THE
ORTHODOX PRESBYTERIAN CHURCH

MINUTES OF THE
NINTH GENERAL ASSEMBLY

Meeting at
Rochester, New York,
June 2-5, 1942

Published by
THE ORTHODOX PRESBYTERIAN CHURCH
Minutes
of the
Ninth General Assembly
of
The Orthodox Presbyterian Church
Minutes of the

NINTH GENERAL ASSEMBLY

of

THE ORTHODOX PRESBYTERIAN CHURCH

Rochester, New York, June 2-5, 1942

Tuesday, June 2, 1942

The devotional service preceding the assembly was opened at 10:45 a.m., June 2, 1942 in the auditorium of the Memorial Orthodox Presbyterian Church, Rochester, New York, by the Rev. Robert Strong, moderator of the eighth general assembly. Mr. Strong preached on Revelation 1:4-6: "Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne; and from Jesus Christ, who is the faithful witness, the first-born of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen." Following the sermon the sacrament of the Lord's supper was administered by Mr. Strong, assisted by the Rev. Clarence W. Duff and the Rev. Richard B. Gaffin.

The assembly was called to order at 2:00 p.m. and was constituted with prayer by Mr. Strong.

The roll was called by the clerk of the eighth assembly. The roll of the assembly is as follows:

Presbytery of California

Minister—Robert K. Churchill.

Presbytery of the Dakotas

Ministers—John Gray, Jack Zandstra.

Presbytery of New Jersey


Elder—Matthew McCroddan.
Minutes of the Ninth General Assembly

Presbytery of New York and New England


Elders—L. H. Jacobs, C. Muller.

Presbytery of Ohio

Ministers—Marvin L. Derby, J. Lyle Shaw.

Elder—C. D. Garrard.

Presbytery of Philadelphia


Presbytery of Wisconsin

Ministers—Robert E. Nicholas, George J. Willis.

Elder—J. Henry Harmelink.

The minutes of the eighth assembly were presented in printed form. On motion they were approved.

On motion a proposed docket, read by the clerk of the eighth assembly, was approved.

The following were nominated for the office of clerk of assembly:

Messrs. Nicholas, Thompson and Olson.

On motion Mr. Thompson was permitted to decline his nomination.

On motion the nominations were closed and the vote was taken by ballot.

On motion the Rev. Theodore S. Wray, a fraternal delegate from the Reformed Presbyterian Church of North America, General Synod, was seated as a corresponding member. Mr. Wray greeted the assembly.

The tellers reported the vote for clerk as follows: Nicholas, 35; Olson, 21. Mr. Nicholas was declared elected.
The following were nominated for the office of moderator:

Messrs. Clelland, Thompson, Shaw, Churchill, Olson, Gilmore.

On motion Mr. Gilmore’s request that his name be withdrawn on account of health was granted.

On motion the nominations were closed.

On amended motion it was determined that, if there is no election on the first ballot, the name receiving the lowest number of votes be dropped on each subsequent ballot.

The vote was taken by ballot, and the tellers reported the vote for moderator as follows: Clelland, 32; Thompson, 8; Shaw, 5; Churchill, 10; Olson, 3.

Mr. Clelland was declared elected, was escorted to the platform, and was welcomed by Mr. R. Strong. He responded briefly.

On motion it was determined to hear the report of the committee on arrangements for the ninth assembly. The report was presented orally by Mr. Pascoe and on motion was received with an expression of thanks to the committee.

On motion the following communications presented by the clerk were received:

I. Reports from five presbyteries concurring in a proposed amendment to Chapter XVIII of the Form of Government sent down by the eighth assembly to the presbyteries for approval.

II. Reports from five presbyteries on an overture with appended material originating in the Presbytery of New York and New England and sent down by the eighth assembly to the presbyteries for study and recommendation to the ninth assembly. (See Minutes, Eighth General Assembly, pp. 5-7.) The reports of the five presbyteries are as follows:

A. Presbytery of California.

After giving some study to the New York and New England Overture the committee requests that presbytery urge the general assembly to appoint a special committee to study further the matter raised by the Overture.

We would suggest that this committee give serious attention to the part on Government lettered (c) and to explain the meaning of the words “participation in government that is contrary” etc.

We would suggest also that they give special attention to the last paragraph, considering its effect upon temporary service in Independent Churches, Army, Navy, etc.

B. Presbytery of the Dakotas.

A special committee of the Presbytery of the Dakotas reported at the regular spring meeting of presbytery as follows:
Since the overture enunciates only principles already contained in our Form of Government according to the official interpretation by the Presbytery of New York and New England, the Presbytery which overruled the Eighth General Assembly, and

Since our Form of Government defines the relationship to the presbytery and the general assembly of ministers not serving particular congregations of our denominations as pastors (Chapter XV, Section 15), and

Since adequate disciplinary procedure is provided in our Book of Discipline:

Your Committee recommends that:

1. No definite action is needed.

2. The question is worthy of continued diligent study and the principles involved of faithful application.

This report was received by the presbytery and the recommendations adopted at Aurora, Nebraska, April 15, 1942.

C. Presbytery of New Jersey.

The Presbytery of New Jersey at its regular meeting held in White Horse, New Jersey, voted to concur with the Overture presented to the Eighth General Assembly by the Presbytery of New York and New England.


The following action was taken at a meeting of presbytery in Worcester, New York, on March 31, 1942:

The Presbytery of New York and New England respectfully informs the Ninth General Assembly that it adheres to the principles set forth in the action of presbytery appended to the overture sent up to the Eighth General Assembly by the Presbytery of New York and New England, and sent down by the Eighth General Assembly to the Presbytery for study and recommendations, and repeats its request that earnest consideration be given to the overture by the Ninth General Assembly.

E. Presbytery of Wisconsin.

The Presbytery of Wisconsin, meeting April 14, 1942 at Gresham, Wisconsin, adopted the following recommendation with reference to the Overture from the Presbytery of New York and New England submitted by the Eighth General Assembly to the presbyteries for study and recommendation:

That the overture be approved for serious consideration by the Ninth General Assembly.

III. Statistical reports from the presbyteries as required by the Form of Government, Chapter X, Section 8.

IV. A notice, from the Presbytery of New Jersey, of intent to present to the ninth general assembly a complaint against an action of the Presbytery of New York and New England.

V. An overture from the Presbytery of California: It was moved and carried that if and when the Form of Government is revised, the opening sentence of Chapter IV, Section 3 be
changed to read as follows: "It is proper and requisite that a candidate applying either to be taken under care of Presbytery or to be licensed to preach the gospel. . .".

VI. A request from the Presbytery of California.

It was moved and carried that Presbytery ask General Assembly to reconsider and/or clarify their action regarding the complaint of Mr. Sankey Oren as recorded on page 31 of the minutes of the eighth general assembly.

In the light of the constitution, Presbytery asks further that consideration be given to the following:

a) "What Is Presbyterian Law?" by J. A. Hodge, p. 129.

"He (the moderator of the session) is not accountable to the church nor the session for his conduct or decisions as moderator. No appeal can be taken, even in points of order, to the session or to the congregation. He is responsible only to the Presbytery by which alone he can be overruled, tried, or judged."

b) Dr. Wm. Henry Roberts, in his book, "Manual of Presbyterian Law and Usage," p. 167, says, "An appeal to the church session from the moderator, if he be a minister, would not be in order. In this case exception to his decision must be filed to go before Presbytery."

c) The various editions of the Book of Discipline of the Presbyterian Church in the U. S. A. have uniformly followed this procedure; cf. e. g. Chapter II, Section 1 of the edition of 1934.

VII. A request from the Presbytery of the Dakotas.

Since one member of our Presbytery, and another in transit, are both laboring in the state of Colorado; and because of the encouraging way in which the work there is developing; and because the Presbytery feels that this work could be carried on more effectively if Colorado were a part of the Presbytery; therefore the Presbytery, meeting at Aurora, Nebraska, April 15, 1942, voted to request the General Assembly to define the Presbytery of the Dakotas so as to include the state of Colorado.

VIII. A request from the Presbytery of Philadelphia concerning the classification of new members to particular churches in the formulation of statistical reports from presbyteries to the general assembly.

IX. An invitation from the American Council of Christian Churches "to share in its work and testimony by becoming a constituent member."

X. An invitation from the Calvary Church of Cedar Grove, Wisconsin, offering its facilities as a meeting place for the tenth assembly.

The clerk reported that a proposed amendment to the last sentence of Chapter XVIII of the Form of Government had been concurred in by five of the seven presbyteries, two not reporting any action. The amendment adds the words "in extraordinary circumstances" and deletes the words "or to supply vacancies" so that the sentence now reads: "And the general assembly may, of its own knowledge, in extraordinary circumstances, send missions to any part to plant churches, provided always that . . ."
On motion the amendment was declared adopted and in effect, in accordance with the provisions for amendment in the Form of Government, Chapter XXIV, Section 1.

On motion the moderator was instructed to appoint a committee on overtures and papers, consisting of five members, at least one of whom shall be an elder.

On motion the moderator was instructed to appoint a committee of five, including at least one elder, to consider the complaint from the Presbytery of New Jersey.

On motion the clerk was instructed to read excerpts from the minutes of the Presbytery of New Jersey, meeting of April 29, 1942 in order to substantiate the presbytery's intention to present its complaint against an action of the Presbytery of New York and New England to the general assembly.

On an appeal the moderator's ruling that the complaint was properly before the assembly was sustained.

On an appeal the moderator's ruling in reply to a point of order that the assembly need not now hear the reply of the Presbytery of New York and New England to the complaint was sustained.

On motion the clerk of the Presbytery of New York and New England was requested to lodge with the clerk of assembly such papers as are relevant to the above complaint in order that said papers may be made available to the committee to be appointed.

On motion the request of the Presbytery of California for clarification of the reply of the eighth assembly in the case of Sankey Oren vs. the Presbytery of California was referred to the above committee, hereafter called the committee to consider a complaint and a request.

On motion the moderator was instructed to appoint two committees, of such size as he may see fit, one to consider the date and place of the tenth assembly and the other to review the presbyterial records.

On motion the overture from the Presbytery of California, the requests from the Presbytery of the Dakotas and the Presbytery of Philadelphia, and the invitation from the American Council of Christian Churches were referred to the committee on overtures and papers.

The report of The Committee on Foreign Missions was presented by Mr. Marsden, general secretary; and the report of the treasurer, in the form of an examination by Main and Company, certified public accountants, was presented by Mr. Thompson, treasurer.

On motion the reports were received and the financial statement was approved. The reports are as follows:
REPORT OF THE COMMITTEE ON FOREIGN MISSIONS

of

THE ORTHODOX PRESBYTERIAN CHURCH, Inc.

to the

NINTH GENERAL ASSEMBLY

meeting at

Rochester, New York—June 2-4, 1942

The Committee on Foreign Missions reports to the Ninth General Assembly for the period from April 1, 1941, to May 26, 1942, except concerning finances, for which the report is for the fiscal year ending March 31, 1942.

ACTIVITIES OF THE MISSIONARIES

REV. EGBERT W. ANDREWS

Following the enforced closing of the Newchwang Bible Seminary in Yingkow, Manchoukuo, in the winter of 1941, the Rev. Egbert W. Andrews returned to Harbin and continued his work among the Chinese in that city. On July 1, 1941, he reported to the Harbin Mission that during the year two catechumens had been baptized and five new catechumens had been received. He reported that there were then five communicant members, two baptized children and five catechumens on the roll, as compared with three communicant members, two baptized children and three catechumens the year before.

No word has been received directly from Mr. Andrews since a letter dated August 2, 1941, from Chefoo, China, where he was spending a vacation with his parents, and a cablegram on November 6th indicating that he had returned to Harbin. Attempts have been made by cable, through the Department of State, through the Swiss government via the United States Department of State and through the American Red Cross, to establish contact with Mr. Andrews, but as yet they have proved unavailing.

REV. AND MRS. HENRY W. CORAY

On October 1, 1941, the Rev. and Mrs. Henry W. Coray were granted a leave of absence from missionary service under the Committee, without salary, for a period of one year.

REV. MALCOLM C. FREHN

"A missionary's work these days is personal work. Outside of this, there is little that is allowed." This sentence from the last letter of Mr. Frehn, a letter written on September 27, 1941, and received on November 12, 1941, sums up very succinctly his activities for the months prior to the entrance of the United States into the War. Opportunities for personal evangelism were quite abundant, and Mr. Frehn found opportunity to present Christ to a number of young men, especially to university students.

Since that letter, no direct word has been received from Mr. Frehn. Indirectly, the
Committee has heard that he and his family were aboard ship bound for the United States when the declaration of war came. A message received through the United States Department of State from Mr. Frehn, seeking permission from the Committee to go to Africa, has recently been received. The general secretary, in the name of the Committee granted the permission by cable through the American Red Cross. It is impossible now to discover whether the cable message was received by Mr. Frehn. It is hoped that the cabled message from Mr. Frehn was an indication that he and his family will be among the Americans who will be exchanged at a Portuguese East African port in the near future.

**REV. AND MRS. RICHARD B. GAFFIN**

The Rev. and Mrs. Richard B. Gaffin are now in this country on furlough from China. They have been engaged in itineration in the interests of the Committee during the past year. Mr. Gaffin was ordained by the Presbytery of Philadelphia and has attended Westminster Theological Seminary as a special student throughout the year.

**REV. AND MRS. BRUCE F. HUNT**

"Harbin is left with 10 Protestant missionaries representing five denominations. Our mission with three workers shares with the Danish Lutherans the honor of having the largest force on the field," (April 27, 1941).

"Legally speaking, we have been working under the possibility of fine or imprisonment for two and a half years," (July 1, 1941).

"...18 different ones of our Korean communion have been in prison during the past year," (July 1, 1941).

These few excerpts from the correspondence of the Rev. and Mrs. Bruce F. Hunt tell of the tremendous handicaps under which they were laboring. Yet, in spite of these difficulties, great gains were made in the work, as is evidenced by the following excerpts from the report of the Harbin Mission, (July 1, 1941).

"Mr. Hunt was enabled to spend 107 full days in the country, spread over 17 trips of from one day to two weeks' duration each, stopping in some 36 towns or villages with the express purpose of building up churches, besides preaching in not a few other communities while passing through.

"The 16 live groups, in which an ecclesiastical start had been made last year, have grown to 23 this year. In these are enrolled some 777 adults and children (about half in half, adults slightly predominating) with an average Sunday attendance of 509.

"The communicant membership of 250 represents a net gain of 162 over the 88 reported at the end of last year, or 184 per cent. increase.

"The baptized infants, numbering 64, show a net gain of 38 over the 26 reported at the end of last year, or a 146 per cent. gain.

"The roll of catechumens shows 117, a net increase of 60 over last year's 57, or a gain of 105 per cent.

"The total of baptized members and catechumens on the rolls today is 431, a net gain of 260 over last year, or a 152 per cent. increase."
The last direct word which was received from Mr. Hunt was a letter dated September 23, 1941, which was received by the Committee on November 4th. Letters dated August 14th and September 11th were received on November 10th. In his last letters, Mr. Hunt indicated that there was growing possibility of his being arrested and imprisoned. He enclosed newspaper clippings concerning the accusation of sedition which was made against certain Koreans, some of whom were members of Mr. Hunt's groups. The newspaper account indicated that certain foreigners were suspected also in the matter, the reference presumably being to Mr. Hunt who was alleged to have encouraged the "sedition" which seems to have consisted in declaring that Christ the King will one day overthrow the "eternal" ruling house of Japan. On October 31st word was received, indirectly, from the Far Eastern Bureau of the Department of State informing us that on October 22nd Mr. Hunt had been arrested, had been held incommunicado and had been transported to some distant point. The Department professed ignorance of the charges which were lodged against him. Conflicting reports were received concerning the release of Mr. Hunt and, on December 5th, the United States Department of State advised the Committee, in response to telephone inquiry, that word had been received from the Japanese embassy to the effect that Mr. Hunt was released from prison that day and was returning to Harbin. No further word has been received. Attempts have been made by cable, through the Department of State, through the Swiss government via the United States Department of State and through the American Red Cross to establish contact with these missionaries, but as yet they have proved unavailing.

REV. R. HEBER McILWAINE

Following the Eighth General Assembly unsuccessful attempts were made by the Committee to return the Rev. R. Heber McIlwaine to his field in Japan. When it became evident that these attempts would be fruitless, Mr. McIlwaine was granted a leave of absence from missionary service, for one year, without salary.

SALARY AND ALLOWANCES OF MISSIONARIES IN THE ORIENT

While it is impossible for the Committee to know of a certainty whether certain moneys forwarded to the missionaries on the field have been received by them, the Committee has endeavored to make remittances to the missionaries whenever possible. Word was received from the Department of State that the Swiss consuls in the Far East would endeavor to transmit funds for the use of American nationals in Japanese occupied territories. Accordingly, $500. was deposited with the Department of State to cover such payments as can be made, but no word has yet been received to indicate whether it was possible to deliver any part of this amount to the missionaries. Salaries and all other allowances totaling $1336.06, owed to the missionaries, have been segregated in the accounts of the Committee, and the segregation will continue from month to month. In the case of Mr. Frehn, certain sums have been paid to his sister, in accordance with his latest instructions.

CONTRIBUTIONS

Normal contributions to the work of the Committee suffered a reduction during the
Minutes of the Ninth General Assembly

fiscal year. This is partially to be accounted for by the fact that no extensive drive was
made for a special "furlough fund" as in the previous year, partially from the fact that this
Committee’s reduced expenditures entitled it to a smaller share in the proration of undesig-
nated funds shared by it and the Committee on Home Missions and Church Extension, and
partially from the decreased interest on the part of individuals, since the work of the Commit-
tee may have appeared to them slowly to be contracting. The Committee is pleased to report
that the reduction in contributions is smaller than might have been feared under the circum-
stances. It is a source of real gratification to the Committee to note that contributions from
churches and church organizations showed an increase over the previous year. The Com-
mittee appreciates greatly this evidence of the confidence of the church, and is pleased to
record that all but three of the local congregations of The Orthodox Presbyterian Church
contributed to the work.

The Committee attributes the increase in gifts from the churches largely to the hearty
cooperation on the part of the sessions in promoting the campaign of the Missions Committees
to have each member of the church contribute regularly to the cause of missions. The Com-
mittee believes that the measure of success which this campaign has achieved is evidence of
the consecration of the members of our denomination to the cause of missions as represented
by the Committees both at home and abroad.

EFFORTS TOWARD EXPANSION

Following the reference of the matter to it by the Eighth General Assembly, the Com-
mittee engaged in negotiations with the Iglesia Cristiana Puertorriquena. A repre-
sentative of this church who was in the United States was interviewed by the Committee
and some plans for entering Puerto Rico as a foreign missions field were discussed. After
rather extensive correspondence, which followed this interview, the Committee, however,
determined to terminate the negotiations. It appeared to the Committee that the representa-
tive of this church did not desire that type of foreign missions effort which the Committee
was prepared to supply, and the Committee did not feel that that church could be prepared
for organic union with The Orthodox Presbyterian Church through the type of missions
work which the representative of the Iglesia Cristiana Puertorriquena seemed to desire.

Negotiations have also been conducted with the Peruvian mission of the Free Church
of Scotland, through a member of that mission. Negotiations were entered into by the Com-
mittee with the Peruvian authorities directly and an opening to that country was sought.
It appeared from the meagre information which correspondence brought forth that it would
be impossible for a new Protestant mission to enter that country. Negotiations are being con-
tinued with the mission of the Free Church, looking to the Committee entering that ministry,
perhaps in some sort of loose cooperation with that mission. Negotiations are of necessity
slow, but the Committee hopes to have some definite word within the next six months.

The Committee has likewise sought preliminary information concerning other suggested
fields.

PLANS FOR THE FUTURE

The Committee plans to do all in its power to secure the safe evacuation of its mission-
aries from Japanese occupied territories. It will, of course, plan to enter the Far Eastern
field again as soon as the international situation will permit.
In the meantime, the Committee has determined, if at all possible, to open a mission station in Ethiopia. The Rev. and Mrs. Clarence W. Duff have applied for appointment to this field and the Committee is now seriously considering this application. The Committee also hopes to secure at least one other missionary to go to this field, as soon as possible. Pending the actual opening of Ethiopia, which is now almost inaccessible from this country, the Committee intends to set aside an amount of $400 per month above its present expenses, for the current fiscal year, as a contingent fund to be used for equipment, transportation and missionary salaries in this new field and/or any other field which may, in the meantime, be available.

BUDGET OF THE COMMITTEE

The following budget has been adopted for the current fiscal year:

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Salaries and Allowances</td>
<td>$6840.00</td>
</tr>
<tr>
<td>Office and Administrative Expense</td>
<td>1850.00</td>
</tr>
<tr>
<td>Promotion Expense</td>
<td>500.00</td>
</tr>
<tr>
<td>Contribution to The Presbyterian Guardian</td>
<td>500.00</td>
</tr>
<tr>
<td>Contingent Fund for Future Work</td>
<td>4800.00</td>
</tr>
<tr>
<td>Miscellaneous Expenses</td>
<td>100.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$14,590.00</strong></td>
</tr>
</tbody>
</table>

ELECTIONS TO THE COMMITTEE

The terms of office of the following members of the Committee expire with this Assembly: Ministers, Lawrence Jongewaard, James W. Price, Leslie W. Sloat; Elders, Matthew McCroddan, A. D. Stultz.

REPORT ON EXAMINATION

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

PHILADELPHIA, PENNSYLVANIA

MARCH 31, 1942

The Committee on Foreign Missions of The Orthodox Presbyterian Church, Inc., Philadelphia, Pennsylvania.

Sirs:

In accordance with your instructions, we have examined the cash accounts of the Treasurer of
for the year ended March 31, 1942, and submit a Statement of Cash Receipts and Disbursements for the year then ended.

Recorded receipts were reconciled to deposits reported on statements rendered by the bank in total. The method used in the proration of certain contributions between the Home and Foreign Missions Committees makes it virtually impossible to compare the detail entries in the cash book to the detail of the deposit as presented on the duplicate deposit slips of either of the Committees. Recorded disbursements were found to be supported by properly executed checks. Such tests were made as were necessary to satisfy us as to the general propriety of the disbursements, and as to the correct designation of the recorded receipts. The balance in the bank at March 31, 1942 was confirmed by correspondence. In conformity with prior practice certain items received in April, 1942, were included as March 1942 Receipts.

A stock certificate evidencing ownership of fifteen shares of the common stock of the United Carbon Company was examined by us, and the reported income therefrom substantiated.

Subsidiary records examined disclose that amounts were owed to Missionaries as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Rent</th>
<th>Salary</th>
<th>Allowance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev. Egbert W. Andrews</td>
<td>28.20</td>
<td>78.50</td>
<td></td>
</tr>
<tr>
<td>Rev. Bruce Hunt</td>
<td>207.00</td>
<td>456.25</td>
<td>413.61</td>
</tr>
<tr>
<td>Rev. Malcolm C. Frehn</td>
<td>50.00</td>
<td>12.50</td>
<td>90.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>285.20</td>
<td>547.25</td>
<td>503.61</td>
</tr>
</tbody>
</table>

Schedule A indicates that the proceeds of twenty-five shares of the Rath Packing Co. common stock were presented to this Committee by the Committee on Home Missions.

Intermediary cash of $10.00, as noted on Schedule A, represents a gift to Rev. Bruce Hunt not yet transmitted to that pastor.

Proper entries have been made to reflect the transactions for the period and have been entered upon the books of record.

We were informed that no fidelity bond is in force on the Treasurer, nor on other employees who handle cash, and that a committee had been appointed to study this problem.

We express our appreciation for the courtesies extended our representatives during the course of the examination.

Respectfully submitted,

MAIN AND COMPANY,
Certified Public Accountants.
<table>
<thead>
<tr>
<th></th>
<th>Total</th>
<th>General</th>
<th>Designated Missionaries</th>
<th>Missionaries Furlough Fund</th>
<th>Intermediary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance, April 1, 1941</td>
<td>1,331.49</td>
<td>1,038.99</td>
<td>42.50</td>
<td>250.00</td>
<td>0</td>
</tr>
<tr>
<td>Receipts</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td>10,476.61</td>
<td>8,126.30</td>
<td>1,802.06</td>
<td>528.25</td>
<td>20.00</td>
</tr>
<tr>
<td>Refunds of Missionaries' Rent, Travel Expense and Salary (to be used for General Purposes)</td>
<td>1,173.00</td>
<td>1,173.00</td>
<td>22.50</td>
<td>45.00</td>
<td>500.00</td>
</tr>
<tr>
<td>Refund of Cable Charge</td>
<td>22.50</td>
<td>22.50</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Dividends from Stock Owned</td>
<td>45.00</td>
<td>45.00</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Money Borrowed</td>
<td>500.00</td>
<td>500.00</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Received from Committee on Home Missions</td>
<td>1,224.85</td>
<td>1,224.85*</td>
<td>5,812.09</td>
<td>7,720.29</td>
<td>91.80</td>
</tr>
<tr>
<td>Allocation of General Receipts</td>
<td>0</td>
<td>5,279.36</td>
<td>7,522.35</td>
<td>620.05</td>
<td>20.00</td>
</tr>
<tr>
<td>Total Receipts</td>
<td>13,441.96</td>
<td>5,279.36</td>
<td>7,522.35</td>
<td>620.05</td>
<td>20.00</td>
</tr>
<tr>
<td>Total Available Cash</td>
<td>14,773.45</td>
<td>6,318.55</td>
<td>7,564.85</td>
<td>870.05</td>
<td>20.00</td>
</tr>
<tr>
<td>Disbursements</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salaries</td>
<td>7,783.22</td>
<td>1,376.36</td>
<td>6,406.86</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Travel Expense</td>
<td>867.55</td>
<td>0</td>
<td>0</td>
<td>867.55</td>
<td></td>
</tr>
<tr>
<td>Child Allowance</td>
<td>766.39</td>
<td>0</td>
<td>766.39</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Rent</td>
<td>519.64</td>
<td>128.04</td>
<td>391.60</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Promotion (Schedule A-1)</td>
<td>994.70</td>
<td>994.70</td>
<td>0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other Expenses (Schedule A-1)</td>
<td>299.50</td>
<td>299.50</td>
<td>0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Repayment of Money Borrowed</td>
<td>500.00</td>
<td>500.00</td>
<td>0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intermediary</td>
<td>10.00</td>
<td>0</td>
<td>2.50</td>
<td>10.00</td>
<td></td>
</tr>
<tr>
<td>Total Disbursements</td>
<td>11,741.00</td>
<td>3,298.60</td>
<td>7,564.85</td>
<td>867.55</td>
<td>10.00</td>
</tr>
<tr>
<td>Balance, March 31, 1942</td>
<td>3,032.45</td>
<td>3,019.95</td>
<td>0</td>
<td>2.50</td>
<td>10.00</td>
</tr>
</tbody>
</table>

NOTES: * Represents proceeds on sale of 25 shares of Rath Packing Co. common stock. Stock given to the Committee on Home Missions, sold, and the proceeds of 25 shares donated to the Committee on Foreign Missions. Subject to accompanying comment.
Minutes of the Ninth General Assembly

DETAIL OF CERTAIN CASH DISBURSEMENTS
FOR THE YEAR ENDED MARCH 31, 1942
THE COMMITTEE ON FOREIGN MISSIONS
OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.

Promotion Expense
Contribution to Presbyterian Guardian ................................................. 600.00
Travel Expense—General Secretary .................................................. 240.80
Travel Expense—Other ................................................................... 102.17
Postage and Stationery ..................................................................... 51.73

Other Expenses
Telephone and Telegraph ................................................................. 137.00
Postage and Stationery .................................................................. 97.96
Audit ................................................................................................. 30.00
Miscellaneous .................................................................................. 34.54

NOTE: Subject to accompanying comment.

On motion it was determined to proceed to the nomination and election of members of The Committee on Foreign Missions, Class of 1945. The following were nominated:


Elders—Armour, McCroddan, Edward Hankin.

On motion the nominations were closed.

On motion it was determined that, if three ministers are not elected on the first ballot, the names of the two ministers receiving the lowest number of votes on the first ballot and of the one receiving the lowest number on each subsequent ballot be dropped. The first ballot was taken.

The moderator announced the appointment of the following committees:
On Overtures and Papers:
Ministers—R. Gray (convener), Heerema, Kuiper, Olson. Elder—Garrard.

To Consider a Complaint and a Request:

On the Review of Presbyterial Records:
Minutes of the Ninth General Assembly

Ministers—Jansma (convener), Young, Willis.

On the Date and Place of the Next Meeting:
Ministers—Derby (convener), R. Graham.

On motion it was decided to make a place on the docket immediately following the reading of the minutes for reports from the committee on overtures and papers.

On motion it was decided to hear the report of the legal committee. Mr. Woolley, chairman, reported that no business had come to its attention during the past year and that no meetings of the committee had been held.

On motion the report was received and the legal committee continued until the tenth assembly.

On motion it was decided to hear the report of the committee for the sale of the standards. The report was presented by Mr. R. Strong, chairman, as follows:

REPORT OF THE COMMITTEE FOR THE SALE OF THE STANDARDS

Receipts:

- Gifts from individuals and sessions ........................................ $251.00
- Sale of 573 Standards ....................................................... 286.58

$537.58

Disbursements:

- Printing and distribution of Standards .................................... $433.93
- Balance on hand May 29, 1942 ............................................ 103.65

The printing bill has been paid in full.

There are a very few churches that have not yet paid for The Standards ordered by them. The stock on hand consists of approximately 350 copies of The Standards.

Respectfully submitted,

ROBERT STRONG, Chairman.

On motion Mr. Thomas R. Birch was granted the privilege of the floor.

On motion the report was received, the financial statement approved, and the committee continued until the tenth assembly.

The tellers reported the election to The Committee on Foreign Missions of:
Minister—Price. Elders—McCroddan and Armour.

The second ballot for ministerial members of The Committee on Foreign Missions was taken. The tellers reported no election and a third ballot was taken.

The tellers reported the election of: Minister—Sloat.

On the fourth ballot the tellers reported the election of: Minister—Skilton.

On motion the assembly recessed at 6:00 p.m. until 9:00 a.m. Wednesday, with prayer by the moderator.
Minutes of the Ninth General Assembly

A popular meeting was held in the auditorium of the Memorial Church at 8:00 p.m. A resume on the subject of home missions was given by the Rev. Robert S. Marsden, and the address was delivered by the Rev. Robert K. Churchill.

Wednesday, June 3, 1942

The assembly was reconvened at 9:00 a.m. The devotions were led by Mr. Derby.

The meeting was called to order by the moderator and the assembly was led in prayer by Mr. Price.

On motion the clerk was authorized to insert in the minutes a summary note of the evening services held during the course of the assembly.

The minutes of June second were read, corrected, and on motion approved.

A communication from the Reformed Presbyterian Church of North America, General Synod, was read by the clerk. On motion its consideration was deferred until the time of the report of the committee of nine. The communication is as follows:

Clerk of General Assembly,
Orthodox Presbyterian Church.

Rev. Theodore S. Wray, pastor of the Fifth Reformed Presbyterian Church of Philadelphia, was duly appointed at the annual meeting of the General Synod of the Reformed Presbyterian Church of North America, meeting at Sparta, Ill., May 19th to 22nd, 1942, as a fraternal delegate to the General Assembly of The Orthodox Presbyterian Church meeting in Rochester, N. Y., June 1st to 4th.

The following resolution was unanimously passed at the meeting of General Synod and the following three were appointed by the moderator to serve upon the committee: Rev. Theodore S. Wray of Philadelphia; Rev. Alfred E. Parsons of Duanesburg, N. Y., and Rev. H. C. Carson of Pittsburgh.

"Realizing the need of a united testimony of the church denominations that are truly Reformed in faith, particularly such smaller denominations as The Synod of the Reformed Presbyterian Church of North America, The Associate Presbyterian Church, The Orthodox Presbyterian Church and our own denomination; and realizing the many difficulties and objections which might make organic union impractical; we propose the following:

1) That serious consideration be given to a Federation of Reformed Churches. Such a federation would not be an organic union of the churches involved nor would it be a super-denomination, but it would be a cooperative effort based upon Calvinistic confessions stressing the principles of those confessions and affording a united voice to express the tenets of historic Christianity.

2) That a committee be appointed at this Synod to approach and meet with like committees appointed by other denominations to consider and explore the possibilities of such a federation and report their finding to the next General Synod."
The report of The Committee on Home Missions and Church Extension was read by Mr. Smith, vice-president of the committee; and the report of the treasurer, in the form of an examination by Main and Company, certified public accountants, was presented by Mr. R. Strong, treasurer. The reports are as follows:

REPORT OF THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION
OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.

for the year ending March 31, 1942, to the Ninth General Assembly, meeting at Rochester, New York, June 2, 1942.

The Committee on Home Missions and Church Extension is glad to report to the Ninth General Assembly that it has completed one of its most useful years of service. It is now assisting a larger number of missionaries and aid-receiving pastors than at any previous time. During the year for which the Committee reports it has granted aid to the following persons:

- Rev. Samuel J. Allen
- Rev. Robert L. Atwell
- Rev. C. A. Balcom
- Rev. James B. Brown, D.D.
- Rev. Robert B. Brown
- Rev. Calvin A. Busch
- Rev. Robert K. Churchill
- Rev. Bruce A. Coie
- Rev. Edward B. Cooper
- Rev. Thomas M. Cooper
- Rev. Henry W. Coray
- Rev. John Davies
- Rev. Clarence W. Duff
- Rev. David Freeman
- Mrs. David Freeman
- Rev. Lawrence B. Gilmore, Th.D.
- Rev. A. Culver Gordon
- Rev. John Gray
- Rev. Floyd E. Hamilton
- Rev. John C. Hills
- Rev. Walter C. Jent
- Rev. Leland C. Jorgensen
- Rev. Walter J. Magee
- Rev. Raymond M. Meiners
- Rev. Melvin B. Nonhof
- Mr. Le Roy Bender Oliver
- Rev. Russell D. Piper
- Rev. J. Lyle Shaw, D.D., Ph.D.
- Rev. Daniel van Houte, Ph.D.
- Mr. Thayer A. Westlake
- Rev. Edward Wybenga
- Rev. Jack Zandstra

Of these, all except the Rev. Messrs. Gordon, Jorgensen and Zandstra, and Mr. Westlake were under appointment on March 31, 1942. Mr. Freeman is now on leave of absence. The Committee by aiding these workers is assisting in the work of twenty-eight organized churches and at least ten mission stations which have not yet been organized.

The Committee is glad to report that its financial condition has been such as to enable it to pay the missionaries and aid-receiving pastors all the amounts which were promised them. It is glad to note that the average total salary of those receiving aid shows an increase of no less than fifteen per cent. over the average total salary of aid-receiving pastors and missionaries a year ago, and an increase of no less than thirty-five per cent. over the 1938-39 average. The Committee believes that its present scale of allowances has done much to reduce the unfavorable salary differential under which aid-receiving pastors formerly labored. The present total salary of these pastors compares favorably with that of many pastors of self-supporting churches.

The Committee is glad to be able to report that its percentage of overhead expense is less than at any time, for the Committee has reduced the overhead from about twenty per
Minutes of the Ninth General Assembly

cent. of its expenses of the previous year to about seventeen per cent. of its expenses in the year under review. The Committee reports with gratitude that many of the churches served by aid-receiving ministers have been able to assume a larger percentage of the total salary which their pastors receive. The Committee is delighted also to note the increase in attendance and membership in many of the missions and aid-receiving churches, and it has good reason to believe that many of the ministers in whose work it assists have witnessed numerous souls brought to a saving knowledge of Christ.

CONTRIBUTIONS

The Committee is glad to report that its normal contributions have shown an increase of about thirteen per cent. over the previous year. This increase has been noted especially in receipts from the churches. Sixty-nine churches and missions contributed to the work of the Committee, and their contributions totaled nearly thirty-three per cent. more than the contributions from these sources in the previous year. This very remarkable increase the Committee attributes largely to the cooperation of pastors and sessions in the campaign of the Missions Committees to have each member of the church contribute regularly to the work of the Committees. While the goal of an average of fifteen cents a week per communicant member was not reached, this material gain in contributions from the churches brought the average contribution for these Committees to eight cents a week per communicant member.

The Committee appreciates greatly this evidence of the confidence of the people and sessions of the churches. It would remind the sessions of the availability of the general secretary to present the work in the churches. It would seem to be significant that the twenty-two congregations (in which comparisons with former years are possible) to which the general secretary was privileged to present the work of the Committee increased their contributions to this Committee fifty-seven per cent. over the previous year, compared with the denominational average of thirty-three per cent. gain.

JEWISH WORK

At his own request, the Rev. David Freeman was granted a leave of absence from Jewish Missionary work for one year, effective September 11, 1941. Mrs. Freeman was engaged to carry on the work, full time, for two months and, at her own request, part time since December, 1941.

EXPANSION OF THE WORK

During the year under review, the Committee, with the advice and consent of the presbyteries involved, began work in six new fields, granted aid to the pastors of two churches which had not formerly received aid, and suspended aid to one home missionary and one aid-receiving pastor. The Committee stands ready to undertake sound expansion work which may be proposed to it, especially that work which may be recommended by the several presbyteries. The Committee welcomes suggestions concerning fields that might profitably be entered, and it will be glad to undertake an investigation of the possibilities of such fields.

BUDGET

The Committee would remind the General Assembly that despite the gain in contributions it has constantly been faced with large monthly deficits in normal receipts. These deficits have been made up by the use of the remainder of the Rothwell estate and by the expenditure of a portion of a special gift. Consequently, the Committee has maintained its debt-free
position for the third successive year. The Committee adopted the following budget in the confidence that the sessions will continue to promote the endeavor to have each member contribute regularly to the work of the Committee so that the churches will continue to increase their contributions. The following budget has been adopted for the current fiscal year:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Salaries and Aid</td>
<td>$20,200</td>
</tr>
<tr>
<td>Office and Administrative Expense</td>
<td>2,800</td>
</tr>
<tr>
<td>Promotion and Survey Expense</td>
<td>1,600</td>
</tr>
<tr>
<td>Audit and Miscellaneous Expense</td>
<td>200</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$24,800</strong></td>
</tr>
</tbody>
</table>

ELECTIONS TO THE COMMITTEE


REQUEST

Inasmuch as the Committee has become increasingly troubled over the problems of the Jewish Work, the Committee requests the General Assembly to consider the subject of Jewish Work and to advise the Committee as to its future policy with reference to the conduct of this enterprise.

RECOMMENDATION

The Committee recommends that the General Assembly consider the establishment of a corporation for the purpose of securing funds to lend to church organizations in order that church buildings may be procured.

REPORT ON EXAMINATION

THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.

PHILADELPHIA, PENNSYLVANIA

MARCH 31, 1942

May 14, 1942.

The Committee on Home Missions and Church Extension of the Orthodox Presbyterian Church, Inc.


Sirs:

We have examined the cash accounts of the Treasurer of

THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.

for the year ended March 31, 1942, and submit a statement of Cash Receipts and Disbursements for the year then ended.
Minutes of the Ninth General Assembly

Recorded receipts were reconciled to deposits reported on statements rendered by the bank in total. The method used in the proration of certain contributions between the Home and Foreign Missions Committees makes it virtually impossible to compare the detail entries in the cash book to the detail of the deposits as presented on the duplicate deposit slips of either of the committees. Recorded disbursements were found to be supported by properly executed checks. Such tests were made as were necessary to satisfy us as to the general propriety of the disbursements, and as to the correct designation of the recorded receipts. The balance in the bank at March 31, 1942, was confirmed by correspondence. In conformity with prior practice certain items received in April, 1942, were included as March, 1942, Receipts.

During the period under review, the Mediator Presbyterian Church repaid to the Committee a mortgage loan in amount of $2,300.00 and reduced a promissory note from $500.00 to $100.00. The Diamond Ring owned by the Committee was disposed of during the period covered by this report at a price of $275.00.

A donation of one hundred shares of Rath Packing Company common stock was received on July 16, 1941. Of this stock fifty shares were sold and one-half of the proceeds in amount of $1,224.85 was donated to the Committee on Foreign Missions. Subsequently a stock dividend of twenty shares was received on the fifty shares retained.

Certificates evidencing ownership of twenty-five shares of United Carbon Company common stock and seventy shares of Rath Packing Company common stock were inspected by us.

The records of the Committee indicate an amount of $100.00 re: Puerto Rican Work is receivable. However, your secretary indicates that this is doubtful of collection.

An amount of $200.00 received for transmission to Goff Terrace Building Fund has not been so disbursed at March 31, 1942, and appears on Schedule A, attached as intermediary cash on hand.

We were informed that no fidelity bond is in force on the Treasurer, or on other employees, who handle cash.

Proper entries reflecting the transactions of the fiscal period have been prepared and placed upon the books of record.

We express our appreciation for the courtesies extended our representatives during the course of the examination.

Respectfully submitted,

MAIN AND COMPANY,
Certified Public Accountants.
## STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS FOR THE YEAR ENDED MARCH 31, 1942

THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION
OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.

<table>
<thead>
<tr>
<th>Description</th>
<th>Total</th>
<th>General Fund</th>
<th>Designated</th>
<th>Jewish Missionaries</th>
<th>General Assembly</th>
<th>General Assembly</th>
<th>Intermediary</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Balance, April 1, 1941</strong></td>
<td>$1,786.24</td>
<td>$1,702.81</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>RECEIPTS</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td>$18,554.77</td>
<td>$13,862.62</td>
<td>$2,439.67</td>
<td>$426.46</td>
<td>$353.10</td>
<td>$491.53</td>
<td>$981.39</td>
</tr>
<tr>
<td>Refund of Travel Expense</td>
<td>45.00</td>
<td>25.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Refund of Promotion Expense</td>
<td>15.00</td>
<td>15.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dividends Received</td>
<td>176.25</td>
<td>176.25</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interest on Mortgage</td>
<td>92.04</td>
<td>92.04</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interest on Note</td>
<td>27.09</td>
<td>27.09</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sale of Stocks Owned</td>
<td>2,449.70</td>
<td>2,449.70</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mortgage Receivable</td>
<td>2,300.00</td>
<td>2,300.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Note Receivable</td>
<td>400.00</td>
<td>400.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sale of Diamond Ring</td>
<td>275.00</td>
<td>275.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Refund of Expense Incurred for Committee</td>
<td>1,766.87</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1,766.87</td>
</tr>
<tr>
<td>on Foreign Missions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>34.55</td>
<td>34.55</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Allocation of General Receipts</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Receipts</td>
<td>$26,136.27</td>
<td>$14,154.19</td>
<td>$17,417.11</td>
<td>$972.08</td>
<td>$353.10</td>
<td>$491.53</td>
<td>$2,748.26</td>
</tr>
<tr>
<td>Total Available Cash</td>
<td>$27,922.51</td>
<td>$17,417.11</td>
<td>$972.08</td>
<td>$420.53</td>
<td>$507.53</td>
<td>$2,748.26</td>
<td></td>
</tr>
<tr>
<td><strong>DISBURSEMENTS</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salaries</td>
<td>$20,081.26</td>
<td>$2,011.98</td>
<td>$17,417.11</td>
<td>$652.17</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rent</td>
<td>292.00</td>
<td>192.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Travel Expense</td>
<td>170.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Promotion Expense (Schedule A-1)</td>
<td>1,241.03</td>
<td>1,241.03</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Telephone</td>
<td>54.66</td>
<td>54.66</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Postage and Supplies</td>
<td>205.44</td>
<td>155.53</td>
<td>49.91</td>
<td>17.60</td>
<td>433.63</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Misc. Exp. (Schedule A-1)</td>
<td>623.21</td>
<td>173.98</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Committee of Nine</td>
<td>94.50</td>
<td></td>
<td>94.50</td>
<td>241.37</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Printing, Postage, etc., re: Minutes</td>
<td>241.37</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intermediary</td>
<td>2,548.26</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Refund of Div. Rec'd</td>
<td>18.75</td>
<td>18.75</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Donation to Comm. on Foreign Mission.</td>
<td>1,224.85*</td>
<td>1,224.85</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Disbursements</strong></td>
<td>$26,797.33</td>
<td>$5,072.78</td>
<td>$17,417.11</td>
<td>$972.08</td>
<td>$353.47</td>
<td>$433.63</td>
<td>$2,548.26</td>
</tr>
<tr>
<td><strong>Balance, March 31, 1942</strong></td>
<td>$1,125.18</td>
<td>$784.22</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>200.00</td>
</tr>
</tbody>
</table>

**NOTES:** * Proceeds of 25 shares of Rath Packing Co. common stock donated to the Committee on Foreign Missions. Subject to accompanying comment.
**Minutes of the Ninth General Assembly**

**SCHEDULE A-1**

**DETAIL OF CERTAIN CASH DISBURSEMENTS FOR THE YEAR ENDED MARCH 31, 1942**

**THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION OF THE ORTHODOX PRESbyterian CHURCH, INC.**

### Promotion Expenses

- **Contribution to the Presbyterian Guardian** ........................................... $300.00
- **Survey and Extension** ................................................................. 229.13
- **Travel Expense** ......................................................................... 463.71
- **Other Expense—Postage and Printing** ........................................ $91.99
  - **Camera and Supplies** ............................................................. 64.20
  - **Pamphlets** ............................................................................. 92.00

**$1,241.03**

### Miscellaneous Expense

- **General Fund**
  - **Bank Charges** ................................................................. $20.48
  - **Audit** .................................................................................. 60.00
  - **Missionary Travel Expense** .............................................. 50.00
  - **Incorporation Expense** ..................................................... 27.00
  - **Other Expense** ................................................................... 16.50

**$173.98**

### Expenses of General Assembly

- **Clerk of Assembly** ................................................................. $1.55
- **Printing and Postage** ............................................................. 16.05

**$17.60**

### Committee on Constitution

**$433.63**

### Assets of the Committee

- **Cash on Hand and in Bank** ...................................................... $1,125.18
- **Stock Owned**
  - 25 Shares of United Carbon Co. Common Stock ....................... $1,556.25
  - 70 Shares of Rath Packing Co. Common Stock ......................... $3,250.00
- **Note Receivable** ..................................................................... 100.00
- **Puerto Rico Grant** ................................................................. $100.00

**$4,806.25**

**NOTES:**
- * Market Value 3-31-40
- † 50 Shares Market Value 7-16-41
- ‡20 Shares Market Value 2-16-42
- ‡ Doubtful

Subject to accompanying comment.
On motion the report was received, the financial statement approved, the request ordered considered and the recommendation adopted.

On motion the committee was directed to make known certain information concerning the salary scale currently in effect.

On motion as amended it was determined to elect a committee of five members, at least two of whom shall be elders, to study the relationship between the Rev. and Mrs. David Freeman and The Committee on Home Missions and Church Extension; to study the feasibility of setting up a separate agency to conduct Jewish Missions; and to report to the tenth assembly.

On motion the assembly recessed until 1:30 p.m. after prayer by Mr. W. Strong.

The meeting was reconvened at 1:30 by the moderator and led in prayer by Mr. Olson.

On motion the recommendation of The Committee on Home Missions and Church Extension was referred back to the committee with the instruction to present recommendations to the tenth assembly looking toward the possible formation of such a corporation.

On motion it was determined to proceed to the nomination and election of members of The Committee on Home Missions and Church Extension, Class of 1945.

The following were nominated:


Elders—Smyth, Armour, Jacobs, Robert A. Wallace, McClay, George Crippen, Samuel Iredell, Muller.

On motion the nominations were closed.

On motion it was determined that, if there is no complete election on the first ballot, the two names in each category receiving the lowest number of votes on the first ballot, and the one name receiving the lowest number on each subsequent ballot, be dropped. The first ballot was taken.

The tellers reported the election to The Committee on Home Missions and Church Extension of:


A second ballot was taken. The tellers reported no election.

After the third ballot the tellers reported the election of:

Elder—Samuel Iredell.

A fourth ballot was taken.
The tellers reported the election of: Minister—James Brown.

On motion it was determined to proceed to the nomination and election of members of the committee to study the relationship between the Freemans and The Committee on Home Missions and Church Extension.

On motion the number of elders to be elected was limited to two.

The following were nominated:

Ministers—Skilton, Kuiper, Kellogg, D. Graham, Young, Marston, Price, Murray, Heerema, Wideman.

Elders—William Kingma, McCroddan, Smyth, Bernardus Vos, Charles Freytag, Ralph Ellis, McClay, Thompson.

On motion Mr. McClay’s request to withdraw his name was granted.

On motion Mr. Thompson’s request to withdraw his name was granted.

On motion Dr. Ernest McClellan of the First United Presbyterian Church of Rochester was seated as a corresponding member of the assembly.

On motion it was decided to follow the same procedure as in the previous election with respect to dropping of names on successive ballots.

Mr. Gray gave a partial report for the committee on overtures and papers:

The committee on overtures and papers recommends:

1) That the general assembly elect a committee of three to study the question of the relations to the respective presbyteries and to the general assembly of The Orthodox Presbyterian Church of ministers of The Orthodox Presbyterian Church who are laboring in churches of other denominations.

2) That this committee of three be guided in its study by the material appended to the overture on this question submitted by The Presbytery of New York and New England to the eighth general assembly and by the communications of the various presbyteries regarding this overture sent down to them by the eighth general assembly.

3) That this committee of three be instructed to report its conclusions to the tenth general assembly.

On motion the recommendations were adopted.

Mr. Gray reported further in reply to an overture from the Presbytery of California. On motion the report was received and the recommendation, slightly amended, was adopted. The report, with the recommendation as adopted follows:

The committee on overtures and papers recognizes the ambiguity in Chapter XIV, Section 3 of the Form of Government which no doubt gave rise to the overture of the Presbytery of California on this subject. The committee is of the opinion that the change suggested in that overture is not the best way to remedy the ambiguity.

The committee recommends that the general assembly propose to the presbyteries the
following amendment: that the first sentence of Chapter XIV, Section 3 of the Form of Government be modified so as to read:

"It is proper and requisite that a candidate applying to be taken under the care of a presbytery with a view to licensure be a communicant member of a particular church of the presbytery, and come with a written recommendation from the session of the church of which he is a member."

After the first ballot the tellers reported the election to the committee to study the relationship between the Freemans and The Committee on Home Missions and Church Extension of the following:

Minister—Kellogg. Elder—William Kingma.

A second ballot was taken and the tellers reported the election of:

Ministers—D. Graham and Kuiper.

After a third ballot the tellers reported the election of Elder—Smyth.

The clerk informed the assembly that statistical reports had been received from all the presbyteries as required by Chapter X, Section 8 of the Form of Government. Copies of a mimeographed tabulation of statistical information from the presbyteries and the local churches were distributed to the commissioners by the compiler, the clerk of the eighth assembly.

On motion it was determined that one member of the committee of three to be elected to study the question of ministers laboring in churches of other denominations shall be an elder.

The following were nominated for the committee:

Ministers—Murray, B. Coie, Allen, Galbraith, W. Gray, Goddard, Bradford.

Elder—Thompson.

On motion the clerk was instructed to cast a white ballot for Mr. Thompson.

On motion the previous procedure for balloting was ordered, and the first ballot was taken.

The tellers reported the election of: Minister—Murray.

The tellers reported no election on the second and third ballots.

On the fourth ballot the tellers reported the election of: Minister—Bradford.

The report of the committee of nine was read by the secretary, Mr. R. Strong.

On motion it was determined to receive the report and to consider the recommendations seriatim.

The report follows, as presented, except for the addition of one name to the list under recommendation 1 (b); the modification of paragraph 3 under recommendation 4 I; and the addition of paragraphs 7 and 8 to recommendation 4 I.
REPORT OF THE COMMITTEE OF NINE TO THE NINTH GENERAL ASSEMBLY
OF THE ORTHODOX PRESBYTERIAN CHURCH

The Committee of Nine was elected by the Eighth General Assembly and instructed "to study the relationship of The Orthodox Presbyterian Church to society in general and to other ecclesiastical bodies in particular, with a view to bringing in to the next Assembly recommendations suggesting ways and means whereby the message and methods of our Church may be better implemented to meet the needs of this generation and The Orthodox Presbyterian Church may have an increasing area of influence and make a greater impact on life today."

The Committee has met nine times and has spent many long hours in trying to carry out the Assembly's mandate.

The first work undertaken by the Committee was one of analysis, of (1) the present state of our denomination's work, (2) the principles that govern the program of our church, (3) the emphasis we make in the presentation of our message, (4) the factors which were at work in the past when the Holy Spirit gave special blessing, (5) our relation to other denominations, and (6) the American scene. Various ministers and members of the Church were asked to help in this tremendous task which by no means has been completed.

The Committee, however, is prepared to make the following recommendations to the Ninth General Assembly:

1. The Committee recommends that (a) a committee of five be elected by the General Assembly to meet with committees of other Presbyterian and Reformed churches to discuss the formation of a federation of Presbyterian and Reformed churches; (b) the following churches, viz., The Christian Reformed Church, The Associate Reformed Presbyterian Church of North America, The Reformed Presbyterian Church in North America, General Synod, The Synod of the Reformed Presbyterian Church of North America and The Associate Presbyterian Church of North America, be informed of this action and be invited to appoint committees to confer concerning this matter with the committee of the General Assembly of The Orthodox Presbyterian Church; (c) the General Assembly's committee of five report back to the Tenth General Assembly.

2. In view of the fact that there is a lack of uniformity among the presbyteries and churches in dismissing ministers and members to other churches, and in view of the fact that there is disagreement as to what churches ministers and members may properly be dismissed to, the Committee of Nine recommends that a special committee of three be elected by the General Assembly to study the relationship of The Orthodox Presbyterian Church to other churches as it applies to the dismissal of ministers and members.

3. The Committee of Nine recommends that the General Assembly elect a committee of five to study the matter of cooperation with evangelical churches. The Committee of Nine believes that (a) some measure of cooperation is possible with evangelical bodies; (b) such cooperation should be with churches that are truly evangelical; and (c) cooperation must not obscure any of our distinctive principles.
4. Whereas there is both within and without The Orthodox Presbyterian Church a lack of full understanding, and even some misunderstanding, of Christian liberty and its proper use,

I. The Committee recommends to the Ninth General Assembly of The Orthodox Presbyterian Church that it adopt the following statement regarding the teaching of the Word of God on that subject:

1) The moral law of God is as binding upon the church of the new dispensation as it was upon the church of the old dispensation. As an expression of the nature of God Himself it has abiding validity.

2) "The liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, and dominion of sin, from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation; as also in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a child-like love, and a willing mind. All which were common also to believers under the law: but under the New Testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected; and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of." Chapter XX, section 1, Confession of Faith.

3) From the sufficiency and completeness of Holy Scripture it follows that the law of God contained in Holy Scripture is perfect. Therefore "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." To obey such commandments out of conscience is to fail to stand fast in the liberty wherewith Christ has made us free and to be entangled again with the yoke of bondage (Psalm 19: 7, 9; Mark 7: 13; Acts 4: 19; Romans 14: 4, 10; Galatians 5: 1; James 4: 12).

4) Those who use their liberty as an occasion to the flesh or as a cloak of maliciousness destroy the very end of Christian liberty which is that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before Him all the days of our life (Galatians 5: 13; I Peter 2: 16; Luke 1: 74, 75).

5) In determining what is the expedient use of his Christian liberty the Christian should ask and answer honestly, God being his judge, what course of action will the better promote the glory of God, the advancement of His kingdom and the salvation of men. The Christian should bear in mind the example of the apostle Paul, who became all things to all men that he might by all means save some (I Corinthians 9: 19-22).

6) It is the duty of every Christian who is strong in faith to remember the infirmities of those who are weak or whose understanding of the Word of God is inadequate, to refrain from despising or grieving such, and to take care lest the use of Christian liberty may become an occasion of stumbling to them. In determining what is the expedient use of Christian liberty the strong in faith must ask and answer honestly, God being their judge, what course is dictated by love for and sympathetic understanding of those who are weak in faith, what course will the better promote peace and harmony within the church of Christ, what course
Minutes of the Ninth General Assembly

will contribute most to the edification of their Christian brethren, and above all what course will the most effectively promote the understanding and application of the Word of God (Romans 14:13-21; I Corinthians 8:9-13).

(7) The Christian should not exercise his Christian liberty if, by so doing, the cause of Christ is injured—"For meat destroy not the work of God". Rome 14: 20.

(8) It is the duty of the Christian to cherish and hold fast his Christian liberty and use it in a manner acceptable to God; therefore it is to be used piously, and not ostentatiously or injuriously paraded in order to show that one possesses superior understanding of the Word of God, and is therefore above the scruples of his brethren. Rom. 14: 22.

(9) It is the duty of the weak to bear in mind that until they grow in knowledge and are strengthened in faith they may not, without detriment to their growth in grace, exercise liberties which are really theirs but which they do not have the faith and knowledge to exercise without scruples of conscience (Romans 14: 14, 23; I Corinthians 8: 7).

(10) It is the duty of Christians who are weak in the faith to refrain from sitting in judgment upon those who, being strong in faith, exercise the liberties that are theirs in Christ, and it is their duty to recognize that the believer who exercises such Christian liberty exercises it unto the Lord (Romans 14: 3-9, 13; I Corinthians 8: 4-6; I Corinthians 10: 25, 26, 29).

II. The Committee further recommends that the Ninth General Assembly of The Orthodox Presbyterian Church enjoin her officebearers and other members to study these teachings of the Word of God and apply them to their personal lives, and that the Assembly enjoin the ministers to inculcate them in their preaching and teaching.

5. The Committee recommends that the General Assembly empower the Christian Education Committee to employ a full-time secretary.

6. The Committee recommends that the Committee of Nine be continued.

Respectfully submitted,

(Signed) Edwin H. Rian.
Chairman.

On motion it was decided to hear a minority report, signed by Messrs. Van Til and Thompson, at once.

On motion the report, read by Mr. Van Til, was received. It is as follows:

THE COMMITTEE OF NINE
MINORITY REPORT SUBMITTED TO THE NINTH GENERAL ASSEMBLY
CONVENING IN ROCHESTER, NEW YORK, JUNE 2, 1942

We, the undersigned members of the Committee of Nine, regret that we find ourselves out of accord with the report of the majority of the committee in certain important respects.

I. The general assembly has committed the prosecution of the work of Home Missions and Church Extension, of Foreign Missions and of Christian Education to standing committees which are responsible directly to the assembly. The nature and scope of that work clearly justified the creation of those committees. In the case of Home Missions and Church Extension it became necessary to define the relations between the Committee on
Home Missions and Church Extension and the presbyteries. Accordingly the Eighth General Assembly, recognizing that the presbyteries have direct interest in, and rights with respect to, the labors of missionaries within their bounds, placed certain limitations upon the powers of that committee. (Minutes, Eighth General Assembly, pp. 25-26.) That action was thoroughly in accord with the principles of Presbyterian Church government set forth in our Standards. At the time of the creation of the Committee of Nine, therefore the situation was as follows: (1) the work of particular churches was subject to the review of the presbyteries; (2) the work of the presbyteries was subject to the review of the general assembly: (3) the work of the standing committees was carried on under the supervision of the general assembly; and (4) the rights of the presbyteries with respect to Home Missions and Church Extension were carefully guarded. In short there was a minimum of centralized authority in our church.

The creation of the Committee of Nine, however, was a step in the opposite direction. The charge to that committee could hardly have been framed in broader terms. There is no part of the work of the church which can not be investigated and appraised by the Committee of Nine. This the committee itself recognized as appears from the majority report which states that the committee undertook the analysis of "(1) the present state of our denomination's work, (2) the principles that govern the program of our church, (3) the emphasis we make in the presentation of our message . . ." The general assembly has created a sort of "super committee" with power to make ex parte investigation of, and if necessary to criticize, the work of any agency or part of our church, including the operations of the standing committees.

No doubt the Eighth General Assembly was not aware of the full implications of the charge which it gave the Committee of Nine. This is not surprising in view of the fact that the erection of the committee was proposed in a resolution offered in the first instance on the floor of the assembly without the benefit of consideration by any of the presbyteries.

We realize that the erection of the Committee of Nine was intended to assist in integrating and making more effective the witness of The Orthodox Presbyterian Church. We are nevertheless convinced that it will have the opposite effect. We believe that the committee, however laudable the purposes underlying its formation and actions, represents a most unfortunate concentration of power and will tend to disrupt and to impede the work of our church.

An illustration of our contention is afforded by certain actions of the committee itself. The committee determined to study, among other matters, "weaknesses of the Christian Education program." The outcome of that undertaking was the transmission to the Committee on Christian Education "for its information" of certain suggestions made by a member of the Committee of Nine for the improvement of the work of the Christian Education Committee. Although the Committee of Nine includes three members of the Committee on Christian Education, none of those suggestions had ever been directly presented to th
Minutes of the Ninth General Assembly

Christian Education Committee. If that had been done and the suggestions had been rejected, the matter could have been brought before the assembly in the regular way by a minority report from the Committee on Christian Education. In that case the general assembly, which created that committee, could have given the committee such instructions as it deemed advisable. That would have been the orderly and proper way to examine the work of a standing committee and, incidentally, to insure a full and sympathetic consideration by the committee of suggestions regarding its own activities.

What we have said of the suggestions transmitted to the Committee on Christian Education applies with particular force to the recommendation regarding that committee submitted by the Committee of Nine directly to this assembly—the recommendation that the Committee on Christian Education be empowered to employ a full-time secretary. Whether the action advocated be good or bad, this recommendation is another instance of interference by the Committee of Nine with the Christian Education Committee. Furthermore, that committee is in a better position than the Committee of Nine to know whether it ought to have or can afford to have a full-time secretary.

It goes without saying that what the Committee of Nine has done with respect to the work of the Committee on Christian Education it can do with respect to the work of other standing committees and even of presbyteries and sessions and individuals.

We submit that the exercise of the sort of power granted the Committee of Nine will not promote the well-being or the unity or the effectiveness of the church. We submit also that there is no need to erect a committee with such broad powers since our Standards provide ample machinery by which (a) the matters with which the Committee of Nine is concerned may be brought before the assembly and (b) the assembly can exercise control and supervision over the operations of its own committees as well as over the actions of presbyteries, sessions or individuals. We therefore believe that the centralization of power in a "super committee" such as the Committee of Nine is bureaucratic and unpresbyterian.

II. Our second objection relates to one of the main emphases of the majority report—the emphasis upon co-operation with other churches not holding the Reformed Faith. This emphasis we know springs from a proper desire to extend "the area of influence" of The Orthodox Presbyterian Church and "to make a greater impact on life today." We are no less interested than the majority in the expansion of our church and in aggressive evangelism and in making our testimony effective. But it is precisely because of our concern for these objectives that we believe we should now lay emphasis upon the vigorous proclamation of our distinctive faith rather than upon co-operation with other churches.

In the first place we must recognize that co-operation with other churches would involve adjustments on our part which would almost inevitably lead to the impairment of our unique witness. In co-operative enterprises it usually becomes the chief concern of those taking part to reach a sort of lowest common denominator as the basis of united effort. Our emphasis on the contrary has been and should continue to be to testify to the full-
orbed gospel which we love and of which the world stands in such desperate need. The way to make the proper impact on those outside our church is not to pare down our testimony but to propagate our principles as vigorously and in as clear-cut a fashion as possible. If we persist faithfully in that God-given task, we can rely upon the Lord to bless our labors.

In the second place we must realize that our infant church has not yet achieved anything like the unity and strength in the faith which should characterize a truly Reformed church. Our own people, many of whom came from The Presbyterian Church in the U. S. A. and other churches where little or no doctrinal instruction was given, must be built up in the Reformed Faith. For their sake, as well as for the sake of those outside our denomination, we must continue to preach in all of their fullness the blessed doctrines we believe. We must not fail to meet the challenge presented by the need of our own people as a consequence of entering into entangling alliances with other churches.

All of us are prone at times to be concerned about the lack of visible results from our labors. But, thanks be to almighty God, we have His promise to be with us "even unto the end of the world" as we carry out His great commission. If we continue steadfastly to plant and to water, we can trust God to give the increase.

For these reasons we recommend that the Committee of Nine be not continued.

Respectfully submitted,

C. VAN TIL,
Murray Forst Thompson.

On motion the request of Mr. Goddard to distribute a mimeographed statement bearing on these two reports was granted.

On motion it was determined to recess until 8:00 a.m. on Thursday.

The assembly recessed at 5:45 p.m. with prayer by the moderator.

A popular service was held in the evening at 8:00 p.m. in the auditorium of the Memorial Church. The Rev. John P. Clelland gave a resume on the subject of foreign missions. The address was delivered by the Rev. Theodore S. Wray, pastor of the Fifth Reformed Presbyterian Church of Philadelphia, and fraternal delegate to the assembly from the Reformed Presbyterian Church in North America, General Synod.

Thursday, June 4, 1942

The assembly was reconvened at 8:00 a.m. The devotions were in charge of Mr. Murray. The meeting was called to order by the moderator and led in prayer by Mr. Marsden.

The minutes of June third were read, corrected, and declared approved.

On separate motions the first recommendation of the committee of nine was adopted and the name of the Associate Presbyterian Church of North America was added to the list of churches specified under (b).
The second recommendation was defeated.

A substitute for the third recommendation, that the assembly elect a committee of five to study the matter of cooperation with evangelical churches, was lost with 26 affirmative, and 31 negative votes. Mr. Smith requested that his affirmative vote be recorded.

On motion it was determined to recess until 1:30 p.m. The assembly recessed after prayer by the moderator.

The assembly was reconvened at 1:40 p.m. with prayer by Mr. Duff.

On motion the fourth recommendation was adopted with amendments modifying the second sentence of I (3) and adding section (7) and (8) so as to make the recommendation read as printed above.

On motion the fifth recommendation was deferred until the time of the report of The Committee on Christian Education.

On motion the recommendation of the minority report, as amended by addition, was substituted for the sixth recommendation of the committee of nine, as follows:

That the committee of nine be not continued, and that the assembly elect a committee of five, consisting of four ministers and one elder, to study the question of local evangelism and to present to the tenth assembly recommendations for its aggressive pursuit.

On motion the report of The Committee on Christian Education was made the order of the day. The report was read by Mr. Cummings, chairman.

On motion it was determined to receive the report and to consider the recommendations seriatim; and by amendment the moderator was instructed to appoint a committee of two to audit the books of The Committee on Christian Education.

On separate motions the recommendations were adopted with an amendment by amplification to the second and by a slight deletion to the fourth.

The report as amended and adopted is as follows:

REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION OF THE ORTHODOX PRESBYTERIAN CHURCH

For the year ending May 15, 1942

The work of the Committee during the past year has been carried on by members of the Committee together with such paid stenographical and editorial assistance as was found necessary. This arrangement was found necessary when the Covenant Church of Orange, N. J., deemed it wise not to release the Rev. Richard W. Gray to serve the Com-
committee as its part-time Secretary. Although greatly hindered by being unable to procure the services of a part-time Secretary, we are grateful to be able to report that in each department of the Committee’s activities definite progress has been made.

I. PUBLICATIONS AND PROPAGANDA

*Young People’s Lessons.* The Committee has faithfully provided improved young people’s lessons to some sixty young people’s societies. This represents an increase of fifteen in the number of groups now using the Committee’s lessons. The services of Mr. Gray were procured for the editing and distributing of the lessons. Writers and subjects have been assigned sufficiently far in advance to enable the Committee to consider the publication of the lessons in quarterly form. The Committee hopes to advertise these lessons more widely as soon as they can be published in the form of an attractive quarterly.

*Summer Bible School Lessons.* Dr. Lawrence Gilmore has labored long and hard to produce for the Committee improved Summer Bible School materials. 2000 copies of the booklet for Primary-Junior age have been published and 600 copies for the Intermediate-Senior age. A separate manual for the teachers has been published. This work constitutes one of the most gigantic and sacrificial labors ever undertaken by a full-time pastor in our denomination.

**TRACTS PUBLISHED BY THE COMMITTEE:**

<table>
<thead>
<tr>
<th>Type</th>
<th>Title</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Long Tracts:</td>
<td>Why the Orthodox Presbyterian Church</td>
<td>1000 copies</td>
</tr>
<tr>
<td></td>
<td>The Covenant of Grace</td>
<td>1000 copies</td>
</tr>
<tr>
<td></td>
<td>The Auburn Betrayal</td>
<td>3000 copies</td>
</tr>
<tr>
<td></td>
<td>The Sovereignty of God</td>
<td>1000 copies</td>
</tr>
<tr>
<td>B. Books:</td>
<td>Six hundred copies of “The Basis of Evolutionary Faith” — by the Rev. Floyd E. Hamilton</td>
<td>purchased and advertised in the Presbyterian Guardian and in the Wheaton Record.</td>
</tr>
<tr>
<td>C. Short Tracts:</td>
<td>The Rich Young Ruler</td>
<td>5000 copies</td>
</tr>
<tr>
<td></td>
<td>The Orthodox Presbyterian Church in Action</td>
<td>2000 copies</td>
</tr>
<tr>
<td></td>
<td>Death in the Market Place</td>
<td>3000 copies</td>
</tr>
<tr>
<td></td>
<td>Awake Thou That Sleepest</td>
<td>3000 copies</td>
</tr>
<tr>
<td></td>
<td>The Grace of God</td>
<td>3000 copies</td>
</tr>
<tr>
<td></td>
<td>The Privilege and Duties of Communicant Church Members</td>
<td>3000 copies</td>
</tr>
<tr>
<td></td>
<td>Life’s Greatest Question</td>
<td>3000 copies</td>
</tr>
<tr>
<td></td>
<td>Lest We Forget</td>
<td>3000 copies</td>
</tr>
<tr>
<td></td>
<td>Arminianism in the Pilgrimage of a Soul</td>
<td>3000 copies</td>
</tr>
<tr>
<td></td>
<td>What About the Bible?</td>
<td>3000 copies</td>
</tr>
<tr>
<td></td>
<td>The Auburn Heresy</td>
<td>3000 copies</td>
</tr>
<tr>
<td></td>
<td>From Dr. John Owen</td>
<td>1000 copies</td>
</tr>
</tbody>
</table>
Minutes of the Ninth General Assembly

D. Distribution of Tracts:

1. Copies of "Why the O. P. C.?" were mailed to all the juniors in all the Theological Seminaries of the Presbyterian Church U. S. A.

2. Copies of the "Auburn Betrayal," "Choose Ye This Day," and the "O. P. C. in Action" were mailed to the middlers and seniors in the above Theological Seminaries.

3. Copies of "Is the Bible Right About Jesus?" and "The Rich Young Ruler" were mailed to all the students in The Union Seminary, New York.


5. At the request of a minister of the Presbyterian Church in the U. S. about 300 copies of "The Auburn Betrayal" are in the process of being mailed to ministers of that denomination.

6. Copies of the "O. P. C. in Action" were mailed to all who are not members of the O. P. C. with whom the Committee has been in correspondence.

II. THE QUESTIONNAIRE ON SUNDAY SCHOOL MATERIALS

In response to numerous inquiries and expressions of dissatisfaction with available Sunday School materials the Committee addressed a questionnaire to the Sessions of our churches. From the following 42 churches which responded to this questionnaire the following helpful facts were revealed:

1. Of the 30 churches using Christian Reformed lesson materials—
   28 were satisfied with the doctrinal content
   19 were dissatisfied with pedagogy of the Beginner-Primary age
   12 were dissatisfied with the pedagogy of the Junior age
   9 were dissatisfied with the pedagogy of the Intermediate age
   6 were dissatisfied with the pedagogy of the Senior age
   4 were dissatisfied with the pedagogy of the Adult age

2. Of the 10 churches using Scripture Press Materials—
   7 use for Beginner-Primary only
   3 use for all ages
   9 were satisfied with the pedagogy
   6 were dissatisfied with the doctrinal contents

It is the opinion of the Committee that these facts reveal one of the most fundamental needs of our church. There is a need for Sunday School material that is at once theologically sound and pedagogically correct. The souls of some 5000 children, many of them covenant children, are involved.

The Committee has selected a sub-committee with two advisory members—Mr. de Waard and Mrs. Richard Gray—to consider the possibility of supplying mimeographed lesson helps for Junior age children.
Minutes of the Ninth General Assembly

III. ANNUAL FINANCIAL REPORT OF
THE COMMITTEE ON CHRISTIAN EDUCATION
June 6, 1941, to May 15, 1942

May 20, 1942.

Balance on hand on June 6, 1941.......................................................... $181.71

RECEIPTS
Contributions from the O. P. C. Churches........................................ $526.29
Contributions from individuals ............................................................. 414.00
Offering at General Assembly in 1941 .............................................. 57.11
Sale of Tracts, Young People's Studies, and Summer Bible School Books .......................................................... 729.59
Check returned from Rev. Paul Woolley........................................... 3.58
Refund from Rev. Burton Goddard in connection with Young People's Work .................................................. 10.00
Miscellaneous receipts ...................................................................... 7.65
............................................................................................................ 1,748.22
Total .................................................................................................. $1,929.93

DISBURSEMENTS
Printing of Tracts, Stationery .............................................................. $895.63
Young People's Studies, Editing, Mimeographing, Mailing and Postage 145.37
Salary for Secretarial Work (Miss Stahl) ........................................... 191.00
Paper for Mimeographing Summer Bible School Books................... 200.00
Stencils, Ink, Covers, etc., for Summer Bible School Books.............. 65.10
Dr. Floyd Hamilton's Book ................................................................. 150.00
Advertising of Tracts ........................................................................ 27.84
Bank Service Charges ........................................................................ 12.37
Postage, Transportation, Expressage and Miscellaneous .................. 181.05
............................................................................................................ 1,868.43
Balance in Bank on May 15, 1942........................................................ $61.50

The treasurer's books are open to the Assembly for inspection.

IV. RECOMMENDATIONS
The Committee recommends to the General Assembly:

1. That one minister and two elders be added to the membership of the Committee.

2. Resolved, That The Committee on Christian Education be and it is hereby authorized to employ counsel and to incorporate the said Committee under the laws of any state if, as and when the Committee concludes that it has sufficient funds to proceed with such incorporation. In the event that the said Committee shall be incorporated, its charter shall include a provision that the members of the incorporated body and/or its board of trustees
or its board of directors shall be the members of The Committee on Christian Education, as elected from time to time by the General Assembly; and any charter acquired by the said Committee or any by-laws adopted by it in connection therewith shall be subject to the review of the General Assembly, which reserves to itself the power to direct at any time the dissolution of the said corporation and/or any amendment of the said charter or by-laws.

3. (a) That the Committee be authorized to employ the full-time services of a General Secretary.

(b) That the General Assembly go on record as encouraging the churches to assist the Committee to attain the following goal:

<table>
<thead>
<tr>
<th>Number of Churches</th>
<th>Monthly Contribution</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>$5.00</td>
<td>$300.00</td>
</tr>
<tr>
<td>10</td>
<td>$3.00</td>
<td>$360.00</td>
</tr>
<tr>
<td>30</td>
<td>$2.00</td>
<td>$720.00</td>
</tr>
<tr>
<td>10</td>
<td>$1.00</td>
<td>$120.00</td>
</tr>
</tbody>
</table>

$1,500.00

4. That the following budget be approved for the ensuing year:

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Incorporation Fee</td>
<td>$125.00</td>
</tr>
<tr>
<td>Young People's Lessons</td>
<td>160.00</td>
</tr>
<tr>
<td>Summer Bible School Materials</td>
<td>300.00</td>
</tr>
<tr>
<td>Tracts, Literature, Propaganda</td>
<td>1,400.00</td>
</tr>
<tr>
<td>Stenographic Help</td>
<td>300.00</td>
</tr>
<tr>
<td>Postage and Miscellaneous</td>
<td>200.00</td>
</tr>
<tr>
<td>Salary of a General Secretary</td>
<td>600.00</td>
</tr>
<tr>
<td>Traveling Expenses</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Gross total: $3,185.00

Anticipated income from sales: 1,200.00

Net total: $1,985.00

5. That sessions and church organizations be advised of the importance of each church contributing regularly to Westminster Seminary if that institution's current expenses are to be met.

6. That the ministry of the Presbyterian Guardian be sustained by gift subscriptions and contributions from local churches.

On motion it was determined to proceed to the nomination and election of members of The Committee on Christian Education.

On motion it was decided that when the assembly recesses it shall recess until 10:00 p.m. Thursday.

On motion it was determined to elect three ministers and two elders to the
class of 1945, one minister to the class of 1944, and one elder to the class of 1943, a total of four ministers and three elders, whose respective classes shall be determined by the number of votes received, those receiving the most votes to serve the longest.

The following were nominated to The Committee on Christian Education:


Elders—Charles Freytag, Ralph Ellis, Evan Runner, M., A. Campbell, Bernardus Vos, William Kingma.

On motion it was determined to drop the names of the three ministers receiving the lowest number of votes on the first ballot, and the one lowest thereafter, and the one elder receiving the lowest number on each ballot, until the elections to The Committee on Christian Education are completed.

On motion the assembly recessed at 6:25 p.m. with prayer by the moderator.

A popular meeting was held at 8:00 p.m. in the Memorial Church. A fifty voice choir sang at this service, as at all of the evening meetings. A resume of the work of Christian Education was given by the Rev. Calvin K. Cummings, chairman. The Rev. Edward J. Young delivered the address.

Thursday, June 4 and Friday, June 5, 1942

The assembly was reconvened at 10:10 p.m. with prayer by Mr. Marston.

On motion the clerk was permitted to read the minutes of the morning and afternoon sessions of June fourth. The minutes were corrected and declared approved.

On motion the nominations were reopened for the Committee on Christian Education. The following were nominated:

Minister—Marsden. Elder—Muller.

On motion it was ordered that the expenses incidental to the ninth assembly incurred by the committee on arrangements be met from the general assembly fund.

The first ballot for the Committee on Christian Education was taken.

The moderator announced the appointment of a committee to audit the books of the treasurer of the Committee on Christian Education as follows:

Messrs. Woolley and Garrard.

On motion it was determined to hear the report of the committee on the review of the presbytery records.

On separate motions concerning each presbytery, with certain amendments by deletion, the report was adopted as follows:
REPORT OF THE COMMITTEE ON THE REVIEW OF PRESBYTERIAL RECORDS
TO THE NINTH GENERAL ASSEMBLY OF THE ORTHODOX
PRESBYTERIAN CHURCH

The committee reports that it has examined the records of all the presbyteries of The Orthodox Presbyterian Church, and makes the following recommendations to the general assembly:

1. That the minutes of the Presbytery of California be approved, and that the presbytery be urged to procure an adequate book for its minutes and to transcribe its record to date in that book.

2. That the minutes of the Presbytery of the Dakotas be approved, and that the presbytery be urged to procure an adequate book for its minutes and to transcribe its record to date in that book.

3. That the minutes of the Presbytery of New Jersey be approved, and that the attention of the presbytery be called to a lack of fullness in some of its minutes:
   a) p. 79—the denominational affiliation of a corresponding member is omitted.
   b) p. 80—condolences are expressed to a member of presbytery without mention of the circumstances.
   c) p. 80—a member of a committee of the eighth general assembly is said to have reported to the presbytery "for" that committee.
   d) p. 80—the source of money turned over to the stated clerk is not indicated.

4. That the minutes of the Presbytery of New York and New England be approved without exception.

5. That the minutes of the Presbytery of Ohio be approved, and that the presbytery be urged to record each motion in a separate paragraph.

6. That the minutes of the Presbytery of Philadelphia be approved without exception.

7. That the minutes of the Presbytery of Wisconsin be approved with exception to the abbreviation of the name of the First Orthodox Presbyterian Church of Waterloo, Iowa, to F. O. P. C.

Respectfully submitted, THEODORE J. JANSMA,
Chairman.

The tellers reported the election to the Committee on Christian Education, Class of 1945, of:

Ministers—Young and D. Graham. Elders—Charles Freytag and Ralph Ellis.

On motion it was decided to hear the report of the committee to consider a request and a complaint, after the next ballot.

The second ballot was taken, and the tellers reported the election to the class of 1945 of: Minister—W. Strong.
After the third ballot the tellers reported the election to the class of 1944 of: Minister—Schauffele; and to the class of 1943 of: Elder—Evan Runner.

On motion it was determined to proceed to the nomination and election of members of the two committees ordered in connection with the report of the committee of nine.

The following were nominated for the committee of five to meet with committees of other Reformed churches:


Elders—Garrard, Armour, R. R. Stuart.

On separate motions the requests of Messrs. Woolley and R. Strong to withdraw their names from nomination were granted. The nominations were declared closed.

On motion it was determined to elect one elder to the committee.

On motion it was determined that the names of the three ministers having the lowest number of votes on the first ballot, the two having the lowest number on the second, and the one lowest on subsequent ballots, be dropped.

That part of the report of a committee to consider a request and a complaint which concerns the request of the Presbytery of California was presented by Mr. Thompson, chairman.

On motion the recommendation of no action was adopted.

Messrs. Churchill and B. Coie requested the recording of their dissenting votes.

The report and recommendation follow:

REPORT OF THE COMMITTEE TO CONSIDER A REQUEST AND A COMPLAINT

I. REQUEST OF THE PRESBYTERY OF CALIFORNIA

The Presbytery of California has requested this Assembly "to reconsider and/or clarify their action regarding the complaint of Mr. Sankey Oren as recorded on page 31 of the Minutes of the Eighth General Assembly."

In the request the Presbytery of California asks that consideration be given to certain authorities holding that a ruling on a point of order by the moderator of a Session cannot be appealed to the Session inasmuch as the moderator is responsible only to the Presbytery of which he is a member. From this we infer that the Presbytery of California objects to the new implicit in the action of the Eighth General Assembly, that a Session may overrule an action of a moderator. This view is implied in the following statement in the decision of the Eighth General Assembly:

"... Mr. Oren should have made a written complaint to the Session of the Covenant Church for not overruling the action of the moderator in the meeting of May 9, 1940, arising the motion made at the meeting of April 12, 1940, out of order."
Minutes of the Ninth General Assembly

The view of the Eighth General Assembly is definitely expressed and needs no clarification. Furthermore, we see no reason to reconsider that view. It is true that the view of the Eighth General Assembly is not in accord with the view of the authorities quoted in the request of the Presbytery of California. Those authorities, however, are in no way binding upon the judicatories of this Church. It is also true that our standards do not speak on the question at issue. We believe, however, that the Eighth General Assembly had the right to express its view on the matter, and we are not persuaded that the action of the Eighth General Assembly should be reconsidered.

The Committee recommends that the Assembly take no action concerning the request of the Presbytery of California.

Respectfully submitted,

MURRAY FORST THOMPSON,
Chairman of Committee.

The tellers reported the election on the first ballot to the committee to meet with committees of other Reformed churches of:


A second ballot was taken.

The moderator announced the appointment of Mr. Kellogg as convener of the committee to study the relationship between the Freemans and The Committee on Home Missions and Church Extension.

The tellers reported no election on the second ballot, and a third ballot was taken. The tellers reported the election of: Minister—Marsden.

The moderator appointed Mr. Edwin H. Rian convener of the committee to meet with committees of other Reformed churches.

The following were nominated for the committee to study the question of local evangelism:


Elders—Bert Roeber, Thompson, Hankin, William Kingma.

On separate motion the requests of Messrs. Goddard and Thompson that their names be withdrawn from nomination were granted.

On motion it was determined to drop the five lowest names on the first ballot, the three lowest on the second, and the one lowest thereafter.

The second part of the report of the committee to consider a request and a complaint was presented.

On motion the recommendation of the committee was adopted.

The complaint of the Presbytery of New Jersey, the answer of the Presbytery of New York and New England, and the summary-report of the committee with the recommendation follow in order:
COMPLAINT

TO THE REV. PETER PASCOE, CLERK OF THE PRESBYTERY OF NEW YORK AND NEW ENGLAND, OF THE ORTHODOX PRESBYTERIAN CHURCH:

And now, this 12th day of February, 1942, comes the Presbytery of New Jersey and complains against the action of the Presbytery of New York and New England in connection with the licensing of Mr. William Young on September 17, 1941, and in support of said complaint sets forth the following reasons:

1. We believe the Presbytery of New York and New England was in error in taking Mr. Young under care for licensure without having received the required “written recommendation from the session of the church of which he is a member.” (Form of Govt., XIV:3.)

2. We believe the Presbytery of New York and New England was in error in waiving the above-noted explicit requirement, without first following the constitutional procedure prescribed in the Form of Government, Chap. XIV, Sec. 7, which reads: “No exception shall be made to any of the educational or other requirements outlined above unless the presbytery, after referring the whole matter to the general assembly for advice, shall judge, by a three-fourths vote of the members present, that the such exception is warranted by the exceptional qualifications of the candidate in question.”

3. We believe the Presbytery of New York and New England was delinquent in failing to require Mr. Young, after the dissolution of the particular church of which he was a member at the time of his oral application to be taken under care for licensure, to unite with some other particular church within the presbytery.

4. We believe the Presbytery of New York and New England was in error in licensing Mr. Young when he was not any longer a member of a particular church within the presbytery and therefore not properly subject to the discipline of any judicatory of the Orthodox Presbyterian Church.

5. We believe the Presbytery of New York and New England was injudicious, if not in error, in licensing a candidate who informed the presbytery that he could not conscientiously unite with any of the seven churches in the Presbytery of New York and New England.

The Presbytery of New Jersey, aware of the fact that according to the Book of Discipline, Chapter X, Sec. 2, “The complaint shall be presented as soon as possible after the alleged delinquency or error, and always within three months, unless it is shown that it could not have been presented within that time,” desires to explain that this complaint is being made beyond the three months’ time only because the Presbytery of New Jersey was not in possession of the facts relating to the case, and therefore unable to take action, until this date.

THE PRESBYTERY OF NEW JERSEY,
Complainant.

Date: Feb. 12, 1942.
Certified: WM. T. STRONG,
Clerk pro tem.
The following report of the committee appointed to study the complaint submitted by the Presbytery of New Jersey under the date of February 12, 1942, against the action of the Presbytery of New York and New England in connection with the licensing of Mr. William Young on September 17, 1941, became the answer of the Presbytery of New York and New England to the complaint of the New Jersey Presbytery by a unanimous vote of the Presbytery meeting in Worcester, New York, March 31, April 1, 1942.

The Presbytery of New York and New England respectfully acknowledges receipt of the complaint of the Presbytery of New Jersey of the Orthodox Presbyterian Church under the date, February 12, 1942, against the action of the Presbytery of New York and New England of the Orthodox Presbyterian Church in connection with the licensing of Mr. William Young on September 17, 1941.

In justification of its action in licensing Mr. William Young on September 17, 1941, the Presbytery of New York and New England submits the following considerations:

1. With reference to Reason 1. of the Complaint—the Presbytery of New York and New England at its meeting held on September 17, 1940, recognized that no session existed in the Trinity Presbyterian Church of New Haven, of which Mr. William Young was a member, and the Presbytery therefore voted to take the Trinity Presbyterian Church under its immediate jurisdiction. The Presbytery thenceforth “exercised with reference to the Trinity Presbyterian Church the jurisdiction that would normally devolve upon the Session.” In receiving Mr. William Young under care for licensure, the Presbytery, as the court of immediate jurisdiction over the Trinity Presbyterian Church, fulfilled the same purpose as would normally have been fulfilled by a written recommendation from the Session.

2. With reference to Reason 2. of the Complaint—the considerations mentioned in the foregoing paragraph are deemed pertinent and are therefore held in like manner to bear upon the quotation given from the Form of Government, Chapter XIV, Section 7.

3. With reference to Reason 3, of the Complaint—the Presbytery of New York and New England respectfully reminds the Presbytery of New Jersey that when Mr. Young applied to the Presbytery to be licensed to preach the gospel, he was a communicant member of the Trinity Presbyterian Church of New Haven and that although subsequently at the same meeting of Presbytery the Trinity Presbyterian Church was dissolved, the Presbytery is not aware of any provision of the Constitution that made it obligatory upon the Presbytery to have required Mr. Young to become a member of a particular church of the Presbytery.

4. With reference to Reason 4. of the Complaint—Mr. Young after the dissolution of the Trinity Presbyterian Church of New Haven, although not a member of a particular church within the Presbytery, came under the immediate jurisdiction of the Presbytery itself and was therefore properly subject to the discipline of that judicatory at the time of his licensure, in accordance with Chapter II, Section 5, of the Book of Discipline.

5. With reference to Reason 5. of the Complaint—the Presbytery of New York and New England, when it licensed Mr. Young, had not been informed that Mr. Young could not conscientiously unite with any of the seven churches of the Presbytery of New York.
and New England—nor do the records of Presbytery show that Mr. Young gave such information to the Presbytery subsequent to his licensure.

(Signed) PETER PASCOE,
Clerk.

Dated April 1, 1942.

REPORT OF THE COMMITTEE APPOINTED TO CONSIDER A REQUEST AND A COMPLAINT

II. COMPLAINT OF THE PRESBYTERY OF NEW JERSEY AGAINST AN ACTION OF THE PRESBYTERY OF NEW YORK AND NEW ENGLAND

This is a complaint brought by the Presbytery of New Jersey against an action of the Presbytery of New York and New England in licensing Mr. William Young on September 17, 1941.

The history of the case is as follows:

On September 17, 1940, the Presbytery of New York and New England recognized that no session existed in the Trinity Presbyterian Church of New Haven, of which Mr. William Young was a member, and the Presbytery therefore voted to take the Trinity Presbyterian Church under its immediate jurisdiction.

On March 25, 1941, Mr. Young was taken under the care of the Presbytery, although he did not present to the Presbytery a written recommendation from the session of the Trinity Presbyterian Church of which he was still a member. Subsequently at the same meeting of the Presbytery of New York and New England, the Trinity Presbyterian Church was dissolved by the Presbytery and the Presbytery voted to give the members of Trinity Presbyterian Church certificates of dismission to churches of their choice. Mr. Young did not unite with any other particular church of The Orthodox Presbyterian Church.

On September 17, 1941, Mr. Young was licensed to preach the Gospel by the Presbytery of New York and New England. Subsequently at the same meeting of the Presbytery, Mr. Young stated that he had some doubts as to whether he could conscientiously unite with any church under the jurisdiction of the Presbytery of New York and New England. He did not inform the Presbytery what those doubts were.

Mr. Young has not yet united with any particular Church of The Orthodox Presbyterian Church. He is now engaged in Home Missions work under the jurisdiction of the Presbytery of New York and New England.

The Presbytery of New Jersey complains against the action of the Presbytery of New York and New England on grounds which are here summarized as follows:

1. The Presbytery of New York and New England ought not to have taken Mr. Young under care for licensure without having received the written recommendation from the session of the Church of which he was a member; and in doing so improperly waived a requirement of the Form of Government. (Form of Government XIV: 3, 7.)

2. The Presbytery of New York and New England was delinquent in failing to require Mr. Young, after the dissolution of Trinity Presbyterian Church, to unite with some other particular Church of the Presbytery. In this connection the Presbytery of New Jersey contended that Mr. Young had informed the Presbytery of New York and New England prior to his licensure that he could not conscientiously unite with any of the Churches in the Presbytery. (The testimony received by your committee established,
as stated above, that Mr. Young, subsequent to his licensure, but at the same meeting of the Presbytery, stated that he had doubts as to whether he could conscientiously unite with any of the Churches of the Presbytery. Your committee understands that the persons appointed by the Presbytery of New Jersey to prosecute the complaint before this Assembly acknowledge that Mr. Young's statement was not made prior to his licensure. The prosecutors, however, argue that the Presbytery should have reconsidered its action in licensing Mr. Young as soon as he informed the Presbytery of his doubts later in the same meeting at which he was licensed.)

3. The Presbytery of New York and New England ought not to have licensed Mr. Young when he was not any longer a member of a particular Church within the Presbytery and therefore not properly subject to the discipline of any judicatory of The Orthodox Presbyterian Church.

The answers of the Presbytery of New York and New England to the contentions of the Presbytery of New Jersey are here summarized as follows:

1. The Presbytery of New York and New England, at the time it took Mr. Young under care was exercising with reference to the Trinity Presbyterian Church the jurisdiction that would normally devolve upon the session, and therefore a letter of recommendation from the session was unnecessary.

2. When Mr. Young applied for licensure he was a communicant member of the Trinity Presbyterian Church and, although subsequently at the same meeting of Presbytery, the Church was dissolved, there is no provision of the Constitution making it obligatory upon the Presbytery to require Mr. Young to become a member of a particular Church of the Presbytery.

3. Mr. Young after the dissolution of the Trinity Presbyterian Church, although not a member of a particular Church within the Presbytery, came under the immediate jurisdiction of the Presbytery itself and was therefore subject to the discipline of that judicatory at the time of his licensure, in accordance with Chapter II, Section 5, of the Book of Discipline.

Although, in the opinion of your Committee, the facts in this case do not require the revocation of the licensure of Mr. Young, nevertheless the committee regards it as highly abnormal for Mr. Young to be a licentiate and not a member of any particular Church of The Orthodox Presbyterian Church. The Committee recommends that this Assembly direct the Presbytery of New York and New England to require Mr. Young to unite with a particular Church of his choice forthwith.

Respectfully submitted,

MURRAY FORST THOMPSON,
Chairman.

After the first ballot for the committee to study the question of local evangelism the tellers reported the election of:

Minister—Marston. Elder—Bert Roeber.
A second ballot was taken and the tellers reported the election of:

Minister—Shaw.

After the third ballot the tellers reported the election of: Minister—Murray.

On motion is was determined to hear the report of the committee on overtures and papers.

On separate motions recommendations one and three were adopted, and the second recommendation was amended by substitution of the following: that the clerk of assembly be instructed to compile more complete statistical information of the churches for the tenth assembly.

The report as presented by Mr. Gray, chairman of the committee, follows:

REPORT OF THE COMMITTEE ON OVERTURES AND PAPERS

1. American Council

In reference to the communication from the general secretary of The American Council of Christian Churches the Committee on Overtures and Papers of the Ninth General Assembly recommends: No action.

2. Request from Presbytery of Philadelphia

In reference to the request from the Presbytery of Philadelphia regarding the formulation of statistical reports to the General Assembly, the Committee on Overtures and Papers of the Ninth General Assembly recommends: No action.

The reasons for this recommendation are: (1) That the classifications of members gained suggested by the Presbytery of Philadelphia are not complete; (2) That there is no recommendation concerning classifications for members lost; and (3) That the Committee thinks it sufficient that reports on such matters be made by the local churches to their respective presbyteries.

3. Request from the Presbytery of the Dakotas

Concerning the request from the Presbytery of the Dakotas that the General Assembly define the Presbytery of the Dakotas so as to include the State of Colorado, the Committee on Overtures and Papers of the Ninth General Assembly recommends: That it be granted.

Respectfully submitted,

RICHARD W. GRAY,
Chairman.

A fourth ballot was taken for members of the committee to study the question of local evangelism, and the tellers reported no election.

After the fifth ballot the tellers reported the election of: Minister—Cummings.

The moderator appointed Mr. Marston convener of the committee.

On motion it was determined to proceed to the report of the committee on secret societies. On motion the reading of the report was dispensed with.

On motion the report was received and the committee was instructed to send it to the ministers and sessions for their study.

The report is as follows:
Esteemed Fathers and Brethren:

This committee was charged by the Eighth General Assembly "to investigate further the principles and practices of oath-bound secret societies, to report its findings to the Ninth General Assembly, and to offer its report for study to the ministers and sessions of the Church at least six weeks before the Ninth General Assembly."

The committee regrets that it was unable to offer its report to the ministers and sessions at the time appointed. The distances from one another at which the members of the committee reside was only one factor that contributed to this inability. A more significant factor was the magnitude of the task assigned to the committee. The literature which the committee felt obligated to consult was truly voluminous. This report is no more than a brief resume of the work accomplished. However much the committee regrets the tardiness of its report, it cannot but feel that tardiness in this particular instance is not an unmixed evil. At any rate, it would seem to be a far lesser evil than undue haste in a matter which so vitally affects the life of our church.

I. PRELIMINARY CONSIDERATIONS

1. Masonry and Other Secret Organizations

The mandate given this committee speaks of oath-bound secret societies in general. The committee frankly admits that it has not attempted a detailed investigation of all such societies. To accomplish that would have required even more time than was devoted to the preparation of this report, and much more time than the members of the committee had at their disposal. It may also be doubted whether so comprehensive an investigation is necessary. In the main the committee has restricted its study to that society which is known as the Ancient Order of Free and Accepted Masons. It should be borne in mind that Freemasonry, which is the oldest of the larger secret orders in this country, is generally admitted also to be their mother. Such popular orders as the Benevolent and Protective Order of Elks, the Knights of Pythias, the Loyal Order of Moose, the Independent Order of Odd-Fellows, the Improved Order of Red Men, the Woodmen of the World and the Order of the Eastern Star are all of them in many ways similar to their earlier prototype, the Masonic order. Their rituals, secrets, terms of membership, objects and purposes have in varying degree characteristics like those of Masonry. It follows that, if the objections which have been taken to Masonry are well taken, then these same objections apply also in the main to the other orders mentioned and to whatever smaller orders of similar character may exist.

2. Is Reliable Information Available?

An objection frequently raised to any study of secret orders by non-members takes the form of the statement: You cannot get any reliable information.

It may be said categorically that, in the case of the major orders, particularly the Order of Free and Accepted Masons, this statement is not correct. Reliable information concerning all points of major importance, and concerning many others that are not important, is accessible to any who will make a proper study of the matter.

The so-called secrets of Masonry constitute only a portion of the total activity of the order. The general ideals of Masonry and the history and philosophy of the order have been developed by numerous Masonic and non-Masonic writers in books designed for the general
Minutes of the Ninth General Assembly

public as well as for Masons. Of course, even Masonic writers do not always agree fully with one another about these matters, but that is true of any field of research. On the whole the agreement among them is striking.

Much of the Masonic ritual is of a non-secret character, and handbooks concerning speeches, statements, prayers and similar matters are published without secrecy. A great mass of useful information concerning the relationship of the order to Christianity is available from volumes of this character.

Further, the so-called secret ceremonies, grips, passwords and such matters are very largely available through printings by recognized Masonic publishing houses in cipher code. These cipher codes, at least some of them, are not difficult to read. They can be used as original sources of information, and also as checks by which to determine the accuracy of the plain English rituals which have been published by non-Masonic sources. Among the texts and descriptions published by such sources are those emanating from individuals who, for one reason or another, have demitted their membership in the Masonic order. When their evidence agrees with that from Masonic sources something of a check in both directions is provided. This committee has had the privilege of personally interviewing and questioning a former member of the Masonic order who was anxious to provide as much information as desired about the body.

It is worth noting that a Mason, Eugen Lennhoff, who has written one of the most comprehensive and well-balanced books about Masonry, admits that the signs, words and grip, and copies of the Ritual and explanations of the symbols, are obtainable by anyone (The Freemasons, p. 18). And in his Introduction to Free Masonry, Carl H. Claudy, also a Mason, says: "There is no obligation of secrecy regarding the truths taught by Freemasonry, otherwise such a book as this could not lawfully be written" (vol. I, p. 34).

Masonic libraries containing books by Masons of high degree and excellent standing are open to the public. One of these is the Scottish Rite Library of Chicago. Masonic literature may be purchased of the Macoy Publishing and Masonic Supply Company of New York City.

For further information on these particular matters the following books, among others, may be consulted:


3. Criticisms that Do Not Seem Weighty

Certain criticisms are sometimes offered with relation to secret orders which do not seem to this committee to be of such weight as to constitute valid reasons for objection.

One of these is the objection to secrecy as such. Obviously, there is nothing wrong in secrecy at the proper time and place. Every family has its secrets. Without secrecy in their preparation, academic examinations could hardly be conducted in our institutions of learning. The pastors and sessions of our churches often deal with personal matters which are much better not divulged to the congregation. Our Lord Himself occasionally commanded his disciples not to reveal to all men things which He told them privately. To be sure, in certain circumstances secrecy is sinful, but it may not be said that secrecy is evil in every instance.
Another objection in the minds of some is to the taking of any oaths whatsoever. Whether or not the oaths required of Masons are reprehensible will be considered at another point in this report. Just now the committee contends merely that the taking of an oath is not to be condemned under any and all circumstances. The Westminster Confession of Faith states that "a lawful oath, being imposed by lawful authority, in such matters, ought to be taken" (XXII, 2).

Still another objection sometimes brought against Masonry concerns the alleged frivolous character of the symbols, garbs and ritualistic articles used. In particular instances criticism of such matters may be and, as will be pointed out later on, actually is well grounded. But a sweeping charge of frivolity should, in the opinion of this committee, be avoided. The actual meaning, significance and value of symbols, as measured in terms of emotional power, are difficult for a non-participant correctly to gauge. What seems frivolous to an outsider may in actuality not be so at all to the initiate.

Fault has been found with Masonry for barring from membership women, negroes and the physically deformed. The worst that can be said about this provision is that it belies Masonry's boast of universalism. There does indeed seem to be an inconsistency here. But, apart from that, care should be taken not to stress this objection out of measure. Prominent Masons have founded the Order of the Eastern Star for women. The fact that some lodges offer certain insurance benefits to members may be one reason among others for restricting membership to reasonably "good risks." And it surely cannot be said that every organization is in duty bound to open its doors to men of any and every race.

There are those who interpret "the separated life" so as to rule out the membership of believers together with unbelievers in any organization whatever. They customarily quote 2 Corinthians 6:14-18 to substantiate this view. But that is a serious error. The passage of Scripture just cited condemns the fellowship of Christians and pagans specifically in the matter of religion and worship. To assert that believers may not hold membership with unbelievers in a book club or an automobile club, for instance, savors strongly of Anabaptistic separatism. The apostle Paul took pains to tell the members of the Corinthian church that he did not mean that they should have no company with the fornicators of this world, or with the covetous and extortioners, or idolaters, for then they would needs have to go out of the world (1 Corinthians 5:9). Therefore, to condemn membership of a Christian in the Masonic order on the sole ground that this order contains unbelievers, is unwarranted.

II. THE RELIGION OF MASONRY

1. The Issue Stated

The foregoing paragraph has named the point on which this investigation must be centered. Is Masonry a religious order, or is it not? That is the crucial question. If it should prove that the answer to this question must be affirmative, then the further question, no less crucial than the first, will arise, what the religion of Masonry is. If it is Christianity, well and good. If it is anything but Christianity, the religion of Masonry is necessarily false, for it is axiomatic that Christianity is the only true religion. And in that case no Christian may have communion with Masonry.

2. Is Masonry a Religion?

On this score the evidence is overwhelming. There is no room for any reasonable doubt as to Masonry's being a religion. Not only do the symbols, rites and temples of this order point unmistakably to it as a religion, but a great many Masonic authors of note
emphatically declare it to be just that. Of almost numberless quotations that could be
given here the committee has selected a few.

J. S. M. Ward, the author of several standard Masonic works, defines religion as "a
system of teaching moral truth associated with a belief in God" and then declares: "I con-
sider Freemasonry is a sufficiently organized school of mysticism to be entitled to be called a
religion." He goes on to say: "I boldly aver that Freemasonry is a religion, yet in no way
conflicts with any other religion, unless that religion holds that no one outside its portals
can be saved" (Freemasonry: Its Aims and Ideals, pp. 182, 185, 187).

T. S. Webb says in his Masonic Monitor: "The meeting of a Masonic Lodge is strictly
a religious ceremony. The religious tenets of Masonry are few, simple, but fundamental. No
Lodge or Masonic assembly can be regularly opened or closed without prayer" (p. 284).

Albert G. Mackey, General High Priest of the General Grand Chapter of the United
States, and the author of numerous works on Masonry, has this to say: "Freemasonry is
emphatically a religious institution; it teaches the existence of God. It points to the celestial
canopy above where is the Eternal Lodge and where He presides. It instructs us in the way
to reach the portals of that distant temple" (The Mystic Tie, p. 32). And in his Lexicon of
Freemasonry the same celebrated authority asserts: "The religion, then, of Masonry is pure
Theism" (p. 404).

Extremely significant is the testimony of Joseph Fort Newton, a zealous advocate of
Masonic principles. He deplores the fact that within the lodge there are many who regard
it as "a mere social order inculcating ethical ideals and practicing philanthropy." He con-
tinues: "As some of us prefer to put it, Masonry is not a religion, but Religion—not a church
but a worship, in which men of all religions may unite" (The Religion of Masonry, pp. 10,
11). With this agrees A. G. Mackey's declaration: "The truth is that Masonry is undoubtedly
a religious institution, its religion being of that universal kind in which all men agree" (Text-

To be sure, H. L. Haywood says that "there is no such thing as a Masonic philosophy,
just as there is no such thing as a Masonic religion" (The Great Teachings of Masonry, p. 18).
But on careful analysis it becomes clear that he means that Masonry is not to be put in a
class with other religions; in a word, that it is a super-religion. For he asserts that Masonry
has a religious foundation all its own and that its religion is universal (Idem, p. 99). No
doubt, Haywood would agree with Newton that "Masonry is not a religion, but Religion."

Such is the unmistakable testimony, not of critics of Masonry, but of Masonic authors
who are recognized by Masonry itself as authorities.

3. The Religion of Masonry Evaluated

In seeking to evaluate the religion of Masonry our standard must be Christianity, the one
ture religion. That Masonry cannot be simply non-Christian is self-evident. Neutrality with
reference to Christianity is an obvious impossibility. Either Masonry as a religion is in agree-
ment with Christianity, or it must be at odds with Christianity. Either it is Christian, or it
must be anti-Christian. A comparison on several important points of the religious teaching
of Masonry with that of Christianity should reveal which of these two possibilities in the
abstract is concrete reality.

a. The Origin of Masonic Religion

Christianity is based squarely upon God's supernatural revelation in the Scriptures of
the Old and New Testaments. Many Masonic authorities take pains to deny that Masonry
Minutes of the Ninth General Assembly

is based upon the Bible. A. G. Mackey's Encyclopedia of Freemasonry informs us that in Masonry the Bible is regarded only as a symbol of the will of God and is on a par with the sacred books of other religions (p. 104). And in speaking of the Blue Lodge, which is the foundation of all Masonry, both the York Rite and the Scottish Rite, Chase's Digest of Masonic Law declares: "Blue Lodge Masonry has nothing whatever to do with the Bible; if it did, it would not be Masonry, it would be something else" (p. 207).

Many authorities maintain that Masonry is rooted in ancient paganism. For example, J. S. M. Ward, who after fourteen years of research wrote his greatest book, Freemasonry and the Ancient Gods, traces the religious tenets of Masonry back to the religions of India and ancient Mexico and the mysteries of pagan Egypt and Rome (for example, p. 341). And A. T. C. Pierson, another celebrated interpreter of Masonry, says in his Traditions, Origin and Early History of Freemasonry that Masonic religion comes from the Orient and has reference to primitive religion, whose first occupation was the worship of the sun (p. 34). Several Masonic authors put forth the claim that Masonry represents the oldest religious system in the world and constitutes the common basis on which all the religious systems of history were founded.

Whatever one may think of Masonry's claims to antiquity, it is clear that James Putt, a critic of Masonry, states the case well when he concludes as to the origin of Masonry: "This, then, is the situation. Masonry claims to be the essence of all religions. It guards the most ancient esoteric worship. It aims at a universal religion on the basis of the religious aspirations of man. It is naturalistic and evolutionistic rather than supernaturalistic and revelationary" (Masonry, p. 24).

b. The God of Masonry

The God of Christianity is the God of the Bible, the Holy Trinity. Is He also the God of Masonry, or is Masonry's God another? Recognized Masonic authorities themselves supply the answer.

Says T. S. Webb in his Masonic Monitor: "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew, and the Mohammedan, in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work, with the Buddhist, the Parsee, the Confucian, and the worshiper of Deity under every form" (p. 285). This amounts to saying that the God of Masonry is that Deity which is worshiped by the adherents of all religions alike. That the Christian conception of God differs essentially from all other conceptions of God and that the God of the Bible is God alone—these truths are ignored and by necessary implication denied.

In perfect harmony with Webb's teaching concerning the God of Masonry is J. S. M. Ward's statement: "Freemasonry has taught each man can, by himself work out his own conception of God and thereby achieve salvation" (Freemasonry: Its Aims and Ideals, p. 187). But Christianity maintains that only the God who has revealed Himself in the Bible is truly God and that all other Gods, products as they are of human speculation, are idols.

The divine transcendence is boldly denied by J. F. Newton. After lauding as the three great rituals of the human race the Prajapati ritual of ancient Hinduism, the Mass of the Christian Church and the Third Degree of Masonry, he says: "These testify to the profoundest insight of the human soul that God becomes man and that man may become God" (The Religion of Masonry, p. 37).
Minutes of the Ninth General Assembly

In a pamphlet entitled *The Relation of the Liberal Churches and the Fraternal Orders*, and published by the American Unitarian Association, E. A. Ceil, minister of the First Unitarian Society of Marietta, Ohio, and one-time Worshipful Master of the Masonic Lodge of that city, pleads for closer cooperation between the liberal churches and the fraternal orders. He bases his plea on the contention that both have essentially the same conception of God. Both, he holds, believe in the universal fatherhood of God (p. 9). With this agrees J. F. Newton's assertion: "The basis of our Temple of Fraternity rests back upon the reality of the Divine Fatherhood" (*The Religion of Masonry*, p. 116). Needless to say, the universal Father of all mankind is not the Father of the Lord Jesus Christ and of those who through faith in Him have received the right to be called the sons of God (John 1:12).

c. Masonry and the Word of God

As was already shown, Masonry disclaims being founded upon the Bible. Says A. G. Mackey: "Within a few years an attempt has been made by some Grand Lodges to add to these simple moral and religious qualifications another, which requires a belief in the divine authenticity of the Scriptures. It is much to be regretted that Masons will sometimes forget the fundamental law of their institution, and endeavor to add to or detract from the perfect integrity of the building as it was left them by their predecessors. Whenever this is done, the beauty of our temple must suffer..." Thus, in the instance here referred to, the fundamental law of Masonry requires only a belief in the Supreme Architect of the universe, and in a future life, while it says with peculiar toleration, that in all matters of religious belief Masons are only expected to be of that religion in which all men agree. Under the shelter of this wise provision, the Christian and the Jew, the Mohammedan and the Brahmin are permitted to unite around a common altar, and Masonry becomes in practice, as well as in theory, universal" (*Text-book of Masonic Jurisprudence*, pp. 94, 95).

It is significant, however, that in Masonic ritual in use in so-called Christian lands, as Great Britain and the United States, quotations from Holy Scripture abound. It cannot be doubted that this fact has blinded the eyes of many to the real character of the Masonic order. And yet, no keen discernment is required to penetrate this thin veil of seeming Christianity. Regarding itself as the essence of all religions, Masonry has no difficulty adapting itself to the prevailing religion of any land. Therefore, in an historically Christian country like America it employs the Bible in its ritual and by the same token it employs the Koran in Moslem countries. As a matter of fact, eminent Masons, such as A. G. Mackey, openly avow that for them the Bible and the sacred books of other religions are all in a class (*Encyclopedia of Freemasonry*, p. 104).

Frequently in Masonic ritual the inspired Word of God is seriously mutilated, and in many instances this mutilation consists in the omission of the name of Jesus Christ. In Mackey's *Masonic Ritualist* the name of Christ is omitted from 1 Peter 2:5 (p. 271), 2 Thessalonians 3:6 (p. 348), and 2 Thessalonians 3:12 (p. 349). With reference to the elision of the Saviour's name from 1 Peter 2:5 the following explanation is offered: "The passages are taken, with slight but necessary modifications, from the First Epistle of Peter..." (p. 272). The reason for this modification is obvious. Masonry does not claim to be Christian but, on the contrary, purports to be the essence of all religions; therefore, its ritual has no distinctly Christian material. That the omission of the Name which is above every name is described as a slight but necessary modification speaks volumes.

In view of the foregoing it is to be expected that the name of Christ would be omitted
also from the prayers offered in the lodge. As a matter of fact, W. P. Loveless, a former
Masonic chaplain who seceded, has this to say: "As Chaplain in the Masonic Lodge I offered
the prayers of the Lodge and heard many others offered, but never one in the name of the
Lord Jesus Christ. His name is excluded" (The Christian and Secret Societies, p. 14).

Time and again in Masonic ritual portions of the Word of God are erroneously—and,
it must be said, even blasphemously—applied. One striking instance may be cited. On
page 286 of Mackey's Masonic Ritualist is found an etching of the Masonic keystone.
Above it and alongside of it one reads: "The following passages of Scripture are here
appropriately introduced: 'This is the stone which was set at nought of you builders, which
is become the head stone of the corner.'—Acts iv. 11. 'To him that overcometh, will I
give to eat of the hidden manna; and I will give him a white stone, and in the stone a new
name written, which no man knoweth, saving he that receiveth it.'—Rev. ii. 17."

The same blasphemous use of the Holy Scripture appears in the following quotations
from J. S. M. Ward's Freemasonry and the Ancient Gods: "Light is the key which opens
the door to our mysteries, and it is the same Light which 'shines in every letter of the
Koran,' and is the Light of Mithra, who is the light of Ahura-Mazda. It is the same Light
from which Moses shaded his eyes when it appeared to him in the bush, and the sign of a
R(oyal) A(rch) is still made by an Arunta native of Australia when he returns from the
final degree through which he passes in the mysterious ceremonies peculiar to that
primitiv people. It is that Light of which it is written in our Scripture that 'the Light
shineth in the Darkness and the Darkness comprehended it not.'" (pp. 61, 62).

It is no exaggeration to assert that Masonry does most serious violence to the inscrip-
tuated Word of God and does the gravest despite to Jesus Christ, the personal Word.

d. The Ethics of Masonry

In his Text-book of Masonic Jurisprudence A. G. Mackey is careful to explain that
the moral law of Masonry is not the moral law of the Bible. We read: "Every Mason is
obliged by his tenure to obey moral law. Now this moral law is not to be considered as
confined to the decalogue of Moses, within which narrow limits the ecclesiastical writers
technically retain it, but rather as alluding to what is called the lex naturae or the law of
nature. This is the moral law to which the old charge already cited refers, and which it
declares to be, the law of Masonry. And this was wisely done, for it is evident that no law
less universal could have been appropriately selected for the government of an institution
whose prominent characteristics is its universality. The precepts of Jesus could not have
been made obligatory upon a Jew; a Christian would have denied the sanctions of the
Koran; a Mohammedan must have rejected the law of Moses, and a disciple of Zoroaster
would have turned from all to the teachings of his Zend Avesta. The universal law of
nature, which the authors of the 'Old Charges' have properly called the moral law, is,
therefore, the only law suited in every respect to be adopted as the Masonic code" (p. 502).

H. L. Haywood in his Great Teachings of Masonry places Masonic ethics on an expe-
riential, humanistic and utilitarian basis. Says this teacher of Masonry: "Human experi-
ence, both individual and racial, is the one final authority in morals. . . Wrong is what-
ever hurts human life or destroys human happiness . . . Acts are not right or wrong in-
trinsically but according as their effects are hurtful or helpful" (p. 39). More blatant dis-
regard of the law of God is hardly imaginable.

In this connection reference must be made to Masonic oaths. According to Theo-
dore Graebner's A Treatise on Freemasonry (pp. 22, 23) the following is an example
of the very first oath required in Masonry, that for a candidate being initiated as an Entered Apprentice Mason:

I, ........................................, of my own free will and accord, in the presence of Almighty God and his Worshipful Lodge, erected to Him and dedicated to the Holy Saint John, do hereby and hereon most solemnly and sincerely promise and swear that I will always hail, ever conceal, and never reveal any of the secret arts, parts, or points of the hidden mysteries of Ancient Freemasonry, which have been heretofore, may at this time, or shall at any future period be communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason, or within a regularly constituted Lodge of Masons, and neither unto him nor them, until by strict trial, due examination, or legal information I shall have found him or them as lawfully entitled to the same as I am myself.

I furthermore promise and swear that I will not write, print, paint, stamp, stain, cut, carve, make, nor engrave them, nor cause the same to be done upon anything movable or immovable, capable of receiving the least impression of a word, syllable, letter, or character, whereby the same may become legible or intelligible to any person under the canopy of heaven, and the secrets of Freemasonry be thereby unlawfully obtained through my unworthiness.

To all of this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation, or secret evasion of mind whatever, binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots and burned in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath or obligation as an Entered Apprentice Mason. So help me God, and keep me steadfast in the due performance of the same.

From the viewpoint of Christian ethics this oath is open to serious criticism on more than one score. The Christian, bound as he is to maintain justice and equity before God and man to the best of his powers, has no right to pledge himself in advance to keep secret something the bearing of which on questions of justice and morals he cannot know. And, aside from the question whether an oath is not too solemn a transaction for a ceremony of such doubtful importance as reception into a mere human organization, it must be said without hesitation that the violence of this oath is plainly contrary to our Lord's principles of speech as set forth in Matthew 5:34-37.

According to the cipher ritual a Master Mason takes the solemn pledge "that I will not have illicit carnal intercourse with a brother's wife, his mother, sister or daughter, I knowing them to be such." In the opinion of the committee some critics of Masonry are too severe in their denunciation of this pledge. For example, it has been said evidently to leave "no closed season" for other women and to protect even a Masonic brother's women relatives only when they are known to be such. That seems to be an exaggeration. A promise to abstain from illicit intercourse with some women does not necessarily imply a reservation of liberty to engage in such intercourse with other women. Nevertheless, it cannot be denied that this pledge does introduce a distinction which is not only foreign to Christian ethics, but even contrary to it. Christianity demands that a man respect the chastity, not merely of certain women, but of all alike.
Every religion has a doctrine of salvation, and to that rule Masonry is no exception. Is the Masonic teaching on this important subject in harmony with the teaching of Holy Writ, or are the two at variance with each other? The answer to that question may well be unequivocal.

Christianity claims to be the only true religion and to set forth the one and only way of salvation. Christ Himself declared: "I am the way, and the truth, and the life: no one cometh unto the Father, but by me" (John 14:6). "In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12). But Masonry teaches that there is salvation in other religions as well. W. L. Wilmhurst, Grand Registrar of West Yorkshire District, says: "Our science in its universality limits our conception to no one exemplar. Take the nearest and most familiar to you, the one under whose aegis you were racially born and who therefore may serve you best; for each is able to bring you to the center, though each may have his separate method. To the Jewish brother it says: 'Take the father of the faithful, and realize what being gathered to his bosom means.' To the Christian brother, it points to him upon whose breast lay the beloved disciple. To the Hindoo brother it points to Krishna, etc. To the Buddhist it points to the Maitreja of universal compassion. And to the Moslem, it points to his Prophet, and to the significance of being clothed in his mantle" (The Masonic Initiation, p. 105). According to the July 10, 1940, issue of The Covenanter Witness, J. S. M. Ward has attempted to express the same thought in verse:

"Bacchus died and rose again,
On the golden Syrian Plain;
Osiris rose from out his grave,
And thereby mankind did save;
Adonis likewise did shed his blood
By the yellow Syrian flood;
Zoroaster brought to birth
Mithra from his cave of earth.
And we today in Christian lands
We with them can join hands."

The Christian doctrine of salvation is heterosoteric; it teaches that man must be saved by another. Masonry's doctrine of salvation, on the other hand, is autosoteric; it teaches that man must and can save himself. "Freemasonry," we are told by J. S. M. Ward, "has taught that each man can, by himself, work out his own conception of God and thereby achieve salvation (Freemasonry: Its Aims and Ideals, p. 187). And in his book, What Masonry Means, which is warmly recommended in an introduction by J. F. Newton, William F. Hammond says: "Masonry's conception of immortality is something for which man must qualify while still in the flesh. Through the fellowship of a moral discipline Masons are taught to qualify for the fellowship of eternal life" (p. 171).

The Christian way of salvation is supernatural. But the Masonic way of salvation is naturalistic. According to Christianity the new birth is a supernatural work of the Holy Spirit. According to many Masonic authorities a person is born again through initiation into the lodge. H. L. Haywood, for instance, declares: "The whole process (of initiation) should be made one of the most crucial experiences of the candidate's life, one that will
change him to the center of his being . . . It is like the moral and spiritual change which comes over a man who passes through the religious experience known as 'conversion' or 'regeneration'. . . Masonic initiation is intended to be quite as profound and revolutionizing an experience. As a result of it the candidate should become a new man" (The Great Teachings of Masonry, pp. 30, 31).

Salvation by grace is the very core of the Christian doctrine of salvation. But Masonry boldly teaches salvation by works and character. Says William F. Hammond: "Masonry inculcates faith in immortality as indispensable to moral living and urges its members to qualify for eternal life by the practice of those qualities—integrity, fellowship and service—which may reasonably be expected to constitute the felicity of a future life" (What Masonry Means, p. 175). At this point may be introduced two somewhat lengthy quotations from the pointed pamphlet, The Relation of the Liberal Churches and the Fraternal Orders, by E. A. Coil, a Unitarian minister and a Masonic Worshipful Master. Says this clear-headed writer: "That the fundamental difference in the principles embodied in the historic creeds of Christendom and those of our modern secret orders has not been clearly thought out is indicated by the fact that many pledge themselves to both. There are lodge men who, in the churches, subscribe to the doctrine that "We are accounted righteous before God only for the merit of our Lord and Saviour, Jesus Christ, by faith and not for our own works or deservings," and enthusiastically join in the singing of hymns in which that idea is embodied. Then in their lodge meetings they just as enthusiastically assent to the following declaration: 'Although our thoughts, words and actions may be hidden from the eyes of men, yet that All-Seeing-Eye whom the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.' A little child, once its attention is called to the matter, ought to be able to see that it is impossible to harmonize the creed statement here quoted, with the declaration taken from the monitor of one of our greatest and most effective secret orders, and found, in substance, in the liturgies of nearly all the others. If 'We are accounted righteous before God, for the merit of our Lord and Saviour, Jesus Christ, by faith and not for our own works or deservings,' then it cannot possibly be true that the All-Seeing-Eye 'Pervades the inmost recesses of the human heart, and will reward us according to our merits.' One of these declarations excludes the other. Men cannot consistently subscribe to both" (pp. 10, 11). Coil goes on to say: "I have been devoting much time to an investigation of the subject, and I say, without fear of successful contradiction, that the liberal churches, from their beginning, have been developing in thought and sentiment, along the same lines as those followed by most of our great modern fraternities. They have championed and advocated the fatherhood of God, the brotherhood of Man, immortality, and salvation by character, and these are the very principles for which nearly all the great fraternities stand. Taught these principles in childhood, as they should be taught them in the Sunday schools and churches, people will not have to unlearn or deny them should they choose to identify themselves with almost any one of our present day fraternities, as those brought up in 'Orthodox' Sunday schools and churches have to unlearn, deny or ignore much that has been taught them if they become members of a lodge" (pp. 17, 18).

f. The Brotherhood of Masonry

Scripture tells us that God "made of one blood every nation of men to dwell on all the face of the earth" (Acts 17:26). Therefore it is not amiss to assert that there is a physical brotherhood of all men. It may even be admitted that by virtue of such remnants
in fallen man of the original image of God as reason and conscience, all men are brothers in more than a physical sense. But Scripture emphatically denies that the universal brotherhood of man is spiritual. On the contrary, it teaches that there is an absolute spiritual antithesis between believers and unbelievers. Spiritually they are opposites like righteousness and iniquity, light and darkness, Christ and Belial (2 Corinthians 6:14, 15).

Masonry boasts of the brotherhood of its members and glories in the universal brotherhood of man. Says J. F. Newton: "If one were asked to define Masonry in a single sentence, it would be to say: Masonry is the realization of God by the practice of brotherhood." He goes on to describe universal brotherhood as physical and intellectual and spiritual. It is spiritual, according to him, because, while religions are many, "Religion is One." He adds that the genius of the religion of Jesus was "the extension of the idea of the family to include all humanity" (The Religion of Masonry, pp. 116, 123ff.). And E. A. Coil says: "It is becoming more and more clear to me as the facts relating to the subject are brought out, that the fraternities and churches called 'Liberal' have been working along parallel lines; but, because the one puts the chief emphasis upon the fatherhood of God, and therefore emphasizes theology, while the other puts the chief emphasis upon the brotherhood of man, and therefore emphasizes sociology, they have not realized that they were occupying practically the same ground" (The Relation of the Liberal Churches and the Fraternal Orders, pp. 9, 10).

g. The Universalism of Masonry

There is a Christian universalism. God has His elect in every age and every nation. Ever since the fall of man the Son of God has been gathering the elect into His church by His Word and Spirit. In Christ Jesus there is neither Jew nor Greek, bond nor free, male nor female, for all are one in Him (Galatians 3:28). John saw the four living creatures and the four and twenty elders fall down before the Lamb and he heard them sing: "Thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation" (Revelation 5:9).

Masonry also lays claim to universalism, but its universalism differs radically from that of Christianity in that it denies Christian particularism and exclusivism.

Christianity claims to have the only true book, the Bible. Masonry places this book on a par with the sacred books of other religions.

Christianity lays claim to the only true God, the God of the Bible, and denounces all other Gods as idols. Masonry recognizes the Gods of all religions.

Christianity describes God as the Father of Jesus Christ and of those who through faith in Him have received the right to be called the sons of God. The God of Masonry is the universal father of all mankind.

Christianity holds that only the worship of the God who has revealed Himself in Holy Scripture is true worship. Masonry honors as true worship the worship of numerous other deities.

Christianity recognizes but one Saviour, Jesus Christ, the only Mediator between God and man. Masonry recognizes many saviours.

Christianity acknowledges but one way of salvation, that of grace through faith. Masonry rejects this way and substitutes for it salvation by works and character.

Christianity teaches the brotherhood of those who believe in Christ, the communion of saints, the church universal, the one body of Christ. Masonry teaches the brotherhood of Masons and the universal brotherhood of man.
Christianity glories in being the only truly universal religion. Masonry would rob Christianity of this glory and appropriate it to itself. Christianity maintains that it is the only true religion. Masonry denies this claim and boasts of being Religion itself.

III. CONCLUSION

The committee finds that the evidence presented concerning the religion of Masonry permits but one conclusion. Although a number of the objections commonly brought against Masonry seem to the committee not to be weighty, yet it is driven to the conclusion that Masonry is a religious institution and as such is definitely anti-Christian. Far be it from the committee to assert that there are no Christians among the members of the Masonic fraternity. Just as a great many who trust for eternal life solely in the merits of Christ continue as members of churches that have denied the faith, so undoubtedly many sincere Christians, uninformed, or even misinformed, concerning the true character of Freemasonry, hold membership in it without compunction of conscience. But that in no way alters the fact that membership in the Masonic fraternity is inconsistent with Christianity.

Respectfully submitted,

OSCAR HOLKEBOER,
ARTHUR O. OLSON,
ROBERT A. WALLACE,
PAUL WOOLLEY,
R. B. KUIPER, Chairman.

On motion it was determined to hear the report of the committee on the date and place of the next assembly. The report was read by Mr. Derby.

On amended motion the recommendations were adopted. The report, as adopted, is as follows:

THE REPORT OF THE COMMITTEE ON THE DATE AND PLACE OF THE TENTH ASSEMBLY

The committee recommends with regret that the invitation to the tenth assembly extended by the Calvary Orthodox Presbyterian Church of Cedar Grove, Wisconsin, be declined in view of the exigencies of travel encountered in war time. The committee recommends further that the invitation extended to the tenth assembly by the Calvary Orthodox Presbyterian Church of Willow Grove, Pennsylvania, be accepted; and that when this ninth assembly adjourns, another assembly chosen in the same manner be called to meet on Tuesday, June 1, 1943 at 11:00 A.M. in the Calvary Orthodox Presbyterian Church of Willow Grove, Pennsylvania.

Respectfully submitted,

MARVIN L. DERBY,
Chairman.

On motion it was determined to hear the report of the committee on texts and proof texts. On motion the report was received and the committee continued until the next assembly. The report follows:
The Committee respectfully reports that it has continued throughout the course of the year the revision of the proof texts for the Confession of Faith. In this work of revision the Committee has reached Chapter XVI, Section VI. As a sample of its work it submits to the Assembly the revised proof texts for Chapter VIII of the Confession.

JOHN MURRAY,
Chairman.

On motion is was determined that Mr. R. Strong and one other member to be appointed by the moderator should act as a committee on arrangements for the tenth assembly. The moderator appointed Mr. Price the other member.

On motion the committee appointed to audit the books of the treasurer of The Committee on Christian Education was dismissed with thanks, and the moderator was instructed to appoint a new committee which will be able to report at the earliest possible date subsequent to the assembly to The Committee on Christian Education.

The moderator appointed Messrs. Jent and McCroddan to this committee.

On motion the committee on arrangements for the tenth assembly was instructed to arrange for not more than two evening meetings.

On motion it was decided that ecclesiastical endorsements for appointment to the chaplaincy should be issued by the presbyteries.

On motion the moderator was instructed to appoint a committee of three, consisting of two ministers and one elder, to study the problem of traveling expenses of commissioners to general assembly and to bring in recommendations to the tenth assembly.

The moderator appointed: Ministers—Sloat (convener) and Van Til and Elder—Hankin.

On motion it was determined that this assembly adopt a budget of four hundred dollars for its work, twenty-five dollars of which is to pay the clerk of assembly for his labor, and that this budget be met by urging the sessions to contribute ten cents per communicant member.

On motion the ninth general assembly expressed its appreciation to the pastors, sessions and congregations of the Memorial and Covenant Orthodox Presbyterian Churches of Rochester, New York, for their warm hospitality and cordiality in entertaining the assembly.

On motion the clerk was instructed to express to the Rev. Theodore S. Wray the thanks of the assembly for his kindness in coming to speak at an evening service during the assembly.

On motion the payment of the expense of reproducing the minority report of the committee of nine was authorized.
On motion the assembly expressed its thanks to the choir and the choir director for the splendid music rendered at the evening services.

The minutes of the night session of June fourth and fifth were read and declared approved.

On motion the minutes of the assembly as a whole were approved.

On motion it was determined that the assembly dissolve. 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 Willow Grove, Pennsylvania on the first day of June, A.D. 1943.

The session was closed at 3:35 a.m. on June 5, 1942 with prayer by the moderator and the pronouncement of the apostolic benediction.

ROBERT E. NICHOLAS,
Clerk of Assembly.

STANDING COMMITTEES OF THE ORTHODOX PRESBYTERIAN CHURCH

Christian Education
Class of 1945—Ministers: Donald C. Graham, William T. Strong, Edward J. Young.
   Elders: Ralph Ellis, Charles A. Freytag (Treasurer).
Class of 1944—Ministers: Leslie A. Dunn (Chairman), Lawrence B. Gilmore, Th.D., Charles G. Schauffele.
   Elders: Hillis M. Partington, John Smits.
Class of 1943—Ministers: Calvin K. Cummings, Burton L. Goddard, Robert E. Nicholas.
   Elders: Gordon H. Clark, Ph.D., Evan Runner.

Foreign Missions
   Elders: Arthur Armour, Matthew McCroddan.
Class of 1944—Ministers: John P. Clelland (President), George W. Marston, John Murray.
   Elders: Dirk Heuseveldt, Murray Forst Thompson, Esq. (Treasurer).
Class of 1943—Ministers: Franklin S. Dyrness, Edward L. Kellogg, Paul Woolley.
   Elders: H. Percival Allen, Leslie Gibson.

Home Missions and Church Extension
   Elders: Samuel Iredell, Joseph H. McClay.
   Elders: Cyrus Ferguson, C. Russell Stricker.
Class of 1943—Ministers: John J. DeWaard, Edwin H. Rian (President), Clifford S. Smith.
   Elders: Clarence D. Garrard, Bert Roeber.
INDEX

American Council of Christian Churches
  Invitation from, 7
  Action on, 47

Appreciation to host church, 60

Associate Presbyterian Church of North America, The, 28, 33
Associate Reformed Presbyterian Church of North America, The, 28

Bounds of Presbytery, 47

Budget of Assembly, 60

Chaplaincy endorsements, 60

Christian Liberty, 29-30

Christian Reformed Church, The, 28

Clerk of Assembly
  Nomination and election of, 4
  Remuneration of, 60

Committee on Arrangements
  Ninth Assembly, 5, 39
  Tenth Assembly, 60

Committee on Christian Education
  Committee to audit books of, 39, 60
  Nominations and Elections to, 39, 40-41
  Personnel of, 61
  Recommendations of, 37
  Report of, 34-39

Committee to Consider a Complaint and a Request Appointed, 16
  Report concerning California Request, 41-42
  Report concerning Wm. Young, 42-46

Committee on Date and Place of Next Meeting Appointed, 17
  Report, 59

Committee on Foreign Missions
  Nominations and Elections to, 16, 17
  Personnel of, 61
  Report of, 8-16
Minutes of the Ninth General Assembly

Committee on Home Missions and Church Extension
   Nominations and Elections to, 25-26
   Recommendations from, 21
   Report of, 19-25
Committee on Jewish Missions
   Authorized, 25
   Nominations and Elections to, 26, 27, 42
Legal Committee, Report, 17
Committee on Local Evangelism
   Authorized, 34
   Nominations and Elections to, 42, 46, 47
Committee on Ministers Laboring in Other Denominations
   Authorized, 26
   Nominations and Elections to, 27
Committee of Nine
   Cost of Minority Report defrayed, 60
   Discontinued, 34
   Minority report of, 30-33, 34
   Report of, 27-30
Committee on Overtures and Papers
   Appointed, 16
   Authorized, 8
   Papers referred to, 8
   Reports of, 26, 27, 47
Committee on Presbyterian Records
   Appointed, 16
   Report of, 39, 40
Committee on Reformed Council of Churches
   Nominations and Elections to, 42
Committee on Sale of Standards, Report, 17
Committee on Secret Societies, Report, 48-59
Committee on Texts and Proof Texts, Report, 60
Committee on Traveling Expenses to General Assembly, 60
Corresponding Members, 4, 26, 33, 60
Cooperation with Evangelical Churches, 28, 32-33, 34
Cooperation with Reformed Churches, 28, 33, 42
Devotional Service, 3
Minutes of the Ninth General Assembly

Eighth General Assembly
Minutes approved, 4

Federation of Presbyterian and Reformed Churches
Committee elected, 42
Proposed, 28

Form of Government
Amended, 5, 7, 8

Free and Accepted Masons, 48-59

Jewish Missionary Work
Report, re, 20
Request, re, 21
Committee to Study, 25, 26, 27, 42

Legal Committee, Report, 17

Masons, 48-59

Minutes, corrected and approved, 4, 18, 40

Moderator, Nominations and Elections of, 5

Music of Assembly, 60

Ninth General Assembly
Roll, 3, 4
Dissolution, 61

Popular Meetings, 18, 33, 39

Presbyterian Guardian, 13, 38

Presbytery of California
Minutes approved, 40
Overtures from, 6, 7, 8, 26
Report on Overture from New York and New England, 5
Request from, 7, 8, 16, 41
Roll of, 3

Presbytery of the Dakotas, Bounds extended, 47
Minutes approved, 40
Report on Overture from New York and New England, 5, 6
Request from, 7, 47
Roll, 3
Minutes of the Ninth General Assembly

Presbytery of New Jersey
  Complaint from, 43
  Excerpts from Minutes read, 8
  Minutes approved, 40
  Notice of Intention to Complain, 6
  Report on Overture from New York and New England, 6
  Roll, 3

Presbytery of New York and New England
  Minutes approved, 40
  Overture from, 5, 26
  Reply to Complaint of New Jersey, 44
  Report on Overture from, 6
  Roll, 4

Presbytery of Ohio
  Roll, 4
  Minutes approved, 40

Presbytery of Philadelphia
  Minutes approved, 40
  Request from, 7, 47
  Roll, 4

Presbytery of Wisconsin
  Minutes approved, 40
  Report on Overture from New York and New England, 6
  Roll, 4

Reformed Presbyterian Church of North America, General Synod, The
  Fraternal Delegate from, 4, 60
  Committee to Confer with, 28
  Communication from, 18

Reformed Presbyterian Church of North America, The Synod of, 28

Summer Bible School Material, 35

Sunday School Material, 36

Tenth General Assembly
  Invitations to, 7
  Date and Place, 59
  Committee on Arrangements, 60
  Evening meetings of, 60

Tracts, 35, 36

Westminster Theological Seminary, 38

Young People's Lessons, 35
APPENDIX

I. STATISTICAL REPORT

Note: This report is not official, but is as complete and accurate as possible to May 1, 1943. The Church statistics are to April 1, 1943, and the gain or loss is calculated since April 1, 1941, as recorded in the minutes of the eighth general assembly. The statistics were compiled and edited by the general secretary, Committee on Home Missions and Church Extension.

PRESBYTERY OF CALIFORNIA
Rev. Robert H. Graham, Stated Clerk

<table>
<thead>
<tr>
<th>Congregations</th>
<th>Membership</th>
<th>Receipts</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Communicant Members</td>
<td>Gain or Loss</td>
</tr>
<tr>
<td>California, Berkeley, Covenant, 1615 University Ave.</td>
<td>28</td>
<td>8</td>
</tr>
<tr>
<td>Long Beach, First, 4549 E. Anaheim St...</td>
<td>32 15</td>
<td>9 2</td>
</tr>
<tr>
<td>Grace Chapel, 4120 Long Beach Blvd....</td>
<td>......</td>
<td>......</td>
</tr>
<tr>
<td>Grace, 9120 S. Western Ave.............</td>
<td>36 36</td>
<td>3 3</td>
</tr>
<tr>
<td>Westminster, 5638 York Blvd............</td>
<td>45 3 7 2 52 40</td>
<td>1648 286</td>
</tr>
<tr>
<td>San Francisco, 286 Divisadero St........</td>
<td>53 18 10 8 63 120</td>
<td>2580 636</td>
</tr>
</tbody>
</table>
Oregon, Bend, Westminster, Newport Ave. and Drake Road .................................................................

<table>
<thead>
<tr>
<th></th>
<th>139</th>
<th>22</th>
<th>11</th>
<th>-6</th>
<th>150</th>
<th>177</th>
<th>3098</th>
<th>251</th>
<th>603</th>
</tr>
</thead>
<tbody>
<tr>
<td>Glenn R. Coie, 1660 Awbrey</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Total Contribution per Communicant Member

<table>
<thead>
<tr>
<th>Total</th>
<th>431</th>
<th>58</th>
<th>57</th>
<th>2</th>
<th>488</th>
<th>737</th>
<th>$14,290</th>
<th>$1996</th>
<th>$2661</th>
</tr>
</thead>
<tbody>
<tr>
<td>Average</td>
<td>33.16</td>
<td>4.63</td>
<td>6.17</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Ministerial Changes: Ministers Added to Roll:

- G. Arthur Hutchison, Restored.

Ministers Taken from Roll:

- Donald K. Blackie, Th.D., Letter, Congregational Church.
- J. Edward Blair, Erased.
- Floyd E. Hamilton, In Transit to Presbytery of Philadelphia.
- C. A. Kim, Erased.

Other Ministers of Presbytery:

- G. Arthur Hutchison, 2518 Workman Street, Los Angeles, California.
<table>
<thead>
<tr>
<th>Congregations</th>
<th>Membership</th>
<th>Receipts</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Communion Members</td>
<td>Gain or Loss</td>
</tr>
<tr>
<td>Colorado, Haybro, Sunday School</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Oak Creek Chapel</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nebraska—Aurora</td>
<td>69</td>
<td>1</td>
</tr>
<tr>
<td>Lincoln, Faith, 3951 Randolph</td>
<td>33</td>
<td>...</td>
</tr>
<tr>
<td>Pioneer Chapel, Burnham</td>
<td>14</td>
<td>14</td>
</tr>
<tr>
<td>Omaha, Goff Terrace Mission, united with</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Logan-Fontenelle</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jennings, 5019 Hickory St.</td>
<td>64</td>
<td>12</td>
</tr>
<tr>
<td>Logan-Fontenelle Chapel, 20th and Clark</td>
<td></td>
<td></td>
</tr>
<tr>
<td>North Dakota—</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baldwin, Hope</td>
<td>15</td>
<td>2</td>
</tr>
<tr>
<td>Bismarck, Sunday School</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Carson, Bethel</td>
<td>27</td>
<td>-6</td>
</tr>
<tr>
<td>Lark, First</td>
<td>12</td>
<td>...</td>
</tr>
<tr>
<td>Leith, First</td>
<td>46</td>
<td>-6</td>
</tr>
<tr>
<td>Rock Hill</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wilton, Faith</td>
<td>9</td>
<td>...</td>
</tr>
</tbody>
</table>
South Dakota—

<table>
<thead>
<tr>
<th>Location</th>
<th>Members</th>
<th>Average</th>
<th>Total Contributions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alexandria, Bethel</td>
<td>20</td>
<td></td>
<td>364</td>
</tr>
<tr>
<td>Bridgewater, Trinity</td>
<td>73</td>
<td></td>
<td>606</td>
</tr>
<tr>
<td>Bancroft</td>
<td>35</td>
<td></td>
<td>520</td>
</tr>
<tr>
<td>Manchester</td>
<td>28</td>
<td></td>
<td>250</td>
</tr>
<tr>
<td>Hamill, Westminster</td>
<td>75</td>
<td></td>
<td>1189</td>
</tr>
<tr>
<td>Yale</td>
<td>15</td>
<td></td>
<td>110</td>
</tr>
<tr>
<td>Volga, Calvary</td>
<td>93</td>
<td></td>
<td>2034</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>628</strong></td>
<td><strong>876</strong></td>
<td><strong>$9843</strong></td>
</tr>
</tbody>
</table>

Average Contribution per Communicant Member: 15.67

Ministerial Changes:

**Ministers Added to the Roll:**
- Christian G. Ter Maat, Letter, Presbytery of Ohio, 9/30/42.

**Minister Taken from the Roll:** Thomas M. Cooper, Letter, Presbytery of Philadelphia.

**Other Ministers of Presbytery:**
- W. Benson Male, P., 3058 Humboldt St., Denver, Colorado.
- Christian G. Ter Maat, 1663 S. Penn St., Denver, Col.
- Jack Zandstra, 2528 Coral St., Philadelphia, Penna.
- Daniel Van Houte, Ph.D., Edgerton, Minnesota.

**Licentiate of Presbytery—Paul Bohn, Port Hope, Michigan.**

### PRESBYTERY OF NEW JERSEY

Mr. H. M. Partington, 427 Everson Place, Westfield, N. J., Stated Clerk

<table>
<thead>
<tr>
<th>Congregations</th>
<th>Membership</th>
<th>Receipts</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Communicant Members</td>
<td>Gain or Loss</td>
</tr>
<tr>
<td>Bridgeton, Calvary, 137 W. Commerce</td>
<td>151</td>
<td>18</td>
</tr>
<tr>
<td>Orange, Covenant, 56 S. Munn Ave.</td>
<td>62</td>
<td>9</td>
</tr>
<tr>
<td>Passaic, Bethany</td>
<td>27</td>
<td>3</td>
</tr>
<tr>
<td>Pittsgrove, Faith</td>
<td>47</td>
<td>1</td>
</tr>
<tr>
<td>Ringoes, Calvary of Amwell</td>
<td>78</td>
<td>-3</td>
</tr>
<tr>
<td>Vineland, Covenant, State and Landis Ave.</td>
<td>215</td>
<td>-15</td>
</tr>
<tr>
<td>White Horse, Grace, 416 White Horse Ave.</td>
<td>36</td>
<td>4</td>
</tr>
<tr>
<td>West Collingswood, Immanuel</td>
<td>275</td>
<td>275</td>
</tr>
<tr>
<td>Westfield, Grace, Y.M.C.A., 138 Ferris Place.</td>
<td>38</td>
<td>-7</td>
</tr>
<tr>
<td>Wildwood, Calvary, Davis and Pacific Aves.</td>
<td>108</td>
<td>-5</td>
</tr>
<tr>
<td>Florida, Fort Lauderdale Chapel, American Legion Home</td>
<td>16</td>
<td>16</td>
</tr>
</tbody>
</table>

| Total                             | 1053       | 296      | 244      | 120            | 1297   | 951    | $27479  | $10376  | $6967    |

Average Contribution per Communicant Member: 26.09 9.85 6.61
Ministerial Changes:

Ministers Added to the Roll:

Robert L. Atwell, Letter, Presbytery of California. 4-27-43.
Everett C. DeVelde, Letter, Presbytery of Ohio.

Ministers Taken from the Roll:


Other Ministers of Presbytery:

Donald C. Graham, P., 33 Maple Avenue, Mottstown, New Jersey.
Lewis Grotenhuis, P., R.F.D. 2, Phillipsburg, New Jersey.
Edward Heerema, Chap., Goffle Hill Sanitarium, Midland Park, New Jersey.
Walter C. Jent, 94 Getty Avenue, Clifton, New Jersey.

### Presbytery of New York and New England

**Rev. Charles E. Stanton, Stated Clerk**

<table>
<thead>
<tr>
<th>Congregations</th>
<th>Membership</th>
<th></th>
<th>Receipts</th>
<th>Pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Connecticut, New Haven, First, Shelton and Division Sts.</td>
<td>50 -5 5 -3 55 55 $2229 $44 $294</td>
<td>Edmund P. Clowney, 42 Tilton</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Maine, Cornville</td>
<td>14 14 4 4 18 57 466 50 41</td>
<td>Charles E. Stanton, Skowhegan, R. D. 2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Portland, Second Parish, 371 Congress St.</td>
<td>236 -26 46 -6 282 151 5341 1098 1148</td>
<td>Arthur O. Olson, 5 Grand St.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>New York, Franklin Square, L. I., 38 Franklin Ave.</td>
<td>29 9 11 1 40 79 1665 206 251</td>
<td>Bruce A. Casie, P. O. Box 175, Franklin Square</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rochester, Covenant, 2052 St. Paul St.</td>
<td>52 4 6 4 58 45 2158 1148 297</td>
<td>Peter Pascoe, 2052 St. Paul</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Memorial, 650 Merchants Road</td>
<td>137 14 67 2 204 75 5343 2217 693</td>
<td>John J. De Waard, 54 Macbeth</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schenectady, Calvary, Rugby Rd. and Glenwood</td>
<td>48 17 1 1 49 56 1446 598 471</td>
<td>Raymond M. Meiners, 2014 Oaklawn Ave.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>West Albany, Covenant (admitted April, '43)</td>
<td>.... .... .... .... .... .... .... .... ....</td>
<td>Herman T. Petersen, Supply, West Albany</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Worcester, Calvary</td>
<td>29 -11 .... 29 20 646 .... 109</td>
<td>John C. Rankin, Worcester</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>595 16 140 3 735 538 $19294 $5361 $3304</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Average Contribution per Communicant Member: 32.42 9.01 5.55
Ministerial Changes:

Ministers Added to the Roll:
- Edmund P. Clowney, Jr., Ordination, 9/9/42.
- William Young, Ordination, 10/8/42.

Ministers Taken from the Roll:
- Marvin L. Derby, Letter, Presbytery of Ohio, 4/1/42.
- L. Craig Long, Transferred to Associated Presbyterian Church, 9/8/42.
- L. Craig Long, Transferred to Associated Presbyterian Church, 9/8/42.
- Lawrence R. Eyres, P., Gossville, New Hampshire.
- John Murray, Prof., Westminster Theological Seminary, Chestnut Hill, Philadelphia, Penna.
- William Young, Evan., 11537 123rd St., S. Ozone Park, N.Y.

Licentiate of Presbytery—Herman T. Petersen.

PRESBYTERY OF OHIO
Mr. C. D. Garrard, Stated Clerk, Box 22, Main Post Office, Covington, Ky.

<table>
<thead>
<tr>
<th>Congregations</th>
<th>Membership</th>
<th>Receipts</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Communion Members</td>
<td>Gain or Loss</td>
</tr>
<tr>
<td>Indiana, Indianapolis, Covenant, 824 North Penna. St.</td>
<td>42</td>
<td>4</td>
</tr>
<tr>
<td>Warren Park Chapel, 14th and Askren Rd.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kentucky, Buschel, Grace</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Newport, Trinity, 514 York St.</td>
<td>40</td>
<td>-11</td>
</tr>
<tr>
<td>Ohio, Cincinnati, First, Taft Rd. and Kemper Lane</td>
<td>30</td>
<td>-39</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>122</strong></td>
<td><strong>30</strong></td>
</tr>
</tbody>
</table>

Average Contribution per Communicant Member

46.19 12.82 6.46

Ministerial Changes:

Ministers Added to the Roll:
Lawrence B. Gilmore, Letter, Presbytery of New Jersey.

Ministers Taken from the Roll:
Christian G. Ter Maat, Letter, Presbytery of the Dakotas, 9/30/42.
Everett C. DeVelde, Letter, Presbytery of New Jersey.

Other Ministers of Presbytery:
Marvin L. Derby, 2119 Alpine Ave., Cincinnati, Ohio.

### Congregations

<table>
<thead>
<tr>
<th>Congregations</th>
<th>Communicant Members</th>
<th>Gain or Loss</th>
<th>Baptized Infants</th>
<th>Gain or Loss</th>
<th>Total</th>
<th>S. S. Enrollment</th>
<th>General</th>
<th>Special</th>
<th>Benevolent</th>
<th>Pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Delaware:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Middletown, Grace</td>
<td>55</td>
<td>6</td>
<td>15</td>
<td>1</td>
<td>70</td>
<td>39</td>
<td>$1874</td>
<td>$305</td>
<td></td>
<td>Le Roy B. Oliver, 202 N. Broad St.</td>
</tr>
<tr>
<td>Wilmington, Eastlake, 27th and Market</td>
<td>229</td>
<td>4</td>
<td>61</td>
<td>10</td>
<td>290</td>
<td>160</td>
<td>4172</td>
<td>3972</td>
<td>1674</td>
<td>John P. Clelland, 210 W. 27th St.</td>
</tr>
<tr>
<td>District of Columbia:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Washington, Knox, 1316 Vermont Ave., N. W.</td>
<td>17</td>
<td>2</td>
<td>4</td>
<td>2</td>
<td>21</td>
<td>40</td>
<td>1408</td>
<td>2</td>
<td>574</td>
<td>Henry D. Phillips, Supply, 1316 Vermont Ave., N. W.</td>
</tr>
<tr>
<td>Maryland:</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, St. Andrew's, 3552 Elmley Ave.</td>
<td>29</td>
<td>-8</td>
<td>2</td>
<td>-1</td>
<td>31</td>
<td>22</td>
<td>930</td>
<td>646</td>
<td>557</td>
<td>Edwards E. Elliott, Stated Supply, 3552 Elmley Ave.</td>
</tr>
<tr>
<td>Pennsylvania:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Branchton, New Hope</td>
<td>71</td>
<td>11</td>
<td>27</td>
<td>1</td>
<td>98</td>
<td>60</td>
<td>638</td>
<td>537</td>
<td>186</td>
<td>Charles G. Schauffele, Harrisville</td>
</tr>
<tr>
<td>Harrisville, Faith</td>
<td>110</td>
<td>6</td>
<td>38</td>
<td>-4</td>
<td>148</td>
<td>112</td>
<td>1220</td>
<td>329</td>
<td>1098</td>
<td>Charles G. Schauffele, Harrisville</td>
</tr>
<tr>
<td>Kirkwood, Kirkwood</td>
<td>169</td>
<td>7</td>
<td>28</td>
<td>...</td>
<td>197</td>
<td>91</td>
<td>2312</td>
<td>1331</td>
<td>931</td>
<td>John Patton Galbraith, Kirkwood</td>
</tr>
<tr>
<td>Middletown, Calvary, Spruce and Emaus</td>
<td>114</td>
<td>13</td>
<td>38</td>
<td>-3</td>
<td>152</td>
<td>280</td>
<td>4456</td>
<td>2351</td>
<td>1675</td>
<td>Edward L. Kellogg, 120 Race St.</td>
</tr>
<tr>
<td>Norristown, Valley Forge, 2500 DeKalb Pike</td>
<td>11</td>
<td>...</td>
<td>2</td>
<td>-3</td>
<td>13</td>
<td>12</td>
<td>241</td>
<td>170</td>
<td>81</td>
<td>Kelly G. Tucker, 2500 DeKalb St., Norristown.</td>
</tr>
<tr>
<td>Nottingham, Bethany</td>
<td>95</td>
<td>-12</td>
<td>36</td>
<td>5</td>
<td>131</td>
<td>128</td>
<td>2227</td>
<td>170</td>
<td>276</td>
<td>Peter DeRuiter, Nottingham.</td>
</tr>
<tr>
<td>Philadelphia:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Atonement, 1303 Pt. Breeze Ave.</td>
<td>15</td>
<td>-5</td>
<td>2</td>
<td>1</td>
<td>17</td>
<td>...</td>
<td>519</td>
<td>147</td>
<td>350</td>
<td>V.</td>
</tr>
<tr>
<td>Calvary, 5820 Germantown Ave.</td>
<td>46</td>
<td>-9</td>
<td>24</td>
<td>3</td>
<td>70</td>
<td>44</td>
<td>2489</td>
<td>331</td>
<td>337</td>
<td>Theodore J. Jansma, 320 Vernon Rd.</td>
</tr>
<tr>
<td>Location</td>
<td>Members</td>
<td>Women</td>
<td>Men</td>
<td>Contributions</td>
<td>Total</td>
<td>Average Contribution per Communicant Member</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>
</tr>
<tr>
<td>Gethsemane, 65th below Elmwood</td>
<td>52</td>
<td>13</td>
<td>19</td>
<td>2</td>
<td>71</td>
<td>1825</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Knox, 2216 E. Cumberland</td>
<td>70</td>
<td>-39</td>
<td>18</td>
<td>-4</td>
<td>88</td>
<td>3258</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Livingstone Memorial, 4203 Haverford Av.</td>
<td>6</td>
<td>-5</td>
<td>4</td>
<td>-6</td>
<td>10</td>
<td>106</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mediator Chapel, Knorr and Rutland</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mediator Church, 2328 Germantown Ave.</td>
<td>106</td>
<td>-7</td>
<td>18</td>
<td>-1</td>
<td>124</td>
<td>3421</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>New Covenant, 5140 Walnut St.</td>
<td>30</td>
<td>-2</td>
<td>6</td>
<td>-1</td>
<td>36</td>
<td>936</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Redeemer, 3944 Walnut St.</td>
<td>41</td>
<td>-2</td>
<td>6</td>
<td>2</td>
<td>47</td>
<td>2107</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pittsburgh:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Covenant, Center Ave. and Neville</td>
<td>36</td>
<td>6</td>
<td>27</td>
<td>9</td>
<td>63</td>
<td>1605</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Quarryville, Faith</td>
<td>102</td>
<td>10</td>
<td>9</td>
<td>3</td>
<td>111</td>
<td>3359</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Willow Grove, Calvary, Easton Road</td>
<td>311</td>
<td>17</td>
<td>107</td>
<td>21</td>
<td>418</td>
<td>6213</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>1715</td>
<td>6</td>
<td>491</td>
<td>37</td>
<td>2206</td>
<td>1813</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Ministerial Changes:

Ministers Added to the Roll:

- Henry P. Baak, Ordination, 5/24/42.
- Floyd E. Hamilton, in Transit from Presbytery of California.
- Le Roy B. Oliver, Ordination, 3/26/43.
- Edwards E. Elliott, Ordination, 1/18/43.
- John Patton Galbraith, Transferred from New Jersey Presbytery, 9/21/42.
- Calvin Knox Cummings, 303 Neville.
- Franklin S. Dyrness, Quarryville.
Ministers Taken from Roll:
- Frank L. Fiol, Certificate, Bible Presbyterian Church, 3/20/43.
- Gerald A. Heersma, Certificate, United Presbyterian Church, 9/21/42.

Other Ministers of Presbytery:
- Henry P. Baak, Marshfield, P. E. I., Canada.
- Thomas M. Cooper, 113 Wellington Rd., Upper Darby, Penna.
- Clarence W. Duff, For. Miss., 500 E. Johnson St., Germantown, Philadelphia, Penna.
- Floyd E. Hamilton, Gen. Sec., 213 Orlemann St., Oreland, Penna.
- R. B. Kuiper, Prof., 6636 Boyer St., Germantown, Philadelphia, Penna.
- Robert S. Marsden, Gen. Sec., 460 N. Union St., Middletown, Penna.
- Clarence L. McCoy, 975 Allison Ave., Washington, Penna.
- R. Heber McIlwaine, 5 W. 27th St., Baltimore, Maryland.
- Leslie W. Sloat, Libr., 325 Roslyn Ave., Glenside, Penna.
- Cornelius Van Til, Ph.D., Prof., c/o Westminster Theological Seminary, Chestnut Hill, Philadelphia, Penna.
- Reginald Voorhees, P., 317 Race St., West Pittston, Pa.
- E. Lynne Wade, Chap., 3765 Mound View, North Hollywood, California.
- Paul Woolley, Prof., 152 W. Hortter St., Philadelphia, Penna.
- Edward J. Young, Prof., P. O. Box 4038, Chestnut Hill, Philadelphia, Penna.

Licentiates of Presbytery—John W. Betzold, Charles E. Ellis, R. C. Little, Alan Tichenor.

Licentiate Taken from Roll—Edmund P. Clowney, Letter, Presbytery of New York and New England, 6/16/42.

PRESBYTERY OF WISCONSIN
Rev. George J. Willis, Stated Clerk

<table>
<thead>
<tr>
<th>Congregations</th>
<th>Communicant Members</th>
<th>Gain or Loss</th>
<th>Baptized Infants</th>
<th>Gain or Loss</th>
<th>Total</th>
<th>S. S. Enrollment</th>
<th>General</th>
<th>Special</th>
<th>Benevolent</th>
<th>Pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iowa, Waterloo, Sixth St. and Byron Ave.</td>
<td>26</td>
<td>10</td>
<td>11</td>
<td>4</td>
<td>37</td>
<td>70</td>
<td>$1828</td>
<td>$6850</td>
<td>$783</td>
<td>Edward Wybenga, 803 Forest Ave.</td>
</tr>
<tr>
<td>Wisconsin, Cedar Grove, Calvary.</td>
<td>385</td>
<td>13</td>
<td>204</td>
<td>-20</td>
<td>589</td>
<td>255</td>
<td>5379</td>
<td>1343</td>
<td>1115</td>
<td>George J. Willis, Center Ave.</td>
</tr>
<tr>
<td>Gresham, Old Stockbridge</td>
<td>16</td>
<td>...</td>
<td>28</td>
<td>5</td>
<td>34</td>
<td>30</td>
<td>162</td>
<td>295</td>
<td>88</td>
<td>John Davies, R. D. I.</td>
</tr>
<tr>
<td>Milwaukee, Grace, 4714 W. North Ave.</td>
<td>18</td>
<td>4</td>
<td>16</td>
<td>4</td>
<td>34</td>
<td>28</td>
<td>728</td>
<td>19</td>
<td>109</td>
<td>Richard B. Gaffin, 2607 N. 50th St.</td>
</tr>
<tr>
<td>Oostburg, Bethel (Admitted April, 1943)</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>Oscar Holkeboer, Oostburg.</td>
</tr>
<tr>
<td>Total</td>
<td>445</td>
<td>27</td>
<td>249</td>
<td>-7</td>
<td>694</td>
<td>383</td>
<td>$8097</td>
<td>$8507</td>
<td>$2095</td>
<td></td>
</tr>
</tbody>
</table>

Average Contribution per Communicant Member

Ministerial Changes:

Ministers Taken from the Roll: None.

Other Ministers of Presbytery:
  - William J. Agnew, 221 Eleventh Ave., N., St. Petersburg, Florida.
  - Edward F. Hills, 313 Forest Ave., Oak Park, Illinois.
  - Leland C. Jorgensen, P., Dalhousie, N. B., Canada.
  - Jacob Mellema, Fairchild, Wisconsin.

Total Ministers—11. Total Congregations—5.
### SUMMARY OF STATISTICS

<table>
<thead>
<tr>
<th>Presbytery</th>
<th>Membership</th>
<th>Receipts</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Communicant Members</td>
<td>Gain or Loss</td>
</tr>
<tr>
<td>California</td>
<td>431</td>
<td>58</td>
</tr>
<tr>
<td>Dakotas</td>
<td>628</td>
<td>-32</td>
</tr>
<tr>
<td>New Jersey</td>
<td>1053</td>
<td>296</td>
</tr>
<tr>
<td>New York and New England</td>
<td>595</td>
<td>16</td>
</tr>
<tr>
<td>Ohio</td>
<td>122</td>
<td>-50</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>1715</td>
<td>6</td>
</tr>
<tr>
<td>Wisconsin</td>
<td>445</td>
<td>27</td>
</tr>
<tr>
<td>Total, 1943</td>
<td>4989</td>
<td>321</td>
</tr>
<tr>
<td>Total, 1941*</td>
<td>4668</td>
<td>55</td>
</tr>
<tr>
<td>Total, 1940</td>
<td>4613</td>
<td>100</td>
</tr>
<tr>
<td>Total, 1939</td>
<td>4513</td>
<td>1036</td>
</tr>
</tbody>
</table>

Average Contribution per Communicant Member, 1943: 26.04
Average Contribution per Communicant Member, 1941*: 21.00
Average Contribution per Communicant Member, 1940: 20.13

* Corrected.
STANDING COMMITTEES OF THE ORTHODOX PRESBYTERIAN CHURCH

Christian Education

Class of 1945—Ministers: Donald C. Graham, William T. Strong, Edward J. Young.
Elders: Ralph Ellis, Charles A. Freytag (Treasurer).

Class of 1944—Ministers: Leslie A. Dunn (Chairman), Lawrence B. Gilmore, Th.D., Charles G. Schauffele.
Elders: Hillis M. Partington, John Smits.

Class of 1943—Ministers: Calvin K. Cummings, Burton L. Goddard, Robert E. Nichols.
Elders: Gordon H. Clark, Ph.D., Evan Runner.

Foreign Missions

Elders: Arthur Armour, Matthew McCroddan.

Class of 1944—Ministers: John P. Clelland (President), George W. Marston, John Murray.
Elders: Dirk Heuseveldt, Murray Forst Thompson, Esq. (Treasurer).

Class of 1943—Ministers: Franklin S. Dyrness, Edward L. Kellogg, Paul Woolley.
Elders: H. Percival Allen, Leslie Gibson.

Home Missions and Church Extension

B. Stonehouse, Th.D.
Elders: Samuel Iredell, Joseph H. McClay.

Elders: Cyrus Ferguson, C. Russell Stricker.

Class of 1943—Ministers: John J. DeWaard, Edwin H. Rian (President), Clifford S. Smith.
Elders: Clarence D. Garrard, Bert Roeber.

Minutes may be purchased at 728 Schaff Building, Philadelphia, Pennsylvania.
Price, 75 cents per copy.