The
Orthodox Presbyterian Church

MINUTES OF THE
FORTIETH GENERAL ASSEMBLY

MEETING AT
MANHATTAN BEACH, CALIFORNIA

MAY 14 - MAY 19, 1973

Published by
THE ORTHODOX PRESBYTERIAN CHURCH
7401 Old York Road
Philadelphia, Pennsylvania 19126
OFFICERS OF THE 40TH GENERAL ASSEMBLY

Moderator:
Rev. Charles H. Ellis, 3419 Stonehall Drive, Beltsville, Maryland 20705

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

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

Statistician:

Internal Revenue Number for the Orthodox Presbyterian Church: 237001990
MOMDAY EVENING, MAY 14

The Fortieth General Assembly was called to order at 8:10 p.m. by the Rev. Jack J. Peterson, Moderator of the Thirty-ninth General Assembly. Mr. Peterson constituted the meeting with a worship service and delivered a sermon on the subject, "Led in Triumph," based on II Corinthians 2:14-17.

The Sacrament of the Lord's Supper was administered by Mr. Peterson, assisted by the Rev. Ralph E. Clough, and by Elders Norman E. Byer (Manhattan Beach), John L. Kortenhoven (La Mirada), Robert A. Kramm (Westfield), Andrew Mitchell (Garden Grove), Morrison V. Penkoff (Long Beach), H. G. Peterson (Fort Lauderdale), Herbert F. Pink (Beverly, Los Angeles), and George E. Smith (Bonita).

The Assembly recessed, following the pronouncement of the benediction, at 9:38 p.m.

TUESDAY MORNING, MAY 15

Following a devotional service led by the Moderator, the Assembly reconvened at 8:17 a.m. The Rev. John C. Hills, Jr., led in prayer.

The Roll of Commissioners follows. (Commissioners represent presbyteries. Locations of ruling elders are for reference only.)

Presbytery of the Dakotas


Ruling Elders: Melvin L. Bice (Winner), Ernest A. Covey (Hamill), Arthur F. Johnson (Park Hill, Denver), Cyril T. Nightengale (Park Hill, Denver), Virgil T. Seaberry, Jr. (Abilene)

Presbytery of the Mid-Atlantic


Ruling Elders: Sidney Bush (Raleigh), Wayne J. Stevenson (Vienna)

Presbytery of the Midwest

Ministers: John J. Barnett, John F. Bettler, James L. Bosgraf, Ivan J. DeMaster, Henry H. Fikkert, George E. Haney, George W. Knight, III

Ruling Elders: Sidney J. Butiema (Gowen), John N. Fikkert (Oostburg), Charles M. Horne (Wheaton), Virgil Murphy (Gresham), Clarence Roskamp (Cedar Falls), LaMont Ten Haken (Cedar Grove), Isaac Van Ess (Oostburg)
**Presbytery of New Jersey**


Ruling Elders: Ralph H. Ellis (Vineland), Sanford C. Garrison (Pittsgrove), Garret A. Hoogerhyde (Fair Lawn), Rodney T. Jones (Trenton), Harold R. Keenan (Whippany), Robert A. Kramm (Westfield), Samuel G. Parker (West Collingswood), James E. Roush (Bridgeton), Davis A. Young (Westfield).

**Presbytery of New York und New England**


Ruling Elders: Thomas L. Eesley (Bangor), F. Kingsley Elder, Jr. (Covenant, Rochester), C. Steward Lind (Memorial, Rochester), Herbert R. Muether (Franklin Square), Bertram R. Robinson, Jr. (Hamden)

**Presbytery of Northern California**

Ministers: Thomas S. Champness, Jr., Henry W. Coray, Carl E. Erickson, Hendrik W. Krabbendam, Richard M. Lewis

Ruling Elders: George S. MacKenzie (San Francisco), David L. Neilands (Berkeley), Nicholas Roorda (Manteca)

**Presbytery of the Northwest**

Ministers: Harold L. Baurer, Albert G. Edwards, III, David J. Miller

Ruling Elders: A. James DeLong (Bothell), Leonard W. Schmurr (Portland, Ore.)

**Presbytery of Ohio**

Ministers: Leonard J. Coppes, Calvin K. Cummings, Lawrence R. Eyres, David W. King, Donald M. Poundstone

Ruling Elders: J. Elmer Baird (Dayton), John C. Smith (Pittsburgh), Raymond M. Waggoner (Sewickley)

**Presbytery of Philadelphia**


Ruling Elders: William A. DeJonge (Kirkwood), William R. Ferguson (Kirkwood), William A. Haldeman (Wilmington), John Tolsma (Hatboro), Christian H. Walmer (Middletown, Pa.)

**Presbytery of the South**

Ministers: Arthur O. Olson, A. Boyce Spooner, John H. Thompson, Jr., Cornelius Tolsma, Robert G. Valentine

Ruling Elders: J. A. Durrenberger (Valdosta), Fred D. Herron (Harriman), H. G. Peterson (Fort Lauderdale), Peter A. Struyk (Ocala)
Presbytery of Southern California


Ministers (alternates): Bruce A. Coie, Robert W. Newsom

Other ministers present: H. Wilson Albright, Ralph E. Clough, Calvin R. Malcor

Ruling Elders: Norman E. Byer (Manhattan Beach), Richard deRue (La Mirada), Jack R. Harvey (Manhattan Beach), Lawrence T. McHargue (Westminster, Los Angeles), Morrison V. Penkoff (Long Beach), Herbert F. Pink (Beverly, Los Angeles), Thomas Sayer (OPC, Point Loma, San Diego)

Ruling Elders (alternates): John L. Kortenhoven (La Mirada), John Reynolds (Manhattan Beach), Duane E. Heft (Manhattan Beach), Joseph A. Garrisi (Beverly, Los Angeles)

Ex Officio

Minister: Jack J. Peterson (Presbytery of the Dakotas)
Ruling Elder: Richard A. Barker (Westfield, Presbytery of New Jersey)

RECAPITULATION

<table>
<thead>
<tr>
<th>Presbytery</th>
<th>Ministers Apportioned</th>
<th>Ministers Present</th>
<th>Elders Apportioned</th>
<th>Elders Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dakotas</td>
<td>9</td>
<td>9</td>
<td>9</td>
<td>5</td>
</tr>
<tr>
<td>Mid-Atlantic</td>
<td>6</td>
<td>5</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Midwest</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>New Jersey</td>
<td>12</td>
<td>12</td>
<td>10</td>
<td>9</td>
</tr>
<tr>
<td>New York and New England</td>
<td>9</td>
<td>8</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>Northern California</td>
<td>5</td>
<td>5</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Northwest</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Ohio</td>
<td>5</td>
<td>5</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>16</td>
<td>16</td>
<td>7</td>
<td>5</td>
</tr>
<tr>
<td>South</td>
<td>5</td>
<td>5</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Southern California</td>
<td>10</td>
<td>10</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>Ex officio</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>89</td>
<td>86</td>
<td>63</td>
<td>53</td>
</tr>
</tbody>
</table>

Total voting commissioners present: 139

Mr. Clough presented a report of the Committee on Arrangements.

On motion, Dr. Davis' request to be excused at the close of the Thursday morning session was granted.

On motion, Mr. Waggoner's request to be excused at the close of the Thursday afternoon session was granted.

Mr. Barker presented the report of the Stated Clerk as follows:
The Minutes of the Thirty-ninth General Assembly are presented herewith. The Minutes were transmitted to the printer in July, 1972, and were published and distributed in November, 1972. Three minor errors have been reported to the Clerk. They are the second longest minutes to date.

Publication of the Minutes required two months less than the previous Minutes. The Clerk's goal is to reduce this period still further, even though factors not under his control influence the time required for publication.

The deadline that the Clerk had set for distribution of the Agenda for the 40th General Assembly, namely, April 13, was missed by ten days. Even so, the reports of several committees, and the statistical report, had to be included in a Supplementary Agenda. The Clerk has done all that seemed reasonable to him to do to comply with Standing Rule, Chapter IV, Section 3.e., yet has not met its stipulation that the agenda "should be mailed to commissioners one month prior to the Assembly."

If the distribution of the Agenda is to comply with the requirement of the Standing Rules, reports must be in the Clerk's hands earlier. In both 1972 and 1973, committees have been asked to submit their reports on or about February 15. In both years, the bulk of the reports, and especially the longer reports, were not received until after March 1. This leaves too little lead time for all that must be done between receipt of the reports and publication of the Agenda. The Clerk therefore makes recommendation (1) below.

The implementation of a representative General Assembly has proceeded, from the Clerk's vantage point, smoothly and with commendable cooperation from the presbyteries and their Clerks. For the purpose of fully implementing the advisory committee system, it is desirable in the future that commissioners be selected, and the Stated Clerk advised, earlier than most presbyteries did this year. Since this is the first year under the representative arrangement, it is possible that presbyteries will act earlier in the future. No recommendation is made on this matter at this time.

The Clerk presents with embarrassment and alarm the attached report of the General Assembly Fund. Contributions to this fund from the churches were some $2,000 less than in the previous year, in spite of the fact that the requested per capita contribution was 20 cents more than the previous year.

The Clerk has not adequately performed the duty required by Standing Rule, Chapter IV, Section 3.n., covering cognizance of this fund. This is an area that obviously requires more of the Clerk's time in the coming year.

The present deficit in the General Assembly Fund should be made up by a combination of reduced expenditures and increased contributions over the next two years. It is essential, if this is to be accomplished, that the Assembly resist the temptation to create new special committees with large financial requirements or that generate long reports, and to exercise some control over the expenditures of existing committees. The Clerk therefore makes recommendation (2) below.

RECOMMENDATIONS

(1) That the Assembly request its standing and special committees to consider restructuring the process of generation of their reports to the Assembly so as to be able to place their reports, with or without accompanying financial statements, in the Clerk's hands 2½ months prior to the convening of the Assembly.
(2) That the Assembly instruct those of its standing and special committees that depend upon the General Assembly Fund for their expenses, to include in their reports to the 41st and subsequent Assemblies, an estimate of their expenses for the ensuing year.

Respectfully submitted,
Richard A. Barker, Stated Clerk

GENERAL ASSEMBLY FUND

PRELIMINARY STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
MAY 15, 1972 TO MAY 1, 1973

RECEIPTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance — Previous Assembly</td>
<td>$(—1,469.75)</td>
</tr>
<tr>
<td>Contributions — From Churches</td>
<td>$12,881.81</td>
</tr>
<tr>
<td>From Individuals</td>
<td>1,290.00</td>
</tr>
<tr>
<td>Sale of Minutes</td>
<td>276.50</td>
</tr>
<tr>
<td>Refund — Report on Church Paper 1973 Agenda</td>
<td>100.00</td>
</tr>
<tr>
<td>Proof Text for Catechisms</td>
<td>123.00</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>8.50</td>
</tr>
<tr>
<td>Total Accountable</td>
<td>$13,210.06</td>
</tr>
</tbody>
</table>

DISBURSEMENTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Honoraria — Stated Clerk — Bal. 38th G.A., 39th G.A.</td>
<td>$3,125.00</td>
</tr>
<tr>
<td>Assistant Clerk</td>
<td>75.00</td>
</tr>
<tr>
<td>Statistician</td>
<td>75.00</td>
</tr>
<tr>
<td>Printing and Mailing — Minutes of 39th G.A.</td>
<td>2,586.39</td>
</tr>
<tr>
<td>Supplementary Agenda, 39th G.A.</td>
<td>1,193.45</td>
</tr>
<tr>
<td>Printing — Agenda of 40th G.A.</td>
<td>2,060.00</td>
</tr>
<tr>
<td>Stationery, Telephone, Postage</td>
<td>262.50</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>18.35</td>
</tr>
<tr>
<td>Secretarial Expense</td>
<td>163.00</td>
</tr>
<tr>
<td>Travel — Fraternal Delegates:</td>
<td></td>
</tr>
<tr>
<td>Reformed Church in the U.S. (Eureka Classis)</td>
<td>54.00</td>
</tr>
<tr>
<td>Christian Reformed Church</td>
<td>128.58</td>
</tr>
<tr>
<td>Reformed Presbyterian Church of North America</td>
<td>92.45</td>
</tr>
<tr>
<td>Ref. Presby. Church, Evangelical Synod</td>
<td>16.70</td>
</tr>
<tr>
<td>Reformed Ecumenical Synod</td>
<td>4,689.86</td>
</tr>
<tr>
<td>Reformed Ecumenical Synod — Assessment</td>
<td>1,660.50</td>
</tr>
<tr>
<td>Committees:</td>
<td></td>
</tr>
<tr>
<td>Confer with Christian Reformed Church</td>
<td>1,189.06</td>
</tr>
<tr>
<td>Date, Place and Travel</td>
<td>19.20</td>
</tr>
<tr>
<td>Ecumenicity and Interchurch Relations</td>
<td>3,820.73</td>
</tr>
<tr>
<td>Form of Government</td>
<td>48.65</td>
</tr>
<tr>
<td>Ministerial Training</td>
<td>19.00</td>
</tr>
<tr>
<td>National Presbyterian and Reformed Fellowship</td>
<td>163.63</td>
</tr>
<tr>
<td>Problems of Race</td>
<td>251.04</td>
</tr>
<tr>
<td>Linguistic Revisions to the Westminster Standards</td>
<td>117.48</td>
</tr>
<tr>
<td>Balance May 1, 1973</td>
<td>$(—8,619.51)</td>
</tr>
</tbody>
</table>
On motion recommendation 1 was adopted.

By common consent action on recommendation 2 was deferred until after consideration of the proposal to erect a temporary Committee on General Assembly Fund Review.

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 of the year ending December 31, 1972.

**MEMBERSHIP**

Total membership at the end of 1972 was 14,871, consisting of 205 ministers, 9,741 communicant members and 4,925 baptized children, representing a net gain of 246 or 1.7% during the year on a comparable basis. It should be noted that the Summary of Membership Statistics at the end of the report includes the number of ministers in total membership, effective with 1972.

**NET GAIN DURING YEAR**

<table>
<thead>
<tr>
<th>Year</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1972*</td>
<td>246</td>
<td>1.7</td>
</tr>
<tr>
<td>1971</td>
<td>153</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>

* Ministers are included in the net gain for the first time—their net gain is 7 which does not change the percentage increase from the former basis.

The percentage change in total membership during 1972 for each presbytery follows:

- Mid-Atlantic: 15.7%
- Philadelphia: 6.3%
- South: 5.2%
- Midwest: 4.0%
- New Jersey: 1.5%
- No. California: 0%
- Ohio: -1.3%
- Dakotas: -1.4%
- Northwest: -2.5%
- So. California: -3.0%
- N. Y. and N. E.: -3.5%

**CHURCHES AND CHAPELS**

The number of churches increased by two as the net result of four receptions and two dissolutions. At the end of the year there were 24 chapels compared with 19 a year earlier.
Fortieth General Assembly

Contributions (Tithes and Offerings, All Organizations)

Total contributions for 1972 were $2,851,297, an increase of 10.2% over 1971. The percentage increase in past years for total contributions and its components is shown below:

<table>
<thead>
<tr>
<th>Year</th>
<th>General and Special</th>
<th>Benevolence</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1972</td>
<td>9.5%</td>
<td>12.9%</td>
<td>10.2%</td>
</tr>
<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>

In total, 1972 contributions increased over 10% for the second time in the last eight years. The emphasis on benevolence giving during 1972 bore fruit in that its relative increase was 12.9% compared with 9.5% for general and special purpose contributions. This was accomplished without unduly affecting the latter which showed the third best percentage increase during the time period depicted.

If the past is an indication of future behavior, the church has a tendency to lower its benevolence concern after a relatively superior year. Consequently, we shall have to continue our emphasis upon benevolence giving during 1973 if we are to avoid a relative decline in that component compared with general and special purpose contributions.

Benevolence contributions during 1972 also indicated that the church will respond to denominational appeals for support of its mission and educational endeavors and consequently the Committee on Stewardship may take encouragement in its labors.

Contributions per communicant member for past years follow:

<table>
<thead>
<tr>
<th>Year</th>
<th>General and Special</th>
<th>Benevolence</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1972</td>
<td>$231</td>
<td>$62</td>
<td>$293</td>
</tr>
<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>

The percentage increase during 1972 was 7.7% in total contributions per communicant member, comprised of 6.9% for general and special purposes and 10.7% for benevolence. The pattern is, of course, similar to that shown in the prior table for Total Contributions.

Bequests are not included in the figures for contributions. They are as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Bequests</th>
</tr>
</thead>
<tbody>
<tr>
<td>1972</td>
<td>$16,965</td>
</tr>
<tr>
<td>1971</td>
<td>68,400</td>
</tr>
<tr>
<td>1970</td>
<td>12,800</td>
</tr>
</tbody>
</table>
Sunday School attendance remains about level, as shown by the following two-year comparison.

**Average Weekly Attendance**

<table>
<thead>
<tr>
<th></th>
<th>1970</th>
<th>1972</th>
</tr>
</thead>
<tbody>
<tr>
<td>May</td>
<td>7,936</td>
<td>7,912</td>
</tr>
<tr>
<td>November</td>
<td>8,018</td>
<td>8,005</td>
</tr>
</tbody>
</table>

Respectfully submitted,
Edward A. Haug, Statistician

Mr. Eckardt, President of the *Trustees of the General Assembly*, presented their report.

**REPORT OF THE TRUSTEES OF THE GENERAL ASSEMBLY**

The Trustees of the General Assembly met once since the Thirty-ninth General Assembly. The following officers were elected to serve until the first meeting of the Trustees following the Fortieth General Assembly: President, Robert W. Eckardt; Vice President, Willard E. Neel; Secretary, John J. Mitchell; Treasurer, Bert L. Roeber.

The Trustees respectfully nominate Mr. Richard A. Barker to be the Stated Clerk of the Fortieth General Assembly, and further recommend that his remuneration be $2,750 and that his duties be those listed in the Standing Rules of the General Assembly, Chapter IV, Section 3, except h, i, j and k.

The Trustees also determined that the Stated Clerk not be reimbursed for travel expenses incurred in performance of his duties, except for travel to and from the General Assembly.

The Secretary of the Trustees of the General Assembly has been instructed to correspond 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.

**ELECTIONS**

The terms of the following trustees expire at this Assembly: Minister, Robert W. Eckardt; Ruling Elder, Bert L. Roeber.

Respectfully submitted,
Robert W. Eckardt, President

The floor was declared open for nominations to the Trustees of the General Assembly, class of 1976. The following were nominated: *Minister*—Eckardt; *Ruling Elder*—Bert L. Roeber (Westfield). There being no further nominations, the Rev. Mr. Eckardt and Ruling Elder Roeber were 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 IV, Section 2.a., he had asked Mr. Phillips to serve as Assistant Clerk.

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 Moderator. Messrs. C. H. Ellis, Elliott, Hoogerhyde, H. H. Fikkert, Rockey, and Cottenden were nominated. A ballot was cast.

On motion it was decided that for the purpose of determining full travel compensation, attendance through the evening session of Friday, May 18, would fulfill the requirement of attendance at every session of the Assembly.

The Moderator ruled that if a commissioner and an alternate replacing him together fulfill the requirements for attendance at the Assembly, they shall receive full travel compensation for one commissioner.

Mr. C. H. Ellis was elected Moderator. Mr. Olson escorted Mr. Ellis to the chair. Mr. Peterson welcomed Mr. Ellis to the chair.

On motion Overtures 1 through 3 and Communications 1 through 3 were ordered included in the Minutes without being read aloud. On motion Standing Rule Chapter VI, Section 7, was suspended and Overtures 4 through 9 and Communications 4 through 6 were ordered included in the Minutes without being read aloud. The Clerk presented Overtures and Communications as follows:

**OVERTURES**

**Overture 1**

From the Presbytery of the Dakotas

The Fortieth General Assembly of the Orthodox Presbyterian Church

November 6, 1972

Dear Brethren:

At the stated fall meeting of the Presbytery of the Dakotas held at Hamill, South Dakota, September 26-28, 1972, the following overture was adopted:

"The Presbytery of the Dakotas overtures the Fortieth General Assembly to propose for adoption the following revision of Chapter IX, section 2, of the Standing Rules of the General Assembly:

"The first paragraph of IX, 2, would read, with the proposed changes italicized: 'Standing Committees shall be continuing or permanent committees. Each shall be composed of three classes, the terms of each class being three years, members being chosen by ballot at the annual General Assembly. The one exception to this is in the Foreign Missions Committee. Vacancies which occur between General Assemblies shall be filled by the next succeeding annual General Assembly and Presbytery.'"

"Following the listing of the seven Standing Committees, we propose the following: The Committees on Home Missions and Church Extension, and Christian Education shall each consist of 15 members, three ministers and two ruling elders being in each class.

The membership of the Committee on Foreign Missions shall be as follows:

a. Six members shall be elected at large by the General Assembly—one ruling elder and one teaching elder elected yearly in three year classes.
b. One elder (teaching or ruling) be elected by each presbytery. To set up the three year classes, the presbyteries will be taken alphabetically as they appear on pages 201-203 in the 1971 minutes. The first four will each elect a member for one year, the second four for two years, and the last three for three years. As new presbyteries are organized, they will be added in rotation, starting with the smallest class.

"The remainder of Chapter IX, Section 2, continues unchanged."

Cordially yours,
Jack J. Peterson, Stated Clerk

Overture 2

From the Presbytery of the Dakotas

November 6, 1972

The Fortieth General Assembly of the
Orthodox Presbyterian Church

Dear Brethren:

At its regular fall meeting held in Hamill, South Dakota on September 26-28, 1972, the Presbytery of the Dakotas adopted the following overture:

"The Presbytery of the Dakotas overtures the Fortieth General Assembly to instruct its Committee on Ecumenicity and Interchurch Relations to insure that the Plan of Union with the Reformed Presbyterian Church, Evangelical Synod, provide that no congregation shall have subordinate doctrinal standards for membership or office in addition to the official constitution of the church."

Cordially,
Jack J. Peterson, Stated Clerk

Overture 3

From the Presbytery of Ohio

February 16, 1973

The General Assembly
The Orthodox Presbyterian Church

Fathers and Brethren:

The Presbytery of Ohio on January 30, 1973, determined to overture the 40th General Assembly as follows:

"That Presbytery overture the 40th General Assembly to give specific counsel to the presbyteries regarding ordination of members of secret societies as Elders and/or Deacons in member churches of the Orthodox Presbyterian Church, to provide clearer direction toward uniform practice to maintain the peace and purity of the Church."

Enclosed papers are submitted as a rationale for a basis of the overture.

May our commitments to Christ and his flock dictate a resolving action by the Assembly.

Cordially in Christ,
John C. Smith, Stated Clerk
Overture 4
From the Presbytery of the Dakotas
April 6, 1973

The General Assembly
The Orthodox Presbyterian Church

Fathers and Brothers:

The Presbytery of the Dakotas meeting in spring session in Abilene, Texas on March 27-29, 1973 took the following action:

"The Presbytery of the Dakotas respectfully overtures the 40th General Assembly to urge the Committee on Christian Education to take immediate steps to continue publication of Vacation Bible School material by Great Commission Publications in its present form, to make alterations where handwork materials are no longer available, and to alter the price of the material where needed."

Cordially yours,
Jack J. Peterson, Stated Clerk

Overture 5
From the Presbytery of the Dakotas
April 7, 1973

The General Assembly
The Orthodox Presbyterian Church

Dear Brethren:

The Presbytery of the Dakotas, meeting in Abilene, Texas, March 27-29, 1973 adopted the following:

"that presbytery overture the 40th General Assembly to request the Committee on Diакonal Ministries to study the retirement needs of the Orthodox Presbyterian Church ministers who are subject to retire within the next five years, and to inform the presbyteries within a year regarding such needs together with a suggested program to meet these needs."

Cordially,
Jack J. Peterson, Stated Clerk

Overture 6
From the Presbytery of the Dakotas
April 9, 1973

The 40th General Assembly
The Orthodox Presbyterian Church

Brothers:

The Presbytery of the Dakotas, meeting in Abilene, Texas, March 27-29, 1973, adopted the following:

"Whereas the matter of the proposed plan of union between the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod, is of the utmost gravity, therefore the Presbytery of the Dakotas respectfully overtures the 40th General Assembly to suspend Chapter 1 of the standing rules of the assembly and, in accordance with Chapter XI Section 2 of the Form of Govern-
FORTIETH GENERAL ASSEMBLY

motion that the 41st General Assembly shall consist of every minister and of one elder from every particular church, and two or more elders from every collegiate church in proportion to the number of its pastors."

Cordially yours,
Jack J. Peterson, Stated Clerk

Overture 7

From the Presbytery of the Dakotas

The General Assembly
The Orthodox Presbyterian Church

Dear Brethren:

The Presbytery of the Dakotas, meeting in Abilene, Texas, on March 27-29, 1973, determined to overture the 40th General Assembly to revise the boundaries of the Presbytery of the Dakotas to include Sioux County, Iowa, which is in the bounds of the Presbytery of the Midwest at present.

Cordially yours,
Jack J. Peterson, Stated Clerk

Overture 8

From the Presbytery of Northern California

The General Assembly
The Orthodox Presbyterian Church

Fathers and Brethren:

The Church of which you and the petitioner are a part was once known as "The Presbyterian Church of America." This name was used until action of our General Assembly, meeting in Glenside, Pa., in 1939, when the present name, "The Orthodox Presbyterian Church" was chosen in a special meeting, called for the purpose of adopting a new name.

At the moment it appears proper to give serious consideration to the following:

Whereas, the complainants, officials of the Presbyterian Church in the U.S.A., informed the civil court in Philadelphia, Pa. that the new body, The Presbyterian Church of America, bore a name which was strikingly similar to their name; and

Whereas, it was alleged, among other reasons given, that the name adopted by our 1936 General Assembly, our constituting assembly, was being considered by the complainants for use in the event of an anticipated Presbyterian Church Union; and

Whereas, neither of these claims along with others advanced by the complainants seemed valid to our legal counsel, the civil court did, nonetheless, rule against the continuing use of the 1936-adopted name, The Presbyterian Church of America; and

Whereas, already thirty-four (34) years have passed and none of the arguments of the complainants have become realities—note please, a Union action which resulted rather in the adoption of a name such as "United Presbyterian Church in the U.S.A.," and

Whereas, no evidence of confusion had resulted prior to the filing of the complaint in the civil court and certainly none has followed; and

Whereas, there does not now appear to be a valid or proper reason for the continuing effect of the injunctive-type action of the civil court against the then-named "Presbyterian Church of America";
Therefore, be it resolved that this Presbytery humbly petition the Fortieth General Assembly to meet in Manhattan Beach, California, to take such necessary action that will result in the recovery of the privilege to use, without hindrance, the original name, The Presbyterian Church of America, as adopted by the First General Assembly, meeting in June of 1936.

(By action of the Presbytery of Northern California, meeting at South San Francisco, March 24, 1973.)

Respectfully submitted,
Henry W. Coray, Stated Clerk

Overture 9

From the Presbytery of Northern California

The General Assembly
The Orthodox Presbyterian Church

Dear Brethren:

At its regular meeting on March 24 the Presbytery of Northern California took action to send this overture to the Fortieth General Assembly:

"The Presbytery of Northern California respectfully overtures the Fortieth General Assembly to instruct the Committee working on the proposed union with the Reformed Presbyterian Church, Evangelical Synod, to make provisions for the continuance of the two denominations, in the event that a union is finally consummated."

Yours in Christ,
Henry W. Coray, Stated Clerk

Overture 10

From the Presbytery of Ohio

The 40th General Assembly
The Orthodox Presbyterian Church

Fathers and Brethren:

Greetings in our Saviour's name.

Presbytery at its stated meeting on April 14, 1973 took action to overture the General Assembly as follows: "In view of the great need for foreign missionaries, the Presbytery of Ohio respectfully overtures the General Assembly:

1. To request that presbyteries confront licentiates with the need for foreign missionary service, and

2. To encourage presbyteries, after consultation with the Foreign Missions Committee, to issue calls to foreign missionary service to licentiates, or ministers, they deem qualified."

May it please the Lord to use this means to hasten the day when replacements, and additions may be made to our staff of missionaries.

Cordially in Christ,
John C. Smith, Stated Clerk
Overture 11

From the Presbytery of Southern California

The 40th General Assembly
The Orthodox Presbyterian Church

Dear Brethren:

The Presbytery of Southern California meeting April 29, 1973, voted to overture the 40th General Assembly as follows:

The Presbytery of Southern California respectfully overtures the Fortieth General Assembly to delete from the Plan of Union with the Reformed Presbyterian Church, Evangelical Synod, any provision for the modification of the Larger Catechism, Questions 86-89, except to update the language, unless the assembly can declare that such modification is required by the Word of God.

The presbytery further would urge the Assembly to seek the incorporation of a statement in the Plan of Union with that church guaranteeing eschatological liberty, within the guidelines of subscription to the constitutional standards.

GROUNDs

The Presbytery of Southern California would call to the attention of the General Assembly certain problems regarding the modifications of the Larger Catechism, as proposed in the Plan of Union with the Reformed Presbyterian Church, Evangelical Synod. These problems are both literary and doctrinal.

LITERARY PROBLEMS

a. In the Larger Catechism there is an obvious pairing of 85, 86 and 89, 90. Both 85 and 86 refer to the deliverance of the righteous from death "at the last day." But only in 86 is the change proposed from "last day" to "return of Christ."

Both questions 89 and 90 end with the words, "at the day of Judgment." But only in 89 is the change proposed from "at the day of judgment" to "when they are judged."

b. The answer to 88 is one sentence in the original, and refers to one event. The proposed answer is in two sentences, the first of which refers to the final judgment, and the second of which refers to the coming of the Lord. Is it possible that these sentences logically should be reversed?

DOCTRINAL HARMONIZATION PROBLEMS

While in the answer to question 87 there is the change from "last day" to "last time," and the omission of the word "general" before "resurrection," there yet is retained the word "moment." But does the enlargement of the "time" allow for the relevance of another, subsequent moment for a resurrection of other just persons? If such relevance would be permitted, and perhaps it is a basic reason for this proposal, how could this be harmonized with the answer to question 86, which speaks of the resurrection "at the return of Christ" of the members of the invisible church? If the invisible church consists of the whole number of the elect (see Westminster Confession, XXV-1) and this whole number is raised in a moment, what other moment could be envisioned, for the resurrection of more just persons?

The allowance for eschatological liberty is important to the Plan of Union. But can it not be achieved without laying a hand on the Larger Catechism?

Sincerely,
Edward L. Volz, Stated Clerk
Overture 12

From the Presbytery of Southern California

May 14, 1973

The 40th General Assembly
The Orthodox Presbyterian Church

Dear Brethren:

The Presbytery of Southern California, meeting April 29, 1973, voted to overture the 40th General Assembly as follows:

Whereas, the Reformed Presbyterian Church, Evangelical Synod, meeting for its 149th annual meeting, took the following action in its report of the Committee on Speaking in Tongues, Recommendation number 3 (3), “Speaking in tongues is not to be forbidden but it is to be regulated by I Corinthians 14”; and

Whereas, this report is in agreement with the Form of Government of the RPCES, ch. V, d; and

Whereas, these are contrary to the Form of Government of the Orthodox Presbyterian Church, ch. III, paragraph 1, “Our blessed Lord, at first, collected His church out of different nations and formed it into one body, by the mission of men endowed with miraculous gifts which have long since ceased;” and

Whereas, these are contrary to the Westminster Confession of Faith, ch. I, paragraph 1, “... those former ways of God's revealing His will unto His people being now ceased;” and

(It is true that the Reformed Presbyterian Church, Evangelical Synod, accepts the Westminster Confession of Faith, along with the Larger and Shorter Catechisms. However, it is also true that, “Speaking in Tongues,” is equated with revelation (see I Corinthians 14:2,5,6). Therefore, for a church to say that it believes in “Speaking in Tongues,” and at the same time embrace the Westminster Confession of Faith, ch. I, paragraph 1, is a contradiction in terms.)

Whereas, The Westminster Confession of Faith, ch. XXI, paragraph 5, gives two types of worship services, which are “ordinary” and “special,” and both of these worship services omit, “Speaking in Tongues,” (Add to this the fact that one whole chapter in I Corinthians is given over to including speaking in tongues and prophecy into the worship. Yet no mention is given of “speaking in tongues” in the Confession.)

Therefore the Presbytery of Southern California of the Orthodox Presbyterian Church overtures the 40th General Assembly, meeting in Manhattan Beach, and requests its Committee on Ecumenicity and Interchurch Relations to take this matter up with the Joint Committee on the Plan of Union.

Sincerely,

Edward L. Volz, Stated Clerk
FORTIETH GENERAL ASSEMBLY

COMMUNICATIONS

Communication 1

From the Committee on Foreign Missions

40th General Assembly of the Orthodox Presbyterian Church
Mr. Richard A. Barker, Stated Clerk

December 15, 1972

Fathers and Brethren:

The 39th General Assembly referred to this Committee an overture from the Presbytery of New Jersey proposing the addition of a chapter in the 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."

The Committee has sought from the original author of the overture information concerning it, and the Committee has come to the conclusion that only the presbytery can have sufficient knowledge of what the presbytery wanted to be included in such an amendment.

The Committee therefore recommends to the 40th General Assembly that it inform the Presbytery of New Jersey that the Assembly believes that if the presbytery is persuaded that an amendment on these matters is needed the interests of the church will be served best by the presbytery itself formulating and proposing an amendment to a later General Assembly.

Sincerely yours,
John P. Galbraith, General Secretary

Communication 2

From the Reformed Ecumenical Synod

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

January 18, 1973

Dear Mr. Barker,

It is my privilege once again to send an annual report to the member churches of the Reformed Ecumenical Synod. This report is longer than that of the previous three years and is of special importance since it relates to decisions taken by the Reformed Ecumenical Synod Australia 1972. I am writing to you as Stated Clerk of your denomination and this letter should be considered an official communication from the RES Secretariat to your church. I would therefore request that you refer each matter of this report to the appropriate assembly and/or agency of your church.

The September and October issues of the RES News Exchange carried an extensive report on the 1972 meetings in Sydney, Australia. This communication does not purport to duplicate that report but rather singles out those matters which require the attention of the Stated Clerks and the churches.

It may be expected that the delegates which your church sent to Australia will submit their own reports to your churches. Such reports vary from church to church. In December we sent you a copy of the RES Acts 1972 and we trust that you have already received it or will in the very near future. You will no doubt want to refer to
the Acts in reading and respond to this report. The page references below are to the Acts. The material has been grouped under the following headings:

(1) Budget and Finances
(2) Special Matters
(3) Liaison Assignments of the General Secretary.

(1) BUDGET AND FINANCES (pp. 92-99)

The financial affairs of the RES cover eight pages in the Acts. You will note that the budget for 1973 has been set at $38,045. A study of the financial reports will indicate how the Synod arrived at this figure. Kindly note also that “beginning January 1, 1974, the annual budget adopted by this Synod may be increased annually by a maximum of 7% in order to provide for the costs of inflation (cf. R-16, X); and that the increase be provided by dividing it among the churches on the basis of their percentage quotas.”

There have been a few slight changes in the assessments of the member churches (pp. 96, 97). Your church is assessed for $1,712.03 or 4.5% of the budget. I would hereby request that you kindly arrange at your early convenience that this amount be sent to the RES treasurer, Mr. Lester Ippel, 1452 Cornell Drive, S.E., Grand Rapids, Michigan 49506.

In the event that the treasurer of your church is not authorized to send an amount greater than that which he sent in 1972 without first obtaining authorization from the appropriate church body, please ask him to send at least an amount equivalent to that which he sent in 1972. Then the additional amount may be sent later in the year. It is necessary for us to receive a considerable amount of money in the early months of the year to prevent an overdraft at the bank.

Enclosed herewith are the 1972 financial reports of the RES Office and the RES Operations and the receipts from member churches. You will notice that it was necessary to borrow $2,000 from the Christian Reformed Church.

The amount mentioned above as due by your church does not of course cover the special assessment for the 1972 Synod and Sydney Missions Conference. If your church has not yet contributed to the costs of the Synod and Conference (see the enclosed “Receipts of member churches”) as requested in my letter of October 30, 1972 to all Stated Clerks, will you kindly arrange that this money also is sent? We should pay the printing costs of the Acts in the near future.

(2) SPECIAL MATTERS

There are several matters that issue from the meetings in Sydney that are of special importance to RES member churches. Kindly note the following:

a. BELGIC CONFESSION (p. 26)

The Synod received a report from the Reformed Church in South Africa on Article 36 of the Belgic Confession on the civil magistrate. The Synod observed that the subject of the relationship of church and state is relevant also to Reformed Churches who do not subscribe to the Belgic Confession and noted that there is no unanimity among the Reformed Churches upon this question. The Synod thereupon adopted the recommendation that the communication from the Reformed Church in South Africa be accepted as information. No further action was taken.

b. CONSTITUTION

The Synod adopted a new Constitution, the text of which may be found on pages 62-72. We plan to make the Constitution available in pamphlet form. If you desire
copies, you may order them (no charge for those needed for official use in your church) from the RES Secretariat.

c. PUBLICATIONS

Enclosed herewith is a list of RES new publications. Those that we have sent to your church have been without charge. If you desire additional copies of the RES Acts 1972 in addition to what you already ordered, you may order them from the Secretariat. The cost to the member churches for the Sydney Missions Conference papers will be about 30¢ a copy.

d. SABBATH (p. 75)

The Synod considered at length the question of the Sabbath but was not able to reach a conclusion and therefore decided to continue the study. The decision taken by the Synod in this matter is found on page 75.

e. CORRESPONDENCE AMONG MEMBER CHURCHES (p. 86)

The RES Amsterdam 1968 adopted the resolution that “Synod recommends to member churches to consider their system of correspondence in the light of the proposal of the Reformed Churches of New Zealand and report their conclusions to the RES Secretariat for distribution to member churches” (Acts 1968, Art. 142, B p. 57). After due deliberation, the RES Australia 1972 decided to rescind the resolution (p. 86).

(3) THE LIAISON ASSIGNMENTS OF THE GENERAL SECRETARY

In addition to the items listed above, the Reformed Ecumenical Synod Australia 1972 requested the General Secretary to contact the member churches concerning several matters. These are listed below.

a. WORLD RELIEF (pp. 34, 35, 37, 45)

Synod decided, i.a.,

(1) that the Diaconal Committees of RES churches which do not yet participate in world relief be urged “to consider the possibility of extending their service to needy areas beyond their own communities or countries” (p. 35)

(2) “that the General Secretary of the RES encourage world relief agencies of the member churches to keep in contact with each other and to coordinate their relief …id.” (p. 35)

(3) “That member churches be encouraged, when special needs arise, to direct their requests for relief aid to the General Secretary who will refer them to one or more of the world relief agencies of RES churches.” (p. 35)

(4) “That the Committee on Missions be asked to consider seriously in the next Missions Conference to give special attention to the world diaconal task of the church.” (p. 45).

Will you please take whatever action is required so that your church will respond effectively to this request regarding world relief?

b. THEOLOGICAL EDUCATION FUND (pp. 35, 36, 46)

The Synod decided to ask the RES Committee on Missions, with approval of the Interim Committee, to appoint a provisional committee for theological education assistance. The Mission Committee has since appointed this committee which has now begun to carry out its assignments namely “to receive all requests for assistance in theological education and refer them to the proper agencies of participating churches and will thoroughly investigate the possibility of establishing and administering a central Theological Educational Fund for the RES.”
The Synod also urged existing committees dealing with theological education in RES churches "to inform the working Committee for Theological Education Assistance of work which has already been done by the individual denominations and of existing forms of assistance which can be of value to other members of the RES, e.g., the existence of theological training schools; Reformed theological handbooks available in English and other languages; the existence of good libraries, cassette libraries, scholarships, etc." (p. 46)

Will you therefore take the necessary action which is required of your church to respond effectively to this request?

c. Broadcasting the Gospel (pp. 36, 46)

The Synod considered the challenge which faces RES member churches in the area of broadcasting the Gospel by radio. Synod instructed:

(1) That Synod instruct the standing Committee on Missions to create a sub-committee with the responsibility of co-ordinating and stimulating the broadcasting activities of the churches. (p. 36)

(2) Asked "that the churches be requested to submit to the Committee on Missions information concerning what they are doing and what they would hope to do in the field of broadcasting." (p. 36)

Will you kindly inform the Committee (the General Secretary is secretary to the Committee) of any radio broadcast activities of your church?

d. The Proclamation of the Gospel to Israel (pp. 47, 48)

The Synod considered how the churches can effectively proclaim the Gospel to Israel and decided to request those member churches which investigate in depth the question of Israel and the Gospel to communicate their findings to the next Synod.

If your church therefore has made a study on the proclamation of the Gospel to Israel, will you kindly send the results of that study to the Secretariat for the attention of the next meeting of the RES in 1976?

e. Study on Eschatology (pp. 48-50)

The RES Australia '72 received from its Study Committee an extensive report on Eschatology. The advisory committee of the Synod edited and amended the report in the form that its appears in Supplement #4 (pages 128-145). The decision of the Synod on the report was to "commend it to the member churches as a statement giving guidance to their preaching and teaching ministry" (50).

Will you kindly take the appropriate action which this decision requires?

f. The Authority of Scripture (pp. 50, 51, 88)

The RES Australia 1972 spent an entire day in conference on the authority of Scripture. The conference papers will be published this year. It also received a number of communications from member churches regarding the authority of Scripture. The Synod adopted the following recommendations:

1. That Synod express appreciation to the churches which have met the request of the 1968 RES (Art. 172) and to the Christian Reformed Church of the U.S., the Christian Reformed Churches in the Netherlands, the Orthodox Presbyterian Church, the Dutch Reformed Church (South Africa), and the Dutch Reformed Church in Africa (Bantu) for the documents submitted to this Synod.

2. That Synod remind the member churches to send their contributions to the other member churches, as far as they have not done so.

3. That Synod urge all those churches that have not as yet been able to meet the request of the 1968 RES, to do so as soon as possible.
4. That Synod, while recognizing the importance of studying the problems with regard to the authority of Scripture, urge the churches to remain fully aware of the need of a personal as well as a communal living by Scripture, and of promoting the use of Scripture. (p. 51)

Will you kindly take the appropriate action which is required of your church by this decision?

g. OFFICE IN THE NEW TESTAMENT (pp. 57, 60)

The Synod considered at great length, on the basis of study reports and reports of its advisory committee, the entire question of office in the New Testament and adopted the following decisions:

That Synod reaffirm that it is the teaching of Scripture that women are excluded from the office of ruling and preaching elders. Nevertheless, recognizing that there are member churches who at present hold a position and practice contrary to the above affirmation, Synod requests the member churches to study this question on the basis of Scripture and in the light of the reports of the study committee and advisory committee, send copies of their studies to all member churches not later than January 1975, and that the matter be placed on the agenda of the RES 1976. (pp. 58, 59)

That since Synod did not have before it sufficient evidence to enable it to make a satisfactory decision for or against the entrance of women into the office of deacon, Synod:

1. Reaffirmed its decision in 1968, viz: “that member churches should be cautious to proceed in the direction of the entrance of women into the diaconal office. Each church must make its own responsible evaluation of its situation and decision.”

2. Requested member churches to send their studies and decisions on this matter to one another and to the General Secretary promptly.

3. Decided to appoint a study committee to work on the studies and decisions of the churches, comparing these with Scriptural evidence and reporting to the next Synod meeting.

4. Synod recommended to the member churches that they make full use of the gifts and services of women in the diaconal service, in auxiliary capacities and in appropriate teaching situations. (60)

Will you kindly ask your church to respond to the request of the RES?

h. BAPTISM WITH THE HOLY SPIRIT (pp. 97-99)

The Synod considered the question of Baptism with the Holy Spirit. The Synod decided to appoint a committee to “study the matter of the baptism of the Holy Spirit as a special experience in addition to regeneration and conversion in the light of both Scripture and the Reformed confessions. Grounds:

It is a teaching that faces our churches all over the world and often creates problems for them.

Other communions face the same problem, and our study could be of benefit to them.”

The Synod also decided that all member churches be requested to send study material which they have on the Baptism with the Holy Spirit to the study committee. The convener of the committee is Dr. Klaas Runia, Wortmanstraat 500, Kampen, the Netherlands.

Will you kindly send Dr. Runia any material which your church may have on the Baptism with the Holy Spirit?
i. RACE RELATIONS

As in previous Synods, the RES 1972 spent much time considering race relations. The resolutions of the RES 1968 as revised by the RES 1972 are found in the Supplement No. 28, pages 328, 329. The Synod singled out one item to be brought to the attention of all the member churches, namely the action taken at the Pretoria Conference on Race, April 1972.

Synod expressed its deep appreciation for the extensive way in which the various Reformed Churches in Southern Africa in their Regional Conference of 1972 dealt with the resolutions on Race Relations by the RES Lunteren 1968.

Synod urges all the member churches to study the report of the Regional Conference (Supplement No. 11) in particular its discussion of Resolution 12 of Lunteren. The resolution of the Regional Conference reads as follows: "Although no direct Scriptural evidence can be produced for or against marriages between people of different racial and national groups, based on colour or race as a statement of principle, the well-being of the community and ordered relations in a multi-racial and multinational situation may require that due consideration be given to all pastoral, social and cultural and legal factors which affect such marriages." (p. 45)

Will you kindly see to it that this matter is brought to the attention of your church?

CONCLUSION

If the RES Secretariat can be of assistance to you and your church, feel free to correspond. We hope that in the course of 1973 we may obtain additional help in the office and this will expedite the work which we try to do for the member churches.

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

Enclosures (not reprinted in the Agenda)
1. RES Secretariat Office Financial Report
2. RES Secretariat Operations Financial Report
3. Receipts from Member Churches 1972
4. New Publications

P.S. According to our records, in addition to your assessment for 1973, your church owes on the Special Assessment for 1972 in the amount of $333.00. If your records do not agree with this, kindly inform us.

The total amount that your church should pay is $2,045.03 Please remit at your convenience.

P. G. Schrotenboer

Communication 3

From Deacon Edward A. Beenhouwer
Stated Clerk of the General Assembly
The Orthodox Presbyterian Church

Dear Sir:

I have served two terms (6 years) on the Committee on Diaconal Ministries. With the upcoming 40th General Assembly, my second term expires. I desire not to run for a third term.

Very truly yours,
Edward A. Beenhouwer
Communication 4

From the Christian Reformed Church

General Assembly of the Orthodox Presbyterian Church
Mr. Richard A. Barker, Stated Clerk

Dear Brothers:

At the Synod of 1972 of the Christian Reformed Church we were very pleased to have as a fraternal delegate from the Orthodox Presbyterian Church the Rev. John P. Galbraith. His address to our synod was greatly appreciated and in accord with some of the suggestions he forwarded, the Synod of 1972 adopted the following recommendations:

"1. That synod propose to the next General Assembly of the Orthodox Presbyterian Church that annually each inform the other of special studies that are being made by our respective synods and general assemblies, that correspondence on such subjects be encouraged on the committee level, and that the respective study reports be sent to each other's parent body.

2. That synod propose to the next General Assembly of the Orthodox Presbyterian Church that, in regard to matters on which decisions are to be made by synods and general assemblies with respect to each other, arrangements be made to have the fraternal delegate or other representative from that body present for consultation and advice during the discussion of the matters by the committees and/or synod and general assembly.

3. That synod express to the next General Assembly of the Orthodox Presbyterian Church that it is highly desirable that liaison be established between boards and other church agencies of both denominations by which means we may seek to avoid further separation and attain more fully that unity of faith and practice which is our biblical obligation."

In accord with the decisions of the Christian Reformed Synod of 1972, the above proposals are submitted to your assembly with the hope that you too may see fit to endorse them and to further the unity and cooperation of our two denominations.

Yours in the Lord,
William P. Brink, Stated Clerk

Communication 5

From the Presbytery of the Midwest

The General Assembly
The Orthodox Presbyterian Church

Fathers and Brethren:

At its stated Spring meeting held March 5, 1973 the Presbytery of the Midwest passed the following motion:

"On motion it was determined to refer the matter of the licensure of Mr. John Fikkert to the General Assembly, asking their advice concerning the request of Mr. John Fikkert that his examination in Hebrew be waived, and an exception in the educational requirements stated in the Form of Government, Chapter XIV, Section 4 be made."
Mr. Fikkert has fulfilled all of the requirements for licensure other than the Hebrew requirement, and the educational requirement. We humbly await your advise in this matter.

Sincerely in Christ,
James L. Bosgraf, Stated Clerk

Communication 6
From the Reformed Church in Japan

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

Dear Mr. Oliver:

The Reformed Church in Japan again sends greetings to the Orthodox Presbyterian church, remembering in prayer the Fortieth General Assembly meeting to be held next month. May the Lord of the Church guide the whole session of your gathering.

We are well informed of the present situation and the future direction of your Church through your missionaries on the field and the minutes of your General Assembly. As a sister church holding to the same confession and polity, we have much to learn from your Church and to share with your Church in many respects, specifically with regard to our direction toward a Biblical ecumenicity to be pursued in our country, in the context of the global Reformed witness.

The visit of the Rev. John P. Galbraith in September, 1972 made us realize anew a continued blessed relationship with your Church.

Sincerely yours in Christ
Shin Ishimaru, Secretary
Liaison Committee
Reformed Church in Japan

Communication 7
From the Christian Reformed Church

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

Dear Rev. Oliver:

Thank you for your letter of March 20, 1973, inviting us to send a fraternal delegate to the 40th General Assembly of the Orthodox Presbyterian Church to be held in the First Orthodox Presbyterian Church of Manhattan Beach, 500 Manhattan Beach Boulevard, Manhattan Beach, California, beginning Monday evening, May 14, 1973 and continuing through that week.

The Interchurch Relations Committee of the Christian Reformed Church has appointed the Rev. Louis Dykstra, 6159 Riverside Dr., Chino, California 91710, to serve as our representative to your assembly. I know that he will be happy to receive a copy of your Agenda and any other information which will help him in his assignment.

We pray that God may bless your coming Assembly in all of its deliberations.

Cordially yours,
William P. Brink, Stated Clerk
Communication 8

From the Reformed Churches of New Zealand
The General Assembly
The Orthodox Presbyterian Church
Esteemed Brethren:

We are in receipt of your letter of March 22, 1973 and we thank you for your invitation to attend your General Assembly which is to be held from May 14th onwards of this year.

Unfortunately, we will not be able to send a delegate to your meetings on account of high costs, etc.

However, we would like herewith to convey to you our brotherly greetings and it is our prayer that the Lord may grant you much wisdom from on high and blessings in abundance during your meetings.

With the Triune God in your midst, you may know that all may be done to the honour and glory of His name.

With warmest greetings, on behalf of your sister churches in New Zealand.

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

Communication 9

From the Reformed Church in the United States
April 13, 1973

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

Dear Brother Oliver:

Thank you for your invitation to send a fraternal delegate to the 40th General Assembly of the O.P.C.

We have designated Rev. Robert Sander as delegate primarius and Rev. Calvin Stuebbe as secundus. You know Bob well, I am sure, and he knows you, too.

May you have a good and God-honoring meeting. Our prayers are with you always.

Cordially in Christ Jesus,
D. W. Treick, Clerk

Communication 10

From the Commission for Ecumenical Affairs and International Relations of the Gereformeerde Kerken in Nederland
Amsterdam, April 27, 1973

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

Dear Brethren:

In the name of the General Synod of the Reformed Churches in the Nederlands, I have the honour and the pleasure to invite you to represent your church at the Synod of Haarlem 1973-1975. The opening session of the Synod, which will be held from 14 till 17 May 1973 in Haarlem, mainly has a formal character and does not other sufficient opportunity to receive guests in an appropriate way. This session
will make a draft agenda. As soon as we know this agenda, we intend to inform you about it and to indicate which session(s) of the Synod will deal with ecumenical affairs.

The Synod will be in session in 1973: from 23-26 October, 15-17 and 22-24 November; in 1974: 27-30 March, 5-7 June, 2-5 October, 20-23 November; in 1975: four days in January and four days in March.

All these sessions except the opening one, will be held in Lunteren, in the Conference Centre “De Blije Werelt.”

The Synod will be happy to welcome your representative, to have him or her in our midst during one or more sessions and to give hospitality at “De Blije Werelt.”

We kindly request you to let us know in time, the name of your representative and the date of his or her arrival. If there might be questions or problems regarding his or her traveling or stay in Holland, we would like to be informed about it. It will only be a pleasure to give the assistance you need.

Looking forward to your reply,

Yours sincerely,

(A. Wind, Secr. Ecum. Affairs)

Communication 11

From the Reformed Presbyterian Church of North America

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

May 2, 1973

Dear Mr. Oliver:

Thank you for your invitation to our denomination to send a fraternal delegate to the meeting of your General Assembly in Manhattan Beach. Our Committee on Interchurch Correspondence and Study has appointed me as the fraternal delegate, and I regard highly this opportunity. My plan at present is to attend the sessions on Wednesday and Thursday, May 16 and 17. If there is any information concerning your agenda or arrangements that would be helpful to me, I will appreciate hearing from you. Since I live in the area I will not require overnight accommodations or transportation.

We will be praying with you that our Sovereign God will direct in all of the deliberations of your General Assembly and of our Synod.

Sincerely in Christ,

Bruce C. Stewart, Clerk

Communication 12

From the Japan Mission

April 30, 1973

Fortieth General Assembly
Orthodox Presbyterian Church

Fathers and Brethren:

The Orthodox Presbyterian Church Japan Mission sends its warmest greetings in the Lord and with prayers that God will bless and guide you in all your deliberations and decisions.

All four families are back in Japan with the arrival of the Moores in January. We were further strengthened by the coming of the John Hancock family, missionaries from England, who are working with us in cooperation with the Reformed Church in Japan, especially in the Sendai area. We are thankful for God’s blessing in many
areas of life and work here. But there is much to be done and we especially look with anticipation at future laborers for Japan. Pray with us to that end.

The past year we have been blessed by the visits of Dr. George W. Knight, Rev. J. P. Galbraith, and Rev. and Mrs. Calvin K. Cummings, Sr. following the 1971 visit of the Dunns. We received much blessing and encouragement from their ministry to us and in our discussions with them. Perhaps more visitations from some of you ought to be considered as one vital element in the strengthening and encouraging of the missionary work here.

May our risen Lord grant much spiritual blessing to our churches in the days ahead.

In Christ,
George Q. Umoto, Secr.
For the Japan Mission

Communication 13

From the Reformed Churches of Australia

May 9, 1973

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

Dear Brethren:

The Synod of the Reformed Churches of Australia, at present in session at Geelong, Victoria, wishes to acknowledge your letter of April 2, 1973, and to thank you sincerely for the assurance, once again, of your interest in the wellbeing of our churches.

In response to the Committee's invitation, as per your letter of March 22, 1973, to send a fraternal delegate of our churches to attend the Fortieth General Assembly of the Orthodox Presbyterian Church convening May 14-18 at Manhattan Beach it is with much regret that Synod has to advise that it is not possible to have our churches represented at the Assembly at this time.

Nevertheless, the churches would like to express to your Assembly their profound wishes that the Lord of the Church richly bless your meetings and decisions, and that to that end he grant the delegates the guidance of His Spirit in all their deliberations.

Fraternally yours in our Lord,
Peter G. Van Dam, Second Clerk

Communication 14

From the Presbyterian Church in Korea (Hop Dong)

April 11, 1973

Committee on Ecumenicity and Interchurch Relations
Orthodox Presbyterian Church

Dear Brethren:

Thank you very much for your letter of March 22 and the official invitation to our representative to attend your church's Fortieth General Assembly, which will be held May 14-18.

Rev. Kyu Suk Hwang has been appointed to serve as our denomination's delegate to your Fortieth General Assembly. Mr. Kyu Suk Hwang is an ex-General Secretary of our denomination, and now has been working as a pastor of the Golden Church in Los Angeles.
FORTIETH GENERAL ASSEMBLY

Be assured by the prayers of the General Assembly of the Presbyterian Church in Korea for God's blessing upon your meeting.

We pray that wonderful blessing of our Lord Jesus Christ will be with all of your churches forever.

Sincerely yours in Christ,
Bong Jo Chung, General Secretary

The Assembly recessed at 10:23 a.m. after prayer led by the Moderator, and reconvened at 10:46 a.m.

The Clerk presented the report of the **Committee on Advisory Committees** as follows:

**REPORT OF THE COMMITTEE ON ADVISORY COMMITTEES**

This committee was erected by the 39th General Assembly to bring recommendations to implement, in whatever way appeared wise to the committee, a system of advisory committees for expediting the work of the General Assembly. Such a change was requested in Overture 3 from the Presbytery of New Jersey, concurred in by the Presbyteries of the Mid-Atlantic, New York and New England, the Northwest, and Philadelphia.

The committee has examined briefly the advisory committee system used by the Synod of the Christian Reformed Church, and concluded that a modification of that system would be more appropriate for our Assembly.

The committee's recommendations include partial and experimental implementation of advisory committees at this Assembly, with a view to evaluation of the results by the committee in the period before the 41st General Assembly. In order to implement that part of the New Jersey overture calling for the expression of preferences on committee assignments by commissioners, it will be necessary for presbyteries to select their commissioners earlier than most of them did for the 40th Assembly.

**RECOMMENDATIONS**

1. That this Assembly erect temporary or advisory committees to consider or review all reports, overtures, and communications presented to the Assembly, excepting only those reports and communications for which review is inappropriate. It shall be the duty of an advisory committee to examine the report(s) committed to it, and make such inquiries as are possible during the time available, with a view to concurring with or proposing alternate or supplementary recommendations to those contained in the report.

2. That all members of the Assembly, and such corresponding members and alternates as may be used to advantage, excepting the moderator, the clerks, and those commissioners whose presence is needed for extended presentations or questioning by the temporary or advisory committees, be assigned to a committee.

3. That the recommendations of advisory committees be considered secondary to the reports and recommendations of the committees whose reports they review; thus the order of precedence with respect to the report of any standing or special committee would be:
   a. Report of the committee
   b. Report of the advisory committee
   c. Recommendations of the committee
d. Recommendations of the advisory committee

e. Perfection of the recommendations of the committee

f. Perfection of the recommendations of the advisory committee

4. That the Assembly recess, prior to the presentation of the main body of committee reports, for only an afternoon and evening, to permit temporary and advisory committees to meet, rather than recess for a full 24 hours. GROUND: The 38th and 39th Assemblies each spent more than 33 hours in deliberation. To allow a full 24 hours for temporary/advisory committee meetings would preclude squeezing in 33 hours of deliberation by a reasonable hour on Saturday. Your committee judges that the 40th Assembly will need to spend 33 or more hours in deliberation regardless of how much time is spent in committee meetings.

5. That the implementation of the above recommendations be incorporated by the Stated Clerk in his recommendation to the assembly concerning disposition of overtures, communications, and reports. NOTE: The Stated Clerk is prepared to make such recommendations; he and the moderator of the 39th Assembly have prepared tentative committee assignments for the consideration of the moderator of the 40th Assembly. In forming these assignments, the following guidelines have been used.

a. Commissioners shall not be assigned to advisory committees that are to review reports of standing or special committees on which they serve or of which they are employees.

b. Not more than two commissioners from the same presbytery shall normally be assigned to the same temporary or advisory committee.

c. Not more than two past moderators of the Assembly shall normally be assigned to the same temporary or advisory committee.

6. That no amendments to the Standing Rules in re advisory committees be considered until the committee has had the opportunity to evaluate the experience of this Assembly under the system, and that the committee be continued.

Respectfully submitted,
Richard A. Barker, Convener

On motion all the recommendations of the committee were adopted.

On amended motion of the Moderator was authorized to appoint the advisory committees indicated below, in addition to the temporary committees provided for in the Standing Rules, and reports, overtures, and communications were referred to committees as shown:

Advisory Committee #1, 9 to 11 members: Report of the Committee on Foreign Missions, Report of the Missions Correspondent for the RES, Overture 10, and Communication 1.


Advisory Committee #3, 9 to 11 members: Report of the Committee on Home Missions and Church Extension.

Advisory Committee #4, 9 to 11 members: Report of the Committee on Stewardship.
Advisory Committee #5, 9 to 11 members: Report of the Committee on Sabbath Matters.

Advisory Committee #6, 9 to 11 members: Report of the Committee on Diaconal Ministries, and Overture 5.

Advisory Committee #7, 5 members: Report of the Committee on Pensions.


Advisory Committee #10, 9 to 11 members: Report of the Committee on a Church Paper.

Advisory Committee #11, 9 to 11 members: Report of the Committee on Problems of Race.

Advisory Committee #12, 5 members: Overture 3.

Committee on Overtures and Communications: Overtures 1, 2, 6, 7, 8, and 9.

No action was taken on Communications 6, 8, 12, and 13, and Communications 3, 7, 9, 11, and 14 were noted for action when appropriate.

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

**Morning**

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

**Afternoon**

Reconvene at 1:30 p.m.
Recess 3:45-4:00 p.m.
Recess for dinner at 6:15 p.m., except Wednesday at 6:00 p.m.

**Evening**

Reconvene at 7:45 p.m., except Wednesday at 8:00 p.m.
Recess at 9:30 p.m.
Afternoon and evening sessions to be opened with the singing of a hymn or psalm version.
Recess Tuesday after item 22 to permit temporary committees to meet, reconvening Wednesday morning at 8:15 a.m.

On motion the docket prepared by the Clerk was adopted.

It was moved and seconded to amend the Standing Rules of Assembly as proposed by the 39th General Assembly and recorded on page 102 of the Minutes thereof, *in re* the erection of a standing Committee on Stewardship.
On motion action on the pending question was postponed until after consideration of the report of the Committee on Stewardship.

On motion the amendment to the Standing Rules of the Assembly proposed by the 39th General Assembly and recorded on page 129 of the Minutes thereof, changing the name of the Committee on General Benevolence to the Committee on Diaconal Ministries, was adopted.

Mr. Volz presented a preliminary report of the Committee on Date, Place and Travel, noting a balance of $16,900.14 available for the 1973 Assembly.

The Assembly recessed at 12:20 p.m. after prayer led by Dr. Krabbendam.

TUESDAY AFTERNOON, MAY 15

The Assembly reconvened at 1:30 p.m. with the singing of the hym "Lord, thou lov'st the cheerful giver." Mr. Johnson led in prayer.

The motion to adopt the amendment to the Standing Rules of the Assembly proposed by the 39th General Assembly and recorded on pages 154-155 of the Minutes thereof, in re erection of a temporary committee on General Assembly Fund Review, was lost.

On motion recommendation 2 of the report of the Stated Clerk, action on which had been postponed to this point, was adopted.

On motion the amendment to the Standing Rules of the Assembly as proposed by the 39th General Assembly and recorded on page 156 of the Minutes thereof, in re the Stated Clerk acting as ecclesiastical endorsing agent, was adopted.

The motion to erect a Committee on Denominational History, action on which was deferred to the 40th General Assembly (cf. Minutes of the 39th General Assembly, p. 156) was carried. The Moderator later announced the appointment of Messrs. Kuschke (Convener), Coray, and Young to this committee.

The Moderator appointed temporary committees as follows (first-named are conveners):

Advisory Committee #1
Messrs. DeMaster, S. Bush, Byer, DeLong, Muether, Murphy, Parker, Petty, Riedesel, and Spooner

Advisory Committee #2
Messrs. Male, Eesley, Garrison, Harvey, MacKenzie, D. J. Miller, Seaberry, Ten Haken, and Walmer

Advisory Committee #3
Messrs. Black, Davies, deRue, R. H. Ellis, Roorda, Stevenson, Strimple, and Van Ess

Advisory Committee #4
Messrs. Dunn, Bultema, Ediger, Horner, Nelson, Penkoff, D. M. Poundstone, and Roush

Advisory Committee #5
Messrs. Kellogg, C. A. Busch, Coppes, Herron, Hofford, Hills, McHargue, Neilands, Piper, and Woolley

Advisory Committee #6
Messrs. Meilahn, Curry, DeJonge, J. Fikkert, King, Marston, Nightengale, and Robinson
Advisory Committee #7
Messrs. Haldeman, Bice, Pink, Roskamp, and Struyk

Advisory Committee #8
Messrs. Rockey, Barnett, Conard, Cummings, Davis, Krabbendam, Kramm, Olson, D. H. Poundstone, L. W. Schmurr, and Urban

Advisory Committee #9

Advisory Committee #10

Advisory Committee #11
Messrs. Young, Baird, Erickson, Hinkson, Hodgson, Knight, Krispin, Moreau, J. J. Peterson, Shepherd, and Valentine

Advisory Committee #12
Messrs. Clowney, Champness, Elliott, Kuschke, and Stonehouse

Overtures and Communications
Messrs. Edwards, Cottenden, Elder, Jenkins, and Thompson

Presbyterian Records
Messrs. Keller, Baurer, Bosgraf, Coray, Durrenberger, Hilbelink, Keenan, Lind, Solis, Waggoner, and Wirth

Standing Committee Records
The Rev. Messrs. D. R. Miller, R. W. Schmurr, and C. Tolsma, and Ruling Elders Ferguson, Johnson, and Jones

The Assembly recessed at 2:19 p.m. after prayer led by the Moderator.

WEDNESDAY MORNING, MAY 16, 1973

Following a devotional service led by Mr. Thompson, the Assembly reconvened at 8:22 a.m. The Moderator led in prayer.

The minutes of the sessions of Monday, May 14, and of Tuesday, May 15, were approved as read.

Mr. Gaffin, President of the Committee on Foreign Missions, 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 aloud.
REPORT OF THE COMMITTEE ON FOREIGN MISSIONS

The following were on the church's missionary roll during 1972:

ETHIOPIA
Miss Sandra M. Campbell, R.N.
Miss Yvonne De Blaey, R.N.
Dr. and Mrs. John G. Den Hartog
Mr. and Mrs. James B. Miner
Dr. Grietje S. Rietkerk
The Rev. and Mrs. Arthur J. Steltzer
Miss Anna Strikwerda, R.N.

FORMOSA
The Rev. and Mrs. Egbert W. Andrews
The Rev. and Mrs. Richard B. Gaffin

JAPAN
The Rev. and Mrs. Arnold S. Kress
The Rev. and Mrs. R. Heber McIlwaine
The Rev. and Mrs. David M. Moore
The Rev. and Mrs. George Y. Uomoto

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

Missionary Associates who served during the year were:
Miss Nancy J. Cooke
Mr. and Mrs. Calvin K. Cummings, Jr.
Miss Ruth Ann Graybill

The General Secretary of the Committee is the Rev. John P. Galbraith. Changes that occurred in our roll during the year were as follows:

The Rev. Harvie M. Conn resigned, effective June 30, to accept appointment as Associate Professor of Missions and Apologetics at Westminster Theological Seminary.

Mr. and Mrs. Cummings continue to live in Tokyo. Mr. Cummings teaches at the Japan Christian Academy, and he and his wife act as house-parents for Uomoto and Kress children who are attending school. The Cummingses have been in Japan since October 1970.

Miss Graybill left Japan in June after serving with distinction for two and a half years with our Japan Mission in the Sendai area.

Miss Nancy J. Cooke became a Missionary Associate in Japan, serving in the Sendai area. She arrived on the field June 15.
FORTIETH GENERAL ASSEMBLY

FURLoughs

The Conns' furlough from Korea ended June 30. It was as of that date that their service with the Committee was terminated.

The Moores requested, and received, an earlier and shorter-than-normal furlough from Japan. After being on the field for four years they were home on furlough June 5 to January 7, 1973.

Dr. Rietkerk began her furlough from Ethiopia on August 16. She is to take a special course on pediatric tropical medicine in London during the furlough and to return to the field in the spring. Since her home is in the Netherlands, she spent only two months of her furlough in the U. S.

The Andrewses were given permission to begin their furlough six months early because of family considerations. They left Formosa early in December and are due back on the field in December 1973.

Those whose furloughs are scheduled to begin in 1973 are the Misses Strikwerda and Campbell (successively) from Ethiopia, and the Hunts from Korea. Miss Strikwerda has received permission not to speak in the churches and to have a shorter furlough; her home is in the Netherlands, and she will not visit the U. S.

NEW MISSIONARIES

More persons showed a desire during the past year to consider foreign missionary service than have done so for a number of years. They include both ordained ministers and seminary students. No appointments were made, however. It is hoped that appointments can be made in 1973 and the Committee is actively seeking qualified persons and the funds to send them out. However, we would call the attention of the church to the fact that the present reduced apportionment of Orthodox Presbyterian contributions by the Stewardship Committee can only have an adverse effect on this necessary progress.

Pressures in today's world are resulting in an increasing turnover of missionary personnel. As a result more candidates than ever before are needed both for replacement of losses and for accepting new challenges and opportunities. One effect of the shortage of missionaries is that gains that have been made in our fields are being placed in jeopardy; our work may well go backward rather than forward. In Korea, for example, the Hunts have volunteered to remain on the field instead of accepting retirement because we cannot send anyone to replace either them or the Conns. In Formosa, where that island's only Reformed church has been formed only recently, and where our help to that church now is crucial, our staff is down to two families and both are approaching retirement age. In Ethiopia a new Reformed church has also been born; but we are limited to one ordained missionary where we need four. Also in Ethiopia our three nurses are often worked to exhaustion at the hospital to the point that their own spiritual lives, as well as their ministry of witness, suffer. Two new nurses would provide the proper balance.

Today there are more people in the world who worship false gods than ever before in history; there are also open doors to more such people than ever before in history. Our task in this situation is two-fold: to take to as many of these as possible the message of God's kingdom of grace, and to teach those who come to believe that theirs is the same duty and privilege. We call upon the church not to tie our hands, but to encourage and enable us, by providing the men and women and funds, to perform this task.
REPORTS ON THE FIELDS

There are three characteristics which may be mentioned as, in general, descriptive of our fields of work: in none of them have any restrictions been placed upon us for religious reasons; in all of them we see fruits of the work of the Holy Spirit; in two of the four the need for new missionaries is intense.

Dr. Richard B. Gaffin, Jr., a member of the Committee and at present serving as its president, visited two of our fields with the General Secretary at the end of the summer—Formosa and Korea—following the Reformed Ecumenical Synod in Australia. He was able to address various groups and meet leaders in the churches.

ETHIOPIA

We have continued to have complete religious freedom in our work here. Extension work has been hindered by travel restrictions and curfews imposed for security reasons.

All the missionaries except Dr. Rietkerk, who went on furlough in mid-August, were on the field during the entire year.

Meetings in which the gospel is taught were held during the year in Ghinda, Massawa, Senafe, and Adi Caieh, as heretofore, and also in Dongollo, Embatcalla, and Mai Wuoui. With just one ordained missionary on the field at present he cannot work in all these places in depth.

Ghinda. Tigrinya-language services were held each Sunday morning in a rented room in the market place, with growing attendance, with nationals doing the preaching or interpreting for Mr. Steltzer. Sunday school is also held each Sunday. No evenings meetings of any kind have been permitted because of a strictly-enforced curfew. House evangelism is carried on in the village by the women of the Mission and classes in Bible and sewing are taught for various ages and groups. The congregation now numbers 13 communicant members.

A conversion during the year, that should be noted, was that of a young Muslim, Shifa, the first conversion from Islam in Ghinda. He had to leave the area because of danger to his life and he worked for a time in a mission of the Irish Reformed Presbyterian Church in another part of the country. However, he returned to Ghinda in the latter part of the year, and is living apart from his parents. A younger brother, Ali, also now professes faith and is living with Shifa.

A 3,000-copy edition of a Tigrinya version of the Westminster Shorter Catechism was printed. It is not only being used locally but also efforts are being made to sell them in bookstores and to other missions.

From time to time small undernourished or sickly children, who have only one parent or none, have been brought to the hospital for care and then not reclaimed. The missionaries feel a responsibility for these orphans and they are seeking ways to provide for their continuing care. An obstacle that looms large in seeking a solution to the problem is the small number of Christian homes in the community.

The medical work at the hospital was carried on without interruption during the year. The statistics for the year again showed increases in the patient load in both the inpatient and outpatient departments. The increase, however, was not as great as in most recent years, and this may indicate that the outreach of the hospital is approaching its potential volume for its area. If this is so it would mean that we may not expect to have to enlarge it further nor increase the missionary
staff beyond the present need of two doctors and five nurses. The statistical report for the year, with comparisons for the three previous years, follows:

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<tbody>
<tr>
<td>Hospital Admissions</td>
<td>770</td>
<td>696</td>
<td>479</td>
<td>316</td>
</tr>
<tr>
<td>Hospital Discharges</td>
<td>677</td>
<td>635</td>
<td>405</td>
<td>280</td>
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<tr>
<td>Deaths</td>
<td>31</td>
<td>40</td>
<td>41</td>
<td>14</td>
</tr>
<tr>
<td>Patient Days</td>
<td>11,979</td>
<td>9,881</td>
<td>5,649</td>
<td>1,972</td>
</tr>
<tr>
<td>Daily Census—Average</td>
<td>32.7</td>
<td>27.0</td>
<td>15.4</td>
<td>5.3</td>
</tr>
<tr>
<td>Hospital Stay—Average</td>
<td>15.9</td>
<td>15.30</td>
<td>12.0</td>
<td>6.3</td>
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<tr>
<td>OPD* Total Visits</td>
<td>23,815</td>
<td>19,316</td>
<td>14,010</td>
<td>13,784</td>
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<tr>
<td>OPD* New Visits</td>
<td>11,767</td>
<td>10,303</td>
<td>7,093</td>
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<tr>
<td>OPD* Repeat Visits</td>
<td>12,048</td>
<td>8,759</td>
<td>6,917</td>
<td>6,629</td>
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<tr>
<td>OPD* New Patients</td>
<td>8,161</td>
<td>7,658</td>
<td>4,602</td>
<td>4,261</td>
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<td>Deliveries</td>
<td>106</td>
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<td>Live Births</td>
<td>101</td>
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<td>308</td>
<td>203</td>
<td>74</td>
<td>0</td>
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<tr>
<td>Minor Surgery</td>
<td>131</td>
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</tbody>
</table>

By means of fellowships for American medical students, administered through Missionary Assistance Programs (MAP), two senior students each spent 10-week preceptorships at the hospital during the year.

Three building projects were completed during the year. An *addition to the women's wing* includes a pediatrics section and an isolation ward, and relieves crowding and the placing of beds in hallways. The number of beds now available is 50. *A residence for single missionaries* contains three single apartments, each with a bedroom/living room, kitchen, and bath, and one double apartment. The cost of these projects was financed from special gifts and loans to the Capital Fund. The third building was the *Compassion of Jesus Chapel* to serve many needs.

The chapel was financed by a bequest from the late Jesse Girod and additional gifts from his son and daughter and their families, the Rev. and Mrs. Gordon H. Girod, and Mr. and Mrs. Arend Bruinsma.

An unexpected construction expense was the complete replacement of the roofs of both the Miner and Steltzer residences due to termites.

The preaching and teaching ministry in the hospital continues. Every morning the entire hospital staff assembles for morning devotions. At that time designated members of the staff give devotions in the men's and women's wards of the hospital. There are regular Bible classes conducted during the afternoons and evenings for hospital employees. In addition to these efforts some of the hospital staff have been using cassette tape records with taped messages in the wards. Film strips of Bible stories have also been used. Christian literature is regularly distributed in the wards and in the clinic.

*Massawa, Dongollo, Embatcalla.* Ethiopian naval bases are located in these three places, and services are held regularly in each. The Massawa services had been started by Mr. Bird; the latter two were begun by Mr. Steltzer. All these services are conducted in the English language. The attendance and interest in all of these is encouraging. There have been several men who have professed faith in Christ and are seeking to grow and to witness to others.

---

* Outpatient Department
Mai Wuoui. This is a hot springs area that has been closed for several years for security reasons. With improved conditions this year it was reopened for the normal July-October season. During the season Mr. Steltzer, Ato Kiflom, and others made regular visits for open-air preaching, personal witness, and distribution of Christian literature. An advantage of this testimony is that people come to the springs from many different areas which we cannot now reach because of political conditions. We pray that people from such areas would be converted and become witnesses to their people.

Senafe and Adi Caieh. These are the places in which the Mahaffys concentrated their work and from which Araiah and Walde Gabriel come. These men carry on the bulk of the work there, though Mr. Steltzer and Mr. Miner have gone to each place one weekend in alternate months. The work is active in both places. Meetings are held in the market place of both towns each week; Sunday school and a morning preaching service are held each Sunday in Adi Caieh; and monthly Bible study and prayer for women. Also literacy classes for young people and adults are conducted by national believers so that people may learn to read the Scriptures. We are much encouraged by the initiative and leadership shown in these various activities.

Dr. and Mrs. Den Hartog have decided that they will not return to the field following their next furlough. They believe that their decision is necessary in order properly to fulfill their parental obligations. The Committee is seeking a replacement for them. The Mission is in very great need of an ordained colleague for Mr. Steltzer and two new nurses are essential—one a replacement for Miss Jones (now Mrs. Robert Schleicher) and one additional to allow for furloughs. The ordained missionary and the two nurses are immediate needs.

FORMOSA

In the Andrewses and Gaffins our work is centered in Kaohsiung and Taichung respectively. Yet our many contacts and our close relationships with the Reformed Presbyterian Church of Taiwan require us to have an interest in work in other places on this island.

Kaohsiung. Our work here began in mid-1969 and the Lord has given fruit from the very beginning. Since 1970 Mr. Andrews has been assisted by a young Taiwanese man, Mr. Paul Hsieh, who leads one of the services each Sunday and teaches a Bible study at a midweek meeting. During the year under review 13 people made a public profession of their faith, 10 of them being baptized, and three who had been baptized in infancy. When the church decided to become part of the new Reformed Presbyterian Church there were 80 who signed the statement of faith and purpose. Attendance at Sunday morning worship services has grown from 15 in October 1969 to 55 in December 1972, at the evening service from 29 to 54. Most of these attend both morning and evening services. Midweek meetings average in the 20's but are frequently over 30. A number of the women, under the leadership of Mrs. Andrews and Mrs. Hsieh, do neighborhood visitation. There is good leadership among the men also; our General Secretary was impressed, at a meeting of the leaders of the church, with their ability to face and deal with various problems.

The congregation now has its own building. When purchased it was in considerable disrepair but they renovated and redecorated it beautifully. Although composed of people of very limited income the church had a building fund. The Committee lent them US$11,000, and that has since been reduced to about US$8,000
through their own contributions and gifts from others. They pay US$62.50 per month on the loan, including 5% interest.

Taihong. During the year two significant events took place for the congregation here: the two parts of the congregation—Taiwanese-speaking and Mandarin-speaking—merged into one, and they purchased land for a future building site. At the time of this writing we do not have accurate statistics available but attendance at morning services is approximately 75 and membership about 50. They are not yet financially able to erect a church building but when they are the Committee hopes to be able to lend them the money to do so. The land was purchased partly with a loan from the Committee.

The Presbyterian and Reformed Mission Council has continued to meet, though it has not been as effective as in earlier years. The decline in its effectiveness is due to several factors, including the withdrawal from Formosa of two of the missions which had been members, and the reduction of our forces. Nevertheless the Council is still most essential for the purpose of contact, fellowship, and discussion among the missions associated with the Reformed Presbyterian denomination.

This mission field continues to be freely open to missionary work in spite of potentially harmful events in world politics during the past two years. No one can foretell the future, and the Committee plans to continue to follow its policy of proceeding on the basis of the known present situation. We therefore continue to plan, as the Lord wills, to replace missionaries who retire and to expand our work to our stated goal of six ordained missionaries. Both present missionary families are approaching retirement and unless we are allowed to send other missionaries to serve with them before they retire we shall continue to lose the initiative which placed us in the leading role in raising the Reformed witness in Formosa, in establishing that island's first Reformed denomination. We must bend much effort to strengthen that church so long as God gives the freedom to do so. We must not allow ourselves to be found wanting the day of opportunity.

JAPAN

Our four ordained missionaries and their families are in several areas—Fukushima, Nakayama New Town (suburban Sendai), Yamagata, and Ishinomaki. The McIlwaines, Uomotos, and Kresses were on the field during the entire year; the Moores were on furlough from June until a few days after the end of the year. We are happy to report that while the Moores were at home on furlough Mr. Moore was received as a member of the Presbytery of the Mid-Atlantic.

Fukushima. This is the area of the McIlwaines’ work. The past year again saw a member go elsewhere for service—a young man who had prepared for the ministry at Kobe Seminary, then returned to Fukushima to minister, went to England for further study. Mr. McIlwaine then had to give more attention to the building up of the congregation and he has preached regularly to the group. Attendance at worship services has remained at about 12 during the year, though the Holy Spirit seems to be working in the hearts of several men and women. The smallness of the Christian community in all of Japan continues to be a great obstacle for young people, especially women, of marriage age. In addition to the work of building up the congregation Mr. Ilwaine holds monthly meetings at the Fukushima prison, and reports an increased interest among inmates.

Nakayama New Town. Bible classes are being held in the Uomotos’ home, and an evangelistic effort has been started in a large housing area, jointly with the East Sendai Reformed Church and another Reformed missionary, in Sendai. Other such
efforts are to be considered. Meetings are now held regularly, and attendance has ranged from five to eight.

Ishinomaki. Mr. Uomoto has been responsible for this work also, though he now preaches there only once a month. A young Japanese minister of the Reformed Church in Japan is serving the congregation full time and the work is growing most encouragingly; the congregation has a good, lively spirit. They purchased, toward the end of the year, a building lot in a good location near a railroad station, with the help of a loan of US$4,000 from the Committee. The loan was approximately half the cost of the lot. Land values continue to rise in Japan and the congregation and Mission believed it wise to purchase the land now.

Yamagata. Both the Kresses and Moores are engaged in their first individual works. They have been experimenting with different types of evangelism—literature distribution, house-to-house calling, Bible classes, formal meetings—both in the city and in outlying villages. They are seeking to fit the methods to the needs of particular situations. Meetings and classes have been held in a variety of places, such as Japanese homes, missionaries' homes, schools, a factory, public halls. Different meetings have been held for children, young people, and adults.

Visible results have been very modest so far—one person converted and growing, some Christians reclaimed for service, and some non-Christians showing growing interest. Also valuable foundations of experience and contact have been made.

It is hoped that in the new year literature distribution and village evangelism will be continued, permanent meetings will be established in three different areas of the city, factory and institutional contacts will be expanded, and the present small book-lending ministry will be expanded, possibly into a bookroom. As aid and adjunct to the village evangelism and book ministry, a bookmobile type of work may be begun.

East Sendai. It is expected that this will be our last reference to East Sendai as a separate item in our reports. The work which had been begun here by the Uomotos became fully self-supporting in April. It is an organized congregation of the Reformed Church in Japan. An additional encouragement with this church is that now, in cooperation with two foreign missionaries, they are engaged in home missions work in a large housing area.

A brief retreat with members of World Presbyterian Mission's Japan Mission was held and it was felt that it was helpful to all.

Miss Nancy Cooke, a member of our Knox Church, Silver Spring, Md., went to Japan in June to serve as a Missionary Associate. She has lived with the Uomotos because we do not have other Missionary Associates there, and she did not wish to live alone. She has taught English classes for income, and Bible classes, and has helped in the work in Yamagata once each week. She has also offered to help Mr. McIlwaine in his work as Mission treasurer and it is hoped that this can be arranged.

During the latter part of the year the Mission decided that twice a month all the members would help each other by working in the several areas in turn. It is hoped that this will not only advance each work but also promote fellowship among the missionaries and understanding of each others' work.

KOREA

Nineteen seventy-two saw tensions lessen between North and South Korea, a beginning of Korean troop withdrawal from Vietnam, and a more independent stance by the government, partly occasioned by President Nixon's trips to China and Russia.
The sudden emergency measures by the Korean government, dissolving the National Assembly and pushing through a national referendum, and the unopposed running of the President for another term, put many things in a new perspective. Missionaries and church leaders of necessity debated what effect the measures would have on the freedom of religion, since press censorship was rigid for months, though now relaxed somewhat. Public assembly was only by permission, except for religious assemblies. Buddhist renascence has grown of late, and the President and perhaps the second most powerful man, the head of the CIA, are known Buddhists. So there was much concern. At the same time a great movement of conversions to Christianity and mass-baptisms of tens of thousands of Korean troops in all three services has swept through the military, with government approval. The former head of the joint chief of staff publicly commended the good attitude and duty performance of Christians in uniform, and chaplains of all faiths are hard at work. In fact, the government counts its military men as 47% “religionized” (of which, amazingly, some 88% are registered as Protestants, 7% Roman Catholic, and only 5% Buddhist, though others estimate that the whole country is more like 15% Protestant, Roman Catholic is about 7%, and Buddhists are sometimes numbered up to 50%). The government is actually urging the goal of 60% “religionization” of the Korean troops in 1973. Needless to say, we have reservations about some of these statistics, as do also some of the Korean chaplains.

Business fell off with government emergency measures in political areas, and that has not helped church giving. But the denominations we work with have continued forward, building churches and developing their institutions. For example, the new Hapdong seminary in Kwangju has a new well-built concrete two-story building for the 70 students there, complete with new housing for two or three faculty members. The General Assembly Hapdong seminary in Seoul has largely finished the interior. In the Pusan Koryu Seminary it is reported that about $250,000 dollars is to come from the Article 31 Kampen group in the Netherlands. Land purchase and designing of new buildings are contemplated.

In mid-year the Mission suffered the loss of the Conn family when Mr. Conn decided not to return to the field from furlough in order to accept a faculty position at Westminster Theological Seminary. The loss was the greater because the Hunts were due to retire in 1973 and we were in need of more missionaries in Korea. However, the Hunts offered to serve longer and the Committee invited them to do so, after first coming home for a regular furlough. As this is written it is not completely clear that they will accept the invitation.

The Mission had difficulty with the Kordan government over the question of our cars, which had been purchased duty-free because we used them partly for relief purposes. After the government withdrew its recognition of the Mission as a tax-exempt relief agency in 1971, it then instructed the Mission to dispose of the cars, all of which had been purchased under the earlier relief agency status.

With the Englishes having moved to Pusan after completing the language courses in Seoul in 1971, and with the Conns no longer on the field, our entire missionary staff has been in Pusan since June. The Committee is not at present planning to have a family in Seoul. Our house there is being held for the present in case we need it for housing for a new missionary during language study. The work of the Mission during the year fell into the categories of preaching, teaching, literature, and relief.

*Preaching.* Mr. Hunt, though in his 45th year of missionary services, preached more than usual: 310 messages, involving 92 days away from home, to many different kinds of groups. Mr. Hard preached about 100 times in leper colonies and
to church groups in Seoul and Kyung Sang Province. He also had opportunity to preach in English to westerners in an engineering complex at Ulsan, just north of Pusan. Mr. English had his first full year of work after language school. He made regular trips into country areas, much neglected by missionaries and Koreans alike, west of Pusan, preaching about 100 times in 20 or more churches. On such weekends he used Saturdays to sell Bibles, Christian books and hymn books, and to show Christian film strips. On Sunday afternoons he did outdoor evangelism with tract distribution, and house-to-house evangelism. This work was done in spite of his having contracted hepatitis during the summer.

Teaching. Our missionaries taught in five different institutions during the year—General Assembly Seminary in Seoul (Hop Dong), Kwang-ju Seminary (Hop Dong), Koryu Seminary (Kosin) plus its college department, Pusan Hop Dong Seminary, and the Sungsil Bible Institute for lepers on Sorok-do. The subjects taught include Practical Theology, Personal Work, Missions, Greek, Old Testament History, Apologetics, Christian Classics, Physical Science, World Literature, Elenctics, English, Theological Reading, and Bible Geography. Mr. Hard has the position of Associate Professor at the Koryu Seminary.

Literature. Our literature work includes Mr. Hard's work as Librarian at the Koryu Seminary where he has had a large part in building up its collection to over 11,000 volumes, and his oversight of some 4,000 volumes in the Pusan Reading Room. Mr. Hard is active in adding to these collections regularly, and last year had opportunity to contribute to the work of the Seoul and Kwang-ju seminary libraries.

In addition Mr. Hard revised two syllabi, and Mr. Hunt revised a Korean translation of his book, For A Testimony.

The members of the Mission are also active in the Korea Society for Reformed Faith and Action. During the year the following books were published:

- The Preacher's Portrait, John R. W. Stott
- God's Friend, A. M. Stibbs
- Introduction to the Old Testament, E. J. Young
- Christianity and Culture, Namaik Kim
- Confronting the Cults, Gordon R. Lewis
- The Motive and Aim of Missions, John M. L. Young

Other titles are in preparation. The Mission also promotes and handles the distribution and sale of many books to pastors and others. This service, not paralleled by any other group in Korea, has given an added dimension of scholarship, alertness, and Reformed and evangelical thinking to the groups with whom we work and an edge in clear and biblical thinking to our leaders over those of other denominations. The missionaries of World Presbyterian Missions also participate in this work.

Relief. The handling of relief materials has decreased during the year but the Mission distributed about $7,000, most of which came through the Committee on Diaconal Ministries. Among the distributions: $2,000 in self-help funds to leper churches, $2,600 for flood relief, $1,400 in work scholarships to needy seminary students, $900 for a charity bed in the Gospel Hospital, and smaller amounts to homes for the insane, old people's homes, and orphanages.

MISCELLANEOUS MATTERS

MISSIONARY ASSOCIATES. The Committee continues to be enthusiastic about its Missionary Associate concept and the help that those who have thus far served in this capacity have been to our work. We commend it to our churches and
pastors as a means of short-term service for both young people and older people of godly character and gifts who have means of supporting themselves.

COMPTROLLER. The Committee, jointly with the Committee on Home Missions and Church Extension, was blessed in being able to employ as Comptroller Mr. Timothy A. Churchill. He began work on July 1, shortly after obtaining his Master of Business Administration degree from the University of Maine. It was while he was at the University that he learned of the Orthodox Presbyterian Church and became a member of Pilgrim Church, Bangor.

PUBLICATIONS.

1. Messenger/Challenge. At the end of 1971, by mutual agreement with the Committee on Home Missions and Church Extension, the MESSENGER, which was a joint publication of the two missions committees, was discontinued. The MESSENGER had been published continuously as a monthly organ since November 1945.

Beginning in June the Committee published the first issue of its new paper, Worldwide CHALLENGE, a bi-monthly. The General Secretary serves as Editor.

2. Reformed Bulletin of Missions. This paper was published as an occasional bulletin, on an average of three times per year, on a subscription basis. There is a need for a publication to present Reformed missions principles and practice and to enter into discussion of contemporary missions thinking and practice. It has proved difficult for anyone to devote the necessary time to its development and to obtain the proper kinds of articles. The Committee therefore has suspended publication for the present, hoping to be able to resume at a later time.

SALARIES. No change was made in the salary schedule of the Committee (see Minutes, 39th G.A., pp. 73ff) but adjustments were made for missionaries in certain fields to offset inflation and the serious effects of the dollar devaluation. These cost-of-living supplements had not been expected, had therefore not been included in the budget of the Committee nor of the Committee on Stewardship, and consequently caused expenditures to exceed those that had been planned.

ITINERATION GUIDELINES. The Committee has been concerned that sometimes the mutual benefit which is desirable in the visit of a missionary to a church is not attained. The Committee therefore adopted “Guidelines for Churches in Preparing for Missionary Visits,” a “Form for a Missionary’s Evaluation of the Congregation,” and a “Form for a Church Session’s Evaluation of a Missionary Visit.” Copies of these were sent to each session and missionary. At the time of a missionary visit an evaluation form will be provided to the session and the missionary.

OPERATIONAL STRUCTURE OF COMMITTEE. The Committee is giving consideration to a re-structuring of its operations. The Committee views its work as that of initiating and administering the foreign missionary work of the church, including the selection of fields, selection of missionaries and guiding their work, and obtaining and disbursing the funds needed for the work. The Committee has adopted the following goals as requisite for the accomplishment of its task:

1. Develop, coordinate, and state missionary principles and practices (missiology)
2. Teach missiology to the church
3. Develop missions-consciousness in the church
4. Develop a broader and larger financial base
5. Expand the church's witness
6. Have as many people meaningfully involved as possible

The Committee views Goal No. 6 as the key to achieving the other five and is now concerning itself with it, and will report further developments.

FINANCES

CAPITAL FUND. The Capital Fund is our chief source of funds when large outlays of money are needed for such things as housing for missionaries. It is also a source for making loans available to national churches which are not able to obtain commercial loans. During the year loans were approximately $5,000, bringing the total of such loans to $32,000. The Committee has adopted the following schedule on which loans may be made to the Committee:

<table>
<thead>
<tr>
<th>Type</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Demand</td>
<td>5%</td>
</tr>
<tr>
<td>5-year</td>
<td>5½%</td>
</tr>
<tr>
<td>7-year</td>
<td>5¾%</td>
</tr>
<tr>
<td>10-year</td>
<td>6%</td>
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CONTRIBUTIONS AND EXPENDITURES. Contributions during 1972 as compared with the previous year were as follows:

<table>
<thead>
<tr>
<th></th>
<th>1972</th>
<th>1971</th>
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<tbody>
<tr>
<td>From Orthodox Presbyterian sources</td>
<td>$191,019</td>
<td>$171,038</td>
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<tr>
<td>From Others</td>
<td>$56,347</td>
<td>$55,914</td>
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<tr>
<td></td>
<td>$247,366</td>
<td>$226,952</td>
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</table>

It can be seen from the above figures that there was a substantial increase in both regular and Thank Offering contributions from Orthodox Presbyterian sources. Our Committee received its Stewardship Committee budget allotment from these sources on the last day on which contributions were credited to 1972 and several thousand dollars were then divided between the other two committees only. On the basis of the communicant membership of the denomination at the end of 1971 the contributions from the members was an average of 38¢ per week. There was only a small increase in contributions from other than Orthodox Presbyterian sources due largely to the termination of contributions from the Reformed Church in the U. S. (Eureka Classis) after the resignation of Mr. Conn.

The Thank Offering was by far the largest our church has ever had, and it exceeded the $100,000 goal by over 25%. A total of 113 churches and 16 chapels, plus a number of individuals, contributed. The total received to March 5, 1973 was $125,989.01, though only $100,650 of this was received through the day the books were closed for the 1972 fiscal year. One great encouragement in the Thank Offering this year was the fact that the number of churches giving less than in the year before was reduced drastically. There were only 21 such churches this year. Last year there were 53 out of 109 churches, about average experience heretofore. This Committee's share of the total Offering was $52,053. The presentation of this 1972 Thank Offering was the responsibility of the staff of our Committee.

The Committee cut back on its work in 1972 (e.g. it did not renew its radio work in Japan) to what is accurately described as a "bare bones" budget which does not allow us to take advantage of new opportunities, however inexpensive, which arise. Funds were spent only for previous commitments or emergencies; not being
able to appeal to the church for the latter, most emergencies were met by borrow-
ing. The audited report of the treasurer indicates in its “Statement of Cash Receipts
and Disbursements” that the Committee had an “excess of receipts over disbursements”
in an amount of $19,384. While from an accounting viewpoint this is accurate it
does not reveal the facts for a layman. The Committee repaid loans of $23,667
during the year which the auditors do not count as an expenditure but which was
an outlay of cash by the Committee. In other words, rather than realizing a sur-
plus of receipts over expenditures the Committee spent $4,283 more than it received.
This was due to both inflation and dollar devaluation on the fields as well as at home,
which were not provided for in the Combined Budget. It was by the Lord’s gracious
provision of the large increase in contributions that most serious consequences were
avoided.

BUDGET. The devaluation of the U. S. dollar, in late 1971 and early 1973, is
one of the more graphic illustrations of the uniqueness of the problems of foreign
missionary work. Between September 1971 and March 1, 1973 dollar devaluation
alone increased our costs in Japan by 28% for the same amount of work, and in
Ethiopia by 17%. One of these problems is the frequency with which events occur
for which there can be no planning. This problem is at its most difficult when it
concerns endeavors to make financial plans for one or two years ahead. The
dollar devaluation is graphic because overnight our budget has thousands of dollars
suddenly added to it. Less graphic, but nonetheless important, is such an unexpected
expense as $3,000 to replace the entire top of a missionary’s house when it is dis-
covered to be ready to fall in as a result of the work of termites.

This problem of expenses which cannot be planned for is compounded by a
rigid number of dollars assigned in the Combined Budget. Although a “contingency
fund” of about 5% of the budget should be included in the budget, no such fund
is possible when the total assigned budget does not provide even for the built-in
budget increase necessary because of the annual inflation which afflicts every country
in which we work. Nor would such a fund have provided fully even for the large
dollar devaluations experienced recently.

If no one can foresee these requirements for additional funds, neither can
anyone prevent them. We must therefore be able to provide flexibility for the
budgets. Theoretically the Assembly’s “Plan for the Committee on Stewardship” pro-
vides for emergencies (Section C, Par. 4). But with the Committee scattered across
the country as it is, it is not feasible for it to “meet and determine what appeal
shall be made to the churches.” Months could pass before the affected committee
could launch measures to cope with the situation. And when a budget has not
allowed for so much as inflation, weeks, let alone months, are crucial.

The Committee therefore requests the Assembly to instruct the Committee on
Stewardship to consult with the committees over whose budgets it has oversight, and
especially the Committee on Foreign Missions, whose costs are the least predictable,
to develop the budgetary flexibility which seems necessary for responsible conduct of
our ministry.

ELECTIONS

The terms of the following members expire at this Assembly:

Ministers: Theodore J. Georgian, Henry D. Phillips, Laurence N. Vail
Ruling Elders: Newman de Haas, Willard E. Neel
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, 1972, 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, 1972, and the results of its cash receipts and disbursements (income and expense) and changes in the reserve account balances for the year then ended.

Philadelphia, Pennsylvania
Feburary 1, 1973

Main Lafrentz & Co.
### BALANCE SHEET (Basis as stated in Note 1)
#### DECEMBER 31, 1972

<table>
<thead>
<tr>
<th>ASSETS</th>
<th>Combined balance sheet</th>
<th>James W. Price Memorial Literature</th>
<th>Handyside Student Sponsorship</th>
<th>Endowment</th>
<th>Durling Trust</th>
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<td>$46,986</td>
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<td>Notes and loans payable</td>
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<td>Mortgage payable, Furlough House, 6%, due 1983</td>
<td></td>
<td>5,861</td>
<td>5,861</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Special projects funds</td>
<td></td>
<td>5,575</td>
<td>5,575</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intermediary funds</td>
<td></td>
<td>882</td>
<td>882</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reserve accounts—note 4</td>
<td></td>
<td>261,840</td>
<td>220,188</td>
<td>$32,438</td>
<td>$1,984</td>
<td>$321</td>
</tr>
<tr>
<td>Totals</td>
<td></td>
<td>$321,144</td>
<td>$307,610</td>
<td>$32,438</td>
<td>$1,984</td>
<td>$321</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 ACCOUNT BALANCES
### Year Ended December 31, 1972

<table>
<thead>
<tr>
<th>Funds</th>
<th>Combined</th>
<th>General</th>
<th>James W. Price Memorial</th>
<th>Handyside Student Sponsorship</th>
<th>Endowment</th>
<th>Durling Trust</th>
<th>Annuity</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Receipts</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Regular</td>
<td>$138,949</td>
<td>$138,949</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thank offering</td>
<td>46,201</td>
<td>46,201</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Designated—budget</td>
<td>62,216</td>
<td>62,216</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Designated—special projects</td>
<td>9,972</td>
<td>9,972</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other (Cress House—$4,268)</td>
<td>4,283</td>
<td>4,268</td>
<td>$ 15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Receipts</strong></td>
<td>261,621</td>
<td>261,606</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bequests</td>
<td>63</td>
<td>63</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interest and dividends</td>
<td>2,977</td>
<td>1,402</td>
<td>1,063</td>
<td>$ 104</td>
<td>$ 360</td>
<td>$ 48</td>
<td></td>
</tr>
<tr>
<td>Rental income</td>
<td>2,684</td>
<td>2,684</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other income</td>
<td>1,686</td>
<td>1,686</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Receipts</strong></td>
<td>269,031</td>
<td>267,441</td>
<td>1,078</td>
<td>104</td>
<td>360</td>
<td>48</td>
<td></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>183,697</td>
<td>183,697</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Office and administrative expense</td>
<td>42,144</td>
<td>42,144</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Promotion expense</td>
<td>7,835</td>
<td>7,835</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interest on notes and loans payable</td>
<td>4,925</td>
<td>4,925</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Annuity payments</td>
<td>22</td>
<td></td>
<td></td>
<td></td>
<td>22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transfers to special projects fund</td>
<td>9,972</td>
<td>9,972</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loss on sale of securities</td>
<td>1,052</td>
<td>1,052</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Disbursements</strong></td>
<td>249,647</td>
<td>249,625</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>22</td>
</tr>
<tr>
<td><strong>Excess of receipts over disbursements</strong></td>
<td>19,384</td>
<td>17,816</td>
<td>1,078</td>
<td>104</td>
<td>360</td>
<td>26</td>
<td></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, 1972</td>
<td>242,456</td>
<td>202,372</td>
<td>31,360</td>
<td>1,880</td>
<td>$321</td>
<td>6000</td>
<td>523</td>
</tr>
<tr>
<td>December 31, 1972</td>
<td>$261,840</td>
<td>$220,188</td>
<td>$32,438</td>
<td>$1,984</td>
<td>$321</td>
<td>$6360</td>
<td>$549</td>
</tr>
</tbody>
</table>
NOTES TO FINANCIAL STATEMENTS
December 31, 1972

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 $28,118 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, $15,143, designated for special purposes, as follows:

   Davies Memorial fund $2,181
   Hospital and medical funds 4,191
   Moore support fund 8,771

   Total $15,143

5. The Orthodox Presbyterian Church has a contributory pension and life insurance plan for ordained ministers and permanent full-time employees. Plan contributions are paid quarterly, participants (1/3) and employers (2/3). The cost of this plan to The Committee on Foreign Missions for 1972 was $5,796. 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 its cash receipts and disbursements (income and expense) and its changes in reserve account balances. However, the following data were subjected to the audit procedures applied in the examination of the basic financial statements and, in our opinion, 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
February 1, 1973
### NOTES AND LOANS RECEIVABLE

**General Fund**
- Receivable from stockbroker: $5,999
- Formosa Mission: 18,815
- Japan Mission: 8,141
- **Total**: $32,955

**James W. Price Memorial Literature Fund**
- Korea Mission: $6,000
- Japan Mission: 1,081
- **Total**: $7,081

**Mission Advances**
- Ethiopia Mission: $13,772
- Japan Mission: 6,508
- Korea Mission: 2,050
- Other advances: 800
- **Total**: $23,130

### INVESTMENTS

<table>
<thead>
<tr>
<th>Equity value</th>
<th>Market value</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund</td>
<td></td>
</tr>
<tr>
<td>2 shares—Athena Communications Corp., common</td>
<td>$—</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>1,131</td>
</tr>
<tr>
<td>3 shares—Madison Square Garden Corp., common</td>
<td>10</td>
</tr>
<tr>
<td>$1,000—U. S. Treasury Bond, 3 ¼%, due 1978-83</td>
<td>712</td>
</tr>
<tr>
<td><strong>$4,340</strong></td>
<td><strong>$1,951</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., 6¼%, due January 9, 1979: $1,906

### ANNUITY FUND
- 4 shares—General Motors, $5.00 pfd.: $442

### REAL ESTATE, at cost
- Administration building—Melrose Park, Pennsylvania (1/3 interest): $23,545
- Missionary properties
  - Abington, Pennsylvania—Furlough house: 15,235
FORTIETH GENERAL ASSEMBLY

Pusan, Korea
  #1  955
  #2  5,000
  #3  4,400
Seoul, Korea  16,781
Taichung, Taiwan  11,000
Nakayama New Town, Japan  24,668
Ghinda, Ethiopia
  #1  5,224
  #2  4,835
  Women's residence  15,000
  Hospital  76,583
Yamagata, Japan  21,267
Total  $224,493

THE COMMITTEE ON FOREIGN MISSIONS
OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.

SCHEDULE OF CONTRIBUTIONS
YEAR ENDED DECEMBER 31, 1972

REGULAR
  Orthodox Presbyterian Churches  $129,415
  Others  9,534
  $138,949

THANK OFFERING
  Orthodox Presbyterian Churches  $45,877
  Other  324
  $46,201

DESIGNATED—BUDGET
  Orthodox Presbyterian Churches  $15,727
  Other  46,489
  $62,216

SCHEDULE OF GENERAL FUND DISBURSEMENTS
YEAR ENDED DECEMBER 31, 1972

Missionary expense  $89,322
Salaries and child allowances  5,052
Vacation allowances  2,434
Income and social security taxes  3,846
Housing
  Rent  7,522
  Utilities  6,121
  Repairs  3,183
  Interest and taxes  1,261 18,087
<table>
<thead>
<tr>
<th>Expense Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Medical and dental</td>
<td>4,665</td>
</tr>
<tr>
<td>Travel to and from field</td>
<td>4,322</td>
</tr>
<tr>
<td>Travel at home</td>
<td>4,011</td>
</tr>
<tr>
<td>Travel on field</td>
<td>12,797</td>
</tr>
<tr>
<td>Equipment and supplies</td>
<td>3,772</td>
</tr>
<tr>
<td>Hospital expense</td>
<td>4,454</td>
</tr>
<tr>
<td>National helpers</td>
<td>9,116</td>
</tr>
<tr>
<td>Language study</td>
<td>279</td>
</tr>
<tr>
<td>Meeting rooms—rent, utilities</td>
<td>2,212</td>
</tr>
<tr>
<td>Book rooms</td>
<td>3,878</td>
</tr>
<tr>
<td>Literature</td>
<td>1,611</td>
</tr>
<tr>
<td>Furlough expense, including automobile purchase</td>
<td>$2,020</td>
</tr>
<tr>
<td>Miscellaneous missionary expense</td>
<td>7,619</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$183,697</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Expense Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Office and administrative expense</td>
<td></td>
</tr>
<tr>
<td>Salaries and allowances</td>
<td>$24,365</td>
</tr>
<tr>
<td>Social security taxes</td>
<td>681</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>744</td>
</tr>
<tr>
<td>Hospitalization insurance</td>
<td>1,008</td>
</tr>
<tr>
<td>Postage and supplies</td>
<td>2,581</td>
</tr>
<tr>
<td>Administration building</td>
<td>1,332</td>
</tr>
<tr>
<td>Telephone and telegraph</td>
<td>855</td>
</tr>
<tr>
<td>Equipment and repairs</td>
<td>1,221</td>
</tr>
<tr>
<td>Audit and legal</td>
<td>3,227</td>
</tr>
<tr>
<td>Committee meetings</td>
<td>3,395</td>
</tr>
<tr>
<td>Administrative travel</td>
<td>1,681</td>
</tr>
<tr>
<td>Stewardship committee</td>
<td>727</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>327</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$42,144</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Expense Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Promotion expense</td>
<td></td>
</tr>
<tr>
<td>Travel</td>
<td>$14</td>
</tr>
<tr>
<td>&quot;Messenger&quot;/Worldwide CHALLENGE</td>
<td>4,415</td>
</tr>
<tr>
<td>Publicity</td>
<td>1,170</td>
</tr>
<tr>
<td>Solicitation</td>
<td>1,230</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>1,006</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$7,835</strong></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$233,676</strong></td>
</tr>
</tbody>
</table>

On motion consideration of this report was postponed until after the noon recess. Mr. Meilahn, Secretary of the Committee on Christian Education, presented its report. On motion the report was ordered included in the Minutes without being read aloud.
REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION

Careful readers of the reports of the Committee on Christian Education will have noticed that in recent years there has been a growing emphasis upon the fact that the work of this committee is a ministry that is basic to the church's performance of the task assigned to it by our Lord Jesus Christ. Thoughtful readers may well have questioned the need for the recurrence of this emphasis, and some may even have wearied slightly at what must have seemed to be an exposition of the obvious. Yet when the church reviews and evaluates the performance of its divinely appointed task, every effort must be made to keep the priorities of that effort in reasonable balance.

Unfortunately, there are many who, seeing the activity of the Committee on Christian Education in publications, tend to view the work of this committee more as a business than as a ministry of Christ's church. As a consequence, there are those who attach only a secondary importance to the church's obligation to pursue this task, and they fail to recognize the genuine “missionary” character of the work of this committee. There is a lingering notion that it is somehow more directly the work of the gospel to spend a dollar to send a foreign missionary to Africa or a home missionary to the inner city than it is to spend a dollar for a curriculum writer to sit at a typewriter. As long as that notion persists it will be necessary to reemphasize the biblical mandate to provide all necessary means “for the perfection of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ” (Ephesians 4:12,13).

Once more this year the report of the Committee on Christian Education focuses on the potential for ministry of the word of God confronting the Orthodox Presbyterian Church through its Christian education program. We are grateful to God that the report this year includes new evidence of the expanding outreach of this ministry. The growing openness to this ministry in churches outside the Orthodox Presbyterian Church is directly related to an increasing sense of frustration among conservative congregations in denominations whose Christian education programs have been increasingly influenced by new winds of doctrine. The fact that such churches look to the curriculum program of the Orthodox Presbyterian Church as a solution to their problem should provide encouragement to us to pursue a ministry that is not only vital to the spiritual maturity of our own members but that now touches almost 500 churches in more than a dozen denominations outside the Orthodox Presbyterian Church.

I. A SURVEY OF THE OPPORTUNITIES CONFRONTING THE COMMITTEE ON CHRISTIAN EDUCATION

Sunday School Curriculum—Interdenominational Distribution

The pattern of steadily growing use of Great Commission Sunday school curriculum materials was substantially reinforced in 1972 following the publication of the new Junior course in the fall of 1971. In the final quarter of 1971 more than 100 new churches began to use Great Commission Sunday school curriculum materials in their program of Christian education. During 1972 another 90 churches were added to these, bringing the total of the number of the churches using these materials to 541 as of December 31, 1972. The most recent statistics show that the Sunday school materials are in use in the following denominations:
Churches Using Great Commission Sunday School Curriculum

Denomination

<table>
<thead>
<tr>
<th>Denomination</th>
<th>No. of Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baptist</td>
<td>23</td>
</tr>
<tr>
<td>Christian Reformed</td>
<td>15</td>
</tr>
<tr>
<td>Lutheran</td>
<td>2</td>
</tr>
<tr>
<td>Methodist</td>
<td>15</td>
</tr>
<tr>
<td>Orthodox Presbyterian</td>
<td>122</td>
</tr>
<tr>
<td>Presbyterian, U.S.</td>
<td>86</td>
</tr>
<tr>
<td>Reformed Presbyterian, Evangelical Synod</td>
<td>48</td>
</tr>
<tr>
<td>Reformed Presbyterian of North America</td>
<td>46</td>
</tr>
<tr>
<td>Misc. Presbyterian and Reformed</td>
<td>72</td>
</tr>
<tr>
<td>Foreign</td>
<td>46</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>66</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>541</strong></td>
</tr>
</tbody>
</table>

The following chart shows the steady growth in this ministry outside the Orthodox Presbyterian Church since its inception in 1963 with the publication of the Senior High course:

**NON O.P. CHURCHES USING OUR SUNDAY SCHOOL MATERIALS SINCE 1963**
In terms of the number of pupils served directly by the Orthodox Presbyterian Church (i.e., excluding those Christian Reformed churches which use the Junior High and Senior High materials under the current joint publication program) the ministry of the Committee on Christian Education has grown from approximately 1,800 Senior High pupils in 1963 to 18,354 pupils in the four departments in publication in December 1972. This includes an increase of 3,197 or 20% within the last year, and the departmental breakdown is as follows:

<table>
<thead>
<tr>
<th>Department</th>
<th>No. of Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1971</td>
</tr>
<tr>
<td>Primary</td>
<td>5300</td>
</tr>
<tr>
<td>Junior</td>
<td>3700</td>
</tr>
<tr>
<td>Junior High</td>
<td>3400</td>
</tr>
<tr>
<td>Senior High</td>
<td>2700</td>
</tr>
</tbody>
</table>

Sunday School Curriculum—Interdenominational Cooperation

A meeting on June 28, 1972 of the Editorial Subcommittee of the Committee on Christian Education was convened as a staff writers conference with representatives of various groups interested in the development of curriculum materials by Great Commission Publications. In addition to committee and staff members there were representatives of the Reformed Presbyterian Church of North America, the Reformed Presbyterian Church, Evangelical Synod, the National Presbyterian and Reformed Fellowship, and Presbyterian Churchmen United. The purpose of the meeting was to consider proposals for revision of the Senior High course. A full day was spent in frank and detailed examination of proposals for revision submitted by the staff, and genuine enthusiasm was expressed for the opportunity for cooperation that was in view. Unfortunately, budgetary restrictions and other staff responsibilities delayed follow-up of this promising effort later in the year. As soon as financing for the Senior High revision is clearly in view this consortium will be reactivated.

As a direct outgrowth of the committee's involvement with the National Presbyterian and Reformed Fellowship, an official recommendation of Great Commission Sunday school curriculum materials has been issued by the Steering Committee for a Continuing Presbyterian Church (US). The following excerpt is from a report of the meeting of the Steering Committee held on October 7, 1972: "Approval was granted by the Steering Committee to the Christian Education Committee for cooperative work with Great Commission Publications in the development of Christian education curriculum. It also approved the recommending of these materials to our members.” A relevant fact of interest here is that southern Presbyterian churches constitute the fastest growing group of churches using Great Commission Sunday school materials.

Consultations continued in 1972 with the Board of Publications of the Christian Reformed Church concerning possible cooperation in the publication of curriculum materials. At the October 2, 1972 meeting of the committee the Board of Publications of the Christian Reformed Church was represented by its President, the Rev. Clarence Boomsma, and its Acting Director of Education, the Rev. Andrew Kuyvenhoven. At that meeting the committee responded to an earlier action by the Board of Publications and passed the following resolution:

"That the Committee on Christian Education indicate its continued concern to explore with the Christian Reformed Church the possibility of planning together a complete unified church school curriculum; and as a preliminary step toward that end that this committee join in approving the action of the Executive Committee of
the Board of Publications authorizing the initiation of a joint project seeking to produce a one-year course for preschool age children."

Pursuant to that action a meeting was held in Grand Rapids on November 3, 1972 to begin planning the course for preschool age children. A second meeting has been scheduled for early March 1973 to be held in Philadelphia.

It was also agreed at the October 2 meeting that the Committee on Christian Education would reciprocate the action of the Board of Publications in sending representatives by appointing a representative or representatives of the Committee on Christian Education to attend the February 1973 meeting of the Board of Publications of the Christian Reformed Church.

Trinity Hymnal

The preface to Trinity Hymnal begins with these words: "Trinity Hymnal is presented with the prayer that it may supply a recognized need for a truly ecumenical hymnal, theocentric in orientation, biblical in content, and containing suitable hymns for every proper occasion of public and private worship of God." The aim of the compilers of Trinity Hymnal to produce a "truly ecumenical hymnal" has provided the Committee on Christian Education with another remarkably successful instrument for expanding the outreach of ministry of the Orthodox Presbyterian Church in a much needed area—that of enrichment of the church's public and private worship of God. The following tabulation shows clearly the degree to which Trinity Hymnal serves both as a source of nurture for our own people and also as a means of establishing a beachhead for ministry in churches outside the Orthodox Presbyterian Church:

Groups Using Trinity Hymnal

<table>
<thead>
<tr>
<th>Denomination</th>
<th>No. of Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td>Associate Reformed Presbyterian</td>
<td>10</td>
</tr>
<tr>
<td>Baptist</td>
<td>31</td>
</tr>
<tr>
<td>Bible Fellowship</td>
<td>5</td>
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<tr>
<td>Canadian Presbyterian</td>
<td>3</td>
</tr>
<tr>
<td>Christian Reformed</td>
<td>5</td>
</tr>
<tr>
<td>Eureka Classis</td>
<td>14</td>
</tr>
<tr>
<td>Orthodox Presbyterian</td>
<td>132</td>
</tr>
<tr>
<td>Presbyterian, U. S.</td>
<td>20</td>
</tr>
<tr>
<td>Reformed Presbyterian, E. S.</td>
<td>72</td>
</tr>
<tr>
<td>Misc. Presbyterian</td>
<td>20</td>
</tr>
<tr>
<td>Misc. Reformed</td>
<td>8</td>
</tr>
<tr>
<td>Independent and miscellaneous</td>
<td>51</td>
</tr>
<tr>
<td>Schools and Conferences</td>
<td>25</td>
</tr>
<tr>
<td>Bookstore sales</td>
<td>35</td>
</tr>
<tr>
<td>Foreign</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>448</td>
</tr>
</tbody>
</table>

In 1972 40 new churches outside the Orthodox Presbyterian Church adopted Trinity Hymnal for use in their services of public worship.
II. A REVIEW OF THE PROBLEMS FACING THE COMMITTEE ON CHRISTIAN EDUCATION

Sunday School Curriculum—Obstacles to Course Development

The materials for the Junior department are the only curriculum materials that are at present in full-scale development and production. (The materials for the Primary, Junior High, and Senior High departments are being reprinted from previous years.) Because of inadequate staffing, production of the Junior course has involved a constant struggle to meet deadlines. With only one full-time staff writer available for the production of materials in this department, an unfair burden is placed upon one individual by the pressures of unrealistic deadlines imposed by virtue of the lack of depth in the staff.

In the expectation that further development of the curriculum program will continue, the committee acted in October to designate the Rev. Herbert S. Bird as General Consulting Editor and to instruct the General Secretary to undertake a diligent search for a Managing Editor. It is the judgment of the committee that the building of an effective editorial staff requires the employment, orientation and/or training of the necessary editorial supervisory personnel prior to the employment of additional writers. Consequently, the committee has set as a top priority for 1973-74 the employment of a Managing Editor who can devote his full time to the planning, consultation, and management involved in a full-scale curriculum publication program without the interruption of the distractions of the overall administration of the committee's work that at present consume so much of the time of the General Secretary.

As reported above, work has begun on planning the revision of the Senior High Course, but the budget restrictions imposed on the committee in 1972 and 1973 have necessitated a slowdown on this project with publication being postponed at least until December 1974. Mrs. Anderson, the writer of the Junior High course, worked during the latter half of 1972 on proposals for new content and format, and under the provisions of the current budget she will be the only staff member at work on this project during 1973. If publication in December 1974 is to become a reality, an additional writer in this department must be sought to begin work at the beginning of 1974.

In summary, present budget restrictions prevent the committee from planning any substantial advances in 1973. We shall do well to hold our own, given the resources of our present staff, and it should be borne in mind that the postponements of 1972 and 1973 will inevitably result in a slow—and relatively more expensive—resumption of forward movement in 1974.

Vacation Bible School—Program Discontinued

At its meeting on October 2, 1972 the committee, faced with the unavailability of vital components of the vacation Bible school materials and the lack of resources to revise or produce a new series, acted to discontinue publication of these materials. In the course of the last several years, the reports of the committee have repeatedly mentioned the need for revision of the vacation Bible school materials, but there had been little thought of abandonment of the program entirely. The committee's hand was forced, however, when a number of the handwork components could no longer be obtained and the courses then could no longer be presented as a complete entity. This unfortunate turn of events only serves to underscore the problems arising from inadequate staffing for the operation of the continuing curriculum program.
III. AN EVALUATION OF THE COMMITTEE'S FINANCIAL STATUS

The committee gratefully reports that contributions reached an all-time high in 1972. Contributions totaled $93,990, exceeding the previous record set in 1970 of $89,000 and surpassing last year's total by $11,000. The fine response of the church to the appeals which began in February 1972 played a crucial role in the committee's ability to retain its present staff throughout the year and at the same time to hold its increased borrowing below the level originally anticipated in the budget for 1972 when it was submitted to the Thirty-eighth General Assembly. Of course all provisions for further development of the curriculum were eliminated from the program for 1972 and the long-term debt did increase by approximately $21,000.

In order to keep the committee's financial position in perspective, it is necessary to recall that the committee's original budget for 1972 indicated that $140,000 in contributions would be needed. The Thirty-eighth Assembly approved only $100,000 and actual contributions have fallen $6,000 short of that reduced figure. Again, in the budget proposed for 1973 the committee indicated the need for $150,000 in contributions—a request which the Thirty-ninth Assembly modified by holding it to the $100,000 level approved for 1972. In the discretion granted to it by the Thirty-ninth Assembly the Stewardship Committee has increased this amount by $31,000, thus averting temporarily the necessity for extensive reduction of the committee's staff. However, the cumulative reductions in two successive budgets have totaled more than $60,000, or almost 30% of the contributions estimated to be necessary for the committee's operation in 1972 and 1973.

Only by postponing publication of a revised Senior High course and by delaying enlargement of the staff necessary for this project, along with some continued enlargement of the long-term debt, has the committee been able to survive on the reduced budget allocations. As the proposed budget for 1974 shows, another increase in contributions of the same magnitude as that approved for 1973 will be necessary to provide for publication of the Senior High revision in December 1974. Even with such an increase in contributions, it will be necessary to increase the long-term debt by another $30,000 in 1974.

It should be emphasized that every reduction in the committee's requests for contributions and every failure to meet a budget goal all serve to exacerbate the committee's financial problems in succeeding years. In 1966 the Committee on Christian Education submitted a five-year projection to the Stewardship Committee in which it was indicated that if the curriculum program was to be continued, contributions would have to be increased by at least $10,000 each year from 1966 through 1970. In 1972 contributions were still $6,000 below the figure originally projected as the minimum required for 1970—a development which does much to account for the fact that in the last two or three years the committee has had to request much larger increases in contributions and to rely increasingly on borrowed funds to maintain its program. The purpose of citing such statistics as these is not to exert pressure on the church to do more than it can reasonably manage, but only to provide an explanation for what might appear to be unwarranted budget requests by this committee.

A concluding word should be said about the indebtedness of the committee. At the end of 1971 the total of notes and loans payable amounted to $115,448. The budget as originally submitted to the Assembly envisioned a net increase in the debt of approximately $31,000. As a result of increased giving and the cutback of programs projected for 1972 and 1973, the increase in the debt has been held to $21,000 this year. The total debt as of December 31, 1972 of $138,000 is not
judged by the committee to be an excessive one for the funding of a program of such magnitude. Against this debt the committee holds inventory valued at $67,369, furniture and equipment with a book value of approximately $10,000, equity in the office building amounting to approximately $17,000, and reserve funds in excess of $10,000. At the present rate of contributions, if the publication program had to be abandoned, it would require no more than one year of continued contributions to clear the debt entirely. A commercial enterprise of a similar nature would very likely have been funded by the issuance of capital stock in which case the obligation would have been to the stockholders and the obligation would stand until such time as the operation began to turn a profit. In the case of the Committee on Christian Education the funding has been achieved by simple borrowing and the committee has been constantly aware of the relation of size of the debt to the committee's accumulated assets and the proven pattern of support provided by the church.

IV. CHRISTIAN EDUCATION AT THE CROSSROADS

The report of this committee to the Thirty-ninth General Assembly sought to lay out both the opportunities for ministry confronting the Orthodox Presbyterian Church in the field of Christian education and the probable cost to the church of continuing to pursue the course on which it embarked when publication of Sunday school curriculum materials was begun in the early 60's. Three alternatives were presented to the church for dealing with the question of the church's future activity in Christian education. The first alternative suggested was immediate, substantial enlargement of the church's financial commitment to the curriculum program by way of concentrating its resources in this area of ministry. The second alternative involved the funding of the curriculum program with significantly larger amounts of borrowed funds. While the third alternative was to consider abandonment of the program as an unessential enterprise too costly to maintain.

The action of the Assembly was, quite understandably, to temporize and to hold the line on the budgets of all three major standing committees for 1973. Subsequent action by the Stewardship Committee authorized an increase of $31,000 in contributions to Christian education in 1973 in order to avoid the necessity of immediate dismantling of the committee's staff. The net result of these actions has been to leave the question of this committee's future substantially where it was a year ago.

In the year that has passed there has been no shrinking of the horizon before us—no diminution of the opportunities for ministering the word of God both in our own denomination and far beyond. Recent developments among conservatives in the Presbyterian Church, U. S., especially as they come to expression in the endorsement of the Great Commission Publications curriculum by the Steering Committee for a Continuing Presbyterian Church, U. S., underscore the key and crucial position the Orthodox Presbyterian Church occupies for serving a broad conservative cross-section of the Reformed and Presbyterian world. Reinforcing this situation is the slow, but continuing movement toward cooperation with the Christian Reformed Church in the area of curriculum publication. The steadily widening use of Trinity Hymnal in churches outside the Orthodox Presbyterian Church also serves as a bond to tie our growing constituency more closely to the ministry of the Orthodox Presbyterian Church in the field of Christian education.

It is at this precise point in our history that we are called upon to make a decision of far-reaching implications and long-lasting consequences. It is here that we must decide to go forward, turn left or right, or retreat. No one can guarantee that a bold decision to move forward at this juncture will result in early or spectacular
further gains in our expanding ministry. A sharp change in course might, at best, produce new kinds of opportunities but one can only guess how long it might be before those new opportunities might develop. One thing clear is that retreat at this juncture would mean the certain loss of every opportunity now before us.

Another thing that should be clearly understood is that further attempts to hold the line on expansion of the committee's staff is tantamount to a decision to retreat. It is impossible to respond to the new opportunities facing us without the addition of new human resources. It would also be perilous in the extreme to think of continuing an ongoing publication program without making provision for training replacements for older staff members in order to prevent the possibility of a damaging interruption of publication. For that reason the Committee is fully committed to the employment of a managing editor in the coming year not only to provide long-needed assistance to the present staff, but also to begin making prudent provision for orderly replacement of the committee's administrative and editorial personnel.

Decisions such as the one we face here are not alien to our experience in our personal lives or in other enterprises with which we are associated. No one has ever given more forceful expression to the dilemma we face than is to be found in the words of Brutus in Shakespeare's *Julius Caesar* as he contemplated the course he and his companions should take before they joined battle with Mark Anthony at Philippi. Fully aware of the uncertainty of the outcome, Brutus was justly certain of the decision he had to make, and he speaks for us when he says:

There is a tide in the affairs of men,  
Which, taken at the flood, leads on to fortune;  
Omitted, all the voyage of their life  
Is bound in shallows and in miseries.  
On such a full sea are we now afloat,  
And we must take the current when it serves,  
Or lose our ventures.

V. ELECTIONS

The terms of the following members of the committee expire with this Assembly:  
*Ministers:* John F. Bettler, George E. Haney, Jr., Calvin R. Malcor  
*Ruling Elder:* William O. Wilson, Jr.

The committee reports the resignation of Charles M. Horne, Th.D. from the class of 1973.

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, 1972, 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
January 18, 1973

CERTIFIED PUBLIC ACCOUNTANTS

BALANCE SHEET
DECEMBER 31, 1972 AND 1971

ASSETS

<table>
<thead>
<tr>
<th>Description</th>
<th>1972</th>
<th>1971</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash</td>
<td>$3,331</td>
<td>$427</td>
</tr>
<tr>
<td>Demand account</td>
<td>11,455</td>
<td>9,254</td>
</tr>
<tr>
<td>Savings accounts—note 2</td>
<td>350</td>
<td>350</td>
</tr>
<tr>
<td>Total</td>
<td>15,136</td>
<td>10,031</td>
</tr>
<tr>
<td>Accounts receivable—trade</td>
<td>10,517</td>
<td>10,269</td>
</tr>
<tr>
<td>Inventories</td>
<td></td>
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<tr>
<td>Merchandise</td>
<td>49,744</td>
<td>36,872</td>
</tr>
<tr>
<td>Office and shipping supplies</td>
<td>2,322</td>
<td>2,778</td>
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<tr>
<td>Advertising materials</td>
<td>15,304</td>
<td>20,432</td>
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<tr>
<td>Total</td>
<td>67,370</td>
<td>60,082</td>
</tr>
<tr>
<td>Prepaid expense</td>
<td>2,661</td>
<td>557</td>
</tr>
<tr>
<td>Property and equipment</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Administration building—note 3</td>
<td>23,545</td>
<td>23,545</td>
</tr>
<tr>
<td>Office furniture and equipment, less</td>
<td>9,969</td>
<td>11,627</td>
</tr>
<tr>
<td>accumulated depreciation—$16,418 and $14,760</td>
<td>33,514</td>
<td>35,172</td>
</tr>
<tr>
<td>Total</td>
<td>129,198</td>
<td>116,111</td>
</tr>
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</table>

LIABILITIES AND COMMITTEE EQUITY

<table>
<thead>
<tr>
<th>Description</th>
<th>1972</th>
<th>1971</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accounts payable—trade</td>
<td>$13,153</td>
<td>$—</td>
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<tr>
<td>Notes payable—notes 2 and 4</td>
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</tr>
<tr>
<td>Bank</td>
<td>—</td>
<td>15,000</td>
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<tr>
<td>The Committee on Home Missions</td>
<td>10,000</td>
<td>5,000</td>
</tr>
<tr>
<td>Sunday School Publication Fund</td>
<td>119,013</td>
<td>97,448</td>
</tr>
<tr>
<td>Other</td>
<td>9,00</td>
<td>—</td>
</tr>
<tr>
<td>Advance received for printing</td>
<td>239</td>
<td>488</td>
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<tr>
<td>Pennsylvania sales tax</td>
<td>—</td>
<td>3</td>
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<td>Mortgage payable—note 3</td>
<td>5,157</td>
<td>7,015</td>
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<tr>
<td>Total liabilities</td>
<td>156,562</td>
<td>124,954</td>
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<tr>
<td>Committee equity (deficit)</td>
<td>(27,364)</td>
<td>(8,843)</td>
</tr>
<tr>
<td>Total</td>
<td>129,198</td>
<td>116,111</td>
</tr>
</tbody>
</table>

These financial statements and accompanying notes are subject to the accountants' opinion.
### STATEMENT OF INCOME (WITH PERCENTAGE OF SALES) AND COMMITTEE EQUITY

**YEARS ENDED DECEMBER 31, 1972 AND 1971**

<table>
<thead>
<tr>
<th></th>
<th>1972 Amount</th>
<th>Per cent</th>
<th>1971 Amount</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Income from sales</td>
<td>$155,437</td>
<td>100.0</td>
<td>$123,857</td>
<td>100.0</td>
</tr>
<tr>
<td>Cost of goods sold</td>
<td>163,914</td>
<td>105.4</td>
<td>140,474</td>
<td>113.4</td>
</tr>
<tr>
<td>Income (loss) from sales</td>
<td>(8,477)</td>
<td>(5.4)</td>
<td>(16,617)</td>
<td>(13.4)</td>
</tr>
<tr>
<td>Operating expense</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Selling</td>
<td>10,098</td>
<td>6.5</td>
<td>8,947</td>
<td>7.2</td>
</tr>
<tr>
<td>Administrative—note 3</td>
<td>69,126</td>
<td>44.5</td>
<td>69,813</td>
<td>56.4</td>
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<tr>
<td>Promotion and advertising</td>
<td>37,528</td>
<td>24.1</td>
<td>51,842</td>
<td>41.8</td>
</tr>
<tr>
<td></td>
<td>116,752</td>
<td>75.1</td>
<td>130,602</td>
<td>105.4</td>
</tr>
<tr>
<td>Net (loss) from operations</td>
<td>(125,229)</td>
<td>(80.5)</td>
<td>(147,219)</td>
<td>(118.8)</td>
</tr>
<tr>
<td>Contributions and other income</td>
<td>106,708</td>
<td>68.6</td>
<td>91,154</td>
<td>73.6</td>
</tr>
<tr>
<td>Net income (loss)</td>
<td>(18,521)</td>
<td>(11.9)</td>
<td>(56,065)</td>
<td>(45.2)</td>
</tr>
<tr>
<td>Committe equity (deficit)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>January 1</td>
<td>(8,843)</td>
<td></td>
<td>47,222</td>
<td></td>
</tr>
<tr>
<td>December 31</td>
<td>$(27,364)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

### NOTES TO FINANCIAL STATEMENTS

**DECEMBER 31, 1972**

1. A summary of the significant accounting policies of the Committee, follows:

   Assets and liabilities, and revenues and expenses are recognized on the accrual basis of accounting.

   Inventories are carried at the lower cost (first-in, first-out) or market.

   The administration building is carried at cost (see note 3). Office furniture and equipment are carried at cost, less accumulated depreciation computed on the straight-line method over an estimated useful life of ten years.

   Depreciation expense charged to operations was $1,657 and $1,571 for the years 1972 and 1971.

2. Cash, $7,180, 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.

3. Title to the administration building 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. The financial statements
exclude depreciation expense approximating $350 on the Committee’s one-third interest, $23,545, in the property.

4. Notes payable to the Sunday School Publication Fund, have been issued at various dates to finance the publishing of Sunday School material. At December 31, 1972, 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>32</td>
<td>35,900</td>
<td>5%</td>
</tr>
<tr>
<td>5 year</td>
<td>19</td>
<td>31,634</td>
<td>5½%</td>
</tr>
<tr>
<td>10 year</td>
<td>28</td>
<td>47,479</td>
<td>6%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>$119,013</td>
<td></td>
</tr>
</tbody>
</table>

Notes payable to The Committee on Home Missions, interest rates 5% and 5½%, are payable on demand. Other notes payable, bearing 5% interest, are due $4,500 on October 1, 1973 and $4,500 on November 20, 1973.

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 1972 and 1971 was $4,000 and $4,059. Benefits are not guaranteed but are based on participant’s equity in the retirement fund.

SUPPLEMENTARY INFORMATION

ACCOUNTANTS' OPINION ON SUPPLEMENTARY INFORMATION

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

MAIN LAFRENTZ & CO.
CERTIFIED PUBLIC ACCOUNTANTS

Philadelphia, Pennsylvania
January 18, 1973
### SCHEDULE OF INCOME

**YEARS ENDED DECEMBER 31, 1972 AND 1971**

<table>
<thead>
<tr>
<th>Description</th>
<th>1972</th>
<th>1971</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Income from sales</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Audio-visual</td>
<td>$ 1,326</td>
<td>$ 1,500</td>
</tr>
<tr>
<td>“Bible Doctrine”</td>
<td>4,535</td>
<td>3,881</td>
</tr>
<tr>
<td>Books and bibles</td>
<td>3,092</td>
<td>3,675</td>
</tr>
<tr>
<td>Bulletins</td>
<td>16,621</td>
<td>16,502</td>
</tr>
<tr>
<td>Catechetical materials</td>
<td>4,046</td>
<td>4,209</td>
</tr>
<tr>
<td>Christmas cards</td>
<td>75</td>
<td>263</td>
</tr>
<tr>
<td>Study courses</td>
<td>426</td>
<td>488</td>
</tr>
<tr>
<td>Sunday School materials</td>
<td>86,287</td>
<td>58,624</td>
</tr>
<tr>
<td>Tracts</td>
<td>2,721</td>
<td>2,521</td>
</tr>
<tr>
<td>Trinity hymnals</td>
<td>20,977</td>
<td>16,741</td>
</tr>
<tr>
<td>Vacation Bible School supplies</td>
<td>13,980</td>
<td>13,893</td>
</tr>
<tr>
<td>Bible survey</td>
<td>726</td>
<td>760</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>625</td>
<td>800</td>
</tr>
<tr>
<td><strong>Total income from sales</strong></td>
<td>$155,437</td>
<td>$123,857</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>1972</th>
<th>1971</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Contributions and other income</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orthodox Presbyterian Churches</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Undesignated contributions</td>
<td>$ 92,728</td>
<td>$ 63,528</td>
</tr>
<tr>
<td>Special offerings</td>
<td></td>
<td>18,380</td>
</tr>
<tr>
<td>Designated contributions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sunday School Publication Fund</td>
<td>1,262</td>
<td>1,201</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>93,990</td>
<td>83,109</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>1972</th>
<th>1971</th>
</tr>
</thead>
<tbody>
<tr>
<td>Others</td>
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</tr>
<tr>
<td>Undesignated contributions</td>
<td>1,270</td>
<td>1,300</td>
</tr>
<tr>
<td>Special offerings</td>
<td></td>
<td>90</td>
</tr>
<tr>
<td>Designated contributions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sunday School Publication Fund</td>
<td>5,598</td>
<td>2,064</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>6,868</td>
<td>3,454</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>1972</th>
<th>1971</th>
</tr>
</thead>
<tbody>
<tr>
<td>Art work contracted</td>
<td>4,847</td>
<td>3,741</td>
</tr>
<tr>
<td>Bequests</td>
<td></td>
<td>92</td>
</tr>
<tr>
<td>Interest income</td>
<td>502</td>
<td>503</td>
</tr>
<tr>
<td>Other income</td>
<td>501</td>
<td>255</td>
</tr>
<tr>
<td><strong>Total contributions and other income</strong></td>
<td>$106,708</td>
<td>$91,154</td>
</tr>
</tbody>
</table>

These schedules are subject to the accompanying accountants' opinion on supplementary information.

### COST OF GOODS SOLD

**YEARS ENDED DECEMBER 31, 1972 AND 1971**

<table>
<thead>
<tr>
<th>Description</th>
<th>1972</th>
<th>1971</th>
</tr>
</thead>
<tbody>
<tr>
<td>Merchandise inventory, beginning of year</td>
<td>$ 36,872</td>
<td>$ 46,894</td>
</tr>
<tr>
<td>Purchase for resale</td>
<td>5,822</td>
<td>5,494</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>42,694</td>
<td>52,388</td>
</tr>
</tbody>
</table>
Cost of goods produced

<table>
<thead>
<tr>
<th>Item</th>
<th>1972</th>
<th>1971</th>
</tr>
</thead>
<tbody>
<tr>
<td>Art work</td>
<td>16,942</td>
<td>17,050</td>
</tr>
<tr>
<td>Salaries</td>
<td>6,503</td>
<td>6,389</td>
</tr>
<tr>
<td>Contracted</td>
<td>1,962</td>
<td>1,757</td>
</tr>
<tr>
<td>Writing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salaries and allowances</td>
<td>35,746</td>
<td>28,322</td>
</tr>
<tr>
<td>Contracted</td>
<td>1,952</td>
<td>2,347</td>
</tr>
<tr>
<td>Employment taxes</td>
<td>2,574</td>
<td>1,615</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>1,709</td>
<td>1,409</td>
</tr>
<tr>
<td>Hospitalization</td>
<td>1,300</td>
<td>1,052</td>
</tr>
<tr>
<td>Printing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot;Bible Doctrine&quot;</td>
<td>3,775</td>
<td>2,177</td>
</tr>
<tr>
<td>Tracts</td>
<td>397</td>
<td>1,321</td>
</tr>
<tr>
<td>Bulletins</td>
<td>8,536</td>
<td>9,713</td>
</tr>
<tr>
<td>Vacation Bible School</td>
<td>6,236</td>
<td>6,743</td>
</tr>
<tr>
<td>Sunday School</td>
<td>54,571</td>
<td>42,786</td>
</tr>
<tr>
<td>Hymnals</td>
<td>27,491</td>
<td>181</td>
</tr>
<tr>
<td>Catechetical</td>
<td>13</td>
<td>1,292</td>
</tr>
<tr>
<td>Production</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Supplies</td>
<td>334</td>
<td>375</td>
</tr>
<tr>
<td>Expense</td>
<td>923</td>
<td>429</td>
</tr>
<tr>
<td>Totals</td>
<td>170,964</td>
<td>124,958</td>
</tr>
</tbody>
</table>

Cost of goods available for sale

<table>
<thead>
<tr>
<th></th>
<th>1972</th>
<th>1971</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>213,658</td>
<td>177,346</td>
</tr>
<tr>
<td>Merchandise inventory, end of year</td>
<td>49,744</td>
<td>36,872</td>
</tr>
<tr>
<td>Cost of goods sold</td>
<td>$163,914</td>
<td>$140,474</td>
</tr>
</tbody>
</table>

These schedules are subject to the accompanying accountants' opinion on supplementary information.

SCHEDULE OF OPERATING EXPENSE
YEARS ENDED DECEMBER 31, 1972 AND 1971

<table>
<thead>
<tr>
<th>Item</th>
<th>1972</th>
<th>1971</th>
</tr>
</thead>
<tbody>
<tr>
<td>Selling expense</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shipping supplies</td>
<td>$ 2,337</td>
<td>$ 1,182</td>
</tr>
<tr>
<td>Salaries</td>
<td>6,002</td>
<td>5,592</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>—</td>
<td>293</td>
</tr>
<tr>
<td>Employment taxes</td>
<td>267</td>
<td>280</td>
</tr>
<tr>
<td>Hospitalization</td>
<td>214</td>
<td>222</td>
</tr>
<tr>
<td>Postage</td>
<td>919</td>
<td>1,082</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>359</td>
<td>296</td>
</tr>
<tr>
<td>Totals</td>
<td>$10,098</td>
<td>$ 8,947</td>
</tr>
</tbody>
</table>

Administrative expense

<table>
<thead>
<tr>
<th>Item</th>
<th>1972</th>
<th>1971</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries and allowances</td>
<td>$33,814</td>
<td>$33,986</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>2,071</td>
<td>2,137</td>
</tr>
<tr>
<td>Office supplies</td>
<td>1,053</td>
<td>2,338</td>
</tr>
<tr>
<td>Administration building maint</td>
<td>3,900</td>
<td>5,762</td>
</tr>
</tbody>
</table>
Repairs, renovations and improvements ................................................. $1,875
Telephone .......................................................................................... 1,488 1,175
Postage ............................................................................................... 3,742 2,118
Travel .................................................................................................. 2,236 2,908
Employment taxes ................................................................................ 1,491 1,480
Hospitalization and other insurance ....................................................... 2,892 1,628
Interest
- Mortgage .............................................................................................. 370 478
- S. S. publication loans ........................................................................... 5,652 5,041
- Other loans .......................................................................................... 1,293 620
Committee meetings ................................................................................ 2,973 3,702
Legal and auditing .................................................................................. 1,170 575
Office equipment service ......................................................................... 372 310
Depreciation of furniture and equipment ................................................ 1,657 1,571
Support of “The Presbyterian Guardian” .................................................. 1,000 1,000
Bad debts .............................................................................................. 501 57
Miscellaneous ......................................................................................... 1,451 1,052
Totals .................................................................................................... $69,126 $69,813

Promotion and advertising expense
Salaries and housing allowance ................................................................ $8,400 $8,000
Employment taxes .................................................................................. 326 287
Pension premium .................................................................................... 220 220
Hospitalization ....................................................................................... 284 273
Magazine advertising .............................................................................. 6,664 8,500
Catalogs ................................................................................................. 4,193 7,996
Samples ................................................................................................. 9,941 11,319
Promotion-general .................................................................................. 2,026 3,761
Convention expense ................................................................................ 313 2,390
“Horizon” .............................................................................................. — 575
Travel .................................................................................................... 2,065 2,514
Postage ................................................................................................. 1,506 3,010
Wages ................................................................................................. 700 1,085
Miscellaneous ....................................................................................... 890 1,912
Totals .................................................................................................... $37,528 $51,842

These schedules are subject to the accompanying accountants’ opinion on supplementary information.

Mr. Oliver introduced to the Assembly the Rev. Bruce C. Stewart, D.D., fraternal delegate of the Reformed Presbyterian Church of North America (Covenanter), and the Rev. Louis Dykstra, fraternal delegate of the Christian Reformed Church. On separate motions Dr. Stewart and Mr. Dykstra were enrolled as corresponding members.

Mr. Harvey reported for Advisory Committee #2 that it recommended no action on Overture 4 due to conditions set forth in that part of the report of the Committee on Christian Education entitled “Vacation Bible School—Program Discontinued.”

It was moved and seconded to adopt Overture 4.

Mr. Oliver introduced the Rev. Walter Lyons, fraternal delegate of the Reformed Presbyterian Church, Evangelical Synod. On motion Mr. Lyons was enrolled as a corresponding member.
The Assembly recessed at 10:16 a.m. and reconvened at 10:25 a.m. Mr. Coray led in prayer.

Mr. Lyons, fraternal delegate of the Reformed Presbyterian Church, Evangelical Synod, addressed the Assembly.

The pending question was lost.

It was moved and seconded to instruct the Committee on Christian Education and its General Secretary to desist from using the bizarre, the impressionistic, and the psychedelic in its art work; and, in the messages on the back of church bulletins, to present that which is distinctively Reformed and Calvinistic in doctrine and which will promote the history, heritage and cause of the Orthodox Presbyterian Church and loyalty to this part of the body of Christ.

On motion the question was amended by deleting the words "and its General Secretary."

On motion the question was laid on the table.

The floor was declared open for nominations to the Committee on Christian Education. The following were nominated: Ministers—Haney, Bettler, Malcor, Volz, John W. Mahaffy; Ruling Elders—William O. Wilson, Jr. (Atlanta), Young, Leonard E. Miller (Silver Spring), Robert Warburton (Wheaton), and R. Ewart Jewel1 (Bend).

The Moderator later announced the election of the Rev. Messrs. Haney, Bettler, and Malcor, and Ruling Elders Wilson and Young to the class of 1976.

On amended motion it was determined to encourage the Committee on Christian Education to continue to study the various versions of Holy Scripture with a view to recommending to the church the most acceptable and suitable version(s).

The Assembly recessed at 12:17 p.m. after prayer led by Mr. Stevenson.

WEDNESDAY AFTERNOON, MAY 16

The Assembly reconvened at 1:33 p.m. with the singing of the hymn "O the deep, deep love of Jesus!" The Moderator led in prayer.

Mr. Oliver introduced to the Assembly the Rev. Robert D. Sander, fraternal delegate of the Reformed Church in the United States. On motion Mr. Sander was enrolled as a corresponding member.

Mr. Garrison presented the final report of Advisory Committee #2 as follows:

The advisory committee (1) endorses the objectives of the Committee on Christian Education as stated in its report, and urges sympathetic response on the part of the Assembly, and (2) recommends that all Orthodox Presbyterian Churches, where circumstances permit, be urged to use Great Commission Publication materials. (End of report.)

On motion the recommendation of Advisory Committee #2 was adopted.

The Assembly took up the report of the Committee on Foreign Missions, consideration of which had been postponed to this time.

Mr. Hunt and Mr. Andrews addressed the Assembly.

At the Moderator's request, Mr. Kellogg led in prayer.

Mr. De Master presented the report of Advisory Committee #1 as follows:

REPORT OF ADVISORY COMMITTEE #1

Advisory Committee #1 considered the report of the Committee on Foreign Missions and consulted with Messrs. Andrews, Hunt, and Galbraith. The committee notes with concern the following:
1) the urgent need for missionary families, especially in Ethiopia, where the presence of only one ordained missionary fails to meet the policy of the Mission Committee, in Taiwan with the impending retirement of the missionaries, and in Korea for replacement of the Conn and Hunt families.

2) that the Missions Committee has stayed financially solvent only because five missionary families have not returned to the field. This reflects the tremendous increase in the costs of missionary work and the inadequacy of our present missionary budget.

3) the lack of qualified missionary candidates to serve in the mission field. The Reformed Church in the U.S. is ready to support a new missionary to Korea immediately, but no candidate is available.

RECOMMENDATIONS

1. The committee recommends that the Committee on Foreign Missions make a major effort to recruit missionaries from among the teaching elders of our denomination to meet the urgent need for replacements.

2. Concurring with the request of the Missions Committee, the committee recommends that the Assembly instruct the Committee on Stewardship to consult with the committees over whose budgets it has oversight, and especially the Committee on Foreign Missions, whose costs are the least predictable, to develop the budgetary flexibility which seems necessary for responsible conduct of this ministry.

3. The committee recommends that the 1974 budget for Foreign Missions be increased by $30,000 above the budget proposed by the Committee on Stewardship for 1974 to cover the cost of devaluation.

4. Concerning Communication 1 of the committee recommends that the overture of the Presbytery of New Jersey (to the 39th Assembly) proposing the addition of a chapter in the Form of Government "regarding (1) the role of the so-called ‘foreign missionary,’ (2) the relation of the missionary should sustain to the national church where he labors, and (3) those procedures by which the Orthodox Presbyterian Church would receive missionaries laboring within the bounds of its presbyteries" be referred to the Committee on Revisions to the Form of Government.

5. The committee recommends the adoption of Overture 10 from the Presbytery of Ohio in the following amended form: "that the General Assembly 1) request the presbyteries to confront licentiates with the need for foreign missionary service, and 2) encourage the presbyteries, after receiving approval from the Committee on Foreign Missions, to issue calls to foreign missionary service to licentiates or ministers they deem qualified."

Ivan De Master, Chairman

On motion recommendation 1 of Advisory Committee #1 was adopted.

The Assembly recessed at 3:48 p.m. and reconvened at 4:04 p.m. with prayer led by Mr. Davies.

Mr. Sander, fraternal delegate of the Reformed Church in the United States, addressed the Assembly.

The motion to adopt recommendation 2 of Advisory Committee #1 was lost.

On motion action on the motion to adopt recommendation 3 was postponed until after the reports of the Committee on Stewardship and Advisory Committee #4.

It was moved and seconded to adopt recommendation 4. After a series of amendments the main motion became the adoption of the recommendation of Communication 1 and was carried.
On motion the motion to adopt recommendation 5 was divided.
The first part of recommendation 5 was adopted.
The second part of recommendation 5 was amended and ultimately lost.

The floor was declared open for nominations to the Committee on Foreign Missions. The following were nominated: Ministers—Georgian, Conn, Urban, Peterson, Edwards, Laurence N. Vail, and Henry D. Phillips; Ruling Elders—Newman de Haas (Silver Spring) and Willard E. Neel (West Collingswood). The Moderator declared Ruling Elders de Haas and Neel elected to the class of 1976.

The Moderator later announced the election of the Rev. Messrs. Georgian, Urban, and Vail to the class of 1976.

The Assembly recessed at 6:05 p.m. after prayer led by the Moderator.

WEDNESDAY EVENING, MAY 16

The Assembly reconvened at 8:01 p.m. with the singing of the hymn "Jesus! what a friend for sinners!" Mr. D. H. Poundstone led in prayer.

Mr. Edwards presented the report of the Committee on Overtures and Communications as follows:

**REPORT (1) OF THE COMMITTEE ON OVERTURES AND COMMUNICATIONS**

The committee on overtures and communications makes the following recommendations on Overtures 1, 2, 6, 7, 8, and 9:

1. That no action be taken on Overture 1.

2. That Overture 2 be referred to the Committee on Ecumenicity and Interchurch Relations for consideration.

3. That Overture 6 be adopted in the following contingent form:
   (a) that the 41st General Assembly be called as a representative assembly in accordance with Chapter 1 of the standing rules of the assembly, and that the Presbyteries be requested to elect representatives on this basis;
   (b) but that the 40th General Assembly determine now, that in the event that the Committee on Ecumenicity and Interchurch Relations informs the Stated Clerk before the deadline for preparing the agenda for the 41st General Assembly that the matter of approval of the proposed plan of union is to be included in the docket for the 41st General Assembly, he is to notify all ministers and sessions that by action of the 40th General Assembly Chapter 1 of the standing rules of the assembly is suspended and, in accordance with Chapter XI, Section 2, of the Form of Government, the 41st General Assembly shall consist of every minister and of one elder from every particular church, and two or more elders from every collegiate church in proportion to the number of its pastors.

4. That Overture 7 be adopted in the following form: that the bounds of the Presbytery of the Dakotas be extended to include every county in the state of Iowa which is in part or wholly west of the 95th meridian.

5. That the matter presented in Overture 8 be referred to the Trustees of the General Assembly for study.
6. That the matter presented in Overture 9 be referred to the Committee on Ecumenicity and Interchurch Relations for Study.

Respectfully submitted,
Albert G. Edwards, III (convener)
George R. Cottenden
F. Kingsley Elder, Jr.
Ronald E. Jenkins
John H. Thompson, Jr.

On separate motions recommendations 1 and 2 were adopted.
The motion to adopt recommendation 3 was lost.

On motion recommendation 4 was adopted in the following amended form: that the bounds of the Presbytery of the Dakotas be extended to include that part of the State of Iowa west of the eastern borders of Dickinson, Clay, Buena Vista, Sac, Carroll, Audubon, Cass, Montgomery, and Page counties, and that the bounds of the Presbytery of the Midwest be adjusted accordingly.

On motion recommendation 5 was adopted.

It was moved and seconded to adopt recommendation 6.
The Assembly recessed at 9:36 p.m. after prayer led by Mr. Keenan.

THURSDAY MORNING, MAY 17

Following a devotional service led by Mr. D. R. Miller, the Assembly reconvened at 8:20 a.m. The Moderator led in prayer.
The Minutes of the sessions of Wednesday, May 16, were read and approved as corrected.

Mr. Hills recorded his affirmative vote on a lost motion that would have substituted the following for the pending question: that the 40th General Assembly instruct the Committee on Ecumenicity and Interchurch Relations to make provision for the continuance of the two denominations in the event that the proposed union with the Reformed Presbyterian Church, Evangelical Synod, is finally consummated.

After a series of amendments the following became the main motion and was carried: that Overture 9 be referred to the Committee on Ecumenicity and Interchurch Relations, and that it be instructed to take steps to avoid any uncharitable actions with reference to the rights and privileges of persons or churches which may choose to refuse to be participants in any union into which the Orthodox Presbyterian Church may enter in the future.

Mr. Hills recorded his negative vote on the preceding motion.

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 aloud.
REPORT OF THE COMMITTEE ON
HOME MISSIONS AND CHURCH EXTENSION

Financial support was provided by the Committee to twenty churches and chapels in the following places during part or all of 1972. Because of budgetary limitations there was no increase over 1971 in the number of fields supported by the Committee.

California
   Novato
   Santee
   Sonora

Colorado
   Grand Junction

Florida
   Cocoa (formerly Titusville)

Georgia
   Atlanta

Maine
   Bangor
   Lewiston-Camden

Maryland
   Burtonsville

Michigan
   Gowen

North Carolina
   Raleigh

Ohio
   Alliance

Oklahoma
   Tulsa

Oregon
   Eugene

Pennsylvania
   South Philadelphia
   West Philadelphia

Tennessee
   Greeneville

Wisconsin
   Green Bay
   Gresham
   Menomonee Falls

Novato, California, Cocoa, Florida, and West Philadelphia (Church of the City) were the new fields for which support was begun. Miami, Florida and Baltimore, Maryland assumed self-support.

The Committee also employed Dr. C. John Miller, Assistant Professor of Practical Theology at Westminster Theological Seminary to conduct a school for evangelists in the Philadelphia area in June 1972.

The Rev. John H. Thompson was employed by the Committee as missionary-at-large and worked intensively in Ocala, Florida and Shreveport, Louisiana but also made contacts in other areas in the south.

The Committee also served as fiscal agent of the General Assembly, handling the General Assembly General Budget and Travel Funds and as receiving and disbursing agent for special projects of presbyteries in the work of missions and church extension.

The Committee also provided funds for partial or full support of a seminarian for summer work in the following churches or chapels:

Hacienda Heights, CA
La Mirada, CA
Sonora, CA
Aurora, CO
Thornton, CO
Cedar Falls, IA
Houlton, ME

Rockville, MD
Mt. Holly, NJ
Alliance, OH
Bartlesville, OK
Mechanicsville, PA
Manassas, VA
Gresham, WI
This was an increase of seven churches or chapels receiving aid for summer workers over 1971, a 100% increase.

NEW FIELDS IN 1973

The Committee has determined to grant aid to the following new fields in 1973: Dayton, Ohio and Rockville, Md. Additional fields are under consideration. On January 1, 1973 Pilgrim Church, Bangor, Me. assumed self-support.

REPORTS ON THE FIELDS

Instead of giving detailed reports on the various fields which has been done in the past several years, the Committee, in line with its policy of encouraging presbyteries to take greater responsibility in overseeing church extension projects and home missions fields within their boundaries, will make available reports on these fields to the presbyteries and an analysis of the reports. However, a supplementary report with statistics on membership and attendances in the various fields will be presented to the Assembly.

POLICY OF THE COMMITTEE ON FINANCIAL SUPPORT

The Committee has been phasing out its policy of making long-term commitments of financial support to new churches or chapels. At the present time the Schedule of Aid for work begun before April 29, 1970 applies only to Atlanta, Georgia and Eugene, Oregon. The works in South Philadelphia and Gresham, Wisconsin are home missions fields which are not expected to reach self-support as rapidly as other fields. Aid to all of the other churches and chapels is granted on a year-to-year basis on recommendation from the presbyteries. The Committee, of course, reserves the right to withhold approval of a presbytery's recommendation for reasons deemed sufficient by the Committee.

If the Committee shall determine to make long-term commitments to provide aid to any new fields the following policy will prevail:

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

SALARY SCALE & SCHEDULE OF CHURCH AID

The Salary Scale for Home Missionaries and Schedule of Aid to Churches, effective January 1, 1973, as adopted by the Committee on Home Missions and
Church Extension, provides the following base salary in addition to manse or housing allowances:

**SALARY SCALE**

<table>
<thead>
<tr>
<th>Year of Service</th>
<th>Base Salary</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st year of service</td>
<td>$6,256</td>
</tr>
<tr>
<td>2nd</td>
<td>6,406</td>
</tr>
<tr>
<td>3rd</td>
<td>6,555</td>
</tr>
<tr>
<td>4th</td>
<td>6,705</td>
</tr>
<tr>
<td>5th</td>
<td>6,853</td>
</tr>
<tr>
<td>6th</td>
<td>7,003</td>
</tr>
<tr>
<td>7th</td>
<td>7,153</td>
</tr>
<tr>
<td>8th</td>
<td>7,302</td>
</tr>
<tr>
<td>9th</td>
<td>7,451</td>
</tr>
<tr>
<td>10th</td>
<td>7,600</td>
</tr>
<tr>
<td>11th</td>
<td>7,749</td>
</tr>
<tr>
<td>12th</td>
<td>7,900</td>
</tr>
<tr>
<td>13th</td>
<td>8,049</td>
</tr>
<tr>
<td>14th</td>
<td>8,198</td>
</tr>
<tr>
<td>15th</td>
<td>8,347</td>
</tr>
</tbody>
</table>

The minimum base salary for those men not covered by the scale will be $8,496.

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.

**LONG RANGE GOALS**

The Committee reiterates its intention to seek to bring home missions and church extension under the direction of presbyteries and local congregations as far as
possible. A statement of these long range goals is found on pages 58 and 59 of the Minutes of the 39th General Assembly.

During 1972 progress was made toward these goals. The Presbytery of Northern California, in cooperation with the Committee, is seeking a missionary-at-large. The Presbytery of Philadelphia has sought to enlarge its home missions budget. The Presbytery of the Midwest has had a very active program of outreach in the northern Illinois and Wisconsin areas. Other presbyteries are also at work.

Only as presbyteries assume responsibility in church extension will these long range goals be achieved. Financial support for presbytery-supported work will be provided as each presbytery sets up its own budget for church extension and as the local congregations are educated to place presbytery missions on local benevolence budgets. This educational process must go over a long period of time, but it should be begun. The long range goals of the denominational Committee foresee an extended time of transition and provide that the Committee will be a service agency for the presbyteries in their outreach. Such service includes administrative help, funding of building programs through loans, and counsel.

SUMMER WORKERS

During the summer of 1972, twenty-eight seminarians were employed in Orthodox Presbyterian self-supporting or aid-receiving churches or chapels. Thirteen of these received part or all of their salaries and expenses from the Committee. At the time of the writing of this report twenty-one students have applied for appointment in 1973 and seventeen churches or chapels have requested a student.

INTERNERSHIP PROGRAM

The Committee calls the Assembly's attention to the outline of an Internship Program presented in its report to the 39th General Assembly (Minutes pp. 53-54). The Committee implemented this program in assisting Grace Church, Westfield, New Jersey in having Jonathan Peters as an intern from September 1972 for one year. Park Hill Church, Denver, Colorado also employed Licentiate John Garrisi as an intern.

The Committee believes that this program should be continued and that congregations which are able to do so should consider an internship.

LITERATURE

A Directory of Churches and Chapels for 1973 was published using funds supplied by the Quarryville Presbyterian Home. The Committee also made available to the churches a tract entitled, "Are You Looking For A Faithful Presbyterian Church." In the interest of increasing evangelistic activity in local congregations, the Committee sent a copy of "Evangelism Thrust Handbook for Local Churches," published by the Christian Reformed Church, to each congregation. Ads were continued in the Church Herald and the Presbyterian Journal.

The Committee's contribution of $1,000.00 enabled the Presbyterian Guardian to make sample copies of that magazine available to home mission churches and chapels and also to churches outside our denomination which have expressed interest in the Orthodox Presbyterian Church.

GLENN R. COIE MEMORIAL FUND

Since the beginning of this Fund in 1966, seven seminary students have been granted loans totalling $2,850.00. In 1972 one loan of $50.00 was made from the Fund. Monies in the Fund are invested at 5% in the Liberty-Federal Savings &
Loan Association, Philadelphia, Pa. Interest payments and partial repayment of principal have been made on previous loans from the Fund, and on December 31, 1972 $1,955.51 was available for loans to students.

Provisions of the Fund are:

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 $500.00.

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 $167,441 and were received from the following sources:

Orthodox Presbyterian Churches and Individuals .............. $155,886
Non-Orthodox Presbyterian sources .......................... 11,555

Contributions from Orthodox Presbyterian sources were $16,586 more than 1971 contributions and contributions from non-Orthodox Presbyterian sources were $1,812 more than in 1971. The Committee received a bequest of $63.00 which was placed in the Contingent Fund.

Contributions from all Orthodox Presbyterian sources averaged $16.34 per week or $316 per week per communicant member compared to an average of $15.25 or $294 per week per communicant member in 1971.

The budget for home missions and church extension approved by the Thirty-Eighth General Assembly anticipated contributions of $163,000 from Orthodox Presbyterian sources. Actual contributions were $155,886 or $7,114 less than anticipated. The budget anticipated contributions from non-Orthodox Presbyterian sources were $11,555 or $945 less than anticipated.

The Committee ended the year with a balance of $8,824 in the General Fund. Budgeted and actual expenses for 1972 were:

<table>
<thead>
<tr>
<th></th>
<th>Budgeted</th>
<th>Actual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary and Church Extension</td>
<td>$117,484</td>
<td>$114,153</td>
</tr>
<tr>
<td>Administration</td>
<td>39,458</td>
<td>40,152</td>
</tr>
<tr>
<td>Promotion</td>
<td>7,825</td>
<td>5,257</td>
</tr>
</tbody>
</table>

CHURCH EXTENSION LOAN FUND

Total individual loans to the Church Extension Loan Fund on December 31, 1972 were $572,327, an increase of $40,056 from 1971. Accumulated earned interest and a contribution to the Fund brought the total accountable in the Fund to $607,080. Of this total $543,412 is in the form of loans to churches and chapels. A liquid reserve of $37,663, which is 20% of the demand loans to the Fund, is set aside
against possible withdrawals. During the year interest rates on loans to the Fund were increased to 5% on demand notes, 5 1/4% on five-year notes, and 6 1/4% on ten-year notes. The interest rate on loans to churches was increased to 6 1/2%. New loans to the Fund during the year totalled $75,252. Withdrawals from the Fund in 1972 totalled $35,196. On December 31, 1972, $26,061 was available for loans to churches. In 1972 loans from this Fund were made to the following churches:

- Redeemer, Atlanta, GA
- First, Modesto, CA
- Covenant, San Jose, CA

Balances due on these 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, 1972 were $279,714. Of this $93,619.13 was cash; $146,443 loans receivable and $107,960 real estate (net cost after subtracting mortgages of $95,287 outstanding). Loans payable were $68,308.

During the year Forest View Church, Tinley Park, Ill. conveyed title to its property to the Committee which assumed the liabilities of the congregation: a mortgage and notes of indebtedness.

In 1972 loans from this Fund were made to the following churches, organizations and individuals:

- The Rev. Harold L. Baurer
- The Rev. William C. Krispin
- Puget Sound, Bothell, Washington
- The Committee on Christian Education
- The Committee on Foreign Missions

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

BUDGET 1973

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Salaries and Allowances</td>
<td>$119,365</td>
</tr>
<tr>
<td>Office and Administration</td>
<td>39,259</td>
</tr>
<tr>
<td>Promotion</td>
<td>8,525</td>
</tr>
<tr>
<td>Stewardship Committee</td>
<td>5,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$172,149</strong></td>
</tr>
</tbody>
</table>

ELECTIONS

Mr. Hiram I. Bellis of the Class of 1975 has resigned from the Committee. The terms of the following members of the Committee expire at this Assembly:

Ministers: Robert L. Atwell, George R. Cottenden, Donald F. Stanton.


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, 1972, 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, 1972, and the results of its cash receipts and disbursements (income and expense) and changes in reserve account balances for the year then ended.

Main Lafrentz & Co.

Philadelphia, Pennsylvania
January 29, 1973
## BALANCE SHEET (Basis as stated in Note 1)

**DECEMBER 31, 1972**

**ASSETS**

<table>
<thead>
<tr>
<th>Description</th>
<th>Combined balance sheet</th>
<th>Funds</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash</td>
<td>$ 73,053</td>
<td>General: $13,263</td>
</tr>
<tr>
<td>Demand account and on hand</td>
<td></td>
<td>Church Extension: $572,327</td>
</tr>
<tr>
<td>Savings accounts—note 6</td>
<td>73,664</td>
<td>Contingent: $ 68,308</td>
</tr>
<tr>
<td>Notes and loans receivable</td>
<td>681,684</td>
<td>Annuity: $ 3,327</td>
</tr>
<tr>
<td>Loans receivable from The Committee on Christian Education</td>
<td>10,000</td>
<td></td>
</tr>
<tr>
<td>Investments, at cost (market value $40,009)</td>
<td>40,427</td>
<td></td>
</tr>
<tr>
<td>Real estate, at cost (partially pledged)</td>
<td>241,716</td>
<td></td>
</tr>
</tbody>
</table>

**LIABILITIES AND RESERVES**

<table>
<thead>
<tr>
<th>Description</th>
<th>Combined balance sheet</th>
<th>Funds</th>
</tr>
</thead>
<tbody>
<tr>
<td>Notes payable—note 1</td>
<td>$ 640,635</td>
<td>General: $ 572,327</td>
</tr>
<tr>
<td>Mortgages payable—note 2</td>
<td>95,287</td>
<td>Church Extension: $ 68,308</td>
</tr>
<tr>
<td>Designated and restricted fund balances—note 3</td>
<td>9,152</td>
<td>Contingent: $ 3,327</td>
</tr>
<tr>
<td>Contingent liabilities—note 4</td>
<td></td>
<td>Annuity: $ 3,327</td>
</tr>
<tr>
<td>Reserve accounts</td>
<td>375,470</td>
<td></td>
</tr>
</tbody>
</table>

**Totals**

<table>
<thead>
<tr>
<th>Combined balance sheet</th>
<th>General</th>
<th>Church Extension</th>
<th>Contingent</th>
<th>Annuity</th>
</tr>
</thead>
<tbody>
<tr>
<td>$1,120,544</td>
<td>$66,860</td>
<td>$607,048</td>
<td>$443,309</td>
<td>$3,327</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 ACCOUNT BALANCES

**Year Ended December 31, 1972**

## Receipts

<table>
<thead>
<tr>
<th>Contributions</th>
<th>Combined</th>
<th>General</th>
<th>Church Extension</th>
<th>Contingent</th>
<th>Annuity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regular</td>
<td>$117,941</td>
<td>$117,941</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thank offering</td>
<td>43,477</td>
<td>43,477</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Designated—budget</td>
<td>6,023</td>
<td>6,023</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Designated and restricted funds</td>
<td>28,751</td>
<td>28,751</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bequests</td>
<td>63</td>
<td></td>
<td></td>
<td>$347</td>
<td>63</td>
</tr>
<tr>
<td>Other</td>
<td>347</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

## Interest and dividends

| Notes and loans receivable | 34,763 | 25,644 | 9,119 |
| Savings accounts and investments | 4,459 | 475 | 3,804 | $180 |
| Designated and restricted funds | 252 | 252 | |

## Rental income

<table>
<thead>
<tr>
<th>Combined</th>
<th>General</th>
<th>Church Extension</th>
<th>Contingent</th>
<th>Annuity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rental income</td>
<td>3,720</td>
<td></td>
<td>3,720</td>
<td></td>
</tr>
</tbody>
</table>

## Disbursements

| Church extension expense | 114,144 | 114,144 | |
| Office and administrative expense | 40,176 | 40,176 | |
| Promotion expense | 5,258 | 5,258 | |
| Interest on notes and loans payable | 28,639 | 10 | 27,103 | 1,526 |
| Annuity payments | 118 | | | |
| Transfers to designated funds | 29,003 | 29,003 | |

## Excess of receipts over disbursements

<table>
<thead>
<tr>
<th>Reserve account</th>
<th>Combined</th>
<th>General</th>
<th>Church Extension</th>
<th>Contingent</th>
<th>Annuity</th>
</tr>
</thead>
<tbody>
<tr>
<td>January 1, 1972</td>
<td>353,012</td>
<td>49,380</td>
<td>32,029</td>
<td>268,338</td>
<td>3,265</td>
</tr>
<tr>
<td>December 31, 1972</td>
<td>$375,470</td>
<td>$57,708</td>
<td>$34,721</td>
<td>$279,714</td>
<td>$3,327</td>
</tr>
</tbody>
</table>

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

DECEMBER 31, 1972

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, 1972, were as follows:

<table>
<thead>
<tr>
<th>Fund</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Special projects</td>
<td>$(545)</td>
</tr>
<tr>
<td>New Fields</td>
<td>8,037</td>
</tr>
<tr>
<td>Glenn Coie Memorial</td>
<td>3,790</td>
</tr>
<tr>
<td>General assembly</td>
<td>(1,562)</td>
</tr>
<tr>
<td>Intermediary</td>
<td>(1,008)</td>
</tr>
<tr>
<td>Shares</td>
<td>440</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$ 9,152</strong></td>
</tr>
</tbody>
</table>

4. The Committee is contingently liable as guarantor of seven mortgage loans aggregating approximately $198,000. The appraised value of the mortgaged church property at December 31, 1972, approximates $714,000.

5. The Orthodox Presbyterian Church has a contributory pension and life insurance plan for ordained ministers and permanent full-time employees. Plan contributions are paid quarterly, participants (1/3) and employers (2/3). The cost of this plan to The Committee on Home Missions and Church Extension for 1972, was $3,700. Benefits are not guaranteed but are based on participant's equity in the retirement fund.

6. Church Extension Fund cash is restricted by the Committee in the amount of $8,632 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, 1972.

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., its cash receipts and disbursements (income and expense), or its changes in reserve account balances. However, the following data were subjected to the audit procedures applied in the examination of the basic financial statements and, in our opinion, are fairly stated in all material respects in relation to the basic financial statements taken as a whole.

Philadelphia, Pennsylvania
January 29, 1973

MAIN LAFRENTZ & CO.
Certified Public Accountants
### Notes and Loans Receivable

**Church Extension Fund**

<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bayview Church, Chula Vista, CA</td>
<td>$26,403</td>
</tr>
<tr>
<td>Grace Church, Tulsa, OK</td>
<td>359</td>
</tr>
<tr>
<td>Hacienda Heights Church, CA</td>
<td>14,996</td>
</tr>
<tr>
<td>Calvary Church, La Mirada, CA</td>
<td>13,722</td>
</tr>
<tr>
<td>Brentwood Church, SF, CA</td>
<td>11,234</td>
</tr>
<tr>
<td>Immanuel Church, Thornton, CO</td>
<td>8,310</td>
</tr>
<tr>
<td>Sharon Church, Hialeah, FL</td>
<td>6,427</td>
</tr>
<tr>
<td>Caney Church, Caney, KS</td>
<td>14,100</td>
</tr>
<tr>
<td>Grace Church, Westfield, NJ</td>
<td>3,000</td>
</tr>
<tr>
<td>Redeemer Orthodox Presbyterian Church, Atlanta, GA</td>
<td>25,000</td>
</tr>
<tr>
<td>Calvary Church, Sonora, CA</td>
<td>42,373</td>
</tr>
<tr>
<td>First Church, Sunnyvale, CA</td>
<td>11,850</td>
</tr>
<tr>
<td>Bethel Church, Grand Junction, CO</td>
<td>23,153</td>
</tr>
<tr>
<td>First Church, Modesto, CA</td>
<td>62,644</td>
</tr>
<tr>
<td>Valley Church, Santee, CA</td>
<td>34,934</td>
</tr>
<tr>
<td>Falls Church, Menomonee Falls, WI</td>
<td>64,787</td>
</tr>
<tr>
<td>Grace Church, Vienna, VA</td>
<td>13,501</td>
</tr>
<tr>
<td>El Camino Church, Goleta, CA</td>
<td>37,550</td>
</tr>
<tr>
<td>Orthodox Presbyterian Church, Eugene, OR</td>
<td>56,744</td>
</tr>
<tr>
<td>Orthodox Presbyterian Church, Santa Cruz, CA</td>
<td>42,820</td>
</tr>
<tr>
<td>Faith Church, Lincoln, NE</td>
<td>3,650</td>
</tr>
<tr>
<td>Covenant Church, San Jose, CA</td>
<td>25,825</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$543,412</strong></td>
</tr>
</tbody>
</table>

**Contingent Fund**

<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calvary Church, La Mirada, CA</td>
<td>$4,573</td>
</tr>
<tr>
<td>Paradise Hills Church, SD, CA</td>
<td>1,652</td>
</tr>
<tr>
<td>Rev. Harold Baurer, Eugene, OR</td>
<td>1,400</td>
</tr>
<tr>
<td>Westminster Church, Hamden, CT</td>
<td>9,300</td>
</tr>
<tr>
<td>Sharon Church, Hialeah, FL</td>
<td>3,369</td>
</tr>
<tr>
<td>Pilgrim Church, Bangor, ME</td>
<td>6,197</td>
</tr>
<tr>
<td>Grace Church, Fair Lawn, NJ</td>
<td>820</td>
</tr>
<tr>
<td>Knox Church, Oklahoma City, OK</td>
<td>4,545</td>
</tr>
<tr>
<td>Calvary Church, Sonora, CA</td>
<td>5,000</td>
</tr>
<tr>
<td>Bethel Church, Houlton, ME</td>
<td>852</td>
</tr>
<tr>
<td>Forrest View Church, TP, IL</td>
<td>28,911</td>
</tr>
<tr>
<td>Faith Church, Lincoln, NE</td>
<td>6,000</td>
</tr>
<tr>
<td>Good Shepherd Church, NJ</td>
<td>11,278</td>
</tr>
<tr>
<td>Falls Church, Menomonee Falls, WI</td>
<td>2,373</td>
</tr>
<tr>
<td>Westminster Church, Los Angeles, CA</td>
<td>2,650</td>
</tr>
<tr>
<td>Redeemer Church, Atlanta, GA</td>
<td>18,287</td>
</tr>
<tr>
<td>William Krispin, Philadelphia, PA</td>
<td>2,400</td>
</tr>
<tr>
<td>Covenant Church, Berkeley, CA</td>
<td>200</td>
</tr>
<tr>
<td>Puget Sound Orthodox Presbyterian Church, Brier, WA</td>
<td>5,000</td>
</tr>
<tr>
<td>Westminster Chapel, B, OK</td>
<td>18,045</td>
</tr>
<tr>
<td>Rev. James C. Petty</td>
<td>3,591</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$136,443</strong></td>
</tr>
</tbody>
</table>
### INVESTMENTS

#### General Fund

<table>
<thead>
<tr>
<th>Description</th>
<th>Market Value</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>105 shares—Baltimore Gas &amp; Electric, common</td>
<td>$3,176</td>
<td>$3,084</td>
</tr>
<tr>
<td>15 shares—General Motors, common</td>
<td>1,217</td>
<td>1,193</td>
</tr>
<tr>
<td>18 shares—Morton-Norwich Products, common</td>
<td>554</td>
<td>671</td>
</tr>
<tr>
<td>115 shares—Commonwealth Edison, $1.425 convertible preferred</td>
<td>2,631</td>
<td>3,565</td>
</tr>
<tr>
<td>$1,000 U.S. Treasury Bond, 3 3/4%, due 1978-83</td>
<td>790</td>
<td>712</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$8,368</strong></td>
<td><strong>$9,225</strong></td>
</tr>
</tbody>
</table>

#### Church Extension Fund

<table>
<thead>
<tr>
<th>Description</th>
<th>Market Value</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>$14,000 U.S. Treasury Bonds, 4 1/4%, due February 15, 1974</td>
<td>$13,781</td>
<td>$13,905</td>
</tr>
<tr>
<td>$4,000 U.S. Treasury Bonds, 4 1/4%, due May 15, 1974</td>
<td>3,930</td>
<td>3,787</td>
</tr>
<tr>
<td>$12,000 U.S. Treasury Bonds, 4 1/4%, due May 15, 1974</td>
<td>11,790</td>
<td>11,339</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$29,501</strong></td>
<td><strong>$29,031</strong></td>
</tr>
</tbody>
</table>

#### Annuity Fund

<table>
<thead>
<tr>
<th>Description</th>
<th>Market Value</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 shares—General Motors, $5.00 preferred</td>
<td>$310</td>
<td>$425</td>
</tr>
<tr>
<td>30 shares—Philadelphia Electric, 4.4% preferred</td>
<td>1,830</td>
<td>1,746</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$2,140</strong></td>
<td><strong>$2,171</strong></td>
</tr>
</tbody>
</table>

### REAL ESTATE

#### General Fund

<table>
<thead>
<tr>
<th>Description</th>
<th>Market Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manse, Abington Township, Pennsylvania</td>
<td>$14,924</td>
</tr>
<tr>
<td>Administration building, Melrose Park, Pennsylvania (1/3 interest)</td>
<td>23,545</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$38,469</strong></td>
</tr>
</tbody>
</table>

#### Contingent Fund

<table>
<thead>
<tr>
<th>Description</th>
<th>Market Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Immanuel Church, Thornton, Colorado</td>
<td>$29,978</td>
</tr>
<tr>
<td>Manse, Thornton, Colorado</td>
<td>11,834</td>
</tr>
<tr>
<td>Lot, Thornton, Colorado</td>
<td>7,585</td>
</tr>
<tr>
<td>Manse, Bangor, Maine</td>
<td>13,806</td>
</tr>
<tr>
<td>First Church, Baltimore, Maryland</td>
<td>19,870</td>
</tr>
<tr>
<td>Stratford Church, Stratford, New Jersey</td>
<td>19,347</td>
</tr>
<tr>
<td>Lot, Stratford, New Jersey</td>
<td>890</td>
</tr>
<tr>
<td>Lot, Eugene, Oregon</td>
<td>7,665</td>
</tr>
<tr>
<td>Chapel, Atlanta, Georgia</td>
<td>27,823</td>
</tr>
<tr>
<td>Manse, Tulsa, Oklahoma</td>
<td>18,412</td>
</tr>
<tr>
<td>Forest View Church, Tinley Park, Illinois</td>
<td>29,228</td>
</tr>
<tr>
<td>House and lot, Greeneville, Tennessee</td>
<td>16,809</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$203,247</strong></td>
</tr>
</tbody>
</table>
NOTES PAYABLE

Church Extension Fund
Demand notes at 5% per annum ........................................ $188,314
5 year notes at 5 1/4% per annum .................................... 105,999
10 year notes at 6 1/4 per annum ................................... 278,014
Total ................................................................. $572,327

Contingent Fund
Demand notes without interest ......................................... $ 16,063
Demand notes at 5 1/2% per annum .................................. 5,000
Demand notes at 4% per annum ...................................... 100
Demand note at 6% per annum ....................................... 279
Long-term note without interest ...................................... 16,905
Long-term notes at 4% per annum .................................. 9,300
Long-term notes at 4 1/2% per annum ............................... 7,246
Long-term notes at 5% per annum .................................. 13,415
Total ................................................................. $ 68,308

MORTGAGES PAYABLE

<table>
<thead>
<tr>
<th>Mortgage property</th>
<th>Annual rate</th>
<th>Date of final payment</th>
<th>Balance December 31, 1972</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Church, Baltimore, Maryland</td>
<td>4%</td>
<td>10/01/73</td>
<td>$14,900</td>
</tr>
<tr>
<td>Manse, Bangor, Maine</td>
<td>6%</td>
<td>2/27/82</td>
<td>6,628</td>
</tr>
<tr>
<td>Manse, Thornton, Colorado</td>
<td>4 1/2%</td>
<td>11/01/84</td>
<td>5,698</td>
</tr>
<tr>
<td>Manse, Tulsa, Oklahoma</td>
<td>5 1/4%</td>
<td>1/01/91</td>
<td>13,867</td>
</tr>
<tr>
<td>Chapel, Atlanta, Georgia</td>
<td>5 3/4%</td>
<td>1/01/96</td>
<td>20,523</td>
</tr>
<tr>
<td>House and lot, Greeneville, Tennessee</td>
<td>6%</td>
<td>12/25/72</td>
<td>4,443</td>
</tr>
<tr>
<td>Forest View Church, Tinley Park, Illinois</td>
<td>6%</td>
<td>10/91</td>
<td>26,228</td>
</tr>
<tr>
<td>Forest View Church</td>
<td>7 3/4%</td>
<td>3/16/73</td>
<td>3,000</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td>$95,287</td>
</tr>
</tbody>
</table>

SCHEDULE OF CONTRIBUTIONS
YEAR ENDED DECEMBER 31, 1972

REGULAR
Orthodox Presbyterian Church .................. $110,527
Other ............................................... 7,414
Total ............................................... $117,941

THANK OFFERING
Orthodox Presbyterian Churches ................ $ 43,200
Other ............................................... 277
Total ............................................... $ 43,477

DESIGNATED-BUDGET
Orthodox Presbyterian Churches ................ $ 2,158
Other ............................................... 3,865
Total ............................................... $ 6,023
### Schedule of General Fund Disbursements

#### Year Ended December 31, 1972

<table>
<thead>
<tr>
<th>Expense Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church extension expense</td>
<td></td>
</tr>
<tr>
<td><strong>Missionary</strong></td>
<td></td>
</tr>
<tr>
<td>Salaries</td>
<td>$ 79,291</td>
</tr>
<tr>
<td>Summer workers</td>
<td>$ 10,902</td>
</tr>
<tr>
<td>Utilities</td>
<td>$ 2,916</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>$ 2,975</td>
</tr>
<tr>
<td>Social security tax</td>
<td>$ 1,351</td>
</tr>
<tr>
<td>Manse expense</td>
<td>$ 5,145</td>
</tr>
<tr>
<td>Moving and travel</td>
<td>$ 6,757</td>
</tr>
<tr>
<td>South Philadelphia Mission</td>
<td>$ 160</td>
</tr>
<tr>
<td>Travel—general secretary</td>
<td>$ 3,515</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>$ 1,132</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$114,144</td>
</tr>
<tr>
<td><strong>Office and administrative expense</strong></td>
<td>$40,176</td>
</tr>
<tr>
<td>Salaries and allowances</td>
<td>$ 21,791</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>$ 725</td>
</tr>
<tr>
<td>Social security tax</td>
<td>$ 1,384</td>
</tr>
<tr>
<td>Hospitalization</td>
<td>$ 885</td>
</tr>
<tr>
<td>Abington manse</td>
<td>$ 1,627</td>
</tr>
<tr>
<td>Committee meetings</td>
<td>$ 3,598</td>
</tr>
<tr>
<td>Administration building</td>
<td>$ 2,241</td>
</tr>
<tr>
<td>Telephone and telegraph</td>
<td>$ 856</td>
</tr>
<tr>
<td>Legal and accounting</td>
<td>$ 3,023</td>
</tr>
<tr>
<td>Postage and office supplies</td>
<td>$ 1,923</td>
</tr>
<tr>
<td>Equipment</td>
<td>$ 942</td>
</tr>
<tr>
<td>Travel</td>
<td>$ 171</td>
</tr>
<tr>
<td>Stewardship committee</td>
<td>$ 727</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>$ 283</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$40,176</td>
</tr>
<tr>
<td>Promotion expense</td>
<td>$ 5,258</td>
</tr>
<tr>
<td>Publicity</td>
<td>$ 424</td>
</tr>
<tr>
<td>Solicitation</td>
<td>$ 683</td>
</tr>
<tr>
<td>&quot;Outreach&quot;</td>
<td>$ 3,211</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>$ 940</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$ 5,258</td>
</tr>
</tbody>
</table>

Mr. Black reported for Advisory Committee #3, including the following recommendation: that the 40th General Assembly request the Committee on Home Missions and Church Extension to include in future annual reports the discontinuance of financial support to any field. (End of report.)

On motion the recommendation was adopted.

The floor was declared open for nominations to the Committee on Home Missions and Church Extension. The following were nominated: Ministers—Atwell, Cottenden,
Donald F. Stanton, and Hilbelink; Ruling Elders—Hoogerhyde, Robinson, and Richard E. Lauxstermann (Vienna).

On motion Messrs. Hoogerhyde and Lauxstermann were declared elected to the class of 1976 and Mr. Robinson was declared elected to the class of 1975.

The Moderator later announced the election of the Rev. Messrs. Atwell, Cottenden, and Stanton to the class of 1976.

The Assembly recessed at 10:20 a.m. and reconvened at 10:40 a.m. with the singing of the hymn "All ye that fear Jehovah's name." Mr. Waggoner led in prayer.

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

On amended motion it was determined that deliberation on the following reports, together with the reports of their associated advisory committees, be limited to not more than the time indicated:

<table>
<thead>
<tr>
<th>Committee</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Committee on Sabbath Matters</td>
<td>3 hours</td>
</tr>
<tr>
<td>Committee on Stewardship</td>
<td>1 hour</td>
</tr>
<tr>
<td>Committee on Ecumenicity and Interchurch Relations</td>
<td>2 hours</td>
</tr>
<tr>
<td>Report of the Delegates to the RES 1972</td>
<td>1 hour</td>
</tr>
<tr>
<td>Committee on Problems of Race</td>
<td>1 hour</td>
</tr>
</tbody>
</table>

and that the Moderator be empowered, at such time as only one hour remains of the time allotted for any of these reports, to terminate debate on the pending question, on any recommendations not yet considered, and on any motions that may be made subsequently, at such times as may seem wise to him.

Mr. Peterson requested that his negative vote be recorded.

Mr. Eckardt, Chairman of the Committee on Stewardship, 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 aloud.

REPORT OF THE COMMITTEE ON STEWARDSHIP

The Committee on Stewardship met three times during the year—on June 10, 1972, October 14, 1972, and March 10, 1973. At its first meeting, the following officers were elected:

Chairman—Robert W. Eckardt
Vice Chairman—John O. Kinnaird
Secretary—Albert W. Steever, Jr.

These officers plus Lewis W. Roberts were constituted as the Executive Committee. The Executive Committee met five times throughout the year.

Mr. Daniel B. Stukey attended only the first meeting of the Committee on Stewardship and later resigned. He was replaced by the first alternate, Mr. Frederick C. Metzger.

It should be noted that this report was prepared by the Executive Committee upon the authorization of the full committee.

<table>
<thead>
<tr>
<th>Relation of 1972 Receipts to Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amount Budgeted From OPC Sources</td>
</tr>
<tr>
<td>-------------------------------------</td>
</tr>
<tr>
<td>Christian Education</td>
</tr>
<tr>
<td>Foreign Missions</td>
</tr>
<tr>
<td>Home Missions</td>
</tr>
<tr>
<td>-------------------------------------</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

The 39th General Assembly requested the churches to provide the Committee with information "as to the amounts they will conscientiously endeavor to contribute to the Combined Budget for 1973."

In accordance with this action forms on which this information could be supplied to the Committee were mailed to 139 churches and chapels. Responses were received from only 73 of these. Those responding reported as follows:

<table>
<thead>
<tr>
<th></th>
<th>Actual 1972</th>
<th>Anticipated 1973</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined Budget &amp; Thank Offering</td>
<td>$195,775</td>
<td>$207,458</td>
</tr>
<tr>
<td>Designated contributions to individual committees (including organizations)</td>
<td>64,737</td>
<td>56,762</td>
</tr>
<tr>
<td>Totals</td>
<td>$260,512</td>
<td>$264,220</td>
</tr>
</tbody>
</table>

![A Three-Year Study of Cumulative Monthly Giving](image-url)
It appears from the responses received that while churches felt they were able to project anticipated contributions to the combined budget and thank offering they were less certain about contributions for particular committees from organizations, special offerings and other sources of designated gifts. So, whereas an increase of $11,675 was anticipated for combined budget and thank offering, a decrease of $7,975 in other contributions resulted in a net anticipated increase of only $3,708, or less than 1.5%.

Partly because a large number of churches, including some of the larger congregations, did not respond to this request, and partly because some of those who did respond had not adopted their 1973 budgets, the information received did not provide the Committee with any solid basis on which to project 1973 contributions from the churches.

**COMMENTS ON THE ONE-YEAR AND FIVE YEAR PLANS AND THE ONE YEAR BUDGETS**

*(In all the tables, amounts are in thousands of dollars.)*

1. The Committee on Christian Education submitted a plan that calls for complete rewriting of the Sunday School material plus an expanded activity in the area of
educational counselling to leaders in the Christian education programs of the churches. The expanded counselling and the rewriting were both expected to result in increased sales. Significant features of the plan are tabulated below:

<table>
<thead>
<tr>
<th></th>
<th>This Year</th>
<th>The Five-Year Plan</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Year</strong></td>
<td>1973</td>
<td>1974</td>
</tr>
<tr>
<td><strong>Staff</strong></td>
<td>12</td>
<td>14</td>
</tr>
<tr>
<td><strong>Total Budget</strong></td>
<td>$314</td>
<td>$390</td>
</tr>
<tr>
<td><strong>Requested OPC Giving Budget</strong></td>
<td>150</td>
<td>165</td>
</tr>
<tr>
<td><strong>Sales</strong></td>
<td>142</td>
<td>170</td>
</tr>
<tr>
<td><strong>Anticipated Debt</strong></td>
<td>151</td>
<td>182</td>
</tr>
<tr>
<td><strong>Debt Change</strong></td>
<td>13</td>
<td>31</td>
</tr>
</tbody>
</table>

2. The Committee on Home Missions submitted a plan that calls for dedication to the philosophy of increased missionary activity on behalf of the congregations and presbyteries as outlined on pages 58, 59 of the Minutes of the 39th General Assembly. The plan includes adding one Missionary-at-Large to the staff each year. Significant features of the plan are tabulated below:

<table>
<thead>
<tr>
<th></th>
<th>This Year</th>
<th>The Five-Year Plan</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Year</strong></td>
<td>1973</td>
<td>1974</td>
</tr>
<tr>
<td><strong>Missionaries-at-Large</strong></td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total Budget</strong></td>
<td>$183</td>
<td>$207</td>
</tr>
<tr>
<td><strong>Requested OPC Giving Budget</strong></td>
<td>170</td>
<td>194</td>
</tr>
</tbody>
</table>

3. The Committee on Foreign Missions submitted a plan that calls for expansion of foreign mission activity to a level of 26 ordained missionaries in the field by the end of 1980. The features of the plan are tabulated below:

<table>
<thead>
<tr>
<th></th>
<th>Last Year</th>
<th>This Year</th>
<th>The Five-Year Plan</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Year</strong></td>
<td>1972</td>
<td>1973</td>
<td></td>
</tr>
<tr>
<td><strong>Missionaries</strong></td>
<td>10</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td><strong>Total Budget</strong></td>
<td>$248</td>
<td>$263</td>
<td></td>
</tr>
<tr>
<td><strong>Requested OPC Giving Budget</strong></td>
<td>191</td>
<td>211</td>
<td></td>
</tr>
</tbody>
</table>

4. The 39th General Assembly authorized the Committee to take certain action with regard to the 1973 budget. As a result of this action, the Committee has set the 1973 budget at $500,000. The following tabulation is explanatory:

<table>
<thead>
<tr>
<th></th>
<th>Christian Education</th>
<th>Home Missions</th>
<th>Foreign Missions</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Budget Requested of 39th G.A.</td>
<td>$150</td>
<td>$170</td>
<td>$211</td>
<td>$531</td>
</tr>
<tr>
<td>Budget Set by 39th G.A.</td>
<td>129.9</td>
<td>147.3</td>
<td>182.8</td>
<td>460</td>
</tr>
<tr>
<td>Budget Reset by Committee</td>
<td>136</td>
<td>168</td>
<td>196</td>
<td>500</td>
</tr>
</tbody>
</table>

In addition, the Committee recognized the appeal of the Committee on Foreign Missions for additional funds because of the recent devaluation of the U.S. dollar. The Committee on Foreign Missions has been authorized to present an appeal to the congregations for a one-time special offering to meet this need. This offering will not affect the budget goal of that committee or of the other committees.

5. The Committee, in preparing its recommendation to the 40th General Assembly,
reviewed the one-year plans and the one-year budgets of the three committees and decided to submit a 1974 budget that does not provide for the expansion of activities of the Committees on Home and Foreign Missions in 1974.

<table>
<thead>
<tr>
<th>Christian Education</th>
<th>Home Missions</th>
<th>Foreign Missions</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Budget Requested by the Committees</td>
<td>$165</td>
<td>$194</td>
<td>$255</td>
</tr>
<tr>
<td>Budget Recommended to the 40th G.A.</td>
<td>165</td>
<td>185</td>
<td>225</td>
</tr>
</tbody>
</table>

These figures include $5,000 for each committee to support the work of the Committee on Stewardship.

**GENERAL COMMENTS**

1. The Committee has made progress in encouraging the saints to greater giving. We are not satisfied with this progress but feel that much more effort on our part is required. The obtaining of a General Secretary is felt to be a necessary step for obtaining better results.

2. The Committee has taken positive steps in the 1973 budget and in the proposed 1974 budget to meet the financial crisis of the Committee on Christian Education. The Committee on Stewardship is concerned about the increasing debt of the Committee on Christian Education; but unless contributions increase substantially or other sources of income can be developed, there seems to be no other way to finance the expanding program of that committee.

3. The Committee on Stewardship has taken no action on the five-year plans of the Committees on Christian Education, Home Missions, and Foreign Missions. Action was taken on the one-year plans of the three committees and this action is reflected in the proposed 1974 budget. This is the first year of operation of the restructured Committee on Stewardship and also the first year in which the three committees have been requested to submit five-year plans. A combination of four factors prevented the Committee from effectively dealing with the five-year plans this year:
   a. The planning process is new to all of us.
   b. Plans as submitted ranged from extremely detailed to very sketchy.
   c. The Committee has not yet obtained the services of a General Secretary.
   d. Time between the submission of the plans and the Committee's budget meeting and time available at the meeting did not permit the Committee to deal adequately with these plans.

Again, obtaining the services of a General Secretary is seen as a necessary step in securing the desired results.

4. The action taken in regard to the proposed 1974 budget is felt to reflect the attitude of the Committee as a whole with regard to what might be considered the problem of balance between the works of the three committees.

**RECOMMENDATION**

The Committee on Stewardship recommends that the General Assembly request the churches to supply the following amounts to the three committees in 1974:

<table>
<thead>
<tr>
<th>Christian Education</th>
<th>$165,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Home Missions</td>
<td>185,000</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>225,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$575,000</strong></td>
</tr>
</tbody>
</table>
ELECTIONS

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

Minister: Edward L. Kellogg
Ruling Elders: Robert A. Kramm and Frederick C. Metzger

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

Mr. D. M. Poundstone presented the report of Advisory Committee #4 as follows:

REPORT OF ADVISORY COMMITTEE #4

Advisory Committee #4 met extensively with the Chairman of the Committee on Stewardship, and with the General Secretaries of the Committees on Christian Education, Foreign Missions, and Home Missions and Church Extension.

Though we believe that a budget of $575,000 is probably the upper limit of what the Assembly may reasonably request from the churches, we concur that the needs and opportunities confronting the church demand that we seek this amount.

However, in view of the devaluation of the U.S. dollar in relation to foreign currencies, a further devaluation which affects the work of foreign missions and which came after the Committee on Stewardship submitted its report, we recommend the following amendment to the amounts allocated to the three committees in 1974:

<table>
<thead>
<tr>
<th>Committee</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Education</td>
<td>$158,000</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>$242,000</td>
</tr>
<tr>
<td>Home Missions</td>
<td>$175,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$575,000</strong></td>
</tr>
</tbody>
</table>

On motion the pending question was amended as recommended by Advisory Committee #4.

On motion it was determined to extend debate one-half hour after the noon recess.

The Assembly recessed at 12:14 p.m. after prayer led by Mr. Busch.

THURSDAY AFTERNOON, MAY 17

The Assembly reconvened at 1:30 p.m. with the singing of the hymn "For ever trusting in the Lord." Mr. Valentine led in prayer.

Mr. Atwell recorded his affirmative vote on a lost motion that would have substituted the following for the pending question: that the General Assembly request the Committees on Home Missions and Church Extension, Foreign Missions, and Christian Education each to allocate $1,000 to the work of the Committee on Stewardship, and that the General Assembly request the churches to provide the following amounts to these three committees in 1974:

<table>
<thead>
<tr>
<th>Committee</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Education</td>
<td>$161,000</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>$233,000</td>
</tr>
<tr>
<td>Home Missions</td>
<td>$181,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$575,000</strong></td>
</tr>
</tbody>
</table>

The recommendation of the Committee on Stewardship as amended was adopted.
The Moderator ruled, in view of this action, that no action was needed on recommendation 3 of Advisory Committee #1, consideration of which had been postponed to this time.

The Assembly took up the motion to make the Committee on Stewardship a standing committee, action on which had been postponed to this time.

Mr. Oliver introduced to the Assembly the Rev. Kyu Suk Hwang, fraternal delegate of the Presbyterian Church in Korea (Hop Dong). On motion Mr. Hwang was enrolled as a corresponding member.

On motion consideration of the report of the Committee on Stewardship was extended until voting and elections to the committee be completed.

The pending motion was carried, thereby amending the Standing Rules, Chapter X, Section 2, by adding “the Committee on Stewardship” to the list of committees, and by adding 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 Homes Missions and Church Extension. 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.”

The floor was declared open for nominations to the Committee on Stewardship. The following were nominated: Ministers—Kellogg, Moreau, and Edwards; Ruling Elders—Kramm and William E. Watson (Whippany). On motion Mr. Edwards' request to have his name withdrawn was granted.

The Moderator later announced the election of the Rev. Mr. Kellogg, and Ruling Elders Kramm and Watson to the class of 1976.

Mr. Mitchell, Chairman of the Committee on Sabbath Matters, presented its report. On motion the report was ordered included in the Minutes without being read aloud.
REPORT OF THE COMMITTEE ON SABBATH MATTERS

(This report was prepared for the Thirty-ninth General Assembly but was postponed to the Fortieth General Assembly.)

The Committee on Sabbath Matters was erected by the Thirty-sixth General Assembly "to study the extent to which the Westminster Confession of Faith and Catechisms faithfully reflect the Scripture teaching in regard to the Fourth Commandment;" and to "act as a board of inquiry with regard to the matters concerning" the complaint of Messrs. Marston, et al., against the Presbytery of Wisconsin. In connection with this complaint, the original recommendation of the Thirty-sixth General Assembly's temporary Committee on the Complaint of Messrs. Marston, et al., and a proposed substitute to this recommendation, were referred to the Committee on Sabbath Matters. (See Minutes, 36th G.A., pp. 117-119; for the text of the complaint, ibid., pp. 11-14.)

An additional mandate to the Committee on Sabbath Matters was made by the Thirty-eighth General Assembly in which an overture from the Presbytery of Southern California was referred to the committee in which it was requested to study "the question as to whether the second ordination vow requires the acceptance of the teaching of our secondary standards regarding the Christian Sabbath or Lord's Day" (Minutes, 38th G.A., pp. 12-13, 31, 125).

The committee has understood its original mandate as two-fold, one part being an exegetical and comparative study of the Scripture and the secondary standards, the other being an inquiry into the complaint against the Presbytery of Wisconsin (now the Presbytery of the Midwest). It understands the added assignment to be concerned with the force of the second ordination vow in the general area already under consideration.

The committee submits its report at this time, and presents it in three parts corresponding to the three distinct aspects of its assigned task.

I. THE TEACHING OF SCRIPTURE IN REGARD TO THE FOURTH COMMANDMENT

In respect to the first part of its original mandate, the committee begs to be excused for having refrained from an exhaustive study of the full "extent to which the Westminster Confession of Faith and Catechisms faithfully reflect the Scripture teaching in regard to the Fourth Commandment." The committee felt that such an inclusive study would require excessive amounts of time, and thus delay a resolution of the particular problems at issue in the complaint. The committee, therefore, focused on those aspects of Scripture teaching that were deemed to be most crucial.

Individual study assignments were made to each committee member on this scriptural and confessional portion of the committee's mandate. Reports of the studies were made to the committee as a whole and were discussed at length. A condensed summary of these scriptural studies is given below. This summary has not been adopted by the committee, but is presented to show the light in which its adopted conclusions were made.

A. Survey of Scripture teaching on the Fourth Commandment

The survey that follows is organized to follow the progressive unfolding of God's revelation, though certain aspects are grouped topically.

1. The Sabbath in the Pentateuch

Genesis 2:2, 3. Though the word "sabbath" is not used here, God's act of blessing and sanctifying the seventh day is cited (e.g., in Exodus 20:8-11) as the reason for Israel's obligation to sanctify the Sabbath day,
On the seventh day of his creation week, God had finished (not merely “ended”) his creative work (verse 2a). He ceased (shabath) from doing that work; he “rested” from it.

Because he had completed his work, God blessed and sanctified the seventh day (verse 3). These verbs (barak and qadash) are intensive (Pi’el) forms. As such, they are more than simple utterances about the day; they have constitutive force and define the day.

God thus establishes his seventh day as “my rest,” the eschatological time of perfection into which man is eventually to enter. (Cf. Psalm 95 and its exposition in Hebrews 3:7—4:13, and the discussion in section 7 below.)

God’s definitive proclamation of “my rest” is not the only significance of his blessing and sanctifying the seventh day. The pattern of God’s “creation week” is meant to be an exemplar for man’s life also (Exodus 20:11). God’s proclamation is thus constitutive for man’s earthly round of existence. From the beginning, God meant each successive seventh day to be a day blessed and sanctified for man (cf. Mark 2:27, 28 and the discussion in § 4 below).

In other words, the weekly Sabbath is a “creation ordinance,” of significance for all men in all ages.

Exodus 16:23-30. Whether men responded to God’s initial proclamation before the time of the exodus from Egypt is unclear from Scripture. Such silence is no argument against the Sabbath’s being a “creation ordinance.” Monogamous marriage is also a “creation ordinance,” though man ignored it until Christ recalled it from oblivion.

The first mention of Sabbath observance occurs just after Israel’s departure from Egypt. The people are commanded to keep the Sabbath, both in view of their redemption from Egyptian bondage (cf. Deuteronomy 5:15) and because the Lord is graciously providing for their physical needs as well.

Exodus 20:8-11. By the time they reach Sinai, Israel had already observed weekly Sabbaths. Now Sabbath-keeping is incorporated in the “ten words” that make up the heart of the Lord’s covenant with his people. Inclusion of the Fourth Commandment within what is surely God’s unchanging moral law certainly suggests that Sabbath observance is part of that law.

The commandment begins, “Remember!”—an unusual verbal form (infinitive absolute) having the force, “Always be remembering!” (Similarly, Deuteronomy 5:12 might be paraphrased, “Always be keeping!”) It is not mere recollection or occasional keeping but active memorializing that is required.

Israel is to sanctify each succeeding Sabbath, each seventh day following six days of labor, in a pattern drawn from God’s own example (verse 11). So also, the requirement to “sanctify” (qadash in the Pi’el) is identical in force to that in verse 11 (cf. Genesis 2:3) where God himself sanctifies the day. Israel is to imitate God, in the pattern of work and rest, and in sanctifying the seventh day to constitute it a day of holiness to the Lord.

The Sabbath is a rest day, a cessation from labor. This includes physical restoration and renewal (cf. nuach, used of God’s “resting,” in verse 11, though it was shabath, or simple cessation, in Genesis 2:2, 3). But the emphasis is on cessation from labor in order that the seventh day may be given unto the Lord, that it may be a “holy rest” to the Lord.

Exodus 23:12. Physical rest appears explicitly here, though only as a “common-grace” benefit to Israel’s work-animals and to foreigners. As a day of physical rest to Israel, the Sabbath is first so described in Deuteronomy 5:14, and even there is parenthetical.
Physical rest was meant to be one of the Sabbath blessings. But the main emphasis is not on physical rest, but on cessation from labor in order that active sanctification of the day might be observed.

It is sometimes suggested that the Old Testament Sabbath is a "type" of resting from sin. But the Old Testament saint, just as the New, was to "rest" from sin every day. To draw some sort of parallel between labor and sin is hardly conformed to the Fourth Commandment's own injunction to labor for six days, which can be no "type" suggesting that God's people should sin for that period. To see the Old Testament Sabbath as a picture of Christian "resting" from sin is to fail to do justice to the day's positively sanctified character or to Scripture's universal characterization of labor as honorable. Even less appropriate is it to suggest that God's pattern in the "creation week," of creating all things "very good" in six days and resting on the seventh, is meant to suggest that Israel's seventh day was a rest from what is "very bad."

Exodus 31:13-18 et al. That Israel "may know that I am the Lord your sanctifier," God again demands that the Sabbath be kept holy (verses 13, 14). God has sanctified the day, and Israel is to sanctify it, that the Lord's own sanctifying of the people might be known. The Sabbath thus is a means through which the Lord sanctifies his covenant people. This was not merely a "typical" or pedagogical pointing ahead to Christ, the final Sanctifier; but was of immediate significance to Israel's sanctification then. The "polluter" of the Sabbath was to be cut off that the people might be purified (verses 14, 15).

As a means for the Lord's active sanctifying, the Sabbath is also declared to be an "everlasting covenant" and "sign forever" (verses 16, 17). It is designed to draw the people to their covenant Lord the Creator God (verse 17). As an "everlasting covenant," the Sabbath should be expected to remain a visible "sign forever" through all history. Though its particular visible (i.e., its seventh-day) form might be changed, it should be recognizable even now as a means through which the Lord continues to sanctify his people.

To preserve the Sabbath for this purpose, nothing must interfere. Even such urgencies as planting and harvesting (Exodus 34:21), such normal activity as kindling a fire (Exodus 35:3), or gathering fuel (Numbers 15:32) are forbidden. But the keeping of God's commandments, including the Sabbath specifically, will result in real blessing to the people (Leviticus 26:3).

Leviticus 19. "Ye shall be holy, for I the Lord your God am holy" (verse 2) is the theme of this chapter. The means to that end are the commandments.

Many of the Ten Commandments are cited here. In verse 3, Israel is urged to "keep my sabbaths; I am the Lord your God." Again in verse 30, Sabbath observance is enjoined—together with reverence for the Tabernacle (cf. Leviticus 26:2), suggesting a close connection between Sabbath and public worship. The keeping of God's commandments is the way to holiness, not because the keeper thus makes himself holy, but because observance of these commandments is the means through which the Lord works his sanctifying grace. The Sabbath was an integral part of the Lord's provision for sanctifying his covenant people.

Deuteronomy 5:12-15. At the close of his ministry, Moses restates the covenant. In repeating the Ten Commandments, he makes modifications partly—but not entirely—due to changes in Israel's outward circumstances.

In the Fourth Commandment, "Remember" is now "Keep the sabbath day to sanctify it," with the added impetus, "even as the Lord thy God commanded thee"
A new consideration is added: “In order that thy manservant and thy maid-servant may rest (nuach) even as thou” (verse 14).

More significant is the new reason given: “Thou shalt remember that thou wast a servant in the land of Egypt; and the Lord thy God brought thee out from there by a strong hand and outstretched arm. Therefore, the Lord thy God commanded thee to do the Sabbath day” (verse 15). Again, Israel is referred back to Sinai where it was God's original "creation week" pattern that was given as the reason for sanctifying the seventh day. Without removing that reason, Moses now points also to the Lord's delivering of the people from Egypt as an additional reason to keep the Sabbath (but cf. Exodus 20:2).

2. The Old Testament Sabbath and public worship

That the Lord intended a relation between the weekly Sabbath and public worship is implied in, "Ye shall keep my sabbaths, and reverence my sanctuary" (Leviticus 19:30 and 26:2). Similarly, the inclusion of Sabbath legislation along with plans for the Tabernacle conveys the same implication; rules for the sanctuary are set forth in Exodus 25:1-31:11, and Sabbath law follows in 31:12-17. These, together with the Ten Commandments on stone tablets, are given to Moses on the mountain (31:18).

Leviticus 23 summarizes legislation concerning the “appointed times of the Lord which ye are to proclaim as holy convocations” (verse 2). The first such time mentioned is the weekly Sabbath (verse 3). A “holy convocation” can only be a public gathering for worship. Clearly the Lord meant for worship to be an integral part of Israel's Sabbath observance.

3. The Sabbath in the Prophets

Many of the references to the Sabbath by the prophets refer to the Lord's removing this blessing as a judgment on the people. Israel refused to honor the Sabbath and despised it (Isaiah 1:13, 14; Amos 8:5). So the Lord, faithful to his word (Leviticus 26:21ff.), gave the land a “sabbath” by exiling the people from it (2 Chronicles 36:21; Lamentations 1:7).

The exile was a “sabbath of sabbaths” (Hosea 2:11; Lamentations 2:6; Jeremiah 17:2ff.). Yet before the exile, the Lord had called on the people to remember the Sabbath (Isaiah 58:13, 14). During the exile, Sabbath observance was maintained, being very largely the only remaining sign of the covenant available (Ezekiel 20). Afterward, the Sabbath is fully restored (Nehemiah).

Isaiah 56:1-7. Eunuchs and foreigners, ceremonially excluded from the covenant nation, are urged to sanctify themselves by “doing justice and righteousness” and “keeping sabbath, not polluting it” (verses 1, 2). The eunuch could secure an “everlasting name” before the Lord (verses 4, 5). The foreigner would have joy in the Lord in the “house of prayer for all peoples” (verses 6, 7). The Sabbath was a principal means by which one might cultivate interest in the Lord.

Isaiah 58:13, 14. The Sabbath was also a promise to Israel. “If thou wilt turn back thy foot from the sabbath, ... and thou wilt call the sabbath a delight, ... then thou shalt delight thyself upon the Lord.” Honoring the Sabbath brought victory over the world and full enjoyment of the Lord.

Isaiah 66:3. Isaiah is shown the coming grand day when “all flesh will come to worship before me, saith the Lord.” This will be “as often as each month, as often as each sabbath”—which may suggest a minimum frequency for worship today.

Ezekiel 20:10-44. The Lord recalls that “also my sabbaths I gave to them, to be a sign between me and them so as to know that I am the Lord their sanctifier” (verse
12; cf. Exodus 31:13-17). But the people polluted the Sabbath (verse 13), worshipping other gods (verse 16). The Lord exiles them (verse 23).

Yet even in exile the Sabbath continues. "Sanctify ye my sabbaths" (verse 20). The exiles need sanctifying grace, and the Sabbath provides the means for purifying the remnant that shall return (verse 40).

Ezekiel 44-46. In the ideal restored Israel of Ezekiel's vision, the Sabbath continues its central role. Priests are commanded to "sanctify my sabbaths" (44:24); the "prince" (as a "type" of Christ) is to make the official sacrifices for the people on the weekly Sabbaths and other appointed days (45:17; cf. § 6 below). When that ruler acts as the people's representative, "the people of the land shall worship . . . on the sabbaths and new moons, before the Lord" (46:3). Worship is still an integral part of Sabbath-keeping in the new Israel.

Nehemiah. Partially fulfilling this vision of Ezekiel, the governor of the returned remnant was zealous for the Lord's Sabbaths. He recalls that this is God's gift (9:13, 14). He warns the people to shun foreign merchants on that day (10:31) and finally bars the gate against them (13:15-18). Nehemiah also persuades the people to tax themselves for the upkeep of the official sacrifices on the Sabbaths and other appointed days (10:32, 33; cf. § 6 below).

Then in a prayer of unusual boldness, demanding that the Lord honor his promises, Nehemiah pleads: "Remember me, O my God, concerning this also [what he had done concerning the Sabbath], and spare me according to the greatness of thy mercy" (13:22). Sanctifying the Lord's day results in the Lord's blessing.

Note: Further Old Testament references are dealt with in Section 6, "Colossians 2:16, 17," and Section 7, "Hebrews 3:7-4:13." Other scattered references to the Sabbath in the Old Testament do not add appreciably to what is given above.

During the intertestamental period, the synagog system developed. Though sometimes attributed to the developing religious practice of the Jews, it is a natural consequence of God's own intention that public worship be a part of the Sabbath observance (cf. § 2 above). By the time of Christ it is a basic aspect of the worship of the people.

4. The Sabbath in the Gospels

Perhaps the most noticeable feature of the references to the Sabbath in the Gospels is the amount of attention given this subject by our Lord. Both by precept and example, Jesus devotes more attention to the Sabbath than to any other of the commandments. It is difficult to avoid the conclusion that such a concentration is intended to serve for our instruction even yet; that far from meaning to abrogate the Fourth Commandment, Jesus meant rather to "fulfill" (pleroo) it in the same way he "fulfilled" other commandments (particularly in the Sermon on the Mount; cf. Matthew 5:17 and the examples that follow, e.g., in verses 21, 22 where Jesus' "fulfilling" is a purifying and expanding of the commandment to reveal its full meaning).

Matthew 12:1-8 (Mark 2:23-28; Luke 6:1-5). The disciples pluck ears of grain as they walk with the Master on the Sabbath. The Pharisees challenge this "labor" and pronounce it to be "not lawful" (ouk exestin) on the Sabbath (verse 2). Jesus does not deny that labor is prohibited. But he directs the Pharisees to David's example when he ate the shewbread, which was "not lawful" (ouk exon) either (verse 4). Our Lord goes on to mention the priests who "profane" the Sabbath by their labors and yet are guiltless (verse 5).

Clearly, Jesus is saying that what is necessary for life and necessary for worship itself is not contrary to the real meaning of the Sabbath commandment. His pointing to himself as the "one greater than the temple" (verse 6) and "Lord even of the
"sabbath day" (verse 8) is a declaring of his right to define what is and what is not in accord with the Sabbath.

Jesus does not at all abrogate the prohibition of labor on the Sabbath, but rather indicates that works of necessity and worship are valid parts of what it means to sanctify that day.


In the healing of the man with the withered arm, our Lord further defines the Sabbath as a day for which works of mercy are peculiarly appropriate. After all, "it is lawful (exestin) to do good on the sabbath days" (verse 12).

Jesus has "fulfilled" the Fourth Commandment, showing that Sabbath-keeping includes works of necessity, of worship, and of mercy.

*Mark 2:27, 28.* These two verses record a startling pronouncement by our Lord that is found in only abbreviated form elsewhere (cf. Matthew 12:8; Luke 6:5). Jesus asserts that "the sabbath was made for man, and not man for the sabbath" (verse 27), and "therefore (hoste, "for that reason"), the Son of man is Lord also of the sabbath" (verse 28).

Jesus boldly claims an authority equal to that of God who first ordained the Sabbath. And the reason for his claim lies in the Sabbath's relation to man and in Christ's official character as the Son of man. As our representative, he claims lordship over the Sabbath. If Jesus, as the Son of man, had such lordship over the Sabbath at that time, then as Son of man at the Father's right hand he retains that same lordship. And Jesus' lordship was shown in his declaring the full meaning and intent of the Sabbath — not in abrogating it.

"The sabbath was made for man," for *anthropos*, generic mankind, and not for Old Testament Israel only. "And not man for the sabbath" refers back to man's being "made" (*egeneto*) in conjunction with the Sabbath's original constitution. Such a reference can only be to the original creation period. It is hard to see how Jesus could have placed the generation of the Sabbath and of man in such close parallel unless the Sabbath itself is a "creation ordinance."

As Jesus explains it, the Sabbath was never meant to be a bondage upon man (so that he was made for it), but a blessing to him (it was made for him). The Sabbath was made for man, for Adam, for all men in all ages. As the Son of man, seed of the woman, the Second Adam, Christ is Lord of the Sabbath. Having declared its true purpose for his people, he continues to exercise lordship over it for the sake of his people until his return on the clouds in glory.

*Luke 4:15-28* (Mark 6:2-6; cf. Matthew 13:54; John 6:59). Not only by verbal instruction, but by his own example did Jesus expound on the Sabbath. It was "his custom" to be present in the synagog on that day (verse 16). It was the custom also for a synagog to have one man read the Scripture and perhaps explain it to the assembled congregation. This Jesus also did (verse 15).

By his example, Jesus shows the Sabbath to be a day for public assembling for worship and edification (cf. Leviticus 23:3).

*Luke 23:56* (Matthew 28:1; Mark 16:1; John 20:1). Jesus' followers certainly did not understand him to mean that the Sabbath was abolished by anything he said or did before his death. They "rested the sabbath day according to the commandment," even refraining from the customary anointing of their Lord's body. Only after the Sabbath do they go forth to perform this service to the Lord.
Matthew 28:1 (Mark 16:2; Luke 24:1; John 20:1). In all four Gospels, the resurrection of Jesus is reported as having occurred on the first day of the week, or literally, "on the first (day) of the sabbath." The same idiom ("sabbath" for "week") occurs in John 20:19; Acts 20:7; 1 Corinthians 16:2; cf. Luke 18:12.

Apparently the name for the seventh day had come to be used for the whole seven-day period. This suggests that for Jesus himself, for the Gospel writers, and for Paul, all of whom use the idiom, the Sabbath institution was seen not simply as designating one day for sanctified use, but as establishing the weekly cycle itself. Thus, it is the concept of the once-a-week Sabbath that is the heart of the Fourth Commandment, a "one day in seven" that governs man's life.

John 5:1-18. When the Jews persecuted Jesus because he had healed a sick man on the Sabbath, he replied: "My Father is working still, and I am working" (verse 17). This rather cryptic saying has been explained in terms of God's providential care over the creation which never ceases.

In the context, however, Jesus is suggesting rather that the Sabbath is a day on which it is appropriate to do work of the sort the Father has been doing and that he is now doing. The healing of the sick man is an example. Jesus goes on to explain the work as that of giving life to the dead (verses 21-29).

Jesus taught, therefore, that the Sabbath was a day in which both Father and Son were active to raise up a living people. As the Father had been always doing such work, so the Son continues in the same saving endeavor.

5. The first day of the week

The first day of the week takes on significance only after, and because of, the resurrection of Jesus on that day. After that first resurrection day, references to the first day are limited.

Nevertheless, to the extent that these references show the practice of the apostolic church, they are of normative force to the church now. What the church, under the direction of Spirit-led apostles, and as recorded in the Spirit-inspired Word, actually practised is constitutive for the church's practice in succeeding ages until the Lord returns.

The question, then, is whether the Lord of the Sabbath, either directly or by the Spirit he gave to lead his disciples into all truth, did exercise his authority over the Sabbath to change the day.

Luke 24:13-51. Besides the appearance of the resurrected Lord to the women and certain of the disciples early on that first day, Luke alone gives a record of the appearance on the road to Emmaus during that same day. To the two confused disciples, Jesus opened the Scriptures that they might understand why the Christ had to suffer and die and then enter into glory (verses 25-27). He also showed himself to them through the breaking of bread (verses 30, 31, 35).

After the two had returned to Jerusalem that same evening, Jesus again appeared to the group of disciples, again ate food, again opened the Scriptures to them (verses 36-47).

It is possible that Luke then condenses several events in verses 48-52, and may not mean that all this took place on that same first day. What is certain, however, is that Jesus used this first day as a time of communion and for edification with his disciples.

Then John records another later appearance "eight days later"—a phrase that, in the usage then current, means one week later, and was thus also on the first day of the week. In this appearance, Jesus opens the eyes of Thomas and receives that disciple's worship (verses 24-29).

The most that can be said of these appearances of Jesus is that they seem to indicate his preference for the first day of the week as a day for fellowship with his disciples. It is also to be noted that the disciples themselves are found gathered on that day in these instances. And if the day of Pentecost was also on the first day of the week, as is asserted by many commentators, this would be one more indication that this day had come to be the day for assembling. Certainly, it is the only day specified on which the disciples did gather together.

Acts 20:5-12. The significance of this passage lies in the fact that it describes Christians gathered for worship, and in some detail. The assembly takes place on the evening of the first day of the week (verse 7), and on that particular day despite the fact that Paul had been in Troy for seven days.

The service included the Lord's supper (verse 7), and was followed by a long discourse by Paul that lasted until daybreak—except for the interruption caused by Eutychus' fall (verses 9-11).

At the very least, this passage gives the New Testament church warrant to assemble for worship on the first day of the week rather than the seventh. As apostolic practice, it takes on normative force for us.

1 Corinthians 16:1, 2. Paul here gives express command to set aside the offering (for relief of Jerusalem saints), and to do so on the first day of the week. Since he does not want to make up the collection after he reaches Corinth, his instructions here must mean that the people are to bring their portions into the assembly of believers each first day of the week.

Such presentation of offerings is a form of worship to the Lord. That it is enjoined for the first day of the week singles out that day as the day for Christian public worship.

6. Colossians 2:16, 17

A proper understanding of these verses, with their express mention of "sabbath," is crucial to a right view of the Fourth Commandment today. Since Scripture has but one primary Author, the total Scripture teaching on the Sabbath will and should "color" one's interpretation of Colossians 2:16, 17. Conversely, since this passage is itself part of Scripture's teaching on the Sabbath, it must be allowed to "color" one's understanding of the rest. What follows is a summary study of the passage, giving particular attention to the Old Testament antecedents of Paul's terminology.

The context in Colossians 2. Paul's concern is that believers may know Christ in full comfort and assurance as the sum of all they need (verses 1-3). Though threats to such assurance exist (verse 4), Christ is the complete answer (verses 5-7). These threats, whether part of a unified "Colossian heresy" or not, are described as "philosophy and vain deceit," man-made "traditions," and the "rudiments of the world" (verse 8).

Christ is the answer, because Christ is the all and has accomplished the all for us. He is God-become-man, Savior and Lord over all powers, the redeemer from sin and the source of life (verses 8-15).

Then beginning with verse 16, Paul deals with particular concerns. Since Christ took the Old Testament "ordinances against us" (cf. Ephesians 2:15) and nailed them to the cross (verse 14), the believer is now free from obligation to those Old Testament ordinances that were a "shadow" of Christ (verses 16, 17). Christ also triumphed over "principalities and powers" (verse 15), so the believer has no need to worship angels.
(verses 18, 19). Since the Christian is "dead with Christ," circumcised from the "sins of the flesh" (verses 11-14), he is not obliged to observe valueless man-made rules in a vain attempt to control the flesh (verses 20-23).

The "shadow." Paul says, "Let no man judge you" in regard to certain things designated "a shadow of things to come." After all (oun, referring back to the previous verses), Christ has nailed the "ordinances against us" to the cross (verse 14); and "the body (that cast the "shadow") is Christ's" and is thus a present reality for believers.

The shadow is thus a prevision of Christ's body, the body given as the final once-for-all sacrifice for sinners. There can be no elements within that shadow except such as God had ordained for the purpose in the Old Testament. Paul is not talking about man-made rules (as in verses 20-23), but is solely concerned with that Old Testament legislation designed to point ahead to the Christ to come.

This same significance of the "shadow" is found in Hebrews 10:1 (along with other phrases similar to these in Colossians), where the context makes it clear that the Old Testament sacrificial system is the "shadow of good things to come." Here also, it is the sacrifice of Christ that supplants once for all the shadow elements.

The elements listed in verse 16 as making up the "shadow" must be derived from, and explained in terms of, their Old Testament antecedents.

"Meat" and "drink." If these are part of the "shadow" of which "the body is Christ's," what are their Old Testament origins? They cannot refer to the Mosaic dietary laws (contrary to many commentators), since there were no such laws on matters of drink. (The only rules about drink apply to priests on duty and to Nazarites—Leviticus 10:9; Numbers 6:3—and were not applicable to the ordinary believers to whom Paul writes.) Much less can they refer to some hyper-pious additions to the law made by overzealous Jews.

But there is an Old Testament reference to "meat" and "drink" together that does fit the requirements for a "shadow." This reference is fairly frequent and is equivalent to Paul's terms. Throughout the Old Testament, "meat" and "drink," used in conjunction, consistently refer to meat-offerings and drink-offerings. For example: "And upon the prince [of the ideal Israel] shall be the obligation of the burnt offerings, and the meat (offerings), and the drink (offerings), in the feasts, and in the new moons, and in the sabbaths, in all the appointed times of the house of Israel" (Ezekiel 45:17).

Similar language is used by Christ in speaking of himself: "My flesh is meat (brosis) indeed, and my blood is drink (posis) indeed" (John 6:55), the Greek words being identical to those used by Paul. Is Christ not claiming to be the "prince" of Ezekiel's vision and his offering of himself as the fulfillment of the Old Testament sacrifices?

There is no other meaning for these two words in Colossians 2:16 that fits the meaning of the "shadow," and is thus drawn from the Old Testament, except that which understands them as referring to meat- and drink-offerings.

"Feast, new moon, sabbath." The second group of terms used by Paul is more crucial for the present study. In the order followed by Paul, the equivalent expression occurs only in Hosea 2:11 and Ezekiel 45:17 (see above). In reverse order, "sabbaths, new moons, feasts," it occurs in 1 Chronicles 23:31; 2 Chronicles 2:4; 8:13; 31:3 and Nehemiah 10:33 (all reflecting post-exilic terminology). And all of these are quite clearly derived from Numbers 28, 29.

Even a cursory examination of these references makes it clear that Paul's "sabbath" can only mean the weekly Sabbaths.

In Numbers 28 and 29, the subject throughout is the official sacrifices to be offered by the priests in God's house in behalf of the whole covenant people (cf. 29:39, where
these official sacrifices are distinguished from such individual worship as "your vows, and your freewill offerings"). These official sacrifices are prescribed for each day (28:3-8); for each weekly Sabbath (28:9, 10); for each new moon (28:11-15); and in detail for each of the annual feasts (28:16—29:38). The subject is not the individual worshipper's offerings, nor his personal acts of worship on those days, but the system of official sacrifices to be made for all Israel.

So too, in all the other references (with the possible exception of Hosea 2:11) where these three kinds of days are mentioned together. In 1 Chronicles 23:31 it is David's scheduling of the official sacrifices that is in view; 2 Chronicles 2:4 mentions Solomon's intention, and 8:13 relates his actual offering of these same sacrifices; 2 Chronicles 31:3 has to do with Hezekiah's provision for them; and Nehemiah 10:33 deals with that governor's arrangement to do the same thing after the return from exile.

In Hosea 2:11 there is no specific reference to sacrifices. Even here, however, the reference is to the whole people of Israel, and the phrase itself points back to Numbers 28, 29.

Ezekiel 45:17, besides its reference to "meat" and "drink", also gives the same catalog of three kinds of days. Here the reference is to the "prince" of the ideal Israel of Ezekiel's vision who shall offer these same official sacrifices in behalf of the covenant people.

Wherever it occurs in the Old Testament, the phrase "sabbaths, new moons, and feasts" always has reference to the official sacrifices to be offered on those days in behalf of the covenant nation, and never refers to individual observance of those days. As such, the phrase points clearly to Christ, the Prince of Israel who offered himself as the sacrifice to atone for the sins of his people once for all.

Conclusion. We can only conclude that for Paul, "feast, new moon, and sabbath" meant those same official sacrifices the phrase denotes in the Old Testament usage. There is nothing in the phrase to require us to understand that Paul meant to abrogate the Fourth Commandment for Christians. What Paul did mean was that support of the temple sacrifices by Christians was a matter of indifference ("Let no man judge" applies both ways). These sacrifices were part of a "shadow" whose "body is Christ's." They were God-given for that purpose and thus permissible at least for Christians, but were no longer required since the reality had come.

This interpretation parallels quite closely the import of Hebrews 10 where similar language about the "shadow" is found, and where the context demands that "shadow" be understood in terms of Old Testament sacrifices.

Romans 14:5, 6; Galatians 4:9-11. There remain these two passages where Paul does speak about observance of days.

In the Galatians passage, Paul is vehemently warning against observance of "days, months, seasons, and years" (verse 10). These are "weak and beggarly elements," and those who observe them are "slaves" to them (verse 9). Is this an abrogation of all distinction between days? Not necessarily; in the context of Galatians, Paul's overall concern is to warn against any dependence on a works-righteousness. Observance of these special times must be seen as one of the ways certain of the Galatians had thought to gain merit for themselves. It is against this sort of thing that Paul warns.

The Romans passage is not at all parallel to this. Here Paul is concerned to uphold the freedom of the believer from the judgment of other believers, a freedom to live and to die in Christ (verses 9-13). Included is the freedom to observe a day unto the Lord or to refrain from doing so.

Romans 14:5, 6, if read in isolation, might suggest that Paul is abrogating all distinctions between days of any sort whatever. Against this must be placed Paul's positive
command to distinguish the first day of the week for purposes of worship in the matter of offerings (1 Corinthians 16:2). However free one is to observe or not observe days in general, the first day of the week remains distinguished from the others in Paul's teaching.


A second major passage bearing on the Christian's relation to the Sabbath is this one in Hebrews. In it, the writer sets forth an inspired commentary on two Old Testament passages, Genesis 2:2 and Psalm 95:7-11. What the writer sets forth, particularly as it bears on the question of the Sabbath as a “creation ordinance,” must be canonical for the understanding of the Christian.

Psalm 95:7-11. Two key terms are emphasized, but not equated, by the writer of Hebrews. “Today” is applied to and defines the present situation of the readers (3:13). Though addressed to the generation of the psalmist, even then it anticipated the time when Christ's work would be finished. For the Christian, “today” is the time in which the “good news,” “the word of hearing” is proclaimed (4:2), the time in which “the promise of entering into his rest remains” (4:1). It is the time for faith and obedience (3:15; 4:7), or hardness of heart, unbelief and apostasy (3:12), while the consummation and final judgment are still future. “Today” is still the time for testing and wilderness wandering as it was for Israel in the desert.

In contrast, “my rest” as rest points up the antithesis to the believer's present toil (6:10; 10:24), to his exposure to hardship and temptation. This rest is a broad conception, synonymous with salvation in the fullest eschatological sense. “My rest” does not refer to blessings presently experienced, but is rather the focus of the believer's hope even as Canaan was for the Israelites in the desert (cf. 4:8). This rest is a place that believers enter into (3:11, 18, 19; 4:1, 3, 5, 6, 10), the “heavenly country,” the “lasting city which is to come” (13:14; cf. 11:16).

“My rest” is thus still future “as long as it is called 'today'” (3:13). This conclusion rests on what is explicitly stated, and also flows out of the basic argument in the whole passage. Thus, the present tense in 4:3 (“we who have believed enter that rest”) has future force, accentuating the certainty that believers will enter God's rest.

The eschatological teaching of Hebrews is “qualified eschatology.” Especially in the present passage, the author is concerned to show that, though the covenant community of believers is itself an eschatological phenomenon, there is yet further eschatological fulfillment to be received. The church has come, through the Son of God, to Mount Sion now; but equally real, the church is still “on the way” to its destination. Within this pattern with its dual focus, “my rest” lies entirely within the scope of what is “not yet.”

Genesis 2:2. The quotation from Genesis (in 4:4) identifies the origin and character of “my rest.” The reference establishes the nature of the antithesis between faith and unbelief that permeates the whole passage. The wilderness generation had failed to enter “my rest,” not because it was unavailable (having been there “from the foundation of the world”; verse 3), but solely on account of unbelief. On the other hand, believers are certain to enter it. Combining Genesis 2:2 with Psalm 95:7-11, the author shows that some are to enter “my rest” in accord with God's design, and some will fail for lack of faith (verse 6).

God's rest, the end-goal of redemption mentioned in Psalm 95:11, of which Canaan was a type and which the New Testament people of God now seek to enter, is no other than the rest of God at creation. The eschatological redemption-rest is not a mere...
reflection of God’s creation-rest. Hebrews knows only one rest, “my rest,” entered by God at creation and by believers at the consummation.

The writer of Hebrews sees the description given in Genesis 2:2, not simply as a reference to the bare existence of this rest, but as the design and mandate that others should enter into it. Otherwise, “it remains for some to enter it” (verse 6) would have no foundation!

“Sabbath keeping.” The central concept of rest is termed a “sabbath keeping” or “sabbath rest” (verse 9). This shift in vocabulary is striking, and the author may well have coined the word deliberately.

The effect of its use is plain. It identifies “my rest” as specifically sabbath-rest. This rest (the consummation hope of the believer) is tied to the institution of the Sabbath and its observance. Thus: (1) Sabbath observance would appear to be a sign looking forward to the sabbath-rest of the consummation, and sabbath-keeping signifies the rest to come. (2) Since this eschatological reality is still future, observing of the sign now is still in order and binding upon the New Testament believer. (3) In view of the appeal to Genesis 2:2, it is specifically the sign of the weekly Sabbath that is still required of us.

Summary: The teaching of Hebrews 3:7—4:13 may be summarized as follows:

(1) The view, currently finding increased acceptance in Reformed circles, that the rest typified by the Old Testament weekly Sabbath became a full reality for believers at the coming of Christ (so that observance of that sign is no longer obligatory) is not supported by this passage. On the contrary, such a view runs counter to its central thrust.

(2) Genesis 2:2 states much more than simply that God rested on the seventh day. What is shown here is that God established “my rest” in order that men may enter and share it. Genesis 2:2 expresses the design and mandate for the promised consummation rest yet to be enjoyed by believers. This eschatological rest is related to the weekly Sabbath as the reality to the type. In other words, according to the structure of thought in Hebrews, we are to see the weekly Sabbath as a “creation ordinance.”

(3) The weekly Sabbath given by God at creation, as a sign of the consummation rest awaiting the faithful believer, continues in force until Christ returns to make this consummation rest a reality for believers. As such, the weekly Sabbath is not only a blessing and privilege for those who keep it, but it is a sign and witness of the hope that God’s people have.

8. The Lord’s day

It remains to examine the significance of the one mention of “the Lord’s day” in the New Testament, in Revelation 1:10. (The phrase is not equivalent to “the day of the Lord” which is the great day of our Lord’s appearing on the clouds of heaven. This does not fit the context which speaks of Christ’s presence now among the seven churches.)

“The Lord’s (kuriakos) day” has only one New Testament parallel, “the Lord’s supper” in 1 Corinthians 11:20. That supper is the meal over which Christ exercises his special lordship, being the meal instituted by Christ and in memory of Christ. So “the Lord’s day” would be a day over which Christ exercises some particular lordship, a day set apart by Christ and presumably in memory of Christ.

The only such day is the first day of the week, the resurrection day that particularly serves as a memorial of Christ. Yet it is the Sabbath over which Christ, as the Son of man, claimed particular lordship (Mark 2:28). The one conception that fits this understanding of kuriakos is the “Christian Sabbath,” or “Lord’s Day.”
As the Old Testament Sabbath was, in the words of the Lord, “my holy day” and “the holy day of the Lord” (Isaiah 58:13), so the New Testament Sabbath or first day of the week is “the Lord’s day” until the Lord of the Sabbath returns on the clouds of heaven.

B. Conclusions from the Scripture teaching

1. The Sabbath is a “creation ordinance,” a weekly rest patterned after God’s creation rest, and established for mankind by God at the beginning of history. This is the teaching of Genesis 2:2, 3 as interpreted by Exodus 20:10, 11 and especially by Mark 2:27, 28 and Hebrews 3:7—4:13.

2. The Sabbath was intended for all men from the beginning and is thus for all ages until the consummation of all things. Among others, Mark 2:27, 28 particularly points to the inclusiveness of the Sabbath ordinance, and Hebrews 3:7—4:13 to the final goal of entering into God’s eternal rest that awaits those who persevere in faith.

3. The Sabbath is meant to be a day of rest from labor and a day of worship, holy to the Lord. It is defined in terms of rest, as in Exodus 20:10, 11 and the activity of worship is not only appropriate to the sanctifying of the day commanded by God, but is prescribed as in Leviticus 23:3; cf. Acts 15:21.

4. The Sabbath received the same kind of attention from our Lord during his earthly ministry that was given to other commandments of God, as he purified it from “traditions of men,” brought it to perfected expression, and thus prepared it for his New Testament people. Jesus’ concern for the Sabbath is seen in such passages as Mark 2:27, 28; 3:1-6; Luke 13:10-17; 14:1-6.

5. The Sabbath was not abrogated for the New Testament dispensation. Colossians 2:16, 17 refers to the loosing of the bonds of the Mosaic requirements in respect to ceremonial and sacrificial elements of the Old Testament holy days in the light of Christ’s perfect sacrifice; but it does not remove the obligation of the Fourth Commandment itself. Such passages as Romans 14:5, 6 and Galatians 4:10 do not nullify all distinctions between days, since the New Testament itself distinguishes the first day of the week from other days, as in 1 Corinthians 16:2; Acts 20:7, and designates that day as the Lord’s Day or Christian Sabbath as in Revelation 1:10.

6. In summary: The Scriptures teach that God, by a positive, moral, and perpetual commandment, binding all men in all ages, has appointed one day in seven for a Sabbath, to be kept holy unto him.

C. Our Standards and Sabbath controversy in the Reformed community

The weekly Sabbath is an eschatological sign. This truth, central to the teaching of Hebrews 3:7—4:13 as well as fundamental to the entire biblical revelation concerning the Sabbath, does not find expression in the Westminster Confession of Faith and Catechisms. The reason for this would appear to be that the Standards mention the Sabbath commandment primarily in terms of its bearing on the more specific matter of public and private worship (Confession, XXI, 7, 8; Larger Catechism, 116-121; Shorter Catechism, 58-62).

It is important to call this state of affairs to the attention of the General Assembly because of an increasing attraction in recent years, within the Reformed community here and abroad, to various forms of the view that the obligation to observe the weekly Sabbath is not binding on the Christian church. While there is undoubtedly more than one factor that explains this development, still characteristically this position takes its point of departure in the recognition that the Old Testament weekly Sabbath is an eschatological sign. The basic thread of the argument may be set out as follows: The Sabbath instituted under the old covenant was a sign pointing to a future fulfillment or
eschatological reality. The work of Christ is eschatological in character and his coming has inaugurated the fulfillment. Therefore, observance of the Sabbath sign is no longer required.

One of the purposes of this report has been to show that such a viewpoint does not do justice to biblical teaching. In particular, Hebrews 3:7—4:13, where the character of the Sabbath as an eschatological sign is quite unmistakable, teaches that experience of the rest signified is still future for New Testament believers and so, by implication, observance of the sign is still in force; that is, in terms of what is at stake in the position of our standards, these verses support a Christian Sabbath.

The question, however, may at least be suggested whether, by the specific manner in which the Sabbath is mentioned and by the way in which the eschatological aspect of biblical teaching on the Sabbath is passed over in silence, the Standards may not have contributed to the uncertainty over the Sabbath in our own and other Reformed churches.

Therefore, the General Assembly may wish to consider if, and if so what, procedures are in order to provide through our standards a fuller statement of the scriptural teaching concerning the Sabbath ordinance and its significance.

II. RECOMMENDATIONS IN REGARD TO THE COMPLAINT OF MESSRS. MARSTON, ET AL.

In pursuing its inquiry into the complaint, the committee invited both the complainants and the Presbytery of the Midwest to meet with the committee if they so desired. Neither party acted to accept the invitation, though both expressed willingness to attend if requested. The committee has secured all the relevant records from the Presbytery (which records are herewith forwarded to the Stated Clerk of the General Assembly). In studying the documents, the committee found no area of uncertainty that seemed to warrant a further special meeting with the parties involved.

In essence, the complaint charges the Presbytery with a specific failure "to find that proof of the proposed charges and specifications would show the commission of an offense," the charges and specifications relating to an alleged offense in doctrine by a member of the Presbytery.

The committee did not attempt to find proof of the charges or specifications, this being the duty of a trial judicatory only. The question before the committee was simply: If the charges and specifications were proved, would this show the commission of an offense?

The committee notes that the Book of Discipline defines an offense "as anything in the doctrine or practice of a member of the church which is contrary to the Word of God" (I, 2). In other words: If the charges and specifications were proved, would this show the commission of an offense in doctrine contrary to the Word of God?

In the light of its study of the Scripture teaching in regard to the Fourth Commandment, and after examination both of the original recommendation and the proposed substitute motion referred to the Committee on Sabbath Matters by the Thirty-sixth General Assembly, the committee recommends:

1. That the Fortieth General Assembly declare that the following teachings, allegedly held by a member of the Presbytery of Wisconsin, are contrary to the Word of God, and if proved as charged would show the commission of an offense as defined in the Book of Discipline:

   a. "that God has not appointed the first day of the week to be the Christian Sabbath or Lord's Day" (as stated in Charge 1 of the charges and specifications presented to the Presbytery of Wisconsin):

   b. "that, because the weekly Sabbath was given to Israel as a type of spiritual
rest from sin, it was therefore abolished at the coming of Christ” (as stated in Charge 2); and
   c. “that the distinction between the six days and the seventh day contained in the fourth commandment does not apply in this dispensation” (as stated in Charge 3).

2. That the Fortieth General Assembly sustain the complaint of Messrs. Marston, et al., against the Presbytery of Wisconsin (Midwest) in that the Presbytery “failed to find that proof of the proposed charges and specifications would show the commission of an offense.”

3. That the Fortieth General Assembly remand the complaint to the Presbytery of the Midwest for appropriate amends to the complainants, suggesting to the Presbytery that such amends would include adoption by the Presbytery of an acknowledgment to the complainants that it had erred in failing “to find that proof of the proposed charges and specifications would show the commission of an offense,” and such other action as the Presbytery may deem warranted to conclude the case.

III. RECOMMENDATION IN ANSWER TO THE QUESTION OF THE OVERTURE FROM THE PRESBYTERY OF SOUTHERN CALIFORNIA

Having considered the overture from the Presbytery of Southern California, which requested that the Committee on Sabbath Matters study “the question as to whether the second ordination vow requires the acceptance of the teaching of our secondary standards regarding the Christian Sabbath or Lord’s Day,” the committee judged that its mandate in regard to this overture did not require it to consider the significance of the matters contained in the “whereases” of the overture.

The committee did judge that it should make some recommendation on the question concerning the second ordination vow.

The committee therefore recommends:

4. That the Fortieth General Assembly answer the overture from the Presbytery of Southern California as follows: So far as the teaching of our secondary standards regarding the Christian Sabbath or Lord’s Day is the teaching of Scripture, its acceptance is required by the second ordination vow.

Noting that it has not fulfilled its total mandate to make an exhaustive study of the Scripture teaching in regard to the Fourth Commandment, the committee holds itself ready to continued effort if the Assembly so instructs it. If not so instructed, the committee recommends:

5. That the Committee on Sabbath Matters be dissolved.

Respectfully submitted,

D. Clair Davis (except as indicated in Minority Report II), Richard B. Gaffin Jr., George W. Knight III (except for section I.C. above), Richard M. Lewis (except as indicated in Minority Report I), John J. Mitchell (Chairman).

MINORITY REPORT (I) OF THE COMMITTEE ON SABBATH MATTERS

The undersigned dissents from the report of the Committee on Sabbath Matters in the following respects:

I. THE TEACHING OF SCRIPTURE IN REGARD TO THE FOURTH COMMANDMENT

Colossians 2:16, 17 is the key passage for the understanding of the place of the Fourth Commandment in the Christian life.
1. In this passage Paul clearly speaks of the weekly Sabbath. Though the Greek word is plural in form, we must understand it here, as elsewhere (Matthew 12:1; Luke 4:16; Acts 13:14; 16:13), to refer to the weekly Sabbath. Taken together, the words of these verses “specify the annual, monthly and weekly celebrations” (Abbott).

2. Paul is combating the legalism in the “Colossian heresy.” These two verses show that whatever else may have characterized this heresy, it contained a strong Jewish element. Over against this legalism Paul declares that the fulness of the Godhead dwells in Christ. In him there is complete provision for our salvation. If we have died with Christ and are risen with him, there is no need to subject ourselves to ordinances such as “Touch not, taste not, handle not,” for these are of no value in checking the indulgence of the flesh.

3. But Paul’s argument goes beyond a condemnation of legalism. He speaks of the ordinances regarding food and drink and holy seasons as “shadows.” The Sabbath, along with other ceremonial matters, like food and drink, belongs to the shadows. The substance, the reality of all these, is here with Christ.

4. When Paul places the Sabbath among the shadows, his meaning can hardly be misunderstood: he is placing the Sabbath commandment within the ceremonial law which has been fulfilled in Christ. But it is absolutely impossible to evade the force of his words: “Let no man therefore judge you . . . in respect of . . . the Sabbath day.” These words can only mean that the keeping of the Sabbath cannot be made the criterion for testing one’s piety. A statement such as this could never have been uttered by an inspired speaker of the Old Testament times. That Christians are no longer under the obligation of keeping the Sabbath could hardly have been stated in clearer terms than the words of Colossians 2:16, 17.

5. Two other passages in Paul provide corroboration of this understanding of his words in Colossians 2:16, 17. Galatians 4:10, 11: “Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain.” To observe the rite of circumcision and to observe the Old Testament holy days, is to turn again to the “weak and beggarly elements” and to be brought under bondage again. Although the Sabbath is not mentioned specifically, we know from the Gospels the important role that Sabbath-keeping played in Jewish legalism. It is significant that Paul makes no exception for the Sabbath. Romans 14:5, 6 confirms the teaching of the Colossians passage that Sabbath-keeping cannot be made the criterion for judging one’s piety. “One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.” Again, there is no specific mention of the Sabbath, but it is not easy to understand how Paul could have avoided mention of the Sabbath day, if he had meant to exclude it. It might seem that this understanding of these two passages proves too much, since it nullifies all distinction among days; but the New Testament speaks of the Lord’s Day, distinguishing the first day of the week from others. However, the context in both these chapters clearly deals with a Judaizing type of legalism. In such a context it would be no more necessary for Paul to mention the Lord’s Day than it would be necessary for him to mention baptism alongside of circumcision in the Galatians letter.

If, for the sake of argument, we grant the truth of the preceding analysis, what is its significance in relation to the Old Testament teaching regarding the Sabbath? According to the Old Testament the Sabbath is the emblem of eternal rest. Paul, however, now declares that it is a shadow, the reality of which is here in Christ. This can mean nothing less than the fact that the rest promised in the Old Testament has been brought in by Christ. The Lord worked six days and then rested the seventh day from his creative work. Man is to work with the expectation of entering into God's rest with him. The weekly cycle of work and then rest kept this expectation before him.
into sin, however, rendered him incapable of doing the work that leads to rest. Only God's redemptive work can provide the Sabbath rest, as Deuteronomy 5:14, 15 teaches. When Paul places the Sabbath among the "shadows," we are being taught unmistakably that the work that issues into rest has now been accomplished. The work that brings us into God's rest has been finished.

We no longer need laws which deal with food and drink, laws which spoke of purification, because Christ has cleansed us through his precious blood. The reality which those laws foreshadowed is here, although we are not yet completely free from sin. Similarly, the Sabbath spoke of our entering into God's rest. Christ has brought that rest to us, and invites all who labor and are heavy laden to come to him and receive it. We do not yet, of course, possess that rest in all its fulness.

We do not always appreciate the significance of Christ's coming and the great changes it has brought to the church. The one who believes in Christ has eternal life the moment that he believes. He waits only for the fulness of it. Similarly, the moment that we believe in Christ, we enter into his rest. The work that issues into rest has already been accomplished by our Savior. That rest is no longer future, so that it still needs to be shadowed forth by the Sabbath day, but it is a present reality in Christ.

But we cannot end our study at this point. The New Testament teaches that the Sabbath is fulfilled in Christ and is therefore no longer a necessary observance. However, we must remember that the New Testament has its institutions and ordinances too. These have a measure of continuity with the corresponding Old Testament institutions, yet differ from them. Circumcision was an Old Testament ordinance so important that the male child without it was cut off from the people of God. But it was one of the shadows, and is an observance no longer required of the church of Christ. But we do have something in the New Testament that corresponds very closely to it, namely, baptism. It can be shown from Scripture that they are very similar in signification. The Passover is another ordinance that played such a large part in the life of the people of God in the Old Testament. It too is gone now because its significance has been fulfilled in Christ. But we do have the Lord's Supper, which was a direct outgrowth of the Passover. The Sabbath, Paul tells us, is also one of the shadows. In the New Testament we have the Lord's Day, closely related to the Sabbath, but not precisely the same.

What is the significance of the phrase "the Lord's day"? To answer this question we need only compare the phrase with another term that is exactly parallel to it both in Greek and in English, namely, "the Lord's supper." The Lord's Supper is a holy supper. Paul rebukes the Corinthians because they failed to regard the Lord's Supper as a holy thing. They failed to make a distinction between the Lord's Supper and other meals. They did not discern the Lord's body. Similarly, the Lord's Day is a day that is distinguished from other days. It belongs to the Lord. But this is just the definition of the holy. That is holy which is consecrated to the Lord, which stands in a special relation to him. The Lord's Day, just by virtue of the fact that it is called the Lord's Day, is a holy day.

If the Lord's Day is a holy day, it might seem that we are right back where we were before. "Remember the sabbath day to keep it holy." The Sabbath is no longer with us, but we still are under the obligation of keeping the Lord's Day holy. But we cannot say that we are right back where we started. We cannot say that we have simply slipped the Sabbath Day back under a new designation. Such an identification would fail to recognize the time that we are living in. The key to the whole Sabbath-Lord's Day problem is the recognition of the period or dispensation that we are living in. We are living in the time marked by the fact that Christ has already come, has obtained eternal life and everlasting rest for us.

We can illustrate this difference of dispensation by taking another look at the Old
Testament ordinances and their New Testament counterparts mentioned above. We do not observe the Passover any longer. Instead we have the Lord’s Supper. We do not observe the Passover any longer because it was an ordinance that pointed forward to Christ, and now Christ is here. Suppose that once more we began to observe the Passover regularly. Would that be something pleasing to God? We might think so, because of its importance in the Old Testament, and because, like the other sacrifices, it tells us that without the shedding of blood there is no remission of sins. It might seem, then, a good thing to continue to testify to this great truth by observing the Passover. Yet, we all know that such observance would not be pleasing to God, because it would fail to recognize the time in which we are living. It is true that the Passover teaches that without the shedding of blood there is no remission of sins; but the Lord’s Supper goes beyond this teaching and proclaims that the shedding of blood which avails to take away sin has been accomplished in Christ. It would not please God for us to observe ceremonies which do not acknowledge that Christ is already here. Jesus Christ has come and shed his blood, and through him we do have redemption from our sins. It does not please God for us to go back to the shadows when the reality is already here.

In regard to circumcision Paul flatly says to the Galatians, “Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing” (Galatians 5:2). We cannot imagine that he would say this in regard to baptism. It is true that they were endangered by legalistic tendencies, but a large part of Paul’s displeasure with them is due to the fact that they were going back to the weak and beggarly elements, and therefore ignoring the fact that Christ is come. In the New Testament there is a rite corresponding to circumcision, symbolizing our incorporation into the people of God through the putting away of the body of the flesh (Colossians 2:11, 12), but it is one which makes acknowledgment of Christ. By going back to circumcision the Galatians were denying the reality of Christ’s work.

The same is true of the Sabbath Day. If we keep the Sabbath in this dispensation, we are again denying Christ. We are thereby saying that we are still engaged in the cycle of six days of work and one day of rest, awaiting the performance of that work which issues into rest and awaiting the obtaining of the rest. We are failing to take account of the fact that Christ has come and already performed that work and obtained eternal rest for us. There is no question any longer of our entering into rest. Christ has kept the whole law perfectly; he has done the work that the first Adam failed to do. The Lord’s Day, like the Sabbath, is a holy day; but it is a day which acknowledges that Christ has come and that he has triumphantly entered into rest as the first fruits of his people.

The question, “How is the Lord’s Day to be observed?” is a question which must be answered from the New Testament. Briefly, such notices as are given to us in the New Testament point to the Lord’s Day as a day suitable for the assembly of the saints, and for their performance of service to him (1 Corinthians 16:2). It was also a day suitable for the appearance of the risen Lord to his servant John (Revelation 1:10). It is important to emphasize that it is the first day of the week, the Lord’s Day, which is to be observed. It is sometimes maintained that in the New Testament era all days are alike holy. Consequently, it is said, it is up to the church to decide, simply as a matter of good order, on which day divine services will be held. This flies in the face of the very term “Lord’s Day,” which plainly states that one day, viz. the day of his resurrection, is consecrated to him in a special way. The Reformed Church in Ceylon acted correctly when it maintained the service of worship on the first day of the week in the face of a government decree shifting the weekly holiday away from the Lord’s Day. It is important also, as the Heidelberg Catechism enjoins us, “that all the days of my life I rest from my evil works, let the Lord work in me by His Holy Spirit, and thus begin in this life the eternal Sabbath.”
II. Recommendations in regard to the Complaint of Messrs. Marston, et al.

The undersigned recommends that the committee's first recommendation be amended by changing "teachings" to "teaching," "are" to "is," and omitting items b and c.

The undersigned would make one further recommendation to the Fortieth General Assembly. The alarming decline in Christian influence upon the life of our nation has led to the opening of many places of business on the Lord's Day. An increasing large number of Christians have become engaged in work on the Lord's Day. If the Sabbath commandment is still in force, these are duty-bound to quit their jobs and seek other employment no matter what the consequences in the form of economic dislocation. Church sessions would have to insist upon this or become guilty of breeding an intolerable disrespect for God's law. However, the church has also the responsibility never to bind the consciences of men where God's law does not. The Scripture in this instance clearly states, "Let no man judge you ... in respect of ... the sabbath day." I therefore recommend that the Thirty-ninth General Assembly elect a committee to revise the teaching of our Standards regarding the Fourth Commandment.

Respectfully submitted,
Richard M. Lewis

MINORITY REPORT (II) OF THE COMMITTEE ON SABBATH MATTERS

Although in basic agreement with the understanding of the scriptural doctrine of the Sabbath as held by the committee, the undersigned cannot concur in the committee's recommendations, and considers instead that the doctrines allegedly taught by a member of the Presbytery of Wisconsin are not offenses because (1) they are not contrary, on any construction, to the Reformed system of doctrine, and (2) they are capable of other constructions and understandings than those placed on them by the committee, which constructions are in harmony with the present understanding of the Sabbath doctrine by the church; and these constructions are the ones which should be placed on them. The undersigned judges that the committee did not deal with these issues adequately, and that it is impossible to sustain the complaint unless both of the above considerations are found to be erroneous.

Apparently the committee holds that the Book of Discipline's definition of an offense, "anything in the doctrine or practice of a member of the church which is contrary to the Word of God," implies that anyone within the church holding a minority opinion in the interpretation of Scripture, whether taught in the secondary standards or not, and whether allowable under the ordinary understanding of subscription to those standards or not, is and should be subject to ecclesiastical discipline. Of course the wording of the definition, taken in isolation, is capable of the committee's interpretation; and certainly any cry of "No creed but the Bible" has its attractions. But the committee's opinion requires one to believe either (1) that those who adopted the Book of Discipline intended to do something different from that which they said they were doing, perpetuating "the true spiritual succession of the Presbyterian Church U.S.A." with its understanding of the "system of doctrine," or (2) that even though belief in the Reformed system of doctrine is sufficient to secure office in the church, much more is required to protect one from discipline in that office, namely agreement in all respects with the way the majority of the church interprets Scripture. Certainly the Orthodox Presbyterian Church may choose to proceed in that way if it considers it necessary, and is not bound by the views and values of thirty-six years ago. But at
Surely it is more reasonable to think of an offense as being that which is against the Reformed faith, which in its Ecumenical, Protestant, and uniquely Calvinistic aspects is the system of doctrine taught in Scripture. This does not mean that Calvinism is not constantly subject to correction from increased understanding of Scripture, but it does mean that there is a recognizable core to the church’s faith. The point at issue then would be whether or not the view of the Fourth Commandment confessionally unique with the Westminster standards is basic and vital to the Reformed system. Historically, the answer is plain enough: a contrary understanding of the Fourth Commandment did not weaken or subtract from the vigorous Reformed faith of Calvin, Beza, Bullinger, or Ursinus, nor from the re-affirmation of Bullinger’s position (well after the composition of the Westminster standards) in the Formula Consensus Helvetica, whose basic affirmations became the heart of the Princeton theology. Theologically, the issue is not so easy, but a recognition of a change of day in the New Testament administration entails a recognition of the changeable and unchangeable aspects of the Commandment, related to the promissory character of the old dispensation and the fulfilled character of the new. That is, one is confronted with the massive eschatological problems of the extent to which the Kingdom is now present, and yet to come; the extent to which the rest mediated through Christ is already a possession of his people, and yet to be given; the extent to which creation is already fulfilled in the new creation in Christ, and yet to be fulfilled. In such areas Reformed thinkers, though having definite personal opinions, are usually so struck with the scope and richness of the eschatology of fulfillment as to be extremely tolerant and appreciative of the emphases of others. “Eschatological liberty” would seem to be involved also in questions concerning the fulfilled character of the Sabbath.

Even if the above is denied, there still remains the question of how the alleged statements are to be understood in this case. A case of discipline involves a judgment of a man, whether or not he is to be disciplined by the church, and not an evaluation of the adequacy or inadequacy of certain of his statements. It is elementary that he is to be judged not on the basis of possible or probable implications of his statements, but on the statements themselves in their most favorable construction. This must be especially necessary in the present case, where the specifications cited are fragmentary in the extreme, with very little context given as a help to understanding. Such a reasonable, favorable interpretation of the statements which the committee considers worthy of discipline could very well be as follows:

(1) “That God has not appointed the first day of the week to be the Christian Sabbath or Lord’s Day” could very well mean only the rejection of an immediate appointment of the day in favor of an appointment mediated through the church (as expressed in other Reformed creeds). The direct divine appointment of the day in the New Testament is surely not as obvious as in the command from Sinai. While the New Testament teaches that the first day is the Lord’s Day, it simply does not teach the manner in which the church discovered the change of the day.

As far as the secondary standards are concerned, while the catechisms are more definite, the Confession, XXI, section 7, uses the passive “was changed” without indicating by whom.

(2) “That, because the weekly Sabbath was given to Israel as a type of spiritual rest from sin, it was therefore abolished at the coming of Christ” and (3) “that the distinction between the six days and the seventh day contained in the fourth commandment does not apply in this dispensation” are also subject to, and should be given a favorable interpretation. While the secondary standards understand the ratio of “the
one whole day in seven" to belong to the basic meaning of the Commandment, whether that day is seventh or first, it is entirely proper and reasonable to read the Fourth Commandment as literally as one does the other nine, and conclude that the Sabbath is indeed the seventh day, not a seventh day and first day generalized into a "one day in seven." If this approach is possible, then statement (2) could mean no more than that it is now inappropriate to observe a seventh-day Lord's Day, the seventh-day observance being abolished. Statement (3) may be taken to mean that the difference between Sunday through Friday on the one hand and Saturday on the other no longer applies. There is no apparent necessity that any of these statements be taken in less favorable ways.

RECOMMENDATIONS

In the light of the above considerations, the undersigned recommends:

1. That the Fortieth General Assembly deny the complaint of Messrs. Marton, et al., against the Presbytery of Wisconsin (Midwest).

In considering the overture from the Presbytery of Southern California which requested the Committee on Sabbath Matters to study, in connection with possible union with the Reformed Presbyterian Church, Evangelical Synod, "the question as to whether the second ordination vow requires the acceptance of the teaching of our secondary standards regarding the Christian Sabbath or Lord's Day," the undersigned, differing from the committee, considers that it is unwise and inexpedient to answer this question in the abstract (in thesi), and without giving attention to the very concrete occasion of the question, namely possible church union. Surely absolute candor and forthrightness in considering the specific "some difference of opinion as to the meaning of the second ordination vow" is demanded. Therefore the undersigned recommends:

2. That the Fortieth General Assembly request the Presbytery of Southern California to communicate to the Committee on Ecumenicity and Interchurch Relations such information as it may possess concerning the nature of the "difference of opinion" and those holding it, and also request the Committee on Ecumenicity and Interchurch Relations to take note of such information in future consultations with the Reformed Presbyterian Church, Evangelical Synod.

3. That the Fortieth General Assembly inform the Presbytery of Southern California that it is inexpedient to answer its question in a general or abstract way, but only insofar as a particular viewpoint is in question.

Respectfully submitted,

D. Clair Davis

Mr. Busch presented the report of Advisory Committee #5 as follows:

REPORT OF ADVISORY COMMITTEE #5

This committee expresses its opinion that the subordinate standards contain the system of doctrine taught in the Scriptures as related to the Sabbath Day.

The committee concurs with the recommendations contained in the majority report. (End of report.)

It was moved and seconded to adopt recommendation 1 of the Committee on Sabbath Matters.

The Assembly recessed at 3:45 p.m. and reconvened at 4:01 p.m. with the singing of the hymn "I'm not ashamed to own my Lord." Mr. Male led in prayer.
Dr. Stewart, fraternal delegate of the Reformed Presbyterian Church of North America (Covenanter), addressed the Assembly.

The Moderator ruled that present members of the Presbytery of the Midwest may not vote on the pending question.

Messrs. Davis and Woolley recorded their affirmative votes on a lost motion that would have substituted recommendation 1 of Minority Report (II) for the pending question.

On motion it was determined to extend the time of consideration of the report of the Committee on Sabbath Matters until 6:15 p.m.

The pending question was carried.

Messrs. Davis, Johnston, Duff, and Newsom recorded their negative votes.

On motion recommendation 2 of the Committee on Sabbath Matters was adopted.

Messrs. Davis and Duff recorded their negative votes.

On motion recommendation 3 was adopted.

It was moved and seconded to adopt recommendation 4.

The Moderator ruled that present members of the Presbytery of the Midwest may vote on the pending question.

The Assembly recessed at 6:21 p.m. after prayer led by the Moderator.

THURSDAY EVENING, MAY 17

The Assembly reconvened at 7:46 p.m. with the singing of the hymn "To thee, O Lord, I fly." Mr. Hofford led in prayer.

On motion it was determined to extend the time of debate until the recommendations of the report of the Committee on Sabbath Matters be disposed of.

Dr. Davis recorded his affirmative vote on a lost motion that would have substituted recommendations 2 and 3 of Minority Report (II) for the pending question.

The pending question was carried.

Messrs. Hinkson and Krabbendam recorded their negative votes.

On motion recommendation 5 was adopted.

Mr. Volz reported for the Committee on Date, Place and Travel as follows:

PARTIAL REPORT OF THE COMMITTEE ON DATE, PLACE AND TRAVEL

The committee recommends that commissioners submitting valid travel vouchers be reimbursed as follows:

(a) no reimbursements to car passengers
(b) all actual costs incurred in excess of $100 (rounded to the nearest dollar) to those traveling by public transportation
(c) all amounts in excess of $100, calculated at 5 cents per mile (rounded to the nearest dollar) to drivers of cars.

On motion the recommendations were adopted.

Mr. Keller, President of the Committee on Diaconal Ministries (formerly the Committee on General Benevolence) presented its report. On motion the report was ordered included in the Minutes without being read aloud.
The Committee on General Benevolence held two stated meetings and one special meeting during the year. Interim business was dealt with by the Secretary, after consultation with the members of the Executive Committee, and reviewed by the full Committee at its next meeting.

Officers of the Committee are elected for one year terms at the time of the regular stated meeting in October. The incumbent officers were re-elected as follows: President, Rev. Rollin P. Keller; Vice President, Edward A. Beenhouwer, Deacon, Memorial Orthodox Presbyterian Church, Rochester, N. Y.; Secretary-Treasurer, Rev. Lester R. Bachman.

Contributions to the Committee's ministries were received from over 95 congregations during the year, setting a new record for support from the churches. This gratifying response was probably due, in part, to the special appeals sent out by the Committee to provide relief for the victims of the disastrous flood which ravaged several northeastern states in June, and for the elder in need of Dialysis treatments.

Receipts for the year increased over those for 1971 by $10,389.90. Disbursements for the year increased by $5,096.92 over 1971. Total contributions from the churches in response to the special appeals amounted to $15,852.65 which came to the Committee, in addition to $3,617.81 which was sent directly to the deacons of the church where the greatest need existed. Receipts for regular budget needs of the Committee for the year increased by $2,237.00.

The budget for 1972 was $27,750.00. Funds desired for the General Account projects fell short by $1,669.67, and requests for the Aged and Infirm Ministers' Fund were not realized in the amount of $4,392.75. However, all Committee projects were funded in full, with the exception of Work-Scholarships for Christian Schools in America, which lacked $2,250.00 of reaching its goal. Also, our contribution to the work of the Bethesda Hospital in Denver, Colo. was discontinued on recommendation of the Presbytery of the Dakotas.

When account is taken of the fact that more of our churches than ever before supported our ministries, and gave almost $20,000.00 in response to special appeals ABOVE contributions to the budget, there is cause for profound gratitude to God and deep appreciation to the members of our churches.

Extensive damage to property and possessions was suffered by five families in the Calvary Orthodox Presbyterian Church of Middletown, Pa., and by one family in Selinsgrove, Pa. and one in Kingston, Pa. as a result of the severe flood which struck eastern Pennsylvania in June. The Christian Reformed World Relief Committee responded immediately upon learning of the need by sending a gift of $1,000.00 to the Committee, with the offer of further aid, if it were needed.

Congregations as far away as California sent gifts directly to Calvary Church even before the Committee had time to send out its appeal to the churches. Besides, delegations from churches in the Presbytery of Philadelphia went immediately to assist the affected families in clean-up operations, in addition to giving relief funds.
$1,659.58 was given directly to the church by non-O. P. Churches, which, together with gifts from the Committee’s appeal provided $13,857.74 in aid to the families in need.

Our congregation in Selingsgrove, Pa. suffered the loss of hymn books and radio equipment, and one family associated with the church lost everything in the flood. The Committee sent $2,300.00 to aid in recovering from these losses.

The parents of one of our ministers, who live in Kingston, Pa., also suffered severe losses, and your Committee was able to send $1,000.00 to aid them in restoring their home.

It can be truly said that all who received the generous gifts from our churches in the time of their great need were literally overwhelmed by the speedy and loving response of so many of their brethren, and were wonderfully encouraged in their efforts to restore their homes and possessions.

EMERGENCY MEDICAL RELIEF

Late in the year your Committee appealed to the churches for funds to provide Dialysis treatments for one of our devoted elders who faced certain death due to kidney failure, without the treatments. Many of our churches responded with a total of $4,992.30 for this need. Two weeks after our appeal went out we were informed that the state where the elder lives had made provision for such treatments when a patient reached a specific level of ability to no longer pay for them. Our brother felt that any help received from the churches would have to be turned over to the state, and therefore humbly and gratefully declined our aid. He also authorized the Committee to use the funds received for his need to aid others who might be involved in similar medical expense beyond their ability to pay. Since the first of January, 1973, four churches requested the Committee to refund their gifts for use in meeting local needs, and one church re-designated its gift to the Aged and Infirm Minister’s Fund. The Committee now has a balance of $3,569.98 in an Emergency Medical Relief Fund as a result of this gracious authorization.

NEW POLICIES

Your Committee has informed congregations, presbyteries, and the foreign Missions of new policies regarding distribution of relief and solicitation of funds to meet needs as they arise. Requests for relief funds for our Missions must be approved by the Committee on Foreign Missions before being included in our budget. Needs arising in a local congregation must be handled first by the local diaconate, then referred to the particular presbytery, if additional help is needed, before referring the need—with recommendations—to our Committee for an appeal to all of the churches.

ELECTIONS

Terms expiring with this Assembly: Rev. William Krispin, and Deacon Edward A. Beenhouwer, Memorial O.P. Church, Rochester, N. Y.

RECOMMENDATION

That each Church or Chapel be urged to include the work of the Committee on General Benevolence in its Benevolent or Diaconal Budget in the sum of $3.00 per communicant member.
GENERAL ACCOUNT
Office and Administration ................................ $ 750.00 $ 750.00
Promotion .......................................................... 650.00 250.00

DIACONAL MINISTRY
Relief Fund, America ........................................ $ 1,000.00 $ 5,000.00
Relief Fund, Korea ........................................... 750.00 1,000.00
Relief Fund, Japan ............................................ 250.00 250.00
Relief Fund, Taiwan ........................................... 1,000.00 1,000.00
Student Work-scholarships, America .................... 5,000.00 5,000.00
Student Work-scholarships, Korea ....................... 1,500.00 2,000.00
Student Work-scholarships, Japan ....................... 750.00 750.00
Orphan Scholarships, Korea .................................. 200.00 800.00
Leper Patients, Korea ........................................ 2,500.00 2,500.00
Multi-Purpose Food, Korea .................................. 2,000.00
Mental Hospital & Old Folks' Home, Korea ............ 400.00 600.00
Bethesda Hospital, Denver .................................. 500.00 0
Gospel Hospital, Pusan, Korea ............................ 1,500.00 1,800.00
Other ............................................................. 4,000.00 2,000.00
Total Diaconal Ministry ...................................... $22,750.00 $22,700.00

MISCELLANEOUS:
Build Reserve .................................................. 0 $ 2,000.00
Total General Account Budget .............................. $23,750.00 $25,700.00

AGED AND INFIRM MINISTERS ACCOUNT:
Fund Expenditures ........................................... $ 2,000.00 $ 2,000.00
Build Reserve .................................................. 5,000.00 5,000.00
Total Aged & Infirm Ministers Account Budget ........ $ 7,000.00 $ 7,000.00
Total Budget for All Ministries: 1973 .................. $29,750.00 $32,700.00

(Bethesda Hospital, Denver, Colo. has been discontinued on advice from the Presbytery of the Dakotas. Multi-Purpose Food has been discontinued for 1973 on advice from the Korea Mission.)

SPECIAL REPORT
The Committee on General Benevolence was directed by the 38th General Assembly to "prepare a statement of purpose, principles, and theological grounds upon which the Committee is to operate." This directive came as a result of prolonged debate and sharply divided opinions expressed in the Assembly during the consideration of a Special Report from the Committee in response to a prior directive of the 37th General Assembly which read as follows: "The 37th General Assembly determined to instruct the Committee on General Benevolence to examine ways of expanding its diaconal ministry in cooperation with local congregations and presbyteries in order to reach out to the needs of the poor and distressed in the church and the world." The significant words in this directive of the 37th General Assembly which sparked
the debate and produced the division in the 38th General Assembly were the last three—"to the world."

The 38th General Assembly elected Rev. John Hills and Rev. Paul Wooley to meet with the Committee in preparing a Statement "of purpose, principles, and theological grounds upon which the Committee is to operate." With the significant contributions of these men the Committee presented its Report to the 39th General Assembly. A Minority Report was subsequently prepared and presented to the Assembly without the Committee having opportunity to consider it before it was presented.

The 39th General Assembly, after considerable debate, was not prepared to adopt either report, and determined to return both of them to the Committee for further study and reconsideration, with instructions to report its conclusions to the 40th General Assembly.

The Committee invited Rev. John Hills and Rev. Paul Wooley to meet with them on Friday, February 16, 1973, during its spring stated meeting for the purpose of reconsidering the Reports and presenting conclusions, as requested by the 39th General Assembly.

After deliberating as a Committee of the Whole, it was moved and carried "that the Committee on General Benevolence adopt the Report as submitted to the 39th General Assembly as its 'Statement of principles and theological grounds upon which the Committee is to operate,' and recommend its adoption by the 40th General Assembly." Mr. John Kinnaird requested the Committee to inform the Assembly that his Minority Report continues to express his views on this matter.

REPORT OF THE TREASURER FOR THE YEAR 1972

STATEMENT OF RECORDED CASH RECEIPTS AND DISBURSEMENTS OF THE GENERAL ACCOUNT—YEAR ENDING DECEMBER 31, 1972

GENERAL FUND

Balance on hand, January 1, 1972 .................................. $ 577.93

RECEIPTS

Contributions

From OPC Churches, Designated .................. $ 4,409.99
    Non-designated .................. $ 3,928.91
From OPC Deacons, Designated ............... 13,006.57
    Non-designated .................. 9,214.91
From Other OPC Sources, Designated ....... 1,279.50
    Non-designated .................. 315.60
From Non-OPC Sources, Designated ........ 1,210.00
    Non-designated .................. 25.00
Total Designated .......................... $19,806.06
Total Non-designated .................. $13,584.42
Total Contributions .................. $33,390.48

Dialysis Funds—Returned .................. $1,000.00
Total Receipts .......................... $34,390.48
Total Funds Available .................. $34,968.41
### Disbursements

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Office and Administration</td>
<td>$100.00</td>
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<tr>
<td>Salaries and Allowances</td>
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</tr>
<tr>
<td>Postage and Supplies</td>
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<tr>
<td>Legal and Accounting</td>
<td>$25.00</td>
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<td>Telephone and Telegraph</td>
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<tr>
<td>Travel</td>
<td>$58.00</td>
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<td>Combined Budget—Mis-sent</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$851.28</strong></td>
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</tbody>
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**Promotion:**

- Publicity, Mimeographing: $33.15
- **Total:** $33.15

**Diaconal Ministry**

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Relief Fund, America</td>
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<tr>
<td>Relief Fund, Japan</td>
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<td>Relief Fund, Korea</td>
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<td>Relief Fund, Taiwan</td>
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<tr>
<td>Student Work-scholarships, America</td>
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<tr>
<td>Student Work-scholarships, Japan</td>
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<td>Multi-Purpose Food, Korea</td>
<td>$2,000.00</td>
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<tr>
<td>Mental Hospital &amp; Old Folks' Home, Korea</td>
<td>$400.00</td>
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<tr>
<td>Bethesda Hospital, Denver</td>
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<tr>
<td>Gospel Hospital, Pusan, Korea</td>
<td>$1,500.00</td>
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<tr>
<td>Ebong Family—Nigeria, Gifts</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$26,445.35</strong></td>
</tr>
</tbody>
</table>

**Miscellaneous:**

- Cash Reserve: $
- Dialysis Funds—Advanced: $1,000.00
- **Total** Disbursements: **$28,329.78**

**Balance on hand, December 31, 1972:** $6,638.63

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**STATEMENT OF RECORDED CASH RECEIPTS AND DISBURSEMENTS OF THE AGED AND INFIRM MINISTERS ACCOUNT—YEAR ENDING DECEMBER 31, 1972**

**Balance on hand, January 1, 1972:** $2,499.52

**Receipts**

- Contributions: $1,607.25
- Interest: 292.50
- **Total Receipts:** $1,899.75

**Total Funds Available:** $4,399.27
### DISBURSEMENTS

Minister's Family (A) ........................................... $1,620.12  
Minister's Family (B) ........................................... 69.08  
**Total Disbursements** ........................................... $1,689.20  
Balance on hand, December 31, 1972 ......................... $2,710.07

### ANALYSIS OF RESERVE BALANCES

#### YEAR JANUARY 1 TO DECEMBER 31, 1972

<table>
<thead>
<tr>
<th></th>
<th>General Fund</th>
<th>Aged &amp; Infirm Ministers Fund</th>
<th>Total</th>
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<td>Cash Received</td>
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<td>$1,899.75</td>
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<tr>
<td>Cash Disbursed</td>
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<td>1,689.20</td>
<td>30,018.98</td>
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<td>Cash Increase</td>
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<td>Investments, at Cost, Increase (Decrease)</td>
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<td>0</td>
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<tr>
<td>Cash Balance, December 31, 1972</td>
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<td>$2,710.07</td>
<td>$9,348.70</td>
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<tr>
<td>Reserve Balance Total, December 31, 1972</td>
<td>$6,638.63</td>
<td>$9,210.07</td>
<td>$15,848.70</td>
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</table>

#### AGED AND INFIRM MINISTERS' ACCOUNT:

**INVESTMENTS:**

Church Extension Fund Demand Notes:
- 1/19/1960—#A-40 ............................... $ 500.00
- 5/3/1961—#A-64 .............................. 1,000.00
- 5/2/1962—#A-88 .............................. 1,000.00
- 2/4/1963—#A-95 .............................. 500.00
- 2/26/1964—#A-116 ........................... 500.00
- 3/2/1965—#A-124 ............................ 1,000.00
- 3/3/1967—#A-144 ............................ 2,000.00

Total Investments ........................................ $6,500.00

Respectfully submitted,
Lester R. Bachman, Sec.-Treas.

Willow Street, Pa.
February 2, 1973

To the Committee on General Benevolence  
of the Orthodox Presbyterian Church

I have examined the Report of the Treasurer of the Committee on General Benevolence of the Orthodox Presbyterian Church for the year 1972. My examination was made in accordance with standard auditing procedures and accordingly included.
such test of the accounting records and such other procedures which I considered necessary in the circumstances, except as noted in the following paragraphs.

Income from contributions was not confirmed.

A savings account in the amount of $36.34 at the National Central Bank which was reported in the assets of the Church Extension Fund in the prior year was closed during the current year and is included in Non-Designated receipts for the current year.

In my opinion, subject to the afore noted exception the Report of the Treasurer fairly presents the cash receipts and disbursements for the year 1972 and the assets held at December 31, 1972, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Respectfully submitted,
David M. Huber, Jr. CPA

Mr. Meilahn presented the report of Advisory Committee #6 as follows:

REPORT OF ADVISORY COMMITTEE #6

1. The committee concurs with the recommendation of the Committee on Diaconal Ministries contained in its report.

2. In view of its limited time and ability, the committee deems it wise to submit the complex subject of the "principles and theological grounds upon which the Committee (on Diaconal Ministries) is to operate" to the wisdom of the Assembly.

3. The committee recommends that Overture 5 from the Presbytery of the Dakotas be adopted.

Kenneth J. Meilahn, Convener

On motion the Assembly determined to urge each Church or Chapel to include the work of the Committee on Diaconal Ministries in its benevolent or diaconal budget in the sum of $3.00 per communicant member.

With reference to overture 5, on amended motion the Committee on Diaconal Ministries was requested to study the retirement needs of the Orthodox Presbyterian Church ministers who are age 60 and over, and to inform the presbyteries within a year regarding such needs together with a suggested program to meet these needs.

By a series of actions the pending question became the adoption of the Minority Report of the Committee on General Benevolence to the 39th General Assembly (cf. pp. 128-129, Minutes, 39th G.A.) as the statement of principles and theological grounds upon which the committee is to operate.

On motion it was determined to terminate debate on the pending question at 9:30 p.m.

The pending question was carried.

Mr. Hills recorded his negative vote.

On motion it was determined to extend the time of recess in order to commence elections to the committee.

The floor was declared open for nominations to the Committee on Diaconal Ministries. The following were nominated: Ministers—Krispin and Coppes; Ruling Elders—
Johannus H. Schouten (Portland, Oregon). On motion Mr. Krispin's request to have his name withdrawn was granted.

The Moderator declared the Rev. Dr. Coppes and Ruling Elder Schouten elected to the class of 1976.

The Assembly recessed at 9:37 p.m. after prayer led by the Moderator.

FRIDAY MORNING, MAY 18

Following a devotional service led by Mr. Nightengale the Assembly reconvened at 8:20 a.m. The Moderator led in prayer.

The minutes of the sessions of Thursday, May 17, were approved as read.

The order of the day arrived. Mr. Keller, Convener of the Committee on Presbyterial 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 without exception and with the notations listed by the Committee.

2. That the Presbytery of the Mid-Atlantic be reminded of its duty to make disposition of the exception to its Minutes taken by the 39th General Assembly, by taking up the exception in accordance with the request of the 39th General Assembly and recording its disposition in the Minutes; and that the Minutes of the Presbytery approved with the notations listed by the Committee and with the following exceptions:
   a. Sessions which are not represented are not listed as absent, p. 32.
   b. An ordained minister of another denomination is not identified except by name; and there appears to be inadequate conformity to the Form of Government, XV, 16, with regard to receiving a minister from another denomination, p. 32.

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 notation 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 with the following exception:

6. That the Minutes of the Presbytery of Northern California be approved without exception and with the notations listed by the Committee, and that the Presbytery be informed that the disposition of the exceptions taken by the 39th General Assembly was made satisfactorily on pages 286 and 287 of the Minutes, but that no communication was sent to the Clerk of the General Assembly indicating that the exceptions had been acted upon.

7. That the Presbytery of the Northwest be informed that it is necessary to record the fact that a candidate for ordination gave affirmative answers to the constitutional questions and that the hands of the Presbytery were laid upon him in order to record the fact that he was actually ordained (cf. Form of Government, XV, 12,
122  FORTIETH GENERAL ASSEMBLY

14); and that the Minutes of the Presbytery be approved with the notations listed by the Committee and with the following exception:

a. Absentees not listed, p. 83.

8. That the Minutes of the Presbytery of Ohio be approved with the notations listed by the Committee and with the following exceptions:

a. The motion to seat a corresponding member is not put in a separate paragraph (exception to Rule 13), p. 29.

b. The purpose of a special meeting of Presbytery, September 21, 1972, is not stated verbatim (exception to Rule 9), p. 43.

c. Person offering prayer is not identified (exception to Rule 10), p. 49.

9. That the Minutes of the Presbytery of Philadelphia be approved with the notations listed by the Committee and with the following exceptions:


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 with the following exceptions:

a. The minutes of January 20 and February 13 1973, do not indicate sessions not represented.

b. Pages not numbered after page 244.

The recommendations of the committee were adopted except that the Minutes of the Presbytery of Philadelphia were approved without exception.

The order of the day arrived. Mr. D. R. Miller, 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 with the following exception:

a. No indication of selection of the Chairman as Secretary pro tem at a meeting.

2. That the Minutes of the Committee on Christian Education be approved with the following exception:


3. That the Minutes of the Committee on Diaconal Ministries (formerly General Benevolence) be approved with the following exception:

a. No minutes recorded of special meeting mentioned in Report to 40th General Assembly.

4. That the Minutes of the Committee on Ecumenicity and Interchurch Relations
be approved with the notation listed by the Committee and with the following exceptions:

1. That the Minutes of the Committee on Foreign Missions be approved with the notation listed by the Committee and with the following exceptions:
   a. The chairman of the committee submitted and signed the minutes even though the secretary was present at the meeting. Rule 6 indicates that if the secretary does not record the minutes, the selection of a secretary pro tem should be recorded in the minutes. This was not done, p. 92.
   b. No opening or closing prayer, meeting held on a bus, pp. 92, 100.

2. That the Minutes of the Committee on Home Missions and Church Extension be approved without exception and with the following exceptions:
   a. Failure to identify those who offered opening prayer at meetings of March 7, June 8, and October 5, 1972, pp. 178, 199, 216.

3. That the Minutes of the Committee on Missions be approved with the following exceptions:

4. That the Minutes of the Committee on Pensions be approved with the following exceptions:
   a. Reference to Chapter III of the Standing Rules (of the Assembly) should be Chapter IV, p. 17.

The recommendations of the committee were adopted except that the Minutes of the Committees on Foreign Missions and Christian Education were approved without exception.

Mr. Volz reported for the Committee on Date, Place and Travel as follows: Whereas Messrs. J. J. Peterson and Barker are present at the Assembly by requirement of the Standing Rules, the Committee on Date, Place and Travel recommends that they be granted full travel commission.

The motion to adopt the committee’s recommendation was lost.

On motion Rule 10 of the Assembly’s Rules for Keeping Presbyterial Minutes and Rule 10 of the Assembly’s Rules for Keeping Standing Committee Records were amended in both instances by changing the words “at each particular session” to “each day.”

Mr. Hoogerhyde, President of the Committee on Pensions presented its report. On motion the report was ordered included in the Minutes without being read aloud.

REPORT OF THE COMMITTEE ON PENSIONS

The Committee on Pensions continues to administer the denominational plans on pensions and insurance, and hospitalization, and reports as follows on these responsibilities:

PENSIONS AND INSURANCE

December 31, 1972 marked the completion of the 14th year for the Pension and Insurance Plan and the 4th year in its revised form. Nine new participants were enrolled during the year and three persons withdrew. At the end of the year there were 127 participants in the plan, including six who are receiving monthly pension payments.
Group term insurance for $10,000 on participants under age 65 is carried with the Equitable Life Assurance Society of New York City, N. Y. The annual premium for this coverage was $112.80 for each participant. On January 1, 1973 the insurance was increased to $13,000 and contributions for participants have been increased $3.00 per month, to total $148.80 annually. These premiums are deducted from total contributions made for each participant before expenses and investment. A dividend of $1074, based on 1971 experience, was received from Equitable, compared with $788 for the previous year. The dividend was increased even though one death claim and one disability waiver claim were charged to our account during 1971. There were no claims during 1972. Premiums paid for this insurance coverage since the revised plan became effective in January, 1969 are:

<table>
<thead>
<tr>
<th>Year</th>
<th>Premium</th>
</tr>
</thead>
<tbody>
<tr>
<td>1969</td>
<td>$11,465</td>
</tr>
<tr>
<td>1970</td>
<td>11,026</td>
</tr>
<tr>
<td>1971</td>
<td>11,572</td>
</tr>
<tr>
<td>1972</td>
<td>12,671</td>
</tr>
</tbody>
</table>

During 1972 the investments of the Committee in the Retirement Equity Fund for pensions were 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 3/10 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 $495,103; book value was $502,529. The experience of that fund is in its inception in January, 1969 has been:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1969 Initial investment from previous plan</td>
<td>$303,207</td>
</tr>
<tr>
<td>1969-72—Contributions</td>
<td>124,330</td>
</tr>
<tr>
<td>Net investment additions</td>
<td>67,567</td>
</tr>
<tr>
<td>Total (Market Value 12/31/72)</td>
<td>$495,104</td>
</tr>
</tbody>
</table>

The net investment additions represent an average annual increase of 3.4%.

In view of this investment experience the Committee decided to invest $50,000 from the existing fund and new contributions received during 1973 with the investment advice of De Haven and Townsend, Crouter and Bodine, a highly respected Philadelphia investment firm.

Payments to individuals from the Committee’s funds during the four years of the revised plan have been as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annuity</td>
<td>$1,800</td>
</tr>
<tr>
<td>Pensions</td>
<td>7,880</td>
</tr>
<tr>
<td>Withdrawals</td>
<td>29,194</td>
</tr>
<tr>
<td>Total</td>
<td>$38,874</td>
</tr>
</tbody>
</table>

These payments have been made from funds of the Committee without withdrawing funds from the Retirement Equity Fund. It has been possible to make these payments from current income because practically all contributions are being made quarterly.
HOSPITALIZATION

The Committee on Pensions continue 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 to a maximum of $20,000 is provided on an optional basis.

On December 31, 1972 there were 139 participants compared with 137 a year earlier. Of these, 99 were ministers, and of 115 participants in the major medical coverage 89 were ministers.

The following claims were paid by Inter-County during the rating period April 1, 1971 to March 31, 1972:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of Claims Paid</td>
<td>151</td>
</tr>
<tr>
<td>No. of Days</td>
<td>336</td>
</tr>
<tr>
<td>Total Claims</td>
<td>$25,030</td>
</tr>
<tr>
<td>Major Medical (1972)</td>
<td>$4,625</td>
</tr>
</tbody>
</table>

There has been no rate change on the basic coverages. However, on February 1, 1972, new extended Blue Shield Diagnostic and Anesthetic benefits were added to our group coverage, and the monthly rate for single subscribers was increased $.45 and for families $1.00.

Each year more churches are arranging to pay their pastor’s premiums for this insurance. It is the opinion of competent counsel that payment of these 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 premium payments for each participant under the Pension and Insurance Plan be increased $50 a year, effective on January 1, 1975, January 1, 1977, January 1, 1979 and January 1, 1981 and that the amount of insurance coverage for each participant by Equitable Life Assurance Society be increased by $1,000 each year effective with January 1, 1975 up to a maximum amount of $20,000 which would be effective on January 1, 1981.

ELECTIONS

The terms of the following members of the committee expire with this Assembly: Minister: Robert L. Marshall; Ruling Elder: Lewis W. Roberts and Paul Kent, unordained. Ruling Elder Peter Forbes, Class of 1974, has resigned as a member of the Committee, having joined another church.

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:
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, 1972 and the related statements of equity fund, reserve 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 aforementioned exception, the attached balance sheet and statements of equity fund, reserve 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, 1972, 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
February 21, 1973

EXHIBIT I

ORTHODOX PRESBYTERIAN CHURCH
COMMITTEE ON PENSIONS

BALANCE SHEET
DECEMBER 31, 1972

ASSETS

Cash in Bank $ 10,693
Trust Fund—First Pennsylvania Banking and Trust Company (Schedule A) Market Value 495,104
Total Assets $505,797

LIABILITIES

Reserve for Pension Benefits (Schedule B) $505,797

NOTE: This statement is subject to the accountants' opinion.
**Schedule A**

**ORTHODOX PRESBYTERIAN CHURCH**

**COMMITTEE ON PENSIONS**

**SCHEDULE OF RETIREMENT EQUITY FUND**

**DECEMBER 31, 1972**

<table>
<thead>
<tr>
<th></th>
<th>Cost</th>
<th>Market Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bonds</td>
<td>$87,125</td>
<td>$84,171</td>
</tr>
<tr>
<td>Preferred Stocks</td>
<td>62,293</td>
<td>55,069</td>
</tr>
<tr>
<td>Common Stocks</td>
<td>351,705</td>
<td>354,458</td>
</tr>
<tr>
<td><strong>Total Securities</strong></td>
<td><strong>$501,123</strong></td>
<td><strong>$493,698</strong></td>
</tr>
<tr>
<td>Cash</td>
<td>1,406</td>
<td>1,406</td>
</tr>
<tr>
<td><strong>Total Value of Fund</strong></td>
<td><strong>$502,529</strong></td>
<td><strong>$495,104</strong></td>
</tr>
</tbody>
</table>

**NOTES:**

1. The above values were taken from the annual accounting for the Trust Fund for the year ended December 31, 1972, as submitted by the First Pennsylvania Banking and Trust Co., Trustee.
2. This statement is subject to the accountants' opinion.

**Schedule B**

**ORTHODOX PRESBYTERIAN CHURCH**

**COMMITTEE ON PENSIONS**

**RESERVE FOR PENSION BENEFITS**

**DECEMBER 31, 1972**

**BALANCE, January 1, 1972**

$439,923

**ADDITIONS**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Premiums Received from Participants</td>
<td>$54,100</td>
</tr>
<tr>
<td>Dividend Income</td>
<td>1,074</td>
</tr>
<tr>
<td>Reversions—Accounts Withdrawn</td>
<td>2,202</td>
</tr>
<tr>
<td>Income from Trust Fund:</td>
<td></td>
</tr>
<tr>
<td>Investment Income</td>
<td>$22,597</td>
</tr>
<tr>
<td>Realized Capital Gains</td>
<td>1,390</td>
</tr>
<tr>
<td>Increase in Unrealized Capital Gains</td>
<td>13,733</td>
</tr>
<tr>
<td></td>
<td>37,720</td>
</tr>
<tr>
<td></td>
<td>95,096</td>
</tr>
<tr>
<td></td>
<td>$535,019</td>
</tr>
</tbody>
</table>

**DEDUCTIONS**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Expenses—General Fund</td>
<td>$1,326</td>
</tr>
<tr>
<td>Expenses—Trust Fund</td>
<td>1,330</td>
</tr>
<tr>
<td>Premiums Paid—Life Insurance</td>
<td>12,671</td>
</tr>
<tr>
<td>Pension Payments</td>
<td>4,780</td>
</tr>
<tr>
<td>Withdrawals—Retirement Equity Fund</td>
<td>9,115</td>
</tr>
<tr>
<td></td>
<td>29,222</td>
</tr>
</tbody>
</table>

**BALANCE, December 31, 1972**

$505,797

**NOTE:** This statement is subject to the accountants' opinion.
EXHIBIT II
ORTHODOX PRESBYTERIAN CHURCH
COMMITTEE ON PENSIONS
STATEMENT OF CASH RECEIPTS AND CASH DISBURSEMENTS
JANUARY 1 TO DECEMBER 31, 1972

CASH RECEIPTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Premiums Received from Participants</td>
<td>$54,100</td>
</tr>
<tr>
<td>Dividend Income</td>
<td>1,074</td>
</tr>
<tr>
<td>Refund of Premium Overpayment—1971</td>
<td>26</td>
</tr>
<tr>
<td>Income Received as Intermediary</td>
<td>37</td>
</tr>
<tr>
<td><strong>TOTAL CASH RECEIPTS</strong></td>
<td><strong>$55,237</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 Trust Company</td>
<td>$26,500</td>
</tr>
<tr>
<td>Management Fees—Trust Fund</td>
<td>1,293</td>
</tr>
<tr>
<td>Premiums—Equitable Life Assurance Society</td>
<td>12,671</td>
</tr>
<tr>
<td>Pension Payments</td>
<td>4,780</td>
</tr>
<tr>
<td>Withdrawals—Vested Interest</td>
<td>$9,115</td>
</tr>
<tr>
<td>Less: Reversions</td>
<td>2,202</td>
</tr>
<tr>
<td><strong>Disbursed as Intermediary</strong></td>
<td>6,913</td>
</tr>
<tr>
<td>Expenses—General Fund</td>
<td>37</td>
</tr>
<tr>
<td>Honorarium—Treasurer</td>
<td>$ 600</td>
</tr>
<tr>
<td>Legal and Auditing</td>
<td>380</td>
</tr>
<tr>
<td>Meeting Expense</td>
<td>94</td>
</tr>
<tr>
<td>Stationery and Printing</td>
<td>103</td>
</tr>
<tr>
<td>Postage</td>
<td>128</td>
</tr>
<tr>
<td>Telephone</td>
<td>21</td>
</tr>
<tr>
<td><strong>TOTAL CASH DISBURSEMENTS</strong></td>
<td><strong>$53,520</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>$1,717</td>
</tr>
</tbody>
</table>

CASH BALANCE, January 1, 1972

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CASH BALANCE, January 1, 1972</strong></td>
<td>8,976</td>
</tr>
</tbody>
</table>

CASH BALANCE, December 31, 1972

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CASH BALANCE, December 31, 1972</strong></td>
<td><strong>$10,693</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, 1972 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 aforementioned exceptions, the attached statements present fairly the financial position of the Hospitalization Account of the Orthodox Presbyterian Church, Committee on Pensions, at December 31, 1972, 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
February 21, 1973

ORTHODOX PRESBYTERIAN CHURCH
COMMITTEE ON PENSIONS
HOSPITALIZATION ACCOUNT
BALANCE SHEET
DECEMBER 31, 1972

ASSETS
Cash in Bank—Farmers Bank and Trust Co., Hummelstown, Pennsylvania:
Checking Account
Savings Account
Premium Refund Receivable

TOTAL ASSETS

LIABILITIES AND SURPLUS
Premiums Collected in Advance
Surplus (Statement Attached)

TOTAL LIABILITIES AND SURPLUS

NOTE: This statement is subject to the accountants' opinion.

ORTHODOX PRESBYTERIAN CHURCH
COMMITTEE ON PENSIONS
HOSPITALIZATION ACCOUNT
STATEMENT OF SURPLUS
DECEMBER 31, 1972

BALANCE, January 1, 1972

ADDITIONS
Decrease in Advance Premiums
Overpayment of Premiums (Refund Receivable)

DEDUCTIONS
Excess, Cash Receipts Under
Cash Disbursements

BALANCE, December 31, 1972

NOTE: This statement is subject to the accountants' opinion.
CASH RECEIPTS
Subscriptions $49,071
Service Charges 539
Interest, Savings Account 125

TOTAL CASH RECEIPTS $49,735

CASH DISBURSEMENTS
Premiums Paid, Inter-County and $42,003
Blue Shield
Premiums Paid, Major Medical 7,478

Honorarium 600
Auditing 110
Stationery and Printing 12
Postage 96

TOTAL CASH DISBURSEMENTS $49,481

CASH RECEIPTS UNDER CASH DISBURSEMENTS 50,299

CASH BALANCE, January 1, 1972 $ (564)
CASH BALANCE, December 31, 1972 4,426

$ 3,862

Note: This statement is subject to the accountants' opinion.

Mr. Haldeman presented the report of Advisory Committee #7 as follows:

REPORT OF ADVISORY COMMITTEE #7

This committee reviewed the report of the Committee on Pensions and in addition briefly interviewed Mr. Hoogerhyde, Chairman of that committee.

To the extent that we were able to cover the subject under review in the time available, Advisory Committee #7 approves in full report of the Committee on Pensions, and has no specific recommendations other than to endorse the recommendations contained in that report.

However, Advisory Committee #7 does wish to make two specific suggestions to the members of this Assembly regarding the report, viz.:

1. Commissioners should take note of the paragraph in the report which immediately precedes the Recommendations, and endeavor to see that all pastors, sessions, and trustees are acquainted with the advantage of paying the pastors' insurance premiums directly.

2. If the advisory committee concept is generally deemed valuable toward expediting the business of the Assembly and is to be continued, Advisory Committee #7
feels that similar committees should be supplied prior to the Assembly with more data with which to review basic concepts, philosophy, and policies governing the operation of the Committee on Pensions, in addition to merely reviewing the tabulated financial data.

W. A. Haldeman, Convener
M. L. Bice
C. Roskamp
P. A. Struyk
H. F. Pink

On motion the recommendation of the Committee on Pensions was adopted.
On motion the Committee on Pensions was instructed to identify its officers in its reports to the Assembly.
The floor was declared open for nominations to the Committee on Pensions. The following were nominated: Ministers—Marshall and Schmurr; Ruling Elders—Lewis W. Roberts (Middletown, Pa.); non-ordained men—Paul Kent (Hatboro).
The Moderator declared the Rev. Mr. Marshall, Ruling Elder Roberts, and Mr. Kent elected to the class of 1976, and the Rev. Mr. Schmurr elected to the class of 1974.
Mr. Oliver, Chairman of the Committee on Ecumenicity and Interchurch Relations, 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 aloud.

REPORT OF THE COMMITTEE ON ECUMENICITY AND INTERCHURCH RELATIONS

Between the time of the Thirty-Ninth General Assembly and the time of the writing of this report, the Committee has met four times to consider its independent concerns and three times with the Committee on Fraternal Relations of the Reformed Presbyterian Church, Evangelical Synod, to endeavor to carry out the instructions of the Thirty-Ninth General Assembly.

I. Appointment of Fraternal Delegates to Other Ecclesiastical Bodies
   A. The Rev. Le Roy B. Oliver to the 150th General Synod of the Reformed Presbyterian Church, Evangelical Synod, in Harvey Cedars, N. J. in May 1972.
   D. The Rev. Bruce F. Hunt to the General Assembly of the Presbyterian Church of Korea (Hapdong) in September, 1972.

At the time of the writing of this report appointments of fraternal delegates to 1973 meetings of other churches with which the Orthodox Presbyterian Church is in correspondence are yet to be made.

II. Invitations to Other Ecclesiastical Bodies

It is the intention of the Committee to extend invitations to those churches with whom we are in correspondence to send fraternal delegates to the 40th General Assembly.

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

As reported, three joint meetings of the two committees have been held since the Thirty-Ninth General Assembly. Three subcommittees with representatives of both churches serving on each subcommittee have met, each subcommittee meeting several times. The subcommittees have been charged with consideration of and recommendations on the Name and Standards, the Preamble to the Plan of Union, and the Adopting Act. Progress is being made and the Committee hopes to be able to present a detailed report to the Assembly after a further joint meeting scheduled to be held early in April 1973.

At a joint meeting of the Fraternal Relations and Ecumenicity Committees, held April 12-14, 1973, it was agreed that Parts I and II of a Proposed Plan of Union be sent to the Synod and Assembly and that a draft of the additional elements of a plan of union necessary for consummation of union, particularly details of the Adopting Act, be sent to the presbyteries and sessions as soon as possible. A subcommittee of the Joint Committee is at work on a draft of the Adopting Act and a meeting of the Joint Committee is planned for late in the summer of 1973.

Your committee recommends that the Assembly send Parts I and II of the proposed Plan of Union appended to this report to the presbyteries for study with the request that any comments on these sections be sent to the chairman of the Committee on Ecumenicity and Interchurch Relations by December 31, 1973.

PROPOSED PLAN OF UNION
OF THE
REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD
AND THE
ORTHODOX PRESBYTERIAN CHURCH

PART I: PREAMBLE, TESTIMONY, AND DECLARATION OF PURPOSE

PREAMBLE

The Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church come together committed to the supremacy and authority of the Scriptures, the inerrant Word of God, and confessing one Lord, one faith, one baptism. These churches come together to unite as the

* The Reformed Presbyterian Church, Evangelical Synod was formed in 1965 by the union of the Reformed Presbyterian Church in North America, General Synod and the Evangelical Presbyterian Church, originally called the Bible Presbyterian Church. The former was a church of Scottish descent. The first Reformed Presbyterian congregation in the United States existed as early as 1738 and the Reformed Presbytery was organized in 1774. The Evangelical Presbyterian Church began as part of the Presbyterian Church of America which was established in 1936 to continue the spiritual succession of the Presbyterian Church in the U.S.A. The Presbyterian Church of America in 1939 took the name The Orthodox Presbyterian Church.
Church in one scriptural faith and order, in full fellowship in the service of Christ under the divine authority of the whole of Scripture for all of faith and life. We come to this union acknowledging both God's grace and our sins in days past, and trusting in the renewal of the Holy Spirit for days to come.

In this union we seek first the honor of our Saviour's name; we wish to be found pleasing in the sight of the Lord who prayed for the deepest unity of His people. In particular, we would praise God for His mighty grace in bringing us together after a sad experience of division in the history of our churches. Soon after the Presbyterian Church of America was established in 1936 to continue faithful witness to the Christ of the Scriptures, a grievous division brought reproach upon this testimony. We recognize the genuine and deep concerns that influenced this division: on the one hand, a fear that indifference or hostility to characteristic features of the piety and hope of American Presbyterianism would doom the church to sectarian isolation; on the other hand, a fear that the reformation of the church would be crippled by adherence to requirements for life or faith that went beyond the teaching of Scripture.

We do not claim to have achieved unanimity of opinion on all the issues that led to that division, but in effecting this union we do confess that the unity of Christ's church should not have been broken as it was in 1937. Both those who left and those who suffered them to leave did so without pursuing with zeal all the scriptural means for reconciliation. Each sinned in a measure, and even the least sin against the love of Christ brings reproach on His name.

In seeking the joy of restored fellowship, we would confess afresh our need of the heartsearching and healing work of God's Spirit to convict us of all sin and lead us into the obedience of Christ. We express, by this union, our obligation and determination to maintain, by God's grace, the unity of the church in the mutual faith, love and confidence which we profess.

The Testimony of These Churches

Humbled, but rejoicing in our renewed and extended fellowship, we would call on others to join with us in confessing the Lord Jesus Christ as He is revealed in the Scriptures. To that end we would recall the testimony that has been raised in our communions by God's grace. In our united fellowship we pray that the Lord will receive our confession of His name and build His church.

1. A Testimony to the Christ of Scripture

Both churches come to this union rejoicing in one Sovereign Saviour, Jesus Christ our Lord. We confess Him as the Bible presents Him, not dividing a Christ of faith from a Jesus of history, but confessing one Jesus Christ, true God and true man, whose words and deeds were reported by those who were eyewitnesses of His majesty, and recorded for us in Scripture.

2. A Testimony to the Fundamental Doctrines of the Bible

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 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 sits at the right hand of His father, until He shall come again bodily and visibly in power and great glory.

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 role 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.

3. A Testimony to the Whole Counsel of God

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, as we have separated from unbelief and renewed our commitment to obey the Word of God we have found fresh occasion for rejoicing in the Westminster Confession of Faith and Catechisms as containing the system of doctrine taught in the Holy Scriptures. Both churches have previously adopted the Confession of Faith in virtually identical form, a form that precedes the major modifications 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!

To set aside the Westminster Confession for a contemporary creed might be laudable if the new creed set forth more clearly the great doctrines of God's sovereignty in salvation, if it summarized more fully the riches of God's revealed Word, if it condemned more pointedly modern errors in the light of God's abiding truth. But when new and proposed creeds frame ambiguous statements to cloak error, when they labor to break down the doctrine of inspired Scripture expressed in the Westminster Confession, when they substitute a social gospel for the Biblical doctrine of salvation, then loyalty to the Westminster Confession is simply loyalty to the truth of God revealed in Scripture. To confront the sophisticated errors of our day, those who teach and rule in Christ's church need to hold fast to the whole counsel of God as He has revealed it. The high mysteries of salvation by grace alone, in particular unconditional election, definite atonement, and effectual calling including the need of regeneration for faith, as taught in the Westminster Confession may be distorted by those who set man's wisdom above God's Word, but no lesser confession is adequate for gaining the church of Christ today.

4. A Testimony to Holy Living

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 honored 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 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). In the exercise of pastoral supervision ministers and assemblies of the church have similarly warned against specific breaches of God's law. The application of the teaching of Scripture to the question of abortion was a recent example of such warning.

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 revolutionary violence and socially sanctioned murder, the church must declare that man is made in the image of God, and apply the commandment "Thou shalt not kill" not only to the murdering hand but to the murderous heart. When the proper function of the body is impaired through the vain pursuit of pleasure and escape by the use of narcotics, stimulants, depressants, and hallucinogenic drugs, the church must teach that our bodies are for the Lord; it must warn not only the drunkard and the addict of his sin, but also caution all those who would begin in their desires to rebel against God's ordinances for sober and responsible human life; and it must charge all Christians to obey the law of love in every situation where the exercise of their own liberty under the gospel might offer an occasion to sin to another, or impede the service of Christ's church. When lusts and abuses of every kind are exploited for gain and power, the prophetic warnings against men who profit by pandering to vice must be heard in the preaching of God's Word. 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. 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.

5. A Testimony to the Mission of the Church

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
ancient 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, Evangelical Synod 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 an independent board to carry on Presbyterian foreign missionary
work and to the division that was forced upon those who refused to surrender that
testimony. In the work of World Presbyterian Missions, National Presbyterian
Missions, and the Board of Home Missions of the Reformed Presbyterian Church,
Evangelical Synod and the Committee on Foreign Missions and the Committee on
Home Missions and Church Extension of the Orthodox Presbyterian Church, the
cause of truly Presbyterian missions has prospered. Missionaries supported by these
agencies now serve throughout the United States and Canada as well as in thirteen
other countries. 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 and
social 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... casting down
imaginations and every high thing that is exalted against the knowledge of God..."
(II Corinthians 10:3-5).

Declaration of Purpose

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. Yet
in dependence upon the Sovereign God of grace and truth, we come together reaffirm-
ing our commitment to Jesus Christ, our Lord and Saviour, to His infallible Word,
the Holy Bible, and to the pattern of sound words set forth in Scripture and sum-
marized in the Westminster standards. We would now with lowliness, meekness,
forbearance, and longsuffering 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, resurrec-
tion, 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.

And we pray that the ascended Lord will fill us with His Spirit, will give us grace to be faithful to our affirmations, and will bless this our work of ministering in His name 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, and that to God the Father, the Son, and the Holy Spirit, be honor and glory, dominion and power, now and forever, world without end. Amen.

PART II

Resolved, that the Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church be united on the following bases:

A. The supreme standard shall be the Scriptures of the Old and New Testaments, the Word of God written, inerrant in the original writings, the only infallible rule of faith and practice.

B. The following subordinate doctrinal standards:

1. 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.

2. The Westminster Larger Catechism with questions 86-89 amended to read as follows:

Q. 86. What is the communion in glory with Christ, which the members of the invisible church enjoy immediately after death?

A. The communion in glory with Christ, which the members of the invisible church enjoy immediately after death, is, in that their souls are then made perfect in holiness, and received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies, which even in death continue united to Christ, and rest in their graves as in their beds, till at the return of Christ they be again united to their souls. Whereas the souls of the wicked are at their death cast into hell, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, till the resurrection and judgment of the great day.

Q. 87. What are we to believe concerning the resurrection?

A. We are to believe, that at the last time there shall be a resurrection of the dead, both of the just and unjust: when they that are then found alive shall in a moment be changed; and the self-same bodies of the dead which were laid in the grave, being then again united to their souls forever, shall be raised up by the power of Christ. The bodies of the just, by the Spirit of Christ, and by virtue of his resurrection as their head, shall be raised in power, spiritual, incorruptible, and made like to his glorious body; and the bodies of the wicked shall be raised up in dishonour by him, as an offended judge.

Q. 88. What shall follow after the resurrection?

A. After the coming of the Lord and the resurrection of the just and the unjust shall follow the final judgment of angels and men. The day and the hour of the coming of the Lord no man knoweth, that all may watch and pray and be ready.
Q. 89. What shall be done to the wicked when they are judged?

A. When they are judged, the wicked shall be set on Christ's left hand, and, upon clear evidence, and full conviction of their own consciences, shall have the fearful but just sentence of condemnation pronounced against them; and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his saints, and all his holy angels, into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels forever.


C. Form of Government—

1. The congregations, sessions, and presbyteries of the united Church shall operate under one or the other of the present Forms of Government concerning all matters, according to their preferences.

2. The constitution and actions of the general assembly shall be regulated by the Form of Government in force in the Orthodox Presbyterian Church.

3. The Form of Government of the Reformed Presbyterian Church, Evangelical Synod, the present Form of Government of the Orthodox Presbyterian Church, and the proposed revision to the Form of Government of the Orthodox Presbyterian Church shall be referred to a Committee on Form of Government in the united Church for further study and recommendations.

D. Book of Discipline—

1. The United Church shall operate under the Book of Discipline of the Orthodox Presbyterian Church.

2. This Book, the Book of Discipline of the Reformed Presbyterian Church, Evangelical Synod, and the proposed revisions to the Book of Discipline of the Orthodox Presbyterian Church shall be referred to a Committee on the Book of Discipline of the united Church for further study and recommendations.

E. Directory for Worship—

1. The united Church shall operate under the Directory for Worship of the Orthodox Presbyterian Church.

2. This Directory, the Directory for Worship of the Reformed Presbyterian Church, Evangelical Synod, and the proposed revision to the Directory for Worship of the Orthodox Presbyterian Church shall be referred to a Committee on the Directory for Worship of the united Church for further study and recommendations.

IV. Conversations with the Committee on Interchurch Correspondence of the Reformed Presbyterian Church of North America (Covenanter).

The Committee on Interchurch Correspondence of the Reformed Presbyterian Church of North America (Covenanter) has requested a meeting of their committee with the Committee on Fraternal Relations of the Reformed Presbyterian Church, Evangelical Synod, and our Committee "to discuss the possibility of a General Assembly incorporating our three Synods, yet maintaining the autonomy of each." Our Committee responded to this request with an invitation to the Covenanter Committee to attend a joint meeting of the Orthodox Presbyterian and Reformed Presbyterian, Evangelical Synod, Committees on April 12-14, 1973 in St. Louis, Mo.
V. National Presbyterian and Reformed Fellowship

At its October 1972 meeting the National Presbyterian and Reformed Fellowship adopted the following resolution:

God's grace has kindled in our time new zeal for an uncompromising witness to the whole counsel of God revealed in Scripture and summarized in the historic creeds of the Presbyterian and Reformed churches. New devotion to Jesus Christ as the only Lord and King of his church has quickened concern to maintain the purity of the gospel as the great mark of the church and to proclaim its saving truth in these latter days.

We, of the National Presbyterian and Reformed Fellowship, in our experience of God's work in our time, have come to recognize the necessity of a common bond of counsel among those churches, both established and emerging, that share this conviction and vision.

We therefore have determined to issue a call to representatives of such churches to explore together the convoking of a national synod of genuinely Presbyterian and Reformed churches.

We are bold to issue this call in the conviction that the full spiritual authority exercised in the name of Christ in particular churches (whether denominational or temporarily independent) does not prevent but rather requires taking counsel together with respect to the national service and witness of these churches. A national synod that did not constitute organic union of its participating churches could nevertheless provide a true spiritual bond for the furthering of the worship and work of these churches and of the church of Christ in America.

To this end we call a meeting for this purpose to be held in Atlanta, Georgia, beginning at 2 p.m., January 4, 1973 and continuing until 12 noon, January 5, and to this meeting we would invite, in company with the Directors of the National Presbyterian and Reformed Fellowship, the following: the Steering Committee for a Continuing Presbyterian Church (U.S.) and the four organizations to which it is responsible; the fraternal relations committee of the Reformed Presbyterian Church, Evangelical Synod; the committee on ecumenicity of the Orthodox Presbyterian Church; the committee on inter-church relations of the Reformed Presbyterian Church (Covenanter); and the inter-church relations committee of the Christian Reformed Church. Other members of the NPRF may attend as "observers."

In response to this invitation your committee determined to send three of its members to attend the meeting to be held on January 4 and 5, 1973. Later that meeting was cancelled, but on February 15 and 16, 1973 the National Presbyterian and Reformed Fellowship met in Atlanta, Georgia at the same time as the Steering Committee for a Continuing Presbyterian Church (U.S.) was meeting. At that February 1973 meeting of the National Presbyterian and Reformed Fellowship the following resolution was adopted:

"That the National Presbyterian and Reformed Fellowship reaffirm the resolution adopted in Lansing, Illinois on October 27, 1972 looking toward a meeting of correspondence or fraternal relations committees of those Presbyterian and Reformed churches, existing and emerging, that seek to maintain 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."
(Cf. Minutes NPRF 10/27/72, pp. 5, 6)

The actions of the National Presbyterian and Reformed Fellowship taken at the October 1972 and February 1973 meetings remain to be implemented.
The Reformed Church in the U. S. is now listed among the denominations represented in the membership of the N.P.R.F. Orthodox Presbyterians serving on the Board of Directors are Edmund P. Clowney and John P. Galbraith.

It is the opinion of your Committee that the National Presbyterian and Reformed Fellowship has already demonstrated its value in bringing together men of Reformed convictions for fellowship but in the future it may also be the means, under God, of bringing congregations and whole denominations into one Presbyterian and Reformed church which will be dedicated to purity in doctrine and practice.

The Board of Directors of the National Presbyterian and Reformed Fellowship has requested your committee to petition this General Assembly to permit your Committee "to join with other brethren of like mind and purpose to consider whatever possibilities may exist for a closer relationship among Christians of those Presbyterian and Reformed Churches, existing and emerging, that seek to maintain a pure witness to the Word of God and the testimony of Jesus Christ." By action of the Board of Directors of the National Presbyterian and Reformed Fellowship, Thursday and Friday, September 13-14, 1973 at the Airport Hilton Inn in Atlanta, Ga., have been suggested as the dates and place for such a gathering.

Your committee hereby presents this petition and recommends that it be granted.

VI. Invitation from the International Council of Christian Churches.

A letter has been received from the Rev. Carl McIntire, President of the International Council of Christian Churches, inviting the Orthodox Presbyterian Church to send observers to the Eighth World Congress of the I.C.C.C. to be held at Cape May, N. J. June 13-24, 1973. The Committee recommends that the Assembly take no action on this invitation.

VII. Communication from the Canadian Reformed Churches

The 39th General Assembly referred a letter dated March 1972 from the Committee for Contact with the Orthodox Presbyterian Church of the Canadian Reformed Churches to your Committee on Ecumenicity for consideration and the proposal of a reply with recommendations to the 40th General Assembly. (For text of letter see Minutes, 39th General Assembly, pp. 27-35)

The Committee recommends that the Assembly reply to this communication as follows:

The Orthodox Presbyterian Church gratefully acknowledges the letter of March 1972 from the Committee for Contact with the Orthodox Presbyterian Church of the Canadian Reformed Churches. We deeply appreciate the careful way in which the Canadian Reformed Churches through its Committee for Contact has dealt with the question of the relationship between our churches. For many reasons we give thanks to God for the faithful witness of the Canadian Reformed Churches and for your desire to be true to the "faith once for all delivered unto the saints." In a day when looseness in doctrine and lack of concern for good order in the church is apparent in so many communions, your zeal for truth and order is encouraging.

The Orthodox Presbyterian Church believes that there is sufficient evidence to warrant our recognizing each other as churches which are committed to the Scriptures as the infallible Word of God and which wish to maintain and give evidence of maintaining Reformed confessions based on that Word. We also believe that such mutual recognition calls for a fraternal relationship through which further progress may be made toward full acceptance of each other.
The General Assembly agrees that “divergencies in confession and church polity are serious enough to remain the subject of further and frank discussion.” However, the Assembly is not prepared to adopt the rules of correspondence of the Canadian Reformed Churches and at this time prefers a fraternal relationship between our two churches. If the Canadian Reformed Churches are prepared to accept what may seem to be this less than ideal relationship, then a basis for continued, and potentially fruitful, talks on doctrine and polity may be established.

May the Lord Jesus Christ, our great Head and King, be pleased to bring us by His Spirit closer to each other that we may share the gifts he has given each of our churches.

VIII. Communication from the Reformed Churches in the Netherlands

The Committee reminds the Assembly that the 36th General Assembly indicated its intention of bringing to an end the sister-church relationship that now exists between our church and the Gereformeerde Kerken in Nederland and informed the Synod of that church of our intention and provided reasons for this decision. In response to that action the Gereformeerde Kerken in Nederland requested us to acquaint them with the matters which in our opinion were at issue so that they might obtain a clear picture and be able to clarify their views. The 37th General Assembly authorized the Committee on Ecumenicity and Interchurch Relations to communicate with the Synod, providing examples of differences between our two bodies and indicating our continued conviction that the difficulties of the sister-church relationship require this termination. In pursuance of this authorization, your Committee prepared a letter to the Gereformeerde Kerken in Nederland dated April 6, 1971. In response to that letter the Gereformeerde Kerken has sent the following communication:

Generale Synode Van De Gereformeerde Kerken in Nederland
GSD/72/1206
Utrecht, November 10th, 1972
Prof. v. Bemmelenlaan 1 a

To the Committee on Ecumenicity and Interchurch Relations,
Orthodox Presbyterian Church,
7401 Old York Road,
Philadelphia (Pa. 19126) USA
Esteemed Brethren,

We received your letter dated April 6, 1971, as well as the letter addressed to the coming R.E.S., along with the covering letter dated August 21, 1971. We have given the contents our fullest attention. We wish to thank you for the detailed elucidation of your decision to sever the sister-church-relationship.

Naturally we must leave it to you to determine on what grounds you should feel justified in making this decision. On the other hand we are of the opinion that we are obligated, due to the bond that exists between us through synodical correspondence and our membership in the R.E.S. to communicate to you our feelings regarding the matters under discussion which have led to your decision. We do this in the order of the points successively raised in your letter, dated April 6, 1971.

1. We are very surprised to find that the facts alone of our joining the World Council of Churches has been for you a sufficient ground to break off the sister-relationship. If our churches are of the opinion that they can carry on a dialogue in the World Council of Churches, without compromising in any way their Reformed
Confession, and that they can within certain limits collaborate with all churches that confess Jesus Christ as God and Savior, then this may not be construed as a denial of our own confession, unless our churches, by agreement or tacit consent, should express their endorsement of, or cooperate in any statement or action of the World Council of Churches, through which the divinity and the mediatorial work of Jesus Christ would be denied.

Even if it is the calling of churches to admonish each other earnestly, still, in all this, one church should not lord it over the other, but should rather respect the individual responsibility of the sister-church.

In addition we point to the fact, not unknown to you we assume, that joining the World Council of Churches does not imply, for us or for many other churches, that we consider all affiliated member churches as churches in full sense, in accordance with the standard of our confession. In spite of that we may assume, with gratitude to God, that even there where many errors and signs of degeneration are to be reported, still through God’s grace, at least the vestiges of the essence of the church have not been lost, reason why also the sacrament of baptism administered in such churches is recognized as valid.

2. Regarding the admission of the female members of the congregation to the offices, we beg to remind you, that also within the R.E.S. opinions are divided. At the R.E.S. conference of Amsterdam, 1968, twenty-five delegates voted in favor of the proposal, “that synod declare that it is the plain and obvious teaching of Scripture that women are excluded from the office of ruling and preaching elders.” Contrariwise not less than twenty-two delegates voted against. Cp. Acts and Reports of the R.E.S. of Amsterdam, 1968, art. 64 and 67. It need not cause any surprise if on such issues divergent views exist. However, it is, in our estimation a perplexing act, to apply the reproach of apostasy to all who do not share one’s views in this matter, and to consequently sever the fraternal relationship.

3. en 4. In Assen, 1926, our general synod had imposed the exegesis of one particular item on the church and on theology. The binding character of this pronouncement has since been repealed, and you are aware that our synods have been occupied a long time with these matters; that this decision was made after ample deliberations, and that in all discussions an earnest and penetrating search was involved for the meaning of this part of Scripture in the context of the totality of God’s Revelation to Israel.

Without according priority to a different exegesis, we are deeply convinced that it is to be judged a legitimate question for both church and theology how (not if) the divine authority functions in these chapters and how it is to be respected as such.

We are thankful that in our past history we have been preserved from imposing a binding exegesis concerning other passages of Scripture, laying down the law as it has been done time and again in the Catholic church. Obedience to Scripture may, in our estimation, never be replaced by the imposition of views, which at a given moment rate as evident, but after continued research may conceivably have to make room for a clearer understanding of what God intends to say in His Word.

In this connection we cite your fourth objection. In her letter to the R.E.S. our general synod has stated the view that the time was not ripe for new pronouncements on the nature of Scriptural authority. She elucidated this view by referring to various publications by Reformed theologians of recent years. She had added, expressly: “The synod by no means intends to say, that hereby the last, or even always the correct, word has been said.” Cp. Acts and Reports, p. 308. On the other hand these and similar publications point to the fact that church and theology can only to their own detriment and at the expense of her preaching mandate, neglect to
inquire conscientiously after the nature of the divine authority of Scripture in all its details.

Provided such questions are addressed to Scripture itself, it is part of our obedience towards Scripture as God's authentic revelation, to pose them. Experience has taught us that in the process we encounter problems of various kinds. However, we are convinced that the church will only be able to cope with the questions raised, if she has the courage not to go around them. Our hope remains that all Reformed churches in the world will join us in wrestling with these problems. We also expect that, united in faith and in the fellowship of those who listen to God's word, we shall correct one another, in order to grow together in knowledge and understanding and love towards the God who has entrusted the riches of His revelation to us.

We also remind you of the request made by the general synod to the R.E.S. "to submit to your assembly a further study concerning the scope and nature of the authority of Scripture, thereby supplementing the lacunae they discerned in the report of Potchefstroom (Acts and Reports of the Ref. Ec. Syn., Amsterdam, 1968, p. 308); as a result the R.E.S. "urgently requested the member churches to give earnest and prompt study to the questions so earnestly asked by the Gereformeerde Kerken, and that the churches send their conclusions in these matters to the member churches as soon as possible, and the General Secretary be asked to stimulate studies and conference on this subject (pp. 73, 74 Acts)." To date such a study has not been received from the Orthodox Presbyterian Church.

5. Finally we feel obliged to point out a serious misrepresentation of the acts of our previous general synod. You quote from the Acts of the general synod 1969/1970, art. 444, sub 2, the first sentence: "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," with which you connect part of point 5 of the pronouncement: "that the unity of the confession of the church is not so much threatened that special decisions would be necessary." By connecting the two sentences in this order, you do a grave injustice to the statement of the general synod. You simply omit the entire part 4 of the statement, although it is precisely this part that indicates the reason for the partially quoted part 5. We therefore submit to you the complete version of point 4: "that in this situation, however unsatisfactory it is for the mutual unity, it may nevertheless also be joyfully affirmed, that all members of the synod maintain the confession that God made man upright for fellowship in love with Him, but that man in deliberate disobedience has refused and still refuses to live in His fellowship and that all mankind is estranged from God, is fallen into the slavery of sin, and can be delivered only by God's gracious intervention." And this common conviction of the entire synod, including dr Kuitert, is the reason for the statement made under 5, quoted only in part by you (the words underscored by us are missing in your version): "that synod is therefore of the opinion that unity in the confession of the church is not so much threatened that special decisions would have to be taken at this time." The agreement thus gladly established has also been the reason "that synod appointed a committee to continue the discussion in this situation in an earnest search for mutual unity, also in the matters in which a clear difference of opinion has become apparent."

We are grieved to observe that you did not read carefully the statements of our synod, with the consequence a lack of understanding for the essence of her struggle for truth and unity.

In accordance we may request your attention for a statement of our synod, made January, 14th 1972, in pursuance of a report introduced by the Committee exercising
relations with the Theological Department of the Free University in Amsterdam. It runs as follows:

*Synod declares*

The theological construction of dr Kuitert concerning a consistent “horizontalizing” of the Faith and concerning the latent Kingdom of God being the fruits of the anonymous Word of Promise, gives rise to the question whether this construction needs a revision and deepening.

This because (as described in the report of the Committee) this construction does not sufficiently and clearly express the incomparable surplus value of the salvation granted by God in Jesus Christ our Lord.

However, this does not alter the fact that we would still appreciate to consider you as our sister church in the future.

With fraternal greetings,

A. Kruyswijk, pr.

W. Wiersma, scr. I

The Committee on Ecumenicity has considered this letter and recommends that the 40th General Assembly terminate our sister-relationship with the Gereformeerde Kerken in Nederland on the grounds of serious doctrinal deviations that are tolerated in that church and on the ground that it is not possible to exercise the full ecclesiastical discipline that this relationship involves under the present circumstances.

**IX. Elections to the Committee**

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

*Ministers:* Le Roy B. Oliver and Paul Woolley, D. D.

Respectfully submitted,

Le Roy B. Oliver, Chairman

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Mr. Rockey presented the report of *Advisory Committee #8*.

**REPORT OF ADVISORY COMMITTEE #8**

The following matters were before this committee:

a. the report of the Committee on Ecumenicity and Interchurch Relations, and Communication 10 (letter from Gereformeerde Kerken in Nederland);

b. the report of the Committee to Confer with Representatives of the Christian Reformed Church, report of the Fraternal Delegate to the Christian Reformed Church, and Communication 4 (letter from the Stated Clerk of the Christian Reformed Church); and

c. the report of the Delegates to the Reformed Ecumenical Synod and Communication 2 (letter from the General Secretary of the Reformed Ecumenical Synod, with the Annual Report).

**COMMITTEE ON ECUMENICITY AND INTERCHURCH RELATIONS**

The Advisory Committee suggests that further information be given concerning:

1. The discussions concerning the possibility of a General Assembly incorporating the three Synods (referred to in section IV. of the report).
2. What is envisioned in the convoking of a national synod of genuinely Presbyterian and Reformed Churches (referred to in section V. of the report).

3. The distinction between “adopting the rules of correspondence” and establishing “a fraternal relationship” (referred to in section VII. of the report).

4. Whether the study referred to in part 4. of the letter from the Gereformeerde Kerken reprinted in section VIII. of the report has been provided by the Orthodox Presbyterian Church.

RECOMMENDATIONS

In re the Reformed Presbyterian Church, Evangelical Synod

The Advisory Committee concurs in the recommendation of the Committee on Ecumenicity to send the proposed Plan of Union to the presbyteries for study.

The Advisory Committee recommends that the proposed Plan of Union be amended.

1. By deleting the words in the Preamble beginning with “We come to this union . . .” (first paragraph) and ending with “. . . brings reproach on His name” (end of third paragraph).

2. By amending “restored” to “Christian” in the fourth paragraph of the Preamble, and “renewed and extended fellowship” to “fellowship in Christ” in the first paragraph under The Testimony of these Churches.

In re the National Presbyterian and Reformed Fellowship

The Advisory Committee concurs in the recommendation of the Committee on Ecumenicity regarding the petition suggested by the NPRF.

In re International Council of Christian Churches

The Advisory Committee recommends that the Committee on Ecumenicity and Interchurch Relations be instructed to request the ICCC to furnish copies of its constitution, and literature which describes its purpose and program.

In re the Canadian Reformed Churches

The Advisory Committee concurs in the recommendation of the Committee on Ecumenicity concerning a reply to the Canadian Reformed Churches.

In re the Gereformeerde Kerken in Nederland

The Advisory Committee concurs in the recommendation of the Committee on Ecumenicity to terminate our sister-relationship with the Gereformeerde Kerken in Nederland.

COMMITTEE TO CONFER WITH REPRESENTATIVES OF THE CHRISTIAN REFORMED CHURCH

The Advisory Committee concurs in the four recommendations of the Committee to Confer with Representatives of the Christian Reformed Church.

DELEGATES TO THE REFORMED ECUMENICAL SYNOD

The Advisory Committee concurs in recommendations 1, 2, 3.

The Advisory Committee concurs in recommendation 4 and recommends the addition, by amendment, of the words “and to send their criticisms to the appropriate committee.”

The Advisory Committee recommends that no action be taken on recommendation 5.
The Advisory Committee recommends that no action be taken on recommendation 6, since our Committee on Race is dealing with this matter.

The Advisory Committee concurs in recommendation 7.

Respectfully submitted,
Wendell L. Rockey, Jr., et al.

On separate motions the recommendations of the Committee on Ecumenicity and Interchurch Relations contained in Sections VI, VII, and VIII of its report were adopted.

At the Moderator's request Mr. Edwards led in prayer on behalf of the Gereformeerde Kerken in Nederland.

It was moved and seconded to adopt the committee's recommendation contained in Section III of its report.

The Assembly recessed at 10:16 a.m. and reconvened at 10:35 a.m. with the singing of the hymn "Who trusts in God, a strong abode in heav'n and earth possesses." Dr. Elder led in prayer.

Mr. Hwang, fraternal delegate of the Presbyterian Church in Korea (Hop Dong), addressed the Assembly. Mr. Hunt served as interpreter.

On motion it was determined to continue consideration of the report of the Committee on Ecumenicity and Interchurch Relations for not more than one hour following the noon recess.

The Assembly recessed at 12:16 p.m. after prayer led by Mr. Kramm.

FRIDAY AFTERNOON, MAY 18

The Assembly reconvened at 1:30 p.m. with the singing of the hymn "Glorious things of thee are spoken." Mr. Ediger led in prayer.

Discussion of the pending question continued.

Mr. Kuschke recorded his affirmative vote on a lost motion that would have added the words "contrary to the honor of Christ and" following the words "requirements for life or faith" in the second paragraph of the Preamble of the Proposed Plan of Union.

On motion it was determined to extend debate on the report of the committee for fifteen minutes.

The pending question was carried in the following form: that the Assembly send Sections I and II of the proposed Plan of Union to the presbyteries and sessions for study with the request that any comments on these sections be sent to the chairman of the Committee on Ecumenicity and Interchurch Relations by December 31, 1973.

On motion the committee's recommendation at the end of Section V of its report was adopted.

Messrs. Hunt and Lind recorded their negative votes.

The floor was declared open for nominations to the Committee on Ecumenicity and Interchurch Relations. The following were nominated: Messrs. Oliver, Shepherd, and Woolley.

The Moderator later announced the election of Messrs. Oliver and Shepherd to the class of 1976.

Mr. Peterson, Chairman of the Committee to Confer with Representatives of the Christian Reformed Church, 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 aloud.
REPORT OF THE COMMITTEE TO CONFER WITH REPRESENTATIVES OF THE CHRISTIAN REFORMED CHURCH

The Committee to Confer with Representatives of the Christian Reformed Church consists of the Rev. Messrs. Jay E. Adams, Calvin A. Busch, John P. Galbraith, George W. Marston, and Jack J. Peterson. The committee met once since the last general assembly and also held a joint meeting with the Committee on Inter Church Relations of the Christian Reformed Church.

Both the General Assembly of the Orthodox Presbyterian Church and the Synod of the Christian Reformed Church at their annual meetings in 1972 revised the mandate of their committees dealing with each other. That revised mandate may be found in the Minutes of the Thirty-ninth General Assembly, page 140. In addition to the revised mandate, the Christian Reformed Synod also dismissed their special committee on Closer Relations with the Orthodox Presbyterian Church and transferred its responsibilities to the standing Committee on Inter Church Relations. That committee presently consists of the Rev. Messrs. John H. Bratt, Arnold Brink, William P. Brink, Jacob D. Eppinga, and Tymen E. Hofman.

Following the address of the Orthodox Presbyterian Church Fraternal Delegate to the 1972 Synod (John P. Galbraith, a member of this committee) who made three recommendations to the Synod suggesting ways in which our relationship might become more profitable, the Synod addressed the following actions to this General Assembly:

"1. That Synod propose to the next General Assembly of the Orthodox Presbyterian Church that annually each inform the other of special studies that are being made by our respective synods and general assemblies, that correspondence on such subjects be encouraged on the committee level, and that the respective study reports be sent to each other's parent body.

"2. That Synod propose to the next General Assembly of the Orthodox Presbyterian Church that, in regard to matters on which decisions are to be made by synods and general assemblies with respect to each other, arrangements be made to have the fraternal delegate or other representative from that body present for consultation and advice during the discussion of the matters by the committees and/or synod and general assembly.

"3. That Synod express to the next General Assembly of the Orthodox Presbyterian Church that it is highly desirable that liaison be established between boards and other church agencies of both denominations by which means we may seek to avoid further separation and attain more fully that unity of faith and practice which is our biblical obligation."

These actions were not discussed at length at our joint meeting because they had not yet been presented to nor approved by our General Assembly.

The joint meeting was very cordial. Because of dealing with a new committee the meeting consisted mainly of a review of the past and some of the problems encountered in past meetings, and of planning for the future.

A joint meeting has tentatively been scheduled for September at which the topic for discussion will be "the nature of the church as it applies to the relationships which Reformed churches may or should have to other ecclesiastical bodies." This matter will be discussed partially in the light of the discussions being held between the Christian Reformed Church and the Reformed Church in America.

Your committee also has determined "to prepare an evaluation of the report on the Nature and Extent of Biblical Authority which was presented to the Christian Re-
formed Synod of 1972 and submitted to the churches by the synod as 'providing guidelines for (their) understanding and further discussion' of the matters, and present this evaluation to the next general assembly."

Because of its central location for both committees they determined to hold future meetings in Grand Rapids, costs to be shared by the two committees.

RECOMMENDATIONS

1. That the Assembly cordially concur in the actions of the 1972 Synod of the Christian Reformed Church quoted above.
2. That the Committee to Confer with Representatives of the Christian Reformed Church be instructed to pursue the implementation of these decisions.
3. That the clerk be instructed to inform the 1973 Synod of the Christian Reformed Church of these actions.
4. That the Committee be continued.

Respectfully submitted,
Jack J. Peterson, Chairman

Mr. Rockey presented the report of Advisory Committee #8 (q. v.) concerning this report.

On motion recommendation 1 of the Committee to Confer, etc., was adopted.

On amended motion it was determined that the Stated Clerk, the Chairman of the Committee on Ecumenicity and Interchurch Relations, and other appropriate committees be instructed to pursue the implementation of these decisions (see recommendation 1).

It was moved and seconded to adopt recommendation 3.

On motion it was determined to defer action on the pending question until disposition of recommendation 4.

The motion to adopt recommendation 4 was lost.

The motion to adopt recommendation 3 was carried.

On motion it was determined to instruct the Committee on Ecumenicity and Interchurch Relations to inform the Committee on Interchurch Relations of the Christian Reformed Church that it is to replace the Committee to Confer with Representatives of the Christian Reformed Church and, to carry out the planned meeting with the Committee on Interchurch Relations of the Christian Reformed Church now scheduled for September 11, 1973, in Grand Rapids.

On motion it was determined that the mandate given to the Committee to Confer with Representatives of the Christian Reformed Church (p. 140, Minutes, 39th G.A.) be transferred to the Committee on Ecumenicity and Interchurch Relations.

Mr. Galbraith, Chairman of the Committee on Revisions to the Form of Government, 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 aloud.
Fathers and Brethren:

Your committee held four all-day meetings since the previous General Assembly. Through its sub-committee structure significant progress was made, particularly in applying the positions approved by the previous Assembly on the officers of the church and the relationship of ministers to congregations. As a result the Committee plans to have 32 chapters in its final report and has prepared formulations for Chapters I-XVII and XXIII-XXXII. Because the uncompleted chapters may necessitate some changes in those thus far completed the Committee plans to complete the entire document and present it as a whole to the church. The Committee hopes to be able to do this during the coming year.

The Committee wishes to inform the Assembly that in its study of the office of deacon it has concluded that such passages of Scripture as Phil. 4:2-3, Rom. 16:1-2, 1 Tim. 3:8ff. and 1 Tim. 5:9 ff., indicate that in the New Testament women had a recognized work as deacons in the church. The Committee, therefore, is planning to make provision for this in the Form of Government. The Committee will, however, be glad to receive advice in this matter from the judicatories of the church during the year.

Respectfully submitted,
John P. Galbraith, Chairman

Mr. Elliott, Chairman of the Committee on Revisions to the Book of Discipline and the Directory for Worship, 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 aloud.

REPORT OF THE COMMITTEE ON REVISIONS TO THE BOOK OF DISCIPLINE AND THE DIRECTORY FOR WORSHIP

This committee was erected in 1967 as a division of the labor which had been assigned to the Committee on Revisions to the Form of Government. The thoughtful suggestions, both of presbyteries and individuals, have proved helpful. We submit these revisions, together with the following recommendations:

a. that the General Assembly determine the form in which this report shall be proposed.

b. that this revision be proposed to the presbyteries for adoption. (See the Form of Government, Chapter XXVI.)

c. that this committee be dissolved.

Respectfully submitted,
Lawrence R. Eyres
Edward L. Kellogg
Edwards E. Elliott, Chairman

* This report is recorded incorporating slight changes subsequently made by the Assembly.
The changes from the present Book of Discipline and Directory for Worship that are being proposed are indicated parenthetically or by italics.

THE BOOK OF DISCIPLINE

CHAPTER I

THE NATURE AND PURPOSE OF CHURCH DISCIPLINE

1, 2, and 3—Same as the Present Form

4. All members of the church, both communicants and those who are members by virtue of baptism only, are under the care of the church, and subject to both administrative and judicial discipline. (The last sentence of the present I:4 is deleted, see proposed VI:4.)

CHAPTER II

JURISDICTION

1. Same as the Present Form

2. If a church member has been dismissed to another particular church, or a minister to another presbytery, he shall be considered subject to the jurisdiction of the judicatory which dismissed him until the time when he actually is received by the body to which he has been dismissed. (The sentence in the present II:2 is deleted beginning "Such retention.") The receiving body shall acquire jurisdiction over him by virtue of its vote of reception, and at that time he shall become invested with all the rights and privileges of membership therein, which rights and privileges shall not be impaired by the filing of a complaint, unless and until such complaint shall be sustained by the highest judicatory to which complaint is made.

3, 4, and 5—Same as the Present Form

CHAPTER III

STEPS IN THE INSTITUTION OF JUDICIAL PROCESS

1, 2, and 3—Same as the Present Form

4. Offenses are either public or private. Public offenses are those which are commonly known. ("Commonly known" is substituted for the word "notorious" in the present form). Private offenses are those which are known to an individual only, or at most to a very few individuals. Private offenses may or may not be personal, a personal private offense being one which involves injury to the person bringing the charge. (The following is an addition to the present form.)

5 and 6—Same as the Present Form

7. If a charge in the form prescribed by Section 3 of this Chapter is presented to the judicatory of jurisdiction by an injured party or by a person not an injured party, the judicatory, or a committee appointed for that purpose, shall forthwith conduct a preliminary investigation to determine whether judicial process should be instituted. (The following is a substitution for the present III:7 beginning with "The judicatory.") The judicatory, or committee, as the case may be, shall determine whether the specifications, if true, would support the charge or charges and also whether the charge or charges, if proved true, would constitute an offense. Only that shall be regarded as an offense which in doctrine or practice is contrary to the teaching of the Word of God. If the judicatory or committee is persuaded that the charges and specifications, if proved true, would constitute an offense, it shall not dismiss the case.
on technical grounds but shall require that the charges and specifications be put in proper form. If the person bringing the charges fails to do this, it shall become the responsibility of the judicatory. Furthermore, if a person who has brought charges requests the judicatory to assume responsibility for prosecuting the case, the judicatory shall bring the charges, provided the preliminary investigation warrants instituting judicial process. When the form of the charges and specifications has been approved by the judicatory, it shall fix a time for the trial of the case and shall cite the accused to appear at that time. If the preliminary investigation is conducted by a committee appointed for that purpose, its findings shall be reviewed by the judicatory.

8. Same as the Present Form

CHAPTER IV

THE TRIAL OF JUDICIAL CASES

1 and 2—Same as the Present Form

3. (The following is substituted for the present form of IV:3.)

If unusual circumstances require it, a judicatory may deny an accused person the right of participation in the sacraments, or of performing the functions of his office, until the case is concluded.

4 and 5—Same as the Present Form

6. If is becomes necessary to summon witnesses who are subject to the jurisdiction of another judicatory of the church, (an addition to the present form follows) and the taking of depositions does not appear satisfactory, such judicatory, at the request of the trial judicatory, shall issue citations directing such persons to appear and testify before the trial judicatory. (The following sentence is added to the present form.) A witness so cited shall be entitled to receive reasonable compensation for expense incurred.

7. Same as the Present Form

8. Ordinarily all citations shall be served personally, but in case this is not possible, citations shall be sent by registered mail to the last known address of the person cited. (The following sentence shall be added to the present form.) Before proceeding to trial it must be evident that the citations have been served.

9. (The following paragraph shall be substituted for section 9 in the present form.) If a witness who is a member of the church fails to obey a lawful citation, he shall be cited again with the warning that if he does not appear, or give satisfactory reason for his absence, he may be disciplined for contempt. In the event of his failure to heed the second citation, he shall be cited a third time. And if he fails to heed this citation, the judicatory may immediately proceed to censure him. The time allowed for appearance on a citation shall be determined by the issuing judicatory with due consideration for the circumstances.

10. Same as the Present Form

11. The accused shall be entitled to the assistance of counsel. No person shall be eligible to act as counsel who is not a member in good standing of the Orthodox Presbyterian Church. No person who is counsel in a judicial case may sit in judgment on the same case at any stage thereof (the following clause is added to the present form) nor may the accused sit in judgment of his own case.

12, 13, 14, 15, 16, 17, 18, and 19—Same as the Present Form
CHAPTER V

EVIDENCE IN JUDICIAL CASES

1, 2, 3, 4, 5, 6, 7, 8, 9, and 10—Same as the Present Form

CHAPTER VI

CASES WITHOUT FULL PROCESS

1 and 2—Same as the Present Form

3. (This Section 3 is an addition to the Present Form.)

When a member, without apparent reason, persistently and over an extended period of time absents himself from all stated services of the church (though he may not be charged with an offense), his name may be erased from the roll of the church according to the following procedures: He shall first be earnestly and personally dealt with by the session. If this effort fails, he shall be notified that at a meeting of the session not less than two months hence his standing will be reviewed. The session shall inform him of the time and place of this meeting and invite him to show cause why his name should not be erased from the roll. If he does not appear and if satisfactory reasons are not presented, his name shall be erased. The fact shall then be duly recorded and notification shall be sent to him.

4. (This is a new section not found in the present form.)

When a non-communicant member reaches adulthood without having professed faith in Christ, the session shall exhort him as to his duty in this matter. If, however, after a reasonable period, its efforts prove ineffective, the session shall, upon prior notification of its intent, erase his name from the roll of the church.

5. (This is a new section not found in the present form.)

When a minister, without proper excuse, continuously and over an extended period of time, absents himself from all stated meetings of the presbytery (though he may not be otherwise chargeable with an offense), he shall be liable to censure.

6. Same as the Present Section 3.

7. (Same as the Present Section 4 except for the addition of a clause at the end of the section.)

When a minister shall ask to be relieved of the office of the holy ministry, the presbytery shall require him to wait six months and in the meantime shall ascertain with all diligence whether the reasons for his proposed actions are of sufficient weight. If at the end of that time his desire is unchanged and the presbytery is satisfied as to the sufficiency of his reasons, the presbytery shall record the facts in its minutes, erase his name from the roll, and dismiss him to a particular church.

8. (The following is a new section in the proposed form.)

When a congregation informs the presbytery that it desires to renounce the jurisdiction of the Orthodox Presbyterian Church, the Presbytery shall seek to dissuade the congregation from this course. If these efforts fail it shall be the duty of the presbytery to prepare a roll of members who do not concur in the action to withdraw, but desire to continue as members of the Orthodox Presbyterian Church. The presbytery shall provide for the oversight of these continuing members. If a congregation is divided and a sizeable number of active members withdraw from the denomination, the presbytery shall endeavor to assist in achieving an equitable distribution of the assets and liabilities of the congregation between the two parties.
CHAPTER VII
CENSURE AND RESTORATION

1. In judicial discipline there are five degrees of censure: admonition, rebuke, suspension, deposition and excommunication. Censures shall be pronounced (the following clause is added to the present form) at the earliest reasonable time by the moderator on behalf of the trial judicatory in the name and by authority of the Lord Jesus Christ, the church's only head and king.

2. If a person who has been adjudged guilty refuses or fails to present himself for censure at the time appointed, the trial judicatory shall cite him to appear at another time. (The remainder of this section is a substitution for the present form.) And if the judicatory is persuaded that his failure to appear is through willfulness or inexcusable negligence, this shall be regarded as an act of contempt. In such cases the judicatory may either proceed to pronounce censure immediately or cite the guilty to appear at another time.

3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, and 16—Same as the Present Form.

CHAPTER VIII

1, 2, 3, 4, 5, 6, and 7—Same as the Present Form

CHAPTER IX

1, 2, and 3—Same as the Present Form.

CHAPTER X

1, 2, 3, 4, 5, and 6—Same as the Present Form.

THE DIRECTORY FOR THE PUBLIC WORSHIP OF GOD

CHAPTER I
OF THE SANCTIFICATION OF THE LORD'S DAY
1, 2, 3, 4, 5, and 6—Same as the Present Form

CHAPTER II
OF THE PRINCIPLES OF PUBLIC WORSHIP
1, 2, 3, 4, 5, 6, 7, 8, and 9—Same as the Present Form

CHAPTER III
OF THE USUAL PARTS OF PUBLIC WORSHIP
1, 2, 3, 4, 5, 6, and 7—Same as the Present Form

CHAPTER IV
OF THE CELEBRATION OF THE SACRAMENTS

A. GENERAL PROVISIONS
1, 2, 3, 4, and 5—Same as the Present Form
1. Same as the Present Form

1a. The following is a suggested alternate form

The justice of God rolls down like waters, and his righteousness like a mighty stream. The sinner confronted by this searching test, has no moral strength, either by inheritance, character, or works. The only safe passage through the Red Sea waters of divine judgment is pictured in the sacrament of Christian baptism. "When we were yet without strength, in due time, Christ died for the ungodly." We who in Adam had broken God's covenant, we who are conceived and born in sin, we who are liable to this flood of divine wrath, are yet in this sacrament reminded of God's new covenant, in which he in love delivered up his only-begotten Son, to undergo judgment for us, as he suffered the baptism of his accursed death for sin. The judgment symbolized by baptism comes upon the Christian, only in Christ, for the believer is united to Christ in his death. The purpose of the seal of the new covenant is that its recipient should experience the passage with Christ through the judgment, unto salvation.

"Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

But persons who do not belong to Christ, though they have been baptized, must endure the judgment symbolized by their baptism. Apart from Christ, they not only are in Adam as covenant breakers, but have also set at naught the blood of the new covenant.

Since the gift of salvation is 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 the Son, and of the Holy Spirit. 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.

2. Same as the Present Form

3. Same as the Present Form with addition in parenthesis of B:5.

4. Before the baptism of an infant, the minister shall require that the parents acknowledge the duty of believers to present their children for holy baptism and that they assume publicly their responsibility for the Christian nurture of their children.

Do you acknowledge that our children are born with sinful natures and therefore need to be saved from condemnation and that in accordance with the instruction and promises of Scripture it is our privilege and duty to have them baptized?

Do you promise to pray with and for your child, to instruct him in the truths of the Christian faith, acquainting him with his need of a Saviour and teaching him the plan of salvation and the principles of the Christian life, and 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, having placed his confidence in the Saviour, to encourage him to make public profession of his faith?

OR, the following alternate form

Do you acknowledge that our children as conceived and born are sinful and deserve condemnation, nevertheless because of God's covenant promises you maintain the hope of their salvation and the conviction that they ought to be baptized?
Do you promise to instruct your child in the teachings of the Christian faith as revealed in the Scriptures of the Old and New Testaments with the aid of the Confession of Faith and Catechisms of this church; and do you promise to pray with and for your child, 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?

The following promise calling for a response on the part of the congregation may be added to either of the above forms:

“Our Lord Jesus Christ said, 'Whoso shall receive one such child in my name receiveth me’” Will you, the members of this congregation, receive this child, and as brothers and sisters of these parents promise to assist and encourage them in fulfilling these vows by your counsel, prayers, and godly example?

5. Deleted from its present position and added in parenthesis to Section 3.

6. Renumbered 5. then, same as the Present Form

C. OF THE LORD'S SUPPER

1. Same as the Present Form.

2. Same as the present form except for the substitution of the words, “mortify our sins” for the words, “crucify our old nature.”

OR, the following alternate forms:

C1. 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.

Alternate Form for C2.

2. To the elders of this congregation have been entrusted the 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 in the flesh, and those who impenitently practice sin, should abstain lest their offenses be grievously compounded. Nevertheless this warning . . . (continue with present C2.)
CHAPTER V
OF COMMUNICANT MEMBERSHIP

1. In order to aid those seeking communicant membership in the church to understand the implications of that significant act, and to perform it intelligently, the pastor or an elder shall conduct classes in Christian doctrine, both for the covenant youth and for any others that need instruction.

2. In addition to formal classes, the pastor and other members of the session shall give such informal instruction and counsel as will encourage genuine repentance and faith on the part of the applicant and prepare him for a credible profession of his faith.

3. Before receiving one into communicant membership in the church, the session shall examine him in order to assure itself, so far as possible, that he possesses the doctrinal knowledge requisite for active faith in the Lord Jesus Christ, relies for salvation on the merits of Jesus Christ alone, and is determined by the grace of God to live a Christian life.

4. When the session, having examined the applicant, is satisfied that he is qualified to become a communicant member of the congregation it shall receive him and set a time for his public reception. In case the applicant has not been baptized, he shall be received pending the proper observance of that ordinance.

5. Participation in the celebration of the sacrament of the Lord's Supper shall be limited to persons who are communicant members of true churches of Jesus Christ.

6. Same as the present Section 5 with one change—the words, "to mortify your old nature" in Section 5(3) shall be changed to read, "to mortify your sins."

As in minority report Lawrence Eyres submits the following as a substitute for V:4.

"When the session, having examined the applicant, is satisfied that he is qualified to become a communicant member of the congregation, it shall designate a time at (or after) which he shall be publicly received. In case the applicant has not been baptized, he shall receive that ordinance in connection with his public reception."

CHAPTER VI
OF ORDINATION AND INSTALLATION

A. MINISTERS

1. Same as in the present form

2. Substitute the following for the opening sentence in the first indented paragraph—"The Word of God clearly teaches that an ordinary and permanent ministry was instituted by the Lord Jesus Christ."

Substitute the following for the opening words of the second indented paragraph—"Included among the duties of the minister of Christ are, the faithful exposition of the Word of God" etc. . . .

Substitute the following for the first two sentences in the third indented paragraph—"The calling and measure of the ministry allows one who fills that office to be designed by different names expressive of his various functions. As he has the oversight" etc. . . .
B. RULING ELDERS

1. Same as in the present form.

2. Substitute the following for the first indented paragraph:

"Those who share in the rule of the church may be called elders (presbyters) bishops, or church governors. Such a ministry is based upon the kingship of Christ, who provided for his church officers who should rule in his name. Paul and Barnabas "appointed . . . elders in every church"; and Paul commanded that those who rule well be counted worthy of double honor, especially those who labor in the Word and in teaching." An elder, therefore should be encouraged to demonstrate the full measure of his gifts, and should be given that honor of which he is worthy when he has fulfilled and magnified his office to the glory of God."

C. DEACONS

1. Same as the Present Form.

2. In the first indented paragraph substitute "The ministry of mercy" for the words, "The office of Deacon."

Mr. Tyson presented the report of Advisory Committee #9 as follows:

REPORT OF ADVISORY COMMITTEE #9

Advisory Committee #9 makes the following recommendations concerning the matters committed to it:

1. In re the report of the Committee on Linguistic Revisions to the Westminster Standards: The Advisory Committee concurs in the recommendation that the committee be continued.

2. In re the report of the Committee on Proof Texts for the Catechisms: The Advisory Committee concurs in the recommendation that the committee be continued.

3. In re the report of the Committee on Ministerial Training:
   a. In connection with the matter of the drawing up of guidelines for instruction of ministerial candidates in the Form of Government, the Advisory Committee draws the attention of the Committee to the fact that presbyteries may be engaged in the implementation of the request of the 39th General Assembly (Minutes, p. 148), and suggests that the committee correspond with the presbyteries in order to be acquainted with progress in this area.
   b. The Advisory Committee draws the Moderator's attention to the fact that the terms of Messrs. Adams and Bettler expire at this Assembly.

4. In re the report of the Committee on Revisions to the Book of Discipline and the Directory for Worship:
   a. The Advisory Committee recommends that the revisions of the Book of Discipline be proposed to the presbyteries for adoption with the following deletions:
      (1) III, 4, last sentence
      (2) IV, 20
      (3) VI, 5
      (4) VI, 8, last sentence
   b. The Advisory Committee further recommends that the Committee on Revisions to the Book of Discipline and the Directory for Worship be continued and that a fourth member, from California, be appointed to the Committee.
5. *In re* Communication 5: The Advisory Committee recommends that the General Assembly advise the Presbytery of the Midwest that, in its opinion, exceptions to the general education and Hebrew requirements are warranted in the case of Mr. John Fikkert’s request for licensure.

6. *In re* Overture 11: (proposed changes to the Larger Catechism in the Plan of Union): The Advisory Committee recommends that this overture be referred to the Committee on Ecumenicity and Interchurch Relations.

7. *In re* Overture 12 (RPCES stand on tongues): The Advisory Committee proposes the following: “While the General Assembly does not necessarily endorse all the arguments offered by the Presbytery of southern California in Overture 12, it nevertheless requests its Committee on Ecumenicity and Interchurch Relations to take this matter up with the Joint Committee on the Plan of Union.”

The Assembly recessed at 3:46 p.m. and reconvened at 4:02 p.m. with the singing of the hymn “Like a river glorious is God's perfect peace.” It was moved and carried to recommit Chapter VI of the Committee’s revisions of the Book of Discipline to the committee for perfecting.

On motion it was determined to send to the presbyteries and sessions, for study, the committee’s revisions of the Directory for Worship.

On motion it was determined to continue the committee, and that the Moderator appoint a fourth member, from California.

The Moderator later announced the appointment of Mr. Hinkson.

After a series of motions, it was determined to send to the presbyteries and sessions for study, the committee’s formulation of the Book of Discipline as amended by the Assembly, together with Chapter VI (which had also been recommitted to the committee):

Mr. Bettler, Chairman of the *Committee on Ministerial Training*, presented its report as follows:

**REPORT OF THE COMMITTEE ON MINISTERIAL TRAINING**

The committee did not meet formally during the year. However, informal contact among members was maintained pursuant to the matter of the continuing education of ministers, guidelines for instruction of ministerial candidates in the form of government and the screening of candidates. Individual assignments for later report were made to committee members in these areas.

The attention of ministers is directed to the *Advanced Seminar in Pastoral Counseling* to be held during the winter term, 1974, at Westminster Theological Seminary. The course is open to pastors for credit or audit. Details should be obtained from the seminary.

The committee recommends that it be continued.

Respectfully submitted,
John F. Bettler, Chairman

Mr. Tyson presented the report of *Advisory Committee #9* (q.v.) concerning this report.
By common consent the Committee on Ministerial Training was continued. The floor was declared open for nominations to the Committee on Ministerial Training. The following were nominated: Ministers—Jay E. Adams and Bettler. The Moderator declared Messrs. Adams and Bettler elected to the class of 1976.

Mr. Shepherd, a member of the Committee on Proof Texts for the Catechisms, presented its report as follows:

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

The Committee on Proof Texts for the Larger and Shorter Catechisms respectfully reports that it has continued its study of proof texts for the Shorter Catechism and that it hopes to complete this study before the next General Assembly.

The Committee recommends that it be continued.

John H. Skilton, Chairman

Mr. Tyson presented the report of Advisory Committee #9 (q.v.) concerning this report. On motion the recommendation of the committee was adopted.

Mr. Johnston, Convener of the Committee on a Church Paper, presented its report. The report was ordered included in the Minutes without being read aloud.

NOTE: See the report of this committee to the Thirty-eighth General Assembly (Minutes, 38th G. A., pp. 128-135). The latter report was reprinted in the Agenda for the Fortieth Assembly but is not reprinted in these Minutes.

**REPORT OF THE COMMITTEE ON A CHURCH PAPER (1972)**

*(This report was prepared for the Thirty-ninth General Assembly but was postponed to the Fortieth General Assembly.)*

The Thirty-eighth General Assembly requested that presbyteries and sessions respond to the report of the Committee on a Church Paper, indicating their evaluation of the cases for and against a church paper. The response to that request was miniscule. The report of the Committee to the Thirty-eighth General Assembly indicated that the committee was stalemated on the question, and nothing has changed in that respect since the last Assembly. In view of these facts, the committee recommends that it be dissolved.

Robert E. Nicholas
Edwin C. Urban
Robley J. Johnston
REPORT OF THE MINORITY OF THE COMMITTEE ON A CHURCH PAPER

(This report was prepared for the Thirty-ninth General Assembly but was postponed to the Fortieth General Assembly.)

The undersigned members of the Committee on a Church Paper believe that the recommendation proposed by the majority of the Committee is premature. It assumes that a lack of a formal written response to our Committee on the question constitutes lack of interest on the part of the church in a church paper. They have thus recommended the termination of our Committee. The undersigned, however, are not persuaded that the small number of written responses from sessions and Presbyteries necessarily means that the church has no interest in a church paper. We, therefore, would like to learn what the mind of the church is on this matter. Sessions and Presbyteries have had approximately one year to study the principles and concerns expressed by our Committee’s report of last year. Does the church want a church paper or not? This is the question—not whether or not the church wants to continue or discontinue our Committee. In order to focus our attention on the real issue, therefore, the undersigned recommend the following: That the General Assembly elect a committee of five and authorize it to begin the process of implementing the production of a church paper by reporting to the 40th General Assembly on the procedures and cost of establishing such a paper.

George W. Knight, III
Robert L. Malarkey

On motion it was determined to limit consideration of this matter to thirty minutes.

Mr. Haney reported for Advisory Committee #10.

REPORT OF ADVISORY COMMITTEE #10

Advisory Committee #10 had before it the following documents:
2. Report of the Committee on a Church Paper (1972)
3. Report of the Minority of the Committee on a Church Paper

On the basis of the materials referred to us, the Advisory Committee unanimously recommends to the 40th General Assembly that the Committee on a Church Paper be dissolved.

Respectfully submitted,
George Haney, Chairman

It was moved and seconded that the Committee on a Church Paper be dissolved. On motion Dr. Knight was granted two minutes more to speak to the question. The Assembly recessed at 6:16 p.m. after prayer led by the Moderator.

FRIDAY EVENING, MAY 18

The Assembly reconvened at 7:47 p.m. with the singing of the hymn “Art thou weary, art thou languid, art thou sore distress’d?” Mr. Black led in prayer.

The pending question was carried.

At the Moderator’s request, Mr. Mitchell assumed the chair.

Mr. Galbraith presented the report of the Delegates to the Reformed Ecumenical Synod, Sydney, Australia, 1972. On motion the report was ordered included in the Minutes without being read aloud.
The seventh Reformed Ecumenical Synod (RES) met in Sydney, Australia from August 15-25, 1972. The calling churches were the Presbyterian Church of Eastern Australia and the Reformed Churches of Australia. The sessions of the Synod were held at Moore Theological College of the Church of England (Sydney Diocese). The facilities of the College were also made available to provide hospitality for the delegates.

The truly ecumenical character of the Synod is apparent from its composition. In attendance were approximately 75 delegates from every continent and the major islands of the Pacific representing 30 churches. Observers from a number of non-member churches were also present. Not every member church was represented. Notable was the absence of a delegation from one of the largest member churches, the Presbyterian Church of Korea (Hapdong).

The officers of the Synod elected, at the first session, were as follows: Moderator —Dr. Klaas Runia, Reformed Churches in the Netherlands; First Clerk—The Rev. John P. Galbraith; Second Clerk—The Rev. Pieter E. S. Smith, Dutch Reformed Church (South Africa); First Assessor—Dr. S. H. Widjapranawa, Indonesian Christian Churches in Central Java; Second Assessor—The Rev. S. P. E. Buti, Dutch Reformed Church in Africa (Bantu). These officers constituted the Moderamen of the Synod and continue to serve as an Interim Committee until the next Synod to be held in South Africa in 1976.

The functioning of the Synod was structured by the assignment of each delegate to one of seven advisory committees erected to deal with reports and communications to the Synod. Approximately the first week of the Synod was largely spent in the meetings of these advisory committees. The second week was spent in plenary sessions for action on the reports and recommendations of the advisory committees concerning the materials referred to them as well as the disposition of other matters before the Synod.

Your delegation (voting: Messrs. Galbraith and Shepherd; non-voting: Messrs. Knight and Gaffin, Jr.) was in attendance at all plenary sessions and participated fully in the work of the advisory committees. That participation was as follows: Mr. Galbraith, as a member of the Moderamen—Organization, Finance, and Membership; Mr. Shepherd—Theological Issues; Mr. Knight—Office in the New Testament, Constitution; Mr. Gaffin—Ecumenical Relations. In addition, Mr. Galbraith and Mr. Knight have been appointed to serve on continuing committees of the Synod, Mr. Galbraith as Covener of the Committee on Missions, Mr. Knight to the Committee on the Sabbath and the Committee on Theological Interchange.

Your delegates present their report under four headings: Conference on the Authority of Scripture, Decisions of Synod, Matters Referred to the Member Churches for Study, and Evaluation.

I. Conference on the Authority of Scripture

The Amsterdam 1968 Synod determined to refer two sentences from a letter of the Gereformeerde Kerken in Nederland dealing with the authority of Scripture to the member churches for study and report, and also requested the Interim Committee to consider the feasibility of appointing three speakers representing Europe,
North America, and Africa or Asia to introduce aspects of the subject during the next RES. In response to this request the Interim Committee arranged for a day-long conference on the authority of Scripture which was held on the first Wednesday, August 16, 1972. Papers were presented by J. L. Koole (Europe), G. Spykman (North America), and J. A. Heyns (Africa).

In response to the communication from our 1971 General Assembly suggesting broader representation of the churches on the panel of speakers, the Interim Committee also appointed respondents to each of the papers. These included R. Soedarmo (Asia), H. M. Beets (Africa), and N. Shepherd (North America).

Provision was also made for public and open discussion after each of the papers together with the respective responses was given. The conference was presided over by the President of Synod, K. Runia. The conference closed with a summation and endeavor to pinpoint the main issues by D. P. Botha (Africa).

During the second week of Synod, Advisory Committee IV, charged with matters relating to the inspiration and authority of Scripture, presented a report on the conference which was in substance identical with the summation of Mr. Botha, together with five recommendations which were subsequently adopted by Synod. Among these were authorization for the General Secretary to publish the conference papers (including responses and summation) with the urging that member churches "give their attention to these papers," and authorization for the Interim Committee to arrange for a similar conference on some theological subject of general concern to be held in conjunction with the next Synod gathering.

Since the conference papers are to be made available to the general public, no attempt will be made within the scope of this report to summarize their contents. Instead, certain general observations concerning the conference are offered.

1. Although the Interim Committee showed commendable zeal to have papers and responses from various geographical areas, and from the daughter churches as well as from the older churches, the Westminster-Presbyterian tradition was not adequately represented. Five of the six presentations were from the continental-Reformed tradition. The imbalance was compensated for in part, however, by means of the public discussion.

2. The highly structured program for the day including the addition of responses to the originally planned three position papers curtailed the opportunity for open-hearted, full discussion of the issues confronting the churches. The papers furnished the substance of the conference rather than serving simply as introductions to discussion. The net result was less productive than might have been anticipated.

3. The discussion covered the full range of problems related to the matter of Scripture authority but highlighted the current problematic stance of some Reformed churches. The speakers from the continental-Reformed tradition, with notable exceptions, seemed to be more impressed by the magnitude of the questions than confident of the emergence of answers from out the genius of the Reformed faith.

4. The irenic tone of the summation statement served to mask the differences in points of view which emerged in the discussion. The questions described as "still left unsettled" are of such basic character as to make the exhortation to let the Scripture function in the life of the churches sound somewhat premature. The summation was not, as such, adopted by the Synod; but its inclusion in the Minutes does serve to give it a semi-official standing and that is to be regretted.
5. Encouraging is the fact that there is no expressed desire to back down from the high ground occupied by the Synod in the 1958 Potchefstroom report on the inspiration of Scripture. However, the way in which questions relating to the authority, interpretation, and application of Scripture are being approached and dealt with has the potential of undermining the 1958 report. It is here that the Orthodox Presbyterian Church has continuing responsibility for moving out beyond the affirmation of the nature of Scriptural authority arising from its inspiration to deal with matters of interpretation and application.

II. Decisions of Synod

A. Respecting matters submitted by the Orthodox Presbyterian Church

The Orthodox Presbyterian Church requested action of the Synod on three matters: (1) The 1970 General Assembly overtured the Synod to declare "membership in the World Council of Churches and other religious organizations which allow unbelief to be uncensured incompatible with membership in the Reformed Ecumenical Synod" and to take action concerning member churches which are in such fellowships (Minutes, p. 139). (2) The 1971 General Assembly requested the Synod "to determine whether the Reformed Churches in the Netherlands does, in fact, substantiate its contention that it still maintains its confessional commitment and thus submits to the authority of Christ through his Word" (Minutes, p. 105). (3) The 1971 General Assembly gave its opinion that the proposed Constitution of the Synod should provide "that all member churches should be entitled to at least one voting delegate at Synod meetings" (Minutes, p. 162).

Respecting (1) and (2): The decisions on these two matters can be considered together because both involve positions taken by the Gereformeerde Kerken in Nederland (although several of the Asian churches are also members of the World Council). The position of the Orthodox Presbyterian Church on either one or both of these matters was supported by communications from other member churches. However, at the Synod itself, both in advisory committee and in plenary session, your delegates found themselves in the minority.

On the issue of membership in the World Council of Churches, your delegation supported minority recommendations which requested the Gereformeerde Kerken to explain why they have joined the World Council contrary to the repeated advice of the Synod and to provide this explanation to the other member churches for their consideration before the next meeting of the Synod (Acts, pp. 81, 84f). These recommendations were not adopted. Instead, the Synod expressed regret at the action of the Gereformeerde Kerken in joining the World Council despite the advice of previous Synods, warned that in its opinion such membership may weaken their Reformed witness, and reminded the member churches of its considered advice concerning World Council membership (Acts, pp. 78, 84).

On the issue of doctrinal developments in the Gereformeerde Kerken, your delegates supported the minority recommendation which asked the Synod to express conviction that the decision of the Synod of Sneek of the Gereformeerde Kerken on the views of Dr. H. M. Kuiter and others is "ambiguous and confusing, and that it is difficult to understand how such a decision is consistent with the profession and maintenance of the Reformed faith, the purity of the gospel, and the faithful exercise of discipline to which member churches of the RES are committed" (Acts, pp. 80f). This recommendation was not
adopted. Instead, the Synod expressed deep concern about the theological views of Dr. Kuitert and others and accepted a verbal assurance of the delegates of the Gereformeerde Kerken that their churches are giving serious and continuing attention to these views (*Acts*, p. 82).

*Respecting (3): The Constitution adopted by the Synod incorporates the proposal providing for a voting delegate for churches with fewer than 1,000 (*Acts*, p. 64) baptized members.*

B. Respecting other matters.

1. Constitution. The Synod restructured its Rules and Standing Orders without substantial changes. The proposed Revision had been submitted to the member churches and the final form adopted by this Synod was very similar to that proposed with the one exception of voting membership for every church, regardless of its size. The instrument is now divided into two parts, Constitution and Regulations. The full text is printed on pages 62-70 of the 1972 *Acts*.

2. Ecumenical Relations. Decisions concerning the World Council of Churches and the Gereformeerde Kerken in Nederland have been reported above with the exception of the first item following.

   a. The Interim Committee was authorized to continue its discussion with World Council representatives to present such matters as the nature and authority of Scripture and the nature and calling of the church and was requested to evaluate this discussion in its report to the next Synod (*Acts*, p. 79).

   b. The Synod adopted the recommendation of the Interim Committee "that the Interim Committee be charged to study ecumenical matters and relationships, to provide RES with advice, and between meetings of the Synod, to represent the RES in these matters" (*Acts*, p. 79).

   c. The Synod decided that the RES should be "represented in the Conference of Secretaries of World Confessional Families because it provides an excellent platform for the discussion of mutual concerns without binding the RES in any way" (*Acts*, p. 79).

   d. The Synod advised member churches that are also member churches of the World Alliance of Reformed Churches "to plan their participation and involvement in such a way that their biblical and Reformed witness should be as effective as possible through the channels available to them in the WARC" (*Acts*, p. 79).

3. Eschatology. The Synod received the Report on Eschatology, as revised by the Advisory Committee, and commended it to the member churches. The report is printed in the *Acts*, pp. 128-145. The Synod also authorized the Interim Committee "to appoint an ad hoc study committee to 'consider, evaluate, and criticize current discussions of eschatology in the light of scriptural data' insofar as they affect the life of the churches, if and when a request for such a study is made by some member church or churches" (*Acts*, p. 50).

4. RES operation.

   a. Finances, budget, annual budget increase.

The total annual budget for the Synod for the period 1973-76 is $38,045. The annual percentage assessment for the Orthodox Presbyterian Church is 4.5% or $1,712.03, a reduction from 5.0%. Beginning January 1, 1974, the annual budget may be increased annually by a maximum of 7% in
order to provide for the costs of inflation; and the increase is to be provided by dividing it among the churches on the basis of their percentage quotas.

b. General Secretary. Dr. Paul Schrotenboer was reappointed General Secretary until the end of the calendar year in which the next Synod is held. The proposed budget includes an item of U. S. $5,000 for the employment of a part-time associate for the General Secretary.

5. Literature. The Synod urged "the member churches to provide each local church with at least one copy of the RES News Exchange."

6. Office in the New Testament. The Synod adopted the following recommendations and motions:

"1. That Synod request the member churches to study further the biblical teaching concerning 'the laying on of hands' (ordination and/or installation) and present their finding to the next Synod of the RES.

2. That Synod call the attention of the Reformed Church in Brazil to the argument and affirmative answer provided by the study committee to their question. [May an elder, in charge of the worship service, pronounce the benediction?]

3. That Synod declare that it is the teaching of Scripture that women are excluded from the office of ruling and preaching elders. Nevertheless, recognizing that there are member churches who at present hold a position and practice contrary to the above affirmation, Synod requests the member churches to study this question on the basis of Scripture and in the light of the reports of the study committee and advisory committee, send copies of their studies to all member churches not later than January 1975, and that the matter be placed on the agenda of the RES 1976. Member churches who have already studied this matter are requested to send copies of their study materials to other member churches and for information to the General Secretary (cf. Art. 108).

4. That since Synod did not have before it sufficient evidence to enable Synod to make a satisfactory decision for or against the entrance of women into the office of deacon, Synod:

'1. Reaffirm its decision in 1968, viz: that member churches should be cautious to proceed in the direction of the entrance of women into the diaconal office. Each church must make its own responsible evaluation of its situation and decision.

'2. Request member churches to send their studies and decisions on this matter to one another and to the General Secretary promptly.

'3. Appoint a study committee to work on the studies and decisions of the churches, comparing these with Scriptural evidence and reporting to the next Synod meeting.'"

Synod further recommended to the member churches "that they make full use of the gifts and services of women in the diaconal service, in auxiliary capacities and in appropriate teaching situations."

7. Race Relations. The previous decisions of the RES were reiterated with only certain modifications reflecting the study and recommendations of member churches, especially the churches of South Africa, both white and non-white.

8. Sabbath. Synod appointed "a new major Study Committee to study the Fourth Commandment in its exegetical, doctrinal and pastoral aspects in order
to provide a basis of agreement among the various Reformed Churches, and that the Committee be instructed in the performance of its task:

a. To delineate clearly the positions existing within the Reformed Churches.

b. To give special attention to the hermeneutical problems underlying our differences.

c. To deal with the significance of the history of salvation for our understanding and observance of the Fourth Commandment.

d. To give special consideration to the practical application of the Fourth Commandment in the situation in which both our older and younger churches find themselves." (p. 75)

Member churches were also requested to send to the Study Committee such materials as they have on the matter.

9. Scripture. The doctrine of Scripture was before the Synod only in terms of the conference reported above. No new decision was made regarding the Synod's position on Scripture.

10. Theological Education Fund. Synod charged the Committee on Missions "to appoint a committee for Theological Education Assistance with power to act upon approval of the Interim Committee. The committee will receive all requests for assistance in theological education and refer them to the proper agencies of participating churches and will thoroughly investigate the possibility of establishing and administering a central Theological Educational Fund for the RES." Synod also urged "existing committees dealing with theological education in RES churches to inform the working Committee for Theological Education Assistance of work which has already been done by the individual denominations and of existing forms of assistance which can be of value to other members of the RES, e.g., the existence of theological training schools; Reformed theological handbooks available in English and other languages; the existence of good libraries, cassette libraries, scholarships, etc." (p. 46)

11. Theological Interchange. The Synod established a standing Committee for Theological Interchange with the following as provisional members: A. Barkley, A. Harman, G. Knight, K. Runia, R. Soedarmo, G. Spykman, T. Vander Walt, P. Schrotenboer, Secretary. The task assigned to the committee was to facilitate "the interchange of information, personnel, resources, publication, etc., among RES-related theological faculties" and also to "arrange a meeting of theologians in attendance before or after the RES of 1976." (p. 89)

12. World Relief. The 1968 RES had requested the Interim Committee to make recommendations concerning a Reformed agency for world relief. The Interim Committee expressed the opinion that no separate RES World Relief organization is needed at this time since the existing relief agencies of the various member churches appear to be functioning adequately. The recommendation "that if a need arises for communal relief action, the member churches are advised either to communicate directly with each other or through the office of the General Secretary" was adopted. (p. 34f.)

13. Declaration of 1946 (Presumptive Regeneration)
The RES of Grand Rapids (1946) had responded to a request of the Gereformeerde Kerken in Nederland in regard to its "Declaration of 1946" by deciding that said declaration is in conformity with Scripture and the Creeds, (1946 Acts, Art. 89). The Christelijke Gereformeerde Kerken in Nederland had requested the 1972 RES to withdraw this approval and thus make a significant
contribution to greater Reformed ecumenicity. It pointed out that the Gereformeerde Kerken who had originally made the declaration had itself set aside this Substitution Formula, as it is called. This RES Synod withdrew the “Declaration of 1946.” (For further information on the issues involved refer to the report of the Christelijke Gereformeerde Kerken submitted to this Synod and its reference to the RES Acts of 1946 [1972 Acts, p. 321f.]).

14. Two Study Committees.

The Synod erected two study committees.

a. Baptism with the Holy Spirit. The Synod appointed this committee “to study the matter of the baptism of the Holy Spirit as a special experience in addition to regeneration and conversion, in the light of both Scripture and the Reformed confessions.” It grounded its decision on the fact that such “a teaching faces our churches all over the world and often creates problems for them,” and also with the hope that our study might be of benefit to other communions which face the same problem (p. 97). The committee consists of K. Runia, Convener, A. A. Hoekema, and A. G. Kornett.

b. Sabbath. The mandate for this committee has been given above in the section reporting on the Sabbath. There are three regional subcommittees under the oversight of T. van der Walt, General Convener, who also serves as convener of the South Africa subcommittee. The members are as follows: South Africa, C. A. Goliath, W. J. Jonker, T. M. Mofokeng, A. Van Wijk; Netherlands, J. P. Versteeg, Convener, J. L. Koole, J. Rentjema; North America, G. J. Spykman, Convener, G. W. Knight, III, J. Hill.

III. MATTERS REFERRED TO THE MEMBER CHURCHES FOR STUDY

The Synod referred to the member churches the following matters:

A. World Relief

1. That the diaconal committees of RES churches that do not yet participate in world relief be urged “to consider the possibility of extending their service to needy areas beyond their own communities or countries.”

2. “That the General Secretary of the RES encourage world relief agencies of the member churches to keep in contact with each other and to coordinate their relief aid.”

3. “That member churches be encouraged, when special needs arise, to direct their requests for relief aid to the General Secretary who will refer them to one or more of the world relief agencies of RES churches” (Acts, p. 35).

B. Broadcasting the Gospel

“That the churches be requested to submit to the Committee on Missions (through the General Secretary) information concerning what they are doing and what they would hope to do in the field of broadcasting” (Acts, p. 36).

C. Proclamation of the Gospel to Israel

The Synod considered how the churches can effectively proclaim the gospel to Israel and decided to request those “member churches which investigate in depth the question of Israel and the gospel to communicate their findings to the next Synod” (Acts, p. 48).

D. Eschatology

An extensive study on the subject of Eschatology was presented to Synod by a special study committee. It was edited and amended by the advisory committee at Synod and is found in the Acts, pp. 128-145. Synod commended the revised
form "to the member churches as a statement giving guidance to their preaching and teaching ministry" (Acts, p. 50)

E. Baptism with the Holy Spirit
Synod appointed a committee to study the matter of the baptism with the Holy Spirit "as a special experience in addition to regeneration and conversion, in the light of both Scripture and the Reformed confessions." Two grounds were given: that it is a question that faces our churches all over the world and often creates problems for them, and other communions could benefit from our study. (Acts, pp. 97, 99).
Synod voted to request all member churches that have study material on this matter to send such material to the study committee (Actst, p. 99).

F. Race Relations
Synod received a report from a South African RES Regional Conference on the subject of race relations (Acts 1972, pp. 250-258). The study was oriented to a series of resolutions on this subject adopted by the Lunteren RES 1968 (Acts 1968, pp. 339-341).
Synod voted (Acts, p. 44) to urge all member churches to study the Regional Conference report in its entirety, and in particular its reformulation of Lunteren's Resolution 12:

Lunteren: "Holy Scripture does not give a judgment about racially mixed marriages; contracting a marriage is primarily a personal and family concern. Church and state should refrain from prohibiting racially mixed marriages, because they have no right to limit the free choice of a marriage partner."

South African Regional: "Although no direct Scriptural evidence can be produced for or against marriages between people of different racial or national groups, based on colour or race as a statement of principle, the well-being of the community and ordered relations in a multi-racial and multi-national situation may require that due consideration be given to all pastoral, social and cultural and legal factors which affect such marriages."

Sydney: Revised Lunteren by addition of following at end: "on the ground of race or color" (Acts, p. 43).

G. Women in Office
That Synod reaffirm that it is the teaching of Scripture that women are excluded from the office of ruling and preaching elders. Nevertheless, recognizing that there are member churches who at present hold a position and practice contrary to the above affirmation, Synod requests the member churches to study this question on the basis of Scripture and in the light of the reports of the study committee and advisory committee, send copies of their studies to all member churches not later than January 1975, and that the matter be placed on the agenda of the RES 1976 (Acts, pp. 58, 59).
That since Synod did not have before it sufficient evidence to enable it to make a satisfactory decision for or against the entrance of women into the office of deacon, Synod:

Reaffirmed its decision in 1968, viz: "that member churches should be cautious to proceed in the direction of the entrance of women into the diaconal office.
Each church must make its own responsible evaluation of its situation and
decision."

Requested member churches to send their studies and decisions on this matter
to one another and to the General Secretary promptly.

H. That Synod urge the churches to give attention to the papers presented at
the Conference on the Authority of Scripture (Acts, pp. 88f.).

IV. Evaluation

The following observations are offered by way of evaluation of Sydney 1972,
the future of the Reformed Ecumenical Synod, and Orthodox Presbyterian participa-
tion in the Synod.

In several respect Sydney 1972 proved to be a disappointing Synod, particularly
in areas where the OPC had demonstrated concern through communications and
reports. The Synod was not prepared to declare that membership in the WCC was
incompatible with membership in the RES, nor was it willing to give firm warning
to the GKN that continued toleration of doctrines declared by that denomination
to be out of accord with its own standards jeopardized its Reformed character.
Nevertheless, at the same time, these evidences of growing conformity to the
ecclesiastical and doctrinal patterns dominant in our day were not allowed to go
unchallenged. Indeed, it would be highly irregular for the Synod to criticize the WCC
for its failure to denounce unbelief and refuse at the same time to maintain dis-
cipline within its own ranks. However disappointing the failure of Sydney 1972 to be
more decisive than it has been, it should be pointed out that no decisions were
taken at the Synod with which the Orthodox Presbyterian denomination would have
to dissent as a matter of principle, or which would make continued participation
impossible.

It should also be noted that the wisdom of the Assembly in sending at least
four delegates to the Synod proved to be justified. Although our denomination could
be represented on only four of the seven advisory committees, it was able to exer-
cise leadership in the most sensitive areas. In addition, our denomination continues
to be represented on the governing council in the person of Mr. Galbraith, the only
representative from North America on that council.

On the final day of its sessions, the Synod passed the following motion: "In the
present ecumenical situation we recognize that the RES is not without deficiencies
which qualify it as an ecumenical option; for example, it has not yet found a truly
effective mode of operation, and it has not yet developed activities that are designed
to react to current world problems.

"Let it be understood that we are working on these matters and let us urge
one another to dedicate ourselves anew to the great task of upgrading the RES so
that it will become a more useful instrument in the hand of God for meeting the
massive crises of our age" (Acts, p. 85).

This motion was passed in recognition of the fact that the Synod had not only
the obligation to warn against membership in the WCC, but had as well the obliga-
tion to become the kind of organization that would so meet the needs of its con-
stituency as to render the attractions of the modern ecumenical movement superfluous.

Sydney 1972 is not notable for progress in those areas that have been the
subject of discussion and concern for many years. Although the Synod engaged in
profitable discussion on matters such as race relations, women in office, and the
Sabbath question, no significant new conclusions were reached. These questions
must continue to be discussed even when, humanly speaking, a resolution of the
differences does not appear to be at hand in the foreseeable future. Nevertheless, if the Synod is to render positive service to the churches it will have to move out into areas where Reformed churches are facing problems that have never been faced previously. The questions that have agitated the parent churches for years may have to yield the floor to new questions being raised by daughter churches. In addition the Synod will have to seek ways to coordinate the efforts of the churches where possible, as for example in the production of Reformed literature and the advancement of theological education.

If the Synod is to be a significant organization in the modern world it cannot consume all its energies in the conservation of attainments, as essential as this is. Indeed, the necessity for continuing the discussion of matters that ought to be commonly confessed in the Reformed churches has no doubt hindered progress. Nevertheless, the Synod must make progress in its service of Christ. It is here that the Orthodox Presbyterian Church can supply leadership so that the progress made in resolving new questions and in opening new fields for cooperative effort will be the natural outgrowth of the genius of the Reformed faith to which all of the member churches subscribe. Our church must remain alive to its obligation to help form world Reformed opinion rather than simply live from reaction.

The make-up of the RES is changing. In addition to the historic Reformed churches of South Africa, Europe, and North America, there are now denominations representing Central Africa, South America, and Asia. While the organization strives to maintain its Reformed and synodical character, it is making great strides in being truly ecumenical—with representation from the whole inhabited earth.

This growth affords the OPC unprecedented opportunity to share with Christ's church in other areas of the world the gifts of wisdom, spiritual understanding, and material resources which the Lord of the Church has entrusted to its stewardship. By the same token, the OPC may have part in the gifts He has been pleased to entrust to sister churches. Jealousy for the integrity of Christ's body is not limited by national boundaries and the OPC cannot afford to isolate itself from resources not under its immediate ecclesiastical control. Fullest participation in the courses of action has as its correlate serious study of the determinations of Synod and hearty cooperation in its kingdom labors within the orbit of confessional fidelity. The privilege of teaching carries with it the responsibility of learning.

RECOMMENDATIONS

1. That the above decisions of Synod concerning world relief be referred to the Committee on Diaconal Ministries for report and recommendation to the next General Assembly.
2. That the request of the Synod concerning broadcasting the gospel be referred to the Stated Clerk for reply.
3. That the assembly direct the attention of pastors and sessions to the Report on Eschatology (Acts 1972, pp. 128-145) for their study.
4. That the Assembly urge the pastors and sessions to obtain copies of the papers from the Conference on the Authority of Scripture when they are published and to study and evaluate them in the light of Scripture.
5. That the request of Synod concerning the matter of the baptism of the Holy Spirit as a special experience in addition to regeneration and conversion be referred to a special committee, consisting of three members elected by the assembly, for report to the next assembly, with a view to sending a report to the RES study committee.
6. That the assembly request pastors and sessions to study the resolutions on the matter of race relations adopted by the Lunteren RES 1968 and the South African Regional Conference 1972 for their evaluation.

7. That the Assembly appoint the Delegates to the 1972 RES as a special Committee on RES Matters, with the understanding that the assistance of others may be obtained, to
   a. Respond, or arrange for a response, to the request of the RES with regard to women in office.
   b. Prepare position papers for our General Assembly to submit to the 1976 RES and the member churches on the following theses:
      (1) That membership in the WCC is unbiblical and incompatible with membership in the RES, and
      (2) That the failure of the Gereformeerde Kerken in Nederland to maintain the Reformed confession disqualifies them from membership in the RES.
   c. Prepare for and plan a one-day Conference on the Interpretation and Application of Scripture to be held the day prior to the convening of the next General Assembly.

Respectfully submitted,
John P. Galbraith
Norman Shepherd
Voting Delegates
Richard B. Gaffin, Jr.
George W. Knight, III
Non-Voting Delegates

Mr. Rockey presented the report of Advisory Committee # 8 (q.v.) concerning this report.

On amended motion it was determined to instruct the delegates to the Reformed Ecumenical Synod 1972 to prepare, for presentation to the 41st General Assembly a recommendation with regard to whether the Orthodox Presbyterian Church should continue membership in the RES or should withdraw, and include specific grounds in support of the recommendations, and that the Moderator be authorized to name replacements for any of the delegates who are unwilling to serve.

On motion recommendation 1 of the Delegates to the RES 1972 was adopted with the addition of the following: and send to the RES Secretary the report adopted by this Assembly on the principles and theological grounds upon which the Committee on Diaconal Ministries is to operate.

On separate motions recommendations 2 and 3 were adopted.

On motion recommendation 4 was adopted with the addition of the following: and that reactions be sent to the four delegates.

On motion recommendation 5 was adopted.

On motion it was determined to extend consideration of the report until its recommendations are disposed of.

The motion to adopt recommendation 6 was lost.

On motion recommendation 7 was adopted.
On motion it was determined to send the reports of the Committee on Sabbath Matters, and the decisions made by this Assembly concerning it, to the RES.

Mr. Volz presented the final report of the Committee on Date, Place, and Travel as follows:

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

Financial statement:

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**RECOMMENDATIONS**

1. That the 41st General Assembly convene at Calvary OPC, Harrisville, Pa., at 8:00 p.m., Monday, May 27, 1974.
2. That the churches be requested to contribute $2.50 per communicant member for the 1974 Travel Fund.

The term of Mr. Garret A. Hoogerhyde expires with this Assembly.

(Signed) E. L. Volz

It was moved to adopt recommendation 1.
It was moved to amend the motion by changing the date to May 24, 1974.
The Moderator resumed the chair.
The Assembly recessed at 9:33 p.m. after prayer led by Mr. DeMaster.

**SATURDAY, MORNING, MAY 19**

Following a devotional service led by Mr. Piper, the Assembly reconvened at 8:26 a.m. The Moderator led in prayer.

The Minutes of the sessions of Friday, May 18, were read and approved as corrected.

It was moved and carried as a substitute for the pending question, that the Moderator and Stated Clerk, in consultation with the Committee on Date, Place and Travel, set the time and place for the 41st General Assembly.

Recommendation 2 of the Committee on Date, Place and Travel was moved and carried.

On amended motion the Moderator and Stated Clerk were authorized to appoint advisory committees for the 41st General Assembly (prior to the convening thereof) and to inform commissioners of their committee assignments and to assign reports, communications, and overtures to the advisory committees, and the Stated Clerk was authorized to name one member of each advisory committee and one member of the Committee on Overtures and Communications one month in advance of the 41st General Assembly.

On motion it was determined to recommend to the 41st General Assembly that full travel compensation be granted to the Moderator and Stated Clerk of the 40th Assembly (who are required to attend the 41st Assembly).

The floor was declared open for nominations to the Committee on Date, Place and Travel. The following were nominated:—Mr. Hoogerhyde. The Moderator declared Mr. Hoogerhyde elected to the class of 1976.
The floor was declared open for nominations to the Committee on the Baptism of the Holy Spirit, provided for earlier in the Assembly. The following were nominated:—Messrs. William E. Welmers, Harvie M. Conn, Herbert S. Bird, Marston, D. R. Miller, Mitchell, and Gaffin.

The Moderator later announced the election of Messrs. Bird, Mitchell, and Welmers. On motion Dr. Gaffin was appointed an alternate member of the committee.

Mr. Urban, Chairman of the Committee on Problems of Race, presented its report. On motion it was determined that the Assembly enter the committee of the whole to consider this report, and that the Moderator remain in the chair.

The Assembly entered the committee of the whole.

The Assembly arose from the committee of the whole and reported that it recommended to the Assembly that the report of the Committee on Problems of Race, and the report of Advisory Committee #11, be recommitted to the Committee on Problems of Race for further development; that the committee report to the 41st General Assembly; and that these materials not be printed in the Minutes of this Assembly.

On motion the recommendation was adopted.

Mr. Urban presented his resignation from the Committee on Problems of Race. The Moderator ruled that Mr. Jenkins (elected as an alternate by the 39th General Assembly) replace Mr. Urban.

On motion it was determined that the committee be continued and expanded to seven members, and that the Assembly elect two members to the Committee.

The floor was declared open for nominations to the Committee on Problems of Race. The following were nominated: Messrs. Wilson L. Cummings, Conard, Krispin, and Nightengale.

The Moderator later announced the election of Messrs. Nightengale and Cummings, and the appointment of Mr. H. Lloyd Burghart as convener.

The Moderator announced the death of Tim Knudsen (son of Dr. & Mrs. Robert D. Knudsen). At the Moderator's request, Mr. Tyson led in prayer.

On motion it was determined to recess for fifteen minutes after a ballot was cast.

The Assembly recessed at 10:03 a.m. and reconvened at 10:18 a.m.

On amended motion the Moderator was requested, in the name of the Assembly, to send a telegram of sympathy to the Knudsen family.

The Moderator led in prayer for the Knudsen family.

On motion it was determined that the report of the Committee on Problems of Race be placed on the docket of the 41st General Assembly immediately following the report of the Committee on Stewardship.

Mr. Tyson presented the report of Advisory Committee #9 (q.v.) concerning Communication 5.

On motion the recommendation of Advisory Committee #9 was adopted.

The following protest was entered:

A PROTEST

The undersigned respectfully protests the action of the Assembly in elevating an alternate member of a committee to full membership on the committee automatically,
by a ruling of the Moderator, rather than by motion or by election. The undersigned submits that the practice of electing alternates should be construed to provide for the filling of vacancies that occur between Assemblies, not vacancies occurring at an Assembly.

(Signed) Richard A. Barker

Mr. Edwards reported further for the Committee on Overtures and Communications as follows:

REPORT (2) OF THE COMMITTEE ON OVERTURES AND COMMUNICATIONS

The following proposed amendment to the Standing Rules, submitted to the Committee on Overtures and Communications by a member of this Assembly in accordance with Chapter XIV, Section 2, of the Standing Rules, has been reviewed and approved by the committee.

The committee recommends that the 40th General Assembly propose to the 41st General Assembly that the Standing Rules be amended by adding the following to Chapter X, Section 4:

"d. General Assembly Fund Review, composed of two members, whose duty shall be: to review current and proposed expenditures from the General Assembly Fund; to report to the General Assembly concerning them; and to assist the Stated Clerk in preparing a proposed budget for General Assembly purposes."

Albert G. Edwards, III (convener)
George R. Cottenden
Ronald E. Jenkins
P. Kingsley Elder, Jr.
John H. Thompson, Jr.

On motion the committee's recommendation was adopted.

Dr. Clowney presented the report of Advisory Committee #12 as follows:

REPORT OF ADVISORY COMMITTEE #12

(Overture 3, concerning ordination of members of secret societies, was referred to this committee.)

The Presbytery of Ohio has overtured the Fortieth General Assembly "to give specific counsel to the presbyteries regarding the ordination of members of secret societies as Elders and/or Deacons in member churches of the Orthodox Presbyterian Church, to provide clearer direction toward uniform practice to maintain the peace and purity of the Church."

The nature of secret societies, and in particular of the Masonic Lodge has been the subject of two extensive reports prepared for earlier General Assemblies. A report presented to the Ninth General Assembly concluded "that Masonry is a religious institution and as such is definitely anti-Christian" (Minutes, p. 59). An overture was presented to the Thirteenth General Assembly stipulating the procedures to be followed with a church member of applicant for church membership who is a member of the Masonic Lodge. The stipulations included the provision that an "applicant will be received into the Church only on condition that he renounce his
affiliation with Masonry." A church member "shall either renounce his affiliation with Masonry or be subjected to the discipline of the Church" (Minutes, p. 5).

This overture was referred to a study committee which reported to the Seventeenth General Assembly. The report endorsed the conclusions of the earlier report, contending that "membership in the Masonic fraternity is inconsistent with Christianity." It argued, however, against amending the constitution of the Church to bar Masons from membership (p. 24 f.). Our Book of Discipline defines an offense simply as "anything in the doctrine or practice of a member of the church which is contrary to the Word of God" (1:2). The report commended the exercise of discipline on this simple Scriptural basis rather than by attempting to elaborate a catalogue of sins. While favoring in general the procedure outlined in the overture, and agreeing that admission to church membership should be conditioned upon resignation from the Masonic order, it nevertheless insisted upon dealing with individual cases upon the basis of the Word of God rather than through the application of a church rule. It recommended that the report be sent down to presbyteries and sessions for serious study. The assembly did so, and further urged the sessions and presbyteries to apply in their instruction and discipline the approach recommended in the report. In further considerations of this matter subsequent Assemblies have again endorsed this approach (Twenty-Fifth Assembly Minutes, pp. 6, 112; Thirty-First Assembly Minutes, pp. 7, 120f). In these reports and actions no specific attention has been given to the holding of office by members of secret societies but the reports and actions surely apply at this level. The instruction and discipline commended would apply with heightened force and the approach through discipline rather than by general rules would also be applicable.

A consistent approach has been followed by our Assemblies, namely, that the Word of God must be applied to individuals according to a Scriptural discipline rather than by the adoption of fixed rules to cover all cases.

With the overture of the Presbytery of Ohio there was submitted to the Assembly an extensive record of actions and reports centering about the ordination, in a recently received church of the Presbytery, of a ruling elder who is a Mason. The record includes a complaint and its disposition together with reports related to it. No formal action is immediately pending, but the Presbytery, in the meeting that approved the overture (special meeting of January 30, 1973), addressed a strong, admonition and plea to the elder concerned to resign from the Masonic order.

In view of the concern expressed by the Presbytery with respect to a particular individual and in view of the admonition that has already been addressed to him it is not appropriate at this time for the General Assembly to express itself in the abstract on the matter. It is a sound principle of Presbyterian law that the Assembly will not ordinarily decide questions in thesi. To quote from a deliverance in 1822 often reaffirmed: "it does not appear that the Constitution ever designed that the General Assembly should take up abstract cases and decide on them, especially when the object appears to be to bring those decisions to bear on particular individuals not judicially before the Assembly." (The Presbyterian Digest, 1898, page 279).

In view of this proper caution with regard to in thesi deliverances (so that the discipline of the church should not be prejudged) and in view of the approach endorsed by previous assemblies, it is the judgment of this committee that no specific counsel should be given by this assembly in response to this overture.

Your committee therefore recommends that the Assembly take no action on this overture except to make the text of this report available to the Presbytery of Ohio through the clerk of the Presbytery.

Respectfully submitted,
Edmund P. Clowney, Chairman
On motion the committee's recommendation was adopted.

Mr. Tyson presented the report of Advisory Committee #9 (q.v.) concerning Overtures 11 and 12.

On motion the Advisory Committee's recommendation concerning Overture 11 was adopted.

On motion the Advisory Committee's recommendation concerning Overture 12 was adopted and the overture was also referred to the Committee on the Baptism of the Holy Spirit.

Mr. Busch, a member of the Committee on Linguistic Revisions to the Westminster Standards presented its report.

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

REPORT OF THE COMMITTEE ON LINGUISTIC REVISIONS TO THE WESTMINSTER STANDARDS

This committee was elected by the Thirty-ninth General Assembly of the Orthodox Presbyterian Church in response to an invitation to the join the Reformed Presbyterian Church of North America in the work of providing a "meticulous verbal revision of the Westminster Confession of Faith and the Larger and Shorter Catechism (sic) (to remove archaic expressions without change in meaning)." The Committee therefore understands that its mandate is not to initiate such a project, but to work with a similar committee of the aforementioned denomination in an undertaking in which the cooperation of the Orthodox Presbyterian Church had been requested. An inquiry by the convener of our church's committee has elicited the information that because of the illness of its chairman, the corresponding committee of the Reformed Presbyterian Church of North America has not made contact with us. There is, therefore, no progress to be reported at this time.

The Committee recommends that it be continued.

Respectfully submitted,
Herbert S. Bird, Convener

Mr. Tyson presented the report of Advisory Committee #9 (q.v.) concerning this report.

On motion the recommendation that the Committee on Linguistic Revisions, etc., be continued was adopted.

On motion the report of the Board of Trustees of Knollwood Presbyterian Lodge, Inc., was included in the Minutes without being read aloud.

REPORT OF THE BOARD OF TRUSTEES OF KNOLLWOOD PRESBYTERIAN LODGE, INC.

Jesus told His disciples to, "Come apart—and rest awhile." Knollwood Presbyterian Lodge was host to 113 guests who did that last summer. This is the purpose of KPL—that members and friends of our respective denominations may have a vacation place of rest, relaxation, and spiritual refreshment. The past season, Rev. & Mrs. Leslie Dunn (hosts) along with Mrs. Olin as cook, and 3 young people, assisted guests in having a refreshing vacation.
Spiritually, it was a profitable summer with one couple professing Christ as Saviour, others receiving assurance of salvation, and many expressing appreciation for the spiritual benefits they received. One group of young people from Hazelwood, Mo., used the facilities.

With regret, we report that we still operated with a deficit. Friends have generously assisted in making up this deficit, so that we are able to continue operation. While expenses have been held to a minimum, and some desired expansion and improvements have been delayed because of lack of funds, the Lodge could be self-supporting with more aid from our respective churches. We do not ask for cash contributions (though we won't refuse them!) but we ask that pastors assist in distributing the brochures that are sent to their churches, and give KPL some promotion as an ideal vacation spot for their members. With about 75% capacity guest days, we should easily be self-sustaining. We do not have the personnel, nor other facilities, for direct mailing to our church membership. Full capacity is about 38.

Facilities at KPL consist of a large room or rooms, with private bath, for each family unit. All the rooms of the lodge and cabin overlook the beautiful Red Cedar Lake. There are various recreational facilities available, such as shuffleboard, table tennis, volley ball, basketball, golf at our own small course, or across the lake at a large club. Of course, waterfront activities are important; we have 3 small boats with motors, one canoe, and a large speed boat for use by the guests. Fishing is excellent, though the catch isn't guaranteed! There are many historic and scenic spots in the vicinity, as well as a public campground adjoining our property for those who desire to use their own units, but have fellowship with KPL guests.

For the coming season, two special weeks have been set aside: July 7-13 as Family Bible Conference, with Rev. Harvie Conn as speaker; and Aug. 4-11 as Minister's Conference with Professors Richard Gaffin and Barton Payne as teachers. If a particular church, or group, would desire a particular week this season, it still could be arranged. We would suggest that our various committees consider Knollwood as a site for their meetings.

Any time spent at Knollwood is a fine investment. The beauty of God's creation and the Christian fellowship are both very rich at Knollwood.

We are seeking an Executive Director who would reside at KPL during the summer season, and promote KPL during the "off season." Such would possibly give us a longer season. Dr. and Mrs. John M. L. Young of Covenant College will serve as hosts for the 1973 season.

The financial report summary is as follows:

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Bills during the months since September have cut the balance to about $300.00. The property of Knollwood Presbyterian Lodge was valued at $50,000 in October, 1971, and property values have risen since then.

Present officers of the board are: Rev. Theodore H. Engstrom, President; Rev. Donald F. Stanton, Vice-president; Rev. Willard O. Armes, Secretary; and Dr. George W. Knight, III, Treasurer.

ELECTIONS

The terms of the following Orthodox Presbyterian members of the Board of Trustees expire at this assembly: Minister, Donald F. Stanton; Ruling Elder, Clarence Roskamp.

Respectfully submitted,
Rev. T. H. Engstrom

Mr. Peterson recorded his affirmative vote on a lost motion that would have instructed the Trustees of Knollwood Presbyterian Lodge, Inc., to take the steps necessary to disengage the Orthodox Presbyterian Church from the responsibility of running the Lodge.

The floor was declared open for nominations to the Board of Trustees of Knollwood Presbyterian Lodge, Inc. The following were nominated: Ministers—Donald F. Stanton; Ruling Elders—Roskamp.

The Moderator declared Messrs. Stanton and Roskamp elected to the class of 1976.

On motion it was determined to reconsider the previously lost motion to adopt the recommendation of the Committee on Date, Place and Travel concerning full travel compensation to the Moderator and Stated Clerk of the 39th General Assembly who were required to attend the 40th General Assembly.

On reconsideration the motion was carried.

On motion Standing Rule Chapter 6, Section 7, was suspended and the report of the Missions Correspondent for the RES was ordered included in the Minutes without being read aloud.

REPORT OF MISSIONS CORRESPONDENT FOR THE REFORMED ECUMENICAL SYNOD

Fathers and Brethren:

The Committee on Missions of the Reformed Ecumenical Synod meets once between synods and at each synod. The most recent meeting, at synod, was held in Sydney, Australia, at the time of the Missions Conference in early August.

The conference was attended by 59 delegates and registered visitors from 22 member denominations and 14 countries. Your delegates were the Rev. Messrs. John P. Galbraith and George W. Knight, II, Th.D.

The program of the five-day conference, revised from that reported to the 38th General Assembly, was as follows:

The Church's Mission Today—The Unity of Its Task—Prof. Klass Runia, The Netherlands
Every Church Member in Missions—The Rev. S.P.E. Buti, South Africa
Evangelism Thrust—The Rev. Wesley Smedes, U.S.A.
The Gospel and Israel—The Rev. Murdo MacLeod, England
Institutional Evangelism—Prof. Sutarno, Indonesia
Communicating the Gospel Today—The Rev. Joel Nederhood, U.S.A.
Missions and Church World Aid—Prof. Dionne Crafford, South Africa
Building the Church in a New Situation—The Rev. Shigeaki Fujii, Japan

Each day there was a most beneficial Bible study on The Kingdom of God, by Prof. Tjaart van der Walt of South Africa. There were also two evenings set apart for reports on mission work being done by several of the churches. The above addresses are to be published in the International Reformed Bulletin and it is hoped that Prof. van der Walt's study will be published separately.

Another missions conference is to be planned for the 1976 synod to be held in South Africa.

The undersigned continues to serve as chairman of the Missions Committee.

Respectfully submitted,
John P. Galbraith

On motion Mr. Galbraith was reappointed Missions Correspondent for the RES.

The Stated Clerk presented a proposed Budget for General Assembly Purposes as follows:

1973 - 1974 BUDGET FOR GENERAL ASSEMBLY PURPOSES

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<td><strong>Total</strong></td>
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On motion the budget was adopted and it was determined to request the churches to contribute $2.50 per communicant member for the General Assembly Budget Fund.

On motion the following resolution was adopted and it was determined that a copy be sent by the Clerk to the appropriate parties.

RESOLUTION OF THANKS

The 40th General Assembly hereby expresses its deep gratitude to the session and congregation of First Orthodox Presbyterian Church of Manhattan Beach, California, for their kind hospitality and gracious provision for the comfort and well-being of the commissioners to this Assembly. We should also like to thank the ladies of First Orthodox Presbyterian Church of Long Beach, California, the Orthodox Presbyterian Chapel of Cerritos, California, and Grace Orthodox Presbyterian Church of Carson, California, for their provisions for our comfort. We request the session of First Orthodox Presbyterian Church of Manhattan Beach to express our sincere thanks to those of other Orthodox Presbyterian Churches in the area, as well as some who are not members of Orthodox Presbyterian Churches for their gracious provision of housing for our comfort during the Assembly.

On motion it was determined to inform the 41st General Assembly that it is the mind of this Assembly that commissioners not remaining through the last session of the 41st General Assembly shall not be entitled to full travel compensation and that the Clerk be requested to inform the commissioners of this action.

On motion the moderator and Stated Clerk were authorized to appoint a Committee on Arrangements for the 41st General Assembly, and to request this committee to arrange for tellers and for distribution of reports at the Assembly.

On motion it was determined to recess to reconvene at the call of the Moderator.

The Assembly recessed at 12:20 p.m.

SATURDAY AFTERNOON, MAY 19

The Assembly reconvened at 1:08 p.m. Mr. Cottenden led in prayer.

The Minutes of the sessions of Saturday, May 19, were approved as corrected.

On motion the Minutes of the Assembly as a whole were approved.

On motion it was determined that the Assembly be dissolved.

The Moderator made the following declaration: By virtue of the authority delegated to me by the church, let this General Assembly be dissolved, and I do hereby dissolve it, and require another General Assembly, chosen in the same manner, to meet at the time and place provided for by the Assembly.

The Moderator led the Assembly in prayer and pronounced the Apostolic Benediction. The Fortieth General Assembly closed at 1:26 p.m., Saturday, May 19, 1973.

Respectfully submitted,
Richard A. Barker, Stated Clerk
STATISTICAL REPORT FOR THE YEAR ENDING DECEMBER 31, 1972
## Presbytery of the Dakotas

**Stated Meetings — Fourth Tuesday of March and September**

The Rev. Jack J. Peterson, Stated Clerk

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FORTIETH GENERAL ASSEMBLY
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**Service Times**
- LARK, First: 9:00, 7:30
- LEITH, First: 9:00
- OKLAHOMA: 9:30, 7:00
- TULSA, Grace: 11:00
- SOUTH DAKOTA: 11:00, 9:00 a.m.
- VOLGA, Calvary, V.: 9:00
- WINNER, OPC, V.: 9:30
- YALE, OPC: 8:00 a.m.

**Total Receipts**
- OKLAHOMA: $13,610
- SOUTH DAKOTA: $7,536
- VOLGA, Calvary, V.: $14,245
- WINNER, OPC, V.: $7,023
- YALE, OPC: $798

**Av. Contr. per Comm. Mmr.**
- OKLAHOMA: $537
- SOUTH DAKOTA: $340
- VOLGA, Calvary, V.: $1,050
- WINNER, OPC, V.: $300
- YALE, OPC: $1,320

**Total Receipts**
- OKLAHOMA: $13,863
- SOUTH DAKOTA: $7,536
- VOLGA, Calvary, V.: $14,245
- WINNER, OPC, V.: $7,023
- YALE, OPC: $798

**Av. Contr. per Comm. Mmr.**
- OKLAHOMA: $537
- SOUTH DAKOTA: $340
- VOLGA, Calvary, V.: $1,050
- WINNER, OPC, V.: $300
- YALE, OPC: $1,320
### PRESBYTERY OF THE DAKOTAS (Continued)

#### TEXAS

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**Average Contribution per Communicant Member**

- a Included with Park Hill, Denver
- b Included with Park Hill, Denver
- c Based on 76 communicant members
- d Does include bequest of $2,000

**Ordination:** Richard A. Nelson, 6-1-72

**Ministers Received:**
- Donald J. Duff, from Presbytery of Philadelphia, 3-29-72
- Glenn T. Black, from Presbytery of the Northwest, 3-29-72
- James E. McFarland, from Presbytery of the Southeast, Reformed Presbyterian Church, Evangelical Synod, 9-27-72

**Ministers Removed from Roll:**
- Harold L. Baurer, dismissed to Presbytery of the Northwest, 1-31-72
- Herbert S. Bird, dismissed to Presbytery of Philadelphia, 9-30-71
- Abe W. Ediger, dismissed to Presbytery of Philadelphia, 7-6-72

**Roll of Licentiates:** John W. Garrisi (transferred from Presbytery of Philadelphia, 10-20-72)

**Ministers not in Pastoral Charges (6):**
- Lionel F. S. Brown
- Richard G. Hodgson
- Philip B. Jones
- V. Robert Nilson
- Dale N. Synder
- John Verhage

**Total Number of Ministers — 22**

**Total Number of Churches — 20**

**Total Number of Chapels — 5**
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PRESBYTERY OF THE MID-ATLANTIC
Stated Meetings — Third Saturday of April and September; Second Saturday of December
The Rev. Barry R. Hofford, Stated Clerk

- MARYLAND
  - Baltimore, First
  - Rockville, OP Chapel
  - Silver Spring, Knox

- NORTH CAROLINA
  - Raleigh, OPC

- VIRGINIA
  - Bridgewater, Berea Chapel
  - Charlotteville, Emmanuel Chapel
  - Leesburg, Bethel
  - Lynchburg, Grace Chapel
  - Manassas, Calvary

**TOTALS**
- Added: 37,438
- Removed: 26,283
- Sunday School Ave. Attend. Per Week: 37,438
- General Receipts: 27,286
- Benevolence Receipts: 3,410
- Special Receipts: 68,134
- Total Receipts: 272
- Av. Contrib. per Comm. Mem.: 446
### Vienna, Grace
2381 Cedar Lane
Laurence N. Vail
Richard L. Horner, Asst. Pastor
H. Morton Whitman, Asst. Pastor

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<th>Conf.</th>
<th>Faith</th>
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### Williamsburg, Westminster
Chapel, Box 217
H. Morton Whitman

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**TOTALS**

|        |       | 738 | 854 | 558 | 296 | 39 | 9 | 34 | 23 | 2 | 11 | 8 | 32 | 521 | 524 | $132,629 | $52,490 | $18,459 | $203,578 | $365 |

**Average Contribution per Communicant Member**

- $a$ Does not include bequest of $1,642
- $b$ Included with Knox, Silver Spring
- $c$ Based on 73 communicant members
- $d$ Included with Grace, Vienna
- $e$ Based on 251 communicant members

**Licensure:** Jim West, 9-16-72

**Minister Received:** David M. Moore, from Presbyterian Church, U. S., 12-9-72

**Minister Removed from Roll:** Paul A. Doepke, dismissed to Reformed Presbyterian Church, Evangelical Synod, 7-29-72
Allen H. Harris, Jr., dismissed to Presbytery of New York and New England, 4-15-72 (in transit)

**Change in Congregation:** OP Chapel, Raleigh, received as a particular Church, 3-11-72

**Roll of Licentiates:** Jim West

**Ministers not in Pastoral Charges (3):**
- Robert M. Lucas
- David M. Moore
- Samuel van Houte

**Total Number of Ministers — 13**
**Total Number of Churches — 7**
**Total Number of Chapels — 5**

*Includes one man in transit (Harris)*
PRESBYTERY OF THE MIDWEST

Stated Meetings — First Monday and/or Tuesday of March;
Second Friday and Saturday after Labor Day

The Rev. James L. Bosgraf, Stated Clerk

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</tbody>
</table>

<table>
<thead>
<tr>
<th>ILLINOIS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Hanover Park, Grace</td>
<td>11:00</td>
</tr>
<tr>
<td>James L. Bosgraf</td>
<td>6:30</td>
</tr>
<tr>
<td>Tinley Park, Forest View Chapel</td>
<td>10:45</td>
</tr>
<tr>
<td>15460 S. Oak Park Ave.</td>
<td></td>
</tr>
<tr>
<td>Westchester, Westminster</td>
<td>11:00</td>
</tr>
<tr>
<td>2418 S. Wolf Rd.</td>
<td></td>
</tr>
<tr>
<td>Ivan J. DeMaster</td>
<td></td>
</tr>
<tr>
<td>Wheaton, Bethel</td>
<td>9:45</td>
</tr>
<tr>
<td>1401 S. Naperville Rd.</td>
<td>6:00</td>
</tr>
<tr>
<td>John F. Bettler</td>
<td></td>
</tr>
<tr>
<td>Winthrop Harbor, OP Chapel</td>
<td>9:30</td>
</tr>
<tr>
<td>7th St. East of Sheridan Rd.</td>
<td>a.m.</td>
</tr>
<tr>
<td>(No Mail)</td>
<td></td>
</tr>
<tr>
<td>Francis E. Mahaffy, Home Missionary</td>
<td></td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th>IOWA</th>
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</thead>
<tbody>
<tr>
<td>Cedar Falls, Christ Church of Cedarloo, V.</td>
<td>10:30</td>
</tr>
<tr>
<td>4710 Cedar Heights Dr.</td>
<td>7:00</td>
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<table>
<thead>
<tr>
<th>MICHIGAN</th>
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<tbody>
<tr>
<td>Gowan, Spencer Mills</td>
<td>10:00</td>
</tr>
<tr>
<td>17 Mile &amp; Lincoln Lk. Rds.</td>
<td>7:00</td>
</tr>
<tr>
<td>John J. Barnett</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>WISCONSIN</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>Cedar Grove, Calvary</td>
<td>9:00</td>
</tr>
<tr>
<td>136 W. Union Ave.</td>
<td>7:45</td>
</tr>
<tr>
<td>Henry H. Fikkert</td>
<td></td>
</tr>
<tr>
<td>Added</td>
<td>Removed</td>
</tr>
<tr>
<td>-------</td>
<td>---------</td>
</tr>
<tr>
<td><strong>Conf. Faith</strong></td>
<td><strong>Sunday School Ave. Attend. Per Week</strong></td>
</tr>
<tr>
<td><strong>Service Times</strong></td>
<td><strong>May 1972</strong></td>
</tr>
<tr>
<td><strong>Total Mem. 12-31-71</strong></td>
<td><strong>Total Mem. 12-31-72</strong></td>
</tr>
<tr>
<td><strong>GREEN BAY, OP Chapel</strong></td>
<td>10:30</td>
</tr>
<tr>
<td><strong>Packerland Kennel Club (John Fikkert)</strong></td>
<td>7:00</td>
</tr>
<tr>
<td><strong>GREEN BAY, Old Stockbridge R.D. No. 1</strong></td>
<td>10:30</td>
</tr>
<tr>
<td><strong>Menomonee Falls, Falls W156 N7356 Pilgrim Rd. George E. Haney, Jr.</strong></td>
<td>10:30</td>
</tr>
<tr>
<td><strong>OSTBURG, Bethel 629 Center Ave. Donald F. Stanton</strong></td>
<td>9:30</td>
</tr>
<tr>
<td><strong>ZOA, Menominee Indian Chapel (No Mail) Henry D. Phillips</strong></td>
<td>3:00</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td>1,878</td>
</tr>
<tr>
<td><strong>Average Contribution per Communicant Member</strong></td>
<td></td>
</tr>
<tr>
<td>a Does not include bequest of $1,209</td>
<td>b Included with Falls, Menominee Falls, Wisc.</td>
</tr>
<tr>
<td>d Based on 68 communicant members</td>
<td>e Based on 59 communicant members</td>
</tr>
<tr>
<td>f Does not include bequest of $305; based on 329 communicant members</td>
<td>g Included with Old Stockbridge, Gresham, Wisc.</td>
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</table>

Minister Removed from Roll: Wm. Harlee Bordeaux, erased, 9-16-72

Change in Congregation: Forest View, Tinley Park, Illinois, dissolved, 6-30-72

Roll of Licentiates: L. Richard Burnap

Ministers not in Pastoral Charges (5): Richard B. Gaffin, Sr. 
George W. Knight, III 
Donald M. Parker 
William A. Shell 
Eugene B. Williams

Total Number of Ministers — 14 
Total Number of Churches — 9 
Total Number of Chapels — 4
## 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

<table>
<thead>
<tr>
<th>Conf. Faith</th>
<th>Added</th>
<th>Removed</th>
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<tbody>
<tr>
<td>NEW JERSEY</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hellmaw, Immanuel</td>
<td>11:00</td>
<td>268</td>
</tr>
<tr>
<td>7:00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Park Dr. &amp; Market St.</td>
<td></td>
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<tr>
<td>Kenneth J. Meilahn</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bridgeton, Calvary</td>
<td>11:00</td>
<td>174</td>
</tr>
<tr>
<td>7:00</td>
<td></td>
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<tr>
<td>Hitchiner Ave. &amp; Osborne La.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Robert L. Marshall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fair Lawn, Grace, V.</td>
<td>11:00</td>
<td>103</td>
</tr>
<tr>
<td>7:00</td>
<td></td>
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<tr>
<td>E. Amsterdam Ave. at Ryan Rd.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Richard C. Miller</td>
<td>10:45</td>
<td>126</td>
</tr>
<tr>
<td>Dec.-Mar.</td>
<td></td>
<td></td>
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<tr>
<td>7:00</td>
<td></td>
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<tr>
<td>Apr.-Nov.</td>
<td></td>
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<tr>
<td>Mount Holly, Community Chapel</td>
<td>11:00</td>
<td>66</td>
</tr>
<tr>
<td>6:30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Samuel S. Chang, Home Missionary</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Neptune, Good Shepherd</td>
<td>11:00</td>
<td>390</td>
</tr>
<tr>
<td>3508 Asbury Ave.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>George R. Cottenden</td>
<td>11:00</td>
<td>81</td>
</tr>
<tr>
<td>7:00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phillipsburg, Calvary Community</td>
<td></td>
<td></td>
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<tr>
<td>Belvidere Rd., R.D. 2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lewis J. Grotenhuis</td>
<td>7:45</td>
<td>81</td>
</tr>
<tr>
<td>Pittsgrove, Faith</td>
<td>11:00</td>
<td>98</td>
</tr>
<tr>
<td>7:00</td>
<td></td>
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<tr>
<td>Pole Tavern, Daretown Rd., Elmer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lendale H. Smith</td>
<td>8:00</td>
<td>116</td>
</tr>
<tr>
<td>Ringers, Calvary of Amwell</td>
<td>11:00</td>
<td>116</td>
</tr>
<tr>
<td>R.D. 1</td>
<td>11:00</td>
<td>7:30</td>
</tr>
<tr>
<td>7:30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>W. Lee Benson</td>
<td>11:00</td>
<td>116</td>
</tr>
<tr>
<td>7:30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stratford, OPC</td>
<td>11:00</td>
<td>116</td>
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</table>
# FORTIETH GENERAL ASSEMBLY

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<tbody>
<tr>
<td><strong>TRENTON, Grace</strong>&lt;br&gt;416 White Horse Ave.&lt;br&gt;Douglas W. Kittredge</td>
<td>11:00</td>
<td>87</td>
<td>92</td>
<td>65</td>
<td>27</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td><strong>VINELAND, Covenant</strong>&lt;br&gt;1029 Landis Ave.&lt;br&gt;Robert W. Eckardt</td>
<td>11:00</td>
<td>352</td>
<td>351</td>
<td>269</td>
<td>82</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td><strong>WEST COLLINGSWOOD, Immanuel</strong>&lt;br&gt;Calvert &amp; Elm Aves.&lt;br&gt;Albert W. Steever, Jr.</td>
<td>11:00</td>
<td>143</td>
<td>141</td>
<td>105</td>
<td>36</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td><strong>WESTFIELD, Grace</strong>&lt;br&gt;1100 Boulevard&lt;br&gt;Robert L. Atwell</td>
<td>11:00</td>
<td>266</td>
<td>285</td>
<td>195</td>
<td>90</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>WHIPPLEY, Emmanuel</strong>&lt;br&gt;Whippany Rd &amp; Park Ave.&lt;br&gt;Calvin A. Busch</td>
<td>11:00</td>
<td>138</td>
<td>149</td>
<td>101</td>
<td>48</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>WILLOWDALE, Calvary</strong>&lt;br&gt;119 E. Rio Grande Ave.&lt;br&gt;Richard R. Gerber</td>
<td>11:00</td>
<td>89</td>
<td>91</td>
<td>60</td>
<td>31</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td></td>
<td>2,497</td>
<td>2,535</td>
<td>1,718</td>
<td>817</td>
<td>36</td>
<td>15</td>
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</tbody>
</table>

Average Contribution per Communicant Member

Does not include bequest of a) $1,200 b) $1,790 c) $70 d) $2,541 e) $5,453

Ordinations: Richard R. Gerber, 4-8-72
Charles G. Dennison, 5-9-72

Ministers not in Pastoral Charges (14):
- Jay E. Adams
- Samuel S. Chang
- Leonard F. Chanoux
- George S. Christian
- Edmund P. Clowney
- Raymond E. Commeret
- Harvie M. Conn
- Allen D. Curry
- John Davies
- Charles G. Dennison
- W. Ralph English
- Theodore Hard
- Meredith G. Kline
- LeRoy B. Oliver

Total Number of Ministers — 28
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

### CONNECTICUT

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</thead>
<tbody>
<tr>
<td><strong>HAMDEN, Westminster</strong> 565 Shepard Ave. William E. Moreau</td>
<td>11:00</td>
<td>52</td>
<td>59</td>
<td>38</td>
<td>21</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>46</td>
<td>41 $12,670 $2,475 $1,753 $16,898 $445</td>
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### MAINE

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<thead>
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</thead>
<tbody>
<tr>
<td><strong>BANGOR, Pilgrim</strong> 375 Mt. Hope Ave. Bernard J. Stonehouse</td>
<td>11:00</td>
<td>109</td>
<td>115</td>
<td>64</td>
<td>51</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>53</td>
<td>68 $20,617 $3,100 173 $23,890 373</td>
</tr>
<tr>
<td><strong>CAMDEN, OP Chapel</strong></td>
<td>11:00</td>
<td>36</td>
<td>34</td>
<td>23</td>
<td>11</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>26</td>
<td>25 $5,244 285 276 $5,805 252</td>
</tr>
<tr>
<td><strong>CORNVILLE, OPC</strong></td>
<td>7:30</td>
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<tr>
<td><strong>HOULTON, Bethel</strong></td>
<td>10:00</td>
<td>56</td>
<td>59</td>
<td>33</td>
<td>26</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>30</td>
<td>27 $5,306 459 1,642 $7,407 224</td>
</tr>
<tr>
<td><strong>HAMILTON, First</strong></td>
<td>10:00</td>
<td>46</td>
<td>38</td>
<td>22</td>
<td>16</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>7</td>
<td>-2</td>
<td>30 $5,713 348 117 $6,178 281</td>
</tr>
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### MASSACHUSETTS

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</thead>
<tbody>
<tr>
<td><strong>FALL RIVER, Grace</strong></td>
<td>11:00</td>
<td>50</td>
<td>31</td>
<td>19</td>
<td>12</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>2</td>
<td>6</td>
<td>8</td>
<td>-6</td>
<td>20</td>
<td>14 $7,258 438 42 $7,738 407</td>
</tr>
<tr>
<td><strong>PAUL DAVENPORT</strong></td>
<td>7:00</td>
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<tr>
<td><strong>HAMILTON, First</strong></td>
<td>11:00</td>
<td>103</td>
<td>92</td>
<td>58</td>
<td>34</td>
<td>0</td>
<td>1</td>
<td>3</td>
<td>0</td>
<td>8</td>
<td>4</td>
<td>-3</td>
<td>67</td>
<td>95 $19,623 4,357 1,074 $25,054 432</td>
</tr>
</tbody>
</table>

### Notes:

- **Conf. Faith**
- **Added**
- **Removed**
- **Sunday School Ave. Attend. Per Week**
- **General Receipts**
- **Remuneration Receipts**
- **Special Receipts**
- **Total Receipts**
- **Avg. Contr. per Capita**
### NEW YORK

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</thead>
<tbody>
<tr>
<td>Franklin Square, OPC</td>
<td>11:00</td>
<td>161</td>
<td>162</td>
<td>101</td>
<td>61</td>
<td>0</td>
<td>3</td>
<td>2</td>
<td>4</td>
<td>0</td>
<td>1</td>
<td>3</td>
<td>-4</td>
<td>$15,214</td>
<td>$7,894</td>
<td>$8,194</td>
<td>$31,302</td>
<td>$310</td>
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</tr>
<tr>
<td>Franklin &amp; Soho Aves.</td>
<td>7:00</td>
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<tr>
<td>John C. Hills, Jr.</td>
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<tr>
<td>Lisbon, OPC</td>
<td>10:30</td>
<td>72</td>
<td>71</td>
<td>49</td>
<td>22</td>
<td>0</td>
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<td>1</td>
<td>0</td>
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<td>0</td>
<td>47</td>
<td>50</td>
<td>10,696</td>
<td>420</td>
<td>7,574</td>
<td>18,690</td>
</tr>
<tr>
<td>Eugene Grilli</td>
<td>8:00</td>
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</tr>
<tr>
<td>Rochester, Covenant</td>
<td>11:00</td>
<td>111</td>
<td>107</td>
<td>66</td>
<td>41</td>
<td>1</td>
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<td>0</td>
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<td>2</td>
<td>-5</td>
<td>67</td>
<td>50</td>
<td>13,737</td>
<td>6,827</td>
<td>1,344</td>
<td>21,908</td>
</tr>
<tr>
<td>52 Hoover Dr.</td>
<td>6:00</td>
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<tr>
<td>Theodore J. Georgian</td>
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| RHODE ISLAND                |               |                      |                     |                     |                       |        |              |            |          |       |           |                       |                     |                               |                 |                     |                |              |                        |
| Cranston, Calvary, V.       |               |                      |                     |                     |                       |        |              |            |          |       |           |                       |                     |                               |                 |                     |                |              |                        |
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**Average Contribution per Communicant Member**

$206 $52 $26 $284

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* Disbanded June, 1970; dissolved April, 9172

**Minister Removed from Roll:** Leslie A. Dunn, dismissed to Presbytery of the Midwest, 10-12-72 (in transit)

**Change in Congregation:** Calvary, Cranston, RI, dissolved, 4-4-72

**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 — 13**

**Total Number of Chapels — 1**

* includes one man in transit (Dunn)
### Presbytery of Northern California
#### Stated Meetings — Fourth Friday and Saturday of March and September
The Rev. Henry W. Coray, Stated Clerk

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Average Contribution per Communicant Member

* a Does not include bequest of $308
Ordination: Robert D. Abbot, 4-14-72

Ministers not in Pastoral Charges (4):

Robert D. Abbot
Gerald G. Latal
Arthur G. Riffel

Total Number of Ministers — 13

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. Harold L. Baurer, Stated Clerk

### Added vs Removed

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<th>Total Mem. 12-31-72</th>
<th>Conf. Faith Adults</th>
<th>Transfer</th>
<th>Death</th>
<th>Dismissal</th>
<th>Erasure or Discipline</th>
<th>Gain or Loss Bapt. Child</th>
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Minister Received: Harold L. Baurer, from Presbytery of the Dakotas, 4-29-72
Minister Removed from Roll: Glenn T. Black, dismissed to Presbytery of the Dakotas, 4-29-72
Change in Congregation: Oak Hill Presbyterian, Eugene, Oregon, received, 7-7-72
Ministers not in Pastoral Charges (4): David A. Hitt
                                      Alan R. Moak
                                      D. Robert Lindberg
                                      George Y. Uomoto
Total Number of Ministers — 10
Total Number of Churches — 6
Total Number of Chapels — 1
### PRESBYTERY OF OHIO

**Stated Meetings — Third Monday, April and October**

Mr. John C. Smith, 105 Sycamore St., Pittsburgh, Pa. 15211, Stated Clerk

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**Average Contribution per Communicant Member**

$176 $49 $41 $266
Ordinations: David W. King, 5-26-72
Wilson L. Cummings, 6-2-72
Lawrence Semel, 6-9-72

Minister Received: George W. Hall, from Presbytery of Philadelphia, 12-11-72

Minister Removed from Roll: Wilson L. Cummings, dismissed to Presbytery of Philadelphia, 9-18-72

Ministers not in Pastoral Charges (7):
Marven O. Bowman, Jr.  Arnold S. Kress  Andrew E. Wikholm
John M. Frame  George F. Morton
George W. Hall  Laurence C. Sibley, Jr.

Total Number of Ministers — 14
Total Number of Churches — 7
Total Number of Chapels — 1
### Service Times

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**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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<td>Mechanicsville, OPC</td>
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<tr>
<td>Route 413, N. of City</td>
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<tr>
<td>Middletown, Calvary</td>
<td>10:45</td>
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<tr>
<td>Spruce &amp; Emanuel Sts.</td>
<td>7:00</td>
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<tr>
<td>Oxford, Bethany, V.</td>
<td>11:00</td>
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<tr>
<td>US 1, south of Oxford</td>
<td>8:00</td>
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<tr>
<td>Philadelphia, Church of the City</td>
<td>11:45</td>
</tr>
<tr>
<td>4207 Baltimore Ave.</td>
<td>p.m.</td>
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<tr>
<td>James C. Petty, Jr.</td>
<td>a.m.</td>
</tr>
<tr>
<td>Philadelphia, Emmanuel Chapel</td>
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</tr>
<tr>
<td>1162 S. 15th St.</td>
<td>p.m.</td>
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<tr>
<td>William C. Krispin, Home Missionary</td>
<td>a.m.</td>
</tr>
<tr>
<td>Wilson L. Cummings, Home Missionary</td>
<td>11:45</td>
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<tr>
<td>TOTALS</td>
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<td>Average Contribution for Communicant Member</td>
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Licenses: John W. Garrisi, 3-25-72; Timothy Gregson, 11-25-72

Ordination: Robert R. Drake, 2-10-72

Ministers Received: Herbert S. Bird, from Presbytery of the Dakotas, 1-17-72
            Wilson L. Cummings, from Presbytery of Ohio, 9-18-72
            Abe W. Ediger, from Presbytery of the Dakotas, 9-18-72

Ministers Removed from Roll: Thomas M. Cooper, dismissed to Presbytery of Southern California, on 4-15-72 as of 5-16-71
            Donald J. Duff, dismissed to Presbytery of the Dakotas, 1-17-72
            George W. Hall, dismissed to Presbytery of Ohio, 9-18-72
            Stephen M. Reynolds, erased, 11-25-72

Change in Congregation: Mechanicsville Chapel, Mechanicsville, Pa. received 4-7-72
PRESBYTERY OF PHILADELPHIA (Continued)

Roll of Licentiates: Kenneth N. Campbell, David W. Clowney, Timothy Gregson, C. Ralph Verno

Ministers not in Pastoral Charge (24):

- Egbert W. Andrews
- Lester R. Bachman
- John W. Betzold
- Herbert S. Bird
- D. Clair Davis
- Richard B. Gaffin, Jr.
- John P. Gilbraith
- John D. Johnston
- Robley J. Johnston
- Robert D. Knudsen
- Arthur W. Kuschke, Jr.
- R. Heber McIlwaine
- C. John Miller
- John J. Mitchell
- Robert E. Nicholas
- H. Leverne Rosenberger
- Robert L. Vining
- H. Leverne Rosenberger
- Norman Shepherd
- Leslie W. Sloat
- Young J. Son
- Arthur J. Steltzer
- Robert B. Strimple
- Kenneth N. Campbell
- David W. Clowney
- Timothy Gregson
- C. Ralph Verno
- Richard B. Ga5,
- John Miller
- Arthur J. Steltzer
- Paul Woolley
- Robert B. Strimple

Total Number of Ministers — 36

Total Number of Churches — 13

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

**FLORIDA**

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**GEORGIA**

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## TENNESSEE

**GREENEVILLE, OPC, Mt. Bethel Rd. at Sun Valley Dr.**
- Robert G. Valentine
  - 10:30
  - 12
  - 13
  - 9
  - 4
  - 0
  - 0
  - 3
  - 0
  - 0
  - 6
  - 4
  - 3
  - 9
  - $4,310
  - $184
  - $200
  - $4,694
  - $522

**HARRIMAN, West Hills**
- Luder G. Whitlock Jr.
  - 11:00
  - 123
  - 145
  - 114
  - 31
  - 12
  - 2
  - 10
  - 0
  - 1
  - 2
  - 0
  - 1
  - 66
  - 72
  - 24,201
  - 4,311
  - 10,039
  - 38,551
  - 338

**TOTALS**
- 978
- 1,029
- 685
- 344
- 21
- 8
- 60
- 15
- 5
- 20
- 37
- 9
- 556
- 555
- $188,185
- $40,191
- $34,493
- $262,869
- $384

**Average Contribution per Communicant Member**

a Based on 83 communicant members  
b Included with Bethel, Fort Lauderdale, Fla.

- Licensure: Steven T. Bradford, 10-18-72
- Ordination: Larry G. Minger, 5-5-72
- Minister Received: William E. Warren, from Classis Eureka, Reformed Church in U. S., 12-19-72
- Minister Removed from Roll: Robert M. Nuermberger, dismissed to Southern Presbytery, reformed Presbyterian Church, Evangelical Synod, 4-15-72
- Change in Congregation: Ocala, Geneva Chapel, changed to Ocala, OPC, Florida, and constituted a particular congregation, 12-17-72
- Roll of Licentiates: Steven T. Bradford
- Ministers not in Pastoral Charges (3):
  - Clarence W. Duff
  - Donald H. Taws
  - John H. Thompson, Jr.

**Total Number of Ministers — 12**
**Total Number of Churches — 10**
**Total Number of Chapels — 2**
PRESBYTERY OF SOUTHERN CALIFORNIA

Stated Meetings — Third Saturday of January, April, June and October
The Rev. Edward L. Volz, Stated Clerk

### Added

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<td>Roger W. Schmurr, Asst. Minister</td>
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#### Average Contribution per Communicant Member

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<td><strong>$</strong> 242</td>
<td><strong>$</strong> 67</td>
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b Does not include bequest of $150

c Included with OPC, Garden Grove

---

Minister Received: Thomas M. Cooper, from Presbytery of Philadelphia, on 4-15-72 as of 5-16-71

Minister Removed from Roll: Eugene C. Saltzen, erased, 1-15-72

Ministers not in Pastoral Charges (7):

- Thomas M. Cooper
- Bruce F. Hunt
- Louis E. Knowles
- George W. Marston
- Michael D. Stingley
- Daniel van Houte
- William E. Welmers

Total Number of Ministers — 22

Total Number of Churches — 13

Total Number of Chapels — 3
## SUMMARY OF STATISTICS

### Conf. Faith

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<td>818</td>
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<td>Bapt. Child.</td>
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**Average Contribution per Communicant Member—1972a:** $204, $62, $27, $29

**Average Contribution per Communicant Member—1971b:** $186, $56, $30, $272

**Average Contribution per Communicant Member—1970c:** $164, $54, $33, $251

Does include bequests received in the amount of approx. a) $16,965  b) $68,400  c) $12,800
### SUMMARY OF MEMBERSHIP STATISTICS 1964-1972

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Note: Total membership in each year, 1964-1971, 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.

*Ministers included in Total Membership beginning in 1972.

### KNOWN CHANGES IN PRESBYTERIAL STATISTICS

#### SINCE DECEMBER 31, 1972

as of September, 1973

(Dates and complete information in the annual statistical report)

**Presbytery of the Dakotas**

Ministers dismissed:
- Larry D. Conard to P. of Southern California, 6-30-73
- Stanford M. Sutton, Jr., to P. of New York and New England, 6-3-73

Minister deceased:
- Philip B. Jones, 2-73

Churches without pastors:
- Westminster Chapel, Bartlesville, Okla., 3-31-73
- Bancroft, Manchester, and Yale, S. Dak., 6-3-73
- Park Hill, Denver, Colo., 6-30-73

Church constituted:
- Faith, Sioux Center, Iowa, 5-23-73

Church dissolved:
- OPC, Yale, S. Dak., 8-31-73
Licensures:
   Glenn D. Jerrell, 3-29-73 (pastor elect, Winner, S. Dak.)
   Karl Dortzbach, 6-1-73
Licentiate dismissed:
   John W. Garrisi to P. of Southern California, 6-15-73

Presbytery of the Mid-Atlantic
Minister dismissed:
   Samuel van Houte to P. of the Dakotas, 4-28-73
Ordinations:
   Jim West, 5-4-73
   Timothy H. Gregson, 5-11-73
Church divided:
   Grace, Vienna, Va., to form Westminster Chapel, Williamsburg, Va., 4-28-73

Presbytery of the Midwest
Minister received:
   George W. Hall, Jr., from P. of Ohio, 3-5-73
Minister dismissed:
   Eugene B. Williams to P. of the Northwest, 3-5-73
Installation:
   George W. Hall, Jr., at Christ Church of Cedarloo, Cedar Falls, Iowa, 3-5-73
Church without pastor:
   Bethel, Wheaton, Ill. 8-5-73
Chapels organized:
   Trinity, Janesville, Wis., 3-5-73
   OP, Rockford, Ill., 3-5-73

Presbytery of New Jersey
Licensure:
   Dennis E. Johnson, 4-24-73; pastor-elect of Grace, Fair Lawn, 8-10-73

Presbytery of New York and New England
Minister received:
   Allen H. Harris, Jr., from P. of the Mid-Atlantic, 4-26-73
Minister dismissed:
   Eugene Grilli to P. of the Midwest, 5-17-73
Churches without pastors:
   OPC, Lisbon, N. Y., 7-31-73
   Bethel, Houlton, Me., pending

Presbytery of Northern California
Ministers dismissed:
   Arthur G. Ames to P. of the Northwest, 4-30-73
   Hendrik W. Krabbendam to P. of the South, 8-9-73
Churches without pastors:
   Calvary, Sonora, Calif., 5-12-73
   First, Sunnyvale, Calif., 7-29-73
   Covenant, San Jose, Calif., pending

Presbytery of the Northwest
Minister received:
   Arthur G. Ames from P. of Northern California, pending; pastor-elect of Trinity, Newberg, Ore.
Minister dismissed:
  Robert W. Newsom to P. of Southern California, 1-1-73
Church without pastor:
  *Trinity*, Newberg, Ore., 1-1-73

**Presbytery of Ohio**

Ministers dismissed:
  George F. Morton to P. of Philadelphia, RPCES, 1-1-73
  George W. Hall, Jr., to P. of the Midwest, 3-5-73
  Andrew E. Wikholm to P. of Philadelphia, 4-14-73
Chapel organized:
  *OP*, Alliance, Ohio, 4-14-73

**Presbytery of Philadelphia**

Minister received:
  George F. Morton from P. of Philadelphia, RPCES, 6-8-73
Minister dismissed:
  Robert L. Vining to P. of the South, 3-17-73
Licensures:
  John Mason, 3-16-73
  Donald Ritsman, 3-16-73
  Roger Wagner, 3-17-73
  Richard Wynja, 5-7-73
Licentiates removed:
  C. Ralph Verno, 1-15-73
  Timothy H. Gregson, 5-7-73 (ordained by P. of the Mid-Atlantic)

**Presbytery of the South**

Minister received:
  Roger W. Schmurr from P. of Southern California, 8-22-73
Ministers dismissed:
  Arthur O. Olson to P. of the Dakotas, 9-2-73
  Carl J. Reitsma to P. of the Midwest, pending
Installation:
  Roger W. Schmurr at *Sharon*, Hialeah, Fla., 9-2-73
Churches without pastors:
  *Redeemer*, Atlanta, Ga., 5-28-73
  *Sharon*, Hialeah, Fla., 6-30-73
  *Galloway*, Miami, Fla., 8-22-73

**Presbytery of Southern California**

Ministers received:
  Robert W. Newson from P. of the Northwest, 1-20-73
  Larry D. Conard from P. of the Dakotas, 6-16-73
Minister dismissed:
  Roger W. Schmurr to P. of the South, 8-6-73
Installation:
  Larry D. Conard at *Bayview*, Chula Vista, Calif., 7-12-73
Church divided:
  *OPC*, Point Loma, San Diego, Calif., to form *OPC*, Bonita, Calif., 7-12-73
## MODERATORS OF GENERAL ASSEMBLY

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<td>Robert W. Eckardt</td>
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<td>35th</td>
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<td>37th</td>
<td>Robert E. Nicholas</td>
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<td>38th</td>
<td>Richard A. Barker</td>
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<td>39th</td>
<td>Richard A. Barker</td>
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<tr>
<td>40th</td>
<td>Richard A. Barker</td>
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</tr>
</tbody>
</table>
STANDING COMMITTEES OF THE
ORTHODOX PRESBYTERIAN CHURCH

HOME MISSIONS AND CHURCH EXTENSION

Class of 1976—MINISTERS: Robert L. Atwell, George R. Cottenden, Donald F. Stanton
   RULING ELDERS: Garret A. Hoogerhyde, Richard E. Lauxstermann

Class of 1975—MINISTERS: George W. Knight, III, Th.D., Carl J. Reitsma, Thomas E. Tyson
   RULING ELDERS: Bertram R. Robinson, Jr., Bert L. Roeber

   RULING ELDERS: C. Stewart Lind, Theodore J. Pappas

General Secretary: The Rev. LeRoy B. Oliver, 7401 Old York Rd., Phila., Pa. 19126

FOREIGN MISSIONS

   RULING ELDERS: Newman de Haas, Willard E. Neel

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


CHRISTIAN EDUCATION

Class of 1976—MINISTERS: John F. Bettler, George E. Haney, Jr., Calvin R. Malcor
   RULING ELDERS: William O. Wilson, Jr., Davis A. Young, Ph.D.

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


PENSIONS

Class of 1976—MINISTER: Robert L. Marshall
   RULING ELDERS: Lewis W. Roberts
   LAYMAN: Paul Kent

Class of 1975—MINISTER: Robert R. Drake
   RULING ELDERS: Garret A. Hoogerhyde, Harold R. Keenan

Class of 1974—MINISTERS: John P. Galbraith, Roger W. Schmurr
   RULING ELDERS: Edward A. Haug
DIACONAL MINISTRIES

Class of 1976—MINISTER: Leonard J. Coppes, Th.D.
RULING ELDER: Johannus H. Schouten

Class of 1975—MINISTER: Lester R. Bachman, RULING ELDER: Irving J. Triggs

Class of 1974—MINISTER: Rollin P. Keller, RULING ELDER: John O. Kinnaird

ECUMENICITY AND INTERCHURCH RELATIONS

Class of 1976—LeRoy B. Oliver (Chairman), Norman Shepherd

Class of 1975—George W. Knight, III, Th.D., Jack J. Peterson

Class of 1974—Edmund P. Clowney, D.D., John P. Galbraith

DATE, PLACE AND TRAVEL

Class of 1976—Garret A. Hoogerhyde

Class of 1975—Edward L. Volz

Class of 1974—Ralph E. Clough

TRUSTEES OF THE GENERAL ASSEMBLY

Class of 1976—MINISTER: Robert W. Eckardt, RULING ELDER: Bert L. Roeber

Class of 1975—MINISTER: John J. Mitchell, RULING ELDER: Willard E. Neel

Class of 1974—MINISTER: LeRoy B. Oliver, RULING ELDER: Richard C. Zebley

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

SPECIAL COMMITTEES OF THE FORTIETH GENERAL ASSEMBLY

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, Kent T. Hinkson, 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 1976—MINISTERS: Jay E. Adams, Ph.D., John F. Bettler (Chairman)
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.

COMMITTEE ON PROBLEMS OF RACE


ORTHODOX PRESBYTERIAN MEMBERS

BOARD OF TRUSTEES, KNOLLWOOD PRESBYTERIAN LODGE, INC.

Class of 1976—MINISTER: Donald F. Stanton, RULING ELDER: Clarence Roskamp
Class of 1975—MINISTER: George W. Knight, III, Th.D., RULING ELDER: Allan Klokok
Class of 1974—MINISTER: LeRoy B. Oliver, RULING ELDER: Howard Veldhorst

COMMITTEE ON LINGUISTIC REVISIONS TO THE WESTMINSTER STANDARDS

Herbert S. Bird (Convener), Calvin A. Busch, Robert B. Strimple, Th.D.

COMMITTEE ON ADVISORY COMMITTEES

Richard A. Barker (Convener), John J. Mitchell, LeRoy B. Oliver

COMMITTEE ON DENOMINATIONAL HISTORY

Arthur W. Kuschke, Jr. (Convener), Henry W. Coray, Davis A. Young, Ph.D.

COMMITTEE ON THE BAPTISM OF THE HOLY SPIRIT

Herbert S. Bird (Convener), John J. Mitchell, William E. Welmers, Ph.D.
Richard B. Gaffin, Jr., Th.D., (alternate)

COMMITTEE ON R.E.S. MATTERS

John P. Galbraith (Convener), Richard B. Gaffin, Jr., Th.D., George W. Knight, III, Th.D., Norman Shepherd

MISSIONS CORRESPONDENT FOR THE REFORMED ECUMENICAL SYNOD

John P. Galbraith

COMMITTEE ON ARRANGEMENTS FOR THE 41st GENERAL ASSEMBLY

Leslie A. Dunn (Convener), James L. Bosgraf, Ivan J. DeMaster
APPORPTIONMENT OF 41ST GENERAL ASSEMBLY

In accordance with Chapter I of the Standing Rules of the General Assembly, voting commissioners to the 41st General Assembly are apportioned as follows:

<table>
<thead>
<tr>
<th>Presbytery</th>
<th>Ministers</th>
<th>Ruling Elders</th>
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<tbody>
<tr>
<td>Dakotas</td>
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<tr>
<td>Mid-Atlantic</td>
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<td>Northwest</td>
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<td>Ohio</td>
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<td>Philadelphia</td>
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<td>South</td>
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<td>Southern California</td>
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<td>Moderator, 40th G. A.</td>
<td>1</td>
<td>-</td>
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<td>Stated Clerk, 40th G. A.</td>
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<tr>
<td>Total</td>
<td>89</td>
<td>63</td>
</tr>
</tbody>
</table>

Number

Ruling Elders

Addresses as of August 27, 1973

PRESBYTERY OF THE DAKOTAS

COLORADO
6 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
1 Thornton, Immanuel—Geritt C. Vandenber, 9251 Ciancio St., Denver 80229

KANSAS
2 Caney, OPC—Robert Ayres, R.D. 2, Box 19, Wann, OK 74083

NEBRASKA
5 Lincoln, Faith—Richard Brady, 909 W. Stockwell, Lincoln 68522
3 Omaha, OPC—Donald Voorhees, 7523 Ontario St., Omaha 68124

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
1 Bartlesville, Westminster—Robert Ayres, R.D. 2, Box 19, Wann 74083
3 Oklahoma City, Knox—E. Myers Bearden, 2104 Churchill Way, Oklahoma City 73120
2 Tulsa, Grace—John C. Hargis, 950 E. 36th St., Tulsa 74105
CLERKS OF SESSION

(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 Fenenga, Star Route #6, Winner 57580
2 Yale, OPC—Glenn Foote, Route #3, Huron 57350

TEXAS
3 Abilene, OPC—Dr. Lawrence G. 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
9 Silver Spring, Knox—Maurice E. Fox, 4129 Warner St., Kensington 20795

NORTH CAROLINA
1 Raleigh, OPC—Sidney Bush, Route 6, Box 230-40, Raleigh 27612

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, 7606 Martha St. N., Forrestville, MD 20028

PRESBYTERY OF THE MIDWEST

ILLINOIS
2 Hanover Park, Grace—John Baldwin, 6860 Juniper, Hanover Park 60103
6 Westchester, Westminster—Guy Lundvall, 1248 Boeger Ave., Westchester 60153
8 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., Shawano 54166
3 Menomonee Falls, Falls—Charles Johnson, 9052 N. Pearlette Lane, Brown Deer 53223
8 Oostburg, Bethel—Wilbert Nyenhuis, Oostburg 53070
PRESBYTERY OF NEW JERSEY

5 Bellmawr, Immanuel—Edward M. Shindle, 25 Willis Dr., Tuckerton 08087
5 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
1 Neptune, Good Shepherd—Jerome C. van de Sande, 714 Waysia Rd., Neptune 07753
6 Phillipsburg, Calvary Community—Richard G. Vincent, 500 Barrymore St., Phillipsburg 08865
3 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
4 Trenton, Grace—George A. Hurley, 83 Reeder Ave., Trenton 08638
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

PRESBYTERY OF NEW YORK AND NEW ENGLAND

CONNECTICUT

4 Hamden, Westminster—Albert H. Squires, 103 Lawncrest Rd., New Haven 06515

MAINE

3 Bangor, Pilgrim—Paul S. MacDonald, R.F.D. 1, Box 45, Carmel 04419
3 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

MASSACHUSETTS

2 Fall River, Grace—c/o Rev. Paul Davenport, 154 Haskins Ave., Tiverton, RI 02878
5 Hamilton, First—c/o Rev. Wendell L. Rockey, Jr., 117 Railroad Ave., S. Hamilton 01982

NEW YORK

5 Franklin Square, OPC—Dr. Herbert Muether, Blinkerlight Rd., Stony Brook 11790
4 Lisbon, OPC—Delmer C. Putney, R.D. #2, Lisbon 13658
4 Rochester, Covenant—John Garland, 27 Holmes Rd., Rochester 14626
6 Rochester, Memorial—John R. Schumacher, 59 Arrowhead Lane, Penfield, NY 14526
5 Schenectady, Calvary—Arthur L. Comstock, 11 Berwyn St., Schenectady 12304
CLERKS OF SESSION

(continued)

PRESBYTERY OF NORTHERN CALIFORNIA

CALIFORNIA

4 Berkeley, Covenant—David L. Neilands, 1601 Cedar St., Berkeley 94703
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 Roy O. Young, 1350 Lawton St., San Francisco 94122
3 San Jose, Covenant—James Huizenga, 20211 Skyline Blvd., Woodside 94061
3 Santa Cruz, OPC—John P. Bambauer, 1606 Soquel Ave., Santa Cruz 95060
3 Sonora, Calvary—Harold Bird, 1080 Mono Way, Sonora 95370
1 S. San Francisco, Brentwood—Robert P. Santo, 222 Del Monte Ave., So. San Francisco 94080
4 Sunnyvale, First—Fred Hoelzel, 1671 Fairwood Ave., San Jose 95125

PRESBYTERY OF THE NORTHWEST

OREGON

3 Bend, Westminster—R. E. Jewell, 1645 W. 5th St., Bend 97701
3 Eugene, Oak Hill—Gary Brownlee, 3186 Williamette St., Apt. 6, 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
5 Portland, First—Sterling E. Cash’, 1824 N.E. 54th Ave., Portland 97213

WASHINGTON

2 Bothell, Trinity—Albert G. Bender, 10433 N.E. 16th Place, Bellevue 98004

PRESBYTERY OF OHIO

OHIO

3 Dayton, Redeemer—J. Roy Smith, c/o 2333 Alvarado Drive, Dayton 45420
0 Marietta, Faith—John C. Smith, 105 Sycamore St. W., Pittsburgh, Pa. 15211

PENNSYLVANIA

3 Edinburg, Nashua—Wendell Miller, R.D. 1, Edinburg 16116
3 Grove City, Covenant—Donald O. Copeland, R.D. 2, Grove City 16127
7 Harrisville, Calvary—Wm. H. Kiestner, R.D. 1, Boyers 16020
8 Pittsburgh, Covenant—John C. Smith, 105 Sycamore St. W., Pittsburgh 15211
2 Sewickley, Grace—D. Leet Shields, 436 Beaver Rd., Edgeworth, Sewickley 15143

PRESBYTERY OF PHILADELPHIA

DELAWARE

3 Middletown, Grace—W. R. Weldon Burge, 11 E. Redding St., Middletown 19709
8 Wilmington, Emmanuel—William A. Haldeman, 119 Hedgeapple Lane, Wilming-

PENNSYLVANIA

2 Blue Bell, Community of Centre Square—Luke E. Brown, Jr., 53 Skyline Dr., Audubon 19401
2 Lewisburg, Tri-County—Harry Vogt, R.D. 1, Allenwood 17810
4 Fawn Grove, Faith—Marvin M. Linkous, R.D., Pylesville, MD 21132
6 Glenside, Calvary—Hugh P. Whitted, 1912 Cobden Rd., Philadelphia 19118
3 Hatboro, Trinity—Robert W. Anderson, 827 Greenwood Ave., Jenkintown 19046
3 Havertown, Knox—Robert H. English, 116 W. Hillcrest Ave., Havertown 19083
3 Kirkwood, OPC—Wm. R. Ferguson, 132 Pine St., Oxford 19363
2 Mechanicsville, OPC—Karl D. Liebold, R.D. 4, Box 392, Quakertown 18951
8 Middletown, Calvary—Fairvan C. Lenker, R.D. 1, Middletown 17057
7 Oxford, Bethany—Leonard G. Brown, R.D. 2, Box 151, Oxford 19363
2 Philadelphia, Church of the City—Luke E. Brown, Jr., 53 Skyline Dr., Audubon 19401

PRESBYTERY OF THE SOUTH

FLORIDA
3 Fort Lauderdale, Bethel—W. Lee Leitharar, 6861 N.W. 32nd Ave., Fort Lauderdale, FL 33309
4 Hialeah, Sharon—Calvin A. Duff, 8180 S.W. 106th, Miami 33156
4 Miami, Galloway—Charles M. Spooner, Jr., 8940 S.W. 112th St., Miami 33156
3 Ocala, OPC—Peter A. Struyk, 729 S.E. 33rd Ave., Ocala 32670
1 Orlando, Lake Sherwood—J. D. Phillips, 2813 Grassmere Lane, Orlando 32808
3 Titusville, Emmanuel—Hugh E. Cairns, Bouganvillea Dr., Cocoa 32922

GEORGIA
2 Atlanta, Redeemer—Robert Morris, 4114 Briar Glade Way, Doraville 30340
4 Valdosta, Westminster—J. A. Durrenberger, Ph.D., 206 Brookwood Place, Valdosta 31601

TENNESSEE
0 Greeneville, OPC—c/o Rev. Robert G. Valentine, P.O. Box 702, Greeneville 37743
6 Harriman, West Hills—Maurice K. Williams, P.O. Box 266, Harriman 37748

PRESBYTERY OF SOUTHERN CALIFORNIA

CALIFORNIA
2 Carson, Grace—Richard Gorom, 1207 W. 187th St., Gardena 90247
3 Chula Vista, Bayview—James Bates, 244 San Miguel, Chula Vista 92011
5 Garden Grove, OPC—Andrew Mitchell, 10721 Vickers, Graden Grove 92640
2 Goleta, El Camino—Dr. Julian Holman, 5218 Parejo Dr., Santa Barbara, CA 93111
2 Hacienda Heights, OPC—Donald H. Nathan, 3343 Glenmark Dr., Hacienda Heights 91745
5 La Mirada, Calvary—Preston Barr, III, 14259 Grayville Dr., La Mirada 90638
6 Long Beach, First—Dr. William H. Olson, 1106 La Dera Drive, Long Beach 90807
4 Los Angeles, Beverly—Herbert F. Pink, 1272 La Loma Rd., Pasadena 91105
3 Los Angeles, Westminster—Laurence T. McHargue, 606 Meridian Ave., S. Pasadena 91030
4 Manhattan Beach, First—Duane E. Heft, 1908 Lynngrove Dr., Manhattan Beach, 90266
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
2 Santee, Valley—James Bates, 244 San Miguel Dr., Chula Vista 92011
## MINISTERS OF THE ORTHODOX PRESBYTERIAN CHURCH

(Addresses as of August 27, 1973)

### Abbreviations (as used in parentheses below):

<table>
<thead>
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<th>Status</th>
<th>Presbyteries</th>
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<tr>
<td>CE—Christian Ed. Staff</td>
<td>D—Dakotas</td>
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<tr>
<td>FM—Foreign Missionary</td>
<td>MA—Mid-Atlantic</td>
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<tr>
<td>HM—Home Missionary</td>
<td>MW—Midwest</td>
</tr>
<tr>
<td>P—Pastor</td>
<td>NC—Northern California</td>
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<tr>
<td>PI—Pastor, non-Orthodox Pres. Church</td>
<td>NJ—New Jersey</td>
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<tr>
<td>Prof.—Professor</td>
<td>NW—Northwest</td>
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<tr>
<td>Ret.—Retired</td>
<td>NY—New York &amp; New England</td>
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<td>Tea.—Teacher</td>
<td>O—Ohio</td>
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<td>SS—Stated Supply</td>
<td>Ph—Philadelphia</td>
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<tr>
<td>P-n—indicates number of churches served</td>
<td>S—South</td>
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<td>SC—Southern California</td>
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</tbody>
</table>

### List of Ministers

- **Abbot, Robert D.** (NC)—1350 Lawton, San Francisco, CA 94122
- **Adams, Jay E., Ph.D.** (Prof., NJ)—204 Red Barn Rd., Willow Grove PA 19090
- **Albright, H. Wilson** (P, SC)—2805 S. La Plata Ave., Hacienda Hghts., CA 91745
- **Ames, Arthur G.** (P, NW)—215 W. 2nd St., Newberg, OR 97132
- **Andrews, Egbert W.** (FM, Ph)—P.O. Box 05353, Kaohsiung, Taiwan, Republic of China
- **Atwell, Robert L.** (P, NJ)—1125 Summit Ave., Westfield, NJ 07090
- **Bachman, Lester R.** (Ret., Ph)—806 Dorsea Rd., Lancaster, PA 17601
- **Barnett, John J.** (P, MW)—17 Mile Rd. & Lincoln Lake Rd., Gowen, MI 49326
- **Baurer, Harold L.** (P, NW)—2543 Harris St., Eugene, OR 97405
- **Bell, Wallace A.** (P, SC)—33 2nd Ave., Chula Vista, CA 92010
- **Benson, W. Lee** (P, NJ)—R.D. 1, Box 266, Ringoes, NJ 08551
- **Bettler, John F.** (P, MW)—424 Annandale Ave., Glen Ellyn, IL 60137
- **Betzolt, John W.** (Ret., Ph)—915 Valley View, Mill Valley, CA 94941
- **Bird, Herbert S.** (CE, Ph)—314 Walker Rd., Ambler, PA 19002
- **Black, Glenn T.** (HM, D)—2995 Hawk St., Denver, CO 80221
- **Bomer, William J.** (P, D)—17 Harvest Lane, Hutchinson, KS 67501
- **Bosgraf, James L.** (P, MW)—27 W. 415 Devon Ave., Ontarioville, IL 60103
- **Bowman, Marven O., Jr.** (PI, O)—194 Cochran Rd., Mt. Lebanon, PA 15228
- **Brawdy, Bruce M.** (P, SC)—9539 Frascati Way, Santee, CA 92071
- **Brown, Lionel S. F.** (D)—Christ’s College, 14 Pu-Ting, Tanshui, Taiwan 251, Republic of China
- **Busch, Calvin A.** (P, NJ)—120 Park Ave., Convent Station, NJ 07961
- **Champness, Thomas S., Jr.** (P, NC)—1817 Debonaire Dr., Modesto, CA 95350
- **Chang, Samuel S.** (HM, NJ)—5307 N. 12th St., Phila., PA 19141
- **Chanoux, Leonard F.** (Tea., NJ)—104 N. Lincoln Drive, Wessonah, NJ 08090
- **Christian, George S.** (NJ)—11 Ramapo Road, Pompton Plains, NJ 07444
- **Churchill, Robert K.** (HM, S)—2808 Alkay Drive, Shreveport, LA 71108
- **Clough, Ralph E.** (P, SC)—500 Manhattan Beach Blvd., Manhattan Beach, CA 90266
- **Clowney, Edmund P., D.D.** (Prof., NJ)—Westminster Theol. Seminary, Phila., PA 19118
- **Coe, Bruce A.** (P, SC)—22511 S. Figueroa St., Carson, CA 90745
- **Commeret, Raymond E.** (HM, NJ)—P.O. Box 156, E. Barre, VT 05649
Conard, Larry D. (P, SC)—607 Melrose Ave., Chula Vista, CA 92010
Conn, Harvie M. (Prof., NJ)—640 Central Ave., Ardsley, PA 19038
Cooper, Thomas M. (Tea., SC)—908 E. Hampton St., Tucson, AZ 85719
Coppes, Leonard J., Th.D. (P, O)—Box 55, Harrisville, PA 16038
Coray, Henry W. (Ret., NC)—555 Hwy. 17, Santa Cruz, CA 95060
Cottenden, George R. (P, NJ)—16 Denbo Dr., Neptune, NJ 07753
Cummings, Calvin K. (P, O)—1608 Graham Blvd., Pittsburgh, PA 15235
Cummings, Wilson L. (HM, Ph)—1422 Wharton St., Philadelphia, PA 19146
Curry, Allen D. (CE, NJ)—1578 Arline Ave., Roslyn, PA 19001
Davenport, Paul (P, NY)—154 Haskins Ave., Tiverton, RI 02878
Davies, John (Ret., NJ)—Box 281, R.D. 2, Cape May Court House, NJ 08210
Davis, D. Clair, Th.D. (Prof., Ph)—1241 Jericho Rd., Abington, PA 19001
DeMaster, Ivan J. (P, MW)—2418 S. Wolf Rd., Hinsdale, IL 60521
Dennison, Charles G. (PI, NJ)—Church Lane, Fairton, NJ 08320
DeVelde, Everett C. (P, MA)—2503 Roy Terrace, Fallston, MD 21047
Dorman, Harold L. (P, NY)—RFD #3, Skowhegan, ME 04976
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