbytery of Southern California, 5-17-71
- Henry W. Coray, dismissed to Presbytery of Northern California, 7-25-71

Change in Congregation: Community, Center Square, Blue Bell decided to create Church of the City, Philadelphia, 3-14-71

Roll of Licentiates:
- Kenneth N. Campbell, David W. Clowney, Charles G. Dennison, Robert R. Drake, Richard R. Gerber, C. Ralph Verno

Ministers not in Pastoral Charge (25):
- Egbert W. Andrews
- Lester R. Bachman
- John W. Betzold
- D. Clair Davis
- Donald J. Duff
- Richard B. Gaffin, Jr.
- John P. Galbraith
- George W. Hall
- John D. Johnston
- 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

Total Number of Ministers — 35
Total Number of Churches — 12
Total Number of Chapels — 1
PRESBYTERY OF THE SOUTH
Stated Meetings — Third Tuesday/Wednesday, April and October
The Rev. John H. Thompson, Jr., Stated Clerk

<table>
<thead>
<tr>
<th>Added</th>
<th>Removed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conf. Faith</td>
<td>Sunday School Ave. Attend. Per Week</td>
</tr>
<tr>
<td>FLORIDA</td>
<td></td>
</tr>
<tr>
<td>Fort Lauderdale, Bethel</td>
<td>8:30</td>
</tr>
<tr>
<td>Cornelius Tolsma</td>
<td>11:00</td>
</tr>
<tr>
<td>Halland, Sharon</td>
<td>11:00</td>
</tr>
<tr>
<td>675 W. 68th St.</td>
<td>7:00</td>
</tr>
<tr>
<td>Carl J. Reitsma</td>
<td></td>
</tr>
<tr>
<td>Miami, Galway</td>
<td>11:00</td>
</tr>
<tr>
<td>9775 S.W. 87th Ave.</td>
<td>7:00</td>
</tr>
<tr>
<td>Arthur O. Olson</td>
<td></td>
</tr>
<tr>
<td>Ocala, Geneva Chapel</td>
<td>11:00</td>
</tr>
<tr>
<td>John H. Thompson, Jr.</td>
<td></td>
</tr>
<tr>
<td>Orlando, Lake Sherwood, V.</td>
<td>11:00</td>
</tr>
<tr>
<td>N. of Highway 50, off Good Homes Rd.</td>
<td>7:00</td>
</tr>
<tr>
<td>Larry G. Mininger, Licentiate</td>
<td></td>
</tr>
<tr>
<td>Pompano Beach, Collier City Chapel</td>
<td>3:00</td>
</tr>
<tr>
<td>Cornelius Tolsma</td>
<td></td>
</tr>
<tr>
<td>Titusville, Emmanuel</td>
<td>11:00</td>
</tr>
<tr>
<td>Singleton Ave. near Garden A. Boyce Spooner</td>
<td>6:30</td>
</tr>
<tr>
<td>GEORGIA</td>
<td></td>
</tr>
<tr>
<td>Atlanta, Redeemer</td>
<td>11:00</td>
</tr>
<tr>
<td>N.E. Comm. Bk. I-285 &amp; Buford Hwy.</td>
<td>7:00</td>
</tr>
<tr>
<td>Elmer M. Dortzbach</td>
<td></td>
</tr>
<tr>
<td>Valdosta, Westminster, V.</td>
<td>11:00</td>
</tr>
<tr>
<td>1002 Williams St.</td>
<td>7:50</td>
</tr>
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</table>
TENNESSEE

GREENEVILLE, OPC, Mt. Bethel 10:30
Rd. at Sun Valley Dr.
Robert G. Valentine

HARRIMAN, West Hills 11:00
Luder G. Whitlock Jr. 7:00
6:00 WTR.

TOTALS
1,021 978 643 335 11 11 30 12 4 34 40 —29 574 570 $156,024 $37,927 $31,183 $225,134 $350

Average Contribution per Communicant Member
a Based on 80 communicant members
b Included with Bethel, Fort Lauderdale, Fla.

Licenses: Richard A. Nelson, 5-25-71; Larry G. Mininger, 10-13-71

Minister Received: Clarence W. Duff, from Presbytery of Philadelphia, 4-13-71

Ministers Removed from Roll: George W. Knight, III, dismissed to Presbytery of the Midwest, 10-14-70
Jonathan D. Male, dismissed to Presbytery of the Dakotas, 10-14-70
Robert M. Nuernberger, dismissed to Southern Presbytery, Reformed Presbyterian Church, Evangelical Synod, 10-13-71 (in transit)
Cromwell G. Roskamp, dismissed to Presbytery of the Mid-Atlantic, 10-13-71

Change in Congregation: OP Chapel, Raleigh, N. C., dismissed to Presbytery of the Mid-Atlantic, 10-13-71, effective 12-31-71

Roll of Licentiate — Larry G. Mininger

Ministers not in Pastoral Charges (4): Clarence W. Duff
Robert M. Nuernberger (in transit)
Donald H. Taws
John H. Thompson, Jr.

Total Number of Ministers — 11*
Total Number of Churches — 9
Total Number of Chapels — 2

* includes one man in transit (Nuernberger)
# Presbytery of Southern California

**Stated Meetings** — Third Saturday of January, April, June and October

The Rev. Edward L. Volz, Stated Clerk

---

<table>
<thead>
<tr>
<th>Location</th>
<th>Service Times</th>
<th>Conf. Faith</th>
<th>Added</th>
<th>Removed</th>
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</thead>
<tbody>
<tr>
<td><strong>CALIFORNIA</strong></td>
<td></td>
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<tr>
<td>Camila Vista, Bayview, V.</td>
<td>11:00</td>
<td>100</td>
<td>89</td>
<td>55</td>
</tr>
<tr>
<td>506 E. Naples St.</td>
<td>6:30</td>
<td>100</td>
<td>89</td>
<td>55</td>
</tr>
<tr>
<td>Garden Grove, OPC</td>
<td>11:00</td>
<td>161</td>
<td>164</td>
<td>115</td>
</tr>
<tr>
<td>9281 Trask Ave. (No Mail)</td>
<td>7:00</td>
<td>97</td>
<td>115</td>
<td>71</td>
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<tr>
<td>Goleta, El Camino</td>
<td>7:00</td>
<td>67</td>
<td>62</td>
<td>47</td>
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<tr>
<td>7226 Calle Real</td>
<td></td>
<td>11</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>Wright H. Foundstone</td>
<td>7:00</td>
<td>67</td>
<td>62</td>
<td>47</td>
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<tr>
<td>Laguna Heights, OPC</td>
<td>11:00</td>
<td>456</td>
<td>415</td>
<td>305</td>
</tr>
<tr>
<td>1786 E. La Subida Dr.</td>
<td>7:00</td>
<td>456</td>
<td>415</td>
<td>305</td>
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<tr>
<td>M. Wilson Albright</td>
<td></td>
<td>11</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>Huntington Beach, OPC</td>
<td>7:00</td>
<td>110</td>
<td>107</td>
<td>107</td>
</tr>
<tr>
<td>(Dissolved)</td>
<td></td>
<td>11</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>La Mirada, Calvary</td>
<td>11:00</td>
<td>170</td>
<td>169</td>
<td>107</td>
</tr>
<tr>
<td>12120 La Mirada Blvd.</td>
<td>6:30</td>
<td>170</td>
<td>169</td>
<td>107</td>
</tr>
<tr>
<td>Kent T. Hinkson</td>
<td>7:00</td>
<td>170</td>
<td>169</td>
<td>107</td>
</tr>
<tr>
<td>Long Beach, First</td>
<td>7:00</td>
<td>170</td>
<td>169</td>
<td>107</td>
</tr>
<tr>
<td>558 E. San Antonio Dr.</td>
<td>6:30</td>
<td>170</td>
<td>169</td>
<td>107</td>
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<tr>
<td>Wilson H. Rinker</td>
<td></td>
<td>170</td>
<td>169</td>
<td>107</td>
</tr>
<tr>
<td>Edward L. Volz, Assoc. Pastor</td>
<td>11:00</td>
<td>124</td>
<td>117</td>
<td>81</td>
</tr>
<tr>
<td>Los Angeles, Beverly</td>
<td>6:30</td>
<td>124</td>
<td>117</td>
<td>81</td>
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<tr>
<td>345 S. Woods Ave.</td>
<td>6:30</td>
<td>124</td>
<td>117</td>
<td>81</td>
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<tr>
<td>Daniel H. Overduin</td>
<td>6:30</td>
<td>124</td>
<td>117</td>
<td>81</td>
</tr>
<tr>
<td>Los Angeles, Westminster</td>
<td>10:00</td>
<td>124</td>
<td>117</td>
<td>81</td>
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<tr>
<td>9292 Eagle Rock Blvd.</td>
<td>7:00</td>
<td>124</td>
<td>117</td>
<td>81</td>
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<tr>
<td>Salvador M. Solis</td>
<td>7:00</td>
<td>124</td>
<td>117</td>
<td>81</td>
</tr>
<tr>
<td>Manhattan Beach, First</td>
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<td>117</td>
<td>81</td>
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<tr>
<td>600 Manhattan Beach Blvd.</td>
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<td>124</td>
<td>117</td>
<td>81</td>
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<tr>
<td>Ralph E. Clough</td>
<td></td>
<td>124</td>
<td>117</td>
<td>81</td>
</tr>
<tr>
<td>Calvin R. Malcor, Assoc. Pastor</td>
<td>10:00</td>
<td>118</td>
<td>120</td>
<td>90</td>
</tr>
<tr>
<td>San Diego, OPC (Point Loma)</td>
<td>6:00</td>
<td>118</td>
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<tr>
<td>545 Valeta St.</td>
<td>6:00</td>
<td>118</td>
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**Sunday School Ave. Attend. Per Week**

- **May 1971**
- **Nov. 1971**

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**General Receipts**

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<td>$15,979</td>
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**Benevolence Receipts**

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<td>$19,252</td>
<td>$350</td>
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**Av. Contr. per Comm. Mem.**

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**Av. Contr. per Comm. Mem.**

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<tbody>
<tr>
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### Added

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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>SAN DIEGO, Paradise Hills 6374 Potomac St. Wallace A. Bell</td>
<td>11:00 6:30</td>
<td>72</td>
<td>71</td>
<td>46</td>
<td>25</td>
<td>3</td>
<td>0</td>
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<td>0</td>
<td>0</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td>157</td>
</tr>
<tr>
<td>Santee, Valley 40333 Mast Blvd. Bruce M. Brawdy</td>
<td>11:00 7:00</td>
<td>68</td>
<td>54</td>
<td>37</td>
<td>17</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>10</td>
<td>-4</td>
<td>49</td>
</tr>
<tr>
<td>Torrance, Grace 22511 S. Figueroa Bruce A. Coe, Stated Supply</td>
<td>11:00 6:30</td>
<td>61</td>
<td>57</td>
<td>38</td>
<td>19</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>-3</td>
<td>61</td>
</tr>
</tbody>
</table>

**TOTALS**

1,938 1,869 1,272 597 22 16 40 29 8 38 100 -30 1,233 1,227 $285,520 $73,630 $11,361 $370,511 $291

**Average Contribution per Communicant Member**

$ 224 $ 58 $ 9 $ 291

---

**Ministers Received:**

- Thomas M. Cooper, from Presbytery of Philadelphia, 5-17-71
- Bruce M. Brawdy, from Presbytery of the Dakotas, 7-16-71

**Change in Congregation:** *OPC*, Huntington Beach, dissolved, 2-10-71

**Ministers not in Pastoral Charges (8):**

- Thomas M. Cooper
- Bruce F. Hunt
- Louis E. Knowles
- George W. Marston
- Eugene C. Saltzen
- Michael D. Stingley
- Daniel van Houte
- William E. Welmers

**Total Number of Ministers — 23**

**Total Number of Churches — 13**

**Total Number of Chapels — 0**
### SUMMARY OF STATISTICS

<table>
<thead>
<tr>
<th></th>
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<tr>
<td></td>
<td>Conf. Faith</td>
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</tr>
<tr>
<td>PRESBYTERY</td>
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</tr>
<tr>
<td>Dallas</td>
<td>1,210</td>
<td>1,234</td>
</tr>
<tr>
<td>Mid-Atlantic</td>
<td>618</td>
<td>736</td>
</tr>
<tr>
<td>Southwest</td>
<td>1,864</td>
<td>1,886</td>
</tr>
<tr>
<td>New Jersey</td>
<td>2,481</td>
<td>2,497</td>
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<tr>
<td>N.Y. &amp; N.E.</td>
<td>1,449</td>
<td>1,490</td>
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<tr>
<td>So. California</td>
<td>599</td>
<td>641</td>
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<tr>
<td>Northwest</td>
<td>549</td>
<td>555</td>
</tr>
<tr>
<td>Ohio</td>
<td>833</td>
<td>820</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>1,706</td>
<td>1,726</td>
</tr>
<tr>
<td>South</td>
<td>1,021</td>
<td>978</td>
</tr>
<tr>
<td>So. California</td>
<td>1,938</td>
<td>1,869</td>
</tr>
<tr>
<td>TOTALS—1970</td>
<td>197</td>
<td>162</td>
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<tr>
<td>TOTALS—1969</td>
<td>177</td>
<td>158</td>
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</table>

Average Contribution per Communicant Member—1971a $186 $56 $30 $272
Average Contribution per Communicant Member—1970b $164 $54 $33 $251
Average Contribution per Communicant Member—1969c $156 $50 $34 $240

Does not include bequests received in the amount of approx. a) $68,400 b) $12,800 c) $16,300 x) Not available prior to 1970.
SUMMARY OF MEMBERSHIP STATISTICS 1964-1971

<table>
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<tr>
<td>1971</td>
<td>14,432</td>
<td>9,536</td>
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<td>1970</td>
<td>14,268</td>
<td>9,401</td>
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<td>14,165</td>
<td>9,276</td>
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<td>13,972</td>
<td>9,197</td>
<td>4,841</td>
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<td>8,975</td>
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<td>13,546</td>
<td>8,789</td>
<td>4,790</td>
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<tr>
<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>
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<td>4,468</td>
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</table>

Note: Total membership in each year, 1964-1970, 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, 1971
as of September, 1972

(Dates and complete information in the annual statistical report)

Presbytery of the Dakotas

Ministers received:
Donald J. Duff from P. of Philadelphia, 3-29-72
Glenn T. Black from P. of the Northwest, 3-29-72

Ministers dismissed:
Harold L. Baurer to P. of the Northwest, 4-28-72
Abe W. Ediger to P. of Philadelphia, 7-6-72

Ordination and installation:
Richard A. Nelson at OPC, Caney, Kans., 6-1-72

Installations:
Robert L. Malarkey at Westminster, Bartlesville, Okla., 12-7-71
Donald J. Duff at Bethel, Grand Junction, Colo., 4-30-72

Churches without pastors:
Knox, Oklahoma City, Okla., 1-31-72
Immanuel, Thornton, Colo., 7-6-72
Calvary, Volga, S. D., 7-22-72
Presbytery of the Mid-Atlantic

Ministers dismissed:
- Allen H. Harris, Jr., to P. of New York and New England, 4-15-72
- Paul A. Doepke to Delmarva Presbytery, Reformed Presbyterian Church, Evangelical Synod, 7-29-72

Presbytery of the Midwest

Church without pastor:
- Forest View, Tinley Park, Ill., 6-30-72

Church dissolved:
- Forest View, Tinley Park, Ill., 6-30-72

Presbytery of New Jersey

Ordination and installation:
- Ordination:
  - Richard R. Gerber at Calvary, Wildwood, 4-8-72
- Church without pastor:
  - Grace, Fair Lawn, 6-30-72
- Licentiates received:
  - Richard R. Gerber from P. of Philadelphia, 2-5-72
  - Charles G. Dennison from P. of Philadelphia, 2-26-72

Presbytery of New York and New England

Church without pastor:
- Second Parish, Portland, Maine, pending

Church dissolved:
- Calvary, Cranston, R. I., 4-4-72

Presbytery of Northern California

Ordination and installation:
- Robert D. Abbot at First, San Francisco, 4-14-72

Church without pastor:
- First, Manteca, 7-21-72

Presbytery of the Northwest

No report received.

Presbytery of Ohio

Minister dismissed:
- Wilson L. Cummings to P. of Philadelphia, 6-9-72

Ordination and installation:
- Lawrence Semel at Nashua, Edinburg, Pa., 6-9-72

Ordinations:
- David W. King, 5-26-72
- Wilson L. Cummings, 6-2-72
Presbytery of Philadelphia

Ministers received:
- Herbert S. Bird from P. of the Dakotas, 1-17-72
- Abe W. Ediger from P. of the Dakotas, pending

Ministers dismissed:
- Donald J. Duff to P. of the Dakotas, 3-29-72
- Thomas M. Cooper to P. of Southern California on 4-15-72 as of 5-16-71
- John D. Johnston to P. of Southern California, 6-24-72

Ordination and installation:
- Robert K. Drake at Calvary, Glenside, Pa., 2-10-72

Installation:
- Abe W. Ediger at Calvary, Middletown, Pa., pending

Church received:
- OPC, Mechanicsville, Pa., 4-4-72

Church without pastor:
- Bethany, Oxford, Pa., 7-21-72

Licensure:
- John W. Garrisi, 3-25-72

Licentiate dismissed:
- Charles G. Dennison to P. of New Jersey, 1-17-72
- Richard R. Gerber to P. of New Jersey, 1-17-72

Presbytery of the South

Ordination and installation:
- Larry G. Mininger at Lake Sherwood, Ocoee, Fla., 5-5-72

Chapel organized:
- OPC, Ocala, Fla., under session of Emmanuel, Titusville, Fla.

Presbytery of Southern California

Minister removed:
- Eugene C. Saltzen, at his own request, 1-15-72

Installation:
- Bruce A. Coie at Grace, Carson, 4-30-72
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<th>Assembly</th>
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<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>1940</td>
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<td>1942</td>
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<td>1942</td>
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<td>1947</td>
<td>Cedar Grove, Wis.</td>
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<td>1948</td>
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<td>1971</td>
<td>Wilmington, Del.</td>
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CLERKS OF GENERAL ASSEMBLY

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<td>1st</td>
<td>Paul Woolley</td>
<td>John J. Mitchell</td>
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<td>2nd</td>
<td>Leslie W. Sloat</td>
<td>John J. Mitchell</td>
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<tr>
<td>3rd</td>
<td>Leslie W. Sloat</td>
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</tr>
<tr>
<td>4th</td>
<td>John H. Skilton</td>
<td>John J. Mitchell</td>
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<td>Leslie W. Sloat</td>
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<td>John J. Mitchell</td>
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<tr>
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<td>R. E. Nicholas</td>
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THIRTY-NINTH GENERAL ASSEMBLY

STANDING COMMITTEES OF THE
ORTHODOX PRESBYTERIAN CHURCH

HOME MISSIONS AND CHURCH EXTENSION

Class of 1975—MINISTERS: George W. Knight, III, Th.D., Carl J. Reitsma, Thomas E. Tyson
RULING ELDERS: Hiram I. Bellis, Bert L. Roeber.

RULING ELDERS: C. Stewart Lind, Theodore J. Pappas

Class of 1973—MINISTERS: Robert L. Atwell, George R. Cottenden, Donald F. Stanton
RULING ELDERS: Garret A. Hoogerhyde, Richard E. Lauxstermann

General Secretary: The Rev. LeRoy B. Oliver, 7401 Old York Rd., Phila., Pa. 19126

FOREIGN MISSIONS

Class of 1975—MINISTERS: Leslie A. Dunn, Charles H. Ellis, Richard B. Gaffin, Jr., Th.D.
RULING ELDERS: Henry K. Bacon, R. Patrick Width

RULING ELDERS: Earl DeMaster, William A. Haldeman

RULING ELDERS: Newman de Haas, Willard E. Neel


CHRISTIAN EDUCATION

Class of 1975—MINISTERS: Barry R. Hofford, Robert D. Knudsen, Ph.D., Kenneth J. Meilahn
RULING ELDERS: F. Kingsley Elder, Jr., Ph.D., Paul S. MacDonald

RULING ELDERS: Robert B. 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.


PENSIONS

Class of 1975—MINISTER: Robert R. Drake
RULING ELDERS: Garret A. Hoogerhyde, Harold R. Keenan

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
GENERAL BENEFICENCE

Class of 1975—MINISTER: Lester R. Bachman, RULING ELDER: Irving J. Triggs
Class of 1974—MINISTER: Rollin P. Keller, ELDER: John O. Kinnaird
Class of 1973—MINISTER: William C. Krispin, DEACON: Edward Beenhouwer
Alternate: RULING ELDER: Tony van Brakel

ECUMENICITY AND INTERCHURCH RELATIONS

Class of 1975—George W. Knight, III, Th.D., Jack J. Peterson
Class of 1974—Edmund P. Clowney, D.D., John P. Galbraith
Class of 1973—LeRoy B. Oliver (Chairman), Paul Woolley, D.D.

DATE, PLACE AND TRAVEL

Class of 1975—Edward L. Volz
Class of 1974—Ralph E. Clough
Class of 1973—Garret A. Hoogerhyde

TRUSTEES OF THE GENERAL ASSEMBLY

Class of 1975—MINISTER: John J. Mitchell, RULING ELDER: Willard E. Neel
Class of 1974—MINISTER: LeRoy B. Oliver, RULING ELDER: Richard C. Zebley
Class of 1973—MINISTER: Robert W. Eckardt, RULING ELDER: Bert L. Roeber
Stated Clerk—Richard A. Barker, 639 Shadowlawn Dr., Westfield, N. J. 07090

SPECIAL COMMITTEES OF THE THIRTY-NINTH GENERAL ASSEMBLY

COMMITTEE TO CONFER WITH REPRESENTATIVES OF THE CHRISTIAN REFORMED CHURCH
Jack J. Peterson (Chairman), Jay E. Adams, Ph.D., Calvin A. Busch, John P. Galbraith, 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., Th.D., George W. Marston, John Murray, Norman Shepherd
COMMITTEE ON MINISTERIAL TRAINING

Class of 1975—MINISTERS: John P. Galbraith, Luder G. Whitlock, Jr.
Class of 1974—MINISTER: George R. Cottenden, RULING ELDER: Charles M. Horne, Th.D.
Class of 1973—MINISTERS: Jay E. Adams, Ph.D., John F. Bettler (Chairman)

COMMITTEE ON SABBATH MATTERS

Richard B. Gaffin, Jr., Th.D., 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 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

Edwin C. Urban (Chairman), H. Lloyd Burghart, Lawrence R. Eyres, Robert D. Knudsen, Ph.D., James C. Petty, Jr., Ronald E. Jenkins (alternate)

ORTHODOX PRESBYTERIAN MEMBERS

BOARD OF TRUSTEES, KNOLLWOOD PRESBYTERIAN LODGE, INC.

Class of 1975—MINISTER: George W. Knight, III, Th.D., RULING ELDER: Allan Klokow
Class of 1974—MINISTER: LeRoy B. Oliver, RULING ELDER: Howard Veldhorst
Class of 1973—MINISTER: Donald F. Stanton, RULING ELDER: Clarence Roskamp

COMMITTEE ON STEWARDSHIP

Class of 1975—MINISTER: Lawrence R. Eyres, RULING ELDERS: Clarence A. Den Dulk, Lewis W. Roberts
Class of 1974—MINISTERS: Robert W. Eckardt (Chairman), Albert W. Steever, Jr., RULING ELDER: John O. Kinnaird

COMMITTEE ON LINGUISTIC REVISIONS TO THE WESTMINSTER STANDARDS

Herbert S. Bird (Convener), Calvin A. Busch, Robert B. Strimple

COMMITTEE ON ADVISORY COMMITTEES

Richard A. Barker (Convener), John J. Mitchell, LeRoy B. Oliver
MISSIONS CORRESPONDENT FOR THE REFORMED ECUMENICAL SYNOD
John P. Galbraith

DELEGATES TO THE REFORMED ECUMENICAL SYNOD 1972
Voting delegates: John P. Galbraith, Norman Shepherd
Non-voting delegates and alternates to the voting delegates: George W. Knight, III, Th.D., Richard B. Gaffin, Jr., Th.D.
1st alternate: Carl J. Reitsma
2nd alternate: Edmund P. Clowney, D.D.

DELEGATES TO THE R.E.S. SYDNEY MISSIONS CONFERENCE 1972
Delegates: John P. Galbraith, George W. Knight, III, Th.D.
1st alternate: Norman Shepherd
2nd alternate: Richard B. Gaffin, Jr.
THIRTY-NINTH GENERAL ASSEMBLY

CLERKS OF SESSION
(Addresses as of September, 1972)

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*—Geritt C. Vandenber, 9251 Ciancio St., Denver 80229

KANSAS
2 Caney, *OPC*—Robert Ayres, R.D. 2, Box A, Wann, OK 74083

NEBRASKA
5 Lincoln, *Faith*—Richard Brady, 909 W. Stockwell, Lincoln 68522
3 Omaha, *OPC*—R. G. Deems, 4514 Hascall St., Omaha 68106

NORTH DAKOTA
2 Carson, *Bethel*—Ernest J. Danzeisen, Box 273, Carson 58529
2 Lark, *First*—Burton Havens, Flasher 58535
0 Leith, *First*—Rev. Jack J. Peterson, Box 306, Carson 58529

OKLAHOMA
0 Bartlesville, *Westminster*—c/o Rev. Robert L. Malarkey, 837 Eton Dr., Bartlesville 74003
4 Oklahoma City, *Knox*—E. Myers Bearden, 2104 Churchill Way, Oklahoma City 73120
2 Tulsa, *Grace*—Frank M. Thomas, 1325 E. 35th Place, Tulsa 74105

SOUTH DAKOTA
3 Bancroft, *Murdock Memorial*—Wallace Perry, Bancroft 57316
3 Bridgewater, *Trinity*—Calvin D. Hofer, Box 146, Bridgewater 57319
4 Hamill, *Westminster*—Lynus A. Carlson, Hamill 57534
3 Manchester, *OPC*—Fred Ritterbusch, 606 2nd St. S.W., De Smet 57231
7 Volga, *Calvary*—Lester Kleinjan, R.R., Bruce 57220
3 Winner, *OPC*—Blain Penenga, Star Route #6, Winner 57580
2 Yale, *OPC*—Glenn Foote, Route #3, Huron 57350

TEXAS
2 Abilene, *OPC*—Dr. Lawrence Hardwicke, 1625 Westwood, Abilene 79603

PRESBYTERY OF THE MID-ATLANTIC

MARYLAND
3 Baltimore, *First*—L. Fred Baum, Jr., 425 Haslett Road, Joppa 21085
3 Burtonsville, *Covenant*—Edward E. Goodrich, Sr., 14905 Claude Lane, Silver Spring 20904
8 Silver Spring, *Knox*—Maurice E. Fox, 4129 Warner St., Kensington 20795
THIRTY-NINTH GENERAL ASSEMBLY

VIRGINIA
2 Leesburg, Bethel—Col. Ross F. Rogers, 1426 Crowell Rd., Vienna 22180
2 Manassas, Calvary—Bernard T. Harlow, Jr., 7456 Donset Ct., Manassas 22110
3 Vienna, Grace—Wayne J. Stevenson, 2949 Sycamore St., Alexandria 22305

PRESBYTERY OF THE MIDWEST

ILLINOIS
2 Hanover Park, Grace—John Baldwin, 6860 Juniper, Hanover Park 60103
6 Westchester, Westminster—Wallace E. Nygren, 1413 Heidorn Ave., Maywood 60153
6 Wheaton, Bethel—Henry L. Brinks, 1N145 Indian Knoll, W. Chicago 60185

IOWA
4 Cedar Falls, Christ Church of Cedarloo—Harold P. Roskamp, 1917 Sunnydale Dr., Cedar Falls 50613

MICHIGAN
3 Gowen, Spencer Mills—Clarence Worst, 248 Holmdene, N.E., Grand Rapids 49503

WISCONSIN
10 Cedar Grove, Calvary—Austin Voskuil, R.D. 1, Oostburg 53070
3 Gresham, Old Stockbridge—Virgil Murphy, 413 E. Fifth St., Shawane 54166
3 Menomonee Falls, Falls—Charles Johnson, 9052 N. Pearlette Lane, Brown Deer 53223
8 Oostburg, Bethel—Lloyd Theune, 403 N. 10th St., Oostburg 53070

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6 Bridgeton, Calvary—Russell S. Lodge, 28 Institute Pl., Bridgeton 08302
2 Fair Lawn, Grace—Garret A. Hoogerhyde, 21 John Ryle Ave., Haledon 07508
3 Garfield, Community—c/o Rev. Richard C. Miller, 39 Marsellus Place, Garfield 07026
2 Neptune, Good Shepherd—Jerome C. van de Sande, 714 Wewayside Rd., Neptune 07753
6 Phillipsburg, Calvary Community—Richard G. Vincent, 500 Barrymore St., Phillipsburg 08865
2 Pittsgrove, Faith—Sanford C. Garrison, R.D. 2, Monroeville 08343
3 Ringoes, Calvary of Amwell—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 08690
9 Vineland, Covenant—Ralph H. Ellis, 37 S. State St., Vineland 08360
4 W. Collingswood, Immanuel—Willard E. Neel, 311 Sloan Ave., W. Collingswood 08107
8 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
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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
1 Lewiston, Trinity—Charles R. Greenwood, 414 Lisbon St., Lewiston 04240
6 Portland, Second Parish—Wm. A. MacDonald, Libby Ave., Gorham 04038

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2 Fall River, Grace—c/o Rev. Paul Davenport, 154 Haskins Ave., Tiverton, RI 02878
4 Hamilton, First—

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5 Franklin Square, OPC—Dr. Herbert Muether, Blinkerlight Rd., Stony Brook 11790
4 Lisbon, OPC—Delmar Putney, R.D. #2, Lisbon 13658
4 Rochester, Covenant—John Garland, 27 Holmes Rd., Rochester 14626
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6 Schenectady, Calvary—Arthur L. Comstock, 11 Berwyn St., Schenectady 12304

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2 Manteca, First—Nick Roorda, 22415 S. Austin Rd., Ripon 95366
3 Modesto, First—Richard Nielsen, 3324 John Lee Lane, Modesto 95350
0 Novato, OPC—c/o Rev. Robert H. Graham, 5 Carmen Court, Novato 94947
3 San Francisco, First—c/o Rev. Robert D. Abbot, 1350 Lawton St., San Francisco 94122
4 San Jose, Covenant—James Huizenga, 20211 Skyline Blvd., Woodside 94062
4 Santa Cruz, OPC—Warren K. MacClain, 325 Berkeley Way, Santa Cruz 95060
3 Sonora, Calvary—Harold Bird, 1080 Mono Way, Sonora 95370
2 S. San Francisco, Brentwood—Paul T. Brown, 1171 Southgate Ave., Daly City 94015
4 Sunnyvale, First—William Patapoff, 1380 E. Campbell Ave., Campbell 95008

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0 Eugene, Oak Hill—c/o Rev. Harold L. Baurer, 2543 Harris St., Eugene 97405
1 Gladstone, OPC—Lee Robbins, 2210 S.E. Waldron, Portland 97222
2 Newberg, Trinity—M. Vanden Hoek, Route 1, Box 258, Newberg 97132
8 Portland, First—Thomas W. Allen, P.O. Box 386, Gresham 97030

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2 Dayton, Redeemer—J. Roy Smith, 238 S. Main St., Dayton 45459
3 Marietta, Fair—John C. Smith, 105 Sycamore St. W., Pittsburgh, Pa. 15211

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1 Edinburg, Nashua—Wendell Miller, R.D. 1, Edinburg 16116
2 Grove City, Covenant—Donald O. Copeland, R.D. 2, Grove City 16127
3 Harrisville, Calvary—Wm. H. Kiester, R.D. 1, Boyers 16020
4 Marietta, Faith—John C. Smith, 105 Sycamore St. W., Pittsburgh 15211
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2 Wilmington, Emmanuel—William A. Haldeman, 119 Hedgeapple Lane, Wilmington 19807

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2 Lewisburg, Tri-County—Harry Vogt, R.D. 1, Allenwood 17810
3 Fawn Grove, Faith—Marvin M. Linkous, R.D., Pylesville, MD 21132
4 Glenside, Calvary—Hugh P. Whitted, 1912 Cobden Rd., Philadelphia 19118
5 Hatboro, Trinity—Robert W. Anderson, 827 Greenwood Ave., Jenkintown 19046
6 Havertown, Knox—Robert H. English, 116 W. Hillcrest Ave., Havertown 19083
7 Kirkwood, OPC—Wm. R. Ferguson, 132 Pine St., Oxford 19363
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9 Middletown, Calvary—Fairvan C. Lenker, R.D. 1, Middletown 17057
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3 Miami, Galloway—Charles M. Spooner, Jr., 8940 S.W. 112th St., Miami 33156
4 Orlando, Lake Sherwood—J. D. Phillips, 2813 Grassmere Lane, Orlando 32808
5 Titusville, Emmanuel—Hugh E. Cairns, Bouganvillea Dr., Cocoa 32922

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1 Atlanta, Redeemer—William O. Wilson, Jr., 1619 Doncaster Dr., Atlanta 30309
2 Valdosta, Westminster—J. A. Durrenberger, Ph.D., 206 Brookwood Place, Valdosta 31601

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1 Harriman, West Hills—Maurice K. Williams, P.O. Box 266, Harriman 37748
2 Greeneville, OPC—c/o Rev. Robert G. Valentine, P.O. Box 702, Greeneville 37743
### CLERKS OF SESSION

(continued)

**PRESBYTERY OF SOUTHERN CALIFORNIA**

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  - 3 Goleta, *El Camino*—Paul de Bruin, 316 Oceano, Santa Barbara 93105
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  - 2 San Diego, *Paradise Hills*—Lyman Peterman, 2480 Homesite Drive, San Diego 92114
  - 5 San Diego, *Point Loma*—Kenneth D. Sharp, 1325 Santa Barbara St., San Diego 92107
  - 3 Santee, *Valley*—James Bates, 244 San Miguel Dr., Chula Vista 92011

### MINISTERS OF THE ORTHODOX PRESBYTERIAN CHURCH

(Status and address as of September, 1972)

**Abbreviations** (as used in parentheses below):

**Status:**
- CE—Christian Ed. Staff
- FM—Foreign Missionary
- HM—Home Missionary
- P—Pastor
- PI—Pastor, non-Orthodox Pres. Church
- Prof.—Professor
- Ret.—Retired
- Tea.—Teacher
- SS—Stated Supply
- P-n—indicates number of churches served

**Presbyteries:**
- D—Dakotas
- MA—Mid-Atlantic
- MW—Midwest
- NC—Northern California
- NJ—New Jersey
- NW—Northwest
- NY—New York & New England
- O—Ohio
- Ph—Philadelphia
- S—South
- SC—Southern California

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Winward, Douglas C. (P, Ph)—R.D. 1, Fawn Grove, PA 17321
Wirth, Richard J. (P, MA)—8857 Liberia Ave., Apt. 3, Manassas, VA 22110
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Wright, Malcolm L. (NY)—62 North Ave., New Rochelle, NY 10805
## APPORTIONMENT OF 40TH GENERAL ASSEMBLY

In accordance with the new Chapter I of the Standing Rules of the General Assembly, voting commissioners to the 40th General Assembly are apportioned as follows:

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<tr>
<th>Presbytery</th>
<th>Ministers</th>
<th>Ruling Elders</th>
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<tr>
<td>Mid-Atlantic</td>
<td>6</td>
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<tr>
<td>Midwest</td>
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<tr>
<td>New Jersey</td>
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<tr>
<td>New York and New England</td>
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<tr>
<td>Ohio</td>
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<td>3</td>
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<td>Philadelphia</td>
<td>16</td>
<td>7</td>
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<tr>
<td>South</td>
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<tr>
<td>Southern California</td>
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<td>Moderator, 39th G. A.</td>
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<td>-</td>
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<td>Stated Clerk, 39th G. A.</td>
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