The
Orthodox Presbyterian Church

MINUTES OF THE
FORTY-FIRST GENERAL ASSEMBLY

MEETING AT
PALOS HEIGHTS, ILLINOIS

MAY 17 - MAY 24, 1974

Published by
THE ORTHODOX PRESBYTERIAN CHURCH
7401 Old York Road
Philadelphia, Pennsylvania 19126
OFFICERS OF THE 41ST GENERAL ASSEMBLY

Moderator:
Rev. Laurence N. Vail, 917 Timber Lane, Vienna, Virginia 22180

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

NOTE: The 42nd General Assembly will convene at 8:00 p.m., Thursday, May 29, 1975, at Geneva College, Beaver Falls, Pa.
The
Orthodox Presbyterian Church

MINUTES OF THE
FORTY-FIRST GENERAL ASSEMBLY

MEETING AT
PALOS HEIGHTS, ILLINOIS

MAY 17 - MAY 24, 1974

Published by
THE ORTHODOX PRESBYTERIAN CHURCH
7401 Old York Road
Philadelphia, Pennsylvania 19126
MINUTES OF THE
FORTY-FIRST GENERAL ASSEMBLY
OF THE
ORTHODOX PRESBYTERIAN CHURCH
MEETING AT TRINITY CHRISTIAN COLLEGE,
PALOS HEIGHTS, ILLINOIS
MAY 17-24, 1974

FRIDAY EVENING, MAY 17

The Forty-first General Assembly was called to order at 8:09 p.m. by the Rev. Charles H. Ellis, Moderator of the Fortieth General Assembly. Mr. Ellis constituted the meeting with a worship service and delivered a sermon on the subject, “One Tongue —One Shoulder,” based on Zephaniah 3:8-13.

The sacrament of the Lord’s Supper was administered by Mr. Ellis, assisted by the Rev. LeRoy B. Oliver, and by elders Richard A. Barker (Westfield), William A. Halderman (Wilmington), Richard G. McGill (Grove City), and Virgil T. Seaberry, Jr. (Abilene).

The Assembly recessed, following the pronouncement of the benediction, at 9:26 p.m.

SATURDAY MORNING, MAY 18

Following a devotional service led by the Moderator, the Assembly reconvened at 8:10 a.m. The Moderator led in prayer.

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

Presbytery of the Dakotas

Presbytery of the Mid-Atlantic
Ministers: Barry R. Hofford, Laurence N. Vail, H. Morton Whitman
Ruling Elders: Sidney Bush (Raleigh)

Presbytery of the Midwest
Ministers: Ivan J. DeMaster, Leslie A. Dunn, George W. Hall, Jr., George E. Haney, Jr., Francis E. Mahaffy, Donald F. Stanton
Ruling Elders: Kenneth L. Bosgraf (Hanover Park), George H. DeGraaf (Westchester), Jack DeTroye (Oostburg), Harry Harmelink (Cedar Grove), Stanley H. Molter (Menomonee Falls), Warren Neerhof (Cedar Grove), Robert W. Warburton (Wheaton)
Ruling Elders (alternates): Charles H. Johnson (Menomonee Falls), Wilbert Nyenhuis (Oostburg)

**Presbytery of New Jersey**


Ruling Elders: Donald R. Botbyl (Pittsgrove), H. Lloyd Burghart (Westfield), Ralph H. Ellis (Vineland), Garret A. Hoogerhyde (Fair Lawn), Rodney T. Jones (Trenton), Samuel G. Parker (West Collingswood), Paul S. Patterson (Vineland), Herbert D. Plummer (West Collingswood)

**Presbytery of New York and New England**


Ruling Elders: John E. Dowling (Franklin Square), Herbert R. Muether (Franklin Square)

**Presbytery of Northern California**

Ministers: Carl E. Erickson, Richard M. Lewis, Melvin B. Nonhof, Roger Wagner

Ruling Elders: Fred Hoelzel (Sunnyvale), Jack H. Julien (Sonora), David L. Neilands (Berkeley)

**Presbytery of the Northwest**


Ruling Elders: Walter O. Clark (Eugene)

**Presbytery of Ohio**

Ministers: Marven O. Bowman, Jr., Calvin K. Cummings, John M. Frame, Lawrence Semel, Laurence C. Sibley, Jr., Henry P. Tavares

Ruling Elders: John A. Covert (Harrisville), Richard C. McGill (Grove City), John C. Smith (Pittsburgh)

**Presbytery of Philadelphia**


**Presbytery of the South**


Ruling Elders: Steven T. Bradford (Ft. Lauderdale), Calvin A. Duff (Hialeah), Malcolm L. Woodruff (Cocoa)
Presbytery of Southern California


Ruling Elders: Preston Barr, III (La Mirada), James A. Bates (Chula Vista), Joseph A. Garrisi (Beverly, Los Angeles), Jack R. Harvey (Manhattan Beach), Archibald M. Laurie (Long Beach), Thomas P. Sayer (Pt. Loma, San Diego)

Ex Officio

Minister: Charles H. Ellis (Presbytery of the Mid-Atlantic)

Ruling Elder: Richard A. Barker (Westfield, Presbytery of New Jersey)

Corresponding Members

Ministers: James L. Bosgraf (Dakotas), Committee on Arrangements; Leonard J. Coppes (Ohio), Committee on Diaconal Ministries; Allen D. Curry (New Jersey), Committee on Christian Education; Robley J. Johnston (Philadelphia), Committee on Christian Education; Robert E. Nicholas (Philadelphia), Committee on Christian Education

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>3</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Midwest</td>
<td>6</td>
<td>6</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>New Jersey</td>
<td>12</td>
<td>11</td>
<td>9</td>
<td>8</td>
</tr>
<tr>
<td>New York and New England</td>
<td>9</td>
<td>9</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>Northern California</td>
<td>6</td>
<td>4</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Northwest</td>
<td>4</td>
<td>4</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Ohio</td>
<td>6</td>
<td>6</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>3</td>
</tr>
<tr>
<td>Southern California</td>
<td>9</td>
<td>9</td>
<td>7</td>
<td>6</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>83</td>
<td>63</td>
<td>45</td>
</tr>
</tbody>
</table>

Total voting commissioners present: 128

On amended motion it was decided that for the purpose of determining full travel fund compensation, attendance until 3:00 p.m., Friday, May 24, would fulfill the requirement of attendance at every session of the Assembly.

On motion the requests of Drs. Gaffin and Knudsen to be excused at 5:00 p.m., Thursday, were granted.

On motion the request on behalf of Dr. Muether to be excused until Monday morning was granted.

On amended motion Mr. R. H. Ellis was granted 80% travel compensation if the Assembly is not dissolved by Friday morning.

On motion Mr. Sutton's request to be excused following the Friday morning session was granted.

On motion the request on behalf of Dr. Coppes to be excused until Monday morning was granted.

Mr. Barker presented the report of the Stated Clerk as follows:
REPORT OF THE STATED CLERK

The Minutes of the Fortieth General Assembly are presented herewith. The Minutes were given to the printer on July 9, 1973, and were published and distributed in October, 1973. They exceed by nine pages the previous longest Minutes (1971). Several minor errors have come to the Clerk's attention. There are doubtless others.

Publication of the Minutes took one month less than the previous Minutes. Until the Clerk can devote time following the Assembly uninterruptedly to the preparation of the Minutes, it appears that not more than one additional month can be squeezed out of the time between the Assembly and publication of the Minutes.

The Agenda for the 41st General Assembly were published and distributed within a few days of the April 17 date required by the Standing Rules. The Clerk plans to continue the practice of sending the Agenda to all ministers and sessions whether they are commissioners or not.

As in other years, the reports of several committees, and the statistical report, were late in reaching the Clerk and had to be included in a Supplementary Agenda. See recommendation (1) below.

The Clerk calls attention to several problems in connection with the statistical report:

(a) A number of churches are habitually late in sending their data to the Statistician, even though the need to compile and submit the figures is predictable and repetitive.

(b) Each year several churches revise their membership figures from the previous year, indicating that the previous year's figures were in error. Because membership figures influence the apportionment of the Assembly, their accuracy is no longer a matter of comparative indifference.

(c) Occasionally churches are listed in our statistics which either have no members or which hold no regular services. The Clerk raises the question whether such churches should be allowed to influence (however slightly) the apportionment of commissioners to the General Assembly, which they now do. See recommendations (2) and (3) below.

The attached report of the General Assembly Fund raises a serious problem. Despite the absence of large R.E.S. travel expenses that affected this Fund the previous year, and nearly 25% larger contributions to the Fund, the deficit in the Fund has increased further. The problem is aggravated by the sharp increases in the costs of the Agenda and the Minutes, as shown below.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Agenda (includes mailing)</td>
<td>$2,071.64</td>
<td>$1,991.06</td>
<td>$2,060.00</td>
<td>$2,730.06</td>
</tr>
<tr>
<td>Supplementary Agenda</td>
<td>None</td>
<td>1,193.45</td>
<td>1,605.00</td>
<td></td>
</tr>
<tr>
<td>Minutes (includes mailing)</td>
<td>3,163.95</td>
<td>2,586.39</td>
<td>3,347.17</td>
<td></td>
</tr>
<tr>
<td>Totals</td>
<td>$5,235.59</td>
<td>$5,770.90</td>
<td>$7,012.17</td>
<td></td>
</tr>
</tbody>
</table>

The Clerk has been unable to investigate the cost using another printer and offers the following observations:

(a) The present printer has been generally satisfactory in all other respects.
(b) Sharply increasing costs are epidemic. Changing printers might help for one year, but the pattern of increases would then resume.

(c) Suggestions that the Agenda and Minutes be produced by relying partly or wholly on volunteer help in the Clerk’s judgment are impractical.

The Clerk believes it is unwise to repeat last year’s very substantial increase in the request for the General Assembly Budget Fund. The remaining course is to hold down those costs under the Assembly’s control. See recommendation (4) below.

Up to the time this report was written the Clerk had received one “complaint” and the threat of another against actions of committees of the Assembly, submitted by individuals. Chapter X of the Book of Discipline does not include the Assembly among the bodies whose actions (or those of its agents) may be complained against. The Clerk had thought to present this “complaint” as a communication to the Assembly. He was then reminded of precedents against the bringing of matters to the Assembly by individuals and advised the “complainant” to bring the matter via the session and presbytery. It appears to the Clerk that neither our Book of Discipline nor our Standing Rules are explicit on this point. A clear statement would help this and future Clerks to respond promptly and assuredly to such “complaints.” See recommendation (5) below.

In revising the Standing Rules per the amendments adopted by the 40th General Assembly, a redundancy has come to light. See recommendation (6) below.

The Clerk foresaw a problem of interpretation of one of the amendments added to the Standing Rules last year, namely, the provision in Chapter X, Section 2, limiting continuous service on the Committee on Stewardship to “two terms.” The Clerk suggested that this provision be interpreted to mean that no member of the committee shall be eligible for reelection to any full or partial term that would extend his continuous service on the committee beyond six years. The committee does not agree with the Clerk, preferring to allow reelections that would extend a member’s service beyond six years. The Clerk makes recommendation (7) in the hope of resolving the ambiguity of “two terms” before 1976, which is the earliest that it could affect elections to the committee.

The Clerk received a request from the Rev. Donald C. Graham, Executive Director of the National Presbyterian and Reformed Fellowship, to address the Assembly. The Clerk understands that this request has the enrolement of the Committee on Ecumenicity and Interchurch Relations and so makes recommendation (8) below.

The Clerk received a request from the Rev. Marion G. Bradwell to address the Assembly on behalf of the Lord’s Day Alliance. The Clerk responded that the recent past practice of the Assembly was not to grant such requests and that the Clerk was not recommending that it be granted.

The Clerk makes recommendation (9) below with a view to tidying up our Standing Rules.

The Clerk has attempted to discharge the responsibilities of the office assigned by the 40th General Assembly. With the concurrence of the Moderator he prepared advisory committee assignments for this Assembly, following the guidelines for the selection of advisory committees contained in the report of the Committee on Advisory Committees to the 40th Assembly. The job was complicated by late identification of commissioners by several presbyteries, late changes and withdrawals of commissioners, and the need to exempt some 20 commissioners from service on advisory committees.
FORTY-FIRST GENERAL ASSEMBLY

RECOMMENDATIONS

(1) That the Assembly request its standing and special committees to submit their reports, with or without accompanying financial statements, to the Stated Clerk 2½ months prior to the convening of each Assembly.

(2) That the Assembly urge the churches to prepare and submit their statistical reports within the time requested by the Statistician, and to exercise the care needed to assure that the membership figures are scrupulously accurate.

(3) That the Committee on Overtures and Communications be asked to judge whether churches that list no members or no regular services should be reckoned as churches for purposes of computations performed under Standing Rule Chapter I, Section 3.b.ii., and to propose an appropriate amendment to that Rule if their judgment is negative.

(4) That the Assembly not increase the honorarium of the Stated Clerk, and not erect any new special committees this year, unless it is clear that they will operate at nominal or no cost to the General Assembly Budget Fund.

(5) That the Assembly propose to the 42nd General Assembly that the following sentence be added to Standing Rule Chapter IV, Section 3.c.: “Individuals may bring matters to the Assembly only by way of a session and presbytery, unless they concern a responsibility assigned the individual by the Assembly.”

(6) That the Assembly propose to the 42nd General Assembly that Standing Rule Chapter X, Section 2, be amended by deleting the redundant sentence reading “Members shall be elected for three-year terms arranged in three classes, one class to be elected each year.”

(7) That the Assembly propose to the 42nd General Assembly that the last sentence of Standing Rule Chapter X, Section 2, be amended to read as follows or in some other way to remove the ambiguity of the phrase “two terms”: “No member shall be eligible for reelection to any full or partial term which would extend his continuous service on the committee beyond six years.”

(8) That the Rev. Donald C. Graham be granted ten minutes to address the Assembly on behalf of the NPRF on Thursday, at a time chosen by the Moderator.

(9) That the Assembly propose to the 42nd General Assembly that Standing Rule Chapter XIII be recast as follows:

“CHAPTER XIII—OF SEPARATE INSTRUMENTS OF THE ASSEMBLY

The following provisions shall stand as separate instruments of the Assembly and may be amended by majority vote of any Assembly:

a. Rules for Keeping Presbyterial Minutes
b. Rules for Examining Presbyterial Minutes
c. Rules for Keeping Standing Committee Records
d. Rules for Examining Standing Committee Records
e. Plan for the Committee on Stewardship”

Respectfully submitted,
Richard A. Barker, Stated Clerk
**FORTY-FIRST GENERAL ASSEMBLY**

**GENERAL ASSEMBLY FUND**

**PRELIMINARY STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS**

**MAY 2, 1973 TO APRIL 30, 1974**

Balance — Previous Assembly ............................................... $(-8,619.51)

### RECEIPTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions—From Churches</td>
<td>$18,120.22</td>
</tr>
<tr>
<td>Sale of Minutes</td>
<td>231.50</td>
</tr>
<tr>
<td><strong>Total Accountable</strong></td>
<td><strong>$ 9,732.21</strong></td>
</tr>
</tbody>
</table>

### DISBURSEMENTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hororaria—Stated Clerk—40th General Assembly</td>
<td>$ 2,750.00</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 40th G. A.</td>
<td>3,347.17</td>
</tr>
<tr>
<td>Supplementary Agenda — 40th G. A.</td>
<td>1,605.50</td>
</tr>
<tr>
<td>Printing and Mailing Agenda — 41st G. A.</td>
<td>2,730.06</td>
</tr>
<tr>
<td>Stationery, Telephone, Postage</td>
<td>212.05</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>18.14</td>
</tr>
<tr>
<td>Secretarial Expense</td>
<td>104.84</td>
</tr>
<tr>
<td>Travel — Fraternal Delegates:</td>
<td></td>
</tr>
<tr>
<td>Reformed Church in the U. S. (Eureka Classis)</td>
<td>25.20</td>
</tr>
<tr>
<td>Christian Reformed Church</td>
<td>40.80</td>
</tr>
<tr>
<td>Reformed Presbyterian Church of North America</td>
<td>59.27</td>
</tr>
<tr>
<td>Ref. Presbyterian Church, Evangelical Synod</td>
<td>132.25</td>
</tr>
<tr>
<td>Presbyterian Church of Korea</td>
<td>191.77</td>
</tr>
<tr>
<td>Reformed Church in Japan</td>
<td>134.89</td>
</tr>
<tr>
<td>Reformed Ecumenical Synod — Assessment</td>
<td>1,712.03</td>
</tr>
<tr>
<td>Committees:</td>
<td></td>
</tr>
<tr>
<td>Baptism of the Holy Spirit</td>
<td>433.00</td>
</tr>
<tr>
<td>Book of Discipline and Directory for Worship</td>
<td>126.00</td>
</tr>
<tr>
<td>Date, Place and Travel</td>
<td>23.24</td>
</tr>
<tr>
<td>Ecumenicity and Interchurch Relations</td>
<td>3,693.14</td>
</tr>
<tr>
<td>Form of Government</td>
<td>42.79</td>
</tr>
<tr>
<td>Linguistic Revisions to Westminster Standards</td>
<td>364.82</td>
</tr>
<tr>
<td>Ministerial Training</td>
<td>423.52</td>
</tr>
<tr>
<td>Problems of Race</td>
<td>1,162.06</td>
</tr>
<tr>
<td>Trustees of the General Assembly</td>
<td>40.00</td>
</tr>
<tr>
<td><strong>Balance April 30, 1974</strong></td>
<td><strong>$ 19,522.54</strong></td>
</tr>
</tbody>
</table>

On motion recommendations 5, 6, 7, and 9 were referred to the Committee on Overtures and Communications.

On separate motions recommendations 1, 2, and 3 were adopted.

It was moved and seconded to adopt recommendation 4. It was moved and seconded to amend the recommendation by substituting the words “be advised not to” for the word “not.” It was moved and carried to postpone action on the motion and the amendment to the appropriate point in connection with the report of the Trustees of the General Assembly.

On motion recommendation 8 was adopted.
Mr. Hills requested that his negative vote be recorded.

Mr. Dunn presented a report of the Committee on Arrangements. President Dennis Hoekstra, Ed.D., and Mr. Audley G. Lemmenes, M.B.A., Director of Business Affairs of Trinity Christian College, welcomed the Assembly.

The Clerk presented the report of the Statistician. 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 STATISTICIAN

As in prior years, the following highlights are presented to assist in summarizing the Statistical Report for the year ending December 31, 1973.

MEMBERSHIP

Total membership at the end of 1973 was 15,043, consisting of 210 ministers, 9,940 communicant members and 4,893 baptized children, representing a net gain of 161 or 0.9% during the year. This increase is one of the smallest for any of the last ten years which ranged from a low of 113 during 1970 to a high of 666 during 1966.

The annual growth rate for the ten-year period 1963 to 1973 was 1.9% during which total membership increased from 12,465 to 15,043 on a comparable basis.

CHURCHES AND CHAPELS

The number of churches increased by two to 126 at the end of 1973; ten years earlier the number was 96. At the end of 1973 there were 22 chapels compared with 24 a year ago.

TOTAL CONTRIBUTIONS

(Tithes and Offerings, All Organizations)

Total contributions for 1973 were $3,022,613, an increase of 6.0% over 1972, one of the smallest relative increases since 1965. Of the total, General and Special contributions increased 5.1%, the smallest relative increase since 1965 and Benevolence contributions increased 9.3%, the fourth best relative increase since 1965. It would appear that the churches responded to the appeals for support of the denomination's mission and educational opportunities but that inflationary pressures curtailed their ability to maintain relative concern for general and special fund opportunities.

During 1973, the cost of living increased 6.2% so that Benevolence contributions with an increase of 9.3% did show a real gain of nearly 3%.

There were continued increases in contributions per communicant member as the following figures indicate.

CONTRIBUTIONS PER COMMUNICANT MEMBER

<table>
<thead>
<tr>
<th></th>
<th>General and Special</th>
<th>Benevolence</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1973</td>
<td>$238</td>
<td>$67</td>
<td>$305</td>
</tr>
<tr>
<td>1968</td>
<td>178</td>
<td>46</td>
<td>224</td>
</tr>
<tr>
<td>1963</td>
<td>127</td>
<td>36</td>
<td>163</td>
</tr>
</tbody>
</table>
FORTY-FIRST GENERAL ASSEMBLY

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

<table>
<thead>
<tr>
<th>Year</th>
<th>Bequests</th>
</tr>
</thead>
<tbody>
<tr>
<td>1973</td>
<td>$62,725</td>
</tr>
<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

The Sunday School figures which are assembled each year, were designed to be understood in the following frame of reference. When public or Christian school begins in September, our churches make some kind of an effort to bring vacationing or "summer-off" scholars back to Sunday School. Some call the effort "Rally Day"; some, "Promotion Day"; some avoid designations but call nonetheless. The statistic which is requested from the churches assumes that by November, the Sunday School has reached some kind of a stable group. Therefore, the average attendance for November should tell us how successful our efforts to reassemble everyone has been. The picture looks like this:

<table>
<thead>
<tr>
<th>Month</th>
<th>Average Weekly Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nov. 1970</td>
<td>8,018</td>
</tr>
<tr>
<td>Nov. 1971</td>
<td>7,967</td>
</tr>
<tr>
<td>Nov. 1972</td>
<td>8,005</td>
</tr>
<tr>
<td>Nov. 1973</td>
<td>8,013</td>
</tr>
</tbody>
</table>

Just about 8,000 each year—a plateau; only the individual church knows whether we are churning through the neighborhood, gaining as we are losing or reassembling the same group each year with some off the top and some new ones on the bottom.

The statistic further assumes that May is the last month when the total group is around before vacation time and summer-off grip the majority of the Sunday School. There the picture looks like this:

<table>
<thead>
<tr>
<th>Month</th>
<th>Average Weekly Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>May 1970</td>
<td>7,936</td>
</tr>
<tr>
<td>May 1971</td>
<td>7,722</td>
</tr>
<tr>
<td>May 1972</td>
<td>7,912</td>
</tr>
<tr>
<td>May 1973</td>
<td>7,712</td>
</tr>
</tbody>
</table>

On the average, we have lost some of our 8,000—as often many as few.

In a word, generally as a denomination our Sunday School is at least tending to stand still but even as they start in September some are already contemplating the way out.

Respectfully submitted,

Edward A. Haug, Statistician
Mr. Mitchell, Secretary of the *Trustees of the General Assembly*, presented their report. On motion the report was ordered included in the Minutes without being read aloud.

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

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

In response to the referral of Overture 8 from the Presbytery of Northern California by the Fortieth General Assembly to the Trustees “for study,” the Trustees determined to request Murray F. Thompson, Esq., “if he would be willing, to give written opinion concerning the possibility of our legal recovery of the name, The Presbyterian Church of America.”

The Trustees respectfully nominate Mr. Richard A. Barker to be the Stated Clerk of the Forty-first General Assembly, and further recommend that his remuneration be $3,200 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 be not reimbursed for travel expenses for travel between Westfield, N. J., and Philadelphia, Pa., incurred in the performance of his duties.

The Secretary of the Trustees of the General Assembly continues to correspond annually with the Internal Revenue Service in regard to the group ruling granted to the Trustees of the General Assembly and the subordinate units of the General Assembly.

**ESTIMATED EXPENSES**

The Trustees estimate that their costs for the next year will be $50 for miscellaneous expenses.

**ELECTIONS**

The terms of the following trustees expire at this Assembly: Minister, LeRoy B. Oliver; Ruling Elder, Richard C. Zebley.

Respectfully submitted,
Robert W. Eckardt, President

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. There was no action on recommendation 4 of the Stated Clerk, postponed earlier to this point.

The floor was declared open for nominations to the Trustees of the General Assembly, class of 1977. The following were nominated: *Minister*—Oliver, *Ruling Elder*—Richard C. Zebley (Glenside). There being no further nominations, the Rev. Mr. Oliver and Ruling Elder Zebley were declared elected.
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. Cottenden, J. A. Garrisi, Georgian, Kuschke, Mitchell, and Vail were nominated.

On motion the Assembly recessed at 9:55 a.m. for twenty minutes.

The Assembly reconvened at 10:17 a.m. with the singing of the hymn "Guide me, O thou great Jehovah." The Moderator led in prayer.

Mr. Volz presented a preliminary report of the Committee on Date, Place and Travel, noting a balance of $16,893.22 available for the 1974 Assembly.

Mr. Vail was elected Moderator. Mr. C. H. Ellis welcomed Mr. Vail to the chair.

On separate motions Overtures 1 through 4, Communication 1, and Complaint 1 were ordered included in the Minutes without being read aloud. On separate motions Standing Rule Chapter VI, Section 7, was suspended and Overture 5, Communications 2 and 3, and Complaint 2 were ordered included in the Minutes without being read aloud. The Clerk presented Overtures, Communications, and Complaints as follows:

**OVERTURES**

*Overture 1*

From the Presbytery of Ohio

The Forty-First General Assembly

The Orthodox Presbyterian Church

Fathers and Brethren:

The Presbytery Of Ohio on December 1, 1973 determined to overture the General Assembly as follows:

Presbytery overtures the 41st General Assembly to take necessary steps to postpone the consummation of a union between the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod, until May 1976, and that the General Assembly, and Synod, be urged to instruct their presbyteries to arrange and conduct at least two full-day joint meetings among ministers and elders of the united presbyteries, as proposed in the Plan of Union (Part III A), before the General Assembly and Synod of 1975 for the purpose of dealing with doctrinal and practical impediments to their union with each other.

The Presbytery also took action to advise other presbyteries of the Orthodox Presbyterian Church of this action, and to invite their concurrence.

May the Holy Spirit give light and direction to these endeavors.

Cordially in Christ,

John C. Smith, Stated Clerk
Overture 2
From the Presbytery of New Jersey

The General Assembly
The Orthodox Presbyterian Church

Fathers and Brethren:

The Presbytery of New Jersey on December 4, 1973, determined to overture the 41st General Assembly to propose to the 42nd General Assembly the following additions to Chapter X, Section 3, of the Standing Rules of the Assembly:

"Alternate members of special committees may be named by the Assembly to fill subsequent vacancies that occur between Assemblies. Alternates shall not automatically fill vacancies that become known during the course of an Assembly."

The Presbytery offers the following GROUNDS for this change:

1. There is no provision in the Standing Rules, or, as far as the Presbytery knows, in the actions of previous Assemblies, covering alternate members of committees. Questions have arisen as to the circumstances under which an alternate becomes a full member of a committee.

2. The Assembly should be able to adjust the membership of any special committee in the least awkward way available. One of the most attractive ways of adjusting membership is in the filling of vacancies. In the case of committees with alternate members, however, vacancies occurring between Assemblies are filled automatically by the alternates and the Assembly can fill only those vacancies that become known during the course of an Assembly. An alternate named by a previous Assembly may or may not be the choice of a current Assembly to fill such a vacancy. The Assembly's intentions with respect to a committee can change, and the personnel available to serve on a committee can change. Therefore, the Assembly should not restrict its freedom in determining the membership of committees by automatically elevating alternates to fill vacancies that become known during an Assembly. Such vacancies should be filled by election or appointment.

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

Overture 3
From the Committee on Foreign Missions

The Forty-First General Assembly of
The Orthodox Presbyterian Church

Fathers and Brethren:

At a meeting of the Committee on Foreign Missions on February 19, 1974, it was voted to send to you the following request and its grounds:

That the Stewardship Committee be included as a separate part of the Combined Budget rather than as a function of the other three committees.

Grounds:
1. The present arrangement requires each committee to spend its funds for causes
over which it does not have control and for which it cannot take direct corrective measures.

2. When the several committees appeal for funds the implication is that the funds will be used for the work of that committee, whereas a portion of those contributions will go to the support of another committee.

3. Such separation will both clarify the use of the church's funds by the Stewardship Committee and enable it to appeal to the church when additional funds are needed.

We trust that you will give this your careful attention.

Sincerely yours in Christ,
John P. Galbraith, General Secretary

---

**Overture 4**

From the Presbytery of the Northwest

The General Assembly, The Orthodox Presbyterian Church

Fathers and Brethren:

The Presbytery of the Northwest, meeting at Newberg, Oregon on January 26, 1974 determined to overture the 41st General Assembly to revise the boundaries of the Presbytery of the Northwest to include the following Montana counties west of the Continental Divide, namely, Sanders, Lincoln, Flathead, Lake, Mineral, Missoula, Powell, Granite, Ravalli, and Deer Lodge which are presently in the bounds of the Presbytery of the Dakotas.

Cordially in Christ,
Harold L. Baurer, Stated Clerk

---

**Overture 5**

From the Presbytery of Northern California

The Forty-first General Assembly, The Orthodox Presbyterian Church

Fathers and Brethren:

The Presbytery of Northern California on December 8, 1973, adopted the following overture:

"That the following be adopted as an overture to the 41st General Assembly and that a copy be sent to the Committee on Ecumenicity and Interchurch Relations of the Orthodox Presbyterian Church, to the Committee on Fraternal Relations of the Reformed Presbyterian Church, Evangelical Synod, and to the Synod of the Reformed Presbyterian Church, Evangelical Synod:

In accordance with their ordination vows to promote the purity, peace and unity of the church, the members of this Presbytery desire to see the following Affirmation confirmed by the actions of the General Assembly and the Synod before a final plan of union is consummated and sent down to the Presbyteries and that the affirmation be incorporated into the Plan of Union:
AFFIRMATION

It is the affirmation, consent and understanding of this General Assembly (or Synod) that our present Standards or any proposed Standards are to be understood and interpreted in the tradition of the historical Reformed churches. Further, because of certain errors prevalent in our day among evangelical churches, we desire to affirm our commitment to the Reformed tradition in the following categories:

1. Dispensationalism. Nothing in our present or proposed Standards shall be understood as teaching the system of doctrine known as Dispensationalism. This form of doctrine teaches: (a) That the Church is a mystery first revealed to the Apostle Paul. It was not foretold in the prophecies of the O.T. Israel of the O.T. and the Church of the N.T. are quite distinct. The Kingdom prophecies of the O.T. refer to Israel, not to the Church. (b) That the present Church age is a mystery parenthesis having no connection with the dispensation of the law that preceded it, or with that of the Kingdom which is to follow it. The dispensation of grace is absolutely unconditional, whereas Israel stood on 'legal ground.'

2. Ordo Salutis. It is understood that the order of events in salvation is that maintained by the classical historical Reformed creeds that the initial work of God's grace is regeneration and not repentance or faith.

3. The Sacraments. It is understood that the sacraments are holy ordinances instituted by Christ and are to be administered only within the bounds of the visible church.

4. Sanctification. It is understood that sanctification is the work of the Holy Spirit promoted and carried forward by the means of grace. Further, that the teaching of a special work of the Holy Spirit in the form of a "second blessing" is in error.

Therefore, anyone holding such views, which are contrary to the Standards is in error and subject to the discipline of the Church and that Presbyteries proceed with the steps of discipline in any known deviations from the Standards."

Yours in Christ,
Henry W. Coray, Stated Clerk

Overture 6

From the Presbytery of the South

The General Assembly
The Orthodox Presbyterian Church

Dear Brethren:

The Presbytery of the South at its meeting in Atlanta on April 16-17, 1974, determined to overture the 41st General Assembly as follows: The Presbytery of the South hereby overtures the 41st General Assembly meeting in Palos Heights, Illinois, May 17, 1974, to sever with all deliberate speed all ties of our denomination to the Reformed Ecumenical Synod, its adjuncts, correlatives, and auxiliaries.

May the King of Grace attend this assembly with His presence, peace, and power.

Fraternally yours in Christ,
John H. Thompson, Jr., Stated Clerk
Overture 7

From the Presbytery of the South

The General Assembly
The Orthodox Presbyterian Church

Dear Brethren:

The Presbytery of the South at its meeting in Atlanta on April 16-17, 1974, determined to overture the General Assembly as follows: In view of the staggering deficit incurred in the Travel Fund of the General Assembly resulting from the meeting of the 40th General Assembly, and convinced that the usual practice of only partial reimbursement of the expenses of commissioners to General Assembly is not a commendable practice; the Presbytery of the South hereby overtures the General Assembly to adopt such askings of the congregations for the Travel Fund as will effectively (1) overcome the deficit already incurred, and (2) provide for commissioners to the 41st General Assembly and to succeeding assemblies full travel costs incurred because of attendance upon the sessions of General Assembly—including home to Assembly to home travel costs; all lodging to, during, and from sessions of the Assembly; all charges for meals to, during, and from sessions of the General Assembly.

May the Lord bless us together as we seek to honor Him in every area of our faith and witness.

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

Overture 8

From the Presbytery of Ohio

The 41st General Assembly
The Orthodox Presbyterian Church

Fathers and Brethren:

Greetings in our Lord and Saviour's name.

The Presbytery of Ohio at the stated meeting, April 15, 1974, took action respectfully to overture the General Assembly as follows:

1. "That the General Assembly instruct the Committee on Pensions to establish realistic and absolute investment guidelines for our portfolio and that these guidelines be circulated to all participants;

2. "Also, that the Committee on Pensions submit to the Stated Clerk of each presbytery, on a quarterly basis, a complete current investment portfolio summary of losses and profits and a performance figure."

The Presbytery further acted to direct that copies of this overture, and copies of correspondence with the Committee on Pensions by Messrs. M. O. Bowman and the Stated Clerk, J. C. Smith, together with the statement of the First Pennsylania Bank dated 6/29/73 and up-dated by Mr. Bowman for his report to Presbytery, be sent to the Stated Clerk of the General Assembly, to the Stated Clerk of each presbytery, and to the Committee on Pensions.

Respectfully submitted,
John C. Smith, Stated Clerk
Overture 9
From the Presbytery of Southern California
The Forty-first General Assembly
The Orthodox Presbyterian Church
Dear Brethren:

The Presbytery of Southern California, meeting April 20, 1974, respectfully overtures the 41st General Assembly to send down to the presbyteries for their written approval, the following amendment to the Shorter Catechism; and that this amendment also be incorporated in the Plan of Union with the Reformed Presbyterian Church, Evangelical Synod, Part II, B. sec. 3: "The deletion of the so-called Apostle's Creed."

In support of this overture, we submit the following reasons:

1. A. A. Hodge states, "It (the Apostle's Creed) was retained by the framers of our constitution as a part of the Catechism." His footnote refers to the Assembly's Digest, p. 11. *A Commentary on the Confession of Faith*, p. 23

2. The First General Assembly, in 1936, erected a Committee on the Constitution, charged to base its work on "the particular form of the Westminster Confession of Faith and Catechisms which appears in the Constitution of the Presbyterian Church in the USA 1934 edition."

3. Certain changes were adopted by the Second General Assembly, but the deletion of the Apostle's Creed was not one of them. The connection of the Apostle's Creed to the Catechism is therefore a part of the present constitution of The Orthodox Presbyterian Church.

Sincerely,
Edward L. Volz, Stated Clerk

Overture 10
From the Presbytery of Southern California
The Forty-first General Assembly
The Orthodox Presbyterian Church
Dear Brethren:

The Presbytery of Southern California, meeting April 20, 1974, respectfully overtures the 41st General Assembly to propose that the name of the denomination resulting from union with the Reformed Presbyterian Church, Evangelical Synod, be "The Presbyterian Church of America."

Sincerely,
Edward L. Volz, Stated Clerk

Overture 11
From the Presbytery of the Northwest
The General Assembly
The Orthodox Presbyterian Church
Fathers and Brethren:

The Presbytery of the Northwest at its stated April meeting held in Bothell, Washington on April 27, 1974 determined to overture the 41st General Assembly with the following overture:
"That the following section be added to both the present and proposed revision of the Form of Government to read:

"If for a period of at least a year a minister shall not be engaged by reason neither of infirmity nor age in the ministry to which he was ordained, the Presbytery of which he is a member shall counsel with him and exhort him that he take heed to the ministry which he has received of the Lord, that he fulfill it. If during a period of two years the minister shall receive no calls for his service in the ministry to which he was ordained or if he shall not be inclined to seek or accept such calls, the Presbytery shall place him on probation, requiring of him such proof of his gifts as it shall deem wise, seeking to ascertain whether he does indeed possess the gifts requisite for the calling of God to which he was ordained. This probation shall not be construed as limiting his responsibilities or privileges as a member of the Presbytery. If, in the judgment of the Presbytery, and after at least a year's probation, the gifts and calling are not evident, the Presbytery shall declare that his ordination was in error, and shall remove him from its roll, dismissing him to the fellowship of a particular congregation of his choosing. If however after a reasonable period of probation, not to exceed two years, the Presbytery is satisfied that the minister does possess the gifts requisite for the calling to which he was ordained, it shall declare this and remove him from probation, but continue to exhort him concerning his ministry until he fulfills it.

"Whenever a minister and the church congregation, Presbytery, or denominational committee he served shall have a dissolution of the contractual relationship, and there being no further calls immediately, Presbytery will commend the minister to the churches, lest his gifts suffer from disuse and he become inactive. It shall also consider calling him to a ministry of its own in the Presbytery."

Cordially in Christ,
Harold L. Baurer, Stated Clerk

Overture 12
From the Presbytery of New York and New England

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

April 30, 1974

Dear Mr. Barker:

Following our conversation on April 27 in Fair Lawn, we are submitting again an overture to the 41st General Assembly of the Orthodox Presbyterian Church adopted at the Stated Fall Meeting in Hamden, Connecticut, October 8-9, 1973.

The Presbytery of New York and New England respectfully overtures the 41st General Assembly to instruct the Committee on Date, Place, and Travel to establish a policy for reimbursement of travel expenses which:

1. Provides incentive for commissioners to travel together by automobile, and
2. Provides for the accumulation of a reserve to meet the costs in those years of heavy demands on the travel fund.

A paper is attached from the Session of First Orthodox Presbyterian Church of Hamilton, Massachusetts, in support of the overture.

The Presbytery of New York and New England also at its Stated Spring Meeting in Bangor, Maine, April 16-17, 1974, voted concurrence with the overture from the
Presbytery of Northern California, adopted at a special meeting on December 7, 1973, and entitled "AFFIRMATION."

Respectfully submitted,
William E. Moreau, Stated Clerk

ATTACHMENT TO OVERTURE 12

Under the present arrangement, there is no incentive for commissioners to travel together by automobile. For example, if six men from the same area were to travel 1,000 miles (one way) to the General Assembly, it would cost approximately $840 for their round-trip air fare (6 × $140). If they traveled by automobile, only the driver would receive reimbursement of about $120. No provision is made for the expenses of meals and lodging that such a trip would require.

The proposed overture would encourage men to travel together by the following or a similar arrangement of reimbursement. The driver of the car would receive 6¢ per mile; the first passenger would receive 4¢ per mile; the second and third passengers would each receive 2¢ per mile, and the fourth and fifth passengers would receive 1¢ per mile. Under such an arrangement, the driver would be reimbursed for his travel costs and the use of his automobile and there would be sufficient money to pay for the meals and lodging of himself and his passengers. The total expenditure from the travel fund would be $320 in comparison with $840 if they all came by airplane.

The second part of the proposed overture has in mind that in recent years the travel fund has almost met the travel costs of those coming by public transportation. Every three or four years the travel costs may be extra heavy, because of the location of the General Assembly (e.g., the 40th General Assembly at Manhattan Beach). Commissioners going on such a year often must personally bear the additional cost. It seems desirable to accumulate a reserve on those years when almost all of the costs are being met so that in the year of heavy travel the commissioners are not penalized by being required to cover such a large amount of the unreimbursed expense.

It would be helpful if the Committee on Date, Place and Travel could give some estimate to the commissioners who had registered of the amount they are likely to receive from the travel fund towards their expenses.

Overture 13

From the Presbytery of Southern California

May 7, 1974

The Forty-first General Assembly
The Orthodox Presbyterian Church

Dear Brethren:

The Presbytery of Southern California, meeting April 20, 1974, voted to overture the 41st General Assembly as follows:

Whereas, the Reformed Presbyterian Church, Evangelical Synod, meeting for its 149th Annual Meeting, took the following actions in its report of The Committee on Speaking in Tongues, Recommendation Number three (3), "Speaking in Tongues" is not to be forbidden, but it is to be regulated by 1 Corinthians 14:

And whereas this report is in agreement with the Form of Government of the RPCES, Ch. V, o:
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. 1, paragraph 1, "... those former ways of God's revealing His will unto His people being now ceased;"

(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 1 Corinthians 14:2, 5, 6). Therefore, for a church to say that it believes in "Speaking in Tongues," and at the same time embraces the Westminster Confession of Faith, Ch. 1, paragraph 1, is a contradiction in terms.)

And whereas, The Westminster Confession of Faith, Ch. XXI, paragraph 5, gives two types of worship services, which are "ordinary" and "special." Both of these worship services omit "Speaking in Tongues." Add to this the fact that one whole chapter in 1 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 41st General Assembly, meeting in Trinity Christian College, Palos Heights, Illinois, to postpone voting on the Plan of Union until such time as the Reformed Presbyterian Church, Evangelical Synod:

1. Either changes their position on "Speaking in Tongues;"
2. Or, shows that "Speaking in Tongues" is not equated with revelation, and amends the Westminster Confession of Faith in two chapters:
   a. Chapter 1, paragraph 1, to include "Speaking in Tongues," has not ceased.
   b. Chapter XXI, paragraph 5, to include "Speaking in Tongues" as a part of worship.

Sincerely,
Edward L. Volz, Stated Clerk

Overture 14

From the Presbytery of Southern California

May 20, 1974

The Forty-first General Assembly
The Orthodox Presbyterian Church

Dear Brethren:

The Presbytery of Southern California, meeting April 20, 1974, voted to overture the 41st General Assembly to implement the position of Overture 11 to the 40th General Assembly from the Presbytery of Southern California (minutes 40th G. A., page 16), or to state the Scriptural requirements for not doing so.

The Stated Clerk of the Presbytery of Southern California requests the forgiveness of the Assembly for failing to deliver this Overture to the Assembly prior to its convening.

Sincerely,
Edward L. Volz, Stated Clerk
Communication 1

From the Free Church of Scotland

Rev. Le Roy B. Oliver, Chairman
Committee on Ecumenicity and Interchurch Relations
Orthodox Presbyterian Church

February 5, 1974

Dear Mr. Oliver,

I thank you for your letter of January 30 inviting a representative of the Free Church of Scotland to the General Assembly of the Orthodox Presbyterian Church in Palos Heights on May 17.

We have appointed the Rev. D. McClure, 635 South Marks Street, Postal Station "F", Thunder Bay, Ontario, to represent us on that occasion, and I have informed him that you will at a later date, send him Reports and necessary information.

I have also given him Mr. Dunn's address so that he may arrange with him for transport and accommodation as may be necessary.

With Christian greetings.

Yours sincerely,

W. J. Cameron
Principal Clerk of Assembly

Communication 2

From the Reformed Church in Japan

March 4, 1974

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

Dear Mr. Oliver:

Your kind invitation, dated January 30, 1974, to the Forty-first General Assembly of your Church has been received with a great joy in the Lord. The Reformed Church in Japan again sends greetings to the Orthodox Presbyterian Church, remembering in prayer your forthcoming General Assembly.

The work of your missionaries has always been a witness to Christ, the Saviour, in this country. Their eagerness in both theology and evangelism has been a great encouragement to all of us. On this occasion we would like to express our hearty thanks to you.

As we wrote to you two years ago, it is our great pleasure to inform you that our Lord enabled us to send the first missionary, Mr. Irifune, to Indonesia last August. He and his wife are now in Malang, Djawa to learn Indonesian language.

May God be pleased to bless your deliberations.

Sincerely yours in Christ,

Hideaki Suzuki, Secretary
Liaison Committee,
Reformed Church in Japan
Communication 3

From the Deputies of the Canadian Reformed Churches for Contact with the Orthodox Presbyterian Church.

The 41st General Assembly
The Orthodox Presbyterian Church

Esteemed Brethren:

We acknowledge receipt of the answer by the 40th General Assembly to our letter to March, 1972. We are grateful for the appreciation which the Assembly expressed for this letter.

Our hope was that in its reply the 40th Assembly would comment on the various points brought forward in our communication. It would have enabled us to present our forthcoming General Synod with a clear picture of the agreements and disagreements between the Orthodox Presbyterian Church and our Churches. If that had been the case Synod could arrive at a well considered decision in the matter of contact.

Now that the 40th Assembly did not go into the substance of our letter we fear that our Synod will be unable to act upon the matter. We address ourselves therefore to this 41st General Assembly with the following requests:

1. to complement the answer of the 40th Assembly with a comment on the doctrinal and church-political points stated in our letter of March, 1972.
2. to communicate the objections of the Orthodox Presbyterian Church against the rules of correspondence adopted by the Canadian Reformed Churches.
3. to provide us with a definition of the concept of "fraternal relations" which is unfamiliar to us and to state which possible benefits such relations may have for a closer contact between the two Churches.

It will be highly appreciated if your Assembly can grant our requests which we humbly submit to you "for the sake of the house of the LORD our God." We will pass on your reply with the answer of the 40th Assembly to our General Synod which convenes D.V. Nov. 4 at Toronto.

The LORD bless you in your deliberations.

With brotherly Greetings, on behalf of deputies,
L. Selles, Convener
W. Wildeboer, Secretary

Communication 4

From the Christian Reformed Church

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

Dear Mr. Oliver:

This letter is to inform you that the Inter-Church Relations Committee has asked Mr. Albert Bel, a member of our committee, to serve as a fraternal delegate to the assembly of the Orthodox Presbyterian Church convening on May 17 in Trinity Christian College, Palos Heights, Illinois.

Mr. Bel's address is 2533 Willard SE, Grand Rapids, Michigan 49506. I trust that you will send him whatever materials will be helpful as he attends your assembly.

With cordial greetings,
William P. Brink, Stated Clerk
Communication 5

From the Reformed Churches of New Zealand

Committee on Ecumenicity and Interchurch Relations

The Orthodox Presbyterian Church

Esteemed Brethren:

Thank you for your invitation to have a fraternal delegate from our Churches at
your forthcoming General Assembly in May this year at Trinity Christian College in
Palos Heights, Ill.

Unfortunately, distances allow us not to use this privilege of our sister-church
relationship.

Nevertheless we are in spirit with you as you deliberate matters which concern the
preservation and building of the Lord's Kingdom in the vineyard where the Lord has
placed you.

May the Lord grant good times as you meet with one another in true fellowship
and unity of Spirit.

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

Communication 6

From the Presbytery of the Dakotas

Orthodox Presbyterian Church

Mr. Richard A. Barker, Stated Clerk

Dear Mr. Barker:

The Presbytery of the Dakotas meeting March 26-28, 1974 in Oklahoma City,
Oklahoma took the following action:

"On motion presbytery determined to concur in the request of the Presbytery of
the Northwest in order to include the following counties in the Presbytery of the
Northwest: in the state of Montana counties west of the continental divide, namely,
Sanders, Lincoln, Flathead, Lake, Mineral, Missoula, Powell, Granite, Ravalli, and
Deer Lodge."

Cordially,

Jack J. Peterson, Stated Clerk

Communication 7

From the Presbytery of Southern California

The Forty-first General Assembly

Mr. Richard A. Barker, Stated Clerk

Dear Brethren:

The Presbytery of Southern California respectfully seeks the advice of the 41st
General Assembly in accordance with the Form of Government, Chapter 14, Sec. 7,
and Chapter 15, Sec. 16, regarding the reception and enrolling of Mr. Sidney Van
Camp as a minister of the Orthodox Presbyterian Church. Mr. Van Camp has com-
pleted all the requirements for ordination in the Orthodox Presbyterian Church with
the exception of those regarding languages.
In our judgment, Mr. Van Camp is particularly qualified for the work among the people of southern Mexico. The cultural situation in which he will be laboring does not, in our opinion, demand the same level of proficiency in the original languages of Scripture that otherwise might be required. Nevertheless, while Mr. Van Camp is developing his fluency in the Spanish and Mayan languages, it is his intention to continue his studies in Hebrew and Greek.

Though the National Presbyterian Church of Mexico itself does not require a knowledge of the original languages of Scripture, they are concerned about a man's theological soundness. Therefore, in order for Mr. Van Camp to work closely with that church, it is important that he have official standing in a church of similar doctrine and policy.

Sincerely,
Edward L. Volz, Stated Clerk

Communication 8
From the Reformed Churches of Australia
April 24, 1974

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

Dear Brethren in our Lord:

The Synodical Interim Committee wishes to thank your Committee most cordially for its invitation to send a delegate to attend the Forty-first General Assembly of the Orthodox Presbyterian Church which will meet May 17-24 next.

For practical reasons it regrets it is not in a position to send a delegate.

However, I have been asked to convey to your Assembly our Churches' greetings, and their continued interest in the wellbeing of the Orthodox Presbyterian Church. At the same time, they trust that the Lord of the Church will guide your Assembly in its deliberations and decisions that they may serve the glory of His Name, and the growth of His Kingdom and Church.

On behalf of the Synodical Interim Committee,

Yours in Christ,
P. G. Van Dam, Clerk

Communication 9
From the Reformed Presbyterian Church, Evangelical Synod
May 1, 1974

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

Dear Mr. Oliver:

This is to notify you that Laird Harris will be the fraternal delegate of the Reformed Presbyterian Church, Evangelical Synod to your General Assembly May 17-24 at Trinity Christian College. I do not believe that Laird has ever represented us in this way before, and I am glad that he has the opportunity to come and be with you. If he should have any special instructions about it, please let us know.

Yours sincerely in Christ,
Robert G. Rayburn
Communication 10

From the Reformed Church in the United States  
Committee on Ecumenicity and Interchurch Relations  
The Orthodox Presbyterian Church  

May 6, 1974

Dear Mr Oliver:

Our heartfelt thanks for the invitation to send a fraternal delegate to the Forty-first General Assembly of the Orthodox Presbyterian Church. We have delegated the Rev. Paul Treick to attend on behalf of the Reformed Church in the United States.

We would appreciate your sending him a docket and other pertinent information prior to the meeting. His address is, Rev. Paul Treick, 927 E. Graceway Drive, Napoleon, Ohio, 43545.

May our Lord Jesus Christ bless you in your Assembly.

Sincerely in Christ Jesus,
Rev. Donald W. Treick, Clerk

Communication 11

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

May 6, 1974

Dear Brethren:

Enclosed herewith is a check for $1,500.00 for the General Assembly of your denomination. A check in an equal amount has been sent to your sister denomination. This represents the bulk of the assets on hand of the Knollwood Presbyterian Lodge, leaving a balance of $304.19.

When the Assembly has determined into whose hands the receiving and distributing the payments for the sale of Knollwood Presbyterian Lodge shall be placed, the President and Treasurer of the Knollwood Board should be notified so that they may inform the buyer to whom his monthly payment checks should be sent.

Respectfully submitted,
George W. Knight, III—Treasurer

Communication 12

From the Committee on Home Missions and Church Extension  
The Forty-first General Assembly  
Mr. Richard A. Barker, Stated Clerk  

May 13, 1974

Dear Fathers and Brethren:

At the request of General Assembly, the Committee on Home Missions and Church Extension has been serving as fiscal agent for the General Assembly Fund.

However, when contributions to the General Assembly Fund have been insufficient to meet obligations incurred, the Committee has found it necessary, in the past, to use its own funds for payment. It is the judgment of the Committee that contributions for
the work of home missions and church extension should not be so used. Therefore, the Committee determined at its regular meeting on Tuesday, September 12, 1972 "to inform the General Assembly that the Committee on Home Missions and Church Extension intends in the future to charge 5% interest on loans from the Committee to the General Assembly Fund." This procedure gives a solution to the problem encountered.

Apparently there is some question as to whether or not this action was officially communicated to the General Assembly. Therefore, we are informing the General Assembly, at this time, and have put the policy of the Committee into effect as of January, 1974. Whatever interest charges are in order will be reflected in the year-end report to the General Assembly.

Sincerely in His service,
George E. Haney, General Secretary

Communication 13
From the Presbytery of the Midwest

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

May 14, 1974

Dear Mr. Barker:

In response to the 40th General Assembly and your correspondence dated November 2, 1973, regarding its action concerning the Sabbath question, the Presbytery of the Midwest would like to inform the 41st General Assembly of the actions it has taken in that regard.

At its Regular Spring Meeting on March 4 & 5, 1974, the Presbytery of the Midwest, meeting at Christ Church of Cedarloo, Cedar Falls, Iowa appointed a Special Committee of two as the "Committee on the Sabbath Matter."

This Committee reported to the adjourned meeting of Presbytery meeting on March 29 & 30, 1974 at Bethel Church, Oostburg, Wisc. The Presbytery took the following action:

Item 4. On motion the first recommendation of the committee was adopted: "that the Presbytery of the Midwest acknowledges that it has erred in failing to find that proof of the charges and specifications against the teaching on the Sabbath allegedly held by a former member of the Presbytery would show the commission of an offense. The Presbytery regrets that it did not act properly at the time the charges and specifications were under consideration by the Presbytery." Mr. Shell recorded his negative vote.

Item 5. On motion the second recommendation was adopted: "that a copy of this action be sent to the Stated Clerk of the General Assembly and to the complainants: Messrs. G. W. Marston, F. E. Mahaffy, Clarence Roskamp and George H. DeGraaf, and to the Rev. Francis Breisch, the subject referred to in the complaint."

This clerk wishes to apologize to all parties concerned that this report of the Presbytery's actions will no doubt reach the General Assembly before it reaches some of the other persons mentioned in the second recommendation.

For the Presbytery of the Midwest,
George W. Hall, Jr., Stated Clerk
Communication 14

From the Presbytery of Southern California

This communication, dated April 24, 1974, consisted of extracts from the minutes of Presbytery and other documents pertinent to Complaint 1.

Communication 15

From the Presbytery of Southern California

This communication, dated April 24, 1974, consisted of extracts from the minutes of Presbytery pertinent to Complaint 3.

Communication 16

From the Fraternal Relations Committee, Presbyterian Church in Korea

May 2, 1974

Committee on Ecumenicity and Interchurch Relations
The Orthodox Presbyterian Church

Esteemed Brethren:

We are pleased to receive your kind invitation to your Forty-first General Assembly at Trinity Christian College, convening at 8:00 p.m. Friday, May 17, 1974.

We send greetings in the Lord to you. We have been trying to find someone to represent our church at your General Assembly, yet we could not find such one. Now we are writing this letter to you.

May the Lord give you strength that your church grow in the grace and knowledge of our Lord and Savior Jesus Christ and your testimony for the Reformed faith and life shine in this apostate day and age. We pray that this particular session of your General Assembly may be the blessing to your church as well as His church around the globe.

Your missionary the Rev. Theodore Hard has been teaching for many years at our seminary as an associate professor and serving faithfully as the seminary librarian. So also the Rev. Ralph English has taught last school year at our seminary and he is busy with literature work and evangelism. We appreciate their helpful cooperation in various ways in our church life and the fellowship in the Lord.

The Lord has blessed our church that last year 17 new congregations were added, so the churches were being strengthened in the faith, and were increasing in number. We praise for this.

May the Lord and the King of the Church bless your work for His Kingdom and the meeting of the General Assembly.

Sincerely yours in Christ,
P. S. Oh, Secretary

Communication 17

From the Taiwan Mission

May 10, 1974

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

Dear Mr. Barker:

Please will you convey to the Forty-first General Assembly of the Orthodox Presbyterian Church the greetings of the Taiwan Mission and our prayerful best wishes for the Lord's blessings on all of your deliberations.
We have no definite knowledge of the time and place of this year's Assembly, since those matters had not been decided when the Fortieth Assembly was dissolved, and therefore do not appear in the minutes of that Assembly.

Be assured, however, that we constantly bear all the work and witness of our beloved Church in our prayers. Please, likewise, remember our needs at the throne of grace.

We are rejoicing in the prospect of the Rev. and Mrs. Lendall H. Smith and their children joining us this summer. It is urgent, however, that they have a partner family to counsel with from the outset of their missionary service. We earnestly call upon the Assembly to pray for the appointment of such a couple and to provide for them in the 1975 budget.

Your fellow-laborers in the Lord,
Richard B. Gaffin
Egbert W. Andrews

COMPLAINTS

Complaint 1

From the Rev. Bruce M. Brawdy

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

And now, this twentieth day of October, 1973, comes Bruce Marion Brawdy to complain against the action of the Presbytery of Southern California on May 5, 1973, adopting the following (and only the following) parts of the report of the Special Committee on a Credible Profession of Faith, with reference to the question of the attendance of prospective church members at both morning and evening services on the Lord's Day:

A. Citation of Chapter XX, Section 2, of the Westminster Confession of Faith (hereinafter WCF), viz.: "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are, in anything, contrary to His Word; or beside it, if matters of faith, or worship. So that, to believe such doctrines, or to obey such commands, out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also."

B. A session that would "bar from communicant membership a person who would not attend both morning and evening services on the Lord's Day, even though he appeared to have an adequate, Scriptural comprehension of himself as a sinner, and of Jesus as the Saviour of such sinners, and trusted Jesus with no other support for his salvation," would be imposing an extra-Scriptural requirement.

I draw attention to B. above. This complainant believes that this statement is not supported by the standards of the Orthodox Presbyterian Church.

In support of this complaint the following is offered:

1. The Presbytery in its June 16, 1973 meeting, in turning down my complaint, said, "On motion, with reference to Mr. Brawdy's complaint against Presbytery's stand on a credible confession of faith, the Presbytery declared that it is not
persuaded that its actions of May 5, 1973 were in error and, therefore, it declines to make amends."

This reply does not answer or seek to interpret the Confession on the very points that were raised in my complaint.

2. My first complaint against the Presbytery in their actions of May 5, 1973, is in the words, " . . . a person who would not attend both morning and evening services on the Lord's Day . . . . . . ." The paper in which I first complained to Presbytery, and the paper that I was asked to circulate to Presbytery, cited three passages from the Westminster Confession of Faith repeated in A., B., and C. below.

A. WCF XXI:8, " . . . . . the whole time, in the public and private exercises of His worship, and in the duties of necessity and mercy."

The Confession states that the Sabbath is to be kept in four areas. They are public worship, private worship, duties of necessity, and duties of mercy. The individual that Presbytery will have us draw our attention to is a man who "will not attend both morning and evening services on the Lord's Day." Presbytery did not say why he would not attend. If it were for the reason that he was having private worship or was engaged in duties of necessity and mercy, there would be no complaint from me. However, it is precisely because this person is doing none of the three, but acting on Christian Liberty (see 1st para., A.) that he is violating in word and action this section of the Westminster Confession of Faith.

B. WCF XXI:6, " . . . . Which are not carelessly or willfully to be neglected, or forsaken, when God, by His Word or providence, calleth thereunto."

It is quite obvious that this man whom Presbytery has painted for us is in fact willfully forsaking the assemblies which God by His providence has called. It is very interesting to note the Scripture proofs that the Confession uses. Along with others we see Hebrews 10:25 and Acts 2:42. Hebrews 10:25 exhorts us not to "forsake the assembling of ourselves together." Acts 2:42 gives us an example of the Christian's continuing "in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers." The context of the 42nd verse is seen in the 46th verse, "and they, continuing daily. . . . ." The Confession seemingly places this under the heading of providence because there is no direct command of God to meet daily. This individual out of Christian Liberty is, in fact and word, violating this section of the Westminster Confession of Faith.

C. WCF XXVI:2, "Saints by profession are bound to maintain an holy fellowship and communion in the worship of God . . . . . . ."

With this third point we will start with the Scriptural proofs for the Confession. Three of these proofs are Hebrews 10:25, Acts 2:42, and Acts 2:46. The Confession unites these passages. We are not to "forsake" the assemblies, and the example of the assemblies is the daily ones in Acts 2:46. One must remember that we are not commanded to meet daily, but when God by His providence calls for daily meetings as He did in the book of Acts they are not to be forsaken. The individual that the Presbytery has before us has refused to be bound to those assemblies that God by His providence has called us to. Therefore this person is, as in the other two cases above, teaching others by word and action to reject these three sections of the Westminster Confession of Faith.

3. It appears to the complainant that Presbytery did not answer or seek to interpret the Westminster Confession of Faith on the above three points. Lest I be
guilty of quoting three sections of the Confession and fail to seek to conform it to the section that Presbytery quoted, I will seek to deal with this in quoting from my complaint to Presbytery. (See attachment.)

A. For Presbytery to quote one section of the Westminster Confession of Faith and not to conform it with the three sections of the Confession that I raised, I believe to be an inadequate answer.

B. It is true that the Special Committee on a Credible Profession of Faith did write a paper for acceptance by the Presbytery. The Presbytery, however, at the committee's request adopted from that report only the two points cited in the first paragraph of this complaint. Therefore, I have no way of knowing from its action how the Presbytery does interpret these three sections of the Westminster Confession of Faith.

The report of the Special Committee on a Credible Profession of Faith did speak to one of the above, but approval was not asked for. I would like to present their interpretation. The first is WCF XXVI:2, "Saints by profession are bound to maintain an holy fellowship and communion in the worship of God. . ." The Committee in its report believes that the meeting of Christians in Acts 2:42, 46 was for economical reasons and voluntary. However, the Confession places this text (Acts 2:42, 46) with Hebrews 10:25. It seems to me that the Confession is saying that Christians were bound to maintain what God called by His providence and in this case it was daily meetings. If the Presbytery's Committee were correct, then the Confession's proof text on this point should be changed.

The Presbytery in not seeking to interpret the Confession on the above three verses has not given guidelines for the future. What is to happen to an individual member who openly acknowledges a disagreement with the Confession on certain points? To be sure we are not a confessional church. We as Sessions are most willing to teach others who do not have a clear understanding of our doctrine. We are also quite willing to have those who disagree with certain parts of the Confession unite with us if they are willing to be taught from the Confession and if they will not seek to teach against the Confession.

Presbytery has a man who is none of the above. He is a knowledgable man. He is a man who is acting out of Christian Liberty (see 1st para., A.). This man says no to the interpretation of the Confession on three parts.

In turning down my complaint, Presbytery should have wrestled with the hard questions, which are: What happens when an individual does not keep the Lord's Day holy in the four areas of the Confession, or at least when the Church calls for worship service at a certain hour? What is to happen to an individual who willfully forsakes assembling? What is to happen to a person who will not be "bound" to fellowship? It is right to say to an individual that he does not have to agree with the Confession to be a member, but once he is a member he will be disciplined for teaching against the Confession. These hard questions were not answered. These hard questions were not wrestled with.

It is true that I did not specifically ask that these questions be answered. However, since Presbytery has gone on record as saying a person could "willfully forsake" one of the Stated Meetings, then how is the Confession to be understood? These questions are germane to the whole question that is before us.

I trust that the General Assembly will ask the Presbytery to answer the above section of the Westminster Confession of Faith, so that the Presbytery can apply the Confession to the whole life of the Church.

A Fellow-labourer in Christ,
Bruce Marion Brawdy
ATTACHMENT TO COMPLAINT OF BRUCE M. BRAWDY

The paper that Presbytery asked me to distribute to the Presbytery on "What is a Credible Confession," defended denying church membership to those who were not faithful to the evening worship service. In the paper I believed I was in agreement with the passages quoted above from Chapter XXI of the Westminster Confession of Faith. The Presbytery voted to accept the Committee's position that to deny church membership to those who were not faithful to the evening worship service, was to enter into the area of Christian liberty, or the adiaphora.

It is important to reiterate this point. The paper that I was asked to circulate to Presbytery started with the presupposition that God had declared the Sabbath to be kept Holy. The paper built upon this the interpretation of the Westminster Confession of Faith, that the "whole time, (was to be spent) in the public and private exercise of His worship, and in the duties of necessity and mercy." The Confession also warns that we are "not carelessly or willfully to neglect or forsake, when God by His word or providence, called thereunto." My paper concluded from this that if a person were to be careless or neglected the public assemblies that the church was to react with Biblical discipline for breaking the Sabbath. It is here that the Presbytery took exception to my position. Presbytery was of the opinion that since there is no command to have two services on the Sabbath that no discipline could be administered. My paper stated that since the Confession interpreted the fourth commandment to mean the "whole time, in public and private exercises of his worship." that there could be more than one public worship service on the Sabbath. Add to this the following words in WCF XXI:6, "... when God, by His Word or providence, calleth thereunto." The Scripture proof of the word, "providence" is Acts 4:42, 46. We see in the Book of Acts that there were worship services every day. There was no such command, but the Confession allows for this, because they were called by God's providence. Therefore my paper concluded that to call for two services (on the Lord's Day) is just as providential as calling for one service each day of the week. It would be wise to state clearly that we have a command to keep the Sabbath holy and the Confession seeks to interpret this for the life of the church. To take a command and then apply it, is just as binding as the command. I will seek to explain this in the next paragraph.

Jesus in Matthew 8:18-22, 19:16-22, and Luke 14:15-24 excludes men from the Kingdom of Heaven for the following reasons: No model to stay, burying one's father, not willing to give up money, wanting to see new land, examining new oxen, and wanting to go on a honeymoon. We do not find in Scripture that these are given as items that would bar one from the Kingdom. Jesus, however, does bar from Heaven these men who would not give in to His request. It would seem that all of these could be put under one command and that would be the first commandment. Therefore we have Jesus applying the commandments to these excuses. Jesus takes a commandment and then applies it to the life of those who would follow. If their lives do not fall in line with the experimental, i.e., the application of the commandment, then they are to be refused. Jesus does apply that which is not directly commanded in Scripture, and makes it binding, because it is the experimental part of applying Scripture to life.

The Church has not sought to apply Scripture this close to life. The church does not forbid membership to those who refuse to stay out under the stars, or want to bury their father, etc. However, the Confession has seen fit to apply the fourth commandment to the experimental. The fathers of the Confession in applying (Scripture) have said, "that the whole time, (is to be spent) in public and private exercises of His worship..." And further the Confession has warned that the services are, "... not carelessly or willfully to be neglected or forsaken..."
Complaint 2

March 25, 1974

Mr. Richard A. Barker, Stated Clerk
General Assembly of the OPC

Dear Mr. Barker:

Enclosed you will find a complaint that I made to the Presbytery of Northern California OPC on March 23, 1974. The Presbytery denied my complaint and thus I am carrying this complaint to the General Assembly which meets in May of this year. I am asking that this be placed on the docket of General Assembly and that due consideration be given and the proper amends be made.

Sincerely yours,
Fred Hoelzel, Complainant
Elder of First OPC,
Sunnyvale, California

To Mr. Lewis, Moderator of the Presbytery of Northern California of the Orthodox Presbyterian Church:

And now, this 23rd day of March, A.D. 1974, comes Fred Hoelzel and complains against the Presbytery of Northern California of the Orthodox Presbyterian Church in connection with the motion passed not to receive Mr. Andres into the Presbytery of Northern California. Briefly they have stated that in his examinations there is a lack of clarity and understanding of the doctrines, and a lack of ability to convince the gainsayer of the same.

In support of said complaint I set forth the following reasons:

1) Mr. Andres' ministry is clear in its presentation. He shows adequate understanding of the Word of God and his ability to convince the gainsayers.

2) He preaches the whole counsel of God and sets them forth clearly and powerfully.

3) The ministry of Mr. Andres has shown evidence of fruitfulness; new conversions; large attendance; evidence of "new life" in the congregation.

4) Mr. Andres evidences piety and personal love for Christ.

Fred Hoelzel, Complainant

Date: March 23, 1974

Complaint 3

From the Rev. Bruce M. Brawdy
To Mr. Richard A. Barker, Stated Clerk of the General Assembly of The Orthodox Presbyterian Church.

And now, this 23rd day of March, 1974, comes Bruce Marion Brawdy to complain against the action of the Presbytery of Southern California on two grounds:

Specifications of error number one: Failure to support The Book of Discipline, Chapter VIII : 6

Specifications of error number two: Misrepresentation of the facts

Specification of error number one:
The Presbytery of Southern California meeting in October, 1973, reversed the judgment of Santee Session in regards to its trial against Mr. Paul Sturz.

The reason for reversing the judgment of the lower judiciary was on the grounds, "salutary change," in the position of one of those charged.

The Presbytery of Southern California followed the third alternative in Chapter VIII:6 of The Book of Discipline which says, "An appellate judicatory which decides not to sustain the judgment of a lower judicatory may remit the case to the trial judicatory for a new trial, may modify the judgment, or may reverse the judgment."

This complaint is filed for the reason that Presbytery in its investigation of the trial of the lower judicatory was to decide whether or not there were reasons at the time of the trial for a new trial. They are to determine if there were grounds for a new trial. The Presbytery of Southern California did not determine whether there were grounds at the time of the trial for a new trial, but they determined on evidence after the trial if there should be a new trial. It is not the prerogative of the Presbytery to investigate for new evidence after the trial to determine whether there should be a new trial.

The Presbytery has in fact found evidence from the trial to say the following:

1. I refer to the Commission's report of October, 1973, point number one, "... the session saw a danger to the peace and unity of the church in alleged practices which amounted to fostering Neo-Pentecostalism in the congregation, and that Presbytery concurs in recognizing such a danger."

2. Point number four of the same report above and the same Presbytery meeting, "That, in the light of the above, particularly two (2), it would seem inappropriate to bring charges against the members concerned at this time, on the condition that they will (1) return to the fellowship of the Orthodox Presbyterian Church (2) agree to refrain from fostering the Neo-Pentecostal position in the Orthodox Presbyterian Church."

It is the opinion of this complainant that Presbytery has shown that there were grounds for a new trial. If the Presbytery had sought to determine whether there should have been a new trial at the time of the trial, then they would have, "remitted the case to the trial judicatory for a new trial." (The Book of Discipline, Chapter VIII:6.)

Specification of error number two:

The Report of the Commission on Charges at Valley Church, Santee, writes in their report, number two (2) of that report, "That there is some evidence, based upon meetings between the Commission and several of the parties involved, of a salutary change in the position of one of those charged."

I quote from the Report of the Credentials Committee on a complaint by Mr. Brawdy, point number two (2) "That if Mr. Sturz's position is undergoing a "salutary change," the bringing of new charges would be inappropriate." Under questioning by Commission members, Mr. Sturz apparently surrendered certain high ground he had held during his trial.

I visited Mr. Paul Sturz three times after the Commission visited him. On two of those visits I was by myself, and on the other I was with my Elder. Those visits with Mr. Sturz revealed to me and to my Elder that Mr. Sturz had not changed his mind on the subject of fostering Neo-Pentecostalism. The answer of Presbytery to this point was (I quote from the Credentials Committee Report of February, 1974) "but the
commission's statement was not dealing at that point with the charge of disobedience to the session, but with the broader matter of Mr. Sturz' position." I did not discuss with Mr. Sturz his or my position of disobedience with the session. I discussed with Mr. Sturz his position of fostering Neo-Pentecostalism.

This complainant believes that Presbytery has misrepresented the facts.

A Fellow Laborer in Christ,
Bruce Marion Brawdy

On motion the Assembly requested the Clerk, at his discretion, to reproduce, in sufficient quantity for the commissioners of the Assembly, the Overtures, Communications, and Complaints which were read aloud.

The Clerk announced he had received the following papers which he judged were not officially before the Assembly: Paper 1—from Mr. Arthur G. Hunsberger, a member of Covenant Church, Grove City, concerning quotations from the Living Bible used in the Junior Discoverer material of the Committee on Christian Education. Paper 2—from Baptists for Life concerning the appointing of Mr. Frame as an official delegate to its pro-life federation, and, concerning a statement on euthanasia. Paper 3—from the National Presbyterian Church, a general message to all churches of Jesus Christ.

The Moderator's ruling that the Clerk had acted properly with respect to Paper 1 was appealed. The Moderator was sustained.

Mr. DeJonge requested that his negative vote be recorded.

On motion it was determined that the following advisory and temporary committees be erected, that reports, overtures, communications, and complaints be referred to them as indicated, and, that the commissioners named below be appointed to these committees, consonant with notification sent to commissioners prior to the Assembly, the first-named being conveners:

Advisory Committee #1

Advisory Committee #2
Report of the Committee on Christian Education.
Messrs. Harvey, Covert, Drake, Meiners, Patterson, and Warburton

Advisory Committee #3
Report of the Committee on Home Missions and Church Extension.

Advisory Committee #4
Report of the Committee on Stewardship, and Overture 3.
Messrs. Marshall, Clark, Ediger, J. A. Garrisi, Harmelink, McGill, Moreau, Nelson, and Nonhof
Advisory Committee #5
Complaint 1 and Communication 14.
Messrs. Gaffin, Gerber, Hills, Hofford, J. D. Male, McKenzie, Neilands, Sibley, and Woodruff

Advisory Committee #6
Report of the Committee on Diaconal Ministries.
Messrs. Nightengale, DeJonge, Kittredge, D. R. Miller, and Neerhof

Advisory Committee #7
Messrs. Kinnaird, DeGraaf, Mininger, Plummer, and Thomas

Advisory Committee #8
That part of the Report of the Committee on Ecumenicity and Interchurch Relations dealing with the Reformed Presbyterian Church, Evangelical Synod; Report of the Trustees of Knollwood Presbyterian Lodge, Inc.; Overtures 1, 5, 10, 13, and 14; and Communication 11.
Messrs. Cottenden, Baurer, Kuschke, Morton, Schmurr, Smith, Wagner, and Willis

Advisory Committee #9
Messrs. Georgian, Botbyl, A. F. Johnson, Overduin, and Tyson

Advisory Committee #10
Messrs. Frame, Dennison, J. W. Garrisi, Keller, J. W. Mahaffy, Meeker, Stanton, and Stonehouse

Advisory Committee #11
Report of the Committee on Problems of Race.
Messrs. W. B. Male, Bush, DeTroye, and Warren

Advisory Committee #12
Messrs. Lewis, Black, Meilahn, and Winward

Advisory Committee #13
Complaint 3 and Communication 15.
Messrs. C. K. Cummings, Knudsen, F. E. Mahaffy, Seaberry, and Steever
Committee on Overtures and Communications
Overtures 2, 4, 7, and 12; Communications 6, 7, and 13; and Stated Clerk’s Recommendations (3), (5), (6), (7), and (9).
Messrs. Eckardt, D. J. Duff, C. H. Ellis, Haldeman, and Rockey

Committee on Presbyterial Records
Messrs. Hall, Barr, Bradford, Jenkins, McFarland, D. J. Miller, Petty, Semel, Sutton, and Whitlock

Committee on Standing Committee Records
Ruling Elders Jones and Dowling, and the Rev. Messrs. Greer, Jerrell, Newsom, and Tavares

Communications 1, 2, 4, 5, 8, 9, 10, 12, 16, and 17 received no action or were noted for action when appropriate.

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

REPORT OF THE COMMITTEE ON ADVISORY COMMITTEES

The 40th General Assembly authorized the appointment of advisory committees for the 41st General Assembly before the convening thereof. This committee infers from this action that the assembly believes the advisory committee system is helpful and should continue. Therefore, this committee views its remaining task as the perfection of the system and the formulation of amendments to the Standing Rules to cover advisory committees.

Neither this committee nor the 40th General Assembly thought to ask for reactions or suggestions growing out of our initial use of the advisory committee system last year. Consequently only one commissioner submitted any suggestions. The committee therefore makes recommendation (1) below.

This committee offers the following guidelines to advisory committees:

(a) Advisory committees are to review the work of the committees whose reports are referred to them, as reflected in their reports to the Assembly, with a view to assisting the Assembly to understand and evaluate the committees’ work and recommendations (if any).

(b) Recommendations of advisory committees concerning the work of any committee under review should be given directly to the committee and not brought to the floor of the Assembly, unless they involve a redirection, expansion, or diminution of that work.

(c) Silence by the advisory committee with respect to the work or recommendations of a committee under review shall be construed as general approval of the work and concurrence in the recommendations.

(d) Advisory committees shall not bring recommendations or advice to the Assembly that is critical of or at variance with the work or recommendations of a committee without first conferring with at least one representative of the committee, if there be one available.
(e) Advisory committees should arrange to have at least two of their members prepared to report to the Assembly on any matter under review, in order to avoid confusion arising from unexpected or early departures of spokesmen from the Assembly.

(f) Written reports of advisory committees should use indented paragraphs or indented outline form, with all overflow brought back to the left hand margin of the page. (This will facilitate later incorporation into the Minutes.)

RECOMMENDATIONS

(1) That commissioners be requested to send any suggestions for improvement of the advisory committee system to the committee.

(2) That the committee be continued.

Respectfully submitted,
Richard A. Barker, Convener

On motion the recommendations of the committee were adopted.

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

<table>
<thead>
<tr>
<th>Time</th>
<th>Morning</th>
<th>Afternoon</th>
<th>Evening</th>
</tr>
</thead>
<tbody>
<tr>
<td>Convene</td>
<td>7:50 a.m.</td>
<td>1:15 p.m.</td>
<td>7:00 p.m.</td>
</tr>
<tr>
<td>Recess</td>
<td>9:55–10:15 a.m.</td>
<td>3:25–3:45 p.m.</td>
<td>—</td>
</tr>
<tr>
<td>Recess</td>
<td>12:15 p.m.</td>
<td>5:30 p.m.</td>
<td>9:00 p.m.</td>
</tr>
</tbody>
</table>

Morning sessions preceded by a 20-minute devotional service. Afternoon and evening sessions to be opened with the singing of a hymn or psalm version. Recess Saturday after item 21 to permit temporary committees to meet, reconvening Monday afternoon at 1:15 p.m.

On motion the docket proposed by the Clerk was adopted.

On motion the amendment to the Standing Rules of the Assembly proposed by the 40th General Assembly and recorded on page 174 of the Minutes thereof, in reerection of a temporary Committee on General Assembly Fund Review, was adopted.

On motion Messrs. Oliver (Convener) and Johnston were appointed to this committee.

The Assembly recessed at 12:18 p.m. after prayer led by Mr. Cottenden.

MONDAY AFTERNOON, MAY 20

The Assembly reconvened at 1:15 p.m. with the singing of the hymn “The Lord's my Shepherd, I'll not want.” Mr. Hofford led in prayer.

The minutes of the sessions of Friday, May 17, and of Saturday, May 18, were approved as corrected.

Mr. Nicholas, President of the Committee on Christian Education, presented its report. On motion the report was ordered included in the Minutes without being read aloud.
REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION

In the life of the people of God in the Old Testament, one moment more than all others may illuminate the experience of the Orthodox Presbyterian Church in 1973 in its ministry of Christian education. Having responded to the call of God through Moses, Israel had left Egypt to begin the long and seemingly impossible journey to the land of promise. A more trying and tantalizing setting for an undertaking of such magnitude could hardly be conceived. Alternately cheered and frustrated by displays of God's power and Pharaoh's truculence, a vast and inexperienced throng of former slaves set out on a march through barren wilderness to claim an inheritance promised centuries earlier to their ancestor Abraham.

The undertaking was begun only after Pharaoh had given grudging consent, and it was no sooner underway than their implacable nemesis changed his mind and set out in pursuit of his former slaves. By this time Israel had reached the shores of the Red Sea and with mountains rising above their encampment on either side, they faced almost certain annihilation, finding no way of escape from the onrushing armies of Egypt. In that moment, full of faith in God's promise and power, Moses stood before the panic-stricken people and cried: "Stand still and see the salvation of the Lord!"

It would be presumptuous to claim that the situation in which the Orthodox Presbyterian Church found itself in 1973 in its ministry of Christian education was directly parallel to the situation of Israel at the Red Sea. Nevertheless, the test for Israel's faith when its path was cut off from either retreat or achievement of its goal provides a profitable commentary on our own case as we review the events of the past year in the denomination's program of Christian education.

As the report which follows will illustrate, 1973 was a year in which small but significant progress was made toward fulfillment of our hope of developing a full Sunday school curriculum. We moved slowly closer to that goal and therefore the measures required for its realization exercised an increasingly pervasive influence on the action and planning of the Committee on Christian Education. At the same time, a continued inadequacy of funding with the consequent inability to secure a sufficient number of staff members blocked the way to implementing the next steps in the development of the curriculum. Also, the path to retreat remains a distasteful and almost unacceptable alternative when account is taken of the increasing indebtedness of the program on the one hand and the increasing opportunities before us on the other hand. As the year ended, the Committee was engaged in exceedingly promising negotiations with the Committee for Christian Education and Publication of the newly formed National Presbyterian Church and as the prospect for very substantial cooperation with that body was being discussed, it was tempting to listen for echoes of Moses' ringing words while we worked toward an agreement that could move us dramatically closer to realization of our long-standing goal.

WHERE WE STAND IN PROGRAM DEVELOPMENT

SUNDAY SCHOOL CURRICULUM — ORTHODOX PRESBYTERIAN EFFORTS

As has been the case throughout the past decade, development of the Sunday school curriculum has dominated the Committee's planning and action. Having completed the Junior High course in 1972, the staff in 1973 directed its attention chiefly toward the completion of the Junior course. At the end of the year only two quarters remained to be published in order to bring this course to completion. Because of the inadequacy of the staff available, all other curriculum development was reduced to a minimum with only the necessary adjustments being made in the Primary, Junior High and Senior High courses for conforming the schedule of lessons to the new quarterly schedule introduced two years earlier. Some progress was made on a format for a proposed revision of the
Senior High course, but little was accomplished in preparing actual manuscripts for this revision. As the year ended, the development of Grades 1-12 of the Sunday school curriculum was within two quarters of completion, but plans for revision and for expansion to preschool and adult levels were extremely tentative.

**SUNDAY SCHOOL CURRICULUM — COOPERATION WITH THE CHRISTIAN REFORMED CHURCH**

At the beginning of the year we had embarked upon a cooperative effort with the Board of Publications of the Christian Reformed Church aimed at publication of a preschool course for ages 4 and 5. Although we indicated our inability at this time to provide either funds or writers for this project, it was agreed that we would seek to work together in the planning and development of a preschool course that could be marketed as a part of the curriculum packages of both the Christian Reformed Church and of Great Commission Publications.

Inasmuch as the Christian Reformed Church had taken the initiative and had already set a target publication date of fall 1974, the participation of the Orthodox Presbyterian Church was necessarily quite limited. Initial reservations on our part as to the feasibility of publication in the fall of 1974, combined with subsequent problems in securing competent writers for the course, served to diminish the prospects for a satisfactory realization of the objective established at the beginning of the year. Consequently, at the end of the year while a cooperative effort was still the official commitment of both the Board of Publications of the Christian Reformed Church and of this Committee, the first concrete results of this effort were disappointing at the very least.

Beginning in September of 1974, the Christian Reformed Church plans to have its own material for Junior Highs and therefore they have informed us of their plan to terminate the agreement by which they had recommended the Great Commission Publications' Junior High and Senior High courses for use in Sunday schools of the Christian Reformed Church.

**SUNDAY SCHOOL CURRICULUM—COOPERATION WITH THE NATIONAL PRESBYTERIAN CHURCH**

Growing in part out of contacts established within the National Presbyterian and Reformed Fellowship, a strong movement is currently underway toward cooperation with the Committee for Christian Education and Publication of the newly formed National Presbyterian Church. Even before the first General Assembly of that denomination met in December 1973, the Steering Committee for a Continuing Presbyterian Church had recommended Great Commission Publications' Sunday school materials for use among the churches comprising their constituency. Following the Continuing Presbyterian Church's Advisory Convention in August, representatives of their Interim Committee for Christian Education and Publication attended the regular meeting of the Committee on Christian Education on October 1 and 2, 1973. At that meeting and at a subsequent meeting of the Committee on Christian Education of the National Presbyterian Church it was agreed to erect “a joint subcommittee for the purpose of studying and recommending a joint administrative structure by means of which our two bodies may join resources and/or personnel for the development of curriculum materials suitable for use in our respective churches and in Reformed and Presbyterian churches at large.”

This action was reported to the General Assembly of the National Presbyterian Church, and immediately following the Assembly the joint subcommittee met and agreed to commission a professional management study to determine the feasibility of erecting a joint administrative structure that would be controlled jointly by the Christian education committees of the two denominations. Contingent upon receiving a favorable report from the study, a specific, detailed proposal for a joint venture in publication will be acted on by the two committees and their action reported to their respective General Assemblies during the course of 1974. It is hoped that the joint venture, if approved, will begin to function no later than January 1, 1975.
WHERE WE STAND IN MINISTRY OUTREACH

SUNDAY SCHOOL CURRICULUM MATERIALS

Even with no new materials to offer since publication of the Junior course in 1971 and with no advertising effort in more than a year, the outreach of the Sunday school materials increased modestly over the level reported a year ago. Although there was the usual turnover among churches using Great Commission Publications' materials, we ended 1973 with a net gain of 17 churches. The most recent statistics show that these materials are in use in the following denominations:

<table>
<thead>
<tr>
<th>Denomination</th>
<th>No. of churches</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1973</td>
</tr>
<tr>
<td>Baptist</td>
<td>20</td>
</tr>
<tr>
<td>Christian Reformed</td>
<td>16</td>
</tr>
<tr>
<td>Methodist</td>
<td>6</td>
</tr>
<tr>
<td>Orthodox Presbyterian</td>
<td>123</td>
</tr>
<tr>
<td>Presbyterian, U.S.</td>
<td>105</td>
</tr>
<tr>
<td>(including National Presbyterian)</td>
<td>58</td>
</tr>
<tr>
<td>Reformed Pres., Evangelical Synod</td>
<td>46</td>
</tr>
<tr>
<td>Reformed Pres. of North America</td>
<td>71</td>
</tr>
<tr>
<td>Misc. Presbyterian and Reformed</td>
<td>51</td>
</tr>
<tr>
<td>Canada and Foreign</td>
<td>62</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>558</td>
</tr>
</tbody>
</table>

In terms of the numbers of pupils served directly by Great Commission Publications (i.e. excluding those Christian Reformed churches which use the Junior High and Senior High materials under the soon-to-expire joint publication program) the ministry of the Committee on Christian Education reached 1,460 more pupils in 1973 than in 1972. The departmental breakdown is as follows:

<table>
<thead>
<tr>
<th>Department</th>
<th>No. of pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1973</td>
</tr>
<tr>
<td>Primary</td>
<td>6333</td>
</tr>
<tr>
<td>Junior</td>
<td>5835</td>
</tr>
<tr>
<td>Junior High</td>
<td>4430</td>
</tr>
<tr>
<td>Senior High</td>
<td>3216</td>
</tr>
<tr>
<td>Total</td>
<td>19,814</td>
</tr>
</tbody>
</table>

TRINITY HYMNAL

More than ever in 1973 Trinity Hymnal continued to fulfill the hope of its compilers that it should "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." Sales of the hymnal in 1973 surpassed every previous year and 60 churches and schools joined the list of those using this book of praise, bringing the total to 508.

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:
Forty-First General Assembly

Denomination

<table>
<thead>
<tr>
<th>Denomination</th>
<th>No. of Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td>Associate Reformed Presbyterian</td>
<td>10 12</td>
</tr>
<tr>
<td>Baptist</td>
<td>31 36</td>
</tr>
<tr>
<td>Bible Fellowship</td>
<td>5 6</td>
</tr>
<tr>
<td>Canadian Presbyterian</td>
<td>3 6</td>
</tr>
<tr>
<td>Christian Reformed</td>
<td>5 6</td>
</tr>
<tr>
<td>Eureka Classis</td>
<td>14 14</td>
</tr>
<tr>
<td>Orthodox Presbyterian</td>
<td>132 140</td>
</tr>
<tr>
<td>Presbyterian, U.S.</td>
<td>20 25</td>
</tr>
<tr>
<td>Reformed Presbyterian, E.S.</td>
<td>72 80</td>
</tr>
<tr>
<td>Misc. Presbyterian</td>
<td>20 27</td>
</tr>
<tr>
<td>Misc. Reformed</td>
<td>8 8</td>
</tr>
<tr>
<td>Independent and miscellaneous</td>
<td>51 60</td>
</tr>
<tr>
<td>Schools and Conferences</td>
<td>25 27</td>
</tr>
<tr>
<td>Bookstore sales</td>
<td>35 42</td>
</tr>
<tr>
<td>Foreign</td>
<td>17 19</td>
</tr>
<tr>
<td></td>
<td>448 508</td>
</tr>
</tbody>
</table>

Such was the demand for *Trinity Hymnal* in 1973 that orders for two new printings totaling 30,000 copies had to be placed. By late summer the supply of the regular edition was nearly exhausted and an order for 15,000 copies was placed in August. Because the nondenominational edition has always moved more slowly, it was thought that the inventory of this edition would last until late in 1974. However, sales by the end of the year were such as to require us to plan for placing an order for 15,000 copies in January 1974. When this order is received sometime in May 1974, the hymnal will have gone through eleven printings and the total number of hymnals in print will be 98,000.

Weekly Church Bulletin Covers

For the first time in recent years there has been a significant increase in the use of the weekly church bulletin covers published by the Committee. After remaining static for the past five years, the distribution of the bulletins increased in 1973 from just over 130 churches to 173 churches and the number of bulletins in use each week rose from approximately 13,000 to 17,200. The bulletins are now used in a total of 95 Orthodox Presbyterian churches and in 78 churches outside the denomination. Although the bulletin service is not a program of major importance, the increase in use of the bulletins in 1973 provides some added measure of the growing influence of the church's ministry of Christian education.

Director of Educational Services

One of the most significant elements in the Committee's outreach during the past three years has been the ministry of the Committee's Director of Educational Services, the Rev. Allen D. Curry. The objective of Mr. Curry's activities is twofold: it aims both to expand the sale and use of Great Commission Publications curriculum materials and also to provide churches within and outside the denomination with professional counsel and assistance in the conduct of their local Christian education programs. During 1973 Mr. Curry conducted or participated in workshops in Miami, Fla., Cleveland, Tenn., Montgomery, Ala., Fairton, N. J., Indianola, Miss., Bangor, Me., Wildwood, N. J. and Philadelphia, Pa. Mr. Curry has also represented the Committee's program and materials before congregations of the Reformed Presbyterian Church, Evangelical Synod in Willow Grove, Pa., Chicago, Ill. and Baltimore, Md. and at Covenant Seminary, St. Louis, Mo. and Reformed Seminary, Jackson, Miss.
As a result of the experience of the past ten years of curriculum publication, the Committee is convinced of the necessity of developing a full program of teacher and leadership training along the lines of Mr. Curry's activities. Printed curriculum materials alone are not sufficient to meet the needs of the average Sunday school teacher and therefore the Committee plans in the coming years to expand significantly its activities in the area of training and service.

WHERE WE STAND IN STAFF RECRUITMENT AND PERSONNEL

The Committee's staff in 1973 was in an unprecedented state of flux. In January the young man who had served for approximately two years as shipping clerk left the employ of the Committee and we had to seek a replacement. At about the same time the custodian of the office building became disabled and, together with the Committees on Home and Foreign Missions, we entered upon a temporary arrangement whereby we have sought to use the services of a seminary student and his wife to care for both our custodial and shipping needs. By the end of 1974 we shall be required to seek a full-time shipping clerk again.

Two more staff changes occurred in the fall. Miss Nancy Stewart, who had served for three years as an art assistant, announced her engagement to be married and resigned at the end of August. Her replacement, Miss Kathryn Newcombe, joined the staff in October. Our bookkeeper of more than ten years, Mrs. Mary Babe, also resigned in August and was replaced by Mr. Robert Fales.

While the changes described above were significant and have had their effect on the Committee's routine activities, a change of much greater impact occurred when Mrs. Robert Anderson announced her intention to leave the staff in November. Mrs. Anderson had been a member of the writing staff since 1960 and was a major contributor to the Committee's curriculum program. She is the author of the Bible Doctrine series and she was the writer for the Junior High Sunday school course. During 1973 she had been at work on the development of a revised Senior High course and it was largely because of the lack of adequate editorial and writing personnel to assist in this task that Mrs. Anderson decided to give up her work with the Committee. Mrs. Anderson has made a tentative and informal agreement to consider returning to the staff in 1975 if the Committee is able by that time to enlarge its editorial and writing staff.

Throughout 1973 the Committee has been actively searching for possible candidates for several positions on the staff, but at the end of the year few real possibilities were in view. Aside from the relative scarcity of qualified individuals, the absence of firm commitments for funding the curriculum program over the next five years has exerted an inhibiting force on the Committee's effort to persuade qualified people to join the staff.

Whatever may be the outcome of the proposal to form a joint venture with the Committee for Christian Education and Publication of the National Presbyterian Church, the budget for 1975 submitted to the Stewardship Committee envisions the hiring of a Managing Editor, the rehiring (or replacement) of Mrs. Anderson and the hiring of one additional writer/consultant to assist in the preparation of a revised Senior High course. In the event the joint venture is consummated, a somewhat larger increase in the staff would be in view.

In the light of the opportunities for ministry now confronting the Christian education program of the Orthodox Presbyterian Church and considering the pressing need for new staff members, the Committee urges pastors to encourage seminarians and teachers to give serious consideration to service on the Committee's editorial staff. It is an unusually challenging avenue of ministry, calling not only for exceptional gifts and devotion but also offering an opportunity for touching many more lives than would ordinarily be possible in the pastorate or the classroom.
In the period between the 40th and 41st General Assemblies, the Committee has been served by the following officers:

- President — Robert E. Nicholas
- Vice-President — Calvin R. Malcor
- Secretary-Treasurer — Kenneth J. Meilahn
- General Secretary — The Rev. Robley J. Johnston
- Director of Educational Services — The Rev. Allen D. Curry
- Art Director — John Tolsma
- Art Assistant — Kathryn Newcombe
- General Consulting Editor — The Rev. Herbert S. Bird
- Writer — Mrs. John Pappas
- Editorial and Research Assistant — Mrs. Jonathan Cilley
- Administrative Assistant — Mrs. Elizabeth C. Oliver

At the end of 1973 the staff of the Committee included the following:

WHERE WE STAND IN FINANCES

Perhaps the most unexpected development in 1973 (and that element most reminiscent of Moses' words at the Red Sea) was the last-minute turnaround in contributions income. At the beginning of the year the Stewardship Committee had approved an increase of $31,000 in contributions for Christian education for a total of $136,000 in 1973. However, by midyear it seemed realistic to work on the assumption of more modest expectations, and our work was curtailed so to gear down expenditures to enable us to stay within a maximum budget of $115,000 in contributions. By the end of November, we had little hope of reaching a total of even $110,000. Yet in the good providence of God the response to the Thank Offering appeal and to a November letter from the Stewardship Committee was such that we ended the year with a total of $129,758—just $6,242 short of the figure approved by the Stewardship Committee.

Sales, also, were better than our budget for 1973 had projected, thus adding another $7,000 to our anticipated income. Likewise, income from interest and from artwork contracted exceeded the budget estimate, providing yet another $4,500 beyond income projected in the budget. All of these factors combined to produce the most favorable cash position the Committee has ever enjoyed at the end of a fiscal year. With accounts payable at the end of the year totaling only $1,800, we had a cash balance of slightly more than $29,000 and had increased our reserve accounts by $5,000.

Unfortunately, there were several offsetting factors which, while they do not lessen the blessing of increased support, must be taken into account lest anyone imagine that the year-end cash surplus can in any way serve to reduce the need for contributions in 1974. Even the reduced budget on which the Committee operated throughout 1973 required new borrowing of up to $20,000. Much of the new borrowing was done in January. Then again in August it was necessary to borrow an additional $15,000 for an advance on the tenth printing of Trinity Hymnal. Consequently, the net indebtedness of the Committee at the end of the year was $14,000 higher than at the end of 1972. In addition, the need to place an order for the eleventh printing of Trinity Hymnal in January 1974 required the commitment of $16,500 for an advance on this project—a sum not included in the budget for 1974. Thus, the entire cash surplus—and more—was already committed in new loan obligations and in the cash advances on the printing of the hymnal. Nevertheless, apart from the unusual outpouring of gifts from God's
FORTY-FIRST GENERAL ASSEMBLY

faithful stewards we would have been entirely without the means to meet these two obligations.

Attention should be called to the significant improvement shown by the audited Treasurer's Report in the Committee's balance sheet at the end of 1973. In the course of developing the Sunday school curriculum, assets were accumulated in the form of printing mechanicals and negatives which had previously been recorded on our books as expense items rather than as assets. In accordance with standard accounting practice, these production tools were set up at the end of 1973 as capital assets with the result that the 1972 net deficit of $27,364 has been restated as Committee equity amounting to $33,070 and the Committee's net equity at the end of 1973 stands at $73,236.

For all these more favorable elements in the Committee's financial position, we give profound thanks to God and express our gratitude to the church for its devotion and sense of responsibility in supporting this work along with the other ministries to which it has committed itself.

WHERE WE STAND IN ANTICIPATION OF THE FUTURE

Several factors will work to make 1974 a time both of great uncertainty and of unparalleled opportunity. We have obviously reached a major turning point in our curriculum program. The possible loss of part or all of a writing staff that has served for a decade or more inevitably forces upon us the necessity of building a staff for the future. Faced with the prospect of rebuilding almost from the ground up, the Committee on Christian Education must continue to look to the General Assembly to provide adequate funding in order to guarantee salaries for new staff members. Without the church's full support and encouragement, the uncertainties of trying to work with a staff that is unproven could well diminish the Committee's ability to plan confidently for new programs in the immediate future.

The comprehensive nature of the proposal we are considering for working with the Committee for Christian Education and Publication of the National Presbyterian Church is such that, if it is finally approved, a significant enlargement of the curriculum program is in view for the near future. Such an enlargement will, of course, require the early addition of new personnel to the staff and the Committee expects to plan as extensively as possible toward that end in 1974. Yet prudent planning cannot afford to proceed on the unchallenged assumption that the joint venture will ultimately be consummated, and that fact emphasizes our continued dependence upon the church's enthusiastic support.

Without a writing staff and with somewhat restricted freedom to commit ourselves to the hiring of new staff members, the Committee in 1974 will be without the tools for implementing— or even for extensive planning— of new publication efforts. Yet 1974 need not be a year of inaction in which the Committee simply bides its time. It will of necessity be a year of consolidation, of reflection upon and reevaluation of our task, of the progress we have made and of the objectives to be reached. So long as we are looking toward a joint venture with the Committee for Christian Education and Publication of the National Presbyterian Church, a good deal of time in 1974 will have to be spent in defining precisely what is to be included in the "curriculum" materials on which we hope to cooperate in publication. And if the joint venture is finally consummated, 1974 will have to have produced a blueprint for those activities which the Committee will pursue within and for the Orthodox Presbyterian Church particularly—apart from its activities in cooperation with other churches.

All in all, the overriding prospect that makes 1974 a year of unparalleled opportunity is what appears by every discernible measure to be the enthusiasm for cooperation exhibited by the National Presbyterian Church's Committee for Christian Educa-
tion. No other source of major financial assistance now appears to be in view apart from a formal joint administrative structure shared with the National Presbyterian church. That hope, by whatever means it may ultimately become a reality, brings to the uncertainties and their attendant problems an aura of challenge and excitement.

ELECTIONS

The terms of the following members of the Committee expire with this Assembly: Ministers: Edmund P. Clowney, D.D., Robert E. Nicholas, Lendall H. Smith; Ruling Elders: Robert B. Ashlock, William E. Viss. The Committee reports the resignation of Davis A. Young, Ph.D., Class of 1976.

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, 1973, 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 and such other auditing procedures 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, after restatement for the change, with which we concur, in the method of accounting for program development costs as described in Note 1 to the financial statements.

MAIN LAFRENTZ & CO.
Certified Public Accountants

Philadelphia, Pennsylvania
January 31, 1974
**BALANCE SHEET**  
**DECEMBER 31, 1973 AND 1972**

### Assets

<table>
<thead>
<tr>
<th>Description</th>
<th>1973</th>
<th>1972</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cash</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Demand account</td>
<td>$29,269</td>
<td>$3,331</td>
</tr>
<tr>
<td>Savings accounts — note 2</td>
<td>$16,513</td>
<td>$11,455</td>
</tr>
<tr>
<td>On hand</td>
<td>$350</td>
<td>$350</td>
</tr>
<tr>
<td><strong>Total Cash</strong></td>
<td>$46,132</td>
<td>$15,136</td>
</tr>
<tr>
<td><strong>Accounts receivable — trade</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Accounts Receivable</strong></td>
<td>$16,378</td>
<td>$10,517</td>
</tr>
<tr>
<td><strong>Inventories</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Merchandise</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Office and shipping supplies</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Advertising materials</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Inventories</strong></td>
<td>$55,428</td>
<td>$67,370</td>
</tr>
<tr>
<td><strong>Prepaid expense</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Prepaid Expense</strong></td>
<td>$15,655</td>
<td>$2,661</td>
</tr>
<tr>
<td><strong>Property and equipment</strong></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 accumulated depreciation — $17,794 and $16,418</td>
<td>$8,484</td>
<td>$9,969</td>
</tr>
<tr>
<td>Program development costs, less accumulated amortization — $48,195 and $38,408 — note 1</td>
<td>$69,252</td>
<td>$60,434</td>
</tr>
<tr>
<td><strong>Total Property and Equipment</strong></td>
<td>$101,281</td>
<td>$93,948</td>
</tr>
<tr>
<td><strong>Total Assets</strong></td>
<td>$234,874</td>
<td>$189,632</td>
</tr>
</tbody>
</table>

### Liabilities and Committee Equity

<table>
<thead>
<tr>
<th>Description</th>
<th>1973</th>
<th>1972</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accounts payable — trade</td>
<td>$1,336</td>
<td>$13,153</td>
</tr>
<tr>
<td>Notes payable — notes 2 and 4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Committee on Home Missions</td>
<td>$8,000</td>
<td>$10,000</td>
</tr>
<tr>
<td>Sunday School Publication Fund</td>
<td>$134,117</td>
<td>$119,013</td>
</tr>
<tr>
<td>Other</td>
<td>$15,000</td>
<td>$9,000</td>
</tr>
<tr>
<td>Advance received for printing</td>
<td>$3,185</td>
<td>$5,157</td>
</tr>
<tr>
<td>Mortgage payable — note 3</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total liabilities</strong></td>
<td>$161,638</td>
<td>$156,562</td>
</tr>
<tr>
<td>Committee equity</td>
<td>$73,236</td>
<td>$33,070</td>
</tr>
<tr>
<td><strong>Total Liabilities and Committee Equity</strong></td>
<td>$234,874</td>
<td>$189,632</td>
</tr>
</tbody>
</table>

1972 restated — see note 1  
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, 1973 AND 1972**

<table>
<thead>
<tr>
<th></th>
<th>1973</th>
<th>Per cent</th>
<th>1972</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Income from sales</td>
<td>$164,468</td>
<td>100.0</td>
<td>$155,437</td>
<td>100.0</td>
</tr>
<tr>
<td>Cost of goods sold — note 1</td>
<td>167,935</td>
<td>102.1</td>
<td>153,539</td>
<td>98.8</td>
</tr>
<tr>
<td>Income (loss) from sales</td>
<td>(3,467)</td>
<td>(2.1)</td>
<td>1,898</td>
<td>1.2</td>
</tr>
<tr>
<td>Operating expense</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Selling</td>
<td>7,375</td>
<td>4.5</td>
<td>10,098</td>
<td>6.5</td>
</tr>
<tr>
<td>Administrative — note 2</td>
<td>75,203</td>
<td>45.7</td>
<td>69,126</td>
<td>44.5</td>
</tr>
<tr>
<td>Promotion and advertising</td>
<td>21,071</td>
<td>12.8</td>
<td>37,528</td>
<td>24.1</td>
</tr>
<tr>
<td></td>
<td>103,649</td>
<td>63.0</td>
<td>116,752</td>
<td>75.1</td>
</tr>
<tr>
<td>Net (loss) from operations</td>
<td>(107,116)</td>
<td>(65.1)</td>
<td>(114,854)</td>
<td>(73.9)</td>
</tr>
<tr>
<td>Contributions and other income</td>
<td>147,282</td>
<td>89.5</td>
<td>106,708</td>
<td>68.6</td>
</tr>
<tr>
<td>Net income (loss)</td>
<td>40,166</td>
<td>24.4</td>
<td>(8,146)</td>
<td>(5.3)</td>
</tr>
<tr>
<td>Committee equity (deficit)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Beginning of year, as previously reported</td>
<td>(27,364)</td>
<td></td>
<td>8,843</td>
<td></td>
</tr>
<tr>
<td>Adjustment for program development costs — note 1</td>
<td>60,434</td>
<td>50,059</td>
<td></td>
<td></td>
</tr>
<tr>
<td>As restated</td>
<td>33,070</td>
<td></td>
<td>41,216</td>
<td></td>
</tr>
<tr>
<td>End of year</td>
<td>$ 73,236</td>
<td></td>
<td>$ 33,070</td>
<td></td>
</tr>
</tbody>
</table>

1972 restated — see note 1

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

## NOTES TO FINANCIAL STATEMENTS

**DECEMBER 31, 1973**

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 of cost (first-in, first-out) or market.

   The administration building is carried at the portion of the cost assumed by the Committee at acquisition (see note 3). The financial statements exclude depreciation expense approximating $350 on the Committee's one-third interest, $23,545, in the property. 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 $1,506 and $1,657 for the years 1973 and 1972.

   The method of accounting for Program Development Costs was changed to record the initial direct production costs (art and photographic work contracted and typesetting) of each Sunday School educational series as a capital asset instead of recording such costs as production expense. Such capitalized costs will be amortized over an estimated useful life of twelve
years. Accordingly, $117,447 of costs were capitalized at December 31, 1973 less accumulated amortization of $48,195, net $69,252. Amortization expenses charged to cost of goods produced was $9,787 and $8,237 for the years 1973 and 1972. The 1972 financial statements have been restated to give effect to credits totaling $60,434 of which $10,375 applied to the year 1972 and $50,059 to prior years.

2. Cash, $11,458, deposited in a time account at the Philadelphia Saving Fund Society, is restricted by agreement as collateral security, 25%, 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, reduced to $3,185, payable in 180 monthly installments of $185.66 including principal and interest, in connection with the purchase of this property on May 30, 1960.

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, 1973, the following notes were outstanding:

<table>
<thead>
<tr>
<th>Term</th>
<th>Balance</th>
<th>Interest Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Demand</td>
<td>$1,500</td>
<td>No interest</td>
</tr>
<tr>
<td>Demand</td>
<td>44,412</td>
<td>5%</td>
</tr>
<tr>
<td>4 and 5 years</td>
<td>28,639</td>
<td>5-1/2% to 7%</td>
</tr>
<tr>
<td>10 year</td>
<td>59,566</td>
<td>6%</td>
</tr>
<tr>
<td></td>
<td>$134,117</td>
<td></td>
</tr>
</tbody>
</table>

Notes payable to The Committee on Home Missions, interest rate 5-1/2%, are payable on demand. Other notes payable, bearing 8% interest, are due on February 10, 1975.

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 (½) and employers (½). The cost of this plan to The Committee on Christian Education for 1973 and 1972 was $4,032 and $4,000. 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 in conformity with generally accepted accounting principles. However, the following data were subjected to the audit procedures applied in the examination of the basic financial statements. For reasons stated in the accountants' opinion in the preceding section, we do not express an opinion on the basic financial statements presented therein. Similarly, we do not express an opinion on the following data.

Philadelphia, Pennsylvania
January 31, 1974

MAIN LAFRENTZ & CO.
Certified Public Accountants
**FORTY-FIRST GENERAL ASSEMBLY**

**SCHEDULE OF INCOME**
**YEARS ENDED DECEMBER 31, 1973 AND 1972**

<table>
<thead>
<tr>
<th></th>
<th>1973</th>
<th>1972</th>
</tr>
</thead>
<tbody>
<tr>
<td>Income from sales</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Audio-visual</td>
<td>$ 280</td>
<td>$ 1,326</td>
</tr>
<tr>
<td>“Bible Doctrine”</td>
<td>4,580</td>
<td>4,535</td>
</tr>
<tr>
<td>Bible survey</td>
<td>683</td>
<td>726</td>
</tr>
<tr>
<td>Books and bibles</td>
<td>1,960</td>
<td>3,092</td>
</tr>
<tr>
<td>Bulletins</td>
<td>19,830</td>
<td>16,621</td>
</tr>
<tr>
<td>Catechetical materials</td>
<td>4,506</td>
<td>4,046</td>
</tr>
<tr>
<td>Study courses</td>
<td>240</td>
<td>426</td>
</tr>
<tr>
<td>Sunday School materials</td>
<td>96,924</td>
<td>86,287</td>
</tr>
<tr>
<td>Tracts</td>
<td>2,432</td>
<td>2,721</td>
</tr>
<tr>
<td>Trinity hymnals</td>
<td>25,665</td>
<td>20,977</td>
</tr>
<tr>
<td>Vacation Bible School supplies</td>
<td>6,801</td>
<td>13,980</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>567</td>
<td>700</td>
</tr>
<tr>
<td><strong>Total income from sales</strong></td>
<td><strong>$164,468</strong></td>
<td><strong>$155,437</strong></td>
</tr>
</tbody>
</table>

|                           |          |          |
| Contributions and other income |        |          |
| Orthodox Presbyterian Churches |        |          |
| Undesignated contributions | $128,474| $ 92,728 |
| Designated contributions    |          |          |
| Sunday School Publication Fund | 1,284   | 1,262    |
| **Total**                  | 129,758  | 93,990   |

|                           |          |          |
| Others                    |          |          |
| Undesignated contributions| 3,555    | 1,270    |
| Designated contributions  |          |          |
| Sunday School Publication Fund | 5,164   | 5,598    |
| **Total**                 | 8,719    | 6,868    |

|                           |          |          |
| Art work contracted       | 7,522    | 4,847    |
| Interest income           | 1,058    | 502      |
| Other income              | 225      | 501      |
| **Total**                 | 8,805    | 5,850    |

**Total contributions and other income**

|                           | $147,282 | $106,708 |

**These schedules are subject to the accompanying accountants' opinion on supplementary information.**
<table>
<thead>
<tr>
<th>Item</th>
<th>1973</th>
<th>1972</th>
</tr>
</thead>
<tbody>
<tr>
<td>Merchandise inventory, beginning of year</td>
<td>$49,744</td>
<td>$36,872</td>
</tr>
<tr>
<td>Purchase for resale</td>
<td>3,591</td>
<td>5,822</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>53,335</strong></td>
<td><strong>42,694</strong></td>
</tr>
</tbody>
</table>

Cost of goods produced

<table>
<thead>
<tr>
<th>Item</th>
<th>1973</th>
<th>1972</th>
</tr>
</thead>
<tbody>
<tr>
<td>Art work</td>
<td>19,472</td>
<td>16,942</td>
</tr>
<tr>
<td>Salaries</td>
<td>514</td>
<td>1,132</td>
</tr>
<tr>
<td>Contracted — note 1</td>
<td>4,151</td>
<td>1,962</td>
</tr>
<tr>
<td>Expense</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Writing</td>
<td>35,953</td>
<td>35,746</td>
</tr>
<tr>
<td>Salaries and allowances</td>
<td>935</td>
<td>1,952</td>
</tr>
<tr>
<td>Contracted</td>
<td>3,491</td>
<td>2,574</td>
</tr>
<tr>
<td>Employment taxes</td>
<td>1,810</td>
<td>1,709</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>1,484</td>
<td>1,300</td>
</tr>
<tr>
<td>Hospitalization</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Printing</td>
<td>3,237</td>
<td>3,775</td>
</tr>
<tr>
<td>&quot;Bible Doctrine&quot;</td>
<td>1,564</td>
<td>397</td>
</tr>
<tr>
<td>Tracts</td>
<td>12,863</td>
<td>8,536</td>
</tr>
<tr>
<td>Bulletins</td>
<td>—</td>
<td>6,236</td>
</tr>
<tr>
<td>Vacation Bible School</td>
<td>46,601</td>
<td>41,330</td>
</tr>
<tr>
<td>Sunday School — note 1</td>
<td>1,751</td>
<td>27,491</td>
</tr>
<tr>
<td>Hymnals</td>
<td>2,680</td>
<td>13</td>
</tr>
<tr>
<td>Catechetical</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Production</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Supplies</td>
<td>205</td>
<td>334</td>
</tr>
<tr>
<td>Expense</td>
<td>346</td>
<td>923</td>
</tr>
<tr>
<td>Amortization of program development</td>
<td></td>
<td></td>
</tr>
<tr>
<td>costs — note 1</td>
<td>9,787</td>
<td>8,237</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>146,844</strong></td>
<td><strong>160,589</strong></td>
</tr>
</tbody>
</table>

Cost of goods available for sale

<table>
<thead>
<tr>
<th>Item</th>
<th>1973</th>
<th>1972</th>
</tr>
</thead>
<tbody>
<tr>
<td>Merchandise inventory, end of year</td>
<td>32,244</td>
<td>49,744</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$167,935</strong></td>
<td><strong>$153,539</strong></td>
</tr>
</tbody>
</table>

1972 restated — see note 1

These schedules are subject to the accompanying accountants' opinion on supplementary information.
## SCHEDULE OF OPERATING EXPENSE

### Years Ended December 31, 1973 and 1972

<table>
<thead>
<tr>
<th></th>
<th>1973</th>
<th>1972</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shipping supplies</td>
<td>$1,595</td>
<td>$2,337</td>
</tr>
<tr>
<td>Salaries</td>
<td>3,318</td>
<td>6,002</td>
</tr>
<tr>
<td>Employment taxes</td>
<td>264</td>
<td>267</td>
</tr>
<tr>
<td>Hospitalization</td>
<td>284</td>
<td>214</td>
</tr>
<tr>
<td>Postage</td>
<td>1,652</td>
<td>919</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>262</td>
<td>359</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$7,375</strong></td>
<td><strong>$10,098</strong></td>
</tr>
</tbody>
</table>

### Administrative expense

<table>
<thead>
<tr>
<th></th>
<th>1973</th>
<th>1972</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries and allowances</td>
<td>$38,133</td>
<td>$33,814</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>1,978</td>
<td>2,071</td>
</tr>
<tr>
<td>Employment taxes</td>
<td>2,283</td>
<td>1,491</td>
</tr>
<tr>
<td>Hospitalization and other insurance</td>
<td>2,780</td>
<td>2,892</td>
</tr>
<tr>
<td>Office supplies</td>
<td>1,571</td>
<td>1,053</td>
</tr>
<tr>
<td>Administration building maintenance</td>
<td>8,160</td>
<td>3,900</td>
</tr>
<tr>
<td>Telephone</td>
<td>1,499</td>
<td>1,488</td>
</tr>
<tr>
<td>Postage</td>
<td>1,317</td>
<td>3,742</td>
</tr>
<tr>
<td>Travel</td>
<td>939</td>
<td>2,236</td>
</tr>
<tr>
<td>Interest</td>
<td>256</td>
<td>370</td>
</tr>
<tr>
<td>Mortgage</td>
<td>6,380</td>
<td>5,652</td>
</tr>
<tr>
<td>Other loans</td>
<td>897</td>
<td>1,293</td>
</tr>
<tr>
<td>Committee meetings</td>
<td>2,282</td>
<td>2,973</td>
</tr>
<tr>
<td>Legal and auditing</td>
<td>909</td>
<td>1,170</td>
</tr>
<tr>
<td>Office equipment service</td>
<td>796</td>
<td>372</td>
</tr>
<tr>
<td>Depreciation of furniture and equipment</td>
<td>1,506</td>
<td>1,657</td>
</tr>
<tr>
<td>Support of &quot;The Presbyterian Guardian&quot;</td>
<td>1,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Bad debts</td>
<td>230</td>
<td>501</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>2,287</td>
<td>1,451</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$75,203</strong></td>
<td><strong>$69,126</strong></td>
</tr>
</tbody>
</table>

### Promotion and advertising expense

<table>
<thead>
<tr>
<th></th>
<th>1973</th>
<th>1972</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries and housing allowance</td>
<td>$9,600</td>
<td>$8,400</td>
</tr>
<tr>
<td>Employment taxes</td>
<td>468</td>
<td>326</td>
</tr>
<tr>
<td>Pension premium</td>
<td>244</td>
<td>220</td>
</tr>
<tr>
<td>Hospitalization</td>
<td>286</td>
<td>284</td>
</tr>
<tr>
<td>Magazine advertising</td>
<td>1,357</td>
<td>6,664</td>
</tr>
<tr>
<td>Catalogs</td>
<td>—</td>
<td>4,193</td>
</tr>
<tr>
<td>Samples</td>
<td>2,676</td>
<td>9,941</td>
</tr>
<tr>
<td>Promotion — general</td>
<td>2,212</td>
<td>2,026</td>
</tr>
<tr>
<td>Convention expense</td>
<td>162</td>
<td>313</td>
</tr>
<tr>
<td>Travel</td>
<td>2,287</td>
<td>2,065</td>
</tr>
<tr>
<td>Postage</td>
<td>1,239</td>
<td>1,506</td>
</tr>
<tr>
<td>Wages</td>
<td>—</td>
<td>700</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>540</td>
<td>890</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$21,071</strong></td>
<td><strong>$37,528</strong></td>
</tr>
</tbody>
</table>

These schedules are subject to the accompanying accountants' opinion on supplementary information.
Mr. Harvey presented the report of Advisory Committee #2 as follows:

REPORT OF ADVISORY COMMITTEE #2

This committee endorses the adoption of the proposed budget as submitted by the Committee on Christian Education to the 41st General Assembly of the Orthodox Presbyterian Church, and recognizes this as necessary for the purpose of:

1. Continued revisions and expansion of the Christian education program
2. Meeting the needs of increased use of the material.

This committee also commends the Committee on Christian Education for their comprehensive study and five-year projection for future plans which includes a possible joint venture with the National Presbyterian Church.

This committee would also encourage the Committee on Christian Education to expand their work in the area of educational services.

This committee calls to the attention of the Assembly a statement that appears in the June, July, and August 1974 issue of the Junior Teacher’s Guide regarding the use of versions of the Bible (see attached).

Respectfully submitted,
J. R. Harvey, Chairman

ATTACHMENT TO REPORT OF ADVISORY COMMITTEE #2

PUBLISHER’S NOTE ABOUT BIBLE VERSIONS:

Whether you are an old friend or are just beginning to use Great Commission Publications curriculum materials, you are certain to have noticed that these materials make use of most, if not all, of the existing versions of the Bible. In addition, there are frequent instances in which Scripture passages have been rendered into English by members of the writing and editorial staff in an effort to achieve a maximum of accuracy coupled with effective communication with the pupil. The following statement of policy on this matter is offered in explanation of what may appear to be indiscriminate endorsement of the various versions employed from time to time in these materials:

1. Great Commission Publications does not endorse without qualification any of the existing English translations or paraphrases. There is no perfect translation. Each one is marred by defects that might be the occasion for some special warning, but it is impractical to do more than to caution both teachers and students of the Bible against the exclusive use of any one version.

2. The aim of Great Commission Publications is to communicate effectively the truth of Scripture. In order to do this we feel strongly the obligation to make use of the most accurate translation of a given passage that is at the same time most understandable to the age group for which it is being used. To anyone who takes seriously the need for effective communication of truth, it is increasingly evident that the much revered King James Version with its Elizabethan English presents ever greater obstacles to understanding among children and young people—not to speak of many adults. In the publisher’s view it would be quite wrong if, in the search for the exact meaning of Scripture, we were to refuse to employ any particular version where that version provides the most accurate and most felicitous rendering of the original Greek or Hebrew text.

3. The publisher, therefore, desires to encourage more rather than less use of various versions now available. Careful comparative use of many versions can be a valuable tool for Bible study. It is not the option of the student or teacher, however, simply to choose that version which he “prefers.” Where real differences in translation
occur, the Bible student should turn to the commentaries or consult his pastor for guidance in determining the best reading.

A special word of warning may be in order here concerning The Living Bible. Because it is an acknowledged paraphrase, it is more easily read than most Bible translations and if its use is not tempered by constant comparison with other versions, it could become "habit-forming." Exclusive use of The Living Bible by older young people and adults could, of course, open the door to some erroneous doctrinal views based on this version's Arminian bias. If, however, the publisher's policy of encouraging the use of many versions is followed, great profit can be derived from the vigor of the effort of The Living Bible to capture the flavor of the original and render it into contemporaneous English.

4. Great Commission Publications considers it inappropriate and counterproductive to seek to confront children of the Junior ages with the problems involved in using the various versions. The objective at this age level is to communicate basic facts and truths of Scripture and to get pupils themselves to read the biblical accounts with a maximum of understanding. The problem of how to decide which versions are best is dealt with at the Junior High and Senior High levels.

5. Great Commission Publications assumes full responsibility for the general accuracy of any translation or paraphrase of a particular passage that it publishes. It must be emphasized, however, that the appearance of a quotation from any particular version does not imply that there are not passages elsewhere in the version to which legitimate objection may be made.

6. Inasmuch as children vary significantly in intellectual and spiritual maturity, the teacher should be constantly alert to the need to provide individual guidance on this subject. In terms of the policy outlined above, the teacher is advised to use his own discretion as to when and what degree to confront Junior students with the complex problem of evaluating Bible versions.

Mr. Oliver introduced to the Assembly Mr. Albert A. Bel, fraternal delegate of the Christian Reformed Church. On motion Mr. Bel was enrolled as a corresponding member.

Mr. De Master introduced to the Assembly the Rev. Paul G. Schrotenboer, Th.D., General Secretary of the Reformed Ecumenical Synod.

The floor was declared open for nominations to the Committee on Christian Education. The following were nominated: Ministers—Clowney, Drake, Krabbendam, D. R. Miller, Nicholas, Petty, Schmurr, and Volz; Ruling Elders—Robert B. Ashlock (Silver Spring), Burghart, Peyton H. Gardner (Wilmington), A. F. Johnson, and William E. Viss (Hatboro). On motion Mr. Petty's request to have his name withdrawn was granted.


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

It was moved and seconded that the Rev. Lawrence G. Andres, pastor-elect of the Sunnyvale Church, and presently a minister of the Reformed Presbyterian Church, Evangelical Synod, be given travel compensation in connection with the work of Advisory Committee #10.
On amended motion it was determined to refer the question to Advisory Committee
#10 to report at a later time.

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 nineteen churches and chapels
in the following places during part or all of 1973. Calvary Church, Sonora, California
and Pilgrim Church, Bangor, Maine assumed self-support, and aid to the Greeneville,
Tennessee church was discontinued.

California
- Novato
- Santee

Colorado
- Grand Junction

Florida
- Cocoa

Georgia
- Atlanta

Maine
- Lewiston-Camden

Maryland
- Burtonsville
- Rockville

Michigan
- Gowen

North Carolina
- Raleigh

Ohio
- Alliance

Oklahoma
- Tulsa

Oregon
- Eugene

Pennsylvania
- South Philadelphia
- West Philadelphia

Washington
- Bothell

Wisconsin
- Green Bay
- Gresham
- Menomonee Falls

Support for two fields—Trinity, Bothell, Washington and the Chapel in Rockville, Mary-
land—was begun in 1973.

The Rev. John H. Thompson continued to serve as missionary-at-large and received
his full support from the Committee. The major part of his time was spent in Ocala
and Tallahassee, Florida but he also made contacts in Leesburg, Tampa, and Melbourne,
Florida and in other areas of the South. The Shreveport Church, begun under the lead-
ership of Mr. Thompson, near the end of 1973 decided to leave the denomination.
However, the Rev. Robert K. Churchill, who had come to supply the pulpit in Shreve-
port, continues to live there and conducts a Bible class in his home. The Committee paid
the moving expenses of Mr. Churchill from Sonora, California to Shreveport, Louisiana.
Continuing its policy of cooperation with presbyteries in their pursuit of church extension,
the Committee also provided funds for moving expenses of ministers to work in the
following presbyteries:

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

- Chapel, Alliance, Ohio
- Chapel, Aurora, Colorado
- Pilgrim, Bangor, Maine
- Immanuel, Bellmawr, New Jersey
- Westminster, Bend, Oregon
- Covenant, Burtonsville, Maryland
- Oak Hill, Eugene, Oregon
- Old Stockbridge, Gresham, Wisconsin
- Faith, Harrisville, Pa.
- Bethel, Houlton, Maine
- Good Shepherd, Neptune, New Jersey
- Knox, Oklahoma City, Oklahoma
- Chapel, Jenkintown, Pa.
- Covenant, Rochester, New York
- Community of Center Square, Blue Bell, Pa.

The total cost of the summer work program in 1973 was $10,655.

The Committee continued to serve as fiscal agent for the General Assembly, receiving and disbursing monies for the General Assembly Budget and Travel Funds.

NEW FIELDS IN 1974

The Committee has determined to grant aid to Redeemer Church, Dayton, Ohio in 1974. Redeemer Church returned aid which had been granted for 1973 but believes that it will be needed in 1974. The Presbytery of Philadelphia has requested aid in an amount sufficient to appoint Mr. David W. Clowney as an evangelist in Philadelphia, Pa. on the Salary Scale of the Committee. Partial support has been granted, and the Committee has further support under consideration. Aid to a presbytery for the appointment of a missionary-at-large is included in the 1974 budget.

REPORTS ON ATTENDANCES IN FIELDS RECEIVING AID

During 1973, communicant membership in aid-receiving churches increased by only .2% over 1972, while non-communicant membership in these churches increased by 6.8%. Average attendance at morning worship services increased in eight fields where comparisons could be made and decreased in five. Average attendance at evening services in 1973 increased in seven fields and decreased in six. The increase for all fields for morning worship attendance was 1.2% and for evening worship 3.5%. Average attendance in Sunday schools increased in seven, remained the same in one, and decreased in five. The Committee is seeking to discover reasons for lack of growth in several fields and is grateful for the cooperation of presbyteries in exercising oversight of their efforts in home missions and church extension.

POLICY ON FINANCIAL SUPPORT

The Committee's ten-year Schedule of Aid applies only to Atlanta, Georgia and Eugene, Oregon. Home mission efforts in South Philadelphia and Gresham-Menominee, Wisconsin are moving slowly toward self-support but the provisions of the Schedule of Aid are not applied to them. The Committee is seeking in all of its work to establish self-governing, self-supporting, and self-propagating churches. Aid to churches
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Alliance, Ohio</td>
<td>31.7</td>
<td>20.6</td>
<td>36.7</td>
<td>23.2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Atlanta, Ga.</td>
<td>27</td>
<td>27</td>
<td>41.5</td>
<td>68.1</td>
<td>24.0</td>
<td>40.0</td>
<td>78</td>
<td>78</td>
</tr>
<tr>
<td>Burtons, Md.</td>
<td>46</td>
<td>48</td>
<td>60.4</td>
<td>105.7</td>
<td>19.9</td>
<td>14.6</td>
<td>86</td>
<td>86</td>
</tr>
<tr>
<td>Cocoa, Florida</td>
<td>48</td>
<td>50</td>
<td>62.7</td>
<td>109.9</td>
<td>19.2</td>
<td>16.6</td>
<td>35.8</td>
<td>37.1</td>
</tr>
<tr>
<td>Gresham, Wisc.</td>
<td>45</td>
<td>45</td>
<td>63.6</td>
<td>111.9</td>
<td>19.2</td>
<td>16.6</td>
<td>35.8</td>
<td>37.1</td>
</tr>
<tr>
<td>Grand Junction, Colo.</td>
<td>21</td>
<td>21</td>
<td>15.5</td>
<td>30.9</td>
<td>10.3</td>
<td>14.9</td>
<td>24.7</td>
<td>26.2</td>
</tr>
<tr>
<td>Green Bay, Wisc.</td>
<td>17</td>
<td>17</td>
<td>32.7</td>
<td>129.6</td>
<td>24.1</td>
<td>29.6</td>
<td>53.3</td>
<td>53.3</td>
</tr>
<tr>
<td>Gresham, Wisc. (Incl. Zoea Chapel)</td>
<td>82</td>
<td>82</td>
<td>31.3</td>
<td>170.0</td>
<td>11.0</td>
<td>23.5</td>
<td>34.5</td>
<td>35.3</td>
</tr>
<tr>
<td>Burtonsville, Md.</td>
<td>69</td>
<td>69</td>
<td>62.7</td>
<td>109.9</td>
<td>19.2</td>
<td>16.6</td>
<td>35.8</td>
<td>37.1</td>
</tr>
<tr>
<td>Eugene, Ore.</td>
<td>48</td>
<td>50</td>
<td>62.7</td>
<td>109.9</td>
<td>19.2</td>
<td>16.6</td>
<td>35.8</td>
<td>37.1</td>
</tr>
<tr>
<td>Gowen, Mich.</td>
<td>54</td>
<td>55</td>
<td>85.0</td>
<td>191.1</td>
<td>49.0</td>
<td>13.1</td>
<td>62.1</td>
<td>55.4</td>
</tr>
<tr>
<td>Gowen, Mich.</td>
<td>54</td>
<td>55</td>
<td>85.0</td>
<td>191.1</td>
<td>49.0</td>
<td>13.1</td>
<td>62.1</td>
<td>55.4</td>
</tr>
<tr>
<td>Grand Junction, Colo.</td>
<td>21</td>
<td>21</td>
<td>15.5</td>
<td>30.9</td>
<td>10.3</td>
<td>14.9</td>
<td>24.7</td>
<td>26.2</td>
</tr>
<tr>
<td>Green Bay, Wisc.</td>
<td>17</td>
<td>17</td>
<td>32.7</td>
<td>129.6</td>
<td>24.1</td>
<td>29.6</td>
<td>53.3</td>
<td>53.3</td>
</tr>
<tr>
<td>Gresham, Wisc. (Incl. Zoea Chapel)</td>
<td>82</td>
<td>82</td>
<td>31.3</td>
<td>170.0</td>
<td>11.0</td>
<td>23.5</td>
<td>34.5</td>
<td>35.3</td>
</tr>
<tr>
<td>Green Bay, Wisc.</td>
<td>17</td>
<td>17</td>
<td>32.7</td>
<td>129.6</td>
<td>24.1</td>
<td>29.6</td>
<td>53.3</td>
<td>53.3</td>
</tr>
<tr>
<td>Gresham, Wisc. (Incl. Zoea Chapel)</td>
<td>82</td>
<td>82</td>
<td>31.3</td>
<td>170.0</td>
<td>11.0</td>
<td>23.5</td>
<td>34.5</td>
<td>35.3</td>
</tr>
<tr>
<td>Green Bay, Wisc.</td>
<td>17</td>
<td>17</td>
<td>32.7</td>
<td>129.6</td>
<td>24.1</td>
<td>29.6</td>
<td>53.3</td>
<td>53.3</td>
</tr>
<tr>
<td></td>
<td>CHURCH</td>
<td>SUNDAY SCHOOL</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------------</td>
<td>---------------</td>
<td>---------------</td>
<td>---------------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Membership</td>
<td>A.M. Attendance</td>
<td>P.M. Attendance</td>
<td>Membership</td>
<td>Attendance</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Com. Non-Com.</td>
<td>Adults Ch. Total</td>
<td>Adults Ch. Total</td>
<td>Adults Ch. Total</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lewiston, Maine</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1972</td>
<td>22</td>
<td>17</td>
<td>17.0 10.7 27.7 7.3</td>
<td>37</td>
<td>8.5 9.8 18.3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1973</td>
<td>20</td>
<td>12</td>
<td>16.3 9.7 26.0 6.7 2.5</td>
<td>42</td>
<td>10.1 11.1 21.2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Menomonee Falls, Wisc.</td>
<td>59</td>
<td>35</td>
<td>56.2 33.7 89.9 28.4 16.6 45.0</td>
<td>98</td>
<td>31.6 35.8 67.4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1972</td>
<td>62</td>
<td>39</td>
<td>57.8 41.9 99.7 26.1 16.3 42.4</td>
<td>99</td>
<td>32.7 37.3 70.0</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Raleigh, N. C.</td>
<td>7</td>
<td>4</td>
<td>19.6 3.7 23.3 9.7 .7 10.4</td>
<td>11</td>
<td>6.1 2.2 8.3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1972</td>
<td>Not receiving aid.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1973</td>
<td>19</td>
<td>15</td>
<td>29.8 27.9</td>
<td>34</td>
<td>12.2 7.7 19.9</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rockville, Md.</td>
<td>31</td>
<td>14</td>
<td>60.0 30.9</td>
<td>61.2</td>
<td>44.8</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1973</td>
<td>22</td>
<td>13</td>
<td>42.3 30.2</td>
<td>44.8</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Santee, Calif.</td>
<td>34</td>
<td>14</td>
<td>14.5 5.6 20.1 6.0 3.6 9.6</td>
<td>9.9 5.6 15.5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1973</td>
<td>6</td>
<td>15.9 4.9 20.8 6.9 4.2 11.1</td>
<td>10.8 4.7 15.5</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tulsa, Okla.</td>
<td>399</td>
<td>218</td>
<td>721.2 363.7 314</td>
<td>497.7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Totals</td>
<td>400</td>
<td>233</td>
<td>730.1 376.6 338</td>
<td>503.3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Report for only part of year.
Totals and percentages of increase or decrease are for only those fields where there are comparable figures.
and chapels has been given on a year-to-year basis on recommendation from presbyteries. The Committee is willing to make a commitment of aid up to six years on the basis of the following conditions:

1. The Committee shall require a field to have at least ten families, including at least ten wage-earners, before a request for such aid will be granted.

2. 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:

Year following organization

<table>
<thead>
<tr>
<th>Year</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 AS APPLIED TO CHURCHES ON THE SCHEDULE OF AID AND COMMITTEE-SUPPORTED MISSIONARIES**

The Salary Scale for home missionaries employed by the Committee on Home Missions and Church Extension, effective January 1, 1974, as adopted by the Committee, provides the following base salary in addition to manse or housing allowances:

<table>
<thead>
<tr>
<th>Year of service</th>
<th>Base Salary</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>$6,725</td>
</tr>
<tr>
<td>2nd</td>
<td>6,886</td>
</tr>
<tr>
<td>3rd</td>
<td>7,047</td>
</tr>
<tr>
<td>4th</td>
<td>7,208</td>
</tr>
<tr>
<td>5th</td>
<td>7,367</td>
</tr>
<tr>
<td>6th</td>
<td>7,528</td>
</tr>
<tr>
<td>7th</td>
<td>7,689</td>
</tr>
<tr>
<td>8th</td>
<td>7,850</td>
</tr>
<tr>
<td>9th</td>
<td>8,010</td>
</tr>
<tr>
<td>10th</td>
<td>8,170</td>
</tr>
<tr>
<td>11th</td>
<td>8,330</td>
</tr>
<tr>
<td>12th</td>
<td>8,493</td>
</tr>
<tr>
<td>13th</td>
<td>8,653</td>
</tr>
<tr>
<td>14th</td>
<td>8,813</td>
</tr>
<tr>
<td>15th</td>
<td>8,973</td>
</tr>
</tbody>
</table>

The minimum base salary for those men not covered by the scale will be $9,133.

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 $200 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 $200 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

Although no new missionaries-at-large were appointed in 1973, the Committee continues to seek to implement its program of presbytery-directed missionary-evangelists. The Committee urges presbyteries to pray for and to seek qualified men to serve as evangelists. It is the Committee's judgment that priority should be given to this program of presbytery evangelists. Where presbyteries have had active home missions committees, new works have been started.

SAVE

For many years, the Rev. Donald F. Stanton, now a member of the Committee, coordinated the SAVE program. The Committee is grateful for Mr. Stanton's devoted service, but when he could no longer administer the program, the Rev. Douglas W. Kittredge volunteered to assist the Committee as coordinator of the program of Students As Volunteer Evangelists in the summer of 1973. The Committee thanks him for his service. A total of seven young people took part in the program, and the following churches had teams:

   Westminster, Westchester, Illinois
   Grace, Trenton, New Jersey
   Immanuel, Bellmawr, New Jersey

Mr. Kittredge has agreed to serve without remuneration in the same capacity in 1974.
INTERNERSHIP PROGRAM

Jonathan Peters served as an intern in Grace Church, Westfield, New Jersey from September, 1972 to the end of August, 1973. The Committee provided $6,518.28 toward his support. It is the judgment of both the Session of Grace Church and Mr. Peters that the experience was profitable to both congregation and intern. The Committee is seeking to continue this program as a limited part of its ministry.

LITERATURE

A Directory of Churches and Chapels for 1974 was published and was partly subsidized by a paid ad from the Quarryville Presbyterian Home. Advertisements in the Church Herald and Presbyterian Journal were continued, and the Committee contributed $1,000 to the Presbyterian Guardian. The editor of the Guardian uses articles on home missions and church extension and makes sample copies of the magazine available to new chapels and churches and to contacts of the Committee outside our denomination.

GLENN R. COIE MEMORIAL FUND

Since the beginning of this Fund in 1966, seven seminarians have been granted loans totalling $2,850. Three have repaid the loans in full. No new loans were made in 1973.

Monies in the Fund are invested at 5 1/4% in the Liberty Federal Savings and Loan Association, Philadelphia, Pa. On December 31, 1973, $2,496.21 was available for loans.

The Committee urges sessions and presbyteries to inform candidates under their care of the following provisions of the Fund:

1. Applicants for loans shall have the following basic qualifications:
   a. Be a candidate for the gospel ministry under care of a presbytery of the Orthodox Presbyterian Church.
   b. Be enrolled in a seminary.
   c. If a senior, under ordinary circumstances, be a licentiate of presbytery.

2. The maximum amount to be lent from the Fund to any qualified student shall be $500.00.

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 1973 from living donors were $176,690 and were received from the following sources:

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orthodox Presbyterian Churches and Individuals</td>
<td>$168,000</td>
</tr>
<tr>
<td>Non-Orthodox Presbyterian Sources</td>
<td>$ 8,690</td>
</tr>
</tbody>
</table>
Contributions from Orthodox Presbyterian sources were $12,114 more than 1972 contributions, and contributions from non-Orthodox Presbyterian sources were $2,865 less than in 1972. The Committee received a bequest of $635.16 which was placed in the Contingent Fund.

Contributions from all Orthodox Presbyterian sources averaged $17.24 for the year or 33¢ per week per communicant member compared to an average of $16.34 or 31¢ per week per communicant member in 1972.

The budget for home missions and church extension approved by the Thirty-ninth General Assembly anticipated contributions of $168,000 and this amount was received, for which the Committee thanks God and his people for the supply of the needs of its work.

Anticipated contributions from non-Orthodox Presbyterian sources were $8,690, or $3,810 less than anticipated.

The Committee ended the year with a balance of $12,694, partly accounted for by the lower cost for administration of the Stewardship Committee, partly by the balance in the General Fund at the beginning of 1973, and partly by the fact that the Committee received $23,230 in contributions for the 1973 budget on January 2, 3, and 4, 1974. Budgeted and actual expenses for 1973 were:

<table>
<thead>
<tr>
<th>Budgeted</th>
<th>Actual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary and Church Extension</td>
<td>$119,115</td>
</tr>
<tr>
<td>Administration</td>
<td>39,258</td>
</tr>
<tr>
<td>Promotion</td>
<td>8,775</td>
</tr>
<tr>
<td>Stewardship Committee</td>
<td>5,000</td>
</tr>
</tbody>
</table>

**CHURCH EXTENSION LOAN FUND**

Total loans from individuals and organizations to the Church Extension Fund on December 31, 1973 were $614,354, an increase of $42,027 over 1972. Accumulated earned interest and a contribution to the Fund brought the total accountable in the Fund to $649,145. Of this total, $572,558 is in the form of loans to churches and chapels. A liquid reserve of $41,064, which is 20% of the demand loans to the Fund, is set aside against possible withdrawals. Current interest rates on loans to the Fund are 5% on demand notes, 5-3/4% on five-year notes, and 6-1/4% on ten-year notes. The current interest rate on loans to churches and chapels is 6-1/2%. The Committee charges all administrative costs to its General Fund so that all earnings from the Fund are made available for loans to churches and chapels. New loans to the Fund during the year totalled $73,176. Withdrawals from the Fund in 1973 totalled $40,649.35. On December 31, 1973, $35,524 was available for loans to churches. Most of this amount has been committed to Grace Church, Vienna, Va. for an addition to their building.

In 1973 loans from this Fund were made to the following churches:

- Valley, Santee, California
- Trinity, Bothell, Washington
- OPC, Abilene, Texas

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, 1973 were $303,775. Of this, $76,668 was cash; $140,819 loans receivable and $126,132 real estate (net cost after subtracting mortgages of $70,081.53 outstanding). Loans payable were $57,534. First Church, Baltimore, Maryland paid off the mortgage on its church property during the year.

In 1973, loans from this Fund were made to the following chapel and individuals:

Chapel, Rockford, Illinois
Robert K. Churchill (repaid in 1973)
William C. Krispin
LeRoy B. Oliver

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

From this Fund, the Committee also purchased land and buildings in the following places in 1973:

Green Bay, Wisconsin
Sheboygan, Wisconsin
Maple Grove, Maine

BUDGET 1974

| Missionary Salaries and Allowances | $139,305 |
| Office and Administration          | 48,640   |
| Promotion                          | 7,125    |
| Stewardship Committee              | 2,000    |

$197,070

Anticipated Receipts

| Combined Budget—OPC                   | $175,000 |
| Non-OPC and Miscellaneous            | 22,070   |

$197,070

OFFICERS AND STAFF OF THE COMMITTEE

Officers of the Committee are: Garret A. Hoogerhyde, President; Thomas E. Tyson, Vice-President; George R. Cottenden, Secretary; and Bert L. Roebber, Treasurer. The Rev. LeRoy B. Oliver, who served as Associate Secretary of the Committee from April, 1956 to February, 1961 when he was elected General Secretary, resigned on March 15, 1974, and was succeeded by the Rev. George E. Haney, Jr. Other members of the staff are Timothy A. Churchill, Comptroller; Mrs. Richard Surman, Secretary; Miss Mabel Sager, Bookkeeper; and Mrs. Alfred Black, Assistant Bookkeeper.

ELECTIONS

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

Ministers: Larry D. Conard, Wendell L. Rockey, Jr., Luder G. Whitlock, Jr.
REPORT OF THE TREASURER

The report of the Treasurer as audited by Main Lafrentz and Company, 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, 1973, 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, 1973, 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.
Certified Public Accountants

Philadelphia, Pennsylvania
January 29, 1974
**BALANCE SHEET**  
*(Basis as stated in Note 1)*  
**DECEMBER 31, 1973**

### ASSETS

<table>
<thead>
<tr>
<th>Description</th>
<th>Combined balance sheet</th>
<th>General</th>
<th>Church Extension</th>
<th>Contingent</th>
<th>Annuity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash</td>
<td>$83,581</td>
<td>$13,144</td>
<td>$70,417</td>
<td>$20</td>
<td></td>
</tr>
<tr>
<td>Demand account and on hand</td>
<td>60,939</td>
<td>6,005</td>
<td>$47,524</td>
<td>6,251</td>
<td>1,159</td>
</tr>
<tr>
<td>Savings accounts—note 6</td>
<td>715,065</td>
<td>1,498</td>
<td>572,558</td>
<td>141,009</td>
<td></td>
</tr>
<tr>
<td>Notes and loans receivable</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loans receivable from The Committee on Christian Education</td>
<td>8,000</td>
<td></td>
<td></td>
<td>8,000</td>
<td></td>
</tr>
<tr>
<td>Investments, at cost (market value $41,167)</td>
<td>42,827</td>
<td>11,625</td>
<td>29,031</td>
<td>2,171</td>
<td></td>
</tr>
<tr>
<td>Real estate, at cost (partially pledged)</td>
<td>231,972</td>
<td>23,545</td>
<td></td>
<td>208,427</td>
<td></td>
</tr>
<tr>
<td>Interest receivable</td>
<td>340</td>
<td></td>
<td></td>
<td>340</td>
<td></td>
</tr>
<tr>
<td>Interfund receivables (payables)</td>
<td></td>
<td></td>
<td>(9,500)</td>
<td>9,500</td>
<td></td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>$1,142,724</td>
<td>$55,817</td>
<td>$639,953</td>
<td>$443,604</td>
<td>$3,350</td>
</tr>
</tbody>
</table>

### LIABILITIES AND RESERVES

<table>
<thead>
<tr>
<th>Description</th>
<th>Combined balance sheet</th>
<th>General</th>
<th>Church Extension</th>
<th>Contingent</th>
<th>Annuity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Notes payable—note 1</td>
<td>$662,388</td>
<td>$604,854</td>
<td>$57,534</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mortgages payable—note 2</td>
<td>82,295</td>
<td></td>
<td></td>
<td>82,295</td>
<td></td>
</tr>
<tr>
<td>Designated and restricted fund balances—note 3</td>
<td>6,890</td>
<td>$6,890</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contingent liabilities—note 4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reserve accounts</td>
<td>391,151</td>
<td>48,927</td>
<td>35,099</td>
<td>303,775</td>
<td>$3,350</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>$1,142,724</td>
<td>$55,817</td>
<td>$639,953</td>
<td>$443,604</td>
<td>$3,350</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, 1973

<table>
<thead>
<tr>
<th>Funds</th>
<th>Combined</th>
<th>General</th>
<th>Church Extension</th>
<th>Contingent</th>
<th>Annuity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Receipts</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Regular</td>
<td>$125,772</td>
<td>$125,772</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thank offering</td>
<td>48,190</td>
<td>48,190</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Designated-budget</td>
<td>2,728</td>
<td>2,728</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bequests</td>
<td>700</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interest and dividends</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Notes and loans receivable</td>
<td>34,154</td>
<td></td>
<td>$28,286</td>
<td>5,868</td>
<td>$184</td>
</tr>
<tr>
<td>Savings accounts and investments</td>
<td>4,359</td>
<td>564</td>
<td>3,611</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Designated and restricted funds</td>
<td>2,026</td>
<td></td>
<td>2,026</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rental income</td>
<td>1,771</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>219,700</td>
<td>177,254</td>
<td>31,897</td>
<td>10,365</td>
<td>184</td>
</tr>
<tr>
<td>Disbursements</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church extension expense</td>
<td>121,660</td>
<td>121,660</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Office and administrative expense</td>
<td>42,451</td>
<td>42,451</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Promotion expense</td>
<td>7,001</td>
<td></td>
<td>7,001</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interest expense</td>
<td>32,746</td>
<td></td>
<td></td>
<td>1,227</td>
<td></td>
</tr>
<tr>
<td>Annuity payments</td>
<td>161</td>
<td></td>
<td></td>
<td></td>
<td>161</td>
</tr>
<tr>
<td></td>
<td>204,019</td>
<td>171,112</td>
<td>31,519</td>
<td>1,227</td>
<td>161</td>
</tr>
<tr>
<td>Excess of receipts over disbursements</td>
<td>15,681</td>
<td>6,142</td>
<td>378</td>
<td>9,138</td>
<td>23</td>
</tr>
<tr>
<td>Reserve account</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>January 1, 1973</td>
<td>375,470</td>
<td>57,708</td>
<td>34,721</td>
<td>279,714</td>
<td>3,327</td>
</tr>
<tr>
<td>Interfund transfers</td>
<td></td>
<td>(14,923)</td>
<td></td>
<td>14,923</td>
<td></td>
</tr>
<tr>
<td>December 31, 1973</td>
<td>$391,151</td>
<td>$48,927</td>
<td>$35,099</td>
<td>$303,775</td>
<td>$3,350</td>
</tr>
</tbody>
</table>

These financial statements and accompanying notes are subject to the accountants’ opinion.
NOTES TO FINANCIAL STATEMENTS
December 31, 1973

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, 1973, were as follows:

<table>
<thead>
<tr>
<th>Fund Type</th>
<th>Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Special projects</td>
<td>$ 1,859</td>
</tr>
<tr>
<td>New Fields</td>
<td>1,500</td>
</tr>
<tr>
<td>Glenn Coie Memorial</td>
<td>3,982</td>
</tr>
<tr>
<td>General assembly</td>
<td>(2,697)</td>
</tr>
<tr>
<td>Intermediary</td>
<td>68</td>
</tr>
<tr>
<td>Shares fund</td>
<td>2,178</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$6,890</strong></td>
</tr>
</tbody>
</table>

4. The Committee is contingently liable as guarantor of eight mortgage loans aggregating approximately $222,000. The appraised value of the mortgaged church property at December 31, 1973, approximates $574,000.

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 (1/6) and employers (4/6). The cost of this plan to The Committee on Home Missions and Church Extension for 1973, was $3,442. 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 $12,033 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, 1973.

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.

Main Lafrentz & Co.
Certified Public Accountants

Philadelphia, Pennsylvania
January 29, 1974
### Notes and Loans Receivable

#### Church Extension Fund
- Abilene, Texas—Orthodox Presbyterian Church: $23,000
- Atlanta, Georgia—Redeemer Orthodox Presbyterian Church: $25,000
- Bothell, Washington—Trinity Orthodox Presbyterian Church: $50,000
- Caney, Kansas—Orthodox Presbyterian Church: $13,000
- Chula Vista, California—Bayview Church: $25,341
- Eugene, Oregon—Oak Hill Orthodox Presbyterian Church: $55,514
- Goleta, California—El Camino Orthodox Presbyterian Church: $34,828
- Grand Junction, Colorado—Bethel Orthodox Presbyterian Church: $22,162
- Hacienda Heights, California—Hacienda Heights Church: $13,753
- Hialeah, Florida—Sharon Orthodox Presbyterian Church: $3,544
- La Mirada, California—Calvary Orthodox Presbyterian Church: $11,800
- Lincoln, Nebraska—Faith Orthodox Presbyterian Church: $2,500
- Menomonee Falls, Wisconsin—Falls Orthodox Presbyterian Church: $62,110
- Modesto, California—First Orthodox Presbyterian Church: $62,244
- San Francisco, California—Brentwood Orthodox Presbyterian Church: $10,818
- San Jose, California—Covenant Orthodox Presbyterian Church: $24,010
- Santa Cruz, California—Orthodox Presbyterian Church: $24,150
- Santee, California—Valley Orthodox Presbyterian Church: $35,331
- Sonora, California—Calvary Orthodox Presbyterian Church: $41,414
- Sunnyvale, California—First Orthodox Presbyterian Church: $9,850
- Thornton, Colorado—Immanuel Orthodox Presbyterian Church: $6,401
- Vienna, Virginia—Grace Orthodox Presbyterian Church: $12,788
- Westfield, New Jersey—Grace Orthodox Presbyterian Church: $3,000

**Total:** $572,558

#### Contingent Fund
- Atlanta, Georgia—Redeemer Orthodox Presbyterian Church: $17,319
- Bangor, Maine—Pilgrim Orthodox Presbyterian Church: $5,177
- Bartlesville, Oklahoma—Westminster Chapel: $16,992
- Berkeley, California—Covenant Orthodox Presbyterian Church: $200
- Bothell, Washington—Trinity Orthodox Presbyterian Church: $5,000
- Fair Lawn, New Jersey—Grace Orthodox Presbyterian Church: $740
- Hamden, Connecticut—Westminster Orthodox Presbyterian Church: $6,900
- Hialeah, Florida—Sharon Orthodox Presbyterian Church: $1,849
- Houlton, Maine—Bethel Orthodox Presbyterian Church: $852
- La Mirada, California—Calvary Orthodox Presbyterian Church: $3,932
- Lincoln, Nebraska—Faith Orthodox Presbyterian Church: $6,000
- Los Angeles, California—Westminster Orthodox Presbyterian Church: $2,565
- Menomonee Falls, Wisconsin—Falls Orthodox Presbyterian Church: $2,275
- Neptune, New Jersey—Good Shepherd Church: $10,819
- Oklahoma City, Oklahoma—Knox Orthodox Presbyterian Church: $4,168
- Rockford, Illinois—Community Orthodox Presbyterian Chapel: $4,000
- San Diego, California—Paradise Hills Church: $622
- Sonora, California—Calvary Orthodox Presbyterian Church: $5,000
- Tinley Park, Illinois—Forest View Orthodox Presbyterian Church: $32,333
- Baurer, The Rev. Harold L., Eugene, Oregon: $1,310
- Krispin, The Rev. William, Philadelphia, Pennsylvania: $2,000
- Oliver, The Rev. LeRoy B.: $8,190

**Total:** $141,009
INVESTMENTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Market value</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund</td>
<td></td>
<td></td>
</tr>
<tr>
<td>105 shares—Baltimore Gas &amp; Electric, common</td>
<td>$2,363</td>
<td>$3,084</td>
</tr>
<tr>
<td>15 shares—General Motors, common</td>
<td>$691</td>
<td>$1,193</td>
</tr>
<tr>
<td>18 shares—Morton-Norwich Products, common</td>
<td>$326</td>
<td>$671</td>
</tr>
<tr>
<td>115 shares—Commonwealth Edison, $1.425 convertible preferred</td>
<td>$3,565</td>
<td></td>
</tr>
<tr>
<td>$1,000 U. S. Treasury Bond, 3-1/4%, due 1978-83</td>
<td>$712</td>
<td></td>
</tr>
<tr>
<td>Special Projects</td>
<td></td>
<td></td>
</tr>
<tr>
<td>800 shares—Loraine Gold Mine, Ltd.</td>
<td>$3,200</td>
<td>$2,400</td>
</tr>
<tr>
<td>Totals</td>
<td>$9,694</td>
<td>$11,625</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>$13,790</td>
<td>$13,905</td>
</tr>
<tr>
<td>$4,000 U. S. Treasury Bonds, 4-1/4%, due May 15, 1974</td>
<td>$3,948</td>
<td>$3,787</td>
</tr>
<tr>
<td>$12,000 U. S. Treasury Bonds, 4-1/4%, due May 15, 1974</td>
<td>$11,843</td>
<td>$11,339</td>
</tr>
<tr>
<td>Totals</td>
<td>$29,581</td>
<td>$29,031</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>$272</td>
<td>$425</td>
</tr>
<tr>
<td>30 shares—Philadelphia Electric, 4.4% preferred</td>
<td>$1,620</td>
<td>$1,746</td>
</tr>
<tr>
<td>Totals</td>
<td>$1,892</td>
<td>$2,171</td>
</tr>
</tbody>
</table>

REAL ESTATE

<table>
<thead>
<tr>
<th>Description</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund</td>
<td></td>
</tr>
<tr>
<td>Administration building, Melrose Park, Pennsylvania (1/3 interest)</td>
<td>$23,545</td>
</tr>
<tr>
<td>Contingent Fund</td>
<td></td>
</tr>
<tr>
<td>Atlanta, Georgia—Chapel</td>
<td>$27,823</td>
</tr>
<tr>
<td>Baltimore, Maryland—First Church</td>
<td>$4,300</td>
</tr>
<tr>
<td>Eugene, Oregon—Lot</td>
<td>$6,845</td>
</tr>
<tr>
<td>Green Bay, Wisconsin—Lot</td>
<td>$9,500</td>
</tr>
<tr>
<td>Greeneville, Tennessee—House and Lot</td>
<td>$17,383</td>
</tr>
<tr>
<td>Hanover Park, Illinois—Grace Chapel</td>
<td>$12,629</td>
</tr>
<tr>
<td>Maple Grove, Maine—Parsonage</td>
<td>$5,000</td>
</tr>
<tr>
<td>Sheboygan, Wisconsin—Lot</td>
<td>$11,500</td>
</tr>
<tr>
<td>Stratford, New Jersey—Stratford Church</td>
<td>$17,998</td>
</tr>
<tr>
<td>Stratford, New Jersey—Lot</td>
<td>$770</td>
</tr>
<tr>
<td>Thornton, Colorado—Immanuel Church</td>
<td>$29,978</td>
</tr>
<tr>
<td>Thornton, Colorado—Manse</td>
<td>$11,834</td>
</tr>
<tr>
<td>Thornton, Colorado—Lot</td>
<td>$7,585</td>
</tr>
<tr>
<td>Tinley Park, Illinois—Forest View Church</td>
<td>$26,912</td>
</tr>
<tr>
<td>Tulsa, Oklahoma—Manse</td>
<td>$18,370</td>
</tr>
<tr>
<td>Totals</td>
<td>$208,427</td>
</tr>
</tbody>
</table>
NOTES PAYABLE

Church Extension Fund
Demand notes at 5\% per annum .................................. $205,318
5 year notes at 5\%\% per annum .................................. 107,972
10 year notes at 6\%\% per annum ................................ 291,564
Total .............................................................. $604,854

Contingent Fund
Demand note without interest .................................. $ 7,917
Demand notes at 1/2\% per annum ................................. 5,000
Long-term note without interest ................................ 16,905
Long-term notes at 4\% per annum ................................ 6,900
Long-term notes at 4\%\% per annum ............................... 7,302
Long-term notes at 5\% per annum ................................ 13,510
Total .............................................................. $ 57,534

MORTGAGES PAYABLE

Mortgage property | Annual rate | Date of final payment | Balance December 31, 1973 |
------------------|-------------|------------------------|---------------------------|
Contingent Fund
Atlanta, Georgia—Chapel ....................................... 5\%\% | 1/01/96 | $20,523
Greeneville, Tennessee—House and lot ......................... 6\% | 12/25/72 | 3,518
Hanover Park, Illinois—Grace Chapel ......................... 5\%\% | 11/1/89 | 12,629
Thornton, Colorado—Manse .................................. 4\%\% | 11/01/84 | 5,323
Tinley Park, Illinois
Forest View Church ........................................ 6\% | 10/91 | 23,912
Forest View Church ........................................ 7\%\% | 3/16/74 | 3,000
Tulsa, Oklahoma—Manse .................................. 5\%\% | 1/01/91 | 13,390

$82,295

SCHEDULE OF CONTRIBUTIONS

YEAR ENDED DECEMBER 31, 1973

REGULAR
Orthodox Presbyterian Churches ................................ $118,239
Other ............................................................. 7,553
$125,772

THANK OFFERING
Orthodox Presbyterian Churches ................................ $ 47,888
Other ............................................................. 302
$ 48,190

DESIGNATED-BUDGET
Orthodox Presbyterian Churches ................................ $ 1,873
Other ............................................................. 855
$ 2,728
### SCHEDULE OF GENERAL FUND DISBURSEMENTS

**Year Ended December 31, 1973**

**Church extension expense**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Salaries</td>
<td>$82,333</td>
</tr>
<tr>
<td>Missionary Summer workers</td>
<td>10,655</td>
</tr>
<tr>
<td>Utilities</td>
<td>2,594</td>
</tr>
<tr>
<td>Pension premiums and hospitalization</td>
<td>4,172</td>
</tr>
<tr>
<td>Social security tax</td>
<td>2,763</td>
</tr>
<tr>
<td>Manse expense</td>
<td>5,842</td>
</tr>
<tr>
<td>Moving and travel</td>
<td>8,301</td>
</tr>
<tr>
<td>Travel—general secretary</td>
<td>3,459</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>1,541</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$121,660</strong></td>
</tr>
</tbody>
</table>

**Office and administrative expense**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General secretary salary and allowances</td>
<td>$12,899</td>
</tr>
<tr>
<td>Office salaries</td>
<td>15,335</td>
</tr>
<tr>
<td>Pension premiums and hospitalization</td>
<td>1,214</td>
</tr>
<tr>
<td>Social security tax</td>
<td>1,030</td>
</tr>
<tr>
<td>Committee meetings</td>
<td>4,291</td>
</tr>
<tr>
<td>Administration building</td>
<td>1,161</td>
</tr>
<tr>
<td>Telephone and telegraph</td>
<td>930</td>
</tr>
<tr>
<td>Legal and accounting</td>
<td>1,603</td>
</tr>
<tr>
<td>Postage and office supplies</td>
<td>1,830</td>
</tr>
<tr>
<td>Equipment</td>
<td>915</td>
</tr>
<tr>
<td>Stewardship committee</td>
<td>969</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>274</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$42,451</strong></td>
</tr>
</tbody>
</table>

**Promotion expense**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Publicity</td>
<td>$297</td>
</tr>
<tr>
<td>Solicitation</td>
<td>553</td>
</tr>
<tr>
<td>Outreach</td>
<td>4,438</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>1,713</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$7,001</strong></td>
</tr>
</tbody>
</table>
Mr. Brown presented the report of Advisory Committee #3 as follows:

REPORT OF ADVISORY COMMITTEE #3

Advisory Committee #3 considered the report of the Committee on Home Missions and Church Extension and consulted with Messrs. Haney, Oliver, Cottenden, and Hoogerhyde. We commend the Committee for their faithful stewardship of limited resources, and their stated goal of implementing a program for presbytery-directed church extension. This committee made several recommendations directly to the Committee on Home Missions and Church Extension regarding certain aspects of their work.

We note with concern that the Committee does not presently have the means of gathering information to evaluate effectively the progress that is being made toward the implementation of their program of presbytery-directed church extension.

Therefore, we recommend that the Statistician collect from the sessions and presbyteries statistics which show the amounts spent for home missions and church extension by sessions and presbyteries, and further that accurate membership and attendance statistics of such works be supplied.

L. E. Brown, Chairman

On motion the recommendation of Advisory Committee #3 was adopted. Upon reconsideration later (Friday afternoon), the recommendation was adopted with the addition of the words "be urged to" after the word "Statistician."

The Assembly recessed at 3:21 p.m. and reconvened at 3:46 p.m.

The floor was declared open for nominations to the Committee on Home Missions and Church Extension. The following were nominated: Ministers—Conard, J. D. Male, Rockey, and Whitlock; Ruling Elders—Robert L. Ayres (Caney), K. L. Bosgraf, and Theodore J. Pappas (Galloway, Miami).

The Moderator later announced the election of the Rev. Messrs. Conard, J. D. Male, and Rockey, and Ruling Elders Ayres and Pappas to the class of 1977.

On motion Mr. Dennison's request to be excused from the Friday sessions was granted.

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

MISSIONARY ROLL

During the year 1973 the following served as missionaries of our church:

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.

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. W. Ralph English
The Rev. and Mrs. Theodore Hard
The Rev. and Mrs. Bruce F. Hunt

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

Missionary Associates who served during the year were:
Miss Nancy J. Cooke, Sendai, Japan (since June 1972)
Mr. and Mrs. Calvin K. Cummings, Jr., Tokyo, Japan (since October 1970)
Mr. and Mrs. Karl G. Dortzbach, Ghinda, Ethiopia (since July 1, 1973)
Miss Nancy J. Evers, Sendai, Japan (since August 1973)
Mr. Norman A. Viss, Ghinda, Ethiopia (June to mid-August 1973)
Miss Sandra Ten Haken, Ghinda, Ethiopia (since mid-November 1973)

The General Secretary of the Committee is the Rev. John P. Galbraith, who in October completed 25 years of service in that capacity with the Committee.

Changes in the personnel that occurred during the year were as follows: Mr. and Mrs. Dortzbach went to Ethiopia in July under special arrangements for one year. Mr. Dortzbach is a student at Westminster Theological Seminary and a licentiate of the Presbytery of the Dakotas; Mrs. Dortzbach is a registered nurse. Mr. Dortzbach has chiefly assisted Mr. Steltzer in the evangelistic work while Mrs. Dortzbach has served as a full-time nurse at the Compassion of Jesus Hospital. Though listed above as Missionary Associates they were only partly so—the Committee paid them a salary but they provided their own travel to the field. They plan to return home in the summer of 1974 so that Mr. Dortzbach can complete his seminary work.
Miss Evers, a member of Bethel Church, Ft. Lauderdale, Florida, went to Japan in August and is teaching English and Bible, and is helping the Mission in other ways as she is able. She plans to stay for two years.

Mr. Viss, a member of Trinity Church, Hatboro, Pennsylvania, spent two and a half months, from June to mid-August at the Compassion of Jesus Hospital. A graduate X-ray technician, he gave special training to certain national personnel at the hospital. He also took an active part in the evangelistic work of the Mission. He has returned home to attend college.

Miss Ten Haken is a member of Bethel Church, Oostburg, Wisconsin. She went to Ethiopia in November 1973 to stay for six months to work in the hospital. She has completed part of a nurses training course and plans to complete it after her return home in hopes of a return to Ethiopia as a regularly appointed nurse.

FURLOUGHS

Dr. Rietkerk arrived back in Ethiopia on April 3 after furlough and six weeks of special study at the Tropical Child Health Institute in England.

Miss Strikwerda was on furlough from April through July, all of which time was spent in the Netherlands, her home.

Miss Campbell left the field for furlough on August 1, 1973. The normal six-month furlough has been lengthened so that she could take concentrated study in the Tigrinya language with the Rev. Herbert S. Bird in Philadelphia. Plans are for her to return to the field early in April.

The Andrewses, having arrived in the United States on December 22, 1973, spent the entire calendar year at home. They left this country on January 8, 1974 and arrived in Taiwan on January 12. During Mr. Andrews's furlough he engaged in a research study and he and Mrs. Andrews spoke in 78 of our churches and a number of others. Mrs. Andrews spoke 45 times and Mr. Andrews 187 times.

The Hunts left Korea early in April. At that time it was not certain if they would retire or accept the invitation of the Committee to return to Korea for an additional two years. Their decision to return to the field led to a regular furlough during which time they have spoken in many of our churches. They expect to return to Korea late in the spring.

We expect two families to come home on furlough in 1974: the Englishes from Korea and the Miners from Ethiopia. Both will come during the summer.

REPORTS ON THE FIELDS

ETHIOPIA

During 1973 the Den Hartog, Miner, and Steltzer families, and Miss De Blaey, were on the field for the entire year. Dr. Rietkerk, Miss Strikwerda, and Miss Campbell were on furlough during parts of the year.

At the present time all of our missionaries live in Ghinda. The Compassion of Jesus Hospital is also located there. We have, however, continued to maintain contact in Massawa, Senafe, and Adi Caieh, where the Mahaffys and Birds had formerly worked, as well as entering new areas. This has been done with just one missionary evangelist, Mr. Steltzer, and frequent and willing assistance from Mr. Miner and members of the medical staff as they have been able. Missionary Associates Dortzbach and Viss have
also been of much help. The fact of perhaps greatest significance is the greatly-increased Bible teaching and preaching work of the national believers, much of it on their own initiative. This augurs well for the growth of the church in the future. Improved political conditions during the year made travel and further outreach possible. Almost everywhere that we carry our witness we find friendly contacts that were made through the hospital in Ghinda.

**Massawa.** The contact here is chiefly through holding preaching services at the Haile Selassie I Naval Base twice a month. Attendance averages between 30 and 40.

**Senafe and Adi Caieh.** Work in this area is carried on mainly by Elders Araiah and Walde Gabriel, with assistance from other nationals, and once-a-month visits by either Mr. Steltzer or Mr. Miner or both. Araiah teaches a Bible class in his home for people of the village of Minah on Sunday mornings after which he holds a preaching service in Adi Caieh. Preaching services are held in Senafe by Walde Gabriel. Both men also teach literacy classes. A young man from the village of Metera, in this area, was converted and was to be received into the Ghinda congregation early in the new year. Mr. Steltzer baptized the infant son of Walde Gabriel during the year.

**Qu'ateet.** A group of national believers and Mr. Miner made a four-day evangelistic trip to this and surrounding villages about 120 miles southwest of Ghinda (by the roundabout road), and repeat visits are planned. It is hoped that these visits may lead to some conversions and then to a Bible-teaching ministry on a regular basis. The visit resulted in much enthusiasm, on the part of those who participated, for this kind of work.

**Mai Wuou.** This is a hot-spring center that has been closed for several years due to political conditions, but opened during the year. Open-air preaching was done here on a number of occasions and a new public address system was used effectively. There was strong opposition from two priests of an Ethiopian church recently built, but the preaching continued.

**Dongollo.** This is the location of a Naval Base a short distance east of Ghinda, and during the last half of the year Mr. Dortzbach preached almost every Sunday morning to a group that averaged about 35 in number. Mrs. Dortzbach has made the first formal entrance to the village itself by means of a Wednesday afternoon Bible class for children, teaching through an interpreter.

**Embatcalla.** A Marine Training Center is located here, a few miles west of Ghinda. Services are held here weekly by Mr. Steltzer. Attendance has averaged about 12. No regular witness has yet been established in the town.

**Ghinda.** As is usually the case, whether in foreign missions or home missions, more work is done in the place where missionaries live, and this is true of Ghinda. It is here that church membership is centered, more Bible teaching is done than in any other one place, more people attend services, and more missionary time is spent. It is here, too, that the hospital came to be located. One national was received into membership of the church during the year, one covenant child was baptized, and the Lord’s Supper was celebrated three times.

A Sunday school and worship services are conducted each week in a large room rented by the congregation in the marketplace. Preaching duties are shared mainly by Mr. Steltzer, Elders Halaqa Kiflei and Emmaha, and Ato Kiflom and missionaries and nationals teach the Sunday school classes. Mr. Steltzer preached a series of sermons on the Ten Commandments and began a new series following the plan of the Shorter
Catechism. A vacation Bible school was conducted during the month of June, with four of the foreign personnel and three nationals taking part. Attendance at both Sunday school and Bible school ranged from 40 to 70. In connection with the Sunday school and vacation Bible school a five-year series of Bible lessons is being prepared, together with a simple course of study based on the Children's Catechism and the Shorter Catechism.

Other means of witness and Bible study include: frequent visits by the missionary wives (Mesdames Den Hartog, Miner, and Steltzer) to women in Ghinda who have delivered babies in the hospital (each is given a Bible), and usually a national staff worker gives a short evangelistic message; visits by Miss De Blaey every Monday afternoon among the women of the village and teaching a weekly Bible class in English to hospital staff; child-care clinics conducted by Dr. Rietkerk on Thursdays in four different locations have become an avenue of evangelism to the mothers, and Elder Emmaha presents a gospel message to those present; as a result of contacts at the child-care clinics Dr. Rietkerk and Emmaha now conduct a Bible class for several of the women in the village; various members of the staff preach regularly in the hospital wards, and lead the staff devotions at the beginning of each day; Miss Strikwerda taught a weekly Bible study to hospital staff; Dr. Rietkerk and Emmaha now conduct a Bible class for several of the women in the village; four tracts previously published were reprinted during the year: Believe and Live (10,000), As in the Days of Noah (10,000), Should We Worship Jesus as Lord? (5,000), and What Price Forgiveness? (5,000) at a cost of approximately $800.

An annual event of importance to the life of the national church and the missionaries is a Bible Conference, usually held in January, with guest speakers for the English-speaking and Tigrinya-speaking audiences. Participating last year were missionaries and nationals from the Mission at Makelle of the Reformed Presbyterian Church of Ireland.

During the year the Mihireta Yesus (Compassion of Jesus) Hospital has had two foreign doctors (Drs. Den Hartog and Rietkerk), three regular foreign nurses (the Misses Campbell, De Blaey, and Strikwerda), three Missionary Associates (Mrs. Dortzbach, Miss Ten Haken, and Mr. Viss), and approximately 50 nationals, on the staff. Also Mr. Miner, who is the Mission's treasurer and head of maintenance, devotes part of his time to the hospital work. As can be seen from the foregoing, all the foreign medical staff are actively and continuously engaged in Bible teaching and witness; they are missionaries. It may be noted here that the entire cost of supplies and salaries of the national staff are borne in full by fees from patients.

We are very thankful that Mrs. Dortzbach has been able to be at the hospital at this time when Miss Campbell was on furlough and Miss Van Galen had not yet arrived. Almost immediately after arrival she took over full-time duties which have included supervising national staff, instructing new workers, teaching nutrition to mothers, and assisting Dr. Rietkerk in the children's clinic work and Miss De Blaey in the hospital clinic. She has also rotated night duty and weekend duty with the Misses Strikwerda and De Blaey.

Dr. Den Hartog continued to serve as Medical Director, and also this year as Chairman of the hospital administrative committee and Chairman of the Mission. The immense medical work of the hospital can be seen from the statistical report which is compared with the two previous years:
<table>
<thead>
<tr>
<th></th>
<th>1973</th>
<th>1972</th>
<th>1971</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hospital Admissions</td>
<td>884</td>
<td>770</td>
<td>696</td>
</tr>
<tr>
<td>Hospital Discharges</td>
<td>829</td>
<td>677</td>
<td>635</td>
</tr>
<tr>
<td>Deaths</td>
<td>34</td>
<td>31</td>
<td>40</td>
</tr>
<tr>
<td>Patient Days</td>
<td>11,971</td>
<td>11,979</td>
<td>9,881</td>
</tr>
<tr>
<td>Daily Census—Average</td>
<td>32.8</td>
<td>32.7</td>
<td>27.0</td>
</tr>
<tr>
<td>Hospital Stay—Average</td>
<td>14.2</td>
<td>15.9</td>
<td>15.3</td>
</tr>
<tr>
<td>Outpatient Dept.—Total Visits</td>
<td>29,219</td>
<td>23,815</td>
<td>19,316</td>
</tr>
<tr>
<td>—New Visits</td>
<td>12,035</td>
<td>11,767</td>
<td>10,303</td>
</tr>
<tr>
<td>—Repeat Visits</td>
<td>17,184</td>
<td>12,048</td>
<td>8,759</td>
</tr>
<tr>
<td>—New Patients</td>
<td>7,898</td>
<td>8,161</td>
<td>7,658</td>
</tr>
<tr>
<td>Deliveries</td>
<td>111</td>
<td>106</td>
<td>99</td>
</tr>
<tr>
<td>Live Births</td>
<td>107</td>
<td>101</td>
<td>89</td>
</tr>
<tr>
<td>Stillbirths</td>
<td>4</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>Major Surgery</td>
<td>321</td>
<td>303</td>
<td>203</td>
</tr>
<tr>
<td>Minor Surgery</td>
<td>153</td>
<td>131</td>
<td></td>
</tr>
</tbody>
</table>

The hospital serves people in an ever-growing radius and is known by many to provide the best in medical service and tender care. It is equally a source of growing breadth of contact for the gospel though we cannot take full advantage of this until travel conditions are safer. The instruction of I Timothy 2:1-4 applies forcefully here: "... that... prayers... be made... for kings, and for all that are in authority; that we may be able to lead a quiet and peaceful life... for this is good... in the sight of God our Saviour; who will have all men to be saved, and to come to the knowledge of the truth."

Dr. Den Hartog, whose furlough is due to begin in the summer of 1974, informed the Committee during the year that they would not be able to return to the field for another term. The Committee has since been seeking candidates and has had contact with two as permanent missionaries and one as a temporary replacement. The former two have decided not to enter missionary service, at least at this time, and the latter has not made a final decision.

We want to inform the church in some, though far from full, detail of the work of Mr. Miner which has been an indispensable relief to the other personnel. As treasurer he keeps all the financial records of the Mission (including the hospital), receives and disburses all the funds, and gives a monthly accounting to the Committee; and is in charge of hiring (and firing) national personnel, and does much of the actual purchasing of supplies and equipment, the latter requiring trips to Asmara at least once a week and as often as three times. During the past year he had charge of building an addition to his house, a two-room house for female national staff, a septic tank and leach field for his house, a leach field for the hospital laundry, rebuilt a clothes dryer (purchased from a junkyard) for the hospital laundry, and altered roof gutters so as to collect more rain water. He has established a workshop with welding equipment, a lathe, and other equipment and tools, where almost anything is made, including crutches, traction braces for patients, carts, etc. He also took a leading part in instituting the famine relief program in which two trucks, a trailer, and an air compressor (for drilling wells in the famine area) were obtained, and in purchasing and distributing grain. His participation in evangelistic work has been noted above.

We continue to encounter difficulties and delays in obtaining visas for missionaries to enter Ethiopia. We are thankful that at a time when some countries are hostile to
missions and will not let new missionaries enter we have not yet had any turned away. We urge the church to pray that as we intend to seek visas in the future our sovereign God may be pleased to keep these doors open for the sake of the church that He loves and has brought into being there.

**JAPAN**

All of our missionaries were on the field for the entire year except for the Moores who returned from furlough after the first week of January. Missionary Associate Cooke, and the Cummingeses except during summer vacation, were also there all year, and they were joined by Miss Evers in August.

Our work is centered on three areas, all to the north of Tokyo, though this does not mean that the gospel is preached in only three places. The three areas are Fukushima, Sendai, and Yamagata. Bible classes and preaching services are held in at least four times that number of places. This past year saw a schedule being maintained that had been initiated in 1971, of evangelistic effort by all the men of the Mission working together in each other's fields two days a month. The schedule this past year was once a month in Fukushima and alternating on the other day between Sendai and Yamagata. The Mission reports that "some frustration was felt when this consisted simply in depositing tracts in mailboxes without opportunity for personal contact and conversation, but generally it seemed to be a step in the right direction, not only because of the sense of teamwork but also because it provided opportunity for broadening each missionary's vision and individual outreach."

**Fukushima.** Mr. McIlwaine continued the regular worship services in his home, as well as seeking to reach out into two or three new areas with tract distribution. He was encouraged by two professions of faith, as well as by the return of a former member who had been absent for some time, and by others who displayed varying degrees of interest. Meetings were held or projected in two outlying areas, though initial results were somewhat disappointing. However, response from a high school English Bible class in Iizaka offered encouragement, as did prison services held once a month. Members of the chapel were looking to the future, with two big steps contemplated: the purchase of land for a permanent location, and the calling of a Japanese man full-time to work with Mr. McIlwaine.

**Sendai.** Mr. Uomoto worked in several places in this area in efforts to get Christian meetings begun, as well as continuing Saturday and Sunday evening Bible classes in his Nakayama New Town home. Tracts were distributed widely, a number of contacts made, and meetings held in various areas. As far as possible interested persons were encouraged to attend one of the Reformed churches nearby, and follow-up efforts were made. In some of the areas, particularly Tsurugaoka and Shogen, the establishment of a nucleus seemed a hopeful sign for the future. Work has also been done in Sakuragaoka where several tract distributions have been made and an attempt was made to hold a monthly meeting on the fourth Sunday evenings with a movie and message type of program. Four meetings were held during the year, but the result has not been encouraging. More planning for an organized Bible study type of program will be made. In all of these efforts, close cooperation with the Reformed churches of the area was pursued.

Also in the Sendai area is Ishinomaki where Mr. Uomoto opened our witness some years ago. This work continues to grow encouragingly under the leadership of a minister of the Reformed Church in Japan. Although five members were lost (one by
death and two transferred to other congregations of the Reformed Church), seven new members were gained.

The number of Missionary Associates living in Sendai was doubled in 1973, Miss Cooke being joined by Miss Evers during the summer. These young women support themselves by teaching English conversation classes. They have been able to help the Mission and area churches in various ways, especially by secretarial work and by teaching English Bible classes. Miss Cooke accepted the role of Mission treasurer in the latter part of the year, thus relieving the ordained missionaries of that time-consuming task.

Yamagata. Both Mr. Kress and Mr. Moore worked in Yamagata, using varied methods and reaching various people. Services were held in both homes on Sundays, with nuclei becoming established as the year progressed. Junior and senior high school students responded well, and one family unit became believers, though no one had received baptism by the end of the year. Distribution of Fukuin Zao totalled over 3,500 per month, and one day a week was spent in evangelization of country areas unreached by any other group. Home Bible studies reached additional people. Sunday school at the Kresses' and an English class at the Moores' offered children's evangelism opportunities, and women's meetings were held monthly at both locations. Response to various special activities and evangelistic teams was encouraging. There was a good sense of unity of purpose and joy in the Lord among those attending the various services.

In Tokyo our other Missionary Associates, Mr. and Mrs. Cummings, live. Mr. Cummings teaches at the Christian Academy in Japan, coaches the cross-country and wrestling teams, and teaches an English Bible class at the Tokorozawa Reformed Church. He and Mrs. Cummings house and care for five Uomoto girls, two Kress boys who attend the Academy, and their new son Matthew, born in September.

Relationships with the Reformed Church in Japan continued on an excellent level, particularly as the Mission is related most closely with the RCJ Tohoku Evangelism Committee. The missionaries were frequently invited to the meetings of the Committee, as well as participating as a matter of course in the bi-monthly RCJ Tohoku area ministers' meetings. The missionaries also attended the meetings of the Eastern Presbytery in Tokyo and the General Assembly in Kobe.

The McIlwaines expect to retire in 1976. If we were to send a replacement this summer his language study would just be completed when the McIlwaines would leave. But we have not been able to make such an appointment and each passing month means one more month of hiatus in the work that the McIlwaines have begun. We ask the prayers of the Assembly and the church both that this vacancy will be filled and that we move on to meet our target of six ordained missionaries on this populous and influential field.

KOREA

The Englishes and Hards were on the field for the entire year, but the Hunts left on furlough on April 4. Though past normal retirement age the Hunts indicated that they might be willing to return to the field for a short time. The Committee invited them to return for a period of two years and they accepted the invitation. They expect to return to Korea in the spring about the time the Englishes leave for furlough. At the present time all of our missionaries are based in Pusan, though Mr. Hard has on occasion had certain duties that required him to go to Seoul. The activities of the Mission follow.
This past year has been a good one for the Korea Mission, though the Hards and Englishes have spent two-thirds of the year without the Hunts who left in early April for England and their furlough in the States. Though the Hards have had much experience with the presence of only two families on the field, this was a new experience for the Englishes, and one we hope will soon be overcome by replacements for the Conns and Huts.

As in the past few years, the main activities have centered in preaching, teaching, and literature work (which is increasing), with relief work decreasing.

**Preaching.** A total of 204 Korean sermons were preached, 135 of these by Mr. English and 69 by Mr. Hard. Mr. English's sermons were an increase of 35% over last year, though short of his goal of 150, due to several last-minute cancellations by the Korean churches and an unexpected increase in his teaching schedule. In conjunction with their preaching both Mr. English and Mr. Hard frequently showed Bible story filmstrips. Most preaching was in rural churches, with a few visits to city churches, prisons, and orphanages. Also worth mentioning is the fact of greatly improved roads in Korea which permit a Sunday visit to rural churches which previously could be reached only by four to six hours of travel on very bad roads. There was also occasional preaching in English—while on vacation, at the U.S. army base, and at mission gatherings.

**Teaching.** Both Mr. Hard and Mr. English have taught in the Koryu Seminary in Pusan this past year. During the first semester Mr. Hard taught six hours in the seminary and Mr. English four hours at the college level. Mr. Hard also taught for one month in the General Assembly Seminary in Seoul. During the second semester Mr. English taught six hours, while Mr. Hard's efforts were limited to the library. Mr. Hard also continued as president of Sungsil Bible Institute in Sorokdo (an island leper colony) though he did not teach. Both men took turns teaching an English Bible study at the U.S. army base where attendance averaged about eight.

**Literature.** Both men remain very active in the Korea Society for Reformed Faith and Action (KSRFA), Mr. English as treasurer and Mr. Hard as publications secretary. As such they have been active in seeing 10 books published this year—seven new titles and three reprints, totaling 2,035 pages, an increase of 52% over last year. Book sales for the KSRFA were about $6,000 this year, an increase of about 35% over 1972, and almost 300% over 1971.

In volume of titles printed our Society may be the third or fourth largest Christian publisher in Korea today, and while we expand rapidly the liberal Christian Literature Society has put out almost no new titles in a year and is in great financial trouble. The wave of the immediate future seems to be growth in evangelical theology, and literature reflects this. This is an area in which the Lord has really blessed us, and in which we must advance boldly.

Mr. Hard has continued with his writing activities, including revision of his Evidences syllabus, compilation of his articles on missions to be published as a book, continued work on his book, *Christian Korean Rural Culture*, an introduction for Christianity and Science, and articles for a theological dictionary to be published by the KSRFA. Mr. English also wrote two articles for the dictionary and at present is at work compiling an annotated bibliography of English theological books to help Korean seminary students and pastors in selecting books for their libraries.

Mr. English has also been active in selling books both from his home and on his country trips. He has sold over $6,000 worth of English theological books to seminary
students and pastors during this past year. He has also sold $700 worth of Bibles, hymnbooks, and other Korean Christian books both on his visits to churches and from his home.

**Relief.** Mr. Hard has continued work on his sun ovens and solar water heaters, including an experimental one installed at the English home which has been a big help to them. He has also designed and made two portable sheetmetal bathhouses with solar hot-water heaters built into the roof for use at the seminary and at a local home for widows and their children. We have also continued in the distribution of the financial and other aid which has been sent to us from the church and individuals in the United States.

**Reading Rooms.** The Christian Reading Room that was originally in the Pusan South Church had to be moved to the Koryu Seminary, a boost to the seminary but necessarily causing a decrease in general readers. The months when seminary was in session showed an average of about 17 readers a day compared with 19 in 1972. At the time of the move duplicates and most Korean titles were moved to the branch reading room at the Pujon Church, strengthening that collection. At the branch room, open for 313 days, there were 1,036 readers, or an average of 3.3 a day.

**Other Activities.** Mr. English has continued work on his movie film of Korean nature and is now nearly finished. Time has been given to various guests of the mission, showing them both the historical Korea and the work of the church and missions in Korea. Mrs. Hard has continued to teach at the army school and act as Mission treasurer. Mrs. English has worked as a teacher's aid two mornings a week at the school attended by the English boys, in return for one tuition.

**TAIWAN**

With the Andrewses on furlough for the entire year the Gaffins were our only missionaries on the island during the year. This has required Mr. Gaffin to take an average of six days a month from his work in Taichung to travel south to Kaohsiung and north to San Ch'ung City (near Taipei) to preach, to counsel and pray with evangelists, and to administer the sacraments.

**San Ch'ung.** The work here is now being carried on by an evangelist, Mr. Lo, Chin-shan. This year, after having been examined by the presbytery, he was ordained to the ministry on December 2.

Attendance has averaged 20 at Sunday school, 30 at morning worship, and 15 at the evening service. Some members moved from the area this year because it is so easily flooded during the typhoon season, but others have come to take their places. Two adults made public profession of faith and were baptized. Two elders, a deacon, and two deaconesses were also chosen during the year. The congregation meets in a rented building but they are accumulating a building fund with which they plan to purchase land and erect a building suitable for public worship.

**Kaohsiung.** The city is the most modern and fastest-growing city in Taiwan. It is also the site of our youngest congregation, the Andrewses having begun our work there in 1968. While the Andrewses were away from the field on furlough the duties of preaching, teaching, and day-to-day work were performed by Mr. Paul Chia, our evangelist, who has been working there with Mr. Andrews since early 1970. Mr. Chia reported to Mr. Andrews regularly during the year. Other assistance to the work was given by Mr. Gaffin who made monthly visits, and by the Rev. Stephen Feng who preached there one Sunday a month and conferred with Mr. Chia. Mr. Feng is a graduate of the Reformed
Theological College in Geelong, Australia, and is associated with the Reformed movement in Taiwan, though not a member of the new Reformed Presbyterian Church.

Although there was some decline in attendance at Sunday morning worship service (from an average of 65 in December 1972 to 46 in October 1973—the latest figures available), evening attendance remained level at 48, and there are indications of marked spiritual growth in the congregation. These include: starting of a daily 6:30 a.m. prayer meeting at the church; the attendance of 20 or more at the midweek meeting for prayer and Bible study; establishment of three house-worship services for neighbors to attend; a number of members have committed themselves to house-visitation each week; a young man who lives two doors from the church, a graduate of the National Taiwan University, volunteered to lead the young people's work that had been without a leader; and the congregation has shown interest in a united outreach by contributing nearly US$40 to a struggling country group. Also the Andrewses, who during furlough had been asking our churches to pray for the unconverted husbands of members of the church, report that at a service of welcome for the Andrewses on their return two such men were present and showed by their participation that they were changed men; one of them gave a very moving testimony of how the Lord had dealt with him.

The people of the congregation give well to its work, making the regular payments on our loan to them and contributing an increasing amount each year to the support of the evangelist (they now pay half). Some of the young people attended Bible conference in Taichung in the winter and the presbytery's Bible conference in the summer.

Taichung. The congregation and bookroom continued to use the same rented building, but with a loan of $12,000 from the Committee for land and buildings they are beginning construction of their own place of worship.

Sunday school attendance is about 60, morning worship 45, and evening worship only about 10. It is well to note that among these are an illiterate widow and her daughter, a senior in high school, who have been faithful in attendance for a number of years though having to travel a long distance to church, who have become trophies of grace from idolatry and poverty. Both have made public professions of faith and were baptized on the last Sunday of the year. Mrs. Gaffin is in charge of the Sunday school teachers and the teaching materials, and teaches two English Bible classes during the week, as well as visiting in homes. Mr. Gaffin attended all the meetings of the presbytery and of the Presbyterian and Reformed Missions Council.

The young people's society sponsored a Bible conference during the Chinese New Year holidays, to which the young people from Kaohsiung were invited. The young people also attended the presbytery's summer Bible conference in Hsin Chu.

During a three-day evangelistic effort in October, with the Rev. Lin Chi-ta as the evangelist, a nominally Christian family that had kept an idol shelf and an ancestral spirit tablet in their home came under conviction of their sin, and removed the former and burned the latter.

The Reformed Gospel Bookroom continues to function with both Chinese and English departments, the latter in the Gaffins' home. Sales in both increased last year. Many books are sold by means of displays at various conferences and retreats.

Our missionaries in Taiwan are naturally concerned about new missionaries being appointed to serve with them because of the approach of the age of retirement for both our present families. We are thankful that one new family is scheduled to go this summer, but there is great need for others to go immediately. This should be a prayer concern of our church, because we know well that God is able.
NEW MISSIONARIES

The 40th General Assembly, concerned that there were few candidates for foreign missionary service from among seminary students, requested the Committee to make a "major effort" to recruit pastors for this service. However, the General Assembly was hardly over when we began to receive numerous inquiries and applications from young men in seminary, as well as from a pastor and a home missionary, and the need for a "major effort" for additional funds is the result.

As a result of the new applications the Committee issued one call near the end of the year and another shortly after the end of the year.

In December the Committee called Mr. John S. Mason, a member of Calvary Church, Glenside, Pa., and a licentiate of the Presbytery of Philadelphia, to go to Ethiopia as an evangelist. As the church knows, a visa to enter Ethiopia as an evangelist is difficult, at best, to obtain. The call to Mr. Mason will be implemented only if and when a visa is granted. We ask the church to pray for it.

The second call has been issued to the Rev. Lendall H. Smith, pastor since 1968 of Faith Church, Pittsgrove, N.J., to go to Taiwan where both our missionary families are serving probably their last terms. Mr. Smith is married and has three children. It is hoped that the financial support for the Smiths will come in large part, if not its entirety, from the Reformed Church in the U.S. (Eureka Classis).

We are thankful for these who have thus offered themselves, and for the gifts that God has given them. We are also thankful that the General Assembly has given its encouragement to the Committee to obtain these candidates; now that they have been called and others are asking to be called we trust that the Assembly will take the necessary steps to assure their being sent to the field without delay.

NEW FIELDS

The Committee was approached during the year asking us to work in three different countries. We were asked to provide partial support for a member of the Eglise Reformee Evangelique Independante who is a professor at the Faculte Libre de Theologie Protestante at Aix-en-Provence, France. We were asked to send a teacher for a two-year term to the Reformed Theological College in Nigeria. And we were asked to open evangelistic missionary work in Beirut, Lebanon.

The Committee decided not to undertake support of the professor in France. However, since there is a resurgence of the Reformed movement in France the Committee is seeking information as to whether sending missionaries to that country for evangelistic or other work at the present time would be advisable.

The Church of Christ in the Sudan among the Tiv operates the Reformed Theological Seminary. A missionary of the Christian Reformed Church who has served on the faculty is to leave the field after the 1973-74 academic year, and his replacement, a Nigerian now studying at Westminster Theological Seminary, will not have completed his studies until 1976. We have been asked to provide a man for that interim period. The Committee has obtained assurance from outside sources that if we could obtain a satisfactory teacher the financial support for him would be provided. Several have applied to the Committee for this service but at the end of the year the applications had not been completed.

The opportunity in Beirut, Lebanon, presented to us by a long-time resident there, Mr. John Grotenhuis, is so great that the Committee decided that it would make plans to begin missionary work there in 1975 if personnel and funds are available. Lebanon is
the one open door in the Moslem Middle East, and it is wide open. Beirut is the hub of that area of the world, and a mission located there would not only minister to the immediate location but would also have entree to other Moslem areas. There is a small nucleus in Beirut already, and a large list of contacts from another source is available. It appears to the Committee that this is a providential call in that fits into our overall plan for the period to 1980, and that we ought not refuse. Not that there are no problems: we should send not less than two missionaries, and at least one of these should have some maturity of both experience and age. A further problem is that financing such a new field would cost between $25,000 and $30,000 a year, possibly more in the first year; but we believe that our church people would be willing to support it if they are free to do so.

Consideration of these new fields has not caused the Committee to lose sight of our present fields, with their great needs and opportunities. Rather, our entire plan for the period to 1980, referred to above, includes staffing and supplementing our present fields and opening two new fields. The recent appointment of two new missionaries for present fields and our continuing search for more candidates for them indicates that both parts of our plan are in view.

The Committee is concerned that not only it but also the church have our mission to the entire world—that vast unbelieving populace and area outside the United States—in view. We wish to draw to the attention of the Assembly and the church the extremely disproportionate amount of the funds that God has given to our people that are spent in our own nation as compared with that spent to have our God known and worshipped in the world's other nations. The disproportion that is of such concern to us may be observed in the percentages allotted for this tremendous and obvious task from both the total income of the church and the total income of its members. Using the latest statistics available at this writing (those for 1972) our church used approximately 93% of its income for work in the United States and 6.6% for our ministry to the rest of the world; statistics for the personal income of our members in the same period show that they gave only 3/10ths of one per cent (0.003) to us to evangelize the "uttermost parts of the earth".

The Committee has endured some disproportionate distribution of church funds in recent years while other parts of the church's work were working out new directions and establishing new programs. The Committee believes, however, that a continuation of this disproportion is a serious departure from the requirements of Scripture to evangelize the earth and that the General Assembly and every pastor and session should take corrective measures without delay. Otherwise how shall He "have dominion from sea to sea . . . and unto the ends of the earth" or "all kings fall down before Him (and) all nations serve Him (and) call Him blessed" (Ps. 72:8, 11, 17)? Unless we who pray, "Even so, come, Lord Jesus", shall also preach "the gospel of the kingdom in all the world for a witness unto all nations", how may we expect that "then shall the end come" (Matt. 24:14)? The Committee calls upon this General Assembly to give careful, prayerful, and constructive attention to this responsibility.

MISCELLANEOUS MATTERS

Personnel Policies.

Terms of Service. A great variety of arrangements for terms of service and furloughs exist today in the missionary world, with the trend being toward shorter terms or options on the length of terms. The terms for our single missionaries are three years, with a six-month furlough. For married missionaries, whose terms in recent years have been five years with a one-year furlough, the Committee now gives an option of a five-year or four-year term, both with a one-year furlough.
Base Salaries. The base monthly salaries of missionaries were increased effective January 1, 1974 to the following:

<table>
<thead>
<tr>
<th>Years of Service</th>
<th>Married</th>
<th>Single</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-5</td>
<td>$240</td>
<td>$178</td>
</tr>
<tr>
<td>6-11</td>
<td>260</td>
<td>198</td>
</tr>
<tr>
<td>12-17</td>
<td>280</td>
<td>208</td>
</tr>
<tr>
<td>Over 17</td>
<td>300</td>
<td>228</td>
</tr>
</tbody>
</table>

All the other provisions for the financial support of our missionaries remain as reported to the Thirty-Eighth (1971) General Assembly, pp. 82-83. It should be noted that the cost-of-living supplement provision of the Committee's support policy has been in regular operation each year, but its value has been proved especially in the two or three most recent difficult years of dollar devaluation and accelerated inflation on the fields just as at home. It has been very expensive for the church, and this has greatly interfered with plans to send out either replacements or new missionaries as financial gains have been more than matched by the increased costs, but we believe that the promised support of those whom we have already sent out must have priority over new missionaries.

Famine in Ethiopia. The Committee on Diaconal Ministries informed the church last year of severe famine conditions in parts of Ethiopia. We are thankful that the famine did not strike the immediate area in which we work (Eritrea Province). Nevertheless our missionaries were acquainted with the situation through other missionaries and missions in those areas. As funds poured in—and we use the term advisedly—our missionaries became involved and most of them went, at one time or other, to the famine area to help in food distribution or in other ways. Most of the funds contributed went from our churches to the Diaconal Ministries Committee, as they should, but by the end of the year $11,920 had been given to our Committee for this purpose. We also served as transmittal agent for the Diaconal Ministries Committee for sending the funds to the field. In all, our churches gave the astounding generous sum of more than $30,000 for this purpose, all of which was sent to the field and handled by our Ethiopia Mission.

Orphanage. During the year the Ethiopia Mission requested permission to open an orphanage by erecting a building to house four orphans and a national housemother. Initially the children would be those who had been brought to the hospital because of illness and then deserted there. The General Secretary had discussed this matter personally with the Mission earlier in the year and had raised certain questions, suggested alternatives, and requested the Mission to obtain and furnish more information to the Committee. When the formal request came from the Mission for permission to start an orphanage the Committee found that the letter from the Mission did “not indicate that sufficient information has been obtained about the possibility of having children cared for” in another way. Meanwhile the Committee had obtained information itself.

The Committee therefore adopted the following motion: “that the Committee inform the Mission that it agrees with the General Secretary’s opinion that orphans are best cared for in a Christian home with a father and mother, and that the February 13, letter of the Mission does not indicate that sufficient information has been obtained about the possibility of having children cared for in such homes. The Committee therefore recommends to the Mission that it make diligent search for such homes, not limited to the Ghinda area, that it should be willing to take orphans into the hospital to restore health as quickly as possible, that the Mission should seek to accumulate a list of qualified homes for orphans for which orphans could be sough, that the Mission exercise oversight of such adoptive homes, and that the Mission inform the Committee of the cost of main-
taining a child in such a home. The Committee withholds any approval of establishing an orphanage whether in the hospital (as at present) or in connection with the Mission (as proposed), even though cost might not be a factor for the Committee. The Committee further requests that insofar as is possible these recommendations be expedited through cooperation with the local congregation in Ghinda".

No reply to this request was received from the Mission, but later in the year Miss Strikwerda announced her decision to resign from her missionary service and to start an orphanage, and possibly a school, of her own. The Committee believes that it would be a mistake for it or our churches to become involved in such an institution for which a need has not been proved by the Mission and which could only involve the church in an institution that would grow continually and absorb more and more of our church's already-limited funds.

Qualification of Candidates. A concern of the Committee in its consideration of applications for foreign missionary service is the need to have evidence that a candidate's talents have been tried sufficiently, in accordance with the spirit of the Form of Government, to warrant the Committee issuing him a call. The Committee is now seeking to "formulate a policy concerning the trial of the talents of candidates for foreign missionary service prior to their being called by the Committee." The Committee has always considered the experience of candidates in deciding whether or not to call, but the Committee is now seeking specific guidelines for making judgments.

Urbana Missionary Conference. The Committee was represented at the Urbana Missionary Conference in December by the Rev. Egbert W. Andrews, missionary in Taiwan, and the Rev. Bernard J. Stonehouse, a member of the Committee. The Committee did not engage the "Interchristo" service which is a computer system to match up missionary agencies with interested students. The service had been used at the previous Urban conference with no results; consultation with other Reformed groups indicated that their experience was similar. Instead, we provided a questionnaire form of our own that students could pick up at our booth and send in. We received eight inquiries in this way, and they are being followed up.

World Presbyterian Missions. In conjunction with the Committee's meeting in March it invited the Board of World Presbyterian Missions (Reformed Presbyterian Church, Evangelical Synod) to a meeting and luncheon, the purpose being to explore possible impediments to merger of their Board and our Committee if the respective denominations should unite. No serious difficulties seemed to emerge and it appeared that any differences could be aligned.

BUDGET

Because of the increased costs due to devaluation of the U.S. dollar, which were offset in 1973 by a special Devaluation Offering, and are now a permanent addition to the budget, the Committee had to revise its 1974 budget to include that increase and to approximate the contributions received from our churches, including the Devaluation Offering. The amount is $315,145, of which it appears that approximately $265,000 will be needed from our churches. The budget of contributions from Orthodox Presbyterian sources for 1974 adopted by the General Assembly was $242,000. The 1975 budget will have to take into consideration the instruction to the Committee to seek diligently more candidates and the fact that those candidates are presenting themselves in the expectation that the church will send them.
FINANCES

In 1973 total contributions to the Committee's General Fund were $316,190. Of this the Committee received $201,241 from Orthodox Presbyterian sources for the budgeted work of the Committee, exclusive of the Devaluation Offering. This represents a $10,221, or 5.35%, increase over the $191,020 received from the same sources in 1972. The Committee received its full allotment of the Combined Budget as approved by the General Assembly. In 1972 that figure was $191,000 and in 1973 it was $196,000. The additional $5,241 received in 1973 represents Orthodox Presbyterian contributions which were specifically designated for the work of the Committee on Foreign Missions.

Inclusion of contributions for the Devaluation Offering in 1973 points to a still larger increase in contributions from our church for its foreign missionary work. The church’s contributions to that offering were $30,729. Thus total contributions from Orthodox Presbyterian sources were $231,970 in 1973, as compared with $191,020 in the previous year. On the basis of the communicant membership of the denomination at the end of 1971 the average weekly contribution from members in 1972 was 38.7¢. Last year the comparable figure was 39.7¢ in regular contributions; including the Devaluation Offering it was 46.2¢.

One factor that must be mentioned when comparing the above contributions in 1972 and 1973 is that contributions received through January 4, 1974, were considered to be 1973 receipts. This decision was made by the Stewardship Committee to restore a practice that had been changed three or four years ago; following this practice in the future will enable us to make valid year-to-year comparisons.

Contributions for our budget from non-Orthodox Presbyterian sources totaled $64,663, including devaluation receipts of $2,503. The $64,663 is $8,317, or 14.8%, greater than the $56,346 received in 1972.

The final Devaluation Offering figure (including $181 received in January 1974) was $33,413 (OPC — $30,910; Non-OPC — $2,503).

Contributions of $19,557 were also received for work not budgeted by the Committee ("Special Projects") including $9,590 for famine relief in Ethiopia. An additional $22,750 in famine relief funds was received from the Committee on Diocesan Ministries for transmission to Ethiopia. The total for famine relief from our church was $27,459. (Although 1974 receipts will be listed in our report next year it may be noted here that an additional $13,825 for famine relief was received in January 1974.)

Orthodox Presbyterian contributions to the 1973 Thank Offering that were received in the fiscal year were $125,173. Of that amount this Committee received $42,770, or 33.9%. The Committee’s portion of the Combined Budget was 39%, but when year-end designated contributions from individuals were applied to that Budget prior to the application of Thank Offerings from churches the Committee attained the total assigned to it and thereby did not share in the Thank Offerings from a number of churches. The total 1973 Thank Offering received in the fiscal year was $126,116. Contributions received in the new fiscal year through January 1974 brought the total to $134,808.

The comparison of contributions to the General Fund in 1972 and 1973 is as follows:

<table>
<thead>
<tr>
<th></th>
<th>1972</th>
<th>1973</th>
</tr>
</thead>
<tbody>
<tr>
<td>From OP Sources—</td>
<td>$ 191,020</td>
<td>$ 201,241</td>
</tr>
<tr>
<td>Regular Devaluation</td>
<td>0</td>
<td>$ 30,729</td>
</tr>
<tr>
<td>From Non-OP Sources—</td>
<td>$ 56,346</td>
<td>$ 62,160</td>
</tr>
<tr>
<td>Regular Devaluation</td>
<td>0</td>
<td>$ 2,503</td>
</tr>
<tr>
<td>Special Projects</td>
<td>9,972</td>
<td>19,557</td>
</tr>
<tr>
<td>Total</td>
<td>$ 257,338</td>
<td>$ 316,190</td>
</tr>
</tbody>
</table>
The seeming discrepancies between the above comments and the report of the Treasurer should be clarified:

(1) The $52,886 listed in the Treasurer's report as "Thank Offering" includes the spill-over of the 1972 Thank Offering into the early months of 1973.

(2) The report of the Treasurer indicates that total contributions were $332,500, some $16,000 more than indicated above. The difference between the $332,500 and the total above is a necessary accounting transaction that brought into this year's accounts certain contributions for tangible assets in Ethiopia that had been made directly to the Mission — not going through the Committee's books — in the previous two years.

ELECTIONS

The terms of the following members expire at this Assembly:

Ministers: Herbert S. Bird, Elmer M. Dortzbach, Bernard J. Stonehouse
Ruling Elders: Earl De Master, William A. Haldeman

TREASURER'S REPORT

The report of the Treasurer, as audited by Main Lafrentz & 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, 1973, 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, except that as stated in note 3, we did not examine evidence of ownership of foreign properties. 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.

Because the investment in foreign properties enters materially into the determination of financial position at December 31, 1973, and the results of its cash receipts and disbursements (income and expense) and changes in the reserve account balances for the year then ended, we do not express an opinion on such financial statements or supplementary information taken as a whole. Accounting practices, as set forth in note 1, however, were applied on a consistent basis with that of the prior year.

Main Lafrentz & Co.
Certified Public Accountants

Philadelphia, Pennsylvania
January 29, 1974
THE COMMITTEE ON FOREIGN MISSIONS OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.
BALANCE SHEET (Basis as stated in Note 1)
DECEMBER 31, 1973

<table>
<thead>
<tr>
<th>Funds</th>
<th>Combined balance sheet</th>
<th>James W. Price Memorial Literature</th>
<th>Handyside Memorial Student Sponsorship</th>
<th>Endowment</th>
<th>Durling Trust</th>
<th>Annuity</th>
<th>Davies Memorial</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ASSETS</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cash</td>
<td>$ 55,523</td>
<td>$ 53,021</td>
<td>$321</td>
<td></td>
<td></td>
<td>$140</td>
<td>$2,181</td>
</tr>
<tr>
<td>Demand account</td>
<td>32,097</td>
<td>30,921</td>
<td>$ 954</td>
<td>$ 82</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Savings accounts</td>
<td>6,160</td>
<td>3,149</td>
<td>3,011</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inter-fund receivables and advances—note 2</td>
<td></td>
<td>21,437</td>
<td>$6,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Notes and loans receivable</td>
<td>37,259</td>
<td>30,178</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mission advances</td>
<td>14,618</td>
<td>14,618</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Investments, at cost</td>
<td>6,798</td>
<td>4,341</td>
<td>2,015</td>
<td></td>
<td></td>
<td>442</td>
<td></td>
</tr>
<tr>
<td>(market value $3,820)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Real estate, at cost—note 3</td>
<td>240,803</td>
<td>240,803</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>$393,258</td>
<td>$377,031</td>
<td>$32,483</td>
<td>$2,097</td>
<td>$321</td>
<td>$6,000</td>
<td>$582</td>
</tr>
</tbody>
</table>

**LIABILITIES AND RESERVES**

<table>
<thead>
<tr>
<th>Fund</th>
<th>Combined balance sheet</th>
<th>James W. Price Memorial Literature</th>
<th>Handyside Memorial Student Sponsorship</th>
<th>Endowment</th>
<th>Durling Trust</th>
<th>Annuity</th>
<th>Davies Memorial</th>
</tr>
</thead>
<tbody>
<tr>
<td>Notes and loans payable</td>
<td>$ 55,208</td>
<td>$ 55,208</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inter-fund payables—note 2</td>
<td></td>
<td>27,437</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mortgage payable, Furlough House, 6%, due 1983</td>
<td>5,166</td>
<td>5,166</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Special projects funds</td>
<td>8,058</td>
<td>8,058</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intermediary funds</td>
<td>6,548</td>
<td>6,548</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reserve accounts</td>
<td>318,278</td>
<td>274,614</td>
<td>$32,483</td>
<td>$2,097</td>
<td>$321</td>
<td>$6,000</td>
<td>$582</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>$393,258</td>
<td>$377,031</td>
<td>$32,483</td>
<td>$2,097</td>
<td>$321</td>
<td>$6,000</td>
<td>$582</td>
</tr>
</tbody>
</table>

These financial statements and accompanying notes are subject to the accountants' opinion.
THE COMMITTEE ON FOREIGN MISSIONS OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.
STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
ON ACCOUNT OF INCOME AND EXPENSE AND CHANGES IN RESERVE ACCOUNT BALANCES
YEAR ENDED DECEMBER 31, 1973

<table>
<thead>
<tr>
<th>Funds</th>
<th>Combined</th>
<th>General</th>
</tr>
</thead>
<tbody>
<tr>
<td>Receipts</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Regular</td>
<td>$143,700</td>
<td>$143,700</td>
</tr>
<tr>
<td>Thank offering</td>
<td>52,886</td>
<td>52,886</td>
</tr>
<tr>
<td>Designated — budget</td>
<td>83,125</td>
<td>83,125</td>
</tr>
<tr>
<td>Devaluation offering</td>
<td>33,232</td>
<td>33,232</td>
</tr>
<tr>
<td>Designated — special projects</td>
<td>19,557</td>
<td>19,557</td>
</tr>
<tr>
<td></td>
<td>332,500</td>
<td>332,500</td>
</tr>
<tr>
<td>Bequests</td>
<td>698</td>
<td>698</td>
</tr>
<tr>
<td>Interest and dividends</td>
<td>1,884</td>
<td>2,033</td>
</tr>
<tr>
<td>Other income</td>
<td>6,385</td>
<td>6,385</td>
</tr>
<tr>
<td></td>
<td>341,467</td>
<td>341,616</td>
</tr>
<tr>
<td>Disbursements</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Missionary expense</td>
<td>210,452</td>
<td>210,452</td>
</tr>
<tr>
<td>Office and administrative expense</td>
<td>45,916</td>
<td>45,916</td>
</tr>
<tr>
<td>Promotion expense</td>
<td>6,293</td>
<td>6,293</td>
</tr>
<tr>
<td>Interest on notes and loans payable</td>
<td>2,791</td>
<td>2,791</td>
</tr>
<tr>
<td>Annuity payments</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Transfer to Special Projects Fund</td>
<td>19,557</td>
<td>19,557</td>
</tr>
<tr>
<td></td>
<td>285,029</td>
<td>285,009</td>
</tr>
<tr>
<td>Excess of receipts over disbursements</td>
<td>56,438</td>
<td>56,607</td>
</tr>
<tr>
<td>Reserve account</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Beginning of year</td>
<td>261,840</td>
<td>218,007</td>
</tr>
<tr>
<td>End of year</td>
<td>$318,278</td>
<td>$274,614</td>
</tr>
</tbody>
</table>

These financial statements and accompanying notes are subject to the accountants' opinion.
NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 1973

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 receivables and payables between other Foreign Mission Funds and the General Fund totalling $27,437 have been eliminated from the Combined Balance Sheet totals.

3. Evidence of legal ownership of foreign properties, $202,023, is held in the foreign country.

4. The Orthodox Presbyterian Church has a contributory pension and life insurance plan for ordained ministers and permanent full-time employees. Plan contributions are paid quarterly, participants (½) and employers (½). The cost of this plan to The Committee on Foreign Missions for 1973 was $5,867. Benefits are not guaranteed, but are based on participants equity in the retirement fund.

ACCOUNTANTS' OPINION ON SUPPLEMENTARY INFORMATION

Our examination of the basic financial statements is presented in the preceding section of this report. 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. For reasons stated in the preceding section, we do not express an opinion on the basic financial statements presented herein. Similarly, we do not express an opinion on the following data.

Philadelphia, Pennsylvania
January 29, 1974

MAIN LAFFRENTZ & CO.
Certified Public Accountants

NOTES AND LOANS RECEIVABLE
DECEMBER 31, 1973

General Fund
Taiwan Mission $22,896
Japan Mission 7,282
Total $30,178

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

Mission Advances
Ethiopia Mission $ 6,561
Japan Mission 6,007
Korea Mission 1,750
Other advances 300
Total $14,618
### INVESTMENTS

<table>
<thead>
<tr>
<th>Equity value</th>
<th>Market value</th>
</tr>
</thead>
<tbody>
<tr>
<td>per books</td>
<td></td>
</tr>
</tbody>
</table>

#### General Fund

- **2 shares** — Athena Communications Corp., common
  - Value: $2,487
  - Market value: $293

- **51 shares** — Ward Foods, common
  - Value: $—
  - Market value: $3

- **4 warrants** — Ward Foods, common
  - Value: $1,132
  - Market value: $475

- **20 shares** — Gulf & Western Industries, common
  - Value: $10
  - Market value: $5

- **3 shares** — Madison Square Garden Corp., common
  - Value: $712
  - Market value: $756

#### 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., 6⅛%, due January 9, 1979
  - Value: $2,015
  - Market value: $2,015

#### Annuity Fund

- **4 shares** — General Motors, $5.00 pfd.
  - Value: $442
  - Market value: $272

### REAL ESTATE, at cost

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### General Fund

- **Administration building** — Melrose Park, Pennsylvania (¼ interest)
  - Value: $23,545

#### Missionary properties

- **Abington, Pennsylvania — Furlough house**
  - Value: 15,235

- **Pusan, Korea**
  - #1: 955
  - #2: 5,000
  - #3: 4,400

- **Seoul, Korea**
  - #1: 16,781
  - #2: 11,000
  - #3: 24,668

- **Taichung, Taiwan**
  - #1: 5,224
  - #2: 4,835

- **Nakayama, New Town, Japan**
  - Women's residence: 15,000
  - Hospital: 92,893

- **Ghinda, Ethiopia**
  - #1: 21,267

- **Yamagata, Japan**
  - Value: $240,803

**Total**
FORTY-FIRST GENERAL ASSEMBLY

SCHEDULE OF CONTRIBUTIONS

YEAR ENDED DECEMBER 31, 1973

Regular
Orthodox Presbyterian Churches $134,558
Others 9,142
$143,700

Thank offering
Orthodox Presbyterian Churches $52,530
Other 356
$52,886

Designated — budget
Orthodox Presbyterian Churches $14,153
Other 68,972
$83,125

Devaluation offering
Orthodox Presbyterian Churches $30,729
Other 2,503
$33,232

SCHEDULE OF GENERAL FUND DISBURSEMENTS

YEAR ENDED DECEMBER 31, 1973

Missionary expense
Salaries and child allowances $98,443
Pension and hospitalization 8,878
Vacation allowances 1,986
Housing 13,095
Utilities 6,124
Interest, taxes and insurance 3,554
Medical and dental 5,281
Travel to and from field 6,751
Travel at home 4,235
Travel on field 11,379
Equipment and supplies 3,142
Hospital expense 19,801
National helpers 6,739
Language study 845
Meeting rooms — rent, utilities 369
Book rooms 2,607
Literature 3,075
Furlough expense 5,317
Candidate expense 1,705
Miscellaneous missionary expense 7,126
Total $210,452
Mr. Peterson presented the report of Advisory Committee #1 as follows:

REPORT OF ADVISORY COMMITTEE #1

Advisory Committee #1 reviewed the reports of the Committee on Foreign Missions and the Committee on the Baptism of the Holy Spirit. In addition testimony was heard from several witnesses concerning the reports.

A few remarks concerning the work of the Committee on Foreign Missions are in order:

The Committee on Foreign Missions is looking toward a man to take over much of the administrative work now done by the general secretary to free him to work more in the area of mission principles and personnel. This will also provide training for an eventual replacement for Mr. Galbraith when he retires.

Advisory Committee #1 is concerned over the dominant part that the hospital plays in the Ethiopian Mission. Decisions on the field are made by the mission, of which the medical staff are voting members. However, we were assured that church work decisions were made only by the ordained staff.

The Committee on Foreign Missions feels that it must send out five new missionaries in 1975: two to Lebanon, and one each to Korea, Taiwan, and Ethiopia. It should be noted that the budget proposed by the Committee on Stewardship for 1975 would not provide support for such missionaries. It must also be borne in mind that the 40th General Assembly urged the Committee on Foreign Missions to seek from
among the teaching elders of the Church, new candidates. That Committee feels that candidates are now available and that the Church should supply the funds to send them out.

It appears to Advisory Committee #1 that the Committee on Foreign Missions did not make a "major effort to recruit missionaries from among teaching elders of our denomination to meet the urgent need for replacements" as they were directed by the 40th General Assembly. In addition it must be noted realistically that the proposed budget of the Committee on Stewardship will not allow any teaching elders to be sent out once they are found.

The Assembly recessed at 5:32 p.m. after prayer led by Mr. Ediger.

MONDAY EVENING, MAY 20

The Assembly reconvened at 7:00 p.m. with the singing of the hymn "O bless our God with one accord." Mr. A. F. Johnson led in prayer.

The floor was declared open for nominations to the Committee on Foreign Missions. The following were nominated: Ministers—Herbert S. Bird, Elmer M. Dortzbach, Peterson, and Stonehouse; Ruling Elders—Bates, Haldeman, and John L. Kortenhoeven (La Mirada).


Mr. Oliver introduced to the Assembly the Rev. David R. Armstrong, a minister of, and Mr. Elwood E. Woods, fraternal delegate of the Reformed Presbyterian Church of North America (Covenanter). On motion Mr. Woods was enrolled as a corresponding member.

Mr. Eckardt, Chairman of the Committee on Stewardship, presented its report.

REPORT OF THE COMMITTEE ON STEWARDSHIP

The Committee on Stewardship met twice during the year, on October 27, 1973 and March 15 and 16, 1974. 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 together with William E. Watson and Robert A. Kramm were constituted an executive committee, which met three times during the year.

This report was prepared by the Executive Committee upon authorization by the full committee, and was approved by the Executive Committee on April 13, 1974.

COMMITTEE STAFF

In pursuance of the "Plan for the Committee on Stewardship," authorizing the committee to "establish and maintain a staff," the committee secured the services of the Rev. John J. Mitchell as Administrative Assistant on a part-time basis. Though it had sought to employ a full-time general secretary, the committee is pleased with the existing arrangement and its considerable saving in salary and office expense.

Mr. Mitchell is giving approximately one-fourth of a full-time schedule to the committee's concerns, corresponding with the churches, analyzing the proposed budgets
of the standing committees, and carrying out various other duties. A limited amount of secretarial help is also provided.

COMBINED BUDGET IN 1973

The following table shows in summary the relation of receipts to approved budgets during 1973.

<table>
<thead>
<tr>
<th>Budget from OP sources</th>
<th>Amount received</th>
<th>% of Budget achieved</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Education</td>
<td>$136,000</td>
<td>$129,700</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>196,000</td>
<td>201,300</td>
</tr>
<tr>
<td>Home Missions</td>
<td>168,000</td>
<td>168,000</td>
</tr>
<tr>
<td>Total Combined</td>
<td>$500,000</td>
<td>$499,000</td>
</tr>
</tbody>
</table>

It should be noted that this budget achievement was made in spite of two special offerings received during the year (for dollar devaluation in foreign missions and for famine relief in Ethiopia). Over $50,000 was given to these two causes, neither of which was included in the Combined Budget.

On the other hand, the decision to receive 1973 contributions through January 4, 1974, enabled the churches to forward a considerably larger portion of the year's contributions than had been true at the end of 1972. The net effect of this change in procedure was a large reduction in January 1974 receipts ($32,800 compared with $70,800 in 1973).

The committee also recognizes with gratitude the special efforts made by many churches during December 1973 to increase their contributions to the 1973 Combined Budget. These year-end efforts were a major factor in achieving 99.8% of the year's $500,000 goal.

OPERATION OF THE COMBINED BUDGET

Attention is called to the fact that two of the three major committees received 100% or more of their approved budgets. The Committee on Stewardship would also remind the churches how the Combined Budget works, particularly when contributions reach the approved budget goals.

Contributions from Orthodox Presbyterian sources—churches, church organizations, and individuals (but not bequests)—are received in two forms: 1. Undesignated contributions to the combined budgets of all three major committees; and 2. Designated contributions to a specific committee or to a specific part of its general budget (as for support of a particular mission). In addition, other contributions to non-budget items (as for various capital funding programs) do not affect the Combined Budget in any way.

Both designated and undesignated contributions go to the regular work of the three committees. All designated gifts are transmitted directly to the specified committee. Undesignated contributions are for the total Combined Budget, and are divided among the three committees according to the proportion each committee's approved budget bears to the total Combined Budget, until one committee receives 100% of its goal.

After a committee attains 100% of its approved budget, it continues to receive all contributions designated to its work. (During the last few days of fiscal 1973, the Committee on Foreign Missions reached the 100% mark, but continued to receive designated contributions and so reached 102.7% of its approved budget amount.)

But having received 100% of its approved amount, a committee no longer shares in the undesignated contributions; its portion of the Combined Budget has been achieved. Instead, the undesignated contributions are then divided proportionately
between the other two committees, until one of them attains 100% of its approved budget. (This also happened in 1973 when the Committee on Home Missions reached the mark. All undesignated contributions after that point were transmitted to the Committee on Christian Education, enabling it to reach over 95% of its approved budget.)

If all three committees reach the 100% mark, any further undesignated contributions are distributed in the same proportions as at the first.

The Lord in the Great Commission assigned one responsibility to the church. It was clearly not His intention that the work be viewed as separate competitive ministries. Therefore, the plan for a Combined Budget was structured to support a unified program which at the same time recognizes that the work can be most effectively organized into three parts. The Combined Budget, formulated from the requests of the three committees, recommended by the Committee on Stewardship, and adopted by the General Assembly, represents the total budgeted program for the church as a denomination in seeking to fulfill the Great Commission of our Lord, and it is carried out through the ministries of the three major committees.

PROPOSED BUDGET FOR 1975

Proposed budgets were presented by the Committees on Foreign Missions, Home Missions, and Christian Education to the Committee on Stewardship at its meeting on March 15 and 16, 1974. The general secretaries of the three committees presented the programs and needs of their respective agencies.

As submitted by the three committees, the budget amounts requested from Orthodox Presbyterian sources may be tabulated as follows, with all amounts in thousands of dollars:

<table>
<thead>
<tr>
<th></th>
<th>1973 Budget</th>
<th>1974 Budget</th>
<th>1975 Budget</th>
<th>Increase over Budgets for</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Approved</td>
<td>Actual</td>
<td>Approved</td>
<td>Requested</td>
</tr>
<tr>
<td>Christian Education</td>
<td>$136.0</td>
<td>$129.7</td>
<td>$158.0</td>
<td>$175.0</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>196.0</td>
<td>201.3</td>
<td>242.0</td>
<td>306.0</td>
</tr>
<tr>
<td>Home Missions</td>
<td>168.0</td>
<td>168.0</td>
<td>175.0</td>
<td>207.7</td>
</tr>
<tr>
<td>Combined Budget</td>
<td>$500.0</td>
<td>$499.0</td>
<td>$575.0</td>
<td>$688.7</td>
</tr>
</tbody>
</table>

In considering these requested budget amounts, it should be kept in mind that economic inflation accounts for a large part of the percentage increases, with 9% being considered a conservative “inflation factor” for 1975. The true percentage increases, therefore, indicate a very limited advance in the work.

When considering the total Combined Budget for the church’s program of missions and Christian education, the Committee on Stewardship—and the General Assembly in adopting a Combined Budget—must be sensitive to two basic factors: 1. Are the proposed programs of the three major committees, both in their specific elements and in their overall effect, really works the Lord would have the Church to do? 2. To what extent can the church reasonably be expected to support the total program?

Since the second factor largely determines how far the church will go in meeting the opportunities, it is helpful to see the substantial and very encouraging gains made in giving over the past few years. Contributions to the Combined Budget in 1973 were approximately 15% more than in 1972, and this percentage gain has increased steadily in recent years. The Combined Budget for 1974 calls for another 15% gain in giving. Projecting a similar gain for 1975, the Committee on Stewardship judged that a Combined Budget of $660,000 was the most that could reasonably be expected from the churches.
At the same time, the committee was persuaded that the programs and needs presented by the three major committees were indeed obligations of the Great Commission that should be fulfilled. It determined, therefore, to challenge the churches to provide the total amount requested ($688,700) if at all possible.

In examining the individual budget requests, the committee judged that the amount sought by the Committee on Christian Education represented little more than a "hold-the-line" budget, with a reasonable increase for inflation (about 9%) and a modest reduction in its long-term debt. It seems quite reasonable to suppose that this budget amount is essential for the continued existence of the committee's present publishing efforts. This appears to be the case whether prospects for substantial involvement with the corresponding committee of the National Presbyterian Church are realized or not.

The proposed budget of the Committee on Home Missions and Church Extension continues the present work of that committee with two modest enlargements: the addition of another missionary-at-large, and some increase in the intern program. This budget was predicated on a 7% inflation factor; in its recommendation below the Committee on Stewardship increased this to 9%.

The Committee on Foreign Missions presented a proposed budget including substantial additions to its missionary program (both by adding missionaries on existing fields and by opening a new mission field in Lebanon), as well as enlargements in administrative functions. This committee is seeking to progress toward its stated objective of twenty-six ordained missionaries in the field, and to respond to directives given it by the Fortieth General Assembly. But the proposed additions as a whole could be approved only at the cost of greatly reducing the work of home missions and effectually terminating the church's Christian education program.

The Committee on Stewardship determined to recommend the following proposed Combined Budget for 1975:

<table>
<thead>
<tr>
<th></th>
<th>Recommended for approval</th>
<th>Increase over Budgets for</th>
<th>Original Request</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Education</td>
<td>$175,000</td>
<td>28.7%</td>
<td>10.8%</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>270,000</td>
<td>37.8%</td>
<td>11.6%</td>
</tr>
<tr>
<td>Home Missions</td>
<td>215,000</td>
<td>28.0%</td>
<td>22.9%</td>
</tr>
<tr>
<td>Combined Budget</td>
<td>$660,000</td>
<td>32.0%</td>
<td>14.8%</td>
</tr>
</tbody>
</table>

A further recommendation concerning the budget of the Committee on Foreign Missions is given below.

RECOMMENDATIONS

1. The Committee on Stewardship recommends that the General Assembly approve the following Combined Budget and request the churches to supply the amounts stated to the three committees in 1975:

<table>
<thead>
<tr>
<th></th>
<th>Approved Budget</th>
<th>% of Combined Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Education</td>
<td>$175,000</td>
<td>26.5%</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>270,000</td>
<td>40.9</td>
</tr>
<tr>
<td>Home Missions</td>
<td>215,000</td>
<td>32.6</td>
</tr>
<tr>
<td>Combined Budget for 1975</td>
<td>$660,000</td>
<td>100.0</td>
</tr>
</tbody>
</table>
2. The Committee on Stewardship recommends that Paragraph C. 10 of the "Plan for the Committee on Stewardship" be suspended for 1975, and that when all the agencies have received the amounts specified in their approved budgets, undesignated contributions in excess of the approved Combined Budget shall be assigned to the Committee on Foreign Missions until it shall have received a total of $306,000; all undesignated contributions beyond that amount shall be distributed in the proportion which each agency's approved budget bore to the original combined budget.

3. The Committee on Stewardship recommends that each of the three committees provide $2,500 from its approved budget for the expenses of the Committee on Stewardship.

4. The Committee on Stewardship recommends that the "Plan for the Committee on Stewardship" be amended by deletion of the words "meet and" from Paragraph C. 4.

ELECTIONS

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

Ministers: Robert W. Eckardt and Albert W. Steever, Jr.
Ruling Elder: John O. Kinnaird

Respectfully submitted,
Robert W. Eckardt, Chairman

Mr. Marshall presented the report of Advisory Committee #4 as follows:

REPORT OF ADVISORY COMMITTEE #4

This committee reviewed the work and report of the Committee on Stewardship. Interviews were held with the Administrative Assistant of the Committee on Stewardship, Mr. Mitchell; the General Secretary of the Committee on Foreign Missions, Mr. Galbraith; the General Secretary of the Committee on Christian Education, Mr. Johnston; the General Secretary of the Committee on Home Missions and Church Extension, both the past secretary, Mr. Oliver, and the present secretary, Mr. Haney. The giving of the churches through May, 1974, was reviewed.

Advisory Committee #4 reluctantly endorses recommendation 1 of the Committee on Stewardship.

In regard to Overture 3, Advisory Committee #4 recommends no action.

It was moved and seconded to adopt recommendation 1 of the Committee on Stewardship.

The Assembly recessed at 9:04 p.m. after prayer led by Mr. Bachman.

TUESDAY MORNING, MAY 21

Following a devotional service led by Mr. D. R. Miller, the Assembly reconvened at 7:53 a.m. Mr. Keller led in prayer.

The minutes of the sessions of Monday, May 20, were approved as presented.

Mr. Oliver introduced to the Assembly the Rev. Paul H. Treick, fraternal delegate of the Reformed Church in the U. S. On motion Mr. Treick was enrolled as a corresponding member.
Mr. Oliver introduced to the Assembly the Rev. Bong Jo Chung, and Mr. Tae Joon Bae, fraternal delegates of the Presbyterian Church in Korea (Hop Dong), and the Rev. J. Inkyu Baik, pastor of the Korean Evangelical Covenant Church of Chicago, serving as interpreter. On motion Messrs. Chung and Bae were enrolled as corresponding members.

On motion it was determined to hear the fraternal delegates of the Presbyterian Church of Korea at 11:00 a.m.

The pending question was carried in the following form: that the General Assembly (1) approve a combined budget for 1975 in the amount recommended by the Committee on Stewardship, (2) inform the churches of the additional work of the Committee on Foreign Missions and its cost of $36,000, that the Assembly believes is an obligation that the churches should fulfill, (3) request the churches to inform the committee by October 31, 1974, how much of the combined budget and the additional needs for Foreign Missions they will be willing to provide in 1975; and further that Paragraph C.10 of the “Plan for the Committee on Stewardship” be suspended for 1975, and that when all the agencies have received the amounts specified in their approved budgets, undesignated contributions in excess of the approved Combined Budget shall be assigned to the Committee on Foreign Missions until it shall have received a total of $306,000, after which all undesignated contributions shall be distributed in the proportion which each agency’s approved budget bore to the original combined budget.

It was moved and seconded to adopt recommendation 3 of the Committee on Stewardship. It was moved and seconded to amend by substituting the recommendation of Overture 3. The amendment was lost.

Messrs. Bachman and Galbraith requested that their affirmative votes be recorded.

The motion to adopt recommendation 3 was carried.

On motion recommendation 4 was adopted.

The floor was declared open for nominations to the Committee on Stewardship. The following were nominated: Ministers—Bowman, Eckardt, Hall, Oliver, and Steever; Ruling Elders—Kinnaird and William E. Wilkens (Neptune).

The Moderator later announced the election of the Rev. Messrs. Bowman and Eckardt, and Ruling Elder Wilkens to the class of 1977, and Ruling Elder Kinnaird to the class of 1975.

The Assembly recessed at 9:53 a.m. and reconvened at 10:20 a.m.

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

Mr. Burghart, Chairman of the Committee on Problems of Race, presented its report. On motion the report was ordered included in the Minutes without being read aloud, and in the following amended form:
REPORT OF THE COMMITTEE ON PROBLEMS OF RACE

I. MANDATE

The mandate of this committee, erected by the Thirty-eighth General Assembly, is: "That the Assembly elect a special committee of six to bring to the Thirty-ninth General Assembly alternate proposals suggesting proper Christian action for the church of Jesus Christ in meeting the problems of race based upon plain and consistent Biblical principles."

II. BACKGROUND OF THE STUDY

This committee was unable to complete its work in time for the Thirty-ninth General Assembly and therefore was continued to report to the Fortieth General Assembly. This assembly, in turn, decided to continue the committee and to recommit to it its report together with the exceptions presented by Mr. Urban, plus the report of Advisory Committee #11.

In addition, the Fortieth General Assembly voted to increase the size of the committee by one. Messrs. Adams and Urban resigned during the committee's first two years. Messrs. Cummings, Jenkins and Nightengale were elected by the Fortieth General Assembly. During the third year Mr. Eyres resigned. In all, the committee has met fourteen times over the past three years.

It has attempted a general survey of the Scriptural teaching regarding matters relevant to race relations. In addition, it has reviewed the recommendations sent to the Thirty-eighth General Assembly by the Regional RES Conference on Race meeting in Chicago, March 2-5, 1971. An evaluation of that meeting is included in the Appendix of this committee’s report.

Further, your committee has reviewed the foundational statements on race prepared by the RES meeting in Amsterdam in 1968 and as revised in Australia in 1972. These Resolutions on Race of the Reformed Ecumenical Synod are included as an appendix to this report together with modifications deemed necessary by this committee.

III. SURVEY OF RELEVANT BIBLICAL PASSAGES

Scriptural terms which refer to divisions within human society are: generation, race, kindred, nation, people and kind. The Bible does not provide us with a concept of race in the scientific anthropological sense of the term. The Bible does, however,
address itself to the many kinds of divisions among men, and what it says about these divisions is relevant to the racial alienation of our day.

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

1. **Race in the Pentateuch**

   *Genesis 1:26, 27; 3:20; 5:3.* God did not create different parents for different races, but created one pair, male and female, in His image. All humanity descends from Adam. They are “in his own likeness, according to his image.” They are fully human.

   *Genesis 9:25-27.* This sentence teaches that Canaan, the fourth son of Ham, should be a servant to Shem, the father of Israel. Verses 25 and 26 were fulfilled when the people of Israel subdued the Canaanites. Here and elsewhere the Canaanites came to symbolize the unclean and unbelieving enemies of God (Zechariah 14:21). Verse 27 prophesies the sharing of the Gentiles in Shem’s riches. This passage has absolutely no bearing upon the fate of other sons of Ham, Mizriam (Egypt) and Cush (Ethiopia), mentioned in Genesis 10:6.

   *Genesis 11:1-9.* God did not separate men by changing their physical appearance, but rather by introducing linguistic differentiation. The Bible is silent as to the origin of race.

2. **Inter-racial Marriage in the Old Testament**

   *Genesis 2:18, 24.* The only requirements implied in this passage for a man’s helper are that she be a female descendant of Adam and Eve and therefore in God’s image—distinct from the animals. Any extrapolation of the principle of required likeness between marriage partners to include racial likeness is going beyond the text.

   *Numbers 12:1-16.* Apparently Moses’ first wife has died, for he has married a woman of Ethiopia, (E. J. Young, *My Servants the Prophets*, pp. 40, 41). This occasions criticism. God, however, does not regard Moses’ marriage as a problem. This is true even though he and his wife come from different racial and cultural backgrounds. What does concern God is Aaron and Miriam’s lack of obedience to Him.

   *Song of Songs 1:5, 6.* Solomon’s “black but lovely” bride is not necessarily of another race. Her dark complexion was evidently the result of her simple origins as a vineyard keeper who worked under a scorching sun. This set her apart from the pale-complexioned ladies of the court.

3. **Prophecies Promising All Language Groups Will Become One People**

   *Isaiah 2:1-4; 19:23-25; Zechariah 2:11.* In these and other similar passages we find the gathering in of the nations (the reversal of Babel) foretold. This will take place in the “last days” of human history. Many nations will call on Jehovah and flow to the heavenly Zion. Traditional enemies will worship with each other. God’s prophecy to Abram will be fulfilled. Israel will be a blessing in the midst of the earth. God will say, “Blessed is Egypt My People, and Assyria the work of My hands, and Israel My inheritance.” These passages emphasize both the diversity and the unity of all these people as God’s people. These pictures of the consummation order are now fulfilled spiritually in the church where every tribe, tongue and nation gather before the Heavenly Zion to worship God (Hebrews 12:18-24). Divisions caused by language will be overcome at the return of Christ.

4. **Relevant Passages from the New Testament**

   (a) *The Gospels*
Matthew 5:21-26. When there is murder, anger or even a derisive remark the sixth commandment is violated. The one guilty of enmity has already committed murder in his heart. Where there is wrong done, the Christian himself must seek reconciliation immediately—whether he is the recipient or the doer of the wrong (see also Ephesians 4:26, 27, 31, 32).


(b) Acts

Acts 2:1-47. At Pentecost the divisions caused by difference in language at Babel are transcended. The fulfillment of Isaiah 19:23-25 and Zechariah 2:11 begins. Through the outpouring of the Holy Spirit on all flesh, people from many nations repent and are baptized in the name of Jesus Christ for the forgiveness of their sins. No longer are Jews to develop separately in redemptive history.

Acts 15:1-35. This passage teaches that:

1. Jews and Gentiles ministered to each other and worshipped together because Acts 15:1 says, "Jews came down from Judea and taught the brethren."

2. The apostolic council agreed to admit Gentiles to full fellowship without putting them in bondage to Mosaic ceremonial law. Yet there were certain practices common to Gentile culture to which the Jewish believers could not as yet adjust (15:20). At these tension points the Gentiles were asked to conform to Jewish practice. Yet on the other hand the apostles and elders gave the Gentiles freedom in all other matters (eating pork, etc. . .). This represented a tremendous adjustment for the Jewish church. Both groups were therefore asked to make major compromises out of a desire to maintain the unity of the church in love.

3. In connection with I Corinthians 6 and Romans 15:1-9, this passage shows that these special apostolic ordinances were practical only when and where the need arose. In both Corinth and Rome, Paul makes eating meat offered to idols a matter of Christian liberty. Thus as maturity grew or as the cultural situation allowed, the restrictions were lifted and both groups offered the other one complete freedom in cultural matters.

This passage has much to say to us about the "cultural patterns" that separate Christians of different races. Our cultural patterns must come second to our desire to serve God and build the church together.

Acts 17:26. During the course of his speech at the Areopagus Paul says God has made all the nations from one. In thus referring to Adam the first man, Paul undercuts the various national myths about the special godlike progenitors of each race. He underscores the common origin of both the Athenians and their foreign slaves i.e. of the different races.

The Greek word oris as (determined) clearly refers to his secret providential ordination which governs the course of human history. It does not refer to his revealed will, but his secret will (Deuteronomy 29:29). Therefore it is illegitimate to use God's past providential divisions of the nations as a pattern for erecting policies. God will appoint the seasons and bounds for the nations, not man. "Our attitude towards men is not to be governed by God's secret counsel concerning them." (John Murray: Commentary on the Epistle to the Romans, Vol. II, p. 47).

This verse, therefore does not justify seeking to preserve or destroy the existing cultural, racial and political boundaries between men. Just as God has made all nations of one blood, so He will appoint the future divisions among men. The verse witnesses clearly that racial and cultural divisions are not sinful in themselves. God
orders these divisions so that each nation may seek God and find Him (Acts 17:27).
Paul seems to condemn the kind of division which the Athenians made between themselves and the "lower races" because it was an outworking of unbelief and pride. They should have seen their position as one rooted in God's common grace, rather than their native superiority.

(c) Paul's Epistles

I Corinthians 7:17-24. Paul's instructions are for people not to become slaves of men but to remain with God in that condition in which they were when they were called to Christ. He instructs Jews and Gentiles to remain Jews and Gentiles culturally. There is no need to seek change from circumcision to uncircumcision or vice versa. Neither circumcision nor uncircumcision is anything. What matters is keeping the Lord's commandments. Therefore people are to be content with their condition. They are not to try to become different from what God has made them. He instructs both the slave and the free man to be content with their condition, although the slave, if able, should become free.

A number of conclusions may be drawn from this passage. (1) God's people should be content to accept their life as arranged by God. A person should not murmur about his racial identity but use it for God's glory. (2) There should be no attempt by a person to change his condition in life unless it can result in greater freedom to serve the Lord, and unless it is done in obedience to the Lord's commandments. (3) There were Jews and Gentiles worshipping together in the Corinthian church since both are addressed (I Corinthians 7:17f; 9:1-27; 10:14-33).

I Corinthians 12:12, 13; Galatians 3:27-29; Colossians 3:11.

The difference of race, sex, and economic-political situations are overcome for "you are all one in Christ Jesus." Through Christ different people become one in the Holy Spirit, and sons of God. Identity is no longer primarily Jew, Greek, barbarian, slave, free, male or female. They become new creatures—renewed in knowledge after the image of Christ. Together these new people form one spiritual body, which expresses itself in the visible church with its officers.

It is difficult or impossible to reconcile such unity with a policy of racial or social separation. Every believer has the right to worship and participate in the body of Christ. He cannot be excluded from the local congregation on cultural-racial grounds.

Galatians 2:11-21. Paul opposes Peter when he stops eating with Gentile believers because of Peter's fear of the disciples of James. Peter's hypocrisy has also led away Barnabas and other Jews. Paul labels such conduct as "walking not uprightly according to the truth of the gospel."

Clearly Gentile and Jewish Christians were having table fellowship together, and social segregation within the church is seen as a challenge to "the truth of the Gospel." This passage establishes beyond a doubt the Jews' freedom to enjoy visible social fellowship with Gentiles within Christ's body.

Ephesians 2:1-22. This passage does not deal with racial and ethnic enmity or division in general, but specifically with the "enmity" and division introduced by God in the law for the purpose of sanctifying his people. It is this ceremonial legal enmity which Christ has abolished allowing all nations to enter the household of God. This passage does not deal with racial division between Gentile nations but with the alienation of the races from Christ and His righteousness.

Ephesians 3:14, 15. The phrase pasa patria could be translated as either "every family" or "the whole family." If the meaning is "every family" then it might be used to show that since God names each natural family then it is sinful to destroy the identity of any race or ethnic group through intermarriage. If it means "the whole
family" then it would emphasize the family relationships which God's children sustain towards each other in His eternal name. The latter appears to be the correct translation for the following reasons. (1) Ephesians 3:6-8, 11, 12 all speak directly or indirectly of the teaching of chapter two where the Gentiles are described in their new position in Christ. They are fellow-heirs, fellow members of Christ. The context points heavily in the direction of seeing pasa patria as this one new household created in Christ. (2) The immediate context mentions "pasa patria in heaven and on earth." What could every family in heaven mean? Yet the meaning of "the whole family in heaven and on earth" has clear meaning in this text and in the larger context. It refers to the family of God, both of angels and redeemed people who worship Him in both heaven and on earth. (3) The rules of grammar allow this translation even though there is no definite article preceding pasa patria.1

Because of the above considerations alone it is impossible to appeal to this text as a basis for a policy of ethnic or racial segregation. Rather the text teaches the unity and the identity of the church in terms of its one Father. It demands not segregation of the races but a recognition of the unity which members of the Father's one family possess.

(d) General Epistles

James 2:1-17. The poor and the rich were the two major classes. They are here instructed to treat each other equally—showing no preference. The distinctions of wealth and privilege which divide the world are not to divide the church of Christ.

1 Peter 2:9, 10. The description of God's people as an elect race, a royal priesthood, a holy nation reveals the church's visible oneness as those separated unto the Lord. It is a oneness on the order of the racial, cultic, and national unity of Israel (Exodus 19:6). Therefore the church's identity transcends and makes of secondary importance, the racial, national, and cultic identities of the world.

(e) Revelation

Revelation 7:9, 10. Here we see the chosen race worshipping the Lamb in heaven. They come from different backgrounds, yet worship with one voice. Is not the unity of our worship here on earth to be a copy of that which takes place within the heavenly sanctuary? Should not all those washed in the blood of the Lamb joyously worship together?

Although there are marked distinctions and even divisions among men, including those of race, mankind, according to the teaching of the Bible, has a single origin. Later distinctions and divisions are indeed significant and may not simply be pushed aside; nevertheless, the Bible clearly teaches that the gospel is universal in its offer and its call. All those who are in Christ are united together with Him as their Head in a new humanity, in which the distinctions and divisions that otherwise separate men are transcended in a new unity. This is also true of the divisions occasioned by race. True, the distinctions mentioned in the Bible as having been overcome in Christ are not primarily those of race, nor does the Bible think along lines that correspond with the distinctions of race as we understand them today; nevertheless, racial distinctions and divisions as we know and understand them today certainly fall under those things that have been transcended in Christ. How, then, is the new unity in Christ to be expressed in the communion of the saints today as it bears on the question of race?

1 Hodge quotes from Winer's Grammar to the effect that, "The omission of the definite article which usage doubtless demands is not infrequent where either the substantive has acquired the character of a proper name, or where the context is so clear as to prevent mistake." Hodge, Charles, A Commentary on the Epistle to the Ephesians, Eerdmans (1950).
IV. Steps to Biblical Race Relations

1. Practice of the Terms of Christian Communion
   a. Definition of the terms of communion
      (1) The visible church is ruled directly by Christ; it is His church not ours (Matthew 16:18). The only barriers to membership in the visible church are unbelief and disobedience. Thus the church cannot deny but must actively and freely offer fellowship to any (without distinction) who profess the true religion of Christ and submit themselves to His laws (Acts 10:34, 35 and the Form of Government II:2).
      (2) The racial and cultural considerations relevant to an individual's choice of a particular congregation are matters of Christian liberty. Acting as office bearers in the church, neither the session nor the pastor has authority to advise him on such matters in such a way as, in effect, to erect social, historical, economic, cultural, or racial barriers to full communion within Christ's body.
   b. Implications of the Terms of Communion
      (1) Accepting a believer externally (legally) but rejecting him by paying special attention to someone else is a denial of fellowship. In James 2:1-9 the person so dishonored was evidently a visitor, not even a church member. The poor man was legalistically allowed to come in to worship, but he was judged and dishonored in terms of social relationships within the assembly. He was given a seat in harmony with his social class in the world and in contradiction to Christ's law of love. The divisions of the world were honored in the church. The church was condemned for this. If such an action was sinful respecting a visitor, how much more respecting a fellow believer.
      (2) A second form in which denial of fellowship appears is in the area of Christian hospitality. Fulness of hospitality should not be denied those of a different racial or social group from our own. A full welcome means among other things inviting them into our homes and thus "practicing hospitality" (Romans 12:13). A love which is satisfied with a smile and a handshake is not enough.
   Thus, whether a member or visitor comes to our congregations, he must be greeted in Christ's name with Christ's love (Luke 5:32). We must receive and minister to any Christian brother as if we were ministering to Christ himself (Matthew 25). We must show visible love to the stranger, the homeless and the outcast. We must give them not only the gospel but ourselves as well (I Thessalonians 2:8).
      (3) When a multiracial couple seeks fellowship within the congregation, there can be no barrier to full communion if credible professions of faith are made. The only Scriptural requirements on the choice of a marriage partner are that the partner be of the opposite sex and that they both be Christians. Multiracial families must also be welcomed into full fellowship since the covenant promises are given to families.
   c. Importance of the Terms of Christian Communion
      From what has been said, it is obvious that these terms are important. Yet are they so important that a church should endure even an internal split in order to observe them consistently? The Biblical answer is "Yes." Documentation and teaching on church separation has been one of the prime strengths of our denomination. Unity at the expense of truth is never justified. The truth at stake here is the free offer of the gospel to all. All races and social classes are included. Thus wherever the gospel is preached the church must obey by opening its doors (and hearts) to all whom God may bring in. Love in the New Testament is wedded to the free offer of the gospel to all. To restrict the social-cultural composition of any local body of Christ is not only a violation of true doctrine but also Christian love.
These terms of fellowship are more important than our evangelistic strategies. It may be argued that the best way to reach blacks is with a black church and whites with a white church. Therefore racial-cultural heterogeneity should be restricted. Yet what importance do such "calculations" have when compared with the importance of love and truth? Would we water down love and truth in order to attract the world? Never!

These terms of communion would also take precedence over efforts to achieve cultural depth due to racial-cultural homogeneity. There is often fear that introducing other racial-cultural groups into the church would undercut the cultural heritage of the church. Such fears have only apparent validity. The music, the manner of worship and the manner of preaching would change. Yet what is more important to the Christian, his culture or the gospel? Paul says he became all things to all men that he might by all means save some. For us to do less would be wrong.

Those who would achieve cultural depth and freedom in worship through restricting heterogeneity also misunderstand the dynamic of Christian culture. A Christian culture is based not only on the continuation of an older culture but must always be based on the gospel itself. The heritage we received from our parents will die if separated from fresh obedience to the gospel. Preserving an older Christian culture at the expense of full obedience to the gospel is the best way to kill the very heritage one is seeking to preserve. When culture is separated from the gospel, it must look only to the memories of a past day for its basis and justification. When a Christian culture becomes secularized, it dies. The Christian should neither seek to promote or retard cultural-racial heterogeneity but should zealously live out the gospel and receive with thanksgiving the living culture which grows naturally from it. Both homogeneous and heterogeneous situations have their own unique weaknesses and strengths. Neither is to be made an idol, but both can show God's glory if they proceed from joyful obedience to the Gospel. Therefore observing the terms of communion is one key to developing a living Christian culture and is never a deterrent to true culture.

2. Practice of the Nature of Christian Communion

a. Active, visible love freely offered

Healing the breach with alienated cultural-racial groups will not be accomplished simply by receiving such people without obstruction into fellowship. We must go on to practice a visible, active love and thus fulfill the law of Christ. It was this positive love which was missing in James 2:14ff. "If a brother or a sister be naked and in lack of daily food and one of you say, 'Go in peace, be warmed and filled'; but do not give them what is needful for the body, what use is that? Even so faith without works is dead being alone." There was a reception of this needy brother, even prayer offered for his needs, but no fulness of love. In this case, prayer was an excuse for inaction.

It is especially important that this positive element be visible to those who are inclined to mistrust whites. They are sensitive to "mere toleration" and will often find it wise to test a church in some way before trusting themselves to its care. All the marks of the Church must be evident including love. Because the biblical concept of love is so different from modern decadent ideas, it is wise to spell out some of its concrete fruits. (See also I Corinthians 13.)

b. Elements in genuine love

(1) Eagerness to share material possessions

One concrete element of love has already been mentioned—a hearty eagerness to share both material possessions and hospitality with needy and culturally different visitors. The saints must do this individually with all men and through the deacons
to those in the household of faith. This is an absolutely essential element in any true Christian fellowship (Matthew 25:31ff; Luke 6:35; Matthew 5:43-48; Luke 10:25-27; I Corinthians 16:2).

(2) Mutual admonition

Genuine love also includes honesty of communication. There must be enough selfless love to produce admonition and rebuke both given and received in love. Proverbs 27: 5, 6 says, "Faithful are the wounds of a friend but profuse are the kisses of an enemy." "Better is open rebuke than hidden love," Paul had to practice this with Peter when he drew back from eating with Gentiles while Jews were present. The principle of speaking the truth in love (Ephesians 4:15) and faithful correction of each other (Matthew 18:18; Galatians 6:1; etc.) is taught all the way through Scripture. It reflects the way God has dealt with us in Christ. God convicts us of sin not to drive us away from him but so we might repent and find life eternal. So it must be those who come into our midst who have sinful practices, attitudes and habits. We must not tolerate them, but rather love them, encouraging, admonishing, and rebuking in kindness (Titus 1:12, 13).

If we have fear about the sins of those called into our church by the gospel, remember that love includes this element of discipline. This is essential if we are to avoid paternalism, which has insulted so many in the cultural-racial minority groups. We need to expect of others the same love and holiness which we know the Scriptures require of us. No one is in a special category with God (I Corinthians 10:14). No one's sins are incurable or genetically based. That is a denial of the very efficacy of Christ's death and resurrection. The church is often tempted to label people as "drug addicts, drunks, lazy or immoral" without patiently confronting these people in love. This tends to imply that it is not worth our time to work with "these types." This is clear and simple unbelief in the power of God's Word. Belief comes by hearing and hearing by the Word of God (Romans 10:17). Only the full gospel given in love and without compromise can end paternalism and the habit of labeling as the church deals with those whose sins may not be hidden by affluence, sophistication and legal subterfuge.

Unfortunately, it is also true that many minority groups have given up on the white church. They tend to believe that there is no use in constructive criticism because no one will really change anyway. Yet if we are God's children we will be eager for Bible-based criticism from them. God's law does not threaten us. It points us to Christ; shows us God's glory and lights our path for the Christian life. We should not be averse to criticism when we deviate from God's justice and Christ's love.

It is at this point that the terms of communion become important for those already in the church. The elders have a responsibility to bind and loose using the spiritual authority of the keys of the kingdom. If a member of the church proves to be unrepentant for involvement in sinful racial or social practices, church discipline should be applied in the hope that repentance unto life might be forthcoming. As section III of this report states spiritual authority extends to everything on which the Scripture speaks (e.g., usurious interest, misrepresentation in business dealings, failure to give service for wages paid, intentional shoddy service to tenants and customers, unfair wages to employees). There may be members involved in unjust practices without even knowing it. The elders are responsible to Christ to be concerned with these questions as they relate to every member. No Christian should fear such scrutiny, but there should be eagerness to turn from any revealed sin to Christ. This is an essential element in healing the breach between the church and alienated minorities. Jesus reminds us that we will never see clearly to remove the speck from our brother's eye until we have removed the beam from our own. Our admonition and rebuke will not be re-
spected until there is a believable repentance and godliness manifest to those we admonish.

(3) Total forgiveness

Another concrete way to demonstrate a full love is to practice consistently a total forgiveness toward those who sin. This aspect of the solution has to do with an attitude of the heart. Christ himself gave great prominence to this as a crucial mark of his own sheep. Jesus teaches, in Luke 6:35-38, that we are not to judge or condemn but rather to forgive (acquit). It is those who forgive who shall be forgiven. This passage has the same meaning as the similar phrase in the Lord’s Prayer. Our forgiveness of others is in effect a form of prayer asking for God to forgive us.

The practice of total forgiveness is crucial for real racial reconciliation. This is not to be confused with the modern permissiveness that refuses to recognize sin. There must always be a zeal for holiness in the Christian yet there must also be an equal zeal to forgive. The motive of Christian forgiveness is the fact that God in Christ has forgiven us (Ephesians 4:31, 32). Therefore knowing how much we have been forgiven, the Christian can never approach a person from an alienated racial minority with an attitude of moral superiority. The reason we forgive is not that we are so magnanimous but because we are such sinners, saved only by grace. The attitude of moral superiority not only makes this biblical logic impossible (Matthew 18:21-35), but it also only judges evil by looking on external appearance, not on the heart where God looks (I Samuel 16:7).

This applies directly to racial matters because whites and blacks often tend to feel morally superior to each other. These moral barriers are deeply rooted and cannot be ignored. When this kind of racial discrimination is practiced it is known as racism or the idea that one’s own ethnic group is superior to another ethnic group. If racism exists it is in God’s sight hypocritical self-righteousness. Christ’s judgment upon such is clear and strong.

In summary, an active visible love must be practiced which is manifested in at least three ways: (1) willingness to share all things, (2) an end to white paternalism and black bitterness through mutual admonition and rebuke in love and (3) a total forgiveness given freely for Christ’s sake.

3. Obedience to the Great Commission
   a. Requirements

The apostles of Jesus Christ did not hesitate to speak to the problems of men on the earth, beginning always with the call to repentance and faith in the Lord Jesus Christ and continuing with instruction that the man of God might be brought to maturity (Matthew 28:19, 20; Ephesians 4:11-16). The apostles and now the church are charged with teaching nothing less than the whole Word of God to the whole world. It is the gospel alone which can bring visible healing to the sinful sociological divisions among fallen men. In preaching the gospel the church will also declare what the written Word has to say to the burning problems of the times (Acts 20:20, 21, 27).

The church is not called upon to go beyond these activities to engage in what has come to be known as political and social action. “Synods and councils are to handle, or conclude nothing, but that which is ecclesiastical: and are not to meddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary;” (Westminster Confession of Faith, xxxi: 4a).

Nonetheless, the church visible is charged with alleviating suffering and poverty among her own members, and, as opportunity arises, to others. She may in preaching the gospel to a lost world, minister healing to the whole man (e.g. medical relief),
especially when such ministry is not otherwise available to those among whom she
preaches the gospel. But she must always extend this ministry with the Word and
never apart from it (Matthew 11:4, 5).

b. Past neglect in this area

The Orthodox Presbyterian Church is largely white for two reasons:

(1) It came out of the Presbyterian Church in the USA which had lost the
allegiance of blacks during the ecclesiastical discrimination against blacks in the post-
civil war period. (Andrew E. Murray, Presbyterian and the Negro—A History, Presby-
terian Historical Society)

(2) Our church has passed on the situation as we received it in 1936. We
have done little to oppose drifting along with the culture. We have rather concentrated
our energies on preservation and growth of our struggling churches. Our ministry to
minority groups has been almost non-existent. A significant number of urban con-
cgregations have gone out of existence since 1936. There has been little or no interest
in healing the separation between black and white Christians that occurred after the
Civil War. This has shown itself in various ways.

God has blessed the Reformed churches with gifted teachers of Scripture; yet
we have not done all that we could have done to recruit black students into Reformed
seminaries. Are we seeking to share our wealth with the minority churches that are
starved for trained teachers of the Word?

We have, with some justification, done our home missions work where there was
the greatest interest, not necessarily where there was the greatest need. Consequently,
we have emphasized rural and suburban missions. Yet in the New Testament great
metropolitan centers formed the focal point of the Apostle Paul's strategy and it proved
very effective. The cities are desperately in need of the Reformed faith. "Where there
is no revelation (vision) the people perish." What other force on earth except the
gospel of Christ in its fullness, both lived and spoken, has the power to prevail in our
modern Babylons?

c. Present responsibility

Yet it is not even the great need which constitutes the heart of the church's
home mission calling. It is rather the command of Christ and our debt to all men that
constitutes our calling. The Apostle Paul understood clearly that he owed the gospel
to both Jew and Greek, bond and free, wise and foolish (Romans 1:14).
We are actually stealing if we do not do our best to bring the gospel to those cultural-racial
groups around us.

Paul says, "So, as much as in me is, I am ready to preach the gospel to you also
in Rome" (Romans 1:15). The commission given the apostle has now been passed
to the church. Are we ready with as much as is within us to preach the gospel to all
those in our land that are without the gospel of sovereign grace? Can we say with
Paul, "I am free from the blood of all men" (Acts 20:26)? We can say it with joy
and truth only as our church seeks to evangelize all races and cultures within our nation.

d. Special problems of urban churches in a changing neighborhood.

The church located in an urban area has two major responsibilities in fulfilling
the Great Commission. First, rather than assume that the church must remain as it is,
the people must make every effort to bring the gospel to the new surrounding com-
munity. Certainly no church can move to the suburbs without fulfilling the oppor-
tunities it has providentially been given in the changing community. A church which
wants a hearing of the gospel among the people of the surrounding neighborhood
FORTY-FIRST GENERAL ASSEMBLY

will not stop at trying a few token projects and giving up. Rather, earnest prayer will be offered over a period of time, men experienced in urban work will be called in to give counsel and help and the whole congregation will commit itself to the task. The real question is whether we are willing to sacrifice and make changes in order to reach the unreached with the gospel. It is too easy to blame the unresponsiveness of the community completely on the unbelief of the neighborhood, when often there is also substantial guilt on the side of the church.

Second, the church must examine itself to see if it is really open to receiving other racial-cultural groups for the sake of Christ. Has it bent every effort to practice the terms and nature of Christian communion as outlined above? Not until the church in question has done all in its power to obey the gospel can it “shake the dust from its feet” and move to the suburbs.

4. Practice of the Interdependence of Christ’s Body

Christians from different cultural and racial backgrounds have unique contributions to make to the church’s knowledge of and sensitivity to the fullness of God’s glory. Christians from different backgrounds are not threats to each other, but rather are teachers providentially provided to enrich, broaden, admonish, deepen and purify each other. An illustration will clarify the point.

In the contact between Jew and Gentile in the early church, the Jew guarded the law and had a very hard time understanding Christian freedom. He often fell into legalism and self-righteousness. The Gentile, on the other hand, found Christian liberty no problem. Salvation by faith alone was more easily grasped. His problem was a lack of respect for the moral law of the Old Testament and consequently he was often led away into sin (I Corinthians 5). The Jew needed the Gentile’s sense of Christian freedom and the Gentile needed the Jew’s reverence for the moral law. God providentially prepared both Jew and Gentile to teach each other in areas of strength. What a victory Satan could have achieved if he had isolated Jew and Gentile, sending each off in opposite directions, each over-reaching and anathematizing the other.

If any Christian group gets to the place where it has no desire to share in the spiritual riches of others because they are of “another culture,” then it is saying, “I have no need of thee” (I Corinthians 12:23-25). God has tempered the body together through that which every joint supplies (Ephesians 4:11-16). This is certainly part of what is involved in counting one’s brother better than himself (Philippians 2:1-4).

5. Practice of Earnest Prayer and Trust in God for the Church’s Racial Divisions

This is the most basic step to biblical race relations. The problems of alienation between racial-cultural groups go so deep that God alone is able to bring about the heart changes necessary. Our attempts to obey God in the matters outlined so far will be futile apart from our seeking God for his strength and grace. “Are ye so foolish, having begun in the Spirit are ye now perfected in the flesh?” (Galatians 3:3). We should all be convicted of our lack of prayer regarding the racial inequities and conflict in our society (I Timothy 2:1-3). We should beseech our Sovereign Lord not to answer in judgment (Revelation 2:5), but in mercy to all. Prayer is the measure of our faith. Who is equal to the task at hand but the living Lord of grace who rules heaven and earth in behalf of his kingdom?

V. Recommendations

The committee recommends:

1. that the 41st General Assembly remind the churches that the mandate given the Committee on Race by the 38th General Assembly to seek “proper Christian action
for the church of Jesus Christ in meeting the problems of race based upon plain and consistent Biblical principles" is an abiding mandate for the whole constituency of the O.P.C.;

2. that the several presbyteries and sessions implement the principles of Biblical race relations as outlined in part IV of the report;

3. that the Orthodox Presbyterian Church actively seek through the work of its Committee on Home Missions and Church Extension and the home missions committees of the several presbyteries to establish and maintain a Reformed witness within the major urban areas of our nation;

4. that the 41st G. A. recommend to the presbyteries and sessions that they have seasons of prayer and regional conferences dealing with the problems raised in this report;

5. that in the light of the abiding mandate adopted by this Assembly that Chapter X, Section 2, of the Form of Government be called to the attention of the Committee on Revisions to the Form of Government;

6. that this report, and the attending actions of this assembly, be sent to the General Secretary of the Reformed Ecumenical Synod for his information;

7. that this committee be dissolved.

Respectfully submitted,
H. Lloyd Burghart, Chairman
Wilson L. Cummings
Ronald E. Jenkins
Robert D. Knudsen, Ph.D.
Cyril T. Nightengale
James C. Petty, Jr.

APPENDIX A

RESOLUTIONS ON RACE

Your committee recommends for your consideration the Resolutions on Race originally adopted by the RES meeting in Amsterdam, 1968, and subsequently revised by the 1972 synod in Australia. The committee has noted its exceptions and comments and has inserted them among the fifteen resolutions.

1. God's commands to men that they display love and practice righteousness are not contradictory but harmonious norms for man's personal and group attitudes and conduct, and are the guiding norms for race relations.

2. True love among men requires that we accept our neighbor, regardless of his race or culture, as created in the image of God, respect him in his person as God's creature, and be willing to put ourselves in his place in order thus to understand how we should behave toward him in personal relations.

3. Since men inherently seek their own interests rather than the welfare of their fellows, the church should stress the duty of men individually and collectively, to practice self-sacrifice for the welfare of others. Self-sacrifice for the sake of Christ is the highest form of self-preservation, for self-preservation is only then concomitant with obedience to the second great commandment when it is qualified and limited by the biblical demands of love and righteousness, so that it does not interfere with the God-given privileges of other people.

(Committee comment on Resolution 3. The initial sentence would be acceptable if it began, "Since fallen men inherently seek..." The second sentence is so vague as to be without clear meaning.)
4. For the true understanding of the rights, equality, and dignity of man, we should see all men as creatures of God, made in his image. Being made in his image, man has a duty towards God and is responsible to him according to the different gifts that God has given him. But this man also has sinned and needs redemption. Therefore in our relation to fellow believers we should recognize the new unity, which all Christians, regardless of race or color have fundamentally in the redemption in Christ and which expresses itself in the common faith and obedience to the Word of God.

5. Christians should be urged to acknowledge their common involvement in guilt with a world torn by sinful divisions and attitudes. They should be called upon to repent of their sin in this respect and to make restitution by following Christ in the way of love. In this way alone they can fulfill their divine charge to bring the gospel to unbelievers of all races, recognizing them as fellow sinners.

(Committee comment on Resolution 5. For the committee's statement on corporate guilt, see Appendix B.)

6. In the proclamation of the Word, the church, to whom has been entrusted the message of Christ's Kingdom, should speak courageously and relevantly on the issues of the day, both for the edification and correction of her members and, where necessary, in criticism of the activities and policies of governments and organizations.

7. Believers should be equipped by the church through teaching and discipline to serve God, in all spheres of society, individually, and where possible, corporately. Believers must also proclaim the commandment of love in race relations and make it applicable to the affairs of civil government and the structures of society.

8. Christians in general and the church in particular bear a responsibility towards members of all races who suffer from poverty, underdevelopment, and political oppression. Believers should be willing to bend every effort to alleviate the suffering of such people.

(Committee comment on Resolution 8. The committee feels the word "underdevelopment" should be deleted, because it is usually associated with Western standards of industrialization which are not found in Scripture. The committee also feels the words "in general and the church in particular" should be deleted, because it is not the responsibility of "the church in particular" to alleviate the world's poverty, etc.)

9. In her pastoral ministry the church should strive to eradicate attitudes of racial superiority and racial prejudice by leading her members into full Christian maturity in race relations. This should be done urgently, persistently and patiently. True love among men requires that we should accept our neighbor of whatever race or culture as a creature of God, created in His image. We must be able to understand how we ought to act towards him under all circumstances.

It is the calling of the church to point out to its members, the government, and fellow citizens, the ethical principals which are demanded in regulating relations of groups and nations.

Combating racial superiority, discrimination, and racial tensions is not a one-sided matter which is only the responsibility of one side towards the other, but is a problem which should be grappled with by all concerned. It is the common and mutual calling of all Christians.

Various practical suggestions which could be implemented in this respect are:

(a) Giving due attention to this matter in sermons.

(b) Giving attention to it during pastoral visits.

(c) Discussions at church council meetings.

(d) Contact on the local level between clergy of the older and younger churches for discussion, Bible study, prayer, etc.
10. In obedience to the mission mandate of Christ, the church must bring the gospel to all nations regardless of race. The principle of love for the neighbor requires that this mission respect the character and culture of the recipients of the gospel so that new churches may come to self-expression in harmony with the Scriptures. Members, office-bearers, and ecclesiastical bodies shall refrain from every kind of domination the one over the other, as Christ reigns supreme over His church. It is stressed that financial support should not endanger the autonomy of any church. The God-given unity of the church should be expressed on congregational, presbyterial and synodical levels as the situation requires. If a church within a certain community finds it necessary to put emphasis on certain issues which may differ from that of other churches, the churches should deal with these matters in accordance with Matthew 18 with special reference to churches in the same family.

(Committee comment on Resolution 10. The committee finds it difficult to conceive of a situation in which “the God-given unity of the church” would not come to expression (Sentence 5). Also, the committee finds the last sentence either vague or a misinterpretation of Matthew 18 which deals with matters of right and wrong and not matters of emphasis.)

11. The unity of the Body of Christ should come to expression in common worship, including the Lord’s Supper among Christians regardless of race. It may be that linguistic or cultural differences make the formation of separate congregations often with their own type of preaching and worship advisable; in these cases it is wise not to force an outward and therefore artificial form of unity but to recognize the differentiation within the circle of God’s people. Even though different churches for different indigenous groups may exist, no person may be excluded from common worship on the grounds of race or color. The worshipping together of people of different races, is a sign of the unity of the church and the communion of saints and can be a Christian witness to the world.

(Committee comment on Resolution 11. The committee feels the second sentence should be deleted, because the inclusion of this statement leaves room for a congregation to put human wisdom and advice above the Scriptural principle of not denying fellowship to any believer.)

12. Holy Scripture does not give a judgment about racially mixed marriages; contracting a marriage is primarily a personal and family concern. Church and state should refrain from prohibiting racially mixed marriages, because they have no right to limit the free choice of a marriage partner on the basis of race or color.

13. Each racial group should have the right to prefer a measure of distinct development, but never at the expense of a racially distinct group in the same country. While the manner of such development may vary from place to place, it is a requirement of the Christian ethic that love and justice be exercised, and that all groups avoid isolation and promote a relation of mutual helpfulness.

14. With a view to the great tensions in the sphere of race relations in the world today, Synod strongly urges the member churches to test conditions in their churches and countries by the norms as set forth in these resolutions, to hold regional conferences in which the aforementioned decisions may be put into effect, and to report back to the next Synod.

For the practical implementation of this resolution the principles expressed in Matthew 18.15-17 are of the utmost importance. In the case of a difference between churches, churches should deal with the matter in accordance with Matthew 18 as well, preferably by using the existing organs of contact.
15. Recognizing that the real problem of race relations in member-churches of the RES lies not so much in the area of the acceptance but in that of the application of the above principles, Synod urges its member-churches:

(a) To put forth renewed efforts to live wholly in accord with Biblical norms;
(b) To reject every form of racial discrimination and racism;
(c) To reject every attempt to maintain racial supremacy by military, economic or any other means;
(d) To reject the subtle forms of racial discrimination found in many countries today with respect to housing, employment, education, law enforcement, etc.;
(e) To pray for themselves and for one another that God may give wisdom and faithfulness in every circumstance.

(Committee comment on Resolution 15. The Committee feels that the words “to emphasize in their ministries of preaching and discipline the obligations:” should be added immediately after the words, “Synod urges its member churches.”)

APPENDIX B

STATEMENT ON CORPORATE GUILT

With respect to race relations the church should not have an eye only for individual guilt; it should also be alert to the question of corporate guilt. That is especially true now, when much has been said about the Christian's corporate guilt because of his ancestors' mistreatment of the black race. It is important that the church present a sound, Scripturally based teaching on this subject.

The Scriptures indeed teach that guilt is not only individual but corporate. Every child of Adam has sinned. Human guilt, however is not only individual. All men are sinners, because they are in Adam, the head of fallen mankind. The Scriptures also teach that judgment may fall on an individual because of his involvement with a particular group. Judgment may fall on a land, a people, a race because of their transgressions. In such cases, judgment falls indiscriminately, without necessarily taking into account varying individual responsibility for the transgression.

That there is corporate guilt and judgment does not mean, however, that every individual or institution is guilty in every respect, so that there is no recourse when a particular charge is brought against them. That one is involved in the sinfulness of mankind does not exclude the possibility of his having a clear conscience, e.g., with respect to his relationships socially with members of another race. Indeed, that he is a sinner will color all his relationships. With all men he continually fails to live completely according to the will of God. Nevertheless, his own personal guilt and his solidarity with mankind in guilt may not be taken to mean that every effort to defend himself is invalidated per se as an attempt to avoid his responsibility.

It cannot be said that everyone belonging to a particular institution is responsible for all of the deeds of its members throughout its history. Nor is everyone responsible indiscriminately for the acts of the institution itself. If one is to be held responsible because of his membership in an institution or group, there must be institutional continuity, there must have been some action or failure to act on the part of that institution or group itself that has a continuing effect in the present, either because the act is
still being perpetrated or because a clear line of connection can be drawn between the earlier act and situations continuing on into the present. If there is to be a demand for redress, a clearly defined and appropriate means must be found for remedying the situation and relieving the injustices of it. Otherwise, a claim on an institution or group or on individuals within that group because of past injustices can take the form of extortion.

Nevertheless, even though one does not stand helpless in the face of vague and ill-defined charges, his recognition of his own guilt and pollution and that of any institution of which he is a member should make him very sensitive to the possibilities of injustice and make him eager to offer recompense where it is called for. That is especially the case because, according to the Scriptures one's sin against his fellow man is first of all a sin against God (Ps. 51:4). His awareness of his own guilt and pollution should make a member of one race doubly concerned to approach a member of another race, which has been unjustly treated in the past, in a loving fashion, knowing that he himself is nothing apart from the grace of God in Christ. He should seek vigorously to root out injustices in any organization of which he is a member, especially in the church of Christ. He should also seek, with all the means that are his, to assure that his church reflects in its teachings and practice the love of Christ, which is given to all men who believe irrespective of their racial identities.

APPENDIX C

AN EVALUATION OF THE RESOLUTIONS ADOPTED BY THE RES REGIONAL CONFERENCE ON RACE OF MARCH 2-5, 1971

While your committee was charged "to bring . . . alternate proposals suggesting proper Christian action for the church of Jesus Christ in meeting the problems of race . . .", we feel that the official resolutions of the conference deserve an evaluation. To this end the committee delegated the responsibility for writing an evaluation to the one member of the committee who was a delegate to the conference.

To begin with, account must be taken of the structure and temper of the conference. It was made up of 150 delegates less than 24 of which were from the Orthodox Presbyterian Church and the Reformed Presbyterian Church of North America (in nearly equal proportions). Taken together, the Presbyterian delegates comprised less than one-sixth of the whole. It was largely, therefore, a Christian Reformed conference. Nor was the conference in any large degree a deliberative body. The predominant theme was action. The keynote speaker of the first full day set the tone by stating that the time for theologizing is past. Action is called for. No place was given to discover in which areas the church may or may not act, in spite of the fact that it was a church conference.

The total impact of the conference was more a matter of emotional conditioning than of seeking mind-satisfying answers to thorny problems. Evidence of this judgment is found in two resolutions (not relating to the program) which were submitted and adopted: Resolution on Garfield Park and Resolution on Timothy Christian Schools. Both these resolutions had to do with particular race problems within the Christian Reformed Church. It is recorded that both these resolutions were adopted without dissent and that 65 and 69 signatures (respectively) were appended. Yet no effort was made to weigh the pros and cons of the matter. Some of the Orthodox Presbyterian delegates (following the lead of the Rev. LeRoy B. Oliver) abstained from voting on the ground that these were internal affairs of the Christian Reformed Church.
It should be noted that three-quarters of the bulk of published resolutions had to do with section III (of the four-section report). This section consists of how the conference felt the member churches and their related institutions ought to go about its attack on racism. To our knowledge racism was never carefully defined. It is with this largest section of the report that we are mainly concerned. It seems to this committee that the resolutions in this section were not the product of deliberative action for the following reasons:

a. They are the compilation of reports from twelve Strategic Action Groups (SAG) dealing in ten broad, preassigned areas. These were later edited and submitted to the whole conference under nine headings, which comprise section III. About five hours was spent in the SAG sessions.

b. The SAG reports were then funneled into a committee of three ministers (one from each of the participating churches) called the Conference Findings Committee. This committee in turn arranged and edited the diverse reports into one unified whole.

c. Due to the emotional impact of several of the addresses and one three-hour film presentation, the tone of the conference was highly emotional from beginning to end. Therefore, when the findings of the various SAG groups finally came before the assembled delegates there seemed to be neither time nor inclination to sift and revise. Major dissent seemed, at the time, neither welcome nor realistic. Consequently the whole package was approved in a relatively short time by voice vote. It is quite understandable that commissioners to the Thirty-eighth General Assembly (which like all our assemblies is decidedly deliberative) took such strong exceptions to much that appeared in this section of the report.

It should be clear by now why some of the proposals of this section are objectionable to many in the Orthodox Presbyterian Church. These proposals call upon the church to engage in activities which exceed the mandate given her by her exalted Lord. Following are examples from section III:

a. the call for provisions by the churches for the promotion of political and economic "justice" (E-5);

b. the provision of legal aid to the poor (H); and

c. involvement in the problems of housing patterns (I).

These may be excellent suggestions for other Christian voluntary associations but may the church engage in these activities? Furthermore, the suggestion of C-2 that congregational funds be equally divided between the ministry of the Word and the ministry of mercy may well tend to separate the latter from the preaching of the gospel rather than to unite the two in a single ministry to the whole man.

Nonetheless, the report has some redeeming features. Section I was prepared by the Conference Findings Committee. It appears to be based on the fifteen Resolutions on Race adopted by the RES in Amsterdam in 1968. Besides this, some elements within the objectionable section III have real merit. Here are a few:

a. that there may be wisdom in upgrading diaconal ministries in racially mixed, minority and poverty areas (C);

b. that future church edifices be constructed along more functional lines with the needs of the community more in view (D-2);

c. that congregations in changing neighborhoods be less eager to move to the suburbs and more ready to remain where they are and to attempt to minister to the total communities, regardless of ethnic balance; and that, when such churches serve
in a community where there are other Reformed congregations, they work in concert as a team wherever possible (G);

d. that many valuable suggestions which were misdirected to the institutional church might have real value to other related institutions (Christian action groups and other voluntary associations).

Mr. W. B. Male reported for Advisory Committee #11. (By action of the Assembly and with the unanimous approval of the Committee on Problems of Race, the report of Advisory Committee #11, signed by W. Benson Male, Chairman, J. De Troye, W. E. Warren, and S. Bush, is incorporated in the report of the Committee on Problems of Race.)

On motion recommendation 1 was adopted.

Recommendation 2 was adopted in the following amended form: that the General Assembly urge the several presbyteries and sessions to implement the principles of Biblical race relations and that they be urged to give their attention to considerations outlined by the committee in Parts III and IV of its report.

Mr. Oliver introduced to the Assembly the Rev. R. Laird Harris, Ph.D., fraternal delegate of the Reformed Presbyterian Church, Evangelical Synod.

Messrs. Chung and Bae, fraternal delegates of the Presbyterian Church in Korea (Hop Dong) addressed the Assembly.

Mr. Oliver introduced to the Assembly the Rev. Harry N. Miller, pastor of First Presbyterian Church, Montgomery, Alabama, and a member of the Committee on Christian Education of the National Presbyterian Church.

Recommendation 3 was adopted in the following amended form: that the 41st General Assembly encourage the Committee on Home Missions and Church Extension and the several presbyteries prayerfully to consider means of extending the Reformed witness within the major urban areas of our nation.

On motion recommendation 4 was adopted.

The motion to adopt recommendation 5 was lost.

Recommendation 6 was adopted in the following amended form: that this report, with Appendices A and B, and the attendant actions of this Assembly, be sent to the member churches of the Reformed Ecumenical Synod for their information.

Recommendation 7 was adopted with the addition of the words, “with the thanks of the 41st General Assembly.”

On amended motion presbyteries and sessions were urged to study Appendices A, B, and C, in relation to Parts III and IV of the report of the Committee on Problems of Race.

The Assembly recessed at 12:18 p.m. following prayer led by Mr. DeGraaf.

TUESDAY AFTERNOON, MAY 21

The Assembly reconvened at 1:15 p.m. with the singing of the hymn, “I Sought the Lord.” Mr. Gerber led in prayer.

Mr. Keller, President of the Committee on Diaconal Ministries, presented its report and supplementary report. On motion the report was ordered included in the Minutes without being read aloud.
REPORT OF THE COMMITTEE ON DIACONAL MINISTRIES

The Committee on Diaconal Ministries held two regular stated meetings during the year 1973. All matters of Committee business needing attention during the interim between these meetings in February and October are conducted by the Secretary, after consultation with the members of the Executive Committee, and are reviewed by the full Committee at its next meeting. The Executive Committee is composed of the President, the Vice President and the Secretary-Treasurer.

During the meeting in October, new officers were elected for terms of one year. Rev. Rollin P. Keller was re-elected to the office of President, Mr. John O. Kinnaird, Elder in the Bethany Orthodox Presbyterian Church, Oxford, Pa., was elected Vice President, and Rev. Lester R. Bachman was re-elected to the offices of Secretary and Treasurer.

GENERAL INFORMATION

Our hearts are filled with profound gratitude to God and to the many congregations, individuals and churches outside the Orthodox Presbyterian Church who have helped to make this year of 1973 one of the greatest years in the history of our Committee in terms of the responses given to our normal ministries, and to our special appeal for funds to relieve the tragic famine conditions in Ethiopia. The largest total of gifts for Famine Relief naturally came from Orthodox Presbyterians. The measure of their concern for others' needs is revealed by the fact that they also oversubscribed the support needed by our major Committees for the first time in many years, in spite of severe economic stresses caused by nation-wide, even world-wide, inflation and devaluation. For this we offer humble, grateful praise to our merciful God.

The support given to our Committee's ministries has grown rapidly during the past four years, from $15,850.00 in 1970; $23,500.00 in 1971; $36,750.00 in 1972, to $57,400.00 in 1973. The large increases during 1972 and 1973 were due to the generous responses made to our special appeals for Flood Relief in Pennsylvania in 1972, and Famine Relief for Ethiopia this year, and to unexpected contributions received from sources outside of our church. Funds available during the year amounted to $66,744.37. Funds disbursed, plus monies designated for Ethiopia Famine Relief which were not sent until after the first of January, 1974, amounted to $65,315.55. During the year gifts were received from 125 congregations, an increase of 35 over 1972 which was the highest number contributing up to that time. In addition, gifts were received from 65 individual members and ministers, in excess of $10,000.00.

An analysis of the demands made upon the Committee's funds during the year, including the meeting of routine budget requests and the disbursement of funds designated for Famine Relief, indicates a balance in ALL funds at the beginning of 1974 of $1,428.82. This means that there was a General Account deficit of $4,112.26 for the year. This deficit was caused by unusually large disbursements for Emergency Medical Relief to ministers' families, amounting to $6,475.00, and by a contribution of $2,300.00 sent to the Philadelphia Association of Christian Schools to complete the 1972 budget amount designated for their use in providing work-scholarships for needy students attending their schools. It is the Committee's earnest hope that our congregations will be able to increase their gifts for General Account uses so that this deficit may be overcome in 1974.

ETHIOPIA FAMINE RELIEF

More congregations and more individual members and ministers responded to our appeal for funds to relieve the famine conditions in Ethiopia than to any previous appeal in our Committee's history. One young family sent a gift of $500.00, and another
family sent a check for $3,000.00! Total receipts for famine relief sent to our Committee from all sources were $36,614.79. Of this amount $25,256.56 was given by congregations, individual members, and ministers from our church, ABOVE their contributions for the regular budget needs, which amounted to $32,139.11, exceeding the goal of the budget by over $2,500.00. 193 separate contributions were received for famine relief from mid-July to the last week of December, from a child's dollar bill to a check for $5,000.00 from the Christian Reformed World Relief Committee. These gifts were given by more of our congregations and individual members than ever before in our church's history. Truly, the Lord has deeply stirred the hearts of our people with love and compassion as never before, and our leaders should offer profound thanks to our most gracious God for this work of His Spirit among us.

The famine conditions which have been so desperate in Ethiopia have not seriously affected the area around Ghinda, where our Mission is located. However, our missionaries, through their close association with the work of the Sudan Interior Mission and the Red Sea Mission Team, have been greatly concerned by the tragic drought and famine conditions in areas where these Missions are laboring. Therefore, they felt compelled to extend greatly their resources of staff, time and energy to join the struggle to relieve the desperate plight of the many thousands of people facing destitution and death caused by the prolonged drought in the northern sections of the country. The need is not only for help to relieve immediate heavy demands for food and water on a short-term basis, but for long-term efforts to provide wells, roads, sanitation, flood control, reforestation and local grain storage to prevent a recurrence of similar disaster conditions in the future. Relief will be given to the fullest extent possible, but there will be effort made to secure the labor of those who receive help to accomplish the unfinished tasks involved in this projected program of prevention.

Our Mission has purchased two trucks for transporting grain and other supplies to areas where roads are poor or non-existent; an air compressor for drilling wells, besides the purchase of grain for distribution and storage. Anticipated needs for 1974 are from $15,000.00 to $25,000.00, and for 1975, $12,000.00 to $15,000.00. Our Mission informs us that the long-term efforts described above may involve them and the other Missions for a period of five years. Perhaps the best way for this Committee to secure the continuing help of our congregations in this on-going program will be to send out specific appeals as the needs are made known to us by the Mission in the coming months. This prospect will mean that we will all need to continue to remember this special long-term effort in our prayers and in generous gifts, again above and beyond our normal contributions toward the regular budget of the Committee.

ELECTIONS


RECOMMENDATIONS

1. That the Assembly approve an increase in the Budget for 1974 of $1,000.00 for Work-Scholarships for needy students in America, and $1,000.00 to provide a reserve for Emergency Medical Relief needs, which appear to be increasing every year.

2. That the Assembly amend its Standing Rules, Chapter X, Section 2, to provide for the addition of three Deacons to the membership of the Committee on Diaconal Ministries, one to each Class, beginning with the 42nd General Assembly.

3. That each church and chapel be urged to include the work of the Committee on Diaconal Ministries in its Benevolent or Diaconal Budget in the amount of $3.25 per communicant member.
# Proposed Income Budget for 1975

## General Account:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Office and Administration</td>
<td>$750.00</td>
</tr>
<tr>
<td>Promotion</td>
<td>$250.00</td>
</tr>
<tr>
<td>Diaconal Ministries:</td>
<td></td>
</tr>
<tr>
<td>Relief Fund, America</td>
<td>$6,000.00</td>
</tr>
<tr>
<td>Relief Fund, Korea</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>Relief Fund, Japan</td>
<td>$250.00</td>
</tr>
<tr>
<td>Relief Fund, Taiwan</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>Relief Fund, Ethiopia</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>Student Work Scholarships, America</td>
<td>$6,000.00</td>
</tr>
<tr>
<td>Student Work Scholarships, Korea</td>
<td>$2,000.00</td>
</tr>
<tr>
<td>Student Work Scholarships, Japan</td>
<td>$750.00</td>
</tr>
<tr>
<td>Orphan Scholarships, Korea</td>
<td>$800.00</td>
</tr>
<tr>
<td>Leper Patients, Korea</td>
<td>$2,500.00</td>
</tr>
<tr>
<td>Mental Hospital &amp; Old Folk's Home, Korea</td>
<td>$600.00</td>
</tr>
<tr>
<td>Gospel Hospital, Pusan, Korea</td>
<td>$1,800.00</td>
</tr>
<tr>
<td>OTHER</td>
<td>$2,000.00</td>
</tr>
<tr>
<td><strong>Total, Diaconal Ministries</strong></td>
<td><strong>$25,700.00</strong></td>
</tr>
<tr>
<td>Miscellaneous</td>
<td></td>
</tr>
<tr>
<td>Build Reserve</td>
<td>$2,000.00</td>
</tr>
<tr>
<td><strong>Total, General Account Budget</strong></td>
<td><strong>$28,700.00</strong></td>
</tr>
</tbody>
</table>

## Aged and Infirm Ministers Account:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fund Expenditures</td>
<td>$2,000.00</td>
</tr>
<tr>
<td>Build Reserve</td>
<td>$5,000.00</td>
</tr>
<tr>
<td><strong>Total Aged and Infirm Ministers Account Budget</strong></td>
<td><strong>$7,000.00</strong></td>
</tr>
<tr>
<td><strong>Total Committee Budget</strong></td>
<td><strong>$35,700.00</strong></td>
</tr>
</tbody>
</table>
GENERAL ACCOUNT:
Balance on hand, January 1, 1973 .................................$ 6,638.63

RECEIPTS:

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>From OP Churches, Designated</td>
<td>$2,046.27</td>
</tr>
<tr>
<td>Non-designated</td>
<td>$2,850.02</td>
</tr>
<tr>
<td>From OPC Deacons, Designated</td>
<td>$19,518.41</td>
</tr>
<tr>
<td>Non-designated</td>
<td>$11,148.51</td>
</tr>
<tr>
<td>From Other OPC Sources, Designated</td>
<td>$9,195.58</td>
</tr>
<tr>
<td>Non-designated</td>
<td>$201.00</td>
</tr>
<tr>
<td>From Non-OPC Sources, Designated</td>
<td>$10,483.23</td>
</tr>
<tr>
<td>Non-designated</td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL, Designated</strong></td>
<td><strong>$41,243.49</strong></td>
</tr>
<tr>
<td><strong>TOTAL, Non-designated</strong></td>
<td><strong>$14,199.53</strong></td>
</tr>
<tr>
<td><strong>TOTAL RECEIPTS</strong></td>
<td><strong>$55,443.02</strong></td>
</tr>
<tr>
<td><strong>Funds Available</strong></td>
<td><strong>$62,081.65</strong></td>
</tr>
</tbody>
</table>

DISBURSEMENTS:

Calendar Years

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Office and Administration</td>
<td></td>
</tr>
<tr>
<td>Salaries and Allowances</td>
<td>$1,200.00</td>
</tr>
<tr>
<td>Postage and Supplies</td>
<td>306.04</td>
</tr>
<tr>
<td>Legal and Accounting</td>
<td>25.00</td>
</tr>
<tr>
<td>Telephone and Telegraph</td>
<td>117.42</td>
</tr>
<tr>
<td>Travel</td>
<td>60.00</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>$1,708.46</strong></td>
</tr>
</tbody>
</table>

Diaconal Ministries:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relief Fund, America</td>
<td>$6,102.35</td>
</tr>
<tr>
<td>Relief Fund, Japan</td>
<td>250.00</td>
</tr>
<tr>
<td>Relief Fund, Korea</td>
<td>1,000.00</td>
</tr>
<tr>
<td>Relief Fund, Taiwan</td>
<td>1,000.00</td>
</tr>
<tr>
<td>Student Work Scholarships, America</td>
<td>7,300.00</td>
</tr>
<tr>
<td>Student Work Scholarships, Japan</td>
<td>750.00</td>
</tr>
<tr>
<td>Description</td>
<td>Amount</td>
</tr>
<tr>
<td>---------------------------------------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>Student Work Scholarships, Korea</td>
<td>2,000.00</td>
</tr>
<tr>
<td>Orphan Scholarships, Korea</td>
<td>800.00</td>
</tr>
<tr>
<td>Leper Patients, Korea</td>
<td>$2,500.00</td>
</tr>
<tr>
<td>Mental Hospital and Old Folk's Home, Korea</td>
<td>600.00</td>
</tr>
<tr>
<td>Gospel Hospital, Pusan, Korea</td>
<td>1,800.00</td>
</tr>
<tr>
<td>OTHER</td>
<td></td>
</tr>
<tr>
<td>Dialysis Funds Returned</td>
<td>1,022.32</td>
</tr>
<tr>
<td>Managua Disaster Relief</td>
<td>208.02</td>
</tr>
<tr>
<td>Ethiopia Famine Relief</td>
<td>22,750.00</td>
</tr>
<tr>
<td>TRANSFERRED from Emergency Medical Relief Fund to Aged Ministers' Fund</td>
<td>50.00</td>
</tr>
<tr>
<td>TOTAL</td>
<td>$48,132.69</td>
</tr>
</tbody>
</table>

**TOTAL DISBURSEMENTS**

Balance on hand, December 31, 1973 $12,240.50

---

**STATEMENT OF RECORDED CASH RECEIPTS AND DISBURSEMENTS OF THE AGED AND INFIRM MINISTERS ACCOUNT—**

**Year Ending December 31, 1973**

Aged and Infirm Ministers Account:

Balance on hand, January 1, 1973 $2,710.07

**RECEIPTS:**

- Contributions $1,633.48
- Interest 319.17

**OTHER:**

- TRANSFERRED from Emergency Medical Fund 50.00

**TOTAL RECEIPTS** $2,002.65

**Funds Available** $4,712.72

**DISBURSEMENTS:**

- Minister's Family (A) $800.00
- Minister's Family (B) 139.92
- Minister's Family (C) 719.69

**TOTAL DISBURSEMENTS** $1,659.61

Balance on hand, December 31, 1973 $3,053.11
### ANALYSIS OF RESERVE BALANCES:

**Year January 1, to December 31, 1973**

<table>
<thead>
<tr>
<th>General Account</th>
<th>Aged &amp; Infirm Ministers Account</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash Balance, January 1</td>
<td>$6,638.63</td>
<td>$2,710.07</td>
</tr>
<tr>
<td>Investment Balance, January 1</td>
<td>0</td>
<td>6,500.00</td>
</tr>
<tr>
<td>Reserve Balance Total, January 1</td>
<td>$6,638.63</td>
<td>$2,710.07</td>
</tr>
<tr>
<td>Cash Received</td>
<td>$55,443.02</td>
<td>$2,002.65</td>
</tr>
<tr>
<td>Cash Disbursed</td>
<td>49,791.15</td>
<td>1,659.61</td>
</tr>
<tr>
<td>Cash Increase (Decrease)</td>
<td>$5,651.87</td>
<td>$343.04</td>
</tr>
<tr>
<td>Cash Balance, December 31</td>
<td>$12,240.50</td>
<td>$3,053.11</td>
</tr>
<tr>
<td>Investment Balance, December 31</td>
<td>0</td>
<td>6,500.00</td>
</tr>
<tr>
<td>Reserve Balance Total, December 31</td>
<td>$12,240.50</td>
<td>$9,553.11</td>
</tr>
</tbody>
</table>

### AGED AND INFIRM MINISTERS ACCOUNT:

**INVESTMENTS:**

Church Extension Fund Notes (Demand)

<table>
<thead>
<tr>
<th>Date</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1/19/1960</td>
<td>$500.00</td>
</tr>
<tr>
<td>5/3 /1961</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>5/2 /1962</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>2/4 /1963</td>
<td>$500.00</td>
</tr>
<tr>
<td>2/26/1964</td>
<td>$500.00</td>
</tr>
<tr>
<td>3/2 /1965</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>3/3 /1967</td>
<td>$2,000.00</td>
</tr>
</tbody>
</table>

Total Amount Invested | $6,500.00

Respectfully submitted,
Lester R. Bachman, Sec. - Treas.

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 1973. My examination was made in accordance with standard auditing 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.

In my opinion, subject to the afore noted exception the Report of the Treasurer fairly presents the cash receipts and disbursements for the year 1973 and the assets held at December 31, 1973, 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

Willow Street, Pa.
February 4, 1974
SUPPLEMENTARY REPORT OF THE COMMITTEE ON
DIACONAL MINISTRIES ON THE RETIREMENT NEEDS OF
MINISTERS OF THE ORTHODOX PRESBYTERIAN CHURCH

Retirement Needs

"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." (Minutes, 40th General Assembly, page 120.)

In order to deal adequately with such a mandate two plans must be effected: one for the solution of immediate needs, and the other a long range program designed to prevent emergency needs from arising later.

Present and Near Future

Immediate needs require immediate action. If there are retired ministers now facing marginal existence due to the lack of foresight by the church, let the Committee on Diaconal Ministries handle those cases under the following plan.

I. The Committee on Diaconal Ministries will advise the Presbyteries of this plan, requesting each Presbytery's immediate cooperation through the appropriate committee of Presbytery (e.g. Diaconal Ministry, Pastor's Salary, special). The appointed agency of Presbytery will submit a confidential report to the Committee on Diaconal Ministries, listing each minister now residing within its bounds who has reached or exceeded the age of 55. This list should contain the following information:

1. The minister's name and age
2. The minister's present activity
3. The estimated monthly discrepancy between budgeted needs and income (anticipated, in the case of those not yet retired)
4. The year in which the Presbytery estimates this need may begin (or has begun)
5. Whether this minister and/or his wife is counting on gainful employment to reach these figures.

II. The Committee on Diaconal Ministries, keeping the names of these brothers in strictest confidence, pledges itself to solicit funds for the Aged and Infirm Minister's Fund in order to meet these needs, taking the following actions:

1. Determine the estimated dollar amount for a realistic budget for the Aged and Infirm Minister's Fund.
2. Present to each Presbytery a suggested portion of that budget, calculated on a per capita basis.
3. Estimate the future needs.

This program would be continued on an annual basis as long as an emergency exists. The older our Pension Plan grows the less will be our present need. Publicity for this solicitation will go directly to each congregation in the form of an annual Bulletin Insert which will document the needs while preserving the anonymity of the brethren in need.

Long Term Solution

We have come to face this problem of men retiring without adequate provisions for them, due to several factors. One of these is the zeal and poverty of our prophets
in the early days of the O.P.C. Men labored in unbelievably difficult circumstances which made even daily provision a hardship. This left the matter of equity, savings or retirement plans so far out of reach that it was a waste of time to spend mental energy on these things.

Our church, then, was built upon the backs of these venerable veterans who must now face the mental temptation of viewing themselves as weights and hindrances by receiving aid for their maintenance in retirement. Our Lord Jesus promises a reward to those who give but a cup of cold water in the name of a disciple. Furthermore we must justify our actions as a church with the Biblical principle that the laborer is worthy of his hire (I Tim. 5:17, 18). Men who have given themselves sacrificially for the maintenance of Christ's church ought now to receive maintenance from Christ's church as a matter of debt, not of grace.

It is inconsistent with God's demand of double honor for faithful elders who have labored in preaching and teaching to let them retire in obscure poverty or allow them to feel as though they are burdensome cases of charity. Therefore a long-range plan ought not to be administered by the Committee on Diaconal Ministries.

We propose a plan to be implemented by the Committee on Pensions, including the following factors:

I. The Retirement Pension Income, Death and Survival Benefits, Hospitalization and other medical responsibilities to be continued as is presently done by the Committee on Pensions. Two suggestions are herein humbly submitted to obtain a greater participation by the ministers of our church.

1. Develop and publicize the Biblical philosophy of mutual protection, care, and dependence as the principle underlying the program of the Committee on Pensions (Acts 2:44, 45; 4:32, 34, 35). This would be aimed at removing principal objections to participating in the Pension and Hospitalization Plans.

2. Manage the assets of the Pension and Insurance Plan for secure investment. This would remove some objections to participating in these plans based upon financial stewardship.

II. A major problem with which our church needs to be concerned is housing for retired ministers. One way to alleviate this problem might be the establishment of a Capital Housing Assets Trust Fund with vested rights to which a minister and his employer (i.e., congregation, committee, institution, etc.) may each contribute a set percentage of a minister's salary. The funds so accumulated would be managed for growth through real estate equity or some other means. Each minister would be entitled to the total funds or equity so accumulated according to rules to be developed by the Committee on Pensions.

III. Develop an additional function of the Committee on Pensions, serving as an advisory committee for each minister and employer concerning ways and means to obtain maximum benefits from Social Security, Medicare, Medicaid, etc.

Non-Profit Housing Foundation

We recommend that the General Assembly take steps to encourage a group of Christians to establish a non-profit housing foundation to provide low cost rental housing for retired ministers.

John O. Kinnaird
Rollin P. Keller
Mr. Nightengale reported for Advisory Committee #6 as follows:

REPORT OF ADVISORY COMMITTEE #6

1. We must bring to the attention of the General Assembly what has resulted from our attempt to meet the needs of those beyond the bounds of the visible church, namely:
   a. Through involvement with the needs of the starving Ethiopians, we have opened the door to continued involvement, possibly for 5 years.
   b. Although the congregations responded commendably to the special appeals made, they did not support the adopted benevolence budget, with the resultant deficit of $4,112.26.

2. There is no need for the Assembly to adopt the committee's first recommendation because it will not serve any useful purpose.

3. The Assembly should adopt the committee's second recommendation.

4. The Assembly should adopt the committee's third recommendation.

5. We must advise the Assembly of the poor response to the previous Assembly's recommendation for per capita giving.

6. Advisory Committee #6 recommends that the Assembly authorize the Committee on Diaconal Ministries and/or another committee to implement the proposed plan concerning the retirement needs of our ministers.

Recommendation 1 of the Committee on Diaconal Ministries was adopted in the following amended form: that the Assembly approve increases in the Budget for 1974 of $1,000 for Work-Scholarships for needy students in America, $1,000 for Relief Fund, America, and $1,000 for Relief Fund, Ethiopia.

In lieu of adopting recommendation 2, and consonant with Standing Rule Chapter XIV, recommendation 2 was construed as a proposal to the 42nd General Assembly that Standing Rule Chapter X, Section 2, be amended to include the following:

The Committee on Diaconal Ministries shall consist of nine members, with each class consisting of one minister, one elder, and one deacon; or one minister and two deacons.

Recommendation 3 was adopted with the addition of the words "for 1974," and by amending the figure to read $3.75.

On motion the Committee on Diaconal Ministries was requested, when recommending contributions to be asked of the churches, to indicate the time periods the contributions are intended to cover.

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 the 111 commissioners who have submitted valid travel vouchers be reimbursed at the rate of 8 cents per mile, to the nearest dollar.

Preliminary Financial Report:

<table>
<thead>
<tr>
<th>Available funds</th>
<th>$17,403.00</th>
</tr>
</thead>
<tbody>
<tr>
<td>Approximate cost of schedule above</td>
<td>$16,955.00</td>
</tr>
<tr>
<td>Balance</td>
<td>$ 448.00</td>
</tr>
</tbody>
</table>
The recommendation of the committee was adopted.

The recommendation contained in paragraph 6 of the report of Advisory Committee #6 was adopted in the following form: (1) that the plan of the Committee on Diaconal Ministries under the heading “Present and Near Future” in its supplementary report be implemented, and (2) that the plan submitted by the Committee on Diaconal Ministries for the long-term solution to the retirement needs of ministers be referred to the Committee on Pensions for its consideration.

On motion the Committee on Pensions was directed to report to the 42nd General Assembly regarding the long-term solutions to the retirement needs of Orthodox Presbyterian ministers.

The floor was declared open for nominations to the Committee on Diaconal ministries. The following were nominated: Ministers—D. J. Duff, Hills, and Keller; Ruling Elders—Kinnaird and Smith; Deacons—Leonard G. Brown, Jr. (Oxford), and John K. Novinger (Garden Grove). On motion Mr. Kinnaird’s request to have his name withdrawn was granted.

The Moderator later announced the election of the Rev. Mr. Keller and Deacon Novinger.

The Assembly recessed at 3:29 p.m. and reconvened at 3:48 p.m.

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

Mr. Hoogerhyde, President of the Committee on Pensions, 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 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, 1973 marked the completion of the 15th year for the Pension and Insurance Plan and the 5th 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 133 participants in the plan, including seven who are receiving monthly pension payments.

On January 1, 1973, the group term insurance on participants under age 65 was increased to $13,000. The annual premium on this coverage was $146.64 for each participant. These premiums are deducted from total contributions made for each participant before expenses and investment. A dividend of $1,472, based on 1972 experience, was received from the insurance carrier, the Equitable Life Assurance Society of New York City, N. Y. During the year there was one death claim charged against our account.

During 1973 the majority of the investments of the Committee in the Retirement Equity Fund for pensions were administered through a trust agreement with the First Pennsylvania Banking and Trust Co., Philadelphia, Pa. The Trustee provides 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 $10 of 1 per cent of the year-end portfolio value. The market value of the funds administered by the First Pennsylvania Bank declined, reflecting the general trend in the investment market. The decline was 21.6% and the value at the end of the year was $400,009.

In its report for 1972, the Committee indicated its determination to invest $50,000 from the existing fund together with new contributions received during 1973 through DeHaven and Townsend, Crouter and Bodine. Due to restrictions existing in the present trust agreement, the Committee was able to invest only new funds received in the amount of $20,000. The market value of the funds in this portfolio invested beginning September was $20,975 at the end of the year.

HOSPITALIZATION

The Committee on Pensions continues to administer the Hospitalization Plan separately from the Pension and Insurance Plan. On December 31, 1973 there were 140 participants compared with 139 a year earlier.

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.

The following claims were paid by Inter-County during the rating period April 1, 1972 to March 1973:

<table>
<thead>
<tr>
<th>No. of Claims</th>
<th>139</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of Days</td>
<td>350</td>
</tr>
<tr>
<td>Total Claims</td>
<td>$29,379</td>
</tr>
<tr>
<td>Major Medical (1973)</td>
<td>$1,880</td>
</tr>
</tbody>
</table>
During the year 1973, the only rate change on the basic coverages was made by Blue Shield in amounts up to forty-four cents, depending on coverage.

Each year more churches are arranging to pay the premiums of pastors 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.

OFFICERS OF THE COMMITTEE

The officers of the Committee, elected for a one year term, are as follows: President, Garret A. Hoogerhyde; Vice-President, John P. Galbraith; Secretary, Edward A. Haug; Treasurer, Garret A. Hoogerhyde.

On May 29, 1973 Mr. Lewis W. Roberts, former treasurer of the Committee, passed away. At its July meeting the Committee adopted the following resolution:

RESOLVED that in memory of Lewis W. Roberts, who went into the presence of Christ on May 29, 1973, this Committee on Pensions of the Orthodox Presbyterian Church does hereby record its thanks to God that He gave to this Committee, Lewis W. Roberts, our brother in Christ, who was its Controller and Treasurer since 1959 and a member of the Committee since 1961, giving himself capably and unstintingly to its work as a service to his God and Savior and as a helper to all who sought his aid; for all of this we thank our God.

RECOMMENDATIONS

The Committee recommends that the following changes be made as part of the First Amendment to the Pension and Insurance Plan.

1. That Article I be amended to read as follows:

“(1) A Life Insurance Program which will provide group term insurance for each participant from time of entry until the end of the policy year during which he reaches age 65 or withdraws from the Plan, whichever is earlier, with waiver of premium in the event of total and permanent disability. The amount of insurance in effect for a given calendar year shall be that provided in the following schedule:

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1973 and 1974</td>
<td>$13,000</td>
</tr>
<tr>
<td>1975</td>
<td>14,000</td>
</tr>
<tr>
<td>1976</td>
<td>15,000</td>
</tr>
<tr>
<td>1977</td>
<td>16,000</td>
</tr>
<tr>
<td>1978</td>
<td>17,000</td>
</tr>
<tr>
<td>1979</td>
<td>18,000</td>
</tr>
<tr>
<td>1980</td>
<td>19,000</td>
</tr>
<tr>
<td>1981 and thereafter</td>
<td>20,000</td>
</tr>
</tbody>
</table>

and”

2. That Article I, H, 1 of the Plan be amended to read in full as follows:

“1. Participants who cease to be members or employees of the Orthodox Presbyterian Church must withdraw from the Plan. Upon withdrawal the participant shall receive his vested interest in the Retirement Equity Fund determined as follows:
(a) Prior to the fifth anniversary of his participation in this Plan, or in the Predecessor Plan if applicable, his vested interest in his share of the Retirement Equity Fund shall be the sum of:

(1) a percentage of the portion of his share in the Retirement Equity Fund which is not attributable to any voluntary contributions he has made corresponding to the percentage of all payments to such share (except any voluntary contributions) represented by his required contributions: plus

(2) the portion of his share which is attributable to any voluntary contributions he had made.

(b) Upon subsequent anniversaries of his participation in either Plan, his vested interest in his share of the Retirement Equity Fund shall be the sum of:

(1) a percentage of the portion of his share of the Retirement Equity Fund which is not attributable to any voluntary contributions he has made equal to the larger of a percentage determined under (a) (1) above on the basis of his required contributions or the following percentages:

<table>
<thead>
<tr>
<th>Anniversary</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>5th</td>
<td>50%</td>
</tr>
<tr>
<td>8th</td>
<td>75%</td>
</tr>
<tr>
<td>10th</td>
<td>100%</td>
</tr>
</tbody>
</table>

plus

(2) the portion of his share which is attributable to any voluntary contributions he has made.

(c) The interest of a totally and permanently disabled participant shall be fully vested.

3. That Article II, A be amended to read in full as follows:

"A. Contributions.

1. Payments for participants in the Predecessor Plan shall continue unchanged. Each participant may also make voluntary additional contributions for credit to his account in the Retirement Equity Fund, provided that such voluntary contributions shall not exceed ten per cent (10%) of the compensation which he has earned while participating in this Plan from the particular congregation, committee or other organization of the Church by which he is paid.

2. Payments for new participants shall be based upon age on most recent birthday at time of enrollment according to a schedule of payments (uniform for all participants who enroll at the same age) adopted by majority vote of the General Assembly of the Orthodox Presbyterian Church. The schedule may be changed by majority vote of the General Assembly from time to time as it deems appropriate having in mind the need to provide pensions that will permit dignified retirement for participants under changing economic conditions and the resources of the several congregations, committees and other organizations of the Church that can be reasonably expected to be available to meet this need.

Normally each participant will pay one third of the total due on his behalf and the balance will be paid by the Committee on Pensions, subject to collection thereof by the Committee from the particular congregation, committee or other organization of the Church by which the participant is paid. Other proportions may, however, be
established by agreement of the parties. Each participant may also make voluntary additional contributions for credit to his account in the Retirement Equity Fund, provided that such voluntary contributions shall not exceed ten per cent (10%) of the compensation which he has earned while participating in this Plan from the particular congregation, committee or other organization of the Church by which he is paid.

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

4. That Article III, F be amended to read as follows:

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

ELECTIONS

The terms of the following members of the Committee with this Assembly: Ministers: John P. Galbraith, Roger W. Schmurr; Ruling Elder: Edward A. Haug. There is also a vacancy in the class of 1976 as a result of the death of Elder Lewis W. Roberts.

REPORT OF THE TREASURER

The report of the Treasurer for both the Pension and Insurance, and the Hospitalization accounts, as audited by Stephen P. Radics and Company, Certified Public Accountants, is as follows:

PENSION AND INSURANCE ACCOUNT

Committee on Pensions
Orthodox Presbyterian Church

We have examined the balance sheet of the Orthodox Presbyterian Church Pension Fund as of December 31, 1973 and the related statements of cash receipts and disbursements and changes in reserve for pension benefits for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances, except that we did not confirm income or participants' payments with outside sources.

In our opinion, subject to the above, the accompanying statements present fairly the financial position of the Orthodox Presbyterian Church Pension Fund at December 31, 1973, and the financial activity for the year then ended in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Stephen P. Radics & Company

Haledon, New Jersey
February 28, 1974
FORTY-FIRST GENERAL ASSEMBLY

BALANCE SHEET
DECEMBER 31, 1973

ASSETS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash in bank</td>
<td>$12,088</td>
</tr>
<tr>
<td>Cash — trust accounts</td>
<td>8,735</td>
</tr>
<tr>
<td>Investments — trust accounts (at market value) — Schedule A</td>
<td>420,984</td>
</tr>
<tr>
<td><strong>TOTAL ASSETS</strong></td>
<td><strong>$441,807</strong></td>
</tr>
</tbody>
</table>

LIABILITIES

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Withdrawal payable</td>
<td>$10</td>
</tr>
<tr>
<td>Reserve for pension benefits</td>
<td>441,797</td>
</tr>
<tr>
<td><strong>TOTAL LIABILITIES</strong></td>
<td><strong>$441,807</strong></td>
</tr>
</tbody>
</table>

See accountants’ report.

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
FOR THE YEAR ENDED DECEMBER 31, 1973

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash balance — January 1, 1973</td>
<td>$10,693</td>
</tr>
<tr>
<td>Premiums received</td>
<td>$56,270</td>
</tr>
<tr>
<td>Insurance dividend</td>
<td>1,472</td>
</tr>
<tr>
<td>Interest received</td>
<td>69</td>
</tr>
<tr>
<td><strong>Total Cash Receipts</strong></td>
<td><strong>57,811</strong></td>
</tr>
<tr>
<td>Payments — trust accounts</td>
<td>$28,000</td>
</tr>
<tr>
<td>Management fees — trust accounts</td>
<td>1,485</td>
</tr>
<tr>
<td>Premiums — life insurance</td>
<td>16,583</td>
</tr>
<tr>
<td>Pension payments</td>
<td>5,280</td>
</tr>
<tr>
<td>Withdrawals — vestel interest</td>
<td>$4,205</td>
</tr>
<tr>
<td>Less: Reversions</td>
<td>673</td>
</tr>
<tr>
<td><strong>Total Cash Disbursements</strong></td>
<td><strong>3,532</strong></td>
</tr>
<tr>
<td>Honorarium — treasurer</td>
<td>$600</td>
</tr>
<tr>
<td>Legal and auditing</td>
<td>647</td>
</tr>
<tr>
<td>Meeting expense</td>
<td>89</td>
</tr>
<tr>
<td>Stationery and printing</td>
<td>57</td>
</tr>
<tr>
<td>Postage</td>
<td>41</td>
</tr>
<tr>
<td>Telephone</td>
<td>62</td>
</tr>
<tr>
<td>Corporation filing fees</td>
<td>40</td>
</tr>
<tr>
<td><strong>Total Expenses — General Fund</strong></td>
<td><strong>1,536</strong></td>
</tr>
<tr>
<td><strong>Total Cash Disbursements</strong></td>
<td><strong>56,416</strong></td>
</tr>
<tr>
<td>Cash Balance — December 31, 1973</td>
<td>$12,088</td>
</tr>
</tbody>
</table>

See accountants’ report.
STATEMENT OF CHANGES IN RESERVE FOR PENSION BENEFITS
DECEMBER 31, 1973

Balance — January 1, 1973 .............................................. $505,797

Additions:
- Premiums received .................................................. $ 56,270
- Reversions — accounts withdrawn ................................. 673
- Investment income .................................................. 22,588
- Insurance dividend ............................................... 1,472

Total Additions ...................................................... 81,003

Deductions:
- Realized capital losses .............................................. $ 6,314
- Unrealized capital losses ........................................... 109,583
- Expenses — general fund ........................................... 1,543
- Management fees .................................................. 1,485
- Premiums paid — life insurance .................................. 16,583
- Pension payments .................................................. 5,280
- Withdrawals ...................................................... 4,215

Total Deductions ..................................................... 145,003

Balance — December 31, 1973 ....................................... $441,797

See accountants’ report.

SCHEDULE A
SCHEDULE OF INVESTMENTS — TRUST ACCOUNTS
DECEMBER 31, 1973

<table>
<thead>
<tr>
<th>First Pennsylvania Bank:</th>
<th>Cost</th>
<th>Market Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bonds</td>
<td>$155,125</td>
<td>$141,997</td>
</tr>
<tr>
<td>Preferred stocks</td>
<td>62,293</td>
<td>40,950</td>
</tr>
<tr>
<td>Common Stocks</td>
<td>300,750</td>
<td>217,062</td>
</tr>
<tr>
<td></td>
<td>$518,168</td>
<td>$400,009</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>De Haven &amp; Townsend, Crouter &amp; Bodine:</th>
<th>Cost</th>
<th>Market Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bonds</td>
<td>$ 8,151</td>
<td>$ 8,300</td>
</tr>
<tr>
<td>Common stock</td>
<td>11,674</td>
<td>12,675</td>
</tr>
<tr>
<td></td>
<td>$19,825</td>
<td>$20,975</td>
</tr>
<tr>
<td></td>
<td>$537,993</td>
<td>$420,984</td>
</tr>
</tbody>
</table>

See accountants’ report.
Committee on Pensions
Orthodox Presbyterian Church

We have examined the balance sheet of the Orthodox Presbyterian Church Hospitalization Account as of December 31, 1973 and the related statements of cash receipts and disbursements and changes in reserve for expenses for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances, except that we did not confirm subscription receipts with outside sources.

In our opinion, subject to the above, the accompanying statements present fairly the financial position of the Orthodox Presbyterian Church Hospitalization Account at December 31, 1973, and the financial activity for the year then ended in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Haledon, New Jersey
February 28, 1974

STEPHEN P. RADICS & COMPANY

BALANCE SHEET
DECEMBER 31, 1973

ASSETS
Cash in bank — Prospect Park National Bank $ 1,392
Certificates of deposit — Prospect Park National Bank 3,000
TOTAL ASSETS $ 4,392

LIABILITIES AND RESERVE FOR EXPENSES
Premiums collected in advance $ 3,398
Reserve for expenses 994
TOTAL LIABILITIES AND RESERVE $ 4,392

See accountants' report.

STATEMENTS OF CASH RECEIPTS AND CASH DISBURSEMENTS
FOR THE YEAR ENDED DECEMBER 31, 1973

Cash balance — January 1, 1973 $ 3,862
Cash Receipts
Subscriptions $ 50,814
Service charges 560
Interest 97
Total Cash Receipts 51,471
$ 55,333
Cash Disbursements:

- Premiums paid, Inter-County and Blue Shield: $42,753
- Premiums paid, Major Medical: $7,412

Total Cash Disbursements: $50,165

Cash Balance — December 31, 1973: $4,392

See accountants' report.

**STATEMENT OF RESERVE FOR EXPENSES**

**DECEMBER 31, 1973**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance — January 1, 1973</td>
<td>$1,113</td>
</tr>
<tr>
<td>Add: Excess, cash receipts over disbursements</td>
<td>530</td>
</tr>
<tr>
<td>Less: Increase in advance premiums</td>
<td>649</td>
</tr>
<tr>
<td>Balance — December 31, 1973</td>
<td>$994</td>
</tr>
</tbody>
</table>

See accountants' report.

Mr. Kinnaird reported for *Advisory Committee #7* as follows:

**REPORT OF ADVISORY COMMITTEE #7**

**A. THE REPORT OF THE COMMITTEE ON PENSIONS**

This committee reviewed the report of the Committee on Pensions and in addition interviewed, in depth, Mr. Hoogerhyde, Chairman of that committee and Mr. Bowman, an interested party.

Advisory Committee #7 recommends to the 41st General Assembly the following:

1. Adoption of the recommendations contained in the report of the Committee on Pensions as published in the supplementary agenda.
2. That this Assembly direct the Committee on Pensions to investigate and report to the 42nd General Assembly on the advisability of the Committee on Pensions itself being designated as Trustee of the Pension Fund.

**B. OVERTURE 8 FROM THE PRESBYTERY OF OHIO**

This committee reviewed the overture, certain letters exchanged in 1974 between interested parties, and several recent portfolio reports. In addition, we interviewed, in depth, Mr. Hoogerhyde and Mr. Bowman.

Advisory Committee #7 recommends to the 41st Assembly the following:

1. That this Assembly instruct the Committee on Pensions to include in its report to the 42nd General Assembly a statement of the objectives and investment guidelines that it will follow in the discharge of its responsibilities.
2. That the Committee on Pensions be instructed to send a copy of the latest available listing of its investment portfolio and a summary of profits and losses (all on a semi-annual basis) plus short and long term performance figures to the Stated Clerk of any Presbytery requesting the same.

J. O. Kinnaird, Chairman
G. H. DeGraaf
L. G. Mininger
H. D. Plummer
F. N. Thomas

On motion the recommendations of the Committee on Pensions, in toto, were adopted.

On separate motions recommendations A.2., B.1., and B.2. of Advisory Committee #7 were adopted.

The floor was declared open for nominations to the Committee on Pensions. The following were nominated: Ministers—Bowman, Galbraith, and Schmurr; Ruling Elders—Dowling, Blain Fenenga (Winner), and Edward A. Haug (Westfield).

The Moderator later announced the election of the Rev. Messrs. Galbraith and Schmurr, and Ruling Elder Dowling to the class of 1977, and Ruling Elder Haug to the class of 1976.

On motion the report of the Committee on Ecumenicity and Interchurch Relations was postponed to become the order of the day following the reading of the minutes Wednesday morning.

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.

REPORT OF THE COMMITTEE ON REVISIONS TO THE FORM OF GOVERNMENT

Fathers and Brethren:

Since the previous General Assembly the Committee has held six all-day meetings, though it has been difficult to find times when all eight members of the Committee could attend. The Committee constantly reviews previous decisions as it advances in its work so as to ensure as far as possible that all parts are coordinated. This often consumes much of the Committee's time. During the past year Chapter XVII (Electing and Ordaining Ruling Elders and Deacons), previously thought completed, was largely rewritten, and a formulation of Chapter XVIII (Licensing Candidates to Preach the Gospel) was completed. Three more Chapters remain for completion—on calling ministers, ordaining and installing ministers, and dissolving pastoral relationships. The Committee plans, unless unforeseen problems arise, to present an Amended Version to the church during the year. If this can be done early enough in the year it may propose it to the next Assembly for adoption.

The Committee's formulation of Chapter XVII, on Electing and Ordaining Ruling Elders and Deacons, includes the following positions: that the ordination is by prayer with the laying on of hands; the question of who ordains the ruling elders and deacons—a minister or the session—is left open awaiting a greater understanding of Scripture by the church at large; a distinction is made between "office" and "service"; provi-
sion is made for both “term” and “lifetime” office and service for ruling elders and deacons; and a probationary period for ruling elders and deacons, consonant with the probationary character of licensure in preparation for the ministry, has been provided.

Last year the Committee reported that it was planning to make provision for women deacons in the Form of Government, and it invited comments from the church judicatories in the matter. No comments were received. However, the Committee is reconsidering the matter and will make a decision during the year.

The Committee plans to produce 750 copies of the Amended Version by the offset process, sufficient for one copy for each minister and ruling elder of the church, of whom there are approximately 650. The cost of printing and distribution in this quantity will be approximately $1,500. The Committee believes that the entire burden of this cost should not be put on the General Assembly Fund, and plans to request payment of $2 per copy from the ministers and sessions.

**BUDGET**

The budget of the Committee for the period to the next General Assembly is:

<table>
<thead>
<tr>
<th>Expenditures</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Committee Meetings</td>
<td>$ 100</td>
</tr>
<tr>
<td>Production and distribution of Amended Version</td>
<td>1,500</td>
</tr>
<tr>
<td></td>
<td>$ 1,600</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Receipts</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>From Sale of Amended Version</td>
<td>$1,400</td>
</tr>
<tr>
<td>(700 copies)</td>
<td></td>
</tr>
<tr>
<td>From General Assembly Fund</td>
<td>200</td>
</tr>
<tr>
<td></td>
<td>$ 1,600</td>
</tr>
</tbody>
</table>

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 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**

The corrective suggestions by individuals and courts of the church have been of benefit in the preparation of what we trust will be received as an improved report.

A. Recommendations concerning the Book of Discipline:

1. That Chapter I be restored to its present form, in its entirety.

2. That Chapter II be identical in form to that reported on page 150 of the Minutes of the Fortieth General Assembly (hereinafter referred to by page only).

3. That Chapter III be identical in form to that of page 150, with the omission in section 4 of the words in the second parenthesis.
(4) That a section 20 be added to Chapter IV (which otherwise would be identical to that of page 151) as follows:

20. The General Assembly shall establish a standing committee named 'Advisory Committee for Judicial Procedures.' The duties of the committee shall be to receive all referrals in disciplinary cases, protests, and complaints, and make recommendations to the General Assembly as to their disposition. In performance of its duties the committee shall have power to examine all complaints, protests, appeals, charges and specifications and to cite witnesses to appear.

(5) That Chapter V be identical to the present form.

(6) (a) That Chapter VI be unchanged in sections 1 and 2.

(b) That section 3 be reworded so as to read, "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 otherwise be chargeable, the session shall seek to determine whether or not this absence involves the forsaking of the assembly of believers, and neglecting the ordinances of the church. If it appears to the session that he may be guilty of an offense, it shall in love exhort him to obey the Scriptures in these matters, before it brings formal charges. If formal charges are brought against such a member, and he fails to heed the first citation to meet with the session, the session shall cite him a second time with the warning that it may at this meeting decide to remove his name from the church roll. If his name is removed, the facts shall be recorded and notification shall be sent to him."

(c) That section 4 (page 152) be deleted and the following sections be renumbered. Thus section 4 would begin, "When a minister, without proper excuse. . . ."

Section 5 would be the same as present section 3, and section 6 the same as present section 4, (deleting the proposed added words).

(d) Section 7 would be the same as that at the bottom of page 152, deleting the last two lines, and substituting the words, "it shall be the duty of all parties involved to seek a morally upright distribution of the assets and liabilities."

The remaining chapters of the Book of Discipline would be unchanged, as set forth on page 153.

B. Added Recommendations concerning the Directory of Worship:

(1) That Chapter IV, A, section 4 be so amended as to read,

"Although the efficacy of the sacraments does not depend upon the piety or intention of the person administering them, they are not to be administered by any private person but only by a minister or by a ruling elder who is authorized in exceptional circumstances to do so by the session of the church."

Section 5 would then begin: "The person who administers the sacraments shall follow the directions. . . ."

(2) That Chapter IV, C, section 2, as found in the paragraph at the bottom of page 155 be amended by the addition of the words "To those partaking" before the words, "without faith."

(3) That the title of Chapter V be changed to "Of Reception of Members."

(4) That Chapter V, section 3, be amended by the addition of the following sentence: "If the session deems it wise, it may establish the practice of publicly announcing
the names of persons to be received, in advance of this solemn event, in order that members of the church may have opportunity to acquaint the session with such facts concerning them as may appear to be irreconcilable with a sincere profession. The session should weigh such evidence and determine its validity."

(5) That Chapter V, section 4, be so amended as to read, "and set a time for him to profess his faith before the church." instead of the words found on page 156.

(6) That the form of Chapter V, section 5, revert to the form of the present section 4. (See black book, bottom of page 80.)

This committee gives notice of the following amendment to the standing rules:

That Chapter X, section 2, be amended so as to read, "There shall be nine standing committees. . ." The ninth shall be named ADVISORY COMMITTEE FOR JUDICIAL PROCEDURES. The explanatory paragraph at the bottom of section 2 shall read, "The Advisory Committee for Judicial Procedures shall consist of three members who shall (1) upon request, advise any of the courts of the church as to procedures related to judicial matters, (2) review, prior to consideration by each General Assembly, all complaints and appeals to determine that they are in proper form."

The committee recommends that when the revision committees have completed their work to the technical satisfaction of the Assembly, there be appointed by the Committee on Christian Education an editor whose task shall be (1) the preparation of suggested forms for the services of marriage, burial, and church dedication, (2) the preparation of an index, (3) the bringing of stylistic uniformity throughout the book, (4) the choice of page size, type face, and cover, and (5) the presentation of the whole for approval by the next Assembly.

Respectfully submitted,
Kent T. Hinkson
Edward L. Kellogg
Lawrence R. Eyres
Edwards E. Elliott, Chairman

The Assembly recessed at 5:33 p.m. following prayer led by Mr. Tavares.

TUESDAY EVENING, MAY 21

The Assembly reconvened at 7:00 p.m. with the singing of the hymn "How good it is to thank the Lord." Mr. Haldeman led in prayer.

Dr. Schrotenboer, General Secretary of the Reformed Ecumenical Synod, addressed the Assembly.

Mr. Woods, fraternal delegate of the Reformed Presbyterian Church of North America (Covenanter), addressed the Assembly.

Mr. Georgian presented the report of Advisory Committee #9 as follows:

REPORT OF ADVISORY COMMITTEE #9

Book of Discipline

Advisory Committee #9 recommends:

(References are to Minutes, 40th G. A., p. 150 ff., unless otherwise noted.)

1. That in Chapter III, Section 7, the following sentence be deleted: "Only that shall be regarded as an offense which in doctrine or practice is contrary to the teaching of the Word of God."
2. That the Section 20 proposed by the Committee on Revisions to the Book of Discipline, etc., be not added to Chapter IV, for the following reasons:
   a. It is essentially the same proposal that was defeated by the 40th G. A.
   b. The work of the Stated Clerk, together with the appropriate advisory committee, ought to suffice to prepare such matters for adjudication by the General Assembly.

3. That in Chapter VI, Section 3, as proposed by the Committee in A.(6)(b) of its report, the following be deleted:
   a. The word “apparent.”
   b. The words, “though he may not . . . guilty of an offense,” and the substitution of the words, “the session,” for the word “it” immediately following the deletion.

4. That in Chapter VI, Section 7, as proposed by the Committee in A.(6)(d) of its report, the words, “If a congregation . . . the assets and liabilities,” be deleted.

Advisory Committee #9 does not concur in the Committee’s proposed amendment to the Standing Rules.

Denominational History

Advisory Committee #9 advises that recommendation 1 of the Committee on Denominational History does not really fulfill, even partially, the mandate assigned to the Committee, which we understand to ask for a single, comprehensive volume, rather than a series of partial contributions.

Overture 9

Advisory Committee #9 recommends that the Assembly refer this overture back to the Presbytery of Southern California for the provision of grounds in support of the overture.

Overture 11

Advisory Committee #9 is of the opinion that the Chapter XXI, Section 15, of the proposed revisions to the Form of Government adequately covers such situations as are in view in the proposed overture, and therefore recommends that it not be adopted.

Respectfully submitted,
Theodore J. Georgian, Chairman
Donald R. Botbyl
Arthur F. Johnson
Daniel H. Overduin
Thomas E. Tyson

On motion it was determined that a committee of 3 be elected to review the proposed revisions to the Book of Discipline and the Directory for Worship, and to present the revised version of these documents to the 42nd General Assembly.

The floor was declared open for nominations to the New Committee on Revisions to the Book of Discipline and the Directory for Worship. The following were nominated: J. L. Bosgraf, Black, D. J. Duff, Jerrell, and Peterson.

The Moderator later announced the election of Messrs. D. J. Duff (Convener), Jerrell, and Peterson.

On motion it was determined to dissolve the old Committee on Revisions to the Book of Discipline and the Directory for Worship with thanks.

Dr. Gaffin, a member of the Committee on Proof Texts for the Catechisms presented its report.
REPORT OF THE COMMITTEE ON PROOF TEXTS FOR THE CATECHISMS

The Committee reports that it has held numerous meetings since the Fortieth General Assembly and that it has made substantial progress toward completing its study of proof texts for the Shorter Catechism.

The Committee recommends that it be continued.

John H. Skilton, Chairman

The recommendation of the committee was adopted.

The Clerk presented the report of the Committee on Linguistic Revisions to the Westminster Standards. 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

The Committee on Linguistic Revisions to the Westminster Standards was erected by the 39th General Assembly to "join the Reformed Presbyterian Church of North America in the work of providing a proposed 'meticulous verbal revision of the Westminster Confession of Faith and the Larger and Shorter Catechisms (to remove archaic expressions without change in meaning)' . . ." This committee was continued by the 40th General Assembly.

Between the time of the 40th General Assembly and the writing of this report the Committee has met three times and joined comparable committees of the Reformed Presbyterian Church of North America and the Reformed Presbyterian Church, Evangelical Synod, in a meeting at Geneva College. At the latter meeting a draft of the first chapter of the Westminster Confession was adopted, the text of which follows:

A VERBAL REVISION OF THE WESTMINSTER CONFESSION OF FAITH

CHAPTER I

Of Holy Scripture

1. Although man's natural consciousness of right and wrong and the works of creation and providence so display the goodness, wisdom and power of God that men are without excuse, they are not sufficient to give that knowledge of God and of His will which is necessary for salvation. Therefore the Lord was pleased to reveal Himself at different times and in different ways and to make known His will to His church. And, to give this revelation in writing that the truth might be more accurately preserved and more authoritatively published and that the church might be more surely established and strengthened in its conflict with sin, and with the malice of Satan and of the world. For this reason the Holy Scripture is absolutely necessary, since the other ways of God's revealing His will to his people have now ceased.

2. By Holy Scripture, or the Word of God written, is meant all the books of the Old and New Testament, namely: [Names of Books of the Bible] All of these are given by inspiration of God to be the rule of faith and life.

3. The books commonly called the Apocrypha, since they are not of divine inspiration, are not part of the canon of the Scripture, and therefore are of no authority in the Church of God, and are not to be approved or made use of in any manner different from other human writings.
4. The authority of the Holy Scripture does not depend upon the testimony of any man or church, but wholly upon God its Author (who is himself the truth), and therefore, it is to be received, believed and obeyed because it is the Word of God.

5. We may be led by the testimony of the church to a high and reverent regard for the Holy Scripture. And the wonderful character of its contents, the effect of the teaching, the majesty of the style, the agreement of all the parts (one with another), the ultimate purpose of the whole (which is to give all glory to God), the full disclosure it gives of the only way of man's salvation, its many other incomparable excellencies and entire perfection, are arguments by which it gives abundant evidence that it is the Word of God. Nevertheless, our full conviction of its infallible truth and divine authority is the result of the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

6. All we need to know about the will of God concerning His glory and man's salvation, faith and life, is either expressly stated in Scripture, or by sound reasoning may be deduced from Scripture. Nothing is to be added, whether by new revelations of the Spirit, or traditions of men. However, the inward illumination of the Spirit of God is necessary for the saving understanding of the Word. Also, there are some circumstances concerning the worship of God and the government of the church which are common to all human activities and societies which are to be regulated by general propriety and Christian judgment according to the general rules of the Word, which are always to be observed.

7. All things in Scripture are not equally plain in themselves, nor equally clear to all; but those things which are necessary to be known, believed and observed for salvation are so clearly stated and explained in some place or places in Scripture that those without special training may gain a sufficient understanding of them by a careful use of the ordinary means.

8. The Old Testament in Hebrew and Aramaic (which were the native languages of the people of God of old) and the New Testament in Greek (which at the time it was written was the language most generally known to the nations), being directly inspired by God and by His unique providence kept essentially pure in all ages, are authentic; so that in all controversies of religion the church is to appeal to them as the final authority. But because these original languages are not known to all the people of God, who have the right to possession and use of the Scriptures, and are commanded to study them in the fear of God, they are to be translated into the language of the people of every nation to which they come, so that, with all God's people knowing His Word well, they may worship Him in an acceptable manner and by perseverance and the encouragement of the Scriptures may have hope.

9. The infallible rule of interpretation of Scripture is the Scripture itself. Therefore, when there is a question about the true and full meaning of any passage of Scripture (each passage having one true and full meaning, not many), that meaning must be searched out by other passages that speak more clearly.

10. The supreme judge by whom all controversies of religion are to be settled, and all decrees of councils, opinions of ancient writers, teaching of men, and individual interpretations are to be examined, and in whose decision we are to rest, can be only the Holy Spirit speaking in the Scripture.

The procedure agreed upon for the remaining chapters of the Confession is for each of the denominational committees to work on separate chapters and to submit the results of its work to ensuing joint sessions for revision and adoption.
It should be noted that the Reformed Presbyterian Church of North America intends to publish the completed revision of the Confession of Faith as part of its *Testimony*. It will thus have official standing as one of the subordinate standards of that denomination.

The National Presbyterian Church has expressed interest in this project and has been invited to send representatives to a forthcoming joint session of the committees.

The Committee recommends that it be continued.

Respectfully submitted,
Herbert S. Bird, Convener

On motion it was determined that after receiving the revision of Chapter I of the Confession of Faith, the General Assembly so far questions whether the revision has been accomplished “without change in meaning,” as to present this question to the Committee on Linguistic Revisions to the Westminster Standards, and through them to the representatives of the Reformed Presbyterian Church of North America and those of the Reformed Presbyterian Church, Evangelical Synod, and further, that the presbyteries be requested to inquire into the same question.

At the Moderator's request, Mr. Oliver assumed the chair.

The recommendation of the committee was adopted.

Mr. Cottenden, Chairman pro tem of the Committee on Ministerial Training, presented its report. On motion the report was ordered included in the Minutes without being read aloud.

**REPORT OF THE COMMITTEE ON MINISTERIAL TRAINING**

The Committee on Ministerial Training has met twice during the past year. Work was also carried on by means of correspondence. The Committee has taken up the following matters:

*Tape Cassette Ministry*

The Committee is exploring ways in which cassette recordings can be used in the training of candidates and in the continuing education of ministers. Pastors were sent a catalogue from a tape library in Mississippi which specializes in Reformed lectures and sermons. Members of the Committee are reviewing specific tapes in order to make recommendations concerning their usefulness. The Committee is also considering the production and distribution of cassettes on such subjects as: the conduct of worship, church government and discipline, the sacraments, and the doctrine of separation from unbelief. Letters have been sent to the presbyteries asking that they hold discussions to determine what ministerial and ecclesiastical problems they most often encounter, for which they would like further training. The Committee is awaiting reports of the discussions to determine the possibility of providing such training through tapes.

The Committee has suggested to the Committee on Ecumenicity and Interchurch Relations the possibility that discussions regarding the proposed union with the Reformed Presbyterian Church, Evangelical Synod, might be made available on cassette.
Westminster Seminary Winterim

The Committee felt the need to provide ministerial candidates with more opportunity for practical experience prior to ordination. It is therefore encouraging the employment of students in churches during the Westminster Seminary Winterim as a supplement to the Summer Worker Program. The following guidelines are suggested:

GUIDELINES FOR THE WINTERIM INTERNSHIP PROGRAM

That Sessions employ Orthodox Presbyterian seminary students to work with them during the Winterim period and that each such seminarian should:

1. Be given at least a taste of all the work of the pastor.
2. Be invited to attend session, deacons', trustees' and Sunday school teachers' meetings. Except for delicate matters of church discipline, the pastor should share with him his insights into pastoral care.
3. Be invited to preach, if he is a licentiate, frequently at worship services. The pastor should help him in sermon preparation, organization of material, outlines, exegesis, delivery, and length.
4. Be given exposure to different age levels within the congregation.
5. Accompany the pastor on as many different types of calls as possible.
6. Be given as much opportunity as possible to observe the pastor's family life. Consideration should be given to the possibility of the seminarian living in the pastor's home for the one-month period.
7. Not be given tasks which the pastor finds distasteful, unless the pastor is willing to share with him in the task.

At the end of the Winterim, the Session should send to the practical theology department of the seminary and to the Chairman of the Committee on Candidates and Credentials of the student's presbytery, a report commenting on the following aspects of the seminarian's work and conduct: his diligence, study habits, ability to communicate, interest in and ability to get along with people, spiritual depth and evangelistic zeal, devotional habits, sense of humor, general attitude toward his work, judgment, effectiveness in calling and attitude toward it, ability to organize work, effectiveness with different age groups, personal appearance (including manners), and any other details which may be thought helpful.

As an alternative to points 1-5 above, the student may work on a clearly-defined project in the congregation, subject to the prior approval of the Session and of the practical theology department of the seminary.

* * *

It is envisioned that even churches at some distance from Westminster Seminary could participate in such a program, either during Winterim-like periods in the schedule of seminaries nearer to them where there may be Orthodox Presbyterian students, or where Westminster students might be travelling to their area anyway during the Winterim, to visit with family or friends.

Seminary Curriculum

The Committee has requested the Faculty of Westminster Theological Seminary to consider including in the curriculum a course in presbyterian church polity, including
particularly the polity of the Orthodox Presbyterian Church. The Committee has been informed that such a course will be offered as an elective. When such a course is offered, presbyteries may want to require it of their candidates who are studying at Westminster.

**Psychological Testing**

Many of the gifts required by the Scripture for ordination to the gospel ministry cannot be discerned by an examination of the candidates' conceptual grasp of theology and related disciplines. Therefore the Committee is examining ways in which presbyteries can supplement these examinations so as to be able to judge whether a man possesses all of the requisite gifts. Consideration is being given to psychological testing procedures, in an effort to determine whether such procedures can be developed on the basis of Biblical criteria, and if so, whether they can be administered in such a way as to provide a fair evaluation of a man's fitness for the ministry. The Committee is aware of the potential for misuse of such tests and would seek to safeguard against this in the event that it should recommend any program of testing.

**Casebook on the Form of Government and Book of Discipline**

In an effort to provide presbyteries with tools which can be used to instruct men in the Form of Government and Book of Discipline, the Committee has considered and is beginning to implement a suggestion, originating in the Presbytery of New Jersey, that a casebook be developed. This is envisioned as a workbook in which a hypothetical case would be followed by questions which would guide the student in the application of the provisions of the Standards to the situation described. It may also be possible to integrate this with the cassette ministry.

**Proposed Budget**

In response to the request of the Fortieth General Assembly (Minutes, pp. 7, 23), the Committee adopted the following estimate of its expenses for the twelve months following the Forty-first General Assembly:

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Travel</td>
<td>$415</td>
</tr>
<tr>
<td>Tape ministry</td>
<td>50</td>
</tr>
<tr>
<td>Stationery</td>
<td>30</td>
</tr>
<tr>
<td>Postage</td>
<td>20</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>35</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>$550</strong></td>
</tr>
</tbody>
</table>

**Terms Expiring**

The terms of the following members expire at this Assembly:

- Minister: George R. Cottenden
- Ruling elder: Charles M. Horne, Th.D.

**Recommendations**

1. That the Guidelines for the Winterim Internship Program be sent to the sessions for their consideration.
2. That the Committee be continued and that a class of 1977 be elected.
On separate motions the recommendations of the committee were adopted.

The floor was declared open for nominations to the Committee on Ministerial Training. The following were nominated: Ministers—Conard, Cottenden, Steever, and Tyson; Ruling Elders—Bates, K. L. Bosgraf, Clarence A. den Dulk (Sunnyvale), Neilands, and Smith. By common consent, Mr. Neilands’ request to have his name withdrawn was granted.

The Moderator later announced the election of the Rev. Mr. Cottenden, and Ruling Elder K. L. Bosgraf to the class of 1977.

The Moderator resumed the chair.

Mr. Kuschke, member of the Committee on Denominational History, presented its report.

**REPORT OF THE COMMITTEE ON DENOMINATIONAL HISTORY**

The Fortieth General Assembly erected the committee, whose duties are described as follows in the Minutes of the Thirty-ninth Assembly, pages 16 and 156: “to research, write, suggest means of financing, and arrange for the publication of a comprehensive account of the historical development of the doctrinal stance and total work of the Orthodox Presbyterian Church in a form that is easily readable, inexpensive, and readily available to members of the denomination.” Messrs. Kuschke, Coray, and Davis A. Young were appointed members of the committee.

The committee held one meeting, at which Mr. Coray was elected chairman and work was assigned to each member so as to gather materials and to write the History. However, each member has been unable to accomplish the duties so outlined: Dr. Young, because he has become a member of another denomination and now lives at a distance (he has requested that for these reasons he cease to be a member); Mr. Coray, because of difficulties of eyesight; and Mr. Kuschke, because of pressure of other duties.

The committee has given serious consideration to Mr. Coray’s forthcoming book on Dr. Machen, the chapters of which have already appeared in The Presbyterian Guardian.

The committee recommends:

1. that the Forty-first General Assembly accept Captain with the Mighty Heart by Henry W. Coray, to be published by the Mack Publishing Company, as a partial contribution toward the work assigned to the committee; and
2. that the committee be reconstituted.

Respectfully submitted,
Arthur W. Kuschke, Secretary

Mr. Georgian presented the report of Advisory Committee #9 (q.v.) concerning this report.

The motion to adopt recommendation 1 of the Committee on Denominational History was lost.

It was moved and seconded to adopt recommendation 2. It was moved as a substitute that the General Assembly elect someone to serve as Historian for the church; his task shall be to begin to gather historical materials, and to recommend to the 42nd General Assembly a way in which a history of the church may be prepared.
On motion the question was divided.

Due to intervening orders of the day, the Assembly did not return to this matter until Thursday evening. At that time both parts of the question were carried.

On Thursday evening the floor was declared open for nominations to the office of Historian. The following were nominated: Robert K. Churchill, C. K. Cummings, D. Clair Davis, Kuschke, Mitchell, Leslie W. Sloat, and Paul Woolley.

The Moderator later announced the election of Dr. Woolley as Historian, with Dr. Davis as alternate.

The Assembly recessed at 9:01 p.m. following prayer led by Mr. Tyson.

WEDNESDAY MORNING, MAY 22

Following a devotional service led by Mr. J. W. Mahaffy, the Assembly reconvened at 7:53 a.m. Mr. Sutton led in prayer.

The minutes of the sessions of Tuesday, May 21, were approved as presented.

The following protest was entered:

A PROTEST

The undersigned respectfully protests the action of the Moderator at the close of the evening session, May 21, 1974, in permitting the mover of an undebatable motion to speak to that motion, and in refusing to permit an opposing speaker the right to speak against the motion on the ground that said motion was declared to be undebatable. Furthermore, the undersigned respectfully protests the action of the Moderator in calling immediately for a vote on the aforesaid motion so that the action could be taken before the impending hour of adjournment, thus preventing any correction of the parliamentary error that had been made. The close vote on this important motion might have been something other than positive had the Moderator abided by the established rules of parliamentary procedure.

(Signed) John C. Hills, Jr.

The order of the day having arrived, Mr. Oliver, Chairman of the Committee on Ecumenicity and Interchurch Relations, presented its report and its supplementary report. On motion 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 Fortieth General Assembly and the time of the writing of this report, the Committee has met three times to consider its independent concerns, twice with the Committee on Fraternal Relations of the Reformed Presbyterian Church, Evangelical Synod concerning a proposed Plan of Union between our two denominations, and once with the Committee on Interchurch Relations of the Christian Reformed Church to carry out the instructions of the Fortieth General Assembly and the mandate given to the Committee to Confer with Representatives of the Christian Reformed Church by the Thirty-ninth General Assembly.

I. Appointment of Fraternal Delegates to Other Ecclesiastical Bodies:

A. The Rev. Henry W. Coray to the Eureka Classis of the Reformed Church in the U.S. meeting in Anderson, California in April, 1973; and the Rev. Arthur O. Olson to the meeting of the Classis in Menno, South Dakota in April, 1974.


E. The Rev. George Y. Uomoto to the General Assembly of the Presbyterian Church of Korea (Hap Dong) meeting in Seoul, Korea in September, 1973.


At the time of the writing of this report, appointment of fraternal delegates to 1974 meetings of several churches with which the Orthodox Presbyterian Church is in correspondence are yet to be made.

II. Invitations to Other Ecclesiastical Bodies:

The Committee has sent invitations to those churches with whom we are in correspondence to send fraternal delegates to the Forty-first General Assembly.

Observers appointed by the Committee attended the Advisory Convention of the Continuing Presbyterian Church in Asheville, N.C. in August, 1973, and the chairman of the Committee was an observer of the First General Assembly of the newly-named National Presbyterian Church in Birmingham, Alabama in December, 1973. In view of the stated commitment of the National Presbyterian Church to the Scriptures, the Westminster Standards, Presbyterian church government, and the purity of the church, the Committee recommends that the Forty-first General Assembly propose to the National Presbyterian Church the establishment of fraternal relations between our two churches.
III. Conversations with the Committee on Fraternal Relations of the Reformed Presbyterian Church, Evangelical Synod:

The Fortieth General Assembly determined to send Parts I and II of the Proposed Plan of Union of the Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church, which had been submitted to that Assembly, to the presbyteries and sessions for study with the request that any comments on these parts be sent to the chairman of the Committee on Ecumenicity and Interchurch Relations by December 31, 1973. In response to this instruction, the Committee made a copy of Parts I and II available to every minister and ruling elder in the church.

At a meeting on January 18, 1974, the Committee had before it Overture #2 concerning subordinate doctrinal standards in the merged church and Overture #11 concerning the Larger Catechism (both overtures having been referred to the Committee by the 40th General Assembly) and comments on the Plan of Union, Parts I and II, from six presbyteries, from a special committee appointed by a seventh presbytery, from ten sessions, and from six individuals. The Committee considered these overtures and comments at length.

In response to Overture #2, the Committee referred this overture to a joint meeting of the Committee on Fraternal Relations of the Reformed Presbyterian Church, Evangelical Synod and your Committee on Ecumenicity which was held on February 4 and 5, 1974. In response to Overture #11 (and the action of six presbyteries and a special committee of a seventh), the Committee proposed to the same joint meeting that the Plan of Union include the text of the Westminster Larger Catechism as it was possessed by the First General Assembly of the Presbyterian Church in the U.S.A. in 1789. On the basis of some of the comments, the Committee also proposed other changes in Parts I and II of the proposed Plan of Union to the joint meeting. At that joint meeting, consideration of proposals for changes in Parts I and II of the Proposed Plan of Union from both denominations was completed. Parts I and II of the Proposed Plan as revised are as follows:

**The Plan of Union**

**PART I**

**Preamble**

A Testimony and Declaration of Purpose

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 Church in one scriptural faith and order, in full fellowship in the service of Christ under the divine

* 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.
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 the church was taking a position regarding Christian liberty and eschatology that was out of accord with evangelical American Presbyterianism and might 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 and that neither the newly-formed Bible Presbyterian Church nor the church from which it was formed pursued reconciliation. 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. To these ends we make our testimony and declaration of our purpose.

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 written, inerrant in the original writings, 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 acknowledgment of the Bible to be the Word of God written is the more necessary for those who would stand today in the apostolic gospel: "that Christ died for our sins according to the Scriptures and that he was buried; and that he hath been raised on the third day according to the Scriptures."
These two churches have a common background in our struggle to maintain the clear teachings of the Word of God that our Lord Jesus Christ was born of the Virgin Mary, worked mighty miracles, offered up Himself a sacrifice to satisfy divine justice and to reconcile us to God, that on the third day He rose again from the dead with the same body with which He suffered, with which also He ascended into heaven, and there 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 rule in His church. Since the fellowship of the church of Jesus Christ must be grounded in the truth, the spread of apostasy brings division. Our churches exist because we have chosen to obey God rather than man in conflict with false teaching in the church.

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 guiding 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 so applies the Ten Commandments, warning that each commandment implies the specific forbidding of all sins of that kind, "together with all the causes, means, occasions and appearances thereof and provocations thereunto" (Q 99). 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 frequently become occasions to 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 encourage another to sin, 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
distinguish between right and wrong and between truth and error 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 arisen Saviour sends His disciples to the ends of the world and the end of the age. In obedience to Christ's Great Commission the Orthodox Presbyterian Church and the Reformed Presbyterian Church, 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 reaffirming 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 summarized 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 faith, order, discipline, and service that unity under the Word of Christ that we profess as members of his body.

We do confess that all saints that are united to Jesus Christ their Head, by His Spirit, and by faith, have fellowship with Him in His grace, sufferings, death, resurrection, and glory; and, being united to one another in love, have communion in each other's gifts and graces. As God now offers to us opportunity we would assume the obligation of our profession to extend and maintain toward one another a holy fellow-
ship 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**

**THE CONSTITUTION**

Although the Plan of Union includes several parts, the following standards alone shall be the Constitution of the church:

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 standards:

1. The text of the Westminster Confession of Faith that appears in the current edition of Trinity Hymnal.

2. The Westminster Larger Catechism as held by the Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church presently appearing in the *Standards of the Reformed Presbyterian Church, Evangelical Synod* except 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.

3. The Westminster Shorter Catechism as held by the Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church and presently appearing in the *Standards* of the Reformed Presbyterian Church, Evangelical Synod.

4. Form of Government

   a. The presbyteries of the united Church shall operate temporarily under one or the other of the present Forms of Government concerning all matters, according to the preferences of the presbytery; congregations and sessions shall operate under the form adopted by their presbytery.

   b. The constitution and actions of the general assembly shall be regulated temporarily by the Form of Government in force in the Orthodox Presbyterian Church, with the following two exceptions:

   1) Chapter XXV (Of Incorporation and Corporations), Section 4 shall read:

   4. All particular churches shall be entitled to hold, own and enjoy their own local properties, without any right of reversion to the Church, its successor, assigns, presbyteries, synods or any other courts hereafter created.

   The provisions of this Section are to be construed as a solemn covenant whereby the church as a whole undertakes never to attempt to secure the possession of the property of any particular church against its will, whether or not such church remains within or chooses to withdraw from this body.

   The above two paragraphs are declared applicable to all particular churches and courts of this denomination, and unamendable and irrevocable.

   2) A new Section 4 shall be added to Chapter XXVI (Of Amendments) to read:

   4. The provisions of Chapter XXV, Section 4, are unamendable and irrevocable, and this provision is unamendable and irrevocable.

   c. The Form of Government of the Reformed Presbyterian Church, Evangelical Synod, the present Form of Government of the Orthodox Presbyterian Church, and the proposed revisions 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.
5. Book of Discipline
   a. The united Church shall operate under the Book of Discipline of the Orthodox Presbyterian Church.
   b. 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.

6. Directory for Worship
   a. The united Church shall operate under the Directory for Worship of the Orthodox Presbyterian Church.
   b. This Directory, the Directory for Worship of the Reformed Presbyterian Church, Evangelical Synod, and the proposed revisions 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.

The Committee submits Parts I and II of the Proposed Plan of Union as revised at the joint meeting on February 4 and 5, 1974 to the Forty-first General Assembly with a view to approval as the preamble to and constitutional basis of union.

Parts III to VII of the Proposed Plan of Union were sent to ministers and sessions early in November, 1973 asking that comments on these parts be sent to the Committee as soon as possible. The Committee subsequently set May 30, 1974 as the deadline for receiving comments on Parts III-VII. A joint meeting of the two denominational committees is planned for June 6 and 7, 1974 to consider possible changes in these parts and other matters concerning the Proposed Plan of Union, and to establish the final form of the Plan of Union for presentation to the Forty-second General Assembly for adoption.

The Fortieth General Assembly referred Overture #9 to the Committee and instructed the Committee “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.” The Committee respectfully expresses the judgment that the provisions of Part VII of the Proposed Plan of Union are the Committee’s answer to the overture and the instruction.

IV. Conversations with the Committee on Interchurch Relations of the Christian Reformed Church:

In accordance with the instruction of the Fortieth General Assembly, the Committee met with the Committee on Interchurch Relations of the Christian Reformed Church in Grand Rapids, Michigan on October 18, 1973. The two committees discussed the contents of a paper entitled “The Quest for Unity” by Prof. John Bratt and material on church fellowship, principles of separation and membership in the World Council of Churches contained in a letter adopted by the Thirty-second General Assembly and sent to the Reformed Churches in the Netherlands. It was agreed to meet in April, 1974 in Grand Rapids to discuss the report on “The Nature of the Church and Its Ecumenical Calling” submitted to the Reformed Ecumenical Synod in 1968.
V. Letter to the Lutheran Church, Missouri Synod:

The Committee, through its chairman, sent the following letter to the Lutheran Church, Missouri Synod:

The Lutheran Church, Missouri Synod  
c/o Dr. J. A. O. Preus, President  
500 N. Broadway  
St. Louis, Mo. 63102

Esteemed Brethren:

The Committee on Ecumenicity and Interchurch Relations of the Orthodox Presbyterian Church takes this opportunity to express its deep appreciation for your labor in the service of Christ in the defense of fundamental truths of the Christian faith. We are grateful to God that the Lutheran Church—Missouri Synod is resisting the drift into doctrinal decay and indifference, and we join our prayers with yours that your church and its schools may be used in the future as they have in the past to raise up generations of pastors who will be able to protect Christ's little ones and guide them in the only way that leads to everlasting life.

Dr. Preus's bold and courageous efforts remind us of the leadership of Dr. J. Gresham Machen that, in a previous generation, led to the formation of the Orthodox Presbyterian Church when the denomination of which he was a part cast aside its doctrinal standards for something less than full-orbed Christianity. We pray that God will give Dr. Preus and his colleagues grace and strength to stand in this evil day.

Yours in the bonds of the gospel,  
LeRoy B. Oliver, Chairman

Dr. J. A. O. Preus acknowledged this letter with gratitude for the expression of encouragement.

VI. Budget for Expenses of the Committee:

The Committee estimates that its expenses for fraternal delegates, committee meetings, meetings with committees of other bodies, and miscellaneous expenses will be $4,500.00.

VII. Elections to the Committee:

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

Ministers: Edmund P. Clowney and John P. Galbraith

Respectfully submitted,  
LeRoy B. Oliver, Chairman
SUPPLEMENTARY REPORT OF THE COMMITTEE ON ECUMENICITY AND INTERCHURCH RELATIONS

On invitation of the Committee on Interchurch Relations of the National Presbyterian Church, representatives of your Committee met with representatives of that committee and with representatives of interchurch relations committees of the Reformed Presbyterian Church of North America, the Christian Reformed Church, and the Reformed Presbyterian Church, Evangelical Synod in Jackson, Mississippi, on February 27, 1974.

After extensive discussion of the relations between our denominations, it was agreed that it would be desirable to convocate a meeting of the full committees in interchurch relations of the denominations represented to explore closer relationships among the denominations. Dr. G. Aiken Taylor, chairman of the Interchurch Relations Committee of the National Presbyterian Church, was requested to convene such a meeting to be held on October 25, 1974 in Pittsburgh, Pa. It is the intention of your committee to attend that meeting.

As a supplement to Section IV of the Committee’s Report the Committee reports that a joint meeting of your Committee with the Committee on Interchurch Relations of the Christian Reformed Church was held in Grand Rapids, Michigan, on April 26, and 27, 1974. The report on the Nature and Ecumenical Calling of the Church presented to the 1968 meeting of the Reformed Ecumenical Synod was discussed using comments on the report prepared by representatives of the two committees.

Discussion also centered on the concept of the “metropolitan church” and ecumenicity, and avenues of cooperation between our two denominations.

The following motions were adopted at the joint meeting:

1. It was determined that the committee in charge of the Christian Reformed Ministers’ Conference be urged to invite the ministers of the Orthodox Presbyterian Church to attend the 1974 Ministers’ Conference with a view to increasing the opportunities for fellowship between the ministers of our two denominations.

2. It was determined that our respective interchurch relations committees investigate the extent to which the joint resolution on interdenominational cooperation adopted by the Christian Reformed Church (1972) and the Orthodox Presbyterian Church (1973) have been implemented, and to remind our respective agencies and study committees of the directives in these areas.

3. It was determined that our respective committees recommend to the Synod and General Assembly the invitation of a fraternal delegation (2 or 3 delegates) from the other church with a view to participation (with privileges of the floor) throughout the entire meeting of Synod and General Assembly.

4. It was determined that each committee shall present to its “church press” an account of this meeting to inform the membership of our churches concerning our interchurch efforts.

5. It was determined to exchange the Minutes of our committees including the reports to Synod and General Assembly.

Your committee recommends that the 41st General Assembly invite the Christian Reformed Church to send two fraternal delegates to the 42nd General Assembly of the Orthodox Presbyterian Church with a view to their participation (with privileges of the floor) throughout the entire meeting of the Assembly including attendance at meetings of advisory committees.

Respectfully submitted,
LeRoy Oliver, Chairman
It was moved and seconded that the Assembly approve Parts I and II of the Plan of Union as printed in the report of the Committee on Ecumenicity and Interchurch Relations, as the Preamble to and Constitutional Basis of Union.

Mr. Cottenden presented the report of Advisory Committee #8 as follows:

REPORT OF ADVISORY COMMITTEE #8

RECOMMENDATION 1

With reference to Part II of the Plan of Union, and Overture 14, Advisory Committee #8 recommends that the Larger Catechism be retained in its original form.

RECOMMENDATION 2

With reference to Overture 13 from the Presbytery of Southern California, Advisory Committee #8 notes that it brings forward two grounds.

The first ground is a statement from a report to the RPC/ES General Synod in 1971: "Speaking in tongues is not to be forbidden but is to be regulated by I Corinthians 14." On this first ground the committee recommends that no action be taken, for the reasons that:

A. the statement is one of the recommendations of a report which was not adopted, but was "approved by Synod as a guideline for study and referred to presbyteries for their careful consideration" (Minutes of the 149th General Synod, 1971, p. 100); and

B. the statement was challenged in an overture to the 151st General Synod, 1973 (Minutes, pages 115-116) as a consequence of which the overture and two motions proposed as responses to the overture were committed to a new committee for further study on the issue of speaking in tongues. Thus the statement remains under review.

The second ground is Chapter V, paragraph 1, of the RPC/ES Form of Government, which leaves open the question whether the special gifts of miracles, tongues and healing may now occur. And since the Plan of Union, Part II, provides that presbyteries of the united church shall operate temporarily under one or the other of the present Forms of Government, Advisory Committee #8 recommends that the Committee on Ecumenicity, etc., propose to the Joint Committee a revision of the Plan of Union to ensure that paragraph 1 of Chapter V of the RPC/ES Form of Government not become part of the subordinate standards of any of the united presbyteries.

RECOMMENDATION 3

(In re Overtures 1 and 5.) With a view to union with the Reformed Presbyterian Church, Evangelical Synod, Advisory Committee #8 recommends:

A. that the General Assembly instruct the presbyteries to arrange and conduct at least two full-day joint meetings among ministers and elders of the united presbyteries as proposed by the Plan of Union (Part III A) for the purpose of dealing with doctrinal and practical impediments to union and urge the General Synod of the RPC/ES to give similar instruction to its presbyteries; and

B. that presbyteries include in their discussions the following:

1) the scope and character of eschatological liberty
2) dispensationalism
3) the apologetic significance of such doctrines as regeneration, faith, and the understanding of the Gospel.
Recommendaion 4

(In re the penultimate paragraph of Part III of the report of the Committee on Ecumenicity and Interchurch Relations.) Advisory Committee #8 recommends that the Committee on Ecumenicity and Interchurch Relations be directed to continue to receive suggestions for the final form of Parts III-VII of the Plan of Union until January 1, 1975, that the Committee provide their final text to the commissioners at least six weeks before the Forty-second General Assembly, and that presbyteries be urged to send suggestions to the Committee by January 1, 1975.

Recommendaion 5

With reference to Overture 10, Advisory Committee #8 recommends that the General Assembly instruct the Committee on Ecumenicity and Interchurch Relations to recommend to the Joint Committee that the name of the denomination resulting from union of the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod, be “The Presbyterian Church of America,” if there be no legal impediment to the assumption of that name.

Recommendaion 6

With reference to Communication 11, Advisory Committee #8 recommends that the Committee on Home Missions and Church Extension be designated the receiving and distributing agent for funds received from the sale of Knollwood Presbyterian Lodge, and that the first $1,500 received be distributed to the General Assembly Fund to help cover the costs of the Committee on Ecumenicity and Interchurch Relations, and that the President and Treasurer of the Board of Trustees of the Knollwood Lodge be notified of this action by the Stated Clerk of the General Assembly.

It was moved and seconded to amend the pending question by adding the words “with the exception that the Larger Catechism be retained in its original form.”

The Assembly recessed at 9:56 a.m. and reconvened at 10:21 a.m. with the singing of the hymn “From All That Dwell Below the Skies.”

Mr. Oliver introduced to the Assembly the Rev. John Vander Lugt, representing Classis Chicago South of the Christian Reformed Church. Mr. Vander Lugt addressed the Assembly.

It was moved and carried to substitute for the pending amendment that the wording of the text of Questions 86-89 of the Larger Catechism be referred to the joint ecumenical committees for further consideration.

Messrs. Hills, DeJonge, and Neilands requested that their negative votes be recorded.

The Assembly recessed at 12:18 p.m. after prayer led by Mr. Lewis.

WEDNESDAY AFTERNOON, MAY 22

The Assembly reconvened at 1:17 p.m. with the singing of the hymn “If We Have Forgotten the Name of Our God.” Mr. Petty led in prayer.

Dr. Harris, fraternal delegate of the Reformed Presbyterian Church, Evangelical Synod, addressed the Assembly.

The Assembly recessed at 3:26 p.m. and reconvened at 3:55 p.m.

Mr. Miller, minister of the National Presbyterian Church, addressed the Assembly.

The Assembly recessed at 5:32 p.m. after prayer led by Mr. Meiners.
The Assembly reconvened at 7:00 p.m. with the singing of the hymn "There Is a Green Hill Far Away." Mr. Solis led in prayer.

Following a series of amendments, the main motion became that the Assembly approve Parts I and II of the Plan of Union as printed in the report of the Committee on Ecumenicity and Interchurch Relations, as the Preamble to and Constitutional Basis of union, with (1) the exception of Questions 86-89 of the Larger Catechism, (2) the further exception that the Committee on Ecumenicity and Interchurch Relations be instructed to propose to the joint ecumenical committees a revision of the Plan of Union to ensure that paragraph 1 of Chapter V of the Form of Government of the Reformed Presbyterian Church, Evangelical Synod, not become part of the subordinate standards of any of the united presbyteries, (3) the further exception that Part II.B.4.b. be recommitted for further study of the advisability of adopting unamendable provisions of the Form of Government, and (4) with the further provision that the committee be instructed (a) to include in the Plan of Union a provision that Chapter I of the Standing Rules of the General Assembly of the Orthodox Presbyterian Church, appropriately modified to provide for reconciliation of the statistics to be used for determining apportionment, shall be in force for the second and subsequent Assemblies of the united church, or (b) to bring to the 42nd Assembly some other proposal for implementation of the provisions of Chapter X Section 2 of the Form of Government for a representative Assembly.

Mr. Brawdy had recorded his negative vote on the amendment adding exception (2).

On motion the order of the day was extended ten minutes.

The pending motion was carried.

Mr. Hills requested that his negative vote be recorded.

Following a series of amendments and a division of the question from the previous motion, the main motion became that (1) the 1974 Synod of the Reformed Presbyterian Church, Evangelical Synod, be informed that it is the sense of this 41st General Assembly that the text of the Larger Catechism, including Questions 86-89, for a united church should be that held by the Presbyterian Church of America at the time of the division that occurred in 1937. Among the grounds for this action are:

1. From the time of the adoption of the Westminster Standards by the Westminster Assembly in the 17th Century there have been those with different eschatological convictions who have been able to minister with complete liberty under those standards (adherents of dispensational eschatology excepted);

2. That liberty has been adhered to, without any question, in the Orthodox Presbyterian Church ever since its founding in 1936.

3. Other Presbyterian bodies in the United States with whom both our churches have fellowship hold to the earlier form of the Larger Catechism, and a revision of that document would be an obstacle to closer fellowship;

4. It is the opinion of many in this Assembly that the proposed revisions allow leeway for the holding of dispensational views of eschatology under the Constitution of the united church.

5. The doctrinal standards of the church should be amended only from considerations, flowing from the exegesis of the Scriptures, which show the former text to be, or possibly to be, contrary to Scripture.
6. The language of the original text of the Larger Catechism is so largely taken directly from Scripture that it commends itself to us as compared with the amended form that is under consideration.

7. Chapters XXXII and XXXIII of the Confession of Faith are consonant with the original text of the Larger Catechism questions under consideration. The (2) further consideration of the question of the original wording of the Larger Catechism, Questions 86-89 be referred to the Joint Committees.

The pending motion was carried.

Mr. Hills requested that his negative vote be recorded.

The Assembly recessed at 9:13 p.m. after prayer led by Mr. Malcor.

THURSDAY MORNING, MAY 23

Following a devotional service led by Mr. Greer, the Assembly reconvened at 7:55 a.m. Mr. Hills led in prayer.

The minutes of the sessions of Wednesday, May 22, were approved as presented.

The order of the day having arrived, Mr. Hall, Chairman 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 with the notations listed by the committee and with the following exception:
   a. Lack of conformity to Rule 12 of the Assembly's Rules for Keeping Presbyterial Minutes, pertaining to recommendation 9, p. 392, lines 1, 2, 3, 17.

2. That the Minutes of the Presbytery of the Mid-Atlantic be approved with the notations listed by the committee and with the following exception:
   a. The Minutes (p. 45, lines 12-17) call for certain action to amend the Minutes of a previous meeting (9-5-73, cf. p. 42, lines 8-10). The requested report of the discussion that was ordered included in the Minutes does not appear in the Minutes of Presbytery.

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 with the notations listed by the committee and with the following exceptions:
   a. The record of the call for a special meeting (p. 188, item 3) does not quote verbatim the portion stating the purpose of the meeting.
   b. Failure to record the suggested or a like statement to that in Chapter XIV, Section 9, of the Form of Government in connection with a licensure to preach the Gospel (p. 199, item 18).

5. That the Minutes of the Presbytery of New York and New England be approved without exception and with the notations listed by the committee.

6. That the Minutes of the Presbytery of Northern California be approved with the notations listed by the committee and with the following exceptions:
   a. Minutes are not in a post-bound book.
b. Minutes of the previous year's meetings are not presented for reference, including the page with the imprimatur of the Moderator of the 40th General Assembly.

c. Copy of Rules for Keeping Presbyterial Minutes is not included.

d. The call to associate pastor Abbot includes no terms per the example in the Form of Government, Chapter XV, Section 6 (p. 332, line 15 ff.).

e. The text of the call to Mr. Abbot is out of chronological order in the Minutes (p. 327, 5th line from bottom).

7. That the Minutes of the Presbytery of the Northwest be approved with the notations listed by the committee and with the following exception:

a. No record of (Bend, Ore.) session's presence or absence (p. 113, line 24).

8. That the Minutes of the Presbytery of Ohio be approved with the notations listed by the committee and with the following exception:

a. There is no adequate record of the Presbytery's taking note of, and correcting the exceptions noted by the 40th General Assembly, even though the exceptions were corrected and this action was communicated to the 41st General Assembly.

9. That the Presbytery of Philadelphia be reminded that there is no indication (in its Minutes) that the exceptions taken by the 40th General Assembly were dealt with (dealing with omissions of the names of those who led in prayer); and that the Minutes of the Presbytery be approved with the notation listed by the committee and with the following exception:

a. Lists of ministers present or absent at stated meetings are in several instances incomplete (e.g. Betzold, meetings of 5-7-73, 11-17-73, 1-12-74).

10. That the Minutes of the Presbytery of the South be approved with the notations listed by the committee and with the following exception:

a. Rules for Keeping Presbyterial Minutes are not the current rules.

11. That the Minutes of the Presbytery of Southern California be approved with the notations listed by the Committee and with the following exception:

a. Offering of opening prayer is not recorded in meeting of 2-1-74, p. 293.

The recommendations of the committee were adopted, except that exception a. to the Minutes of the Presbytery of New Jersey was deleted.

The order of the day having arrived, Mr. Jones, Chairman of the Committee on Standing Committee Records, presented its report.

**REPORT OF THE COMMITTEE ON STANDING COMMITTEE RECORDS**

The committee recommends:

1. That the Committee on Christian Education be instructed to record disposition of exceptions (taken to its Minutes by previous Assemblies) in accordance with Rule 7 of the Assembly's Rules for Examining Standing Committee Records, and that its Minutes be approved without exception and with the notations listed by the Committee on Standing Committee Records.

2. That the Committee on Date, Place and Travel be instructed to record disposition of exceptions (taken to its Minutes by previous Assemblies) in accordance with
Rule 7 of the Assembly's Rules for Examining Standing Committee Records, and that the committee's Minutes be approved with the following exception:

a. Place of meeting not given, p. 6, lines 1-3.

3. That the Minutes of the Committee on Diaconal Ministries be approved with the notation listed by the Committee on Standing Committee Records and with the following exceptions:

a. Minutes of meeting of Executive Committee are of poor form and quality, pp. 87-88.

b. Letters should be included as transcripts, pp. 85-86.

c. No copy of committee's By-laws included.

4. That the Minutes of the Committee on Ecumenicity and Interchurch Relations be approved without exception.

5. That the Minutes of the Committee on Foreign Missions be approved with the following exception:

a. The Minutes of June 4-5, 1973, p. 43, are in error in stating that the 40th General Assembly approved the committee's Minutes without exception.

6. That the Minutes of the Committee on Home Missions and Church Extension be approved with the notations listed by the Committee on Standing Committee Records and with the following exception:

a. No verbatim record of the call for a special meeting, p. 39, lines 1-5.

7. That the Committee on Pensions be instructed to record disposition of exceptions (taken to their Minutes by previous Assemblies) in accordance with Rule 7 of the Assembly's Rules for Examining Standing Committee Records, and that its Minutes be approved without exception and with the notation listed by the Committee on Standing Committee Records.

8. That the Minutes of the Committee on Stewardship be approved with the following exception:

a. Records not kept in lock-type binder. It is the opinion of the Committee (on Standing Committee Records) that the binding used does not qualify.

9. That the Trustees of the General Assembly be instructed to record disposition of exceptions (taken to their Minutes by previous Assemblies) in accordance with Rule 7 of the Assembly's Rules for Examining Standing Committee Records, and that their Minutes be approved with the following exception:

a. Records not kept in lock-type binder. It is the opinion of the Committee (on Standing Committee Records) that the binding used does not qualify.

The recommendations of the committee were adopted except that (1) the Minutes of the Committees on Foreign Missions, Christian Education, and Pensions were approved without exception, (2) exception c. to the Minutes of the Committee on Diaconal Ministries was deleted, and (3) the exception taken to the Minutes of the Committee on Date, Place and Travel as to its unsuitable disposition of exceptions to its minutes taken by the previous Assembly was deleted.

The Assembly resumed consideration of the report of Advisory Committee #8.

The motion to adopt recommendation 3 was carried with the following amendments: (1) in paragraph A., substitution of the word "urge" for "instruct," and the words "urge its presbyteries similarly" for "give similar instruction to its presbyteries," (2) in paragraph B.: (a) in item 3) adding the words "the doctrine of God," before
the word "regeneration," (b) adding item 4) neo-pentecostalism, item 5) exercise of discipline in matters of faith and practice, item 6) the Scriptural mandate for organic union in the visible church," and (3) adding "C. that the presbyteries report significant findings from these joint meetings to the Committee on Ecumenicity and Interchurch Relations or the Fraternal Relations Committee by March 1, 1975."

On motion recommendation 4 of Advisory Committee #8 was adopted. Upon later reconsideration, it was adopted with the word "six" changed to "four."

On motion recommendation 5 of Advisory Committee #8 was adopted.

On motion it was determined to make the report of the Committee on Reformed Ecumenical Synod Matters the order of the day following the morning recess.

Mr. Oliver introduced to the Assembly the Rev. Donald C. Graham, pastor of Covenant Presbyterian Church of Panama City, Florida (National Presbyterian Church), and Executive Director of the National Presbyterian and Reformed Fellowship.

The Assembly recessed at 9:57 a.m. and reconvened at 10:19 a.m.

At the Moderator's request, Mr. Mitchell assumed the chair.

Mr. Galbraith, member of the Committee on Reformed Ecumenical Synod Matters, presented its report and the Report of the Reformed Ecumenical Synod Delegate. On motion Standing Rule Chapter VI, Section 7, was suspended and the report of the committee was ordered included in the Minutes without being read aloud.

REPORT OF THE COMMITTEE ON R.E.S. MATTERS

A special Committee on R.E.S. Matters consisting of the delegates to the 1972 Synod was appointed by the Fortieth General Assembly. The Committee met three times to deal with matters referred to it by the Assembly. (See Minutes of the 40th G.A., pp. 170f.).

The Assembly directed the Committee to "respond, or arrange for a response, to the request of the R.E.S. with regard to women in office." The committee is in the process of preparing this response in order to have it before the Assembly in 1975 and ready for the inclusion in the Agenda of the 1976 R.E.S. The Committee does not anticipate preparing a new study of the relation of women to the ruling and teaching eldership since the understanding of the OPC is already adequately expressed in reports now before the R.E.S. Further consideration is being given to the involvement of women in the diaconal office and in diaconal service more broadly conceived.

Growing out of the major study report on Office in the New Testament prepared for the 1972 R.E.S. was a request by Synod for further consideration by member churches of the biblical teaching concerning "the laying on of hands" with reference to the ordination and installation of officers. Your committee is giving attention to this request.

The Assembly directed the committee to prepare position papers on the theses that membership in the WCC is unibiblical and incompatible with membership in the R.E.S., and that the failure of the Gereformeerde Kerken in Nederland to maintain the Reformed confession disqualifies them from membership in the R.E.S., for transmission from our General Assembly to the 1976 R.E.S. Your committee has deliberately delayed the preparation of these papers in order to take account of the most recent developments prior to the publication of the 1976 R.E.S. agenda and therefore anticipates having the position papers before the 1975 Assembly.
In view of the lengthened Forty-first General Assembly, your committee deemed it wise not to plan a day-long conference on the interpretation and application of Scripture prior to this Assembly. The Fortieth Assembly urged pastors and sessions to study, evaluate and react to papers prepared for the 1972 conference on the Authority of Scripture, but to date no responses have been received by the delegates.

In response to the request of the 1972 R.E.S. that study materials already in the possession of member churches be sent to the major study committee erected by the Synod to explore further the interpretation and application of the Fourth Commandment, your committee has forwarded the relevant committee and appended minority reports together with an account of the actions of the Fortieth General Assembly anent these reports.

The Assembly instructed its committee to prepare a recommendation concerning continued membership in or withdrawal from the R.E.S. with specified grounds for the recommendation. In response to this instruction, it is the opinion of the committee that the OPC should continue its membership in the R.E.S. at the present time. In support of this position your committee offers the following considerations:

a. The R.E.S. enables the OPC to meet its obligation for fellowship and mutual edification in the world-wide confessionally oriented Reformed community of which it has historically been a constitutive part.

b. The R.E.S. provides a channel through which the OPC can exercise its leadership role and influence the formation of world Reformed opinion.

c. The R.E.S. provides a channel through which the OPC can benefit from the wisdom and other gifts given by Christ to denominations of the same confessional family, thereby avoiding sectarian isolation.

d. The R.E.S. provides useful contacts in the development of world-wide missions among Reformed churches.

e. The R.E.S. provides opportunities for sharing the responsibility for world diaconate.

f. The R.E.S. enables the OPC to join heart and voice with the whole Reformed community in bearing distinctively Reformed witness in the world and to the world.

The record of your delegates' participation in the 1972 R.E.S. demonstrates that they are not unmindful of the embarrassment occasioned by the action of certain member churches; and as directed by the previous Assembly, your committee continues to deal with these issues in an ecclesiastically responsible way with a view to the influence which the OPC can exert at the forthcoming Synod. At the same time, your committee is not unmindful of the dangers involved in a fundamentalist isolation from what is distinctively Reformed, thereby jeopardizing the historic stance of our denomination as Presbyterian in government and Reformed in doctrine. An essential aspect of the purity of the body of Christ is its real zeal for unity. The OPC occupies a legitimate place in the mainstream of confessionally sound, Reformed Christianity.

The Plan of Union with the RPCES calls for review of the whole question of R.E.S. membership immediately after the 1976 Synod. Your committee suggests that that is the appropriate time for reconsideration of our participation in the R.E.S. whether or not the proposed union is consummated.

Respectfully submitted,
Norman Shepherd, Chairman
REPORT OF RES DELEGATE

Fathers and Brethren:

The undersigned, who serves as Secretary of the Interim (Executive) Committee of the RES, takes this opportunity, following a meeting of that committee several weeks ago in South Africa, to bring up-to-date information to the General Assembly concerning the RES, supplementing the joint report of the four delegates to the Sydney Synod. This report does not include all the actions of the Interim Committee.

1. The Sydney (1972) RES established a Committee for Theological Interchange to facilitate the interchange of information, personnel, resources, publications, etc., among RES-related theological faculties, and that Committee was instructed to arrange a “meeting of theologians” at the time of the 1976 RES. The Interim Committee recommended to the Theological Interchange Committee that a one-day “theological conference” be held between the close of the Missions Conference and the opening of the Synod. (The Rev. Dr. George W. Knight, III is a member of that Committee.)

2. The Sydney RES appointed a committee to “study the matter of the baptism of the Holy Spirit as a special experience in addition to regeneration and conversion” and authorized the Interim Committee to include in the program for the RES 1976 a time for discussion of the doctrine of the Holy Spirit. At its recent meeting the Interim Committee decided to set aside one full day for a conference on the subject during the RES. Papers are to be prepared on the following three subjects: The Holy Spirit and Charismatic Gifts . . . and the Church . . . and Culture. (One Orthodox Presbyterian professor is being invited to participate.)

3. With regard to the Gereformeerde Kerken in Nederland

(a) The Interim Committee was informed that the Synod of the Gereformeerde Kerken in Nederland decided to comply with the request of the Sydney RES to inform the RES churches as to why they had joined the World Council of Churches in spite of repeated RES advice against it, and also to inform the churches about recent theological developments in the GKN. The Interim Committee has informed the GKN that their communication on these matters would be of the greatest value to the churches if they were to receive it not later than March 31, 1975 because many churches hold their annual meetings in the spring of the year.

(b) Only days before the meeting of the Interim Committee—in fact, while the undersigned was in South Africa—the GKN Synod voted to give financial support to the Program to Combat Racism of the World Council of Churches. That Program gives support to groups that combat “racism,” including terrorist groups that exercise their violence on both blacks and whites. PCR has been denounced by some within the WCC as well as many outside. The reaction in the Reformed churches in South Africa—black, white, and colored—was of strong disapproval, and there was some early talk of breaking relations with the GKN. This action of the GKN was largely responsible for the choice of one topic in a proposed meeting with WCC representatives in 1975 (see below).

(c) The Interim Committee was informed that its chairman, the Rev. Dr. Klaas Runia, who has served as Moderator of the two previous Reformed Ecumenical Synods, and is a minister in the GKN, is to serve as one of that church’s delegates to the next World Assembly of the World Council of Churches.

4. World Council of Churches

(a) The Interim Committee decided that in the light of the decisions (adverse) of the RES Lunteren (1968) with regard to the WCC the RES constituency
should be informed periodically concerning the activities of the WCC, with evaluation where necessary.

(b) The Interim Committee decided to agree with a suggestion from the WCC that another consultative meeting of the Interim Committee with WCC representatives be held. However, the undersigned felt, and the Committee agreed, that the two previous meetings, though valuable to the participants, had been of little benefit to the respective constituencies; it was, therefore, decided to suggest to the WCC that papers read at the consultation “be published together, and by both sides, it being understood that either would be free to provide accompanying comment.” The suggestion was not put in terms of a sine qua non, but if it is not acceptable to the WCC the Committee will have to reconsider its agreement to the meeting. Two topics will be discussed, with a paper to be presented on each subject by both sides: The Church's Confession and Theology, The Program to Combat Racism (including the Special Fund) and the Theology Underlying It.

5. The Committee determined to ask the member churches if they would favor the establishment of a worldwide fellowship of evangelical churches if it could be developed on a basis that would be acceptable to Reformed churches.

6. The Committee decided that if member churches wish to inform the RES 1976 of their work, especially some of their concerns, a time will be set aside for that purpose.

The General Secretary will communicate with the Stated Clerk on matters requiring action by the church. The matters reported above do not require action of this Assembly, but it is hoped that the information provided will give further perspective to the church concerning the RES.

Respectfully submitted,
John P. Galbraith

Mr. Lewis presented the report of Advisory Committee #12 as follows:

REPORT OF ADVISORY COMMITTEE #12

RECOMMENDATION 1

Advisory Committee #12 recommends that Communication 3 be referred to the Committee on Ecumenicity and Interchurch Relations for reply.

RECOMMENDATION 2

Advisory Committee #12 recommends no action on Overture 6 but rather concurs in the opinion of the Committee on RES Matters that the OPC remain in the RES until 1977, when the matter should be reviewed again.

RECOMMENDATION 3

Mr. Galbraith appeared before our committee and offered the following recommendation which we propose to the General Assembly for adoption and for forwarding to each member church of the RES:

“That the General Assembly

1. Inform the Gereformeerde Kerken in Nederland, as churches in fellowship with the Orthodox Presbyterian Church in the RES, that this General Assembly is deeply concerned with the recent decision of the Synod of the GKN to recommend to the churches support for the Program to Combat Racism of the World Council of Churches.
While this Assembly commends the desire of the Gereformeerde Kerken to seek justice for all people, it also believes that the only weapons which God has given to His church, as church, to accomplish that end are the weapons of spiritual warfare—truth, righteousness, the gospel of peace, faith, salvation, the sword of the Spirit which is the Word of God, and prayer (Ephesians 6:14-18); and the church's warfare is not a political, that is, fleshly battle with existing political authorities—"we wrestle not against flesh and blood"—but a warfare against sin, against Satan and his spiritual minions that are at work in these authorities, against the "spiritual wickedness" that is in high places (Ephesians 6:12).

The Assembly further notes that the Program to Combat Racism supports, at least in Africa, those whose fleshly warfare is carried on by terrorists who, claiming to seek national freedom, brutally and wantonly murder both authorities and civilians, both black and white. Such activities in the mind of this General Assembly, are blatantly contrary to the Word of God, especially for the church as church (we well recognize that neither your church nor ours, nor Reformed churches in general are pacifist).

This General Assembly, therefore, in all humility, as we recognize our own failure to engage in that spiritual warfare as we should, implores the Synod to withdraw its moral and material support of the Program to Combat Racism, to cease to commend this cause to the churches, and to use every possible effort to have the Program eliminated forthwith from the activities of the World Council of Churches.

2. Inform the Gereformeerde Kerken in Nederland that their action in support of the Program to Combat Racism, taken as it is by a member church of The Reformed Ecumenical Synod, compromises the RES and all its member churches in the eyes of Bible-believing churches and people around the world. The RES itself is at present powerless to protect its name against this compromise. The only recourse open to the member churches, which is at best only a partial solution, is for them to go on record publicly as to their disagreement with your action. We therefore are informing each of the RES member churches of the admonition which we, regretfully, must send to you, and of our prayer to you that you reconsider your action; and we are asking them to concur in our action.

RECOMMENDATION 4

Advisory Committee #12 also recommends the adoption of the following: The Forty-first General Assembly of The Orthodox Presbyterian Church respectfully and strongly urges Prof. Dr. Klaas Runia to resign his position as a delegate of the Gereformeerde Kerken in Nederland to the next World Assembly of the World Council of Churches and further urges him not to accept any other official appointment relative to the WCC.

Grounds:

1. The RES has consistently taken a strong position against membership of Reformed churches in the WCC.

2. Dr. Runia was Moderator of the RES Sydney, 1972, and is at present Chairman of the RES Interim Committee.

3. The attendance of the highest officer in the RES at the World Assembly of the WCC in an official capacity compromises the RES position with regard to the WCC and is an embarrassment to the witness of the other member churches of the RES.

G. T. Black
K. J. Meilahn
R. M. Lewis
D. C. Winward
On motion Dr. Schrotenboer was granted the privilege of the floor during con-
sideration of the report of the Committee on Reformed Ecumenical Synod Matters.

On motion recommendation 2 of Advisory Committee #12 was adopted in the
following amended form: that no action be taken on Overture 6.

On separate motions recommendations 3 and 4 were adopted.

It was moved and carried to send the following letter to the Dutch Reformed
Church (South Africa) and the Reformed Church in South Africa:

"Dear Brethren:

“Our General Assembly's Committee on Problems of Race has recently completed
a study of the Scriptural teaching on that subject which we enclose for your informa-
tion. In this connection we share the concern of many other Christians regarding the
unofficial policy of segregation which appears to be practiced in the South African
churches. We are struggling with similar problems in America and we should appreciate
your assistance.

“We understand the Scriptures to teach that people of different races should have
the right to worship God together and we should particularly appreciate your advice
as to what should and can be done to make this a reality. Your solutions to this prob-
lem in your society could be very helpful to us in ours.

“We pray God's blessing upon your service for Christ in the days ahead.

Respectfully yours in Christ,

(Signed)

Stated Clerk"

On motion the report of Advisory Committee #10 was made the order of the day
following completion of the report of the Committee on Ecumenicity and Interchurch
Relations.

The Moderator resumed the chair.

On motion the recommendation of the Committee on Ecumenicity and Interchurch
Relations that the 41st General Assembly propose to the National Presbyterian Church
the establishment of fraternal relations between our two churches was adopted.

On motion the recommendation in the Supplementary Report of the Committee
was adopted.

On motion recommendation 1 of Advisory Committee #12 was adopted.

The floor was declared open for nominations to the Committee on Ecumenicity
and Interchurch Relations. The following were nominated: Messrs. Clowney and Gal-
braithe. There being no further nominations, Messrs. Clowney and Galbraith were
declared elected to the class of 1977.

The order of the day having arrived, Mr. Frame presented the report of Advisory
Committee #10 as follows:

REPORT OF ADVISORY COMMITTEE #10

Recommendation 1

That the complaint of Mr. Fred Hoelzel concerning the action of the Presbytery
of Northern California in regard to the Rev. Lawrence Andres be denied on the ground
that Mr. Hoelzel has failed to prove the specifications of the Complaint.

Recommendation 2

That the Assembly adopt the following statement as its answer to the Complaint:
Assembly's Advisory Committee has done much hard wrestling before the Lord over the substance of this issue. The members have not limited their concern to the narrow question presented by the formal complaint, but have agonized over the human consequences—consequences to persons, congregation, presbytery—of various possible decisions and recommendations. We pray that this decision will promote true reconciliation through love, forgiveness and justice in accordance with God's Word.

The committee's task has been made extremely difficult by testimony directly contradicting other testimony which has been presented to the committee. There has been a virtual maze of charges and countercharges presented which we have been unable to resolve to our satisfaction.

The situation, in brief, therefore, is that the specifications in the complaint have neither been proven or disproven. Since the burden of proof is upon the complainant, the Assembly has no choice but to deny the complaint.

In view of the complexity of the case, however, and particularly in view of the harm to persons and to the Sunnyvale congregation which has been done in the course of the controversy, we wish to make explicit what otherwise might be left implicit. Our denial of the complaint does not imply any endorsement of the actions and/or policies of presbytery with regard to Mr. Andres, nor should it be construed as any judgment by the Assembly as to Mr. Andres' qualifications for the gospel ministry. Nor should anything in this report be construed as a criticism of presbytery's actions or policies.

**RECOMMENDATION 3**

That the Assembly's decision and answer to the complaint be sent as soon as possible to the First Orthodox Presbyterian Church, Sunnyvale, California and that these be read to the congregation together with the following letter sent in the name of the Assembly:

**Dear Brothers and Sisters in Christ:**

In the name of our loving Lord Jesus Christ, we pray that God will bless you with grace, mercy and peace.

We have praised our God and continue to do so, for what He has done in the hearts of your members. Our advisory committee has heard testimony of souls born into the kingdom, increased attendance and fervent zeal to share the gospel on the part of a number of people. And we rejoice to hear that God has used the Rev. Lawrence Andres in this spiritual growth of your congregation.

We enclose with this letter the record of our action concerning Mr. Hoelzel's complaint against presbytery regarding Mr. Andres. Our committee did not adopt its recommendation hastily, but wrestled over the implications its decision would have for the life of your church. It heard testimony from Messrs. Andres, Hoelzel, Erickson, Lewis, Neilands, Wagner, Krabbendam and Ames, and read a number of letters signed by members and friends of your church. They also considered a petition with 47 signatures and heard tapes. After much prayerful deliberation it was determined to deny the complaint. The 41st General Assembly was asked to deal with a narrow question only, viz., has the Presbytery of Northern California acted in error by not receiving Mr. Andres into the Presbytery? It is our judgment that such error has not been proven.

We plead with you in the name of Christ to accept this decision and thereby to promote the peace and unity of the church. Our hearts are grieved, brothers and sisters, to hear of the dissention which has erupted within your fellowship in reaction
to Presbytery's disposition of Mr. Andres. It seems that Satan fights hardest where the blessings of God's Spirit have been most evident. We therefore exhort you all with the words of Scripture:

Humble yourselves therefore, under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be watchful; for your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren that are in the world. (I Pet. 5:6-9)

We together with Mr. Andres exhort you to “keep the unity of the Spirit in the bond of peace.” (Eph. 4:3)

We assign no blame, for we are unable to assess the particular responsibility of any individuals for the unfortunate developments of the past year. But we trust that you and presbytery will try to resolve, in a way which honors the Lord, the various misunderstandings and charges of wrongdoing that have appeared. Do not allow the precious ministry of your church, built up by the Lord through the hard labors of godly men and women over many years, to be destroyed through failure to deal with controversy in a biblical way.

May our Saviour who humbled himself so wonderfully on our behalf, grant to every offended party in this matter the humility not to keep a score of wrongs, but earnestly to seek both the peace and the purity of the Church.

With love in Christ,
The Forty-first General Assembly
Richard A. Barker, Stated Clerk

RECOMMENDATION 4

That the Assembly urge that charges made against individuals before the Assembly's advisory committee be resolved according to the principles of discipline found in Scripture and our secondary standards.

RECOMMENDATION 5

That Mr. Andres' round trip plane fare in the amount of $284.50 be reimbursed from the General Assembly Budget Fund.

Respectfully submitted,
John M. Frame, Chairman

On motion Mr. Andres was granted the privilege of the floor during the consideration of the report of Advisory Committee #10.

It was moved and seconded to adopt recommendation 1.

The Assembly recessed at 12:18 p.m. after prayer led by Mr. Peterson.

THURSDAY AFTERNOON, MAY 23

The Assembly reconvened at 1:19 p.m. with the singing of the hymn, "Cast Thy Burden on the Lord." Mr. W. L. Cummings led in prayer.

On amended motion Mr. Hoelzel was invited to attempt to prove the grounds of his complaint following the afternoon recess.

On motion it was determined that the members of the Presbytery of Northern California not be permitted to vote on any matter in connection with the pending motion.
Messrs. D. J. Duff, and J. W. Garrisi requested that their negative votes be recorded.

On motion the time of the afternoon recess was advanced. The Assembly recessed at 3:19 p.m. and reconvened at 3:43 p.m.

Mr. Graham, Executive Director of the National Presbyterian and Reformed Fellowship, addressed the Assembly.

Mr. Hoelzel presented his case before the Assembly.

The Assembly recessed at 5:33 p.m. after prayer led by Mr. Black.

THURSDAY EVENING, MAY 23

The Assembly reconvened at 7:00 p.m. with the singing of the hymn, “Amazing Grace, How Sweet the Sound.” Mr. Rockey led in prayer.

The motion to adopt recommendation 1 of Advisory Committee #10 was carried.

The Moderator led in prayer.

On separate motions recommendations 2 through 4 were adopted.

Recommendation 5 was adopted with the substitution of the word “Travel” for the word “Budget.”

It was moved and seconded that Mr. Frame be commissioned to visit First Orthodox Presbyterian Church, Sunnyvale, and read the letter to the congregation and answer questions.

On motion the matter was laid on the table.

Mr. Mitchell, member of the Committee on the Baptism of the Holy Spirit, presented its report.

REPORT OF THE COMMITTEE ON THE BAPTISM OF THE HOLY SPIRIT

This committee, elected by the Fortieth General Assembly, has met twice and is making progress toward the completing of the task assigned to it. The Committee is reasonably certain that the results of its work will be available for consideration by the Forty-second General Assembly, and recommends that it be continued.

Respectfully submitted,
Herbert S. Bird, Convener

Mr. Peterson reported for Advisory Committee #1 concerning this report. (Silence.)

On motion the recommendation that the committee be continued was adopted.

Mr. Eckardt, Chairman of the Committee on Overtures and Communications, presented its report.

REPORT OF THE COMMITTEE ON OVERTURES AND COMMUNICATIONS

This Committee makes the following recommendations on the items referred to it:

1. That Overture 2, from the Presbytery of New Jersey, concerning a change in Chapter X, sec. 3, of the Standing Rules of the Assembly to be proposed to the 42nd General Assembly, be adopted.
2. That Overture 4, from the Presbytery of the Northwest, requesting a revision in the boundaries of the Presbytery of the Northwest, be adopted.

This recommendation also disposes of Communication 6 from the Presbytery of the Dakotas concurring in this Overture.

3. That Overture 7, from the Presbytery of the South, and Overture 12, from the Presbytery of New York and New England, both concerning proposals to avoid future deficits in travel and lodging cost reimbursement to commissioners to General Assembly, be referred to the Committee on Date, Place and Travel for study, with the request that they report their reactions and recommendations, if any, to the 42nd General Assembly.

It would appear that drastically revised policies need to be developed if we are to avoid large out-of-pocket costs to commissioners and at the same time to avoid increasingly heavy financial burdens on congregations to cover these costs.

4. That Communication 7, from the Presbytery of Southern California, requesting this Assembly's counsel and judgment in reference to Chapter XIV, sec. 7, and Chapter XV, sec. 16, of the Form of Government respecting the qualifications of Mr. Sidney Van Camp for reception as an ordained minister in this denomination, specifically for work among the Mayan Indians of Yucatan, Mexico, in close association with the National Presbyterian Church of that country, be answered as follows:

In view of 1) his faith and trust in the Lord Jesus Christ, 2) the enthusiasm of the Presbytery for Mr. Van Camp's special gifts for his desired ministry, 3) his satisfactory examinations in theology, 4) his present part-time study of Greek and Hebrew, and 5) his very evident zeal and personal witness; it is our judgment that his request for reception as an OP minister for this particular ministry should be actively considered. However, in view of the fact that his educational qualifications are admittedly below our usual standards, particularly in his knowledge of Greek and Hebrew, that he has but recently come to embrace the Reformed position out of a Pentecostal background, and that his acquaintanceship with his Session and presbytery is of a very short duration (8 or 9 months), it is this Assembly's opinion that caution should be exercised in this matter.

It is our advice that additional time should be allowed for the Presbytery to become more fully acquainted with Mr. Van Camp, and also to allow him to become more knowledgeable of the life and ministry of the OPC before his reception as a minister; and that meanwhile, he be regarded as an applicant for reception as a minister, with a standing comparable to that of a licentiate.

5. That Communication 13, from the Presbytery of the Midwest, be received as an acknowledgment on the part of the Presbytery to the complainants that the Presbytery did err in failing to find that the complaint was in order, and that said acknowledgment of error constitutes sufficient response to the action of the 40th General Assembly concerning the complaint of Mr. Marston, et al.

6. That recommendation 3, in the report of the Stated Clerk, be accomplished by directing the Stated Clerk when making calculations to determine the Presbyteries' representation for the 42nd General Assembly, to exclude those churches which list no members.

7. That recommendation 5, in the Report of the Stated Clerk, be adopted in the following form: "that this Assembly proposes to the 42nd General Assembly that the following sentence be added to Standing Rule Chapter IV, sec. 3.c. 'Individuals may bring matters to the Assembly only by way of a Presbytery, unless they concern a responsibility assigned the individual by the Assembly.'"
8. That recommendation 6, in the Stated Clerk's report, be adopted.
9. That recommendation 7, in the Stated Clerk's report, be changed from 6 years to 7 years, and that the recommendation be adopted in that form.
10. That recommendation 9, in the Stated Clerk's report be adopted.

Robert C. Eckardt
Charles H. Ellis
Wendell L. Rockey
Donald J. Duff
William A. Haldeman

On separate motions recommendations 1 through 10 were adopted.
The Assembly recessed at 9:02 p.m. after prayer led by Mr. Kuschke.

FRIDAY MORNING, MAY 24

Following a devotional service led by Mr. Drake, the Assembly reconvened at 7:54 a.m. Mr. Bush led in prayer.

The minutes of the sessions of Thursday, May 23, were approved as corrected.

On motion the request on behalf of Mr. D. J. Duff to be excused at 8:30 a.m. with full travel compensation was granted.

On motion the Assembly's Rules for Examining Presbyteral Minutes, and Rules for Examining Standing Committee Records were amended by adding a new Rule 5 (see below) to each and renumbering the existing Rule 5, etc., to be Rule 6, etc.

RULES FOR EXAMINING PRESBYTERIAL MINUTES
5. Before recommending that exceptions be taken to the Minutes of a presbytery, the committee shall confer with a member of that presbytery.

RULES FOR EXAMINING STANDING COMMITTEE RECORDS
5. Before recommending that exceptions be taken to the Minutes of a standing committee, the examining committee shall confer with a member of that standing committee, or its General Secretary.

Consideration of the report of Advisory Committee #9 (q.v.) continued.
On amended motion the Assembly determined to take no action on Overture 9.
On motion the recommendation of the committee concerning Overture 11 was adopted.

Dr. Gaffin presented the report of Advisory Committee #5 as follows:

REPORT OF ADVISORY COMMITTEE #5

The materials assigned to Advisory Committee #5 are Complaint 1 with Attachment and Communication 14 (official documents relevant to the complaint with a covering letter submitted by the Stated Clerk of the Presbytery of Southern California).

The full text of the actions against which the complaint is directed is as follows (Minutes of the Presbytery of Southern California, p. 267):

"On amended motion, the Presbytery adopted the following statement: The determination of the credibility of a profession of faith lies in the judgment of the elders of the congregation as to the genuineness and sincerity of the profession of the one confessing Christ as Savior and Lord. This must ultimately be a subjective judgment
of the elders based on their knowledge of the life and testimony of the individual in comparison with Scriptural standards. The principles of the Westminster Confession, Ch. XX: 2 must be operative in this judgment:

God alone is Lord of the Conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to His Word; or beside it, in matters of faith or worship. So that to believe such doctrine, or to obey such commandments out of conscience, is to betray true liberty of conscience: and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.

Binding the conscience of applicants to a particular pattern of attendance which may be "beside" the Word violates this section of the Confession. Furthermore, while a communicant's course for the uninstructed is indicated by the Directory For Worship, V:1, it ought not to be so protracted as unduly to keep believers from the sacraments.

"On motion, the Presbytery adopted the following statement: A Session that would 'bar from communicant membership a person who would not attend both morning and evening services on the Lord's Day, even though he appeared to have an adequate, Scriptural comprehension of himself as a sinner, and of Jesus as the savior of such sinners, and trusted Jesus with no other support for his salvation,' would be imposing an extra-Scriptural requirement."

RECOMMENDATION 1: that the complaint be denied.

Grounds: (1) the substance of the complaint is based on the allegation that "Presbytery has gone on record as saying a person could 'willfully forsake' one of the Stated Meetings" (penultimate paragraph, Complaint 1).

(2) the decisions of the Presbytery in this matter do not warrant this allegation.

RECOMMENDATION 2: that Communication 14 not be printed in the minutes.

R. B. Gaffin, Jr.
R. R. Gerber
J. C. Hills, Jr.
B. R. Hofford
J. D. Male
R. J. McKenzie
D. L. Neilands
L. C. Sibley, Jr.
M. L. Woodruff

Recommendation 1 was moved and seconded.

The Assembly recessed at 9:56 a.m. and reconvened at 10:26 a.m.

On motion Mr. Bachman's request to be excused at 12:00 noon with full travel compensation was granted.

Recommendation 1 was carried in the following amended form: that the complaint, on the grounds alleged, be denied.

On motion the Assembly commended to the individual presbyteries further study of the question, "What are the Biblical requirements for a credible profession of the faith of applicants for church membership?" taking into account the extremes of legalism on the one hand, and libertinism on the other. Such study shall also give special attention to the application of these requirements to attendance at the official worship
services of the church, and to the report, dated April 28, 1973, of the Special Com-
mittee on a Credible Profession of Faith, of the Presbytery of Southern California.

Recommendation 2 of Advisory Committee #5 was adopted.

Mr. C. K. Cummings presented the report of Advisory Committee #13 as follows:

REPORT OF ADVISORY COMMITTEE #13

There was referred to this committee Complaint 3 of Bruce Marion Brawdy and
Communication 15 consisting of the minutes of the Presbytery of Southern California
dealing with the circumstances out of which Mr. Brawdy's complaint arose.

The committee met with Mr. Brawdy and with three representatives of the Presby-
tery of Southern California.

Complaint has been made against the Presbytery of Southern California in con-
nection with its action in reversing or modifying a judgment of the Santee, California
session in a disciplinary matter.

The party originally tried is no longer a member of the local church or the
denomination, and the matters presented may well now be moot. Be that as it may, the
complaint against the presbytery consists of two specifications.

The first specification is to the effect that the presbytery had no power to reverse
or modify the judgment of the session but only had power to remand the case to
session for a new trial. In VIII:6 of the Book of Discipline, it is provided: "An
appellate judicatory which decides not to sustain the judgment of a lower judicatory
may remit the case to the trial judicatory for a new trial, may modify the judgment,
or may reverse the judgment." The first specification of the complaint cannot be
sustained.

The second specification is to the effect that presbytery misrepresented the facts
in connection with the matter. The use of the word "misrepresented" is unfortunate,
inaccurate and really unintended, as complainant has conceded to your committee, and
is not supported by the record. It appears that the complainant, in seeking to respond
to a problem in a Scriptural manner, probably intended to charge that presbytery made
erroneous conclusions of fact, but if so, such charge has actually not been made in the
specification in question. Such second specification cannot be sustained.

Your committee recommends that Complaint 3 not be sustained.

Respectfully submitted,
Calvin Knox Cummings, Convener

The committee's recommendation was adopted.

Mr. Oliver, a member of the Board of Trustees of Knollwood Presbyterian Lodge,
Inc., presented their 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 BOARD OF TRUSTEES OF
KNOLLWOOD PRESBYTERIAN LODGE, INC.

To the
152nd General Synod of the Reformed Presbyterian Church, Evangelical Synod,
meeting in Elizabethtown, Pennsylvania, May 24, 1974

And to the
41st General Assembly of the Orthodox Presbyterian Church meeting in Chicago,
Illinois, May 17, 1974

Dear Fathers and Brethren:

The ministry of Knollwood Presbyterian Lodge was conducted under the adminis-
tration of the Rev. and Mrs. John Young last summer (1973). It is evident that God
used them for His glory, along with the entire staff, for which we offer sincere praise
to His Name.

The financial needs of the Lodge have always made it necessary to receive gifts
as well as the room and board fees, paid by the guests. Last year, in addition, the
summer's gasoline shortage caused a large number of last minute cancellations. The
result was a poor summer financially.

The Board of Directors, in weighing the financial records of all the years in which
it has operated the Lodge, determined that it could not conscientiously continue to go
on. Therefore, the Board of Directors voted to discontinue this ministry, to sell the
property, and to divide the assets equally between our two churches. The Board fur-
ther decided to recommend to the respective judicatories that they distribute their
respective share in accordance with their previously agreed upon percentage allocation
among their agencies and committees.

The property has been sold. All told, $32,000 will be received for the property.
It is anticipated that this will mean that after all outstanding bills and loans are paid,
our churches will receive a total of about $30,000 to be divided equally.

The Board of Directors, aware that this entire project had its roots in the gener-
osity of the Presley W. Edwards family, offered the property to Mr. Edwards before
offering it to the public. Through Mr. Edwards, a charitable trust proposed to buy
the property and this proposal was accepted.

It should be understood that $5,000 has been received by the Directors. The
remainder will be paid at $100 per month at 6% interest, but the privilege of prior
payment without penalty by the purchaser has been granted.

The Board of Directors believes it would be wise to maintain its same mem-
bership for this year so that the final details of this transaction may be completed in an
expeditious manner. It is recommended that the details of receiving and distributing
the payments be transferred to the Trustees of General Synod/General Assembly,
respectively, at the 1974 meeting of these judicatories. It is anticipated that the Board
of Directors will petition their respective judicatories to be dissolved in 1975.

We praise God for all He has done through this ministry. Very explicit blessings
can be cited, but space does not warrant their being listed.

May God continue to use the work already accomplished at Knollwood Presby-
terian Lodge for His glory.

Respectfully submitted,
Donald J. MacNair, President

April 1, 1974
Mr. Cottenden presented the report of Advisory Committee #8 (q.v.) concerning this report.

Recommendation 6 of Advisory Committee #8 was adopted with the addition of the words "and that any additional funds received from this source be distributed to the General Assembly Budget Fund to help cover costs of the Committee on Ecumenicity and Interchurch Relations incurred in previous years in the committee's conversations with the Fraternal Relations Committee of the Reformed Presbyterian Church, Evangelical Synod.

On motion Mr. Oliver and Ruling Elder Howard Veldhorst (Oostburg) were appointed to the class of 1977 of the Board of Trustees of Knollwood Presbyterian Lodge, Inc.

Mr. Galbraith, Missions Correspondent for the RES, presented his report.

REPORT OF MISSIONS CORRESPONDENT FOR THE R.E.S.

Fathers and Brethren:

The Committee on Missions of the Reformed Ecumenical Synod met in Pretoria, South Africa on April 4, 1974. Your correspondent continues to serve as Chairman, and Dr. Paul G. Schrotenboer continues to serve as Secretary.

Matters decided by the Committee and approved by the Interim Committee were as follows:

1. Recommended to the Interim Committee, in response to an action of the 1972 Sydney RES, the establishment of a permanent Committee on Theological Education Assistance. The Committee will "serve as a conduit for the benefit of RES churches between theological resources (e.g., theological schools, publishing houses, etc.) and needs (e.g., pastoral training, literature, etc.)"; it will not itself provide theological education. It will work closely with the Committee on Missions and have these tasks: appoint consultants from different parts of the world, receive inquiries and requests regarding theological assistance, obtain information regarding requests for such assistance, solicit and receive offers of such assistance, and send the inquiries and/or requests, together with pertinent information and recommendations, to the sources of assistance as may be helpful and available. The Committee will also make a survey to obtain the necessary information concerning existing scholarship funds, available theological literature in theological colleges, existing theological training programs, and seek to ascertain the most urgent needs of the various seminaries and pastors in the RES churches. The Committee consists of the Rev. Messrs. John J. Barnett (Orthodox Presbyterian), and Edward Van Baak (Christian Reformed), and Dr. Schrotenboer.

2. Appointed an investigative committee to study the feasibility of the RES coordinating and stimulating broadcasting activities among the churches and report to the Committee on Missions by May, 1975. The committee consists of Dr. Joel Nederhood, the Rev. A. S. Laberchagne, and Dr. Schrotenboer. (This action was in response to a directive of the Sydney RES to the Committee on Missions that it appoint a subcommittee "with the responsibility of coordinating and stimulating the broadcasting activities of the churches"; in the same action the churches had been 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").

3. Decided to publish a new world survey of Reformed missions. Since the Committee regards missions as taking the gospel of salvation by grace to those who do not believe it, regardless of where they are or whether they have ever heard, the
new survey will include information on missions done by the churches within their own countries as well as in foreign countries.

4. Drew up a program for the Committee's third Missions Conference; it will be held August 2-6, 1976 immediately prior to the Cape Town meeting of the RES. The theme of the conference will be Training for Missions, with the follow topics: Current Trends in Training for Missions, Training the Ordained Minister, Training the Membership for Witness, Training the Membership for Service, and Partnership in Training. As at Sydney, there will also be a daily Bible exposition. Speakers have not yet been invited, but one Orthodox Presbyterian is a first selection for one topic, and another is an alternate.

At the Sydney conference the daily Bible studies were first included in the program. At Cape Town two other new procedures will be introduced:

1. The conference papers will be duplicated and sent to delegates before the conference, and speakers will give only a 10-minute summary of their papers at the conference. This will allow maximum time for discussion.

2. A statement concerning the topics and the conference as a whole will be prepared in preliminary form by the Committee on Missions, submitted to the conference on the final day for discussion, then put in final form by the Committee and sent to the member churches.

The RES General Secretary, Dr. Schrottenboer, will give the opening address. The undersigned will serve as chairman and prepare the draft statement at the conclusion.

Your correspondent believes that the Committee on Missions has been of considerable usefulness to Reformed churches around the world and that there are opportunities for even greater benefit in the years to come.

Respectfully submitted,
John P. Galbraith

On motion Mr. Galbraith was reappointed Missions Correspondent for 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:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Available for 1974 Travel Fund</td>
<td>$17,403.22</td>
</tr>
<tr>
<td>Offering designated to Travel Fund</td>
<td>157.12</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$17,561.12</strong></td>
</tr>
<tr>
<td>Payments to 110 delegates</td>
<td>$16,760.00</td>
</tr>
<tr>
<td>Payment to Mr. Andres</td>
<td>286.00</td>
</tr>
<tr>
<td><strong>Balance</strong></td>
<td><strong>$517.12</strong></td>
</tr>
</tbody>
</table>

The Committee recommends:

1. that the invitation of the Reformed Presbyterian Church of North America to hold the 42nd General Assembly at Geneva College, Beaver Falls, Pa. (to meet concurrently with the Synods of the Reformed Presbyterian Church, Evangelical Synod and/or the Reformed Presbyterian Church of North America) be accepted; and that the Stated Clerk and Moderator of this Assembly be appointed an executive committee on arrangements to meet with the equivalent committees of the other denominations to establish the dates of meeting.

2. that the Assembly request the churches to contribute to the General Assembly Travel Fund for 1975 at the rate of $3.00 per communicant member.
Recommendation 1 was adopted.
The Assembly recessed at 12:27 p.m. after prayer led by Mr. Whitlock.

FRIDAY AFTERNOON, MAY 24

The Assembly reconvened at 1:15 p.m. with the singing of the hymn “Gracious Spirit, Dove Divine.” Mr. Meilahn led in prayer.

On motion the request on behalf of the following commissioners to be excused from the Assembly with full travel compensation was granted: Messrs. Baurer, Galbraith, Krabbendam, Nonhof, and Whitlock.

Recommendation 2 of the Committee on Date, Place and Travel was adopted.

On motion Messrs. Bates and Conard were granted an additional $28 each for travel compensation.

The floor was declared open for nominations to the Committee on Date, Place and Travel.

By general consent, Mr. Bates was appointed to the class of 1977.

Mr. Oliver presented the report of the Committee on General Assembly Budget Fund Review as follows:

REPORT OF THE COMMITTEE ON GENERAL ASSEMBLY FUND REVIEW

The committee recommends that the Assembly adopt the following budget for the General Assembly Budget Fund for 1974-1975 and that the churches be requested to contribute $2.75 per communicant member for the General Assembly Budget Fund.

1974-1975 BUDGET FOR GENERAL ASSEMBLY PURPOSES

Salaries
- Stated Clerk $3,200.00
- Assistant Clerk 100.00
- Statistician 100.00

Printing of Agenda, Supplement, and Minutes 7,500.00
Secretarial expense 110.00
Postage, etc. 225.00
Miscellaneous 20.00

Special Committee expenses
- Baptism of the Holy Spirit 450.00
- Book of Discipline & Directory for Worship 200.00
- Date, Place and Travel 25.00
- Ecumenicity and Interchurch Relations 4,000.00
- Fraternal delegates 215.00
- Form of Government 200.00
- Linguistic Revisions to the Westminster Standards 375.00
- Ministerial Training 550.00
- Trustees of the General Assembly 50.00
- Reformed Ecumenical Synod Assessment 1,832.00
- Deficit from 1973-1974 9,790.33

$28,942.33

Received from sale of Knollwood Lodge property
- 1,500.00

$27,442.33

Robley J. Johnston
LeRoy B. Oliver
The committee's recommendation was adopted.

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 41st General Assembly hereby expresses its deep appreciation to the Rev. Leslie A. Dunn, the Rev. James L. Bosgraf, the Rev. Ivan J. DeMaster, and Mrs. Clair Kasic for their indefatigable efforts in coordinating the arrangements for this Assembly. We also give hearty thanks to the congregations of the Tinley Park Orthodox Presbyterian Chapel, Tinley Park, Ill.; Grace Orthodox Presbyterian Church, Hanover Park, Ill.; Westminster Orthodox Presbyterian Church, Westchester, Ill.; and Bethel Orthodox Presbyterian Church, Wheaton, Ill., for their loving service and gracious hospitality to this Assembly. We request the Stated Clerk to express our sincere thanks to Trinity Christian College for the provision of such excellent accommodations and for providing so well for the many other needs of this Assembly.

On motion the question concerning Mr. Frame visiting First Church, Sunnyvale, was taken from the table.

The pending question was carried with the addition of the words "if the Session of First Church concurs."

The minutes of the sessions of Friday, May 24, were approved as presented.

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 Forty-first General Assembly closed at 2:25 p.m., Friday, May 24, 1974.

Respectfully submitted,

Richard A. Barker, Stated Clerk
## PRESBYTERY OF THE DAKOTAS

**Stated Meetings — Fourth Tuesday of March and September**

The Rev. Jack J. Peterson, Stated Clerk

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>COLORADO</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>DENVER, Park Hill</strong></td>
<td>11:00</td>
<td>148</td>
<td>163</td>
<td>110</td>
<td>53</td>
<td>5</td>
<td>2</td>
<td>9</td>
<td>4</td>
<td>0</td>
<td>3</td>
<td>7</td>
<td>5</td>
<td>86</td>
<td>88</td>
<td>$16,100</td>
<td>$6,415</td>
<td>$2,328</td>
<td>$25,543</td>
</tr>
<tr>
<td>3411 Albion St.</td>
<td>W:6:00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>James L. Bosgraf</td>
<td>S:7:00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Glenn T. Black, Assoc. Pastor</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>W. Benson Male, Assoc. Pastor</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>DENVER (AURORA), Grace Chapel</strong></td>
<td>11:00</td>
<td>30a</td>
<td>55a</td>
<td>30a</td>
<td>25a</td>
<td>1a</td>
<td>0</td>
<td>8a</td>
<td>4a</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>12a</td>
<td>25</td>
<td>52</td>
<td>3,730</td>
<td>848</td>
<td>832</td>
<td>5,410</td>
</tr>
<tr>
<td>W. Benson Male, Home Missionary 7:30</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>DENVER (GOLDEN), Redeemer Chapel</strong></td>
<td>11:00</td>
<td>11b</td>
<td>11b</td>
<td>6b</td>
<td>5b</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>11</td>
<td>16</td>
<td>3,731</td>
<td>827</td>
<td>0</td>
<td>4,558</td>
<td>760</td>
</tr>
<tr>
<td>Glenn T. Black, Home Missionary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>GRAND JUNCTION, Bethel Chapel</strong></td>
<td>11:00</td>
<td>36</td>
<td>37</td>
<td>21</td>
<td>16</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>32</td>
<td>39</td>
<td>7,908</td>
<td>1,053</td>
<td>40</td>
<td>9,001</td>
<td>429</td>
</tr>
<tr>
<td>Sunlight Dr. &amp; 'B' Rd.</td>
<td>6:00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Donald J. Duff</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>THORNTON, Immanuel, V. 93rd &amp; Clayton Sts.</strong></td>
<td>10:00</td>
<td>8b</td>
<td>38</td>
<td>27</td>
<td>11</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>17</td>
<td>-23</td>
<td>30</td>
<td>35</td>
<td>6,114</td>
<td>1,073</td>
<td>0</td>
</tr>
<tr>
<td>W. Benson Male, Home Missionary</td>
<td>6:00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>IOWA</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>SIoux Center, Faith, V.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>KANSAS</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Caney, OPC</strong></td>
<td>11:00</td>
<td>40</td>
<td>39</td>
<td>30</td>
<td>9</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>26</td>
<td>23</td>
<td>9,594</td>
<td>179</td>
<td>1,573</td>
<td>11,346</td>
</tr>
<tr>
<td>Vine St.</td>
<td>7:00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Richard A. Nelson</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Hutchinson, Northside Presbyterian Chapel</strong></td>
<td>11:00</td>
<td>87</td>
<td>87</td>
<td>67</td>
<td>20</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>48</td>
<td>45</td>
<td>12,476</td>
<td>1,456</td>
<td>1,312</td>
<td>15,244</td>
</tr>
<tr>
<td>William J. Bomer, Home Missionary</td>
<td>7:00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>NEBRASKA</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Lincoln, Faith</strong></td>
<td>9:30</td>
<td>87</td>
<td>87</td>
<td>67</td>
<td>20</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>48</td>
<td>45</td>
<td>12,476</td>
<td>1,456</td>
<td>1,312</td>
<td>15,244</td>
</tr>
<tr>
<td>1740 W. Burnham</td>
<td>6:30</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Russel D. Piper</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Omaha, OPC</strong></td>
<td>11:00</td>
<td>60</td>
<td>62</td>
<td>49</td>
<td>13</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>40</td>
<td>40</td>
<td>9,488</td>
<td>3,261</td>
<td>1,843</td>
<td>14,592</td>
<td>298</td>
</tr>
<tr>
<td>5019 Hickory St.</td>
<td>7:00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reginald Voorhees</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

FORTY-FIRST GENERAL ASSEMBLY
<table>
<thead>
<tr>
<th>Location</th>
<th>Service Times</th>
<th>Conf. Faith</th>
<th>Added</th>
<th>Removed</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>NORTH DAKOTA</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Carson, Bethel</td>
<td>10:30</td>
<td>38 57 45 12</td>
<td>0 3</td>
<td>16</td>
</tr>
<tr>
<td>(Jack J. Peterson)</td>
<td>7:30</td>
<td>0 0 0 1</td>
<td>17</td>
<td>17</td>
</tr>
<tr>
<td>Lark, First</td>
<td>9:00</td>
<td>41 41 25 16</td>
<td>0 3</td>
<td>0</td>
</tr>
<tr>
<td>(Jack J. Peterson)</td>
<td>7:30</td>
<td>0 0 0 -3</td>
<td>35</td>
<td>35</td>
</tr>
<tr>
<td>Leith, First</td>
<td>9:00</td>
<td>35 0 0 0</td>
<td>16</td>
<td>16</td>
</tr>
<tr>
<td><strong>OKLAHOMA</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bartlesville, Westminster V.</td>
<td>9:30</td>
<td>44 43 33 10</td>
<td>0 0</td>
<td>0</td>
</tr>
<tr>
<td>240 N. E. Fenway</td>
<td>7:00</td>
<td>1 0 0 0 0</td>
<td>35</td>
<td>35</td>
</tr>
<tr>
<td>Oklahoma City, Knox</td>
<td>11:00</td>
<td>59 67 44 23</td>
<td>0 0</td>
<td>0</td>
</tr>
<tr>
<td>4511 N. Independence Ave.</td>
<td>6:00</td>
<td>1 1 3 2 52</td>
<td>64</td>
<td>52</td>
</tr>
<tr>
<td>Tulsa, Grace</td>
<td>11:00</td>
<td>48 23 17 6</td>
<td>1 0</td>
<td>1</td>
</tr>
<tr>
<td>10620 E. 27th St. (No Mail)</td>
<td>W 5:00</td>
<td>0 0 0 17 0 8</td>
<td>15</td>
<td>17</td>
</tr>
<tr>
<td>John W. Mahaffy</td>
<td>S 7:00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>SOUTH DAKOTA</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bancroft, Murdoch Memorial V.</td>
<td>11:00</td>
<td>50 50 32 18</td>
<td>0 0</td>
<td>0</td>
</tr>
<tr>
<td>Bridgewater, Trinity</td>
<td>9:30</td>
<td>70 70 52 18</td>
<td>0 0</td>
<td>0</td>
</tr>
<tr>
<td>Maurice Riedel</td>
<td>7:30</td>
<td>1 0 0 0 1 41</td>
<td>38</td>
<td>7,233</td>
</tr>
<tr>
<td>Hamill, Westminster V.</td>
<td>11:00</td>
<td>89 83 50 33</td>
<td>0 2</td>
<td>0</td>
</tr>
<tr>
<td>W 7:30</td>
<td>S 8:00</td>
<td>0 4 1 -5</td>
<td>23</td>
<td>19</td>
</tr>
<tr>
<td>Manchester, OPC, V.</td>
<td>9:30 a.m.</td>
<td>33g 33g 27g</td>
<td>6g</td>
<td></td>
</tr>
<tr>
<td>Volga, Calvary</td>
<td>9:00</td>
<td>116 109 88</td>
<td>21 0 1</td>
<td>1 2 1 2 1 6 1 63 74 14,509 4,489 6,996 25,994 295</td>
</tr>
<tr>
<td>Third Ave. at Astrachan</td>
<td>7:30</td>
<td>103 107 51</td>
<td>56 0 2</td>
<td>1 2 0 4 51 58 11,633 1,936 913 14,482 284</td>
</tr>
<tr>
<td>Arthur O. Olson</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Winner, OPC</td>
<td>9:30</td>
<td>10 5 0</td>
<td>10</td>
<td>5</td>
</tr>
<tr>
<td>Fifth and Lincoln</td>
<td>7:30</td>
<td>0 0 0 1</td>
<td>17</td>
<td>17</td>
</tr>
<tr>
<td>Glenn D. Jerrell</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yale, OPC</td>
<td>15</td>
<td>0 0 0 1</td>
<td>10</td>
<td>5</td>
</tr>
</tbody>
</table>
PRESBYTERY OF THE DAKOTAS (Continued)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TEXAS</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ABE LINE, OPC</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2742 Buffalo Gap Rd.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jonathan D. Male</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EASTLAND, OP Chapel</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SAN ANTONIO, OP Chapel</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTALS</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Average Contribution per Communicant Member

a. Incl. with Park Hill, Denver
b. Incl. with Park Hill, Denver
c. Based on 74 communicant members
d. Based on 38 communicant members
e. Does not include bequest of $268
f. Does not include bequest of $14,500
g. Estimated

Licensure: Karl Dortzbach, 6-1-73
Ordination: Glenn D. Jerrell, 10-12-73

Ministers Received: Arthur O. Olson, from Presbytery of the South, 9-27-73
James L. Bosgraf, from Presbytery of the Midwest, 9-27-73

Ministers Removed from Roll: Philip B. Jones, deceased, 2-7-73
Stanford M. Sutton, Jr., dismissed to Presbytery of New York and New England, 6-3-73 (in transit)
Larry D. Conard, dismissed to Presbytery of Southern California, 6-30-73
John R. Hilbelink, dismissed to Presbytery of the Midwest, 10-15-73 (in transit)

Changes in Congregation: Faith, Sioux City, Iowa, constituted a particular church, 5-23-73
OPC, Yale, South Dakota dissolved, 8-31-73

Roll of Licentiates: Karl Dortzbach

Ministers not in Pastoral Charges (6):
Lionel F. S. Brown
Richard G. Hodgson
Robert L. Malarkey
V. Robert Nilson
Dale N. Snyder
John Verhage

Total Number of Ministers — 23*
Total Number of Churches — 20
Total Number of Chapels — 5

* includes two men in transit (Hilbelink, Sutton)
### PRESBYTERY OF THE MID-ATLANTIC

**Stated Meetings — Third Saturday of April and September; Second Saturday of December**

The Rev. Jim West, Stated Clerk

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>MARYLAND</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baltimore, First</td>
<td>11:00</td>
<td>60</td>
<td>64</td>
<td>48</td>
<td>16</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>2</td>
<td>23</td>
<td>29</td>
<td>$9,361</td>
<td>$1,055</td>
<td>$974</td>
<td>$11,390</td>
<td>$237</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6:00</td>
<td>64</td>
<td>60</td>
<td>48</td>
<td>16</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>2</td>
<td>23</td>
<td>29</td>
<td>$9,361</td>
<td>$1,055</td>
<td>$974</td>
<td>$11,390</td>
<td>$237</td>
<td></td>
</tr>
<tr>
<td>Burtonsville, Covenant</td>
<td>11:00</td>
<td>108</td>
<td>112</td>
<td>67</td>
<td>45</td>
<td>1</td>
<td>2</td>
<td>4</td>
<td>3</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>66</td>
<td>91</td>
<td>20,691</td>
<td>10,000</td>
<td>9,175</td>
<td>39,866</td>
<td>595</td>
</tr>
<tr>
<td></td>
<td>6:00</td>
<td>64</td>
<td>60</td>
<td>48</td>
<td>16</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>2</td>
<td>23</td>
<td>29</td>
<td>$9,361</td>
<td>$1,055</td>
<td>$974</td>
<td>$11,390</td>
<td>$237</td>
<td></td>
</tr>
<tr>
<td>Rockville, OP Chapel</td>
<td>10:45</td>
<td>28a</td>
<td>36a</td>
<td>21a</td>
<td>15a</td>
<td>2a</td>
<td>0</td>
<td>1a</td>
<td>2a</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>3a</td>
<td>17</td>
<td>17</td>
<td>6,536</td>
<td>0</td>
<td>180</td>
<td>6,716</td>
<td>320</td>
</tr>
<tr>
<td></td>
<td>6:45</td>
<td>64</td>
<td>60</td>
<td>48</td>
<td>16</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>2</td>
<td>23</td>
<td>29</td>
<td>$9,361</td>
<td>$1,055</td>
<td>$974</td>
<td>$11,390</td>
<td>$237</td>
<td></td>
</tr>
<tr>
<td>Silver Spring, Knox</td>
<td>11:00</td>
<td>364</td>
<td>364</td>
<td>263</td>
<td>101</td>
<td>2</td>
<td>0</td>
<td>3</td>
<td>7</td>
<td>2</td>
<td>5</td>
<td>6</td>
<td>1</td>
<td>118</td>
<td>123</td>
<td>40,737</td>
<td>29,246</td>
<td>0</td>
<td>69,983</td>
<td>289b</td>
</tr>
<tr>
<td></td>
<td>7:00</td>
<td>64</td>
<td>60</td>
<td>48</td>
<td>16</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>2</td>
<td>23</td>
<td>29</td>
<td>$9,361</td>
<td>$1,055</td>
<td>$974</td>
<td>$11,390</td>
<td>$237</td>
<td></td>
</tr>
<tr>
<td><strong>NORTH CAROLINA</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Raleigh, OPC</td>
<td>11:00</td>
<td>19</td>
<td>22</td>
<td>17</td>
<td>5</td>
<td>1</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>2</td>
<td>6</td>
<td>11</td>
<td>8,209</td>
<td>345</td>
<td>666</td>
<td>9,220</td>
<td>542</td>
</tr>
<tr>
<td></td>
<td>7:00</td>
<td>64</td>
<td>60</td>
<td>48</td>
<td>16</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>2</td>
<td>23</td>
<td>29</td>
<td>$9,361</td>
<td>$1,055</td>
<td>$974</td>
<td>$11,390</td>
<td>$237</td>
<td></td>
</tr>
<tr>
<td><strong>VIRGINIA</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Charlottesville, Emmanuel Chapel</td>
<td>11:00</td>
<td>56</td>
<td>70</td>
<td>48</td>
<td>22</td>
<td>10</td>
<td>5</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>2</td>
<td>65</td>
<td>66</td>
<td>11,951</td>
<td>5,921</td>
<td>2,879</td>
<td>20,751</td>
<td>432</td>
</tr>
<tr>
<td></td>
<td>7:00</td>
<td>64</td>
<td>60</td>
<td>48</td>
<td>16</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>2</td>
<td>23</td>
<td>29</td>
<td>$9,361</td>
<td>$1,055</td>
<td>$974</td>
<td>$11,390</td>
<td>$237</td>
<td></td>
</tr>
<tr>
<td>Lynchburg, Grace Chapel</td>
<td></td>
<td>33c</td>
<td>18c</td>
<td>15c</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------------</td>
<td>---------------------</td>
<td>---------------------</td>
<td>----------------------</td>
<td>-----------------------</td>
<td>--------</td>
<td>---------------</td>
<td>-------------</td>
<td>----------</td>
<td>-------</td>
<td>-----------</td>
<td>------------------------</td>
<td>---------------</td>
<td>----------------</td>
<td>--------------------------</td>
<td>----------------</td>
<td>-----------------------------</td>
<td>-----------------</td>
<td>----------------</td>
<td>-----------------------------</td>
<td></td>
</tr>
<tr>
<td>MANASSAS, Calvary, V</td>
<td>11:00</td>
<td>62</td>
<td>70</td>
<td>37</td>
<td>33</td>
<td>4</td>
<td>0</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>3</td>
<td>37</td>
<td>30</td>
<td>7,933</td>
<td>73</td>
<td>237</td>
<td>8,243</td>
<td>223</td>
<td></td>
</tr>
<tr>
<td></td>
<td>9212 Lee Ave.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Timothy H. Gregson, Assoc. Pastor</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VIENNA, Grace</td>
<td>11:00</td>
<td>192</td>
<td>165</td>
<td>108</td>
<td>57</td>
<td>13</td>
<td>12</td>
<td>8</td>
<td>1</td>
<td>1</td>
<td>38</td>
<td>2</td>
<td>20</td>
<td>-20</td>
<td>85</td>
<td>92 $23,418</td>
<td>$10,333</td>
<td>$2,722</td>
<td>$36,473</td>
<td>$405d</td>
</tr>
<tr>
<td></td>
<td>2381 Cedar Lane</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Laurence N. Vail</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Richard L. Horner, Asst. Pastor</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WILLIAMSBURG, Westminster</td>
<td>11:00</td>
<td>0</td>
<td>45</td>
<td>36</td>
<td>9</td>
<td>8</td>
<td>0</td>
<td>4</td>
<td>23</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>20</td>
<td>21</td>
<td>8,490</td>
<td>205</td>
<td>6,903</td>
<td>15,598</td>
</tr>
<tr>
<td></td>
<td>Box 217</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>H: Morton Whitman</td>
<td>7:00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTALS</td>
<td>861</td>
<td>912</td>
<td>624</td>
<td>288</td>
<td>40</td>
<td>19</td>
<td>29</td>
<td>38</td>
<td>4</td>
<td>49</td>
<td>15</td>
<td>---7</td>
<td>437</td>
<td>480 $137,326</td>
<td>$57,178</td>
<td>$23,736</td>
<td>$218,240</td>
<td>$350</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Average Contribution per Communicant Member</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>$220 $92 $38 $350</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a Included with Knox, Silver Spring</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b Based on 242 communicant members</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c Included with Grace, Vienna</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ordinations:</td>
<td>Jim West, 5-4-73; Timothy H. Gregson, 5-11-73</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ministers Removed from Roll:</td>
<td>Samuel van Houte, dismissed to Presbytery of the Dakotas, 4-28-73 (in transit)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Allen H. Harris, Jr., dismissed to Presbytery of New York and New England, 5-26-73</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Richard J. Wirth, dismissed to Presbytery of New York and New England, 11-6-73 (in transit)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Change in Congregation:</td>
<td>Grace, Vienna, Va. divided to form a particular congregation, Westminster Chapel, Williamsburg, Va. 4-28-73</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ministers not in Pastoral Charges (2):</td>
<td>Robert M. Lucas; David M. Moore</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Number of Ministers — 14*</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Number of Churches — 8</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Number of Chapels — 4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>* includes two men in transit (van Houte, Wirth)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
PRESBYTERY OF THE MIDWEST
Stated Meetings — First Monday and/or Tuesday of March;
Second Friday and Saturday after Labor Day
The Rev. George W. Hall, Jr., Stated Clerk

<table>
<thead>
<tr>
<th>Added</th>
<th>Removed</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**ILLINOIS**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Hanover Park, Grace, V. 6951 Hanover St.</td>
<td>10:45 6:30</td>
<td>78 103 46 57 4 0 8 2</td>
<td>1 2 0</td>
<td>14 68 67</td>
<td>$12,022</td>
<td>$544</td>
<td>$447</td>
<td>$13,013</td>
<td>$283</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rockford, OP Chapel</td>
<td>10:45</td>
<td>13a 15a 9a 6a 0 0 0 1a</td>
<td>0 0 0</td>
<td>1a 19 30</td>
<td>4,424</td>
<td>966</td>
<td>0</td>
<td>5,390</td>
<td>599</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tinley Park, Forest View Chapel</td>
<td>10:45</td>
<td>13a 15a 9a 6a 0 0 0 1a</td>
<td>0 0 0</td>
<td>1a 19 30</td>
<td>4,424</td>
<td>966</td>
<td>0</td>
<td>5,390</td>
<td>599</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leslie A. Dunn, Home Missionary</td>
<td>11:00</td>
<td>154 163 99 64 2 7 1 0</td>
<td>1 0 0</td>
<td>0 72 78</td>
<td>29,079</td>
<td>1,804</td>
<td>6,234</td>
<td>37,117</td>
<td>412b</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tinley Park, Forest View</td>
<td>11:00</td>
<td>154 163 99 64 2 7 1 0</td>
<td>1 0 0</td>
<td>0 72 78</td>
<td>29,079</td>
<td>1,804</td>
<td>6,234</td>
<td>37,117</td>
<td>412b</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Westchester, Westminster</td>
<td>11:00</td>
<td>154 163 99 64 2 7 1 0</td>
<td>1 0 0</td>
<td>0 72 78</td>
<td>29,079</td>
<td>1,804</td>
<td>6,234</td>
<td>37,117</td>
<td>412b</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ivan J. DeMaster</td>
<td>11:00</td>
<td>154 163 99 64 2 7 1 0</td>
<td>1 0 0</td>
<td>0 72 78</td>
<td>29,079</td>
<td>1,804</td>
<td>6,234</td>
<td>37,117</td>
<td>412b</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wheaton, Bethel, V. 1401 S. Naperville Rd.</td>
<td>9:45 6:00</td>
<td>182 187 133 54 0 0 4 4</td>
<td>0 7 0</td>
<td>4 137 117</td>
<td>44,549</td>
<td>1,040</td>
<td>5,895</td>
<td>51,484</td>
<td>387</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Winthrop Harbor, OP Chapel</td>
<td>9:30 a.m.</td>
<td>13c 28c 16c 12c 4c 0 7c 0</td>
<td>0 2c 0</td>
<td>6c</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Francis E. Mahafy, Home Missionary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**IOWA**

| Cedar Falls, Christ Church of Cedarloo | 10:30 6:00 | 54 63 39 24 0 0 1 1 | 0 1 3 | 11 33 35 | 18,370 | 3,548 | 1,810 | 23,728 | 608 |
| 4710 Cedar Heights Dr. George W. Hall, Jr. | |

**MICHIGAN**

| Grawn, Spencer Mills | 10:00 7:00 | 82 85 55 30 1 1 | 0 0 0 | 2 40 44 | 15,401 | 1,690 | 3,012 | 20,103 | 366d |
| 17 Mile & Lincoln Lk. Rds. John J. Barnett | |

**WISCONSIN**

| Cedar Grove, Calvary | 9:00 7:45 | 545 544 391 153 0 17 0 3 | 0 9 0 | —12 213 208 | 24,772 | 27,986 | 19,579 | 72,337 | 185e |
| 136 W. Union Ave. Henry H. Fikert | |
| Janesville, Trinity Chapel | |
|----------------|---------------------|---------------------|----------------------|-----------------------|--------|-------------|-----------|----------|-------|-----------|----------------------|----------------------|---------------------------|----------------|------------------|----------------|----------------|------------------|
| **GREEN BAY, OP Chapel**<br>Packerland Kennel Club (John Fikkert) | 10:30 | 31f 49f | 32f 17f | 4f | 0 | 2f 5f | 0 | 5f | 0 | 12f | 209 | 201 | $5,055 | 0 | $7,539 | $12,594 | $394 |
| 7:00 | 160 | 162 | 84 | 78 | 0 | 1 | 3 | 0 | 1 | 0 | 0 | —1 | 29 | 31 | 3,947 | $2,336 | 125 | 6,408 | 90g |
| **GREEN, Old Stockbridge**<br>R.D. No. 1<br>Henry D. Phillips | 10:30 | 160 | 162 | 84 | 78 | 0 | 1 | 3 | 0 | 1 | 0 | 0 | —1 | 29 | 31 | 3,947 | $2,336 | 125 | 6,408 | 90g |
| **MENOMONEE FALLS, Falls**<br>W156 N7356 Pilgrim Rd.<br>George E. Haney, Jr. | 10:45 | 108 | 129 | 78 | 51 | 4 | 1 | 9 | 3 | 0 | 2 | 3 | 9 | 73 | 81 | 11,732 | 2,668 | 4,041 | 18,441 | 297h |
| **OOSTBURG, Bethel**<br>629 Center Ave.<br>Donald F. Stanton | 9:30 | 529 | 588 | 381 | 207 | 7 | 8 | 3 | 27 | 3 | 14 | 2 | 33 | 222 | 186 | 31,920 | 36,133 | 9,998 | 77,951i | 239j |
| 7:30 | 108 | 129 | 78 | 51 | 4 | 1 | 9 | 3 | 0 | 2 | 3 | 9 | 73 | 81 | 11,732 | 2,668 | 4,041 | 18,441 | 297h |
| **SHEBOYGAN, OP Chapel**<br>Superior Ave.<br>L. Richard Burnap | 10:45 | 43f | 44f | 23f | 21f | 0 | 0 | 1f | 0 | 0 | 0 | 0 | 0 | 15 | 18 | 3,512 | 0 | 1,438 | 4,950 | 215 |
| 5:00 | 39j | 40j | 13j | 27j | 0 | 0 | 1j | 0 | 0 | 0 | 0 | 0 | 33 | 32 | 1,007 | 440 | 0 | 1,447 | 104 |
| **ZOAR, Menominee Indian Chapel**<br>(No Mail)<br>Henry D. Phillips | 3:00 | 39j | 40j | 13j | 27j | 0 | 0 | 1j | 0 | 0 | 0 | 0 | 0 | 33 | 32 | 1,007 | 440 | 0 | 1,447 | 104 |
| TOTALS | 1,959 | 2,024 | 1,306 | 718 | 18 | 35 | 29 | 40 | 6 | 69 | 8 | 26 | 1,163 | 1,128 | $205,690 | $79,155 | $60,118 | $344,963 | $264 |
| Average Contribution per Communicant Member | $157 | $6 | $46 | $264 |

a Included with Westminster, Westchester  
b Does not include bequest of $1,424  
c Included with Falls, Menominee Falls, Wisc.  
d Does not include bequest of $157  
e Does not include bequest of $1,310; based on 327 communicant members  
f Included with Bethel, Oostburg, Wisc.  
g Based on 71 communicant members  
h Based on 62 communicant members  
i Does not include bequest of $1,310; based on 327 communicant members  
j Included with Old Stockbridge, Gresham, Wisc.  
k Dissolved  

Licenses: John Fikkert, 9-17-73  
Ministers Received: Leslie A. Dunn, from Presbytery of New York and New England, 1-5-73  
George W. Hall, Jr., from Presbytery of Ohio, 3-5-73  
Carl J. Reitsma, from Presbytery of the South, 10-16-73  

Ministers Removed from Roll: Eugene B. Williams, dismissed to Presbytery of the Northwest, 3-5-73  
James L. Bosgraf, dismissed to Presbytery of the Dakotas, 9-27-73  

Roll of Licentiates: L. Richard Burnap  
John Fikkert  

Ministers not in Pastoral Charges (6):  
John F. Bettsler  
George W. Knight, III  
Richard B. Gaffin, Sr.  
Donald M. Parker  
Carl J. Reitsma  
William A. Shell  

Total Number of Ministers — 15  
Total Number of Churches — 9  
Total Number of Chapels — 7
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>TRENTON, Grace</td>
<td>11:00 7:00</td>
<td>92 97 67 30 1 0 4 0</td>
<td>0 2 1 3 36 47 $20,051 $3,736</td>
<td>0</td>
<td></td>
<td>$23,787</td>
<td>$355</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>416 White Horse Ave.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Douglas W. Kittredge</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VINELAND, Covenant</td>
<td>11:00 7:00</td>
<td>351 352 278 74 6 5 1 0</td>
<td>0 3 0 —8 143 128 24,648 21,602 $9,732 55,982</td>
<td>290</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1029 Landis Ave.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Robert W. Eckardt</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WEST COLLINGSWOOD, Immanuel</td>
<td>11:00 7:00</td>
<td>141 124 98 26 1 0 2 0</td>
<td>5 3 2 —10 55 52 17,961 10,448</td>
<td>0</td>
<td></td>
<td>28,409</td>
<td>290</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Calvert &amp; Elm Aves.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Albert W. Steever, Jr.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WESTFIELD, Grace</td>
<td>11:00 7:00</td>
<td>285 282 197 85 5 3 11 3</td>
<td>1 7 12 —5 120 133 37,292 34,756</td>
<td>9,539</td>
<td></td>
<td>81,587</td>
<td>414</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1100 Boulevard</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Robert L. Atwell</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WHIPpany, Emmanuel</td>
<td>11:00 7:00</td>
<td>149 163 109 54 7 0 11 0</td>
<td>2 4 4 6 64 64 30,280 11,764</td>
<td>890</td>
<td></td>
<td>42,934c 394c</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Whippany Rd. &amp; Park Ave.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Calvin A. Busch</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WILDWOOD, Calvary</td>
<td>11:00 7:00</td>
<td>91 99 63 36 4 0 0 4 0 2 3 5 44 39 10,246 4,153</td>
<td>457</td>
<td>14,856d 236d</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>119 E. Rio Grande Ave.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Richard R. Gerber</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTALS</td>
<td>2,532 2,493 1,724 769 35 24 44 15 23 33 56 —45 1,072 1,093 $295,608 $136,284 $39,433 $471,325 $273</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Average Contribution per Communicant Member</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Does not include bequest of</td>
<td>a) $1,000</td>
<td>b) $100</td>
<td>c) $12,242</td>
<td>d) $6,496</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Licensor: Dennis E. Johnson, 4-24-73; Jonathan F. Peters, 9-22-73</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ordination: Dennis E. Johnson, 10-12-73</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ministers Removed from Roll: Raymond E. Commeret, dismissed to Presbytery of New York, and New England, 9-22-73 (in transit)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Samuel S. Chang, dismissed to Presbytery of Philadelphia, 12-4-73 (in transit)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ministers not in Pastoral Charges (12):</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jay E. Adams</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leonard F. Chanoux</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>George S. Christian</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Edmund P. Clowney</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Harvie M. Conn</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Allen D. Curry</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>John Davies</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Charles G. Dennison</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>W. Ralph English</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theodore Hard</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Meredith G. Kline</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>LeRoy B. Oliver</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Number of Ministers — 29*</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>* includes two men in transit (Chang, Commeret)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Number of Churches — 15</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Number of Chapels — 0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### CONNECTICUT

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>HAMDEN, Westminster</strong></td>
<td>11:00</td>
<td>58</td>
<td>74</td>
<td>49</td>
<td>25</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>6</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>$20,179</td>
<td>$3,201</td>
<td>$1,759</td>
<td>$25,139</td>
<td>$513</td>
<td></td>
</tr>
<tr>
<td>565 Shépard Ave.</td>
<td>7:00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>MAINE</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bangor, Pilgrim</td>
<td>11:00</td>
<td>115</td>
<td>141</td>
<td>88</td>
<td>53</td>
<td>5</td>
<td>1</td>
<td>4</td>
<td>16</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>81</td>
<td>84</td>
<td>22,949</td>
<td>3,583</td>
<td>927</td>
<td>27,459</td>
</tr>
<tr>
<td>375 Mt. Hope Ave.</td>
<td>7:00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bernard J. Stonehouse</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>CAMDEN, OP Châpel</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cornville, OPC</td>
<td>11:00</td>
<td>45</td>
<td>41</td>
<td>30</td>
<td>11</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>0</td>
<td>26</td>
<td>22</td>
<td>4,665</td>
<td>172</td>
<td>150</td>
</tr>
<tr>
<td>Rt. 2, Skowhegan</td>
<td>7:30</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>HOLDON, Bethel</strong></td>
<td>10:00</td>
<td>59</td>
<td>61</td>
<td>33</td>
<td>28</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>28</td>
<td>23</td>
<td>5,471</td>
<td>268</td>
<td>57</td>
<td>5,796</td>
</tr>
<tr>
<td>Rt. 2</td>
<td>7:00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>HOLTON, Charles E. Stanton</strong></td>
<td>10:00</td>
<td>59</td>
<td>61</td>
<td>33</td>
<td>28</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>28</td>
<td>23</td>
<td>5,471</td>
<td>268</td>
<td>57</td>
<td>5,796</td>
</tr>
<tr>
<td></td>
<td>7:00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>LEWISTON, Trinity of</strong></td>
<td>11:00</td>
<td>38</td>
<td>32</td>
<td>20</td>
<td>32</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>-4</td>
<td>22</td>
<td>28</td>
<td>5,273</td>
<td>473</td>
<td>38</td>
</tr>
<tr>
<td>ANDROSCOGGIN VALLEY</td>
<td>7:00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>91 College St.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>PORTLAND, Second Parish, V.</strong></td>
<td>11:00</td>
<td>204</td>
<td>191</td>
<td>133</td>
<td>58</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>7</td>
<td>6</td>
<td>0</td>
<td>70</td>
<td>88</td>
<td>19,511</td>
</tr>
<tr>
<td>32 Neal St.</td>
<td>7:00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>MASSACHUSETTS</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fall River, Grace</td>
<td>11:00</td>
<td>31</td>
<td>22</td>
<td>15</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>-5</td>
<td>14</td>
<td>3</td>
<td>6,049</td>
<td>176</td>
<td>125</td>
</tr>
<tr>
<td>190 Cherry St.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>PAUL DAVENPORT</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>HAMILTON, Wendell L. Rockey, Jr.</strong></td>
<td>11:00</td>
<td>92</td>
<td>103</td>
<td>65</td>
<td>38</td>
<td>4</td>
<td>0</td>
<td>2</td>
<td>5</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td>4</td>
<td>83</td>
<td>75</td>
<td>20,900</td>
<td>6,400</td>
<td>1,150</td>
<td>28,450</td>
</tr>
<tr>
<td>121 Railroad Ave.</td>
<td>W:6:30</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>40TH GENERAL ASSEMBLY</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------</td>
<td>---------------------</td>
<td>---------------------</td>
<td>---------------------</td>
<td>------------------------</td>
<td>--------</td>
<td>-------------</td>
<td>-----------</td>
<td>---------</td>
<td>-------</td>
<td>----------</td>
<td>----------------------</td>
<td>----------------------</td>
<td>-----------------------------</td>
<td>----------------</td>
<td>------------------</td>
<td>----------------</td>
<td>----------------</td>
<td>------------------</td>
<td></td>
</tr>
<tr>
<td></td>
<td>11:00</td>
<td>7:00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>NEW YORK</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Franklin Square, OPC</td>
<td>11:00</td>
<td>7:00</td>
<td>162</td>
<td>162</td>
<td>101</td>
<td>61</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>42</td>
<td>46</td>
<td>$18,095</td>
<td>$11,154</td>
<td>$11,360</td>
<td>$37,609</td>
<td>$372</td>
<td></td>
<td></td>
</tr>
<tr>
<td>John C. Hills, Jr.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lisbon, OPC, Y.</td>
<td>10:30</td>
<td></td>
<td>71</td>
<td>77</td>
<td>53</td>
<td>24</td>
<td>0</td>
<td>3</td>
<td>2</td>
<td>0</td>
<td>10,556</td>
<td>467</td>
<td>$7,838</td>
<td>18,861</td>
<td>356</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rochester, Covenant</td>
<td>11:00</td>
<td>6:00</td>
<td>107</td>
<td>98</td>
<td>61</td>
<td>37</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>0</td>
<td>54</td>
<td>48</td>
<td>14,433</td>
<td>7,363</td>
<td>1,202</td>
<td>23,018</td>
<td>377</td>
<td></td>
<td></td>
</tr>
<tr>
<td>55 Hoover Dr. Theodore J. Georgian</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rochester, Memorial</td>
<td>10:00</td>
<td>7:00</td>
<td>251</td>
<td>243</td>
<td>185</td>
<td>58</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>0</td>
<td>56</td>
<td>52</td>
<td>24,490</td>
<td>7,106</td>
<td>189</td>
<td>31,785</td>
<td>172</td>
<td></td>
<td></td>
</tr>
<tr>
<td>650 Merchants Rd. George J. Willis</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schoenectady, Calvary</td>
<td>11:00</td>
<td>7:00</td>
<td>196</td>
<td>196</td>
<td>136</td>
<td>60</td>
<td>3</td>
<td>1</td>
<td>3</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>103</td>
<td>25,358</td>
<td>5,846</td>
<td>5,571</td>
<td>36,775</td>
<td>270</td>
<td></td>
</tr>
<tr>
<td>Rugby Rd. at Glenwood Blvd. Raymond M. Meiners</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td>1,429</td>
<td>1,441</td>
<td>969</td>
<td>472</td>
<td>17</td>
<td>9</td>
<td>30</td>
<td>13</td>
<td>1</td>
<td>27</td>
<td>1</td>
<td>661</td>
<td>$197,929</td>
<td>$33,452</td>
<td>$30,366</td>
<td>$281,747</td>
<td>$291</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Average Contrib. per Communicant Member</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Minister Received: Allan Harris, Jr., from Presbytery of Mid-Atlantic, 5-26-73</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ministers Removed from Roll: Leslie G. Dunn, dismissed to Presbytery of the Midwest, 1-5-73</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eugene Grilli, dismissed to Presbytery of the Midwest, 5-17-73 (in transit)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Number of Ministers — 21*</td>
<td>Total Number of Churches — 13</td>
<td>Total Number of Chapels — 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>* includes one man in transit (Grilli)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Service Times

<table>
<thead>
<tr>
<th>Location</th>
<th>Service Times</th>
</tr>
</thead>
<tbody>
<tr>
<td>Berkeley, Covenant</td>
<td>11:00 5:30</td>
</tr>
<tr>
<td>Manteca, First, V.</td>
<td>11:00 7:00</td>
</tr>
<tr>
<td>Modesto, First</td>
<td>11:00 7:00</td>
</tr>
<tr>
<td>Novato, OPC, V.</td>
<td>11:00 5:00</td>
</tr>
<tr>
<td>San Francisco, First</td>
<td>1:00 7:00</td>
</tr>
<tr>
<td>San Jose, Covenant, V</td>
<td>11:00 7:00</td>
</tr>
<tr>
<td>Santa Cruz, OPC</td>
<td>11:00 7:00</td>
</tr>
<tr>
<td>Sonora, Calvary, Hwy 108</td>
<td>11:00 5:00</td>
</tr>
<tr>
<td>Brentwood</td>
<td>11:00 5:00</td>
</tr>
<tr>
<td>Sunnyvale, First, V.</td>
<td>11:00 7:00</td>
</tr>
</tbody>
</table>

### General Receipts

<table>
<thead>
<tr>
<th>Location</th>
<th>General Receipts</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>May 1973</td>
</tr>
<tr>
<td>Berkeley, Covenant</td>
<td>12,724</td>
</tr>
<tr>
<td>Manteca, First, V.</td>
<td>13,541</td>
</tr>
<tr>
<td>Modesto, First</td>
<td>16,802</td>
</tr>
<tr>
<td>Novato, OPC, V.</td>
<td>7,234</td>
</tr>
<tr>
<td>San Francisco, First</td>
<td>10,002</td>
</tr>
<tr>
<td>San Jose, Covenant, V</td>
<td>16,670</td>
</tr>
<tr>
<td>Santa Cruz, OPC</td>
<td>13,425a</td>
</tr>
<tr>
<td>Sonora, Calvary, Hwy 108</td>
<td>12,230</td>
</tr>
<tr>
<td>Brentwood</td>
<td>16,584</td>
</tr>
<tr>
<td>Sunnyvale, First, V.</td>
<td>30,236</td>
</tr>
</tbody>
</table>

### Benevolence Receipts

<table>
<thead>
<tr>
<th>Location</th>
<th>Benevolence Receipts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Berkeley, Covenant</td>
<td>12,230</td>
</tr>
<tr>
<td>Manteca, First, V.</td>
<td>16,670</td>
</tr>
<tr>
<td>Modesto, First</td>
<td>10,002</td>
</tr>
<tr>
<td>Novato, OPC, V.</td>
<td>7,234</td>
</tr>
<tr>
<td>San Francisco, First</td>
<td>13,425a</td>
</tr>
<tr>
<td>San Jose, Covenant, V</td>
<td>16,584</td>
</tr>
<tr>
<td>Santa Cruz, OPC</td>
<td>12,230</td>
</tr>
<tr>
<td>Sonora, Calvary, Hwy 108</td>
<td>12,230</td>
</tr>
<tr>
<td>Brentwood</td>
<td>16,584</td>
</tr>
<tr>
<td>Sunnyvale, First, V.</td>
<td>30,236</td>
</tr>
</tbody>
</table>

### Special Receipts

<table>
<thead>
<tr>
<th>Location</th>
<th>Special Receipts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Berkeley, Covenant</td>
<td>21,608</td>
</tr>
<tr>
<td>Manteca, First, V.</td>
<td>19,109</td>
</tr>
<tr>
<td>Modesto, First</td>
<td>4,021</td>
</tr>
<tr>
<td>Novato, OPC, V.</td>
<td>7,410</td>
</tr>
<tr>
<td>San Francisco, First</td>
<td>18,734</td>
</tr>
<tr>
<td>San Jose, Covenant, V</td>
<td>347</td>
</tr>
<tr>
<td>Santa Cruz, OPC</td>
<td>2,242</td>
</tr>
<tr>
<td>Sonora, Calvary, Hwy 108</td>
<td>18,459</td>
</tr>
<tr>
<td>Brentwood</td>
<td>20,574</td>
</tr>
<tr>
<td>Sunnyvale, First, V.</td>
<td>39,526</td>
</tr>
</tbody>
</table>

### Average Contribution per Communicant Member

- Average Contribution per Communicant Member: $310 $48 $35 $393
- a Does not include bequest of $21,771
Ordination: Roger Wagner, 11-16-73

Ministers Removed from Roll: Arthur G. Ames, dismissed to Presbytery of the Northwest, 4-30-73
Hendrik Krabbendam, dismissed to Presbytery of the South, 8-9-73
Robert K. Churchill, dismissed to the Presbytery of the South, 9-26-73

Ministers not in Pastoral Charges (6): Robert D. Abbot
                                          Robert H. Graham
                                          Henry W. Coray
                                          Gerald G. Latal
                                          Robert D. Raglin
                                          Arthur G. Riffel

Total Number of Ministers — 11
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

<table>
<thead>
<tr>
<th>Added</th>
<th>Removed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conf. Faith</td>
<td></td>
</tr>
<tr>
<td>10:00 7:00</td>
<td></td>
</tr>
<tr>
<td>OREGON</td>
<td></td>
</tr>
<tr>
<td>Bend, Westminster</td>
<td>118 Newport Ave.</td>
</tr>
<tr>
<td>Eugene, Oak Hill Presbyterian</td>
<td>3350 Willamette St.</td>
</tr>
<tr>
<td>Gladstone, OPC, V.</td>
<td>16375 S.E. Webster Rd.</td>
</tr>
<tr>
<td>Newberg, Trinity</td>
<td>619 E. Sheridan</td>
</tr>
<tr>
<td>Portland, First</td>
<td>8245 N.E. Fremont St.</td>
</tr>
<tr>
<td>WASHINGTON</td>
<td></td>
</tr>
<tr>
<td>Bothell, Trinity</td>
<td>22121 S. Meridian Ave.</td>
</tr>
<tr>
<td>Glenwood, OPC Chapel</td>
<td></td>
</tr>
<tr>
<td>TOTALS</td>
<td></td>
</tr>
<tr>
<td>535</td>
<td>547</td>
</tr>
<tr>
<td>Average Contribution per Communicant Member</td>
<td></td>
</tr>
<tr>
<td>$ 253</td>
<td>$ 88</td>
</tr>
</tbody>
</table>

198
Ministers Received: Eugene B. Williams, from Presbytery of the Midwest, 4-28-73
Arthur G. Ames, from Presbytery of Northern California, 9-29-73

Ministers Removed from Roll: Robert W. Newsom, dismissed to Presbytery of Southern California, 1-20-73
Robert D. Scott, dismissed to Presbytery of Rocky Mountains, Reformed Presbyterian Church, Evangelical Synod, 9-29-73 (in transit)


Total Number of Ministers — 11* Total Number of Churches — 6 Total Number of Chapels — 1

* includes one man in transit (Scott)
## PRESBYTERY OF OHIO

Stated Meetings — Third Monday, April and October

Mr. John C. Smith, 105 Sycamore St., Pittsburgh, Pa. 15211, Stated Clerk

<table>
<thead>
<tr>
<th>Service</th>
<th>Added</th>
<th>Removed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time</td>
<td>Conf. Faith</td>
<td>Transfer</td>
</tr>
<tr>
<td>---------</td>
<td>---------</td>
<td>----------</td>
</tr>
<tr>
<td><strong>Ohio</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alliance, OP Chapel</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dayton, Redeemer</td>
<td>10:45</td>
<td>36</td>
</tr>
<tr>
<td>(No Mail)</td>
<td>5:00</td>
<td>1701 Far Hills Ave., Oakwood</td>
</tr>
<tr>
<td>Lawrence R. Eyres</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Marietta, Faith, V.</td>
<td>19</td>
<td>19</td>
</tr>
<tr>
<td>423 Second St.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Pennsylvania</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Edinburg, Nashua</td>
<td>11:00</td>
<td>128</td>
</tr>
<tr>
<td>R.D. 1</td>
<td>7:30</td>
<td>126</td>
</tr>
<tr>
<td>Lawrence Semel</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grove City, Covenant</td>
<td>11:00</td>
<td>131</td>
</tr>
<tr>
<td>140 E. Pollar St.</td>
<td>7:30</td>
<td>139</td>
</tr>
<tr>
<td>Henry P. Tavares</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Harrisville, Calvary</td>
<td>11:00</td>
<td>205</td>
</tr>
<tr>
<td>North on Route 8</td>
<td>7:00</td>
<td>202</td>
</tr>
<tr>
<td>Leonard J. Coppes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pittsburgh, Covenant</td>
<td>11:00</td>
<td>244</td>
</tr>
<tr>
<td>1604 Graham Blvd.</td>
<td>7:00</td>
<td>240</td>
</tr>
<tr>
<td>Calvin K. Cummings</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sewickley, Grace</td>
<td>11:00</td>
<td>50</td>
</tr>
<tr>
<td>Beaver Rd., Osborne</td>
<td>7:30</td>
<td>53</td>
</tr>
<tr>
<td>Donald M. Poundstone</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td>813</td>
<td>820</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Average Contribution per Communicant Member

$188 $50 $28 $266
Licensure: Edward A. Eppingei, 10-15-73

Ministers Removed from Roll: George F. Morton, dismissed to Presbytery of Philadelphia, Reformed Presbyterian Church, Evangelical Synod, 1-22-73
George W. Hall, Jr., dismissed to Presbytery of the Midwest, 3-5-73
Andrew E. Wikholm, dismissed to Presbytery of Philadelphia, 4-14-73 (in transit)

Ministers not in Pastoral Charges (4):
Marvin O. Bowman, Jr.
John M. Frame

Total Number of Ministers — 12* Total Number of Churches — 7 Total Number of Chapels — 1

*includes one man in transit (Wikholm)
### PRESBYTERY OF PHILADELPHIA

Stated Meetings — Third Monday of September, January and May; Third Saturday of November and March

The Rev. H. Leverne Rosenberger, Stated Clerk

<table>
<thead>
<tr>
<th>Added</th>
<th>Removed</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Service Times</th>
<th>Total Mem.</th>
<th>Conf. Faith</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>12-31-72</td>
<td>12-31-73</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Delaware</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>MIDDLETOWN, Grace</td>
<td>10:30</td>
<td>61</td>
<td>57</td>
</tr>
<tr>
<td>F. Clarke Evans</td>
<td>10:30</td>
<td>349</td>
<td>325</td>
</tr>
<tr>
<td>PENNSYLVANIA</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>BLUE BELT, Community, Center Square</td>
<td>11:00</td>
<td>66</td>
<td>60</td>
</tr>
<tr>
<td>Ronal E. Jenkins</td>
<td>11:00</td>
<td>133</td>
<td>126</td>
</tr>
<tr>
<td>Douglas C. Winward, Jr.</td>
<td>11:00</td>
<td>196</td>
<td>199</td>
</tr>
<tr>
<td>GLENSIDE, Calvary Church Rd. &amp; Willow Grove Ave.</td>
<td>7:00</td>
<td>5:00</td>
<td>219</td>
</tr>
<tr>
<td>Robert R. Drake</td>
<td>7:00</td>
<td>9:30</td>
<td>151 W. County Line Rd.</td>
</tr>
<tr>
<td>HAVERTOWN, Kraf, V.</td>
<td>10:30</td>
<td>33</td>
<td>32</td>
</tr>
<tr>
<td>Brookline Fire Hall (No Mail)</td>
<td>6:30</td>
<td>11:00</td>
<td>87</td>
</tr>
<tr>
<td>A. LeRoy Greer</td>
<td>7:00</td>
<td>17</td>
<td>24</td>
</tr>
<tr>
<td>KIRKWOOD, OPC</td>
<td>9:30</td>
<td>17</td>
<td>24</td>
</tr>
<tr>
<td>A. LeRoy Greer</td>
<td>7:00</td>
<td>101</td>
<td>120</td>
</tr>
<tr>
<td>LEWISBURG, Tri-County So. 14 and Adams</td>
<td>9:30</td>
<td>11:00</td>
<td>87</td>
</tr>
<tr>
<td>L. Craig Long</td>
<td>a.m.</td>
<td>17</td>
<td>24</td>
</tr>
<tr>
<td>MECHANICSVILLE, OPC</td>
<td>7:00</td>
<td>11:00</td>
<td>101</td>
</tr>
<tr>
<td>---------------</td>
<td>---------------------</td>
<td>---------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>MIDDLETOWN, Calvary</td>
<td>10:45</td>
<td>307</td>
<td>287</td>
</tr>
<tr>
<td>Spruce &amp; Emaus Sts.</td>
<td>7:00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abe W. Ediger</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OXFORD, Bethany, V.</td>
<td>11:00</td>
<td>241</td>
<td>240</td>
</tr>
<tr>
<td>US 1, south of Oxford</td>
<td>7:30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PHILADELPHIA, Church of the City</td>
<td>4:00</td>
<td>25</td>
<td>40</td>
</tr>
<tr>
<td>4207 Baltimore Ave.</td>
<td>9 p.m.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>James C. Petty, Jr.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PHILADELPHIA, Emmanuel Chapel</td>
<td>11:45</td>
<td>11c</td>
<td>19c</td>
</tr>
<tr>
<td>1162 S. 15th St.</td>
<td>a.m.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>William C. Krispin, Home Missionary</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wilson L. Cummings, Home Missionary</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**TOTALS**

1,846 1,869 1,271 598 31 29 30 24 13 46 31 —1 867 986 $215,456 $87,911 $50,745 $354,112 $279b

Average Contribution per Communicant Member

<table>
<thead>
<tr>
<th></th>
<th>$</th>
<th>$</th>
<th>$</th>
<th>$</th>
<th>$</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>$0.70</td>
<td>69</td>
<td>40</td>
<td>279</td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>Does not include bequest of $225</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>On roll of Presbytery</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Licensures:

- John Mason, 3-16-73; Donald Ritsman, 3-16-73; Roger Wagner, 3-17-73; Richard Wynja, 5-7-73; Roy L. Kerns, 11-17-73
- George F. Morton, from Presbytery of Philadelphia, Reformed Presbyterian Church, Evangelical Synod, 6-8-73

Minister Removed from Roll:

- Robert L. Vining, dismissed to Presbytery of the South, 3-17-73

Roll of Licentiates:

- Kenneth N. Campbell, David W. Clowney, Jonathan F. Peters, John S. Mason, Donald F. Ritsman, Richard Wynja

Ministers not in Pastoral Charge (23):

- Egbert W. Andrews
- Lester R. Bachman
- John W. Betzold
- Herbert S. Bird
- D. Clair Davis
- Richard B. Gaffin, Jr.
- John P. Galbraith
- John D. Johnston
- Robley J. Johnston
- Robert D. Knudsen
- Artur W. Kuschke, Jr.
- R. Heber Mcllwaine
- C. John Miler
- John J. Mitchell
- Robert E. Nicholas
- H. Leverne Rosenberger

- George F. Morton, from Presbytery of Philadelphia, Reformed Presbyterian Church, Evangelical Synod, 6-8-73
- Kenneth N. Campbell, David W. Clowney, Jonathan F. Peters, John S. Mason, Donald F. Ritsman, Richard Wynja

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. Thomas S. Champness, Jr., Stated Clerk

<table>
<thead>
<tr>
<th>Added</th>
<th>Removed</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>FLORIDA</strong></td>
<td></td>
</tr>
<tr>
<td>Cocoa, Emmanuel formerly Titusville A. Boyce Spooner</td>
<td>11:00</td>
</tr>
<tr>
<td>Fort Lauderdale, Bethel Cornelius Tolsma</td>
<td>11:00</td>
</tr>
<tr>
<td>Hialeah, Sharon Roger W. Schmurr</td>
<td>11:00</td>
</tr>
<tr>
<td>Miami, Galloway, V. 9775 S.W. 87th Ave.</td>
<td>11:00</td>
</tr>
<tr>
<td>Orlando, OPC, V. 729 SE 33rd Ave.</td>
<td>11:00</td>
</tr>
<tr>
<td>Ocala, Galloway, V. 729 SE 33rd Ave.</td>
<td>11:00</td>
</tr>
<tr>
<td>Pompano Beach, Collin City Chapel Cornelius Tolsma</td>
<td>3:00</td>
</tr>
<tr>
<td>Tallahassee, OPC, V.</td>
<td>11:00</td>
</tr>
</tbody>
</table>

### GEORGIA

<table>
<thead>
<tr>
<th>Added</th>
<th>Removed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Service Times</td>
<td>General Receipts</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Atlanta, Redeemer, V. 3922 Chamblee-Tucker Rd., N.E.</td>
<td>11:00</td>
</tr>
<tr>
<td>Valdosta, Westminster</td>
<td>11:00</td>
</tr>
<tr>
<td>William E. Warren</td>
<td>11:00</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Added</td>
<td>Removed</td>
</tr>
<tr>
<td>-------</td>
<td>---------</td>
</tr>
<tr>
<td>Conf.</td>
<td>Faith</td>
</tr>
<tr>
<td>TENNESSEE</td>
<td></td>
</tr>
<tr>
<td>GRENVILLE, OPC, Mt. Bethel Rd, at Sun Valley Dr. Robert G. Valentine</td>
<td>10:30</td>
</tr>
<tr>
<td>HARRIMAN, West Hills Luder G. Whitlock Jr.</td>
<td>11:00</td>
</tr>
<tr>
<td>TOTALS</td>
<td></td>
</tr>
<tr>
<td>Average Contribution per Communicant Member</td>
<td></td>
</tr>
</tbody>
</table>

- a Does not include bequest of $130
- b Included with Bethel, Fort Lauderdale

Licenses: Stephen Voorwinde, 10-17-73; James Workman, 10-17-73

Ministers Received:
- Robert L. Vining, from Presbytery of Philadelphia, 4-16-73
- Roger W. Schmurr, from Presbytery of Southern California, 8-22-73
- Robert K. Churchill, from Presbytery of Northern California, 10-17-73
- Hendrik Krabbendam, from Presbytery of Northern California, 10-17-73
- Robert A. Gramp, from Presbyterian Church, U.S., 10-17-73

Ministers Removed from Roll:
- Arthur R. Olson, dismissed to Presbytery of the Dakotas, 9-2-73
- Elmer M. Dortzbach, dismissed to Presbytery of the Dakotas, 10-16-73 (in transit)
- Carl J. Reitsma, dismissed to Presbytery of the Midwest, 10-17-73

Change in Congregation:
Tallahassee, Fla., OPC, received 12-2-73

Roll of Licentiate:
- Steven T. Bradford, Stephen Voorwinde, James Workman

Ministers not in Pastoral Charges (7):
- Robert K. Churchill
- Clarence W. Duff
- Robert A. Gramp
- Hendrik Krabbendam
- Donald H. Taws
- John H. Thompson, Jr.
- Robert L. Vining

Total Number of Ministers — 15
Total Number of Churches — 11
Total Number of Chapels — 1

* includes one man in transit (Dortzbach)
# PRESBYTERY OF SOUTHERN CALIFORNIA

First Friday and Saturday of February; Third Friday and Saturday of April, June and October

The Rev. Edward L. Volz, Stated Clerk

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CALIFORNIA</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bonita, OPC</td>
<td>11:00</td>
<td>7:00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Allen School Rd.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>John W. Garrisi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Carson, Grace</td>
<td>11:00</td>
<td>6:00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22511 S. Figueroa</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bruce A. Cole</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ceritos, OP Chapel</td>
<td>33a</td>
<td>37a</td>
<td>22a</td>
<td>15a</td>
<td>1a</td>
<td>0</td>
<td>0</td>
<td>1a</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>3a</td>
<td>1a</td>
<td>0</td>
<td>3a</td>
<td>23</td>
<td>24</td>
<td>15,835</td>
<td>1,922</td>
<td>0</td>
</tr>
<tr>
<td>Robert D. Newsom, Home Missionary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chula Vista, Bayview</td>
<td>60</td>
<td>74</td>
<td>54</td>
<td>20</td>
<td>0</td>
<td>4</td>
<td>9</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>6</td>
<td>1</td>
<td>1</td>
<td>7</td>
<td>28,261</td>
<td>15,279</td>
<td>2,113</td>
<td>135</td>
<td>17,527</td>
<td>325</td>
</tr>
<tr>
<td>505 E. Naples St.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Larry D. Conard</td>
<td>6:30</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Garden Grove, OPC</td>
<td>174</td>
<td>195</td>
<td>130</td>
<td>65</td>
<td>5</td>
<td>1</td>
<td>11</td>
<td>6</td>
<td>0</td>
<td>4</td>
<td>8</td>
<td>10</td>
<td>93</td>
<td>86</td>
<td>28,261</td>
<td>15,279</td>
<td>2,113</td>
<td>135</td>
<td>17,527</td>
<td>325</td>
</tr>
<tr>
<td>9881 Trask Ave. (No Mail)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Edwards E. Elliott</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Robert D. Newsom, Assoc. Pastor</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Goleta, El Camino</td>
<td>121</td>
<td>128</td>
<td>71</td>
<td>57</td>
<td>2</td>
<td>0</td>
<td>6</td>
<td>0</td>
<td>1</td>
<td>4</td>
<td>4</td>
<td>8</td>
<td>103</td>
<td>148</td>
<td>22,675</td>
<td>4,680</td>
<td>0</td>
<td>27,355</td>
<td>385</td>
<td></td>
</tr>
<tr>
<td>7526 Calle Real</td>
<td>6:30</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dwight H. Poundstone</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hacienda Heights, OPC</td>
<td>50</td>
<td>53</td>
<td>40</td>
<td>13</td>
<td>1</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>34</td>
<td>52</td>
<td>1</td>
<td>13,108</td>
<td>1,210</td>
<td>0</td>
<td>14,878</td>
<td>327</td>
<td></td>
</tr>
<tr>
<td>15786 E. La Subida Dr.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>H. Wilson Albright</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>La Mirada, Calvary</td>
<td>169</td>
<td>187</td>
<td>120</td>
<td>67</td>
<td>11</td>
<td>3</td>
<td>7</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>122</td>
<td>102</td>
<td>26,978</td>
<td>16,025</td>
<td>244</td>
<td>43,247c</td>
<td>360c</td>
<td></td>
</tr>
<tr>
<td>12120 La Mirada Blvd.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kent T. Hinkson</td>
<td>6:30</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Long Beach, First</td>
<td>411</td>
<td>367</td>
<td>274</td>
<td>93</td>
<td>1</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>3</td>
<td>1</td>
<td>31</td>
<td>12</td>
<td>163</td>
<td>133</td>
<td>52,195</td>
<td>14,767</td>
<td>600</td>
<td>67,562</td>
<td>245</td>
<td></td>
</tr>
<tr>
<td>500 E. San Antonio Dr.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wilson H. Rinker</td>
<td>6:30</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Edward L. Volz, Assoc. Pastor</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Los Angeles, Beverly</td>
<td>109</td>
<td>101</td>
<td>65</td>
<td>36</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>3</td>
<td>3</td>
<td>0</td>
<td>315</td>
<td>247</td>
<td>15,266</td>
<td>3,434</td>
<td>156</td>
<td>18,856d</td>
<td>290d</td>
<td></td>
</tr>
<tr>
<td>345 S. Woods Ave.</td>
<td>6:30</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Daniel H. Overduin</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Added</td>
<td>Removed</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>----------------</td>
<td>-------</td>
<td>---------</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Conf. Faith</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Los Angeles, Westminster</strong></td>
<td>10:00</td>
<td>63</td>
<td>74</td>
<td>43</td>
<td>31</td>
<td>3</td>
<td>0</td>
<td>5</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>4</td>
<td>33</td>
<td>33</td>
<td>$12,423</td>
<td>$897</td>
<td>$745</td>
<td>$14,065</td>
<td>$327</td>
</tr>
<tr>
<td><strong>Manhattan Beach, First</strong></td>
<td>11:00</td>
<td>343</td>
<td>357</td>
<td>236</td>
<td>121</td>
<td>5</td>
<td>1</td>
<td>6</td>
<td>3</td>
<td>1</td>
<td>0</td>
<td>3</td>
<td>3</td>
<td>139</td>
<td>132</td>
<td>44,855</td>
<td>16,078</td>
<td>2,587</td>
<td>63,520</td>
<td>269</td>
</tr>
<tr>
<td><strong>San Diego, OPC (Point Loma)</strong></td>
<td>10:00</td>
<td>127</td>
<td>140</td>
<td>108</td>
<td>32</td>
<td>7</td>
<td>0</td>
<td>18</td>
<td>9</td>
<td>1</td>
<td>25</td>
<td>1</td>
<td>6</td>
<td>46</td>
<td>55</td>
<td>$30,100</td>
<td>$10,400</td>
<td>$250</td>
<td>$40,750</td>
<td>$377</td>
</tr>
<tr>
<td><strong>San Diego, Paradise Hills, V.</strong></td>
<td>10:00</td>
<td>71</td>
<td>0</td>
<td>46</td>
<td>-25</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>San Tere, Valley</strong></td>
<td>11:00</td>
<td>45</td>
<td>35</td>
<td>22</td>
<td>13</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>7</td>
<td>5</td>
<td>-1</td>
<td>46</td>
<td>47</td>
<td>9,583</td>
<td>683</td>
<td>1,128</td>
<td>11,394</td>
<td>518</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td>1,799</td>
<td>1,803</td>
<td>1,224</td>
<td>579</td>
<td>49</td>
<td>10</td>
<td>64</td>
<td>45</td>
<td>9</td>
<td>46</td>
<td>114</td>
<td>5</td>
<td>1,276</td>
<td>1,232</td>
<td>305,994</td>
<td>86,779</td>
<td>8,625</td>
<td>401,308</td>
<td>328</td>
<td></td>
</tr>
</tbody>
</table>

Average Contribution per Communicant Member:
- a Included with OPC, Garden Grove
- b Based on 108 communicant members
- c Does not include bequest of $105
- d Does not include bequest of $2,000

Licensure:
- Greg Bahsen, 11-3-73

Ordination:
- John W. Garrisi, 11-2-73

Ministers Received:
- Larry D. Conrad, from Presbytery of the Dakotas, 6-30-73
- Robert W. Newcom, from Presbytery of the Northwest, 1-20-73

Ministers Removed from Roll:
- Roger W. Schmurr, dismissed to Presbytery of the South, 8-6-73
- Wallace A. Bell, erased, 2-3-73

Change in Congregation: OPC, Point Loma, San Diego, Calif. divided to form OPC, Bonita, Calif., 7-12-73

Roll of Licentiates: Greg Bahsen

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 — 23
Total Number of Churches — 14
Total Number of Chapels — 1
### SUMMARY OF STATISTICS

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Dakotas</td>
<td>1,242</td>
<td>1,168</td>
<td>810</td>
<td>358</td>
<td>8</td>
<td>11</td>
<td>19</td>
<td>35</td>
<td>9</td>
<td>31</td>
<td>67</td>
<td>-40</td>
<td>$183,480</td>
<td>$42,935</td>
<td>$26,455</td>
<td>$252,870</td>
<td>23</td>
<td>20</td>
<td>5</td>
</tr>
<tr>
<td>Mid-Atlantic</td>
<td>861</td>
<td>912</td>
<td>624</td>
<td>288</td>
<td>40</td>
<td>19</td>
<td>29</td>
<td>38</td>
<td>4</td>
<td>49</td>
<td>15</td>
<td>-7</td>
<td>137,326</td>
<td>57,178</td>
<td>23,736</td>
<td>218,240</td>
<td>14</td>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>Midwest</td>
<td>1,959</td>
<td>2,024</td>
<td>1,306</td>
<td>718</td>
<td>18</td>
<td>35</td>
<td>29</td>
<td>40</td>
<td>6</td>
<td>69</td>
<td>8</td>
<td>26</td>
<td>205,690</td>
<td>79,155</td>
<td>60,118</td>
<td>344,963</td>
<td>15</td>
<td>9</td>
<td>7</td>
</tr>
<tr>
<td>New Jersey</td>
<td>2,532</td>
<td>2,493</td>
<td>1,724</td>
<td>769</td>
<td>35</td>
<td>24</td>
<td>44</td>
<td>15</td>
<td>23</td>
<td>33</td>
<td>56</td>
<td>-45</td>
<td>295,608</td>
<td>136,284</td>
<td>39,433</td>
<td>471,325</td>
<td>29</td>
<td>15</td>
<td>0</td>
</tr>
<tr>
<td>N.Y. &amp; N.E.</td>
<td>1,429</td>
<td>1,441</td>
<td>969</td>
<td>472</td>
<td>17</td>
<td>9</td>
<td>30</td>
<td>13</td>
<td>11</td>
<td>20</td>
<td>27</td>
<td>1</td>
<td>197,929</td>
<td>53,452</td>
<td>30,366</td>
<td>281,747</td>
<td>21</td>
<td>13</td>
<td>1</td>
</tr>
<tr>
<td>No. California</td>
<td>663</td>
<td>695</td>
<td>435</td>
<td>260</td>
<td>17</td>
<td>2</td>
<td>11</td>
<td>8</td>
<td>4</td>
<td>16</td>
<td>4</td>
<td>18</td>
<td>340,335</td>
<td>20,947</td>
<td>15,054</td>
<td>170,924</td>
<td>11</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>Northwest</td>
<td>535</td>
<td>547</td>
<td>358</td>
<td>189</td>
<td>14</td>
<td>12</td>
<td>17</td>
<td>2</td>
<td>1</td>
<td>17</td>
<td>8</td>
<td>-7</td>
<td>90,644</td>
<td>31,614</td>
<td>10,336</td>
<td>132,594</td>
<td>11</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>Ohio</td>
<td>813</td>
<td>820</td>
<td>510</td>
<td>310</td>
<td>17</td>
<td>6</td>
<td>14</td>
<td>6</td>
<td>6</td>
<td>17</td>
<td>22</td>
<td>9</td>
<td>365,447</td>
<td>96,010</td>
<td>14,484</td>
<td>135,802</td>
<td>12</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>1,846</td>
<td>1,869</td>
<td>1,271</td>
<td>598</td>
<td>31</td>
<td>29</td>
<td>30</td>
<td>24</td>
<td>13</td>
<td>46</td>
<td>31</td>
<td>-1</td>
<td>867,986</td>
<td>215,456</td>
<td>87,911</td>
<td>354,112</td>
<td>36</td>
<td>13</td>
<td>1</td>
</tr>
<tr>
<td>South</td>
<td>1,031</td>
<td>1,061</td>
<td>709</td>
<td>352</td>
<td>13</td>
<td>11</td>
<td>46</td>
<td>5</td>
<td>7</td>
<td>29</td>
<td>13</td>
<td>4</td>
<td>527,527</td>
<td>191,619</td>
<td>36,971</td>
<td>258,728</td>
<td>15</td>
<td>11</td>
<td>1</td>
</tr>
<tr>
<td>So. California</td>
<td>1,799</td>
<td>1,803</td>
<td>1,224</td>
<td>579</td>
<td>49</td>
<td>10</td>
<td>64</td>
<td>45</td>
<td>9</td>
<td>46</td>
<td>114</td>
<td>5</td>
<td>1,276,123</td>
<td>86,779</td>
<td>8,625</td>
<td>401,308</td>
<td>23</td>
<td>14</td>
<td>1</td>
</tr>
<tr>
<td>TOTALS—1972</td>
<td>14,710</td>
<td>14,833</td>
<td>9,940</td>
<td>4,893</td>
<td>259</td>
<td>168</td>
<td>333</td>
<td>231</td>
<td>93</td>
<td>373</td>
<td>365</td>
<td>-37</td>
<td>7,712,801</td>
<td>$2,054,589</td>
<td>$658,534</td>
<td>$309,490</td>
<td>210</td>
<td>126</td>
<td>22</td>
</tr>
<tr>
<td>TOTALS—1971</td>
<td>234</td>
<td>132</td>
<td>349</td>
<td>206</td>
<td>94</td>
<td>241</td>
<td>373</td>
<td>26</td>
<td>7,912</td>
<td>8,005</td>
<td>1,984,168</td>
<td>602,328</td>
<td>264,801</td>
<td>2,851,297</td>
<td>205</td>
<td>123</td>
<td>24</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Average Contribution per Communicant Member—1973a $207 $67 $31 $305</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Average Contribution per Communicant Member—1973b $204 $62 $27 $293</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Average Contribution per Communicant Member—1973c $186 $56 $30 $272</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Does not include bequests received in the amount of approx. a) $62,725 b) $14,965 c) $68,400
### SUMMARY OF MEMBERSHIP STATISTICS 1964-1973

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1973</td>
<td>210</td>
<td>9,940</td>
<td>4,893</td>
<td>15,043</td>
</tr>
<tr>
<td>1972</td>
<td>205</td>
<td>9,741</td>
<td>4,925</td>
<td>14,882</td>
</tr>
<tr>
<td>1971</td>
<td>9,536</td>
<td>4,890</td>
<td>14,427</td>
<td></td>
</tr>
<tr>
<td>1970</td>
<td>9,401</td>
<td>4,898</td>
<td>14,268</td>
<td></td>
</tr>
<tr>
<td>1969</td>
<td>9,276</td>
<td>4,849</td>
<td>14,165</td>
<td></td>
</tr>
<tr>
<td>1968</td>
<td>9,197</td>
<td>4,841</td>
<td>13,972</td>
<td></td>
</tr>
<tr>
<td>1967</td>
<td>8,975</td>
<td>4,848</td>
<td>13,826</td>
<td></td>
</tr>
<tr>
<td>1966</td>
<td>8,789</td>
<td>4,790</td>
<td>13,546</td>
<td></td>
</tr>
<tr>
<td>1965</td>
<td>8,285</td>
<td>4,582</td>
<td>12,882</td>
<td></td>
</tr>
<tr>
<td>1964</td>
<td>8,067</td>
<td>4,468</td>
<td>12,557</td>
<td></td>
</tr>
</tbody>
</table>

Note: Total membership in each year, 1964-1972, 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, 1973**

**as of October, 1974**

*(Dates and complete information in the annual statistical report)*

**Presbytery of the Dakotas**

Ministers received:
- Elmer M. Dortzbach from P. of the South, 7-23-74
- Dennis J. Prutow from the United Church of Christ, 9-26-74
- Ransom L. Webster, Jr., from P. of New Jersey, RPCES, 9-26-74

Minister dismissed:
- Russell D. Piper to P. of the Northwest, 10-31-74

Ministers erased:
- Robert L. Malarkey, 3-28-74 (joined Christian Reformed Church)
- Dale N. Snyder, 9-24-74 (joined United Presbyterian Church)

Ordinations:
- Edward A. Eppinger, 4-17-74
- Allen P. Moran, Jr., 10-17-74

Licensures:
- Allen P. Moran, Jr., 3-28-74
- Huibert J. Vandenbroek, 9-25-74

Licentiate received:
- Edward A. Eppinger from P. of Ohio, 3-26-74
Presbytery of the Dakotas (continued)

Installations:
- Edward A. Eppinger at Murdock Memorial, Bancroft, S. D. and OPC, Manchester, S. D., 4-17-74
- Ransom L. Webster, Jr., at OPC, Omaha, Neb., 10-13-74
- Allen P. Moran, Jr., at Westminster, Hamill, S. D., 10-17-74
- Dennis J. Prutow at Westminster, Bartlesville, Okla., 10-6-74

Churches without pastors:
- OPC, Omaha, Neb., 7-1-74
- Faith, Lincoln, Neb., 10-31-74

Church dissolved:
- Faith, Sioux Center, Iowa, 9-26-74

Presbytery of the Mid-Atlantic

Minister received:
- Robert H. Countess from P. of the South, RPCES, 7-22-74

Licensure:
- Richard B. Ramsay, 9-21-74

Installation:
- Robert H. Countess at Calvary, Manassas, Va., 7-6-74

Churches organized:
- Berea Chapel (Church), Dayton, Va., 7-22-74
- Puritan, Rockville, Md., 9-21-74

Chapel dissolved:
- Emmanuel, Charlottesville, Va., 2-1-74 (unofficial)

Presbytery of the Midwest

Ministers received:
- Eugene Grilli from P. of New York and New England, 1-23-74
- John R. Hilbelink from P. of the Dakotas, 1-23-74
- Vincent Crossett from independent status, 9-17-74

Minister dismissed:
- John F. Bettler to P. of Philadelphia, 9-17-74

Ordination:
- John N. Fikkert, 3-30-74

Licensure:
- Wim Van Gemeran, 3-15-74

Licentiate deceased:
- L. Richard Burnap, noted 9-16-74

Church without pastor:
- Falls, Menominee Falls, Wis., 3-15-74

Chapels organized:
- OP Fellowship of Delta County, Mich., 9-16-74
- Grandville Ave. Gospel Fellowship of Grand Rapids, Mich., 9-17-74 (on provisional basis)

Presbytery of New Jersey

Ministers dismissed:
- John Davies to P. of the Northwest, 4-23-74 effective 9-28-74
- Richard C. Miller to P. of Northern California, 9-28-74 (in transit)

Ordination:
- George C. Scipione, 5-31-74
Presbytery of New Jersey (continued)

Licenuses:
  George C. Scipione, 2-23-74
  Richard G. Mitchell, 4-23-74
Licentiate dismissed:
  Richard G. Mitchell to P. of the Dakotas, 10-20-74
Churches without pastors:
  *Faith*, Pittsgrove, 4-23-74
  *Community*, Garfield, 10-7-74
Installation:
  George C. Scipione at *Calvary*, Phillipsburg, 5-31-74

Presbytery of New York and New England

Ministers received:
  Stanford M. Sutton, Jr., from P. of the Dakotas, 1-11-74
  Richard J. Wirth from P. of the Mid-Atlantic, 1-11-74
  Raymond E. Commeret from P. of New Jersey, 10-15-74
Licensure:
  Lewis W. Ruff, Jr., 4-16-74
Church without pastor:
  *Bethel*, Houlton, Me., 6-30-74
Installations:
  Richard J. Wirth at *OPC*, Lisbon, N. Y. 1-23-74
  Stanford M. Sutton, Jr., at *Second Parish*, Portland, Me., 2-8-74
Chapel organized:
  *Cape Cod*, ( ), Mass., 5-22-74
Church organized:
  *Cape Cod*, ( ), Mass., 10-15-74

Presbytery of Northern California

Ministers received:
  Rollin P. Keller from P. of Philadelphia, 9-27-74
  William E. Warren from P. of the South, 9-27-74
  Richard C. Miller from P. of New Jersey, 11-14-74
Minister dismissed:
  Thomas S. Champness, Jr., to P. of the South, 1-31-74
Ordination:
  Charles McIlhenney, 10-25-74
Licensure:
  Charles McIlhenney, 3-22-74
Installations:
  Robert D. Abbot, associate pastor at *Brentwood*, So. San Francisco, Calif., 3-24-74
  William E. Warren at *Covenant*, San Jose, Calif., 10-11-74
  Charles McIlhenney at *First*, San Francisco, Calif., 10-25-74
  Rollin P. Keller at *First*, Modesto, Calif., 11-1-74
  Richard C. Miller at *OPC*, Novato, Calif., 11-14-74
Churches without pastors:
  *First*, Modesto, Calif., 1-31-74
*OPC*, Santa Cruz, Calif., name changed to *Westminster*, 5-17-74
No other report received.
Presbytery of the Northwest

Ministers received:
- John Davies from P. of New Jersey, 9-28-74
- Samuel van Houte from P. of the Mid-Atlantic, 9-28-74

Minister erased:
- David A. Hitt, 4-27-74 (joined Christian Reformed Church)

Church without pastor:
- Westminster, Bend, Ore., 9-23-74

Chapel received:
- Ronan, Mont., 5-23-74

Presbytery of Ohio

Church without pastor:
- Covenant, Pittsburgh, Pa., 12-31-74

Church organized:
- Christ Reformed Chapel (Church), from Alliance Chapel, 6-2-74

Presbytery of Philadelphia

No report received.

Presbytery of the South

Minister received:
- Thomas S. Champness, Jr., from P. of Northern California, 4-15-74

Minister dismissed:
- William E. Warren to P. of Northern California, 9-3-74
- Robert K. Churchill to P. of the Dakotas, 10-15-74
- Cornelius Tolsma to P. of the Midwest, 11-1-74
- Stephen Voorwinde to Classis of New South Wales, Reformed Churches in Australia, 11-5-74

Ordinations:
- Stephen Voorwinde, 5-5-74
- James K. Workman, 6-19-74

Churches without pastors:
- Westminster, Valdosta, Ga., 9-3-74
- Bethel, Ft. Lauderdale, Fla., 11-1-74

Installations:
- Thomas S. Champness, Jr., at Redeemer, Atlanta, Ga., 4-15-74
- James K. Workman at Galloway, Miami, Fla., 6-19-74
- John H. Thompson, Jr., at OPC, Ocala, Fla., 7-2-74

Licentiates dismissed:
- Steven T. Bradford to P. of Florida, RPCES, 10-15-74
- Richard Wynja to P. of the Dakotas, 10-15-74

Presbytery of Southern California

Minister deceased:
- Ralph E. Clough, 1-18-74

Ordination:
- Sidney Van Camp, 6-29-74

Licensures:
- Thomas Foh, 6-15-74
- Craig R. Rowe, 6-15-74

Church without pastor:
- First, Manhattan Beach, Calif., 1-18-74
<table>
<thead>
<tr>
<th>Assembly</th>
<th>Year</th>
<th>Place of Assembly</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd</td>
<td>1940-1941</td>
<td>Cincinnati, Ohio</td>
</tr>
<tr>
<td>5th</td>
<td>1946-1947</td>
<td>Cincinnati, Ohio</td>
</tr>
<tr>
<td>8th</td>
<td>1952-1953</td>
<td>Denver, Colo.</td>
</tr>
<tr>
<td>10th</td>
<td>1956-1957</td>
<td>Oostburg, Wis.</td>
</tr>
<tr>
<td>11th</td>
<td>1958-1959</td>
<td>Manhattan Beach, Calif.</td>
</tr>
<tr>
<td>12th</td>
<td>1960-1961</td>
<td>Manhattan Beach, Calif.</td>
</tr>
<tr>
<td>13th</td>
<td>1962-1963</td>
<td>Silver Spring, Md.</td>
</tr>
<tr>
<td>14th</td>
<td>1964-1965</td>
<td>Portland, Ore.</td>
</tr>
<tr>
<td>16th</td>
<td>1968-1969</td>
<td>Westfield, N. J.</td>
</tr>
<tr>
<td>17th</td>
<td>1970-1971</td>
<td>Silver Spring, Md.</td>
</tr>
<tr>
<td>18th</td>
<td>1972-1973</td>
<td>Wilmington, Del.</td>
</tr>
<tr>
<td>19th</td>
<td>1974-1975</td>
<td>Manhattan Beach, Calif.</td>
</tr>
</tbody>
</table>
# Clerks of General Assembly

<table>
<thead>
<tr>
<th>Assembly</th>
<th>Stated Clerks</th>
<th>Assistant Clerks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>Paul Woolley</td>
<td>Edward L. Kellogg</td>
</tr>
<tr>
<td>2nd</td>
<td>Leslie W. Sloat</td>
<td>LeRoy B. Oliver</td>
</tr>
<tr>
<td>3rd</td>
<td>Leslie W. Sloat</td>
<td>Charles H. Ellis</td>
</tr>
<tr>
<td>4th</td>
<td>John H. Skilton</td>
<td>Arthur W. Kuschke, Jr.</td>
</tr>
<tr>
<td>5th</td>
<td>Leslie W. Sloat</td>
<td>Robert L. Vining</td>
</tr>
<tr>
<td>6th</td>
<td>Leslie W. Sloat</td>
<td>Raymond M. Meiners</td>
</tr>
<tr>
<td>7th</td>
<td>John P. Galbraith</td>
<td>Edward E. Elliott</td>
</tr>
<tr>
<td>8th</td>
<td>Paul Woolley</td>
<td>LeRoy B. Oliver</td>
</tr>
<tr>
<td>9th</td>
<td>Robert E. Nicholas</td>
<td>Ralph E. Clough</td>
</tr>
<tr>
<td>10th</td>
<td>Leslie W. Sloat</td>
<td>Theodore J. Georgiann</td>
</tr>
<tr>
<td>11th</td>
<td>Edward Heerema</td>
<td>F. Kingsley Elder, Jr., Ph.D.</td>
</tr>
<tr>
<td>12th</td>
<td>Eugene Bradford</td>
<td>Elmer M. Dortzbach</td>
</tr>
<tr>
<td>13th</td>
<td>Eugene Bradford</td>
<td>LeRoy B. Oliver</td>
</tr>
<tr>
<td>14th</td>
<td>H. Wilson Albright</td>
<td>LeRoy B. Oliver</td>
</tr>
<tr>
<td>15th</td>
<td>Robert W. Eckardt</td>
<td>Raymond O. Zorn</td>
</tr>
<tr>
<td>16th</td>
<td>Robert W. Eckardt</td>
<td>Henry D. Phillips</td>
</tr>
<tr>
<td>17th</td>
<td>Robert L. Vining</td>
<td>C. Herbert Oliver</td>
</tr>
<tr>
<td>18th</td>
<td>Robert L. Vining</td>
<td>Richard A. Barker</td>
</tr>
<tr>
<td>19th</td>
<td>Henry D. Phillips</td>
<td>Richard A. Barker</td>
</tr>
<tr>
<td>20th</td>
<td>Raymond M. Meiners</td>
<td>Richard A. Barker</td>
</tr>
<tr>
<td>21st</td>
<td>Raymond M. Meiners</td>
<td>Laurence N. Vail</td>
</tr>
<tr>
<td>22nd</td>
<td>Robert S. Marsden</td>
<td>Edwards E. Elliott</td>
</tr>
<tr>
<td>23rd</td>
<td>Robert S. Marsden</td>
<td>Edwards E. Elliott</td>
</tr>
<tr>
<td>24th</td>
<td>Robert S. Marsden</td>
<td>Edwards E. Elliott</td>
</tr>
<tr>
<td>25th</td>
<td>LeRoy B. Oliver</td>
<td>Edwards E. Elliott</td>
</tr>
<tr>
<td>26th</td>
<td>LeRoy B. Oliver</td>
<td>Edwards E. Elliott</td>
</tr>
<tr>
<td>27th</td>
<td>LeRoy B. Oliver</td>
<td>Edwards E. Elliott</td>
</tr>
<tr>
<td>28th</td>
<td>LeRoy B. Oliver</td>
<td>Edwards E. Elliott</td>
</tr>
<tr>
<td>29th</td>
<td>LeRoy B. Oliver</td>
<td>Edwards E. Elliott</td>
</tr>
<tr>
<td>30th</td>
<td>Robert W. Eckardt</td>
<td>Edwards E. Elliott</td>
</tr>
<tr>
<td>31st</td>
<td>Robert W. Eckardt</td>
<td>Edwards E. Elliott</td>
</tr>
<tr>
<td>32nd</td>
<td>Robley J. Johnston</td>
<td>Edwards E. Elliott</td>
</tr>
<tr>
<td>33rd</td>
<td>Robley J. Johnston</td>
<td>Edwards E. Elliott</td>
</tr>
<tr>
<td>34th</td>
<td>Robley J. Johnston</td>
<td>Edwards E. Elliott</td>
</tr>
<tr>
<td>35th</td>
<td>John J. Mitchell</td>
<td>F. Kingsley Elder, Jr., Ph.D.</td>
</tr>
<tr>
<td>36th</td>
<td>John J. Mitchell</td>
<td>Ronald E. Jenkins</td>
</tr>
<tr>
<td>37th</td>
<td>Robert E. Nicholas</td>
<td>Ronald E. Jenkins</td>
</tr>
<tr>
<td>38th</td>
<td>Richard A. Barker</td>
<td>Robert E. Nicholas</td>
</tr>
<tr>
<td>39th</td>
<td>Richard A. Barker</td>
<td>Stephen L. Phillips</td>
</tr>
<tr>
<td>40th</td>
<td>Richard A. Barker</td>
<td>Stephen L. Phillips</td>
</tr>
<tr>
<td>41st</td>
<td>Richard A. Barker</td>
<td>Stephen L. Phillips</td>
</tr>
</tbody>
</table>
STANDING COMMITTEES OF THE
ORTHODOX PRESBYTERIAN CHURCH

HOME MISSIONS AND CHURCH EXTENSION

RULING ELDERS: Robert L. Ayres, Theodore J. Pappas

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

General Secretary: The Rev. George E. Haney, Jr., 7401 Old York Rd., Phila., Pa. 19126

FOREIGN MISSIONS

RULING ELDERS: William A. Haldeman, John L. Kortenhoeven

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


CHRISTIAN EDUCATION

RULING ELDERS: Robert B. Ashlock, William E. Viss

Class of 1976—MINISTERS: John F. Bettler, George E. Haney, Jr., Calvin R. Malcor
RULING ELDERS: Peyton H. Gardner, William O. Wilson, Jr.

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


PENSIONS

Class of 1977—MINISTERS: John P. Galbraith, Roger W. Schmurr
RULING ELDER: John E. Dowling

Class of 1976—MINISTER: Robert L. Marshall
RULING ELDER: Edward A. Haug
LAYMAN: Paul Kent

Class of 1975—MINISTER: Robert R. Drake
RULING ELDERS: Garret A. Hoogerhyde, Harold R. Keenan
DIACONAL MINISTRIES

Class of 1977—MINISTER: Rollin P. Keller, DEACON: John K. Novinger
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

ECUMENICITY AND INTERCHURCH RELATIONS

Class of 1977—Edmund P. Clowney, D.D., John P. Galbraith
Class of 1976—LeRoy B. Oliver (Chairman), Norman Shepherd
Class of 1975—George W. Knight, III, Th.D., Jack J. Peterson

DATE, PLACE AND TRAVEL

Class of 1977—James A. Bates
Class of 1976—Garret A. Hoogerhyde
Class of 1975—Edward L. Volz

TRUSTEES OF THE GENERAL ASSEMBLY

Class of 1977—LeRoy B. Oliver, RULING ELDER: Richard C. Zebley
Class of 1976—MINISTER: Robert W. Eckardt, RULING ELDER: Bert L. Roeber
Class of 1975—MINISTER: John J. Mitchell, RULING ELDER: Willard E. Neel

COMMITTEE ON STEWARDSHIP

Class of 1977—MINISTERS: Marven O. Bowman, Jr., Robert W. Eckardt (Chairman)
      RULING ELDER: William Wilkens
Class of 1975—MINISTER: Lawrence R. Eyres, RULING ELDERS: Clarence A. Den Dulk, John O. Kinnaird

SPECIAL COMMITTEES OF THE FORTY-FIRST GENERAL ASSEMBLY

COMMITTEE ON REVISIONS TO THE FORM OF GOVERNMENT


NEW COMMITTEE ON REVISIONS TO THE BOOK OF DISCIPLINE
      AND THE DIRECTORY FOR WORSHIP

Donald J. Duff (Convener), Glenn D. Jerrell, Jack J. Peterson

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 1977—MINISTER: George R. Cottenden, RULING ELDER: Kenneth L. Bosgraf
Class of 1976—MINISTERS: Jay E. Adams, Ph.D., John F. Bettler (Chairman)
Class of 1975—MINISTERS: John P. Galbraith, Luder G. Whitlock, Jr.

ORTHODOX PRESBYTERIAN MEMBERS
BOARD OF TRUSTEES, KNOLLWOOD PRESBYTERIAN LODGE, INC.

Class of 1977—MINISTER: LeRoy B. Oliver, RULING ELDER: Howard Veldhorst
Class of 1976—MINISTER: Donald F. Stanton, RULING ELDER: Clarence Roskamp
Class of 1975—MINISTER: George W. Knight, III, Th.D., RULING ELDER: Allan Klokow

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

HISTORIAN
Paul Woolley, D.D.; D. Clair Davis, Th.D. (alternate)

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, Richard B. Gaffin, Jr., Th.D., George W. Knight, III, Th.D.,
Norman Shepherd (Chairman)

MISSIONS CORRESPONDENT FOR THE REFORMED ECUMENICAL SYNOD
John P. Galbraith

COMMITTEE ON ARRANGEMENTS FOR THE 42nd GENERAL ASSEMBLY
Donald M. Poundstone (Convener), Leonard J. Coppes, John C. Smith, William E. Viss
APPORTIONMENT OF 42ND GENERAL ASSEMBLY

In accordance with Chapter I of the Standing Rules of the General Assembly, voting commissioners to the 42nd General Assembly are apportioned as follows:

<table>
<thead>
<tr>
<th>Presbytery</th>
<th>Ministers</th>
<th>Ruling Elders</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dakotas</td>
<td>10</td>
<td>8</td>
</tr>
<tr>
<td>Mid-Atlantic</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>Midwest</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>New Jersey</td>
<td>12</td>
<td>9</td>
</tr>
<tr>
<td>New York and New England</td>
<td>9</td>
<td>6</td>
</tr>
<tr>
<td>Northern California</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Northwest</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Ohio</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>15</td>
<td>7</td>
</tr>
<tr>
<td>South</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>Southern California</td>
<td>10</td>
<td>6</td>
</tr>
<tr>
<td>Moderator, 41st G. A.</td>
<td>1</td>
<td>—</td>
</tr>
<tr>
<td>Stated Clerk, 41st G. A.</td>
<td>—</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>90</strong></td>
<td><strong>62</strong></td>
</tr>
</tbody>
</table>

CLERKS OF SESSION

Addresses as of October 14, 1974

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. Vandenberg, 9251 Ciancio St., Denver 80229

KANSAS
2 Caney, OPC—Robert L. Ayres, R.D. 2, Box 19, Wann, OK 74408

NEBRASKA
5 Lincoln, Faith—Richard Brady, 909 W. Stockwell, Lincoln 68522
2 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

OKLAHOMA
1 Bartlesville, Westminster—W. L. Price, 422 N.E. Fenway, Bartlesville 74003
2 Oklahoma City, Knox—E. Myers Bearden, 2104 Churchill Way, Oklahoma City 73120
2 Tulsa, Grace—John C. Hargis, 950 E. 36th St., Tulsa 74105
SOUTH DAKOTA
3 Bancroft, Murdock Memorial—Wallace Perry, Bancroft 57316
3 Bridgewater, Trinity—Calvin D. Hofer, Box 146, Bridgewater 57319
4 Hamill, Westminster—Lynus A. Carlson, Hamill 57534
3 Manchester, OPC—Fred Ritterbusch, 606 2nd St., S.W., De Smet 57231
6 Volga, Calvary—Lester Kleijnjan, R.R., Bruce 57220
3 Winner, OPC—Blain Fenenga, Star Route #6, Winner 57580

TEXAS
3 Abilene, OPC—Dr. Lawrence G. Hardwicke, 1625 Westwood, Abilene 79603

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 230-41, Raleigh 27612

VIRGINIA
2 Leesburg, Bethel—Col. Ross F. Rogers, 1426 Crowell Rd., Vienna 22180
2 Manassas, Calvary—Gerald W. Botkin, 10417 Nekesville Rd., Manassas 22110
5 Vienna, Grace—Henry Jawish, 3415 Barkley Dr., Fairfax 22030
3 Williamsburg, Westminster—Dalton Hycton, 10 Ringo Dr., Newport News 23606

ILLINOIS
3 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 Sunnyside Dr., Cedar Falls 50613

MICHIGAN
3 Gowen, Spencer Mills—Clarence Worst, 248 Holmdene, N.E., Grand Rapids 49503

WISCONSIN
10 Cedar Grove, Calvary—Keith J. Heuver, Route 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
7 Oostburg, Bethel, Wilbert Nyenhuis, Oostburg 53070

NEW JERSEY
5 Bellmawr, Immanuel—Edward M. Shindle, 25 Willis Dr., Tuckerton 08087
4 Bridgeton, Calvary—Russell S. Lodge, 28 Institute Pl., Bridgeton 08302
2 Fair Lawn, Grace—Garret A. Hoogerhyde, 326 Squaw Brook Rd., N. Haledon 07508
3 Garfield, Community—Orrie Den Bleyker, 442 Banta Ave., Garfield 07026
2 Neptune, Good Shepherd—Jerome C. van de Sande, 714 Wayside Rd., Neptune 07753
Number  Ruling  Elders

6  Phillipsburg, Calvary Community—Richard G. Vincent, 500 Barrymore St., Phillipsburg 08865
3  Pittsgrove, Faith—Sanford C. Garrison, R.D. 2, Monroeville 08343
4  Ringoes, Calvary of Anowell—Adonis T. Stryker, R.D. 1, Ringoes 08551
2  Stratford, OPC—James G. MacDonald, 13 Elinor Ave., Stratford 08084
4  Trenton, Grace—George A. Hurley, 83 Reeder Ave., Trenton 08638
9  Vineland, Covenant—J. Robert Werry, 24 Temple Rd., 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
5  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

4  Hamden, Westminster—Frank Emley, 79 Squire Lane, Hamden 06518

MAINE

3  Bangor, Pilgrim—Paul S. MacDonald, R.F.D. 1, Box 45, Carmel 04420
3  Cornville, OPC—Myron C. Moody, R.D. 2, Skowhegan 04976
1  Houlton, Bethel—Allen Moody, R.F.D. 1, Houlton 04730
1  Lewiston, Trinity—Charles R. Greenwood, 414 Lisbon St., Lewiston 04240
7  Portland, Second Parish—Wm. A. MacDonald, R.D. 4, Gorham 04038

MASSACHUSETTS

2  Fall River, Grace—c/o Rev. Paul Davenport, 154 Haskins Ave., Tiverton, RI 02878
5  Hamilton, First—Ralph S. Pearson, 10 Puritan Rd., Wenham 01984

NEW YORK

5  Franklin Square, OPC—Thomas G. Warnock, 437 Madison St., Franklin Square 11010
4  Lisbon, OPC—Delmar Putney, R.D. #2, Lisbon 13658
4  Rochester, Covenant—John Garland, 27 Holmes Rd., Rochester 14626
6  Rochester, Memorial—Arthur J. Taylor, 53 White Hill Dr., Rochester 14625
5  Schenectady, Calvary—Arthur L. Comstock, 11 Berwyn St., Schenectady 12304

PRESBYTERY OF NORTHERN CALIFORNIA

4  Berkeley, Covenant—David L. Neilands, 1601 Cedar St., Berkeley 94703
2  Manteca, First—Nick Roorda, 22415 S. Austin Rd., Ripon 95366
4  Modesto, First—Richard Nielsen, 3324 John Lee Lane, Modesto 95350
0  Novato, OPC—c/o David L. Neilands, 1601 Cedar St., Berkeley 94703
3  San Francisco, First—c/o Roy O. Young, 111 Hilltop Dr., Redwood City 94062
4  San Jose, Covenant—James Huizenga, 2011 Skyline Blvd., Woodside 94062
3  Santa Cruz, Westminster—John P. Bambauer, 1606 Soquel Ave., Santa Cruz 95060
2  Sonora, Calvary—

1  S. San Francisco, Brentwood—Robert P. Santo, 222 Del Monte Ave., So. San Francisco 94080
4  Sunnyvale, First—Arnold E. Larson, 2949 Jessie Court, San Jose 95124
PRESBYTERY OF THE NORTHWEST

OREGON
3 Bend, Westminster—R. E. Jewell, Box 1018, Bend 97701
3 Eugene, Oak Hill—Gary Brownlee, 522 Ful-Vue Dr., Eugene 97405
1 Gladstone, OPC—Lee Robbins, 2210 S.E. Waldron, Portland 97222
2 Newberg, Trinity—M. Vanden Hoek, 2902 E. 2nd St., Nut Tree Space 110, Newberg 97132
6 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
2 Dayton, Redeemer—William F. Shaw, 826 Doherty Rd., Galloway 43119
0 Marietta, Faith—John C. Smith, 105 Sycamore St., W. Pittsburgh, Pa. 15211

PENNSYLVANIA

3 Edinburg, Nashua—Wendell Miller, R.D. 1, Edinburg 16116
5 Grove City, Covenant—Donald O. Copeland, R.D. 2, Grove City 16127
7 Harrisville, Calvary—Wm. H. Kiester, R.D. 1, Boyers 16020
10 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

DELWARE
3 Middletown, Grace—W. R. Weldon Burge, 11 E. Redding St., Middletown 19709
8 Wilmington, Emmanuel—William A. Haldeman, 119 Hedgeapple Lane, Wilmington 19807

PENNSYLVANIA

2 Blue Bell, Community of Centre Square—Luke E. Brown, Jr., 53 Skyline Dr., Audubon 19401
1 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—Howard A. Porter, 329 Oak Rd., Glenside 19038
5 Hatboro, Trinity—Robert W. Anderson, 827 Greenwood Ave., Jenkintown 19046
3 Havertown, Knox—Robert H. English, 116 W. Hillcrest Ave., Havertown 19083
5 Jenkintown, New Life—Hugh P. Whitted, 1912 Cobden Rd., Philadelphia 19118
4 Kirkwood, OPC—Wm. R. Ferguson, 132 Pine St., Oxford 19363
2 Mechanicsville, OPC—Karl D. Liebold, R.D. 4, Box 392, Quakertown 18951
6 Middletown, Calvary—Ronald Murphy, 523 Cattell St., Middletown 17057
6 Oxford, Bethany—John O. Kinnaird, R.D. 2, Box 320, Nottingham 19362
2 Philadelphia, Church of the City—Luke E. Brown, Jr., 53 Skyline Dr., Audubon 19401

PRESBYTERY OF THE SOUTH

FLORIDA
4 Fort Lauderdale, Bethel—Steven T. Bradford, 1351 N.W. 63rd Ave., Margate 33063
3 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
2 Ocala, OPC—Peter A. Struyk, 729 S.E. 33rd Ave., Ocala 32670
### CLERKS OF SESSION

_(continued)_

<table>
<thead>
<tr>
<th>Number</th>
<th>Ruling Elders</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Orlando, <em>Lake Sherwood</em>—J. D. Phillips, 2813 Grassmere Lane, Orlando 32808</td>
</tr>
<tr>
<td></td>
<td>Tallahassee, <em>OPC</em>—Dan Wiper, P.O. Box 3730, Tallahassee 32303</td>
</tr>
<tr>
<td>3</td>
<td>Titusville, <em>Emmanuel</em>—Hugh E. Cairns, P.O. Box 561, Rockledge 32955</td>
</tr>
<tr>
<td></td>
<td><strong>GEORGIA</strong></td>
</tr>
<tr>
<td>4</td>
<td>Atlanta, <em>Redeemer</em>—Robert Morris, 4114 Briar Glade Way, Doraville 30340</td>
</tr>
<tr>
<td>3</td>
<td>Valdosta, <em>Westminster</em>—J. A. Durrenberger, Ph.D., 206 Brookwood Place, Valdosta 31601</td>
</tr>
<tr>
<td></td>
<td><strong>TENNESSEE</strong></td>
</tr>
<tr>
<td>1</td>
<td>Greeneville, <em>OPC</em>—Rodger J. Roberson, Route 3, Greeneville 37743</td>
</tr>
<tr>
<td>6</td>
<td>Harriman, <em>West Hills</em>—Maurice K. Williams, P.O. Box 266, Harriman 37748</td>
</tr>
<tr>
<td></td>
<td><strong>PRESBYTERY OF SOUTHERN CALIFORNIA</strong></td>
</tr>
<tr>
<td>2</td>
<td>Bonita, <em>OPC</em>—George E. Smith, 5115 Glen Verde Dr., Bonita 92002</td>
</tr>
<tr>
<td>2</td>
<td>Carson, <em>Grace</em>—Richard Gorom, 1207 W. 187th St., Gardena 90247</td>
</tr>
<tr>
<td>3</td>
<td>Chula Vista, <em>Bayview</em>—James Bates, 244 San Miguel, Chula Vista 92011</td>
</tr>
<tr>
<td>5</td>
<td>Garden Grove, <em>OPC</em>—Andrew Mitchell, 10721 Vickers, Garden Grove 92640</td>
</tr>
<tr>
<td>2</td>
<td>Goleta, <em>El Camino</em>—Dr. Julian Holman, 5218 Parejo Dr., Santa Barbara 93111</td>
</tr>
<tr>
<td>2</td>
<td>Hacienda Heights, <em>OPC</em>—Donald H. Nathan, 3343 Glenmark Dr., Hacienda Heights 91745</td>
</tr>
<tr>
<td>5</td>
<td>La Mirada, <em>Calvary</em>—Preston Barr, III, 14259 Grayville Dr., La Mirada 90638</td>
</tr>
<tr>
<td>7</td>
<td>Long Beach, <em>First</em>—Paul Van Houte, 3159 Pine Ave., Long Beach 90807</td>
</tr>
<tr>
<td>4</td>
<td>Los Angeles, <em>Beverly</em>—Herbert F. Pink, 1272 La Loma Rd., Pasadena 91105</td>
</tr>
<tr>
<td>3</td>
<td>Los Angeles, <em>Westminster</em>—Laurence T. McHargue, 606 Meridian Ave., S. Pasadena 91030</td>
</tr>
<tr>
<td>4</td>
<td>Manhattan Beach, <em>First</em>—Duane E. Heft, 1908 Lynngrove Dr., Manhattan Beach 90266</td>
</tr>
<tr>
<td>4</td>
<td>San Diego, <em>Point Loma</em>—Alfred L. Clark, 4505 Monahan Rd., La Mesa 92041</td>
</tr>
<tr>
<td>1</td>
<td>Santee, <em>Valley</em>—James F. Hughey, 9458 Terrywood Rd., Santee 92071</td>
</tr>
</tbody>
</table>
FORTY-FIRST GENERAL ASSEMBLY

MINISTERS OF THE ORTHODOX PRESBYTERIAN CHURCH

(Addresses as of October 14, 1974)

Abbreviations (as used in parentheses below):

Status:
- CE—Christian Ed. Staff
- FM—Foreign Missionary
- HM—Home Missionary
- P—Pastor
- PI—Pastor, non-Orthodox Pres. Church
- Prof.—Professor
- Ret.—Retired
- Tea.—Teacher
- SS—Stated Supply
- P-n—indicates number of churches served

Presbyteries:
- D—Dakotas
- MA—Mid-Atlantic
- MW—Midwest
- NC—Northern California
- NJ—New Jersey
- NW—Northwest
- NY—New York & New England
- O—Ohio
- Ph—Philadelphia
- S—South
- SC—Southern California

Abbot, Robert D. (NC)—890 32nd Ave., 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)—12965 E. Banks Lake Rd., Gowen, MI 49326
Baurer, Harold L. (P, NW)—2543 Harris St., Eugene, OR 97405
Benson, W. Lee (P, NJ)—R.D. 1, Box 266, Ringoes, NJ 08551
Bettler, John F. (MW)—2540 Edge Hill Rd., Huntingdon Valley, PA 19006
Betzold, John W. (Chaplain, 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, D)—2374 Dahlia St., Denver, CO 80207
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)—c/o Dr. Lionel G. Brown, 4320 Callan Blvd., Daly City, CA 94015

Busch, Calvin A. (P, NJ)—120 Park Ave., Covenant Station, NJ 07961

Champness, Thomas S., Jr. (P, S)—2907 Townley Circle, Doraville, GA 30340
Chang, Samuel S. (HM, NJ)—5307 N. 12th St., Phila., PA 19141
Chanoux, Leonard F. (Tea., NJ)—104 N. Lincoln Drive, Wensoh, NJ 08090
Christian, George S. (NJ)—11 Ramapo Rd., Pompton Plains, NJ 07444
Churchill, Robert K. (HM, S)—711 N. Beech Ave., Roswell, NM 88201
Coie, Bruce A. (P, SC)—22511 S. Figueroa St., Carson, CA 90745
Commeret, Raymond E. (HM, NY)—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
Countess, Robert H., Ph.D. (P, MA)—9212 Lee Ave., Manassas, VA 22110
Crossett, Vincent (MW)—Alto Pass, IL 62905
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 (HM, NW)—P.O. Box 109, Glenwood, WA 98619
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)—Box 68, Fairton, NJ 08320
DeVelde, Everett C. (P, MA)—2503 Roy Terrace, Fallston, MD 21047
Dorman, Harold L. (P, NY)—R.F.D. 3, Box 361, Showhegan, ME 04976
Dortzbach, Elmer M. (SS, S)—9161 Vine St., Thornton, CO 80229
Drake, Robert R. (P, Ph)—333 Cherry Lane, Glenside, PA 19038
Duff, Clarence W. (Ret., S)—1510 Mona Ave., Ocoee, FL 32761
Duff, Donald J. (P, D)—197½ Glory View Dr., Grand Junction, CO 81501
Dunn, Leslie A. (HM, MW)—15460 S. Oak Park Ave., Tinley Park, IL 60477

Eckardt, Robert W. (P, NJ)—1029 Landis Ave., Vineland, NJ 08360
Ediger, Abe W. (P, Ph)—37 Race St., Middletown, PA 17057
Edwards, Albert G., III (P, NW)—8245 N.E. Fremont St., Portland, OR 97220
Elliott, Edwards E. (P, SC)—9826 Luders Ave., Garden Grove, CA 92641
Ellis, Charles H. (P, MA)—3419 Stonehall Dr., Beltsville, MD 20705
English, W. Ralph (FM, NJ)—P.O. Box 184, Pusan, Korea 600
Furlough address: 2152 Keith Rd., Abington, PA 19001
Eppinger, Edward A. (P-2, D)—Bancroft, SD 57316
Erickson, Carl E. (P, NC)—356 Arroyo Dr., S. San Francisco, CA 94080
Evans, F. Clarke (Ret., Ph)—Dupont Pkwy. Apts., 108, Bldg. 1A, 500 S. Dupont Hwy.,
Newcastle, DE 19720
Eyeles, Lawrence R. (P, Ô)—2333 Alvarado Dr., Dayton, OH 45420

Fikkert, Henry H. (P, MW)—152 W. Union Ave., Cedar Grove, WI 53013
Fikkert, John N. (HM, MW)—900 Lark St., Green Bay, WI 54303
Frame, John M. (Prof., O)—1462 St. John Rd., Roslyn, PA 19001
Freeman, David, Ph.D. (Ret., NY)—General Delivery, Chesley, Ont., Canada
Gaffin, Richard B., Sr. (FM, MW)—P.O. Box 191, Taichung, Formosa 400, Republic
of China
Gaffin, Richard B., Jr. (Prof., Ph)—2330 Pleasant Ave., Glenside, PA 19038
Galbraith, John P. (Gen. Sec., Ph)—Res.: 2345 Willow Brook Dr., Huntingdon Valley,
PA 19006
Office: 7401 Old York Rd., Philadelphia, PA 19126
Garris, John W. (HM, SC)—2771 Landscape Dr., San Diego, CA 92139
Georgian, Theodore J. (P, NY)—65 Hoover Dr., Rochester, NY 14615
Gerber, Richard R. (P, NJ)—308 E. Hand Ave., Wildwood, NJ 08260
Goodard, Burton L., Th.D. (Lb., NY)—c/o Gordon-Conwell Seminary, South Hamil-
ton, MA 01982
Graham, Robert H. (P, NC)—7411 Rainbow Dr., Apt. 8, San José, CA 95129
Gramp, Robert A. (Tea., S)—620 N.W. 40th St., Oakland Park; FL 33309
Greer, A. LeRoy (P, Ph)—Maple Shade Rd., Kirkwood, PA 17536
Gregson, Timothy (HM, MA)—110 Broad St., Bridgewater, VA 22812
Grilli, Eugene (HM, MW)—5270 Crest Dale Dr., Rockford, IL 61111
Grotenhuis, Lewis J. (Ret., NJ)—Belvidere Rd., R.D. 2, Phillipsburg, NJ 08865
Hall, George W., Jr. (P, MW)—3214 Dallas Dr., Cedar Falls, IA 50613
Haney, George E., Jr. (Gen. Sec., MW)—Res.: 1360 Arline St., Roslyn, PA 19001
Office: 7401 Old York Rd., Philadelphia, PA 19126
Hard, Theodore (FM, NJ)—P.O. Box 184, Pusan, Korea 600
Harris, Allen H., Jr. (IVCF, NY)—1447 Comstock Ave., Syracuse, NY 13210
Hilbelink, John R. (HM; MW)—1915 N. 7th St., Sheboygan, WI 53081
Hills, John C., Jr. (P, NY)—882 Garfield St., Franklin Square, L.I., NY 11010
Hinkson, Kent T. (P, SC)—14786 E. Mansa Dr., La Mirada, CA 90638
Hodgson, Richard G. (Tea., MW)—316 S. Main Ave., Sioux Center, IA 51250
Hofford, Barry R. (P, MA)—15627 Bond Mill Road, Laurel, MD 20810
Horner, Richard L. (HM, MA)—127 Temple Circle, Lynchburg, VA 24502
Hunt, Bruce F. (FM, SC)—Box 184, Pusan, Korea 600
Jenkins, Ronald E. (P, Ph)—125 Apel Ave., Oreland, PA 19075
Jerrell, Glenn D. (P, D)—521 Lincoln St., Winner, SD 57580
Johnson, Dennis E. (P, NJ)—151 S. Broadway, Fair Lawn, NJ 07411
Johnston, John D. (Ph)—608 Hillside Dr., Sheboygan, WI 53081
Johnston, Robley J. (Gen. Sec., Ph)—Box 231, King of Prussia 19406
Office: 7401 Old York Rd., Philadelphia, PA 19126
Keller, Rollin P. (P, NC)—3416 Bellevue Dr., Modesto, CA 95350
Kellogg, Edward L. (P, SC)—1020 Evergreen St., Pt. Loma, San Diego, CA 92106
King, David W. (HM, O)—528 E. Milner St., Alliance, OH 44601
Kittredge, Douglas W. (P, NJ)—3 Jamaica Way, Trenton, NJ 08610
Kline, Meredith G., Ph.D. (Prof., NJ)—36 Martel Rd., S. Hamilton, MA 01982
Knight, George W., III, Th.D. (Prof., MW)—12256 Conway Rd., St. Louis, MO 63141
Knowles, Louis E. (Tea., SC)—3247 Roxanne Ave., Long Beach, CA 90808
Knudsen, Robert D., Ph.D. (Prof., Ph)—1341 Osbourne Ave., Roslyn, PA 19001
Krabbendam, Hendrik, Th.D. (Prof., S)—1301 Aladdin Lane, Lookout Mountain, TN 37350
Kress, Arnold S. (FM, O)—248-3 Aza Kagota, Yoka Machi, Yamagata Shi 990, Japan
Krispin, William C. (HM, Ph)—1162 S. 15th St., Philadelphia, PA 19146
Kuschke, Arthur W., Jr. (Lib., Ph)—3263 Afton Rd., Dresher, PA 19025
Latal, Gerald G., Th.D. (PI, NC)—3291 Rupert Rd., Anderson, CA 96007
Lewis, Richard M. (P, NC)—1623 Tacoma Ave., Berkeley, CA 94707
Lindberg, D. Robert (Tea., NW)—7820 N.E. 195th St., Bothell, WA 98011
Long, L. Craig, Ph.D. (P, Ph)—406 University Ave., Selinsgrove, PA 17870
Lucas, Robert M. (Tea., MA)—P.O. Box 212, Odenton, MD 21113
Mahaffy, Francis E. (HM, MW)—3010 N. Olcott Ave., Chicago, IL 60635
Mahaffy, John W. (P, NC)—1954 E. 35th Place, Tulsa, OK 74105
Malcor, Calvin R. (P, SC)—18230 Kingsdale Ave. #D, Redondo Beach, CA 90278
Male, Jonathan D. (P, D)—1514 Glendale, Abilene, TX 79603
Male, W. Benson (FM, D)—
Marshall, Robert L. (P, NJ)—65 Hitchner Ave., Bridgeton, NJ 08302
Marston, George W. (Ret., SC)—161-129 E. Orangethorpe, Placentia, CA 92670
McFarland, James L. (P, D)—3221 N.W. 39th Terrace, Oklahoma City, OK 73112
McIlwaine, R. Heber (FM, Ph)—5-16 Shinlhamma-cho, Fukushima-shi, Japan
McKenzie, Ronald J. (P, NW)—23211 S. Meridian Ave., Bothell, WA 98011
Meilahn, Kenneth J. (P, NJ)—11 Park Dr., Bellmawr, NJ 08030
Meiners, Raymond M. (P, NY)—1230 Rugby Rd., Schenectady, NY 12308
Miller, C. John, Ph.D. (Prof., Ph)—415 Walnut St., Jenkintown, PA 19046
Miller, David J. (NW)—c/o Hugh P. Whitted, 1912 Cobden Rd., Philadelphia, PA 19118
Miller, Donald R. (P, NY)—18 Cleaves St., Auburn, ME 04210
Miller, Richard C. (P, NC)—P.O. Box 754, Novato, CA 94947
Mininger, Larry G. (P, S)—3716 Westgate Rd., Orlando, FL 32808
Mitchell, John J. (Editor, Ph)—2450 Norwood Ave., Roslyn, PA 19001
Moak, Alan R. (NW)—9735 S.W. Frewing St., Tigard, OR 97223
Moore, David M. (FM, MA)—2-8, Kojirakawa, Machi 5 Chome, Yamagata Shi 990, Japan

Moreau, William E. (P, NY)—9 Blakeslee Ave., North Haven, CT 06473
Morton, George F. (P, O)—246 Surrey Rd., Warminster, PA 19784
Murray, John (Ret., NY)—Badbea, Bonar Bridge, Ardgay, Ross-shire, Scotland

Newsom, Robert W. (P, SC)—12328 E. 207th St., Lakewood, CA 90715
Nicholas, Robert E. (Ph)—3322 Osbourne Ave., Roslyn, PA 19001
Nilson, V. Robert (D)—3500 N. 68th St., Lincoln, NB 68507
Nonhof, Melvin B. (P, NC)—2324 Mattison Lane, Santa Cruz, CA 95062

Oliver, LeRoy B. (Admin., NJ)—Res: 1074 Wynnewood Ave., Abington, PA 19001
Olson, Arthur O. (P, D)—Box 296, Volga, SD 57071

Overduin, Daniel H. (P, SC)—112 N. Roscommon Ave., Los Angeles, CA 90022

Parker, Donald M. (MW)—6741 Ravinia, Tinley Park, IL 60477
Peters, Jonathan F. (P, Ph)—R.D. 2, Box 116, Oxford, PA 19363
Peterson, Jack J. (P, D)—Box 306, Carson, ND 58029

Perry, James C., Jr. (P, Ph)—4207 Baltimore Ave., Philadelphia, PA 19104
Phillips, Henry D. (P, MW)—R.D. 1, Gresham, WI 54128

Piper, Russell D. (D)—P.O. Box 694, Ronan, MT 59864
Poundstone, Donald M. (P, O)—128 Broad St., Leetsdale, PA 15056
Poundstone, Dwight H. (P, SC)—5395 Paseo Orlando, Santa Barbara, CA 93111

Prutow, Dennis J. (P, D)—443 S.E. Queenstown, Bartlesville, OK 74003

Raglin, Robert D. (NC)—6340 Sponsn Ct., San Jose, CA 95123
Rankin, John C. (Ret., NY)—144 Main St., Worcester, NY 12197
Reitsma, Carl J. (Tea., MW)—1104 Walnut St., Western Springs, IL 60558
Riedel, Maurice (P, D)—Box 25, Bridgewater, SD 57319
Riffel, Arthur G. (NC)—319 Cabrillo Ave., Santa Cruz, CA 95060
Rinker, Wilson H. (P, SC)—3705 Country Club Dr. # 8, Long Beach, CA 90807
Rockey, Wendell L., Jr. (P, NY)—117 Railroad St., S. Hamilton, MA 01982
Rosenberger, H. Leverne (Ph)—2979 Sunnycrest Rd., Willow Grove, PA 19090
Roskamp, Cromwell G. (P, MA)—5600 Winthrop Pl., Raleigh, NC 27609
Rowe, Craig R. (P, SC)—2665½ Worden St., San Diego, CA 92110

Schauflfele, Charles G. (Prof., NY)—260 Chebacco Rd., S. Hamilton, MA 01982
Schmurr, Roger W. (P, S)—699 W. 69th Place, Hialeah, FL 33014
Scott, Robert (NW)—6593 S.E. Thiessen Rd., Milwaukee, OR 97222

Semel, Lawrence (P, O)—431 Boyles Ave., New Castle, PA 16105
Shell, William A. (Tea., NW)—22W282 Route 53, Glen Ellyn, IL 60137
Shepherd, Norman (Prof., Ph)—224 Candy Lane, Ambler, PA 19002
Sibley, Laurence C., Jr. (IVCF, O)—4253 Larkspur Lane, Cleveland, OH 44128
FORTY-FIRST GENERAL ASSEMBLY

Skilton, John H., Ph.D. (Prof., NY)—930 W. Olney Ave., Philadelphia, PA 19141
Sloat, Leslie W. (Prof., Ph)—Box 101, Mt. Holly, NJ 08060
Smith, Lendall H. (FM, NJ)—P.O. Box 191, Taichung, Taiwan 400, Republic of China
Solis, Salvador M. (P, SC)—1912 Silverwood Lane, Los Angeles, CA 90041
Son, Young J. (Ph)—6374 Overbrook Ave., Philadelphia, PA 19151
Spooner, Arthur B. (P, S)—1605 Mantes Dr., Cocoa, FL 32922
Stanton, Charles E. (HM, NY)—R.D. 1, Fort Fairfield, ME 04742
Stanton, Donald F. (P, MW)—629 Center Ave., Oostburg, WI 53070
Steever, Albert W., Jr. (P, NJ)—1300 Newton Ave., W. Collingswood, NJ 08107
Steltzer, Arthur J. (FM, Ph)—American Evangelical Mission, Ghinda, Eritrea, Ethiopia
Stingley, Michael D. (Chaplain, SC)—Office of the Chaplain, Fitzsimmons Army Medical Center, Denver, CO 80240

Stonehouse, Bernard J. (P, NY)—85 Wiley St., Bangor, ME 04401
Strimple, Robert B., Th.D. (Prof., Ph)—207 Red Barn Rd., Willow Grove, PA 19090
Sutton, Stanford M., Jr. (P, NY)—23 Neal St., Portland, ME 04102

Tavares, Henry P. (P, O)—311 State St., Grove City, PA 16127
Taws, Donald H. (Tea., S)—461 N.W. 39th St., Ft. Lauderdale, FL 33309
Thompson, John H., Jr. (P, S)—4210 S.W. 6th Ave., Ocala, FL 32670
Tolsma, Cornelius (P, S)—4740 N.W. 16th St., Ft. Lauderdale, FL 33313
Tucker, Kelly G. (NY)—2734 Woodbine, Grandville, MI 48418
Tyson, Thomas E. (P, Ph)—151 W. County Line Rd., Hatboro, PA 19040

Uomoto, George Y. (FM, NW)—18-84 Aza Kawadaira, Aramaki, Sendai, Japan 980
Urban, Edwin C. (Tea., MA)—212 S. King St., Leesburg, VA 22075

Vail, Laurence N. (P, MA)—917 Timber Lane, Vienna, VA 22180
Valentine, Robert G. (P, S)—Box 702, Greeneville, TN 37773
Van Camp, Sidney (SC)—10022 River St., Apt. 1, Lakeside, CA 92040
van Houte, Daniel, Ph.D. (Ret., SC)—13412 Silver Lake Drive, Poway, CA 92064
van Houte, Samuel, Ph.D. (HM, NW)—17377 S.E. Colina Vista Ave., Milwaukie, OR 97222

Van Til, Cornelius, Ph.D. (Ret., Ph)—16 Rich Ave., Philadelphia, PA 19118
Verhage, John (Ret., D)—4755 E. Highline Pl., Denver, CO 80222
Volz, Edward L. (P, SC)—6030 Brayton Ave., Long Beach, CA 90805
Voorhees, Reginald (Ret., D)—1925 S. 49th St., Omaha, NE 68106
Voorwinde, Stephen (S)—6 Cameron Ave., Artarmon NSW 2064, Australia

Wagner, Roger (P, NC)—Rt. 2, Box 680-36, Sonora, CA 95370
Warren, William E. (P, NC)—684 N. Harrison St., Campbell, CA 95008
Webster, Ransom L., Jr. (P, D)—1330 S. 31st St., Omaha, NE 68105
Welmers, William E., Ph.D. (Prof., SC)—2272 Overland Ave., Los Angeles, CA 90064
West, Jim (HM, MA)—14008 Cove Lane #102, Rockville, MD 20853
Whitlock, Luder G., Jr. (P, S)—Box 26, Harriman, TN 37748
Whitman, H. Morton (P, MA)—406 Jamestown Rd., Williamsburg, VA 23185

Wirsholm, Andrew E. (O)—2150 Grafton Drive, Wilmington, DE 19810
Williams, Eugene B. (NW)—8625 S.W. 10th Ave., Portland, OR 97219
Willis, George J. (P, NY)—563 Melville St., Rochester, NY 14609
Winward, Douglas C. (P, Ph)—R.D. 1, Fawn Grove, PA 17321
Wirth, Richard J. (P, NY)—Box 243A, R.F.D. 2, Lisbon, NY 13658
Woolley, Paul, D.D. (Ret., Ph)—505 E. Willow Grove Ave., Philadelphia, PA 19118
Workman, James K. (P, S)—9775 S.W. 87th Ave., Miami, FL 33156
Wright, Malcolm L. (NY)—62 North Ave., New Rochelle, NY 10805
Advisory Committee #1
   Appointed, 35
   Matters referred to, 35
   Report, 94-95, 174

Advisory Committee #2
   Appointed, 35
   Matter referred to, 35
   Report, 53-54

Advisory Committee #3
   Appointed, 35
   Matter referred to, 35
   Report and recommendation, 72; action on, 72

Advisory Committee #4
   Appointed, 35
   Matters referred to, 35
   Report and recommendation, 99; action on, 99

Advisory Committee #5
   Appointed, 36
   Matters referred to, 36
   Report and recommendations, 176-177

Advisory Committee #6
   Appointed, 36
   Matters referred to, 36
   Report and recommendations, 127; action on, 128

Advisory Committee #7
   Appointed, 36
   Matters referred to, 36
   Report, 136-137; actions in re, 137

Advisory Committee #8
   Appointed, 36
   Matters referred to, 36
   Report and recommendations, 160-161, 180; actions on, 165-166, 180

Advisory Committee #9
   Appointed, 36
   Matters referred to, 36
   Report and recommendations, 140-141, 147; actions on, 176

Advisory Committee #10
   Appointed, 36
   Matters referred to, 36, 54-55
   Report and recommendations, 171ff.; actions on, 171, 173-174

Advisory Committee #11
   Appointed, 36
   Matter referred to, 36
   Report, 118; action on, 118

Advisory Committee #12
   Appointed, 36
   Matters referred to, 36
   Report and recommendation, 169-170; actions on, 171
Advisory Committee #13
  Appointed, 36
  Matters referred to, 36
  Report and recommendation, 178; action in re, 178

Advisory Committees, Committee on
  Members listed, 217
  Report and recommendations, 37-38; actions on, 38

Apportionment of 42nd General Assembly, 218

Arrangements for the 41st Assembly, Committee on, Report of, 10

Arrangements for the 42nd Assembly, Committee on
  Members listed, 217

Assistant Clerk, appointed, 13

Baptism of the Holy Spirit, Committee on
  Members listed, 217
  Report, 174; action in re, 35, 174

Book of Discipline (See Revisions to the Book of Discipline, Etc.)

Bounds of Presbyteries, changes in, 15, 24, 175-176

Brawdy, Bruce M.
  Complaint (1) from, 29-32; action in re, 36, 176, 177
  Complaint (3) from, 33-35; action in re, 36, 178

Budget, Combined (See Committee on Stewardship)

Budget Fund, General Assembly
  Budget (1973-1974), report on, 9
  Budget (1974-1975), presented, 182; adopted, 183
  Contribution for 1974-1975 set, 183

Canadian Reformed Churches, Communication (3) from, 23; action in re, 36, 169

Christian Education, Committee on
  Members, elected, 54; listed, 215
  Minutes approved, 165
  Report, 39ff.; action in re, 35

Christian Reformed Church
  See Ecumenicity and Interchurch Relations, Report of Committee on, 157
  Communication (4) from, 23; action in re, 37
  Fraternal Delegate from, enrolled, 54; addresses Assembly, 100

Classis Chicago South, representative introduced, 161

Clerks of Previous Assemblies, listed, 214

Clerks of sessions, listed, 218ff.

Combined Budget (See Committee on Stewardship)

Committees, Special
  See: Advisory Committees
  Arrangements for the 42nd Assembly
  Baptism of the Holy Spirit
  Denominational History
  Historian
  Linguistic Revisions to the Westminster Standards
  Ministerial Training
  Problems of Race
Committees, Special (continued)

Proof Texts for the Catechisms
Reformed Ecumenical Synod Matters
Revisions to the Book of Discipline and the Directory for Worship
Revisions to the Form of Government

Listed, with membership, 216ff.

Committees, Standing

See: Christian Education
Date, Place and Travel
Diaconal Ministries
Ecumenicity and Interchurch Relations
Foreign Missions
Home Missions and Church Extension
Pensions
Stewardship
Trustees of the General Assembly

Listed, with membership, 215-216

Committees, Temporary, 41st Assembly

See: Advisory, #1 through #13
General Assembly Fund Review
Overtures and Communications
Presbyterial Records
Standing Committee Records

Communications

Texts, 22ff.; actions on, 13

Complaints

Texts, 29-35; actions on, 13, 36, 171
Convening Recessing, and Reconvening, times set for, 31
Corresponding members of Assembly listed, 5

Date and Place of 42nd Assembly, provided for, 182

Date, Place and Travel Committee on

Matters referred to, 175-176
Members, elected, 182; listed, 216
Minutes approved, 165
Recommendations, of, in re:
Date and Place of 41st Assembly, 181; acted on, 182
Travel Fund, 127, 181; actions on, 128, 173, 182
Reports of, 13, 127, 181

Denominational History, Committee on

Report and recommendations, 147; actions in re, 36, 141, 147

Devotional services, 3, 38, 99, 148, 163, 176

Diaconal Ministries, Committee on

Members elected, 128; listed, 216
Minutes approved, 165
Report and recommendations, 119; actions in re, 36, 127-128

Directory for Worship (See Revisions to the Book of Disciplines, Etc.)

Dissolution of Assembly, 183

Docket, adoption of, 38

Dutch Reformed Church (South Africa), action in re, 171
Ecumenicity and Interchurch Relations, Committee on
Members, elected, 171; listed, 216
Minutes approved, 165
Report and recommendations, 149ff.; actions on, 36, 137, 160-163, 171
Ex officio commissioners listed, 5

Foreign Missions, Committee on
Members, elected, 95; listed, 215
Minutes approved, 165
Overture (3) from, 14; action in re, 35, 99-100
Report, 73ff.; action in re, 35

Form of Government (See Revisions to the Form of Government)

Fraternai Delegates to the 41st Assembly
See: Christian Reformed Church
Presbyterian Church in Korea (Hop Dong)
Reformed Church in the United States
Reformed Presbyterian Church, Evangelical Synod
Reformed Presbyterian Church of North America

Fraternal Delegates to Other Bodies
See: Ecumenicity and Interchurch Relations, Report of Committee on, 149

Free Church of Scotland, Communication (1) from, 22; action on, 37

General Assembly
Arrangements for 42nd Assembly (See in loco)
Date and Place for 42nd Assembly, provided for, 182

General Assembly Funds
See: Budget Fund, General Assembly
Travel Fund, General Assembly

General Assembly Fund Review, Committee on
Appointed, 38
Report, 182; action on, 183

Gereformeerde Kerken in Nederland
Action concerning, 169-171

Historian authorized, 148; elected, 148; listed, 217

Hoelzel, Fred
Complaint (2) from, 33; action in re, 36, 171ff.

Home Missions and Church Extension, Committee on
Communication (12) from, 26-27; action in re, 37
Members elected, 72; listed, 215
Minutes approved, 165
Report, 55ff.; action in re, 35

Hospitalization Plan (See Pensions, Committee on)
Knollwood Presbyterian Lodge, Inc., Trustees of
Communication (11) from, 26; action in re, 36, 161, 180
Members (Orthodox Presbyterian), elected, 180; listed, 217
Report, 179; actions on, 36, 180

Linguistic Revisions to the Westminster Standards, Committee on
Members listed, 217
Report and recommendation, 142ff.; actions in re, 36, 144

Lutheran Church, Missouri Synod, 158
Ministerial Training, Committee on
   Members, elected, 147; listed, 217
   Report and recommendations, 144ff.; action on, 36, 147

Ministers of the Church, listed, 223ff.
Minutes, 41st Assembly, approved, 38, 99, 148, 163, 176, 183
Moderator, 40th Assembly, sermon of the, 3
Moderator, 41st Assembly, elected, 13
Moderators of previous Assemblies, listed, 213

National Presbyterian and Reformed Fellowship, 7-8
   Representative introduced, 166; addresses Assembly, 174

National Presbyterian Church
   See Ecumenicity and Interchurch Relations, Report of Committee on, 159
   Fraternal relations with, proposed, 171
   Representative introduced, 118; addresses Assembly, 161

Overtures, texts, 13ff.

Overtures and Communications, Committee on
   Appointed, 37
   Matters referred to, 37
   Report and recommendations, 174ff.; actions on, 176
   Papers (1-4), actions in re, 35

Pensions, Committee on
   Instruction to, 128
   Members, elected, 137; listed, 215
   Minutes approved, 165
   Report and recommendation, 129ff.; actions on, 36, 137

Plan of Union, Parts I and II of, with Reformed Presbyterian Church Evangelical Synod
   See Ecumenicity and Interchurch Relations, Report of Committee on, 149ff.
   Action in re, 160-163

Presbyterial Minutes, Rules for Keeping, amended, 176

Presbyterian Records, Committee on
   Appointed, 37
   Report, 163-164; actions in re, 164

Presbyterian Church in Korea (Hop Dong)
   Communication (16) from, 28; action on, 37
   Fraternal delegates from, enrolled, 100; address Assembly, 118

Presbyteries

   Dakotas
      Communication (6) from, 24; action in re, 37, 175-176
      Minutes approved, 164
      Roll of commissioners, 3
      Statistics, 184-186

   Mid-Atlantic
      Minutes approved, 164
      Roll of commissioners, 3
      Statistics, 188-189

   Midwest
      Communication (13) from, 27; action in re, 37, 175-176
      Minutes approved, 164
Midwest (continued)
Roll of commissioners, 3
Statistics, 190-191

New Jersey
Minutes approved, 164
Overture (2) from, 14; action in re, 37, 174, 176
Roll of commissioners, 4
Statistics, 192-193

New York and New England
Minutes approved, 164
Overture (12) from, 19-20; action in re, 37, 175-176
Roll of commissioners, 4
Statistics, 194-195

Northern California
Minutes approved, 164
Overture (5) from, 15-16; action in re, 36, 160
Roll of commissioners, 4
Statistics, 196-197

Northwest
Minutes approved, 164
Overture (4) from, 15; action in re, 37, 175-176
Roll of commissioners, 4
Statistics, 198-199

Ohio
Minutes approved, 164
Overture (1) from, 13; action in re, 36, 160
Overture (8) from, 17; action in re, 36
Roll of commissioners, 4
Statistics, 200-201

Philadelphia
Minutes approved, 164
Roll of commissioners, 4
Statistics, 202-203

South
Minutes approved, 164
Overture (6) from, 16; action in re, 36, 169, 171
Overture (7) from, 17; action in re, 37, 175-176
Overture (11) from, 18-19; action in re, 36, 141, 176
Roll of commissioners, 4
Statistics, 204-205

Southern California
Minutes approved, 164
Communication (7) from, 24-25; action in re, 37, 175-176
Communication (14) from, 28; action in re, 36, 177-178
Communication (15) from, 28; action in re, 36
Overture (9) from, 18; action in re, 36, 141, 176
Overture (10) from, 18; action in re, 36, 161
Overture (13) from, 20-21; action in re, 36, 160
Overture (14) from, 21; action in re, 36
Roll of commissioners, 5
Statistics, 206-207
Problems of Race, Committee on
  Report, 101ff.; actions on, 36, 118
Proof Texts for the Catechisms, Committee on
  Members listed, 216
    Report and recommendations, 142; action on, 36, 142
Protest entered, 148
Recessing and recovering, times set for, 38
Reformed Church in Japan, Communication (2) from, 22; action on, 37
Reformed Church in South Africa, action in re, 171
Reformed Church in the U.S.
  Communication (10) from, 26; action on, 37
  Fraternal Delegate from, enrolled, 99; addresses Assembly, 128
Reformed Churches of Australia, Communication (8) from, 25; action on, 37
Reformed Churches of New Zealand, Communication (5) from, 24; action on, 37
Reformed Churches in the Netherlands
  See Gereformeerde Kerken in Nederland
Reformed Ecumenical Synod
  Actions concerning, 118
  General Secretary introduced, 54; addresses Assembly, 140
  Missions Correspondent for, report of, 180-181; action on, 36; appointed 181;
    listed, 217
Reformed Ecumenical Synod Matters, Committee on
  Members listed, 217
  Report, 166ff.; actions on, 36, 166
Reformed Presbyterian Church, Evangelical Synod
  See Ecumenicity and Interchurch Relations, Report of Committee on, 150ff.
  Action concerning, 144
  Communication (9) from, 25; action on, 37
  Fraternal Delegate from, enrolled, 118; addresses Assembly, 161
Reformed Presbyterian Church of North America
  See Ecumenicity and Interchurch Relations, Report of Committee on, 132ff.
  Action concerning, 144
  Fraternal Delegate from, enrolled, 95; addresses Assembly, 140
Revisions to the Book of Discipline and the Directory for Worship, Committee on
  Dissolved, 141
  Reconstituted, 141; members elected, 141; listed, 216
  Report and recommendations, 138ff.; actions on, 36
Revisions to the Form of Government, Committee on
  Members listed, 216
  Report, 137-138; actions on, 36
Roll of Assembly, 3ff.
Runia, Klaas, action concerning, 170-171
Standing Committees (See Committees, Standing)
Standing Committee Records, Committee on
  Appointed, 37
    Report and recommendations, 164-165; actions on, 165
Standing Committee Records, Rules for Keeping, amended, 176
Standing Rules
  Amendments adopted, 38
  Amendments proposed, 8, 127, 174-176
Stated Clerk, 40th Assembly
  Report and recommendations, 6ff.; actions on, 9, 12, 37, 175-176
Stated Clerk, 41st Assembly
  Actions in re, 35, 175-176
  Elected, 12
Statistical Report, 184ff.
  Summaries of statistics, 208-209
Statistician
  Elected, 13
  Report, 10ff.
  Request to, 72
Stewardship, Committee on
  Members elected, 100; listed, 216
  Minutes approved, 165
  Report and recommendation, 95ff.; action in re, 35, 99-100
Sunnyvale, Calif., First OPC, actions in re, 172, 174, 183
Taiwan Mission, Communication (17) from, 28-29; action on, 37
Thanks, Resolution of, 183
Travel Fund, General Assembly
  See Date, Place and Travel, Reports of Committee on
  Actions in re, 128, 173
  Contribution for 1975 set, 181-182
Trustees of the General Assembly, The
  Members elected, 12; listed, 216
  Minutes approved, 165
  Report and recommendation, 12; action on, 12