THE
ORTHODOX PRESBYTERIAN CHURCH

MINUTES OF THE
ELEVENTH GENERAL ASSEMBLY

MEETING AT
WESTMINSTER THEOLOGICAL SEMINARY
Chestnut Hill, Philadelphia, Pennsylvania

MAY 16-19, 1944

Published by
THE ORTHODOX PRESBYTERIAN CHURCH
Minutes

of the

Eleventh General Assembly

The Orthodox Presbyterian Church
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ELEVENTH GENERAL ASSEMBLY
of
THE ORTHODOX PRESBYTERIAN CHURCH
Westminster Theological Seminary
Chestnut Hill, Philadelphia, Pennsylvania
May 16-19, 1944

Tuesday, May 16, 1944

The Moderator of the Tenth General Assembly, the Rev. Oscar Holkeboer, opened the devotional service preceding the Eleventh General Assembly at 11:00 A. M., May 16, 1944, in the Library Auditorium of Westminster Theological Seminary, Chestnut Hill, Philadelphia, Pennsylvania. Mr. Holkeboer preached a sermon on Romans 8:32, “He that spared not his own Son, but delivered him up for us all, how shall he be not with him also freely give us all things?” Following the sermon the sacrament of the Lord’s Supper was administered by Mr. Holkeboer, assisted by the Rev. Dr. E. J. Young and the Rev. John H. Skilton, and by Elders C. L. Johnson, Matthew McCroddan, A. H. Squires and H. Van Brummelen.

Tuesday afternoon.

The Eleventh General Assembly was called to order at 2:00 P. M. by the Rev. Oscar Holkeboer and was constituted with prayer by the Rev. Robert K. Churchill.

The roll was called by the Clerk of the Tenth General Assembly.

THE ROLL OF THE ASSEMBLY

Presbytery of California:

Presbytery of the Dakotas:
Minister: Melvin B. Nonhof.

Presbytery of New Jersey:
Elders: F. H. Fitch, Floyd C. Graf, Matthew McCroddan, Samuel S. Parker.

Presbytery of New York and New England:
Ministers: Edmund P. Clowney, Bruce A. Coie, John J. de Waard, Raymond M. Meiners, John Murray, Herman T. Petersen, John C. Rankin, John H. Skilton, Charles E. Stanton, William Young, Th.D.

Presbytery of Ohio:
Minister: J. Lyle Shaw, Ph.D., D.D.

Presbytery of Philadelphia:
Minutes of the Eleventh General Assembly

Presbytery of Wisconsin:

Ministers: John Davies, William Gray, Oscar Holkeboer, Robert E. Nicholas, Edward Wybenga.
Elder: Glenn A. Andreas.

On motion the Rev. Thayer A. Westlake of the Reformed Presbyterian Church of North America, General Synod, was enrolled as a corresponding member.

The minutes of the Tenth General Assembly were presented in printed form and were approved with two minor exceptions.

The following persons were nominated for the office of clerk of the Assembly: Messrs. Kellogg, Andrews, Oliver, Kuschke, Sloat, Heerema, Price.

Mr. Kellogg requested that his name be withdrawn. On motion the request was granted.

Mr. Kuschke requested that his name be withdrawn. On motion the request was granted.

It was moved and carried that a majority be required to elect, and if there be no election on the first ballot the names of the two receiving the lowest number of votes be dropped, and that on each succeeding ballot the name of the one receiving the lowest number of votes be dropped until an election occur.

The tellers reported the vote as follows: Andrews 2, Oliver 11, Sloat 12, Heerema 24, Price 11.

It was moved and carried that the name of the one receiving the lowest number of votes be dropped.

On the next ballot the tellers reported that Mr. Heerema had received a majority. He was declared elected.

The following were nominated for the office of moderator of the Assembly: Messrs. Rian and Woolley.

On motion the nominations were closed.

It was moved and carried that the Assembly proceed to the election of an assistant clerk. The following were nominated for this office: Messrs. Sloat, Oliver, Bradford.

On motion the nominations were closed.

The tellers reported that Mr. Rian had received a majority of the votes cast for moderator of the Assembly. He was declared elected. Mr. Rian was escorted to the chair by Messrs. Strong and Clelland, and was welcomed by Mr. Holkeboer. Mr. Rian responded briefly.

The tellers reported that there was no election on the first ballot cast for the office of assistant clerk. It was moved and carried that on the next ballot the name of the person receiving the lowest number of votes be dropped.

On the next ballot the tellers reported that Mr. Oliver had received a majority. He was declared elected.

The following overtures were read by the Clerk.

OVERTURE No. 1

The Presbytery of New Jersey at its regular Spring meeting held at Trenton, New Jersey, on April 25, 1944 respectfully overtures the Eleventh General Assembly of the Orthodox Presbyterian Church in session at Westminster Theological Seminary, Chestnut Hill, Philadelphia, Pa., May 16-18 to set up a standing committee on Vacancy and Supply, composed of three members from different presbyteries elected for one year with none to succeed themselves, whose purpose shall be to receive information from ministers who consider themselves available to fill vacant pulpits and to send such information to vacant churches when they request it.

OVERTURE No. 2

The Presbytery of New Jersey at its regular Spring meeting held at Trenton, New Jersey, on April 25, 1944 respectfully overtures the Eleventh General Assembly of The Orthodox Presbyterian Church in session at Westminster
Theological Seminary, Chestnut Hill, Philadelphia, Pa., May 16-18 to elect a committee which shall contact the Executive Committee of the American Council of Christian Churches to consider the possible relation of the Orthodox Presbyterian Church to the American Council of Christian Churches, and make recommendations to the Twelfth General Assembly.

OVERTURE No. 3

WHEREAS, it is one of the fundamental functions of the Church to train her pastors, and
WHEREAS, in Presbyterian Church policy, which we believe to be most in harmony with the Bible, it is the church’s duty to maintain the purity of doctrine and promote holy living among her ministers, and
WHEREAS, the first place to maintain such purity is in the instruction of her future ministers, and
WHEREAS, in the particular spheres of the training of her ministers and evangelists the Orthodox Presbyterian Church has no theological seminary over which she maintains supervision to train them, and
WHEREAS, it therefore becomes impossible for her to insure to the candidates for the ministry under her care theological training that is in full accord with her standards, and
WHEREAS, Westminster Theological Seminary is an institution whose standards are the same as the Orthodox Presbyterian Church, and
WHEREAS, Westminster Theological Seminary is a part of the same movement as the Orthodox Presbyterian Church in that it was born because of the same reasons, is maintained for the same purposes, and its personnel is in the same movement, and
WHEREAS, Westminster Theological Seminary is largely dependent for support upon members of the Orthodox Presbyterian Church, and
WHEREAS, it is the principle of Presbyterianism which both Westminster Theological Seminary and the Orthodox Presbyterian Church hold to be Scriptural, to repudiate independency, and
WHEREAS, it is the duty of the Orthodox Presbyterian Church to make some provision for her candidates to the ministry to receive instruction and influence that are in accord with the Bible and our standards,
THEREFORE the Presbytery of New Jersey at its regular Spring meeting held at Trenton, New Jersey, on April 25, 1944 respectfully overtures the Eleventh General Assembly of the Orthodox Presbyterian Church in session at Westminster Theological Seminary, Chestnut Hill, Philadelphia, Pa., May 16-18 to elect a theological education committee to invite the trustees of Westminster Theological Seminary to place the seminary under the supervision of the General Assembly of the Church, or at least to make some contractual arrangement that gives the Orthodox Presbyterian Church sufficient authority to attain the ends desired; and that this committee he instructed to press its request most diligently and report back to the Twelfth General Assembly.

OVERTURE No. 4

WHEREAS there has as yet been no plan provided by our church for the prolonged sickness, physical disability, and financial retirement of her ministers, and
THEREFORE the Presbytery of New Jersey at its regular Spring meeting held at Trenton, New Jersey, on April 25, 1944 respectfully overtures the Eleventh General Assembly of the Orthodox Presbyterian Church in session at Westminster Theological Seminary, Chestnut Hill, Philadelphia, Pa., May 16-18 to elect a Committee to investigate the possibility of providing a plan for the prolonged sickness, physical disability, and financial retirement of our ministers, and report to the Twelfth General Assembly.*

*This is the precise text of Overture No. 4 as it was transmitted to the Clerk of Assembly.
OVERTURE No. 5

The Presbytery of Philadelphia meeting on March 30, 1944, respectfully overtures the 11th General Assembly to take the required constitutional steps to alter the Book of Discipline as follows: in Chapter II, section 3, to add the words, "Ministers desiring to be transferred from one presbytery to another presbytery of The Orthodox Presbyterian Church shall be given regular certificates of dismissal. Ministers desiring to leave The Orthodox Presbyterian Church in order to unite with another denomination shall be given certificates of standing"; and in Chapter VI, section 3 (p. 52, last line) to substitute the words “certificate of standing” for the words “regular dismissal.”

OVERTURE No. 6

The Presbytery of Philadelphia meeting on March 20, 1944, respectfully overtures the Eleventh General Assembly of The Orthodox Presbyterian Church to adopt the report of a special committee in re pastor's salaries, which report was adopted by Philadelphia Presbytery on November 12, 1943, and which is as follows:

1. The Presbytery recognizes the following Scriptural teachings:
   In Luke 10:1-16 we have the account of Christ sending out the Seventy and exhorting them to “Carry neither purse, nor scrip, nor shoes” vs. 4, for these are to be provided by those among whom they labored, “if the son of peace be there, in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire” vs. 6, 7. Christ also states that the disciples stand in His stead before the people, and as they treat them so they treat Christ, “He that heareth you heareth me; and he that despieth you despieth me; and he that despieth me despieth him that sent me” vs. 16. This same truth is seen in Christ’s words to Paul on Damascus Road, “Saul, Saul, why persecutest thou me? . . . Who art thou, Lord? . . . I am Jesus whom thou persecutest.” Acts 9:4,5. Paul in I. Cor. 3:9 speaks of himself and other disciples as “labourers together with God.”

   In I. Tim. 5:17-18 Paul writes “Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine, For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn, And, The labourer is worthy of his reward.”

   In Phil. 4:10-19, Paul clearly reveals that ministers are not dependent upon congregations for temporal needs, but upon God. It is the spiritual welfare and fruit of the church which Paul desires in the matter of their giving to his support. The normal channel which God has purposed for the support of his undershepherds is the congregation to whom they minister. Failure to recognize this privilege and responsibility results in spiritual detriment and places obstacles in the progress of the work. Phil. 4:17,18, “Not because I desire the gift: but I desire fruit that may abound to your account . . . an odour of a sweet smell, a sacrifice, acceptable, well-pleasing to God.” Then follows a glorious promise to those who are faithful in accepting this God-given responsibility, “But my God shall supply all your need according to his riches in glory by Christ Jesus,” vs. 19. The people were to give out of their poverty, and as they did God would be mindful of supplying their needs out of His abundant riches.

   In the Old Testament God made adequate provision for his priests and their household concerning material things from the tithes and offerings made by the people unto God. The purpose was that they should not be impaired in their service before God for the people. Though we do not have priests today in the same sense as those in the Old Testament, yet ministers as undershepherds of Christ, are to be cared for with the same consideration and for the same reason. God has so ordained it, “Even so hath the Lord ordained that they which preach the gospel should live of the gospel,” 1 Cor. 9:14. Consider also vss. 7-14.

   In view of the fact that it appears that these principles have not always been given due consideration by our churches, to the detriment of their spiritual life and to the hindering of their work, the Presbytery commends the study of these principles to each of the churches.
2. The Presbytery declares its conviction that, in most cases, in order for a minister to "be free from worldly care and avocations," he should have a salary of not less than $1800 per year and the use of a manse.

3. In cases where it is at first impossible for congregations to reach the suggested minimum, the Presbytery urges such congregations to give prayerful and serious consideration to this matter twice a year with the purpose of seeking quickly to attain the suggested standard.

The Presbytery suggests that in these cases the wording of the call differ from the form offered in the Form of Government, Ch. XV, Sec. 6, so that the last sentence of the call will read, "We promise and oblige ourselves to pay you the sum of ... in regular payments during the time of your being and continuing the regular pastor of this church, together with the free use of a house and ... vacation each year, and each six months to reopen the salary question with a view to attaining the minimum salary suggested by the Presbytery, so that you may be free of worldly care and avocations.

4. The Presbytery reminds the churches that the figure suggested is but a minimum beyond which churches year by year normally will desire to advance.

The following communication from the Presbytery of Philadelphia was read by the Clerk.

May 1, 1944

The Eleventh General Assembly
The Orthodox Presbyterian Church
Philadelphia, Pennsylvania

Gentlemen,

The Form of Government, Chapter XIV, section 7 requires that Presbyteries shall not waive any of the educational or other requirements for candidates for the ministry, without first referring the whole matter to the General Assembly for advice.

The following information is therefore presented to the General Assembly, and its advice is asked in the matter.

Prior to its regular meeting held March 15, 1943, the Presbytery received a communication from Elder Gordon H. Clark, Ph.D., requesting that the Presbytery ordain him to the gospel ministry. The communication was referred to the Committee on Candidates and Credentials, and its report was adopted, to wit, that Dr. Clark be asked to apply for licensure and ordination in the way specified in the Form of Government, with the understanding that Presbytery would give due regard to chapter xiv. section 7 in connection with its examination of him.

At the meeting of Presbytery held May 18th, 1943, the Committee on Candidates and Credentials reported that it had conducted the examination of Dr. Clark as required of men to be taken under care of Presbytery, and had also examined him in the subjects specified for licensure. The Committee recommended that in view of its study of the case and examination of the candidate, he be advised to defer his request for licensure pending further consultation with the Committee. The Minutes of Presbytery indicate that Dr. Clark was present at the time, asked the privilege of the floor, and requested Presbytery to concur in the recommendation of the committee. Presbytery adopted the recommendation. At a later point in the same meeting, the matter was reconsidered, and the following addition made to the recommendation—that Presbytery urge Dr. Clark to consult with the committee as soon as possible with a view to overcoming the obstacles to his ordination.

At the meeting of the Presbytery held January 17, 1944, Presbytery directed the Committee on Candidates and Credentials to seek a personal conference with Dr. Clark prior to the March meeting of Presbytery.

At the March 20th meeting of the Presbytery, the Committee on Candidates and Credentials made the following recommendations relative to this matter—(1) that Gordon H. Clark be received as a candidate for the gospel ministry subject to examination in his experimental knowledge of religion, and the mo-
atives which influence him to desire the sacred office. Dr. Clark was accordingly examined, and upon motion the examination was sustained and Dr. Clark was enrolled as a candidate for the gospel ministry.

The Committee further reported (2) that Dr. Clark has made application for licensure under the provisions of Chapter XIV section 7 of the Form of Government, that he has asked waiver of the requirements for two years' study in a theological seminary, and for a knowledge of Hebrew; that he has passed a satisfactory examination in Greek, English Bible, and Church History, but that his examination in theology had raised certain questions in particular with relation to his doctrine of miracles and of God; therefore the Committee recommends that Presbytery in its theological examination examine him with particular care on these points.

It was then moved and carried that Dr. Clark be examined in theology by presbytery. The examination accordingly took place. It was presently arrested on motion, and a roll call vote requested on the matter of sustaining or not sustaining. The vote was taken, showing fifteen to sustain the examination in theology, and thirteen not to sustain.

Since more than one-fourth of the presbyters were dissatisfied, the matter was arrested at this point, and another examination will presumably be held at a future meeting of presbytery (Form of Government xiv. 5).

The following amended motion was then carried, that Presbytery refer the matter of the licensure of Dr. Clark to the General Assembly for advice . . .

This request is made in accordance with the Form of Government, and is a request for advice in the matter of waiving the requirements of the Form of Government for at least two years in a theological seminary, and for the passing of a satisfactory examination in Hebrew.

The Presbytery also adopted the following motion, that the examination of Dr. Gordon H. Clark in English Bible, Church history, and Greek, be deemed satisfactory.

The present status of the case is therefore as follows: Dr. Clark is a candidate for the Gospel Ministry under care of Philadelphia Presbytery. He has been examined for licensure. In his examination parts of trial were duly submitted, the examination in English Bible, Greek, and Church history is declared to have been satisfactory, the examination in theology in the presbytery was sustained, but more than one fourth of the presbyters declared themselves not satisfied, and the candidate requests waiver of the requirements for Hebrew and a formal theological education, on the basis of exceptional qualifications. No detailed statement of such exceptional qualifications is submitted, or has been submitted to Presbytery, as the candidate is presumably well known to the great majority of commissioners to the General Assembly and the presbytery.

Presbytery therefore hereby requests the advice of the Assembly as to waiving those requirements the candidate declares himself unable to meet.

Yours truly,

LESLIE W. SLOAT
Stated Clerk

325 Roslyn Ave.
Glenside, Penna.

The Clerk also read the following communications: from Chaplain William T. Strong, presenting his excuses for being unable to attend the Eleventh General Assembly and his resignation from the Committee on Christian Education; from J. William Kingma, presenting his resignation from the Committee on Home Missions and Church Extension; from Ralph Ellis, presenting his resignation from the Committee on Christian Education.

The following actions of presbyteries concerning the proposed amendment to the Form of Government, Chapter XIV, Section 3, which was sent down by the Tenth General Assembly, were reported: in favor of the proposed amendment, Presbyteries of California, New Jersey, New York and New England, Ohio, Philadelphia, Wisconsin: opposed to the amendment, Presbytery of the Dakotas.
The proposed docket was read by the Clerk. It was moved and carried that the docket be adopted with the change that the report of the Committee on Traveling Expenses be inserted after the report of the Committee on Assembly Procedure, and that the order of the day for Wednesday at 11:30 A. M. be made a special devotional service to remember those ministers of our church who are now chaplains in the armed forces of our country and the members of our churches in the armed forces.

It was moved and carried that the docket be understood to present the order in which business is to be handled but not necessarily the time at which it is to be handled.

On motion the Moderator was authorized to appoint a committee of five, of which at least one member shall be an elder, as a Committee of Overtures and Papers.

On motion the Moderator was authorized to appoint a committee of three, of which one member shall be an elder, to examine presbytery records.

On motion the Moderator was authorized to appoint a committee of two to consider the date and place of the next assembly.

It was moved and carried that consideration of the communication from the Presbytery of Philadelphia be made the order of the day at 9:30 A. M., Wednesday.

The report of the Committee on Assembly Procedure was read by Mr. Galbraith, chairman of the committee. The report is as follows:

Fathers and Brethren:

The committee appointed to study the question of procedure in the reception and consideration of reports and papers brought to this judicatory reports as follows:

The committee has, in seeking to discharge its commission, examined the minutes of previous General Assemblies of The Orthodox Presbyterian Church for precedents in such matters, and has sought to follow precedents where practical. Where no precedents existed it has sought aid from the practices of other church bodies and from Roberts' Rules of Order.

The conclusions to which the committee has come are:

I. RECEPTION OF REPORTS AND PAPERS.

To "receive" a report or paper means to bring the matter up for consideration and/or adoption. When a report or paper has been read on the floor it is then in that position, and no motion to receive is necessary.

A motion to receive is necessary only if no place has been provided for the matter on the docket and the Assembly desires to consider it at a certain time in the order of business. A motion should then be made to receive, following which the paper is read.

II. CONSIDERATION OF REPORTS AND PAPERS.

A. If a report or paper contains only a statement of fact or opinion for the information of the Assembly there is no necessity for action upon it. But if the Assembly desires to endorse the statement and thus make itself assume responsibility for it the proper motion is to "adopt" it. The use of the word "accept" may cause confusion and the committee therefore favors the consistent use of the word "adopt."

B. If the report or paper contains a recommendation there should be a motion to adopt the recommendation. If there is more than one recommendation the normal procedure should be to consider the recommendations seriatim on motions to adopt them.

C. It is in some cases advisable, after a report or paper has been received, to refer the matter to a special committee of the Assembly which is to report on the matter at a later time in the Assembly. In that event all consideration of the matter is postponed until the special committee reports.

D. When recommendations of reports or papers are before the Assembly for adoption discussion about the body of the reports or papers should be brought up under the separate recommendations pertaining to those sections. If those
sections do not properly pertain to or bear upon any one recommendation those parts may be considered after all recommendations have been voted upon. When no recommendations are contained in the report or paper discussion about any part of it is in order as soon as the report or paper has been received.

III. RECORDING OF REPORTS AND PAPERS.

All reports of committees, and other papers read on the floor of the Assembly, shall be recorded in the minutes as read. If the matters presented in such reports or papers are to become the action of the Assembly any differences between the original form of the paper as read on the floor and the final action of the Assembly shall be recorded as amendments to the motion to adopt the report or paper.

If a paper is not read on the floor of the Assembly it may, on motion, be recorded in the minutes provided that it has been presented to the commissioners in writing at least six weeks prior to the Assembly.

Your committee, in dealing with the matters of its commission, and having only the customs of previous assemblies to go by, has come to feel that the business of the Assembly would be made more expeditious and orderly if Standing Rules were to be adopted. While recognizing that this matter lies beyond the limits of this committee's duty, it nevertheless deems it wise to make recommendation concerning this matter.

Therefore your committee recommends:

1. That sections I, II, III relating respectively to the reception, consideration, and recording of reports and papers be adopted.
2. That the Moderator appoint a committee of 3 to draw up Standing Rules for adoption by the next General Assembly.

Respectfully submitted,

JOHN P. GALBRAITH
EDWARD L. KELLOGG
EDWIN H. RIAN

It was moved and carried that the recommendations be considered seriatim.

It was moved and carried that the first recommendation be adopted and that the word “one” appearing in the phrase “any one recommendation” in the second sentence of II.D of the report be deleted.

It was moved and carried that the second recommendation be adopted.

The report of the Committee on Traveling Expenses was read by Mr. Clelland, chairman of the committee. The report is as follows:

REPORT OF THE COMMITTEE ON TRAVELING EXPENSES

The Committee recommends:

1. That this General Assembly approve the establishment of a travel fund.
2. That this Assembly elect a travel fund committee of three persons, including at least one elder, and no two of whom shall be members of the same Presbytery, for the purpose of administering the travel fund.
3. That the travel fund committee be authorized to receive money for the establishment of the fund and to disburse the same to delegates applying for aid in meeting their traveling expenses. Such monies shall be disbursed according to the following provisions:
   (a) The committee will undertake to pay fifty per cent of the traveling expenses (in excess of ten dollars) of commissioners of the Assembly. Commissioners shall present written statements of their expenses to the Committee, which statements shall be subject to committee approval.
   (b) If the funds at the committee's disposal are inadequate the committee will make payment on a pro rata basis.
4. That the travel fund committee prepare a financial report of its operations, which shall be filed with the stated clerk of the next General Assembly.
5. That the travel fund committee elected by this Assembly cease to exist upon the final adjournment of the next Assembly, and that any monies remaining in the fund at that time be turned over to its successor committee.
6. That it be declared the sense of this Assembly that the same or similar arrangements will be made at succeeding Assemblies, and that churches and presbyteries be asked to bear this in mind in setting up their annual budgets.

7. FURTHERMORE this Committee recommends that the offering at the popular meeting on Wednesday evening, May 17, be given to the travel fund committee to be elected by this Assembly and that the funds received be disbursed for the traveling expenses of commissioners to this Assembly in accordance with the provisions set forth above.

Respectfully submitted,
JOHN P. CLELLAND, Chairman

It was moved and carried that the recommendations be considered seriatim.
On motion recommendation No. 1 was adopted.
On motion recommendation No. 2 was adopted.
It was moved and carried that recommendation No. 3 be recommitted for clarification and that the committee report Wednesday morning immediately after the report of the Committee on Overtures and Papers.
It was moved and carried that recommendation No. 4 be adopted and that the words "submitted for approval to" be substituted for the words "filed with the stated clerk of".
On motion recommendation No. 5 was adopted.
On motion recommendation No. 6 was adopted.
It was moved and carried that recommendation No. 7 be recommitted and that the committee report on this recommendation when they report on the third recommendation, and that the committee be instructed to make specific recommendations as to the election of the proposed committee.

The report of the Committee on Christian Education together with the financial statement in the form of a report of an examination by Main and Company, Certified Public Accountants, was read by Mr. Dunn, president of the committee. The report is as follows:

THE REPORT OF THE COMMITTEE OF CHRISTIAN EDUCATION OF THE ORTHODOX PRESBYTERIAN CHURCH FOR THE YEAR ENDING MARCH 31, 1944

The Assembly's Committee on Christian Education has held five called meetings during the year and has endeavored to perform the work entrusted to it by the General Assembly.

We are indeed grateful to God for the way in which the work of the Committee on Christian Education has been blessed during the past year. This is the first full year during which the Committee has employed a General Secretary and maintained an office, and we are happy to report that in spite of the greatly increased expenses for the year all bills have been paid and we close the year with a balance in the treasury. This is the more remarkable inasmuch as the expenditures were over two and one half times as much as last year, and over four times as much as was expended two years ago. Several new lines of work have been undertaken by the Committee during the year.

Sunday School Literature
A beginning has been made in providing Sunday School literature for our church, that will be both true to the Reformed Faith and pedagogically acceptable. The projected fourteen year course of Departmental Graded Sunday School Lessons has been begun with the starting of a Two Year Course for Beginners. The first lessons were issued in mimeographed form for use during the fourth quarter of 1943, written by Mrs. George Horner and edited by the General Secretary and members of the Committee. Since then they have been issued quarterly. We have endeavored to incorporate suggestions and profit by criticisms of the lessons in order to improve them. They are now in use in 27 Sunday Schools and two week-day Bible Clubs. The Sunday Schools that are using them seem to be delighted with the lessons, and report increased interest
Minutes of the Eleventh General Assembly

on the part of both pupils and parents. Some of the Sunday Schools are satisfactorily adapting the lessons for use in the Primary Department, and find them very acceptable. It is gratifying to realize that these children are now being given teaching that is true to the standards of our church and yet up-to-date pedagogically. Work will probably be completed on the lessons for the other departments of the Sunday School before separate lessons for the Primary Department are attempted.

In order to provide lesson helps for the other departments of the Sunday School as soon as possible, "Fill-in" sheets for each lesson for the pupil's use were begun in June, 1943, and have continued to the present time. They are on the "Key", a publication of the Christian Reformed Church, and are now being used by 30 Sunday Schools. Over 600 of these mimeographed sheets for each Sunday are prepared and sent out to the churches each quarter. They seem to satisfy a real need in those Sunday Schools using the "Key", rendering those lessons pedagogically more acceptable. These "Fill-in" sheets were prepared by Mrs. Charles Schaufele up to January of this year. At the request of our Committee at that time Mrs. Schaufele consented to devote her time to the preparation of the regular Departmental Sunday School Lessons for Juniors, planned by the Committee, and Miss Frances Foundstone took her place in the preparation of the "Fill-ins." Until our own Junior Lessons are ready for general use by the church, the "Key" with our supplementary materials would seem to be a satisfactory substitute.

In order to provide lesson helps for Sunday School teachers, the Rev. Leslie Dunn, in June 1943, began to write weekly comments on the lessons of the "Key", and these sheets have been mimeographed and sent out to the churches using the "Key" and the "Fill-in" sheets. They have been well received.

Mrs. Charles Schaufele has started work on a three-year course for the Junior Department of the Sunday School. She is preparing the lessons month by month and teaching them to her own Sunday School classes in the Faith Orthodox Presbyterian Church of Harrisville, and the New Hope Orthodox Presbyterian Church of Branchton, so that they may be revised on the basis of actual teaching experience before being offered for general use throughout the church. The lessons she has already prepared are exceedingly interesting and should find quick and enthusiastic acceptance by the churches when they are finally offered to them.

Summer Bible School Literature

Last summer 39 churches used our material prepared by the Rev. Dr. Lawrence Gilmore, in Summer Bible Schools. 1,679 copies of the PUPIL'S WORK-BOOK and 105 copies of the Teacher's Manual were mimeographed and sent out to these 39 churches. We are grateful to Dr. Gilmore for the labor he has performed in preparing these Summer Bible School lessons during past years and regret to announce that ill health makes it necessary for him to relinquish this yearly task, with the 1943 lessons. For the summer of 1944 three Teacher's manuals have been prepared. The Senior-Intermediate Manual with 94 pages was prepared by Mrs. Charles Ellis of West Collingswood; The Junior Teacher's Manual with 71 pages was prepared by Mrs. Richard Gray, and the Beginners-Primary Teacher's Manual with 67 pages, by Miss Margaret Duff, the sister of the Rev. Clarence Duff. The price for each of these manuals will be 50c, while the price for each of the student's work books to go with them will be 10c. A detailed program for each day of a three weeks' course is mapped out in the manuals. Certain lessons may be omitted by schools using only a two weeks' course.

Young People's Lessons

Plans have been laid for a five-year course of Young People's Lessons. The attempt has been made during the past year to edit each course sent out, with a view to adapting the lessons to a younger age group than heretofore. Courses on The Ten Commandments, The Interpretation of the Scriptures, The Whys of
the Christian Life, Why I Believe in the Bible, and Hebrews, have been edited by the General Secretary, and a number of other courses are in process of revision by the authors. The course in Hebrews represents the form in which it is planned to edit and publish the young people’s lessons in the future, as this form seems to be the most acceptable to the majority of the societies. 41 churches are now obtaining the material at 50c per quarter.

Responsive Readings

The General Secretary has prepared a series of studies in question and answer form based on the first thirty-five questions of the Westminster Shorter Catechism. These studies have been found useful as a basis for discussion in various church societies, in personal evangelism, in teaching the doctrines of the faith to catechetical classes, and as responsive readings in public services. Over 150 copies of these have been sold.

Covenant Children’s Catechumen Course

The Rev. Everett C. DeVelde has prepared a memorization course for the training of covenant children. The promotion and sale of this course is being carried on through the Committee’s Office. We suggest that pastors and sessions acquaint themselves with the course for the training of the children of the church.

Tract-Bulletin

Since the first of this year the Rev. Edmund Clowney, Jr., has been preparing monthly tract bulletins for use in the local churches, for Sunday programs. One side of these tract-bulletins is available for mimeographing the order of service and each monthly tract presents a gospel message. These tracts are useful in advertising the local church. We suggest that churches use this as a tract in their local communities. 1,500 per month are now being used by the churches.

Tract Distribution

In accordance with the instructions of the 10th General Assembly the Committee has during the year sent thousands of tracts to many chaplains and others for free distribution to members of the armed forces. This work should be increased as finances will allow. Due to the difficulty in securing up-to-date lists of students in various seminaries and colleges during war time, and also to lack of funds for financing the free distribution of tracts and pamphlets to students in these institutions, the usual tract distribution program has been delayed, but is now being carried out as rapidly as possible.

Bible Conferences

During the summer months of 1943 the General Secretary taught in Bible Conferences at Quarryville in Pennsylvania, Camp Chief Yahmanite in Colorado, Suttle Lake in Oregon, the Blue Ridge Conference near Los Angeles, the Seneca Hills Conference near Harrisville, Pennsylvania, and the Deerwander Conference in Maine. A real work of Christian education is carried on in these Bible Conferences, and though the war is keeping many older young people from attending, the churches should avail themselves of this opportunity to train their young people.

Tract Publication

The large program of tract printing undertaken at the close of the last fiscal year was completed late in the spring of 1943, and due to the great investment made in tracts at that time, it was not possible to engage in extensive publication of new tracts during the year. 10,000 each of the following three tracts were published:

“Are Christians Anti-Semitic?”
“Bombed on a Battleship”
“A Tragic Mistake”
Minutes of the Eleventh General Assembly

5,000 copies of the tract, "Your Child and Your Church" were published. Several tracts are now ready for publication as soon as increased contributions will permit the investment.

Christian Schools

We are gratified to report that the Willow Grove Christian School was started last September, and that a similar school will be started in Middletown, Pennsylvania, this coming autumn if it is possible to carry out the present plans. It is to be hoped that many Christian School societies will soon be formed among our churches, and that other Christian schools will speedily be started.

Finances

Contributions from the churches were more than doubled during the year, but still fell short of the requested 10% of the benevolence giving of the individual churches. 60 churches contributed during the year to the Christian Education work of our Committee. The fact that contributions from individual donors were slightly more than the contributions from the churches, enabled the committee to carry on its work without a deficit. The books of the committee have been audited by the firm of Main and Company and their certified statement is attached to this report.

The Budget for 1944-45

The following budget has been adopted for the ensuing year:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary of the General Secretary</td>
<td>$2,700.00</td>
</tr>
<tr>
<td>Secretarial Help</td>
<td>$2,400.00</td>
</tr>
<tr>
<td>Tracts (Capital Investment)</td>
<td>$2,000.00</td>
</tr>
<tr>
<td>Sunday School Lessons (Partly self-sustaining)</td>
<td>$400.00</td>
</tr>
<tr>
<td>Young People's Lessons (Self-Sustaining)</td>
<td>$100.00</td>
</tr>
<tr>
<td>Summer Bible School Materials (Self-Sustaining)</td>
<td>$300.00</td>
</tr>
<tr>
<td>Traveling Expenses of the General Secretary</td>
<td>$500.00</td>
</tr>
<tr>
<td>Office Expenses (Including Rent, Telephone, Etc.)</td>
<td>$500.00</td>
</tr>
<tr>
<td>Free Tract Distribution</td>
<td>$300.00</td>
</tr>
<tr>
<td>Tracts (New and Re-prints) Partly Self-Sustaining</td>
<td>$2,000.00</td>
</tr>
<tr>
<td>Advertising</td>
<td>$100.00</td>
</tr>
<tr>
<td>Contribution to the Presbyterian Guardian</td>
<td>$120.00</td>
</tr>
<tr>
<td>Postage and Miscellaneous</td>
<td>$500.00</td>
</tr>
</tbody>
</table>

$11,920.00

Recommendations

The Committee on Christian Education respectfully proposes:

1. That the Assembly recommend to the churches the use of the Sunday School material now made available through this Committee.
2. That the Assembly again recommend that the presbyteries encourage the formation of Christian School Societies within their borders, and urge such societies to start Christian Schools as soon as possible.
3. That the Assembly recommend that churches and church organizations support the Presbyterian Guardian as a means of Christian education and promote its wider circulation wherever possible.
4. That the General Assembly recommend that churches and church organizations contribute as they are able to the support of Westminster Theological Seminary.
5. That the General Assembly recommend that ministers and elders use the Westminster Theological Journal as a means of Christian education.
6. That the General Assembly again approve the Committee's plan to ask the churches to support its work to the extent of at least ten per cent of their benevolence budgets, with a goal of at least two cents per week per communicant member.
Minutes of the Eleventh General Assembly

Overture 2

The Tenth General Assembly referred Overture 2 from the Presbytery of New Jersey to the Committee on Christian Education with instructions to give careful consideration to the important matters presented in this overture, to take any actions relating thereto which are considered proper and advisable, and to report its conclusions to the next General Assembly.

This Committee has considered this overture, and wishes to report that various individuals in the church have attempted to contact leaders of thought at various times, and have corresponded with various individuals. One of the great difficulties in this regard is the fact that various individuals who might carry on such work are unable to do so through lack of time and money. It is certainly work that would be well worth while if anyone qualified could be found who could devote sufficient time to it, and funds were available for carrying it on. Under the existing circumstances the Committee is at a loss to know how these tasks can be undertaken. We suggest that each pastor undertake such work as time and circumstances will permit.

Elections

The Committee calls attention to the fact that the terms of office of Mr. Schaufele, Mr. Dunn and Dr. Gilmore, and of Elders Partington and Smits will expire with this Assembly. Elder Ralph Ellis has resigned from the Committee and his place should be filled.

Auditor's Report

May 5, 1944

The Committee on Christian Education
Of the Orthodox Presbyterian Church, Inc.
Philadelphia, Pennsylvania

Sirs:

In accordance with your authorization, we have examined the cash accounts of the treasurer of

The Committee on Christian Education
Of the Orthodox Presbyterian Church, Inc.

for the year ended March 31, 1944, and submit a statement of Cash Receipts and Disbursements for the year then ended.

Recorded receipts were reconciled in total to deposits as disclosed by statements rendered by the depository. All cash disbursement entries were supported by properly executed and cancelled checks. Such tests were made as were necessary to satisfy us as to the general propriety of disbursements, and as to the correct designation of recorded receipts. The balance in the bank at March 31, 1944 was confirmed by direct correspondence with the depository. Petty cash was verified by actual count.

Accounts receivable or payable, if any, are not included in the accompanying statement.

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

Respectfully submitted,

MAIN AND COMPANY
Certified Public Accountants
Minutes of the Eleventh General Assembly

Statement of Cash Receipts and Disbursements
For the Year Ended March 31, 1944
The Committee on Christian Education
Of the Orthodox Presbyterian Church

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance April 25, 1943</td>
<td>$2,217.95</td>
</tr>
<tr>
<td><strong>Receipts</strong></td>
<td></td>
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<tr>
<td>Gifts - General Fund</td>
<td>$5,264.43</td>
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<tr>
<td>Tract Distribution</td>
<td>10.00</td>
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<tr>
<td><strong>Total</strong></td>
<td>$5,274.43</td>
</tr>
<tr>
<td><strong>Other Receipts</strong></td>
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</tr>
<tr>
<td>Tracts Sold</td>
<td>1,171.46</td>
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<tr>
<td>Summer Bible School</td>
<td>196.75</td>
</tr>
<tr>
<td>Covenant Child Training</td>
<td>355.38</td>
</tr>
<tr>
<td>Young People's Lessons</td>
<td>89.96</td>
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<tr>
<td>Travel Refunds</td>
<td>26.49</td>
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<tr>
<td>Other Refunds</td>
<td>9.25</td>
</tr>
<tr>
<td>Responsive Readings</td>
<td>17.43</td>
</tr>
<tr>
<td>Catechism Course</td>
<td>11.77</td>
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<tr>
<td>Tract Bulletin</td>
<td>23.25</td>
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<tr>
<td>Telephone and Postage</td>
<td>3.37</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>7.75</td>
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<td><strong>Total Available Cash</strong></td>
<td>$9,405.24</td>
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<tr>
<td><strong>Disbursements</strong></td>
<td></td>
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<tr>
<td><strong>General</strong></td>
<td></td>
</tr>
<tr>
<td>Tracts</td>
<td>$3,131.01</td>
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<tr>
<td>Summer Bible School</td>
<td>203.10</td>
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<tr>
<td>Young People's Lessons</td>
<td>63.75</td>
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<tr>
<td>Covenant Child Training</td>
<td>425.70</td>
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<tr>
<td><strong>Total</strong></td>
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<td><strong>Office and Administrative</strong></td>
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<tr>
<td>Salaries</td>
<td>3,417.98</td>
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<tr>
<td>Rent</td>
<td>143.17</td>
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<td>Telephone and Telegraph</td>
<td>77.17</td>
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<tr>
<td>Water</td>
<td>12.08</td>
</tr>
<tr>
<td>Travel - General Secretary</td>
<td>330.59</td>
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<tr>
<td>Printing Office Stationery</td>
<td>116.75</td>
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<tr>
<td>Typewriter</td>
<td>60.00</td>
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<tr>
<td>Office Supplies</td>
<td>62.50</td>
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<tr>
<td>Stencils</td>
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<tr>
<td>Typewriter Rental</td>
<td>26.00</td>
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<tr>
<td>Numbering Machine</td>
<td>10.00</td>
</tr>
<tr>
<td>Postage</td>
<td>126.96</td>
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<tr>
<td>Incorporation Expense</td>
<td>102.07</td>
</tr>
<tr>
<td>Books</td>
<td>28.56</td>
</tr>
<tr>
<td>Other Travel - Committee Meetings</td>
<td>65.65</td>
</tr>
<tr>
<td>Lettering on Door</td>
<td>13.92</td>
</tr>
<tr>
<td>Advertising</td>
<td>8.40</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>30.02</td>
</tr>
<tr>
<td>Track Bulletins (Programs)</td>
<td>68.80</td>
</tr>
<tr>
<td>Petty Cash Disbursements in Prior Period</td>
<td>21.49</td>
</tr>
<tr>
<td><strong>Total Disbursements</strong></td>
<td>$4,756.25</td>
</tr>
<tr>
<td>Balance Per Books, March 31, 1944</td>
<td>$8,579.81</td>
</tr>
</tbody>
</table>

MAIN AND COMPANY
Certified Public Accountants
The Committee on Christian Education wishes to report that the retail value of the tract stock on hand April 18, 1944 is estimated at approximately $4,000.00. Many of these tracts on hand, however, are practically unsalable. There is a constant demand for most of them however, and in time they should be disposed of. It is the policy of the Committee on Christian Education to sell its tracts as close to cost plus postage and handling as possible. When large editions are printed the cost per copy is greatly reduced. A great need of the Committee at present is a capital fund to carry the tract program, so that new tracts and reprints can constantly be issued. The gifts from the churches and individuals at present must be used for salaries and office expenses, and do not cover the cost of printing tracts.

Respectfully submitted,
The Committee on Christian Education

It was moved and carried that the recommendations be considered seriatim.

It was moved and carried that the Assembly recess at 6:00 P. M.

The Moderator announced the following appointments to committees:
On Overtures and Papers: Ministers: de Waard (convener), Galbraith, Atwell, R. Graham; Elder: Andreas.
On Place and Date of Next Assembly: Minister: Cummings (convener); Elder: McCroddan.
On Standing Rules: Ministers: Galbraith (convener), Stonehouse, Kellogg.

The Assembly was recessed with prayer by Mr. Elliott.

WEDNESDAY, MAY 17, 1944

Wednesday morning.
A devotional service conducted by the Rev. Dr. Robert Strong was held at 9:00 A. M.
The Assembly was called to order at 9:15 and opened with prayer by the Moderator.
The roll was called.
The minutes of May 16 were read and approved as corrected.
On motion the Clerk was authorized to include in the minutes only notice of the content to the letters of resignation from standing committees presented to the Assembly.
At 9:30 the Moderator called for the order of the day. The Clerk read the letter from the Presbytery of Philadelphia requesting advice from the Assembly in the matter of the licensure of Gordon H. Clark, Ph.D.
It was moved that in view of Dr. Clark's academic record, remarkable gifts and personal piety, all of which demonstrate his exceptional qualifications for the ministry, the General Assembly advise the Presbytery of Philadelphia to waive the requirements in Hebrew and two years of formal theological study.
It was moved as a substitute that the Assembly take no action with respect to the request of the Presbytery of Philadelphia.
The Moderator ruled out of order discussion of theological issues in the debate of this motion. Appeal was taken from the decision of the chair and the Moderator was sustained.
The Moderator ruled that discussion of Dr. Clark's knowledge of Hebrew was in order. Appeal was taken from the decision of the chair and the Moderator was sustained.
The Moderator ruled that his interpretation of Chapter XIV, Sec. 7, of the Form of Government was that when a presbytery requests advice from an assembly, the presbytery may take whatever advice is given or it may ignore that advice. The Moderator's right to make such a ruling was challenged. The Moderator ruled he had the right to make such a ruling. Appeal was taken from the decision of the chair.
It was moved that the appeal be laid on the table. The Moderator ruled that the motion to lay on the table was in order. Appeal was taken from that decision. The Moderator was not sustained.

On the appeal from the decision of the chair that the Moderator had a right to make a ruling on the interpretation of Chapter XIV, Sec. 7, of the Form of Government the Moderator was not sustained.

It was moved as an amendment to the substitute that the words "other than to advise the Presbytery of Philadelphia to require Dr. Clark to sustain a satisfactory examination in the Hebrew language" be added.

The order of the day was called for at 11:30 A.M., when the Rev. David Freeman led the Assembly in a devotional period to remember the ministers of our church serving as chaplains in the armed forces of our country and the members of our churches in the armed forces.

At 12:00 o'clock noon the regular business of the Assembly was resumed.

On motion the Rev. William Hiemstra of the Presbyterian Church in the United States was enrolled as a corresponding member of the Assembly.

It was moved and carried that the Assembly recess until 1:45 P.M. The Assembly recessed with prayer by Mr. Clowney.

Wednesday afternoon.

The Assembly reconvened at 1:45 P.M. and was opened with prayer by Mr. Betzold.

The Moderator requested Dr. Stonehouse to take the chair.

The Moderator ruled out of order remarks by Mr. Rian on the amendment before the house. Appeal was taken from the decision of the chair, and the Moderator was not sustained.

Mr. Rian resumed the chair.

It was moved and carried that the previous question be put.

The amendment to the substitute motion, namely, that the words "other than to advise the Presbytery of Philadelphia to require Dr. Clark to sustain a satisfactory examination in the Hebrew language" be added, was lost.

The request that the vote on the amendment be recorded was granted. The vote was 23 in favor, 40 opposed.

The Assembly acquiesced in the request that the amendment be inserted in the minutes, and the requests of Messrs. Thompson, Murray, Woolley, Stonehouse and Weimers that their affirmative votes be recorded were granted.

The substitute motion that no action be taken was lost.

It was moved as an amendment that the words "in Hebrew and" be deleted. This amendment was carried after the Moderator was not sustained when appeal was made from his decision that the amendment was not in order.

The Moderator ruled out of order remarks on theological questions in considering the motion before the house. Appeal was taken from the decision of the chair. The Moderator was sustained.

It was moved and carried as an amendment that the words "two years of study in a theological seminary" be substituted for the words "two years of formal theological study."

The following substitute motion carried, That the General Assembly advise the Presbytery of Philadelphia that in the opinion of the Assembly the qualifications of Dr. Gordon H. Clark are of such extraordinary character as to warrant the Presbytery in waiving the requirement of two years of study in a theological seminary.

Upon request the vote was recorded, 46 in favor, 13 opposed.

It was moved and carried that the report of the Committee on Traveling Expenses be heard.

The Moderator requested Mr. Marsden to take the chair.

The report of the Committee on Traveling Expenses was presented by Mr. Clelland, chairman of the committee. The following revised form of recommendation No. 3 was read:

3. That the travel fund committee be authorized to receive money for the
establishment of the fund and to disburse the same to delegates applying for aid in meeting their traveling expenses. Such monies shall be disbursed according to the following provision: The committee will undertake to pay the traveling expenses of commissioners to the General Assembly above any contributions made by the local church or presbytery on a pro rata basis according to funds available. In case sufficient funds are not available to meet all applications, preference shall be given to those whose expenses exceed ten dollars. This preferential figure shall be reduced one dollar at a time, as long as funds are available. Commissioners shall present written statements of their expenses to the committee, which statements shall be subject to committee approval.

It was moved that recommendation No. 3 as revised be adopted.

On motion the matter was laid on the table.

It was moved and carried that recommendation No. 7 be adopted with the deletion of the words, "in accordance with the provisions set forth above."

On motion the Assembly proceeded to the election of a Travel Fund Committee. The following were nominated: Ministers: Atwell, Clelland, Albright, B. Cole, Skilton, Churchill; Elders: Andreas, C. Ferguson.

On motion Mr. Cyrus Ferguson was permitted to withdraw his name.

On motion the clerk was instructed to cast a white ballot for Mr. Andreas as the elder member of the committee.

It was moved and carried that if there be no election on the first ballot the names of the two receiving the lowest number of votes be dropped, and that on each succeeding ballot the name of the one receiving the lowest number of votes be dropped until an election occur.

Discussion of the report of the Committee on Christian Education was resumed.

The tellers reported the election of Mr. Clelland to the Travel Fund Committee. He was declared elected.

It was moved and carried that if there be no election on the first ballot the names of the three ministers and of the two elders receiving the lowest number of votes be dropped, and that on each succeeding ballot the names of the one minister and the one elder receiving the lowest number of votes be dropped until an election occur.

It was moved and carried that the Assembly recess at 6:00 P. M.

The report of the Committee on Overtures and Papers was presented by Mr. Graham. With regard to the letters of resignation from standing commit-
tees, the committee recommended that the resignations be accepted and that elections to fill these vacancies be held at the time of the regular elections to the committees involved. On motion the recommendation was adopted.

With regard to Overture No. 1 the committee recommended that the General Assembly authorize the stated clerk to receive information from ministers who consider themselves available to fill vacant pulpits and to send a list of all such ministers, giving only their names and addresses, to vacant churches upon the request of the sessions of such churches. It was moved that the recommendation be adopted.

It was moved and carried as an amendment that the words "and licentiates" be inserted immediately after the word "ministers."

The Moderator (Mr. Marsden) requested Dr. Stonehouse to take the chair.

The recommendation of the committee on Overture No. 1 was adopted as amended.

The Moderator stated that the order of the day had arrived. The Assembly recessed with prayer by Mr. McClay.

Wednesday evening.


THURSDAY, MAY 18, 1944

Thursday morning.

A devotional service conducted by the Rev. George W. Marston was held at 9:00 A.M.

The Assembly was called to order at 9:20 A.M. and opened with prayer by Mr. Rian.

The roll was called.

The minutes of May 17 were read and approved as corrected.

The tellers reported the election of ministers Dunn and Clowney, and elders Partington and Andreas to the class of 1947 of the Committee on Christian Education. They were declared elected.

The tellers reported that two nominees had received the lowest vote in identical number. The Moderator ruled that these two names be dropped. Appeal was taken from the decision of the chair, and the Moderator was not sustained.

The Committee on Overtures and Papers continued its report and recommended on Overture No. 2 that the General Assembly elect a committee of five members, at least one of whom shall be an elder, which shall investigate the American Council of Christian Churches and the National Association of Evangelicals for United Action and make recommendations to the Twelfth General Assembly as to the future relation of The Orthodox Presbyterian Church to them. It was moved that the recommendation be adopted. (Note: the two organizations here listed shall hereinafter be known as the A.C.C.C. and the NAE. E.H.)

It was moved as a substitute motion that the General Assembly elect a committee of three to take the steps necessary to become a constituent member of the A.C.C.C. and that this committee be given authority to represent The Orthodox Presbyterian Church on the A.C.C.C. when the affiliation is effected.

It was moved and carried that the previous question be put.

The substitute motion was lost.

It was moved as a substitute motion that the General Assembly elect a committee which shall contact the executive committee of the A.C.C.C. to consider the possible relation of The Orthodox Presbyterian Church to the A.C.C.C. and make recommendations to the Twelfth General Assembly.
Minutes of the Eleventh General Assembly

It was moved and carried that the Assembly recess at 12:40 to reconvene at 1:45 P.M.

It was moved and carried that the previous question be put.

The substitute motion was lost.

The order of the day was called for and the Assembly recessed with prayer by Mr. Galbraith.

**Thursday afternoon.**

The Assembly reconvened at 1:45 P.M. and was opened with prayer by Mr. Churchill.

It was moved and carried as an amendment (to the recommendation of the Committee on Overtures and Papers on Overture No. 2) that the words "and to study the teaching of Gal. 1:6-9 and other passages of Scripture bearing on the subject with respect to the principles that should govern The Orthodox Presbyterian Church in the matter of cooperation with other religious bodies” be inserted after the words “United Action” and before the words “and make.”

It was moved and carried as an amendment that the words “teaching of Gal. 1:6-9 and other” and the words “subject with respect to” be deleted.

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

It was moved and carried as an amendment that the words “and the N.A.E. for U.A.” be deleted.

It was moved and carried that the recommendation be amended so that the words “and report to the Twelfth General Assembly with recommendations” be substituted for the words “and make recommendations to the Twelfth General Assembly.”

It was moved as an amendment that the words “the A.C.C.C.” be substituted for the word “them.”

It was moved and carried that the previous question be put.

The amendment was carried.

The main motion was carried in the following form: That the General Assembly elect a committee of five members, at least one of whom shall be an elder, which shall investigate the A.C.C.C. and shall study the passages of Scripture bearing on the principles that should govern The Orthodox Presbyterian Church in the matter of cooperation with other religious bodies, and report to the Twelfth General Assembly with recommendations as to the future relation of The Orthodox Presbyterian Church to the A.C.C.C.

It was moved and carried that at the conclusion of the election of the members of the Committee on Christian Education the Assembly proceed to the election of the committee of five to investigate the A.C.C.C. and to study the matter of cooperation.

The Committee on Overtures and Papers continued its report and recommended on Overture No. 3 that the General Assembly elect a committee of three to study the extent of the responsibility of the church in the matter of providing theological education and the manner in which this responsibility should be discharged. It was moved that the recommendation be adopted.

It was moved as a substitute that the General Assembly adopt Overture No. 3 as submitted by the Presbytery of New Jersey.

On motion the Rev. Frank Lawrence of the Presbyterian Church in Canada was with his permission enrolled as a corresponding member of the Assembly.

It was moved and carried that the previous question be put.

The substitute motion was lost.

It was moved as a substitute that the General Assembly elect a committee on theological education which shall foster the denomination’s interest in theological education, examine regularly such facilities for theological education as the General Assembly approves, and consider criticisms and suggestions regarding these facilities which it may receive or originate. Furthermore, it shall be understood that the duties of this committee shall not conflict with such functions as are normally assumed by presbyteries.
It was moved and carried that the Assembly recess at 6:00 P. M. to reconvene at 7:45 P. M.

It was moved and carried that the previous question be put.

The substitute motion was lost.

It was moved and carried that the number of the members of the committee to study the question of the church's responsibility in theological education be five instead of three.

It was moved and carried that the words "and report to the Twelfth General Assembly" be added.

It was moved and carried that the words "and that a copy of this report be forwarded to the commissioners at least six weeks before the Assembly" be added.

The tellers announced that Mr. Schaufele had been elected to the class of 1947 of the Committee on Christian Education. He was declared elected.

The following were nominated to fill the vacancies in the class of 1945 of the Committee on Christian Education: Ministers: Holkeboer, DeVelde, Heerema; Elders: C. Ferguson, F. Graf, Tichenor.

On motion nominations were closed.

On motion the third recommendation of the Committee on Traveling Expenses was taken from the table.

On motion the recommendation was adopted.

The following were nominated for the committee instructed to investigate the A.C.C.C. and to study the matter of cooperation: non-Elders: T. R. Birch, Woolley, Kuiper, Allen, R. Strong, Smith, Skilton, R. W. Gray, Hills, DeVelde, E. J. Young; Elder: Clark.

The order of the day was called for and the Assembly recessed with prayer by Dr. E. J. Young.

Thursday evening.

The assembly reconvened at 7:45 P. M. and was led in prayer by Mr. Kuschke.

The tellers reported the election of Mr. Tichenor as an elder member of the class of 1945 of the Committee on Christian Education. He was declared elected.

It was moved and carried that if there be no election on the next ballot the name of the person receiving the lowest number of votes be dropped.

Appeal was taken from an earlier ruling of the Moderator that the nomination of Mr. Birch to the committee to investigate the A.C.C.C. and to study the matter of cooperation was in order. The Moderator was sustained.

On motion nominations to the committee to investigate the A.C.C.C. and to study the matter of cooperation were re-opened. The following were nominated:

Minister: Clelland; Elders: Andreas, Tichenor, McClay, Thompson.

On motion Mr. McClay's request that his name be withdrawn was granted. On motion nominations were closed.

The tellers reported the election of Mr. Holkeboer to the class of 1945 of the Committee on Christian Education. He was declared elected.

It was moved and carried that the Assembly elect one elder to the committee to investigate the A.C.C.C. and to study the matter of cooperation.

It was moved and carried that if there be no election on the first ballot the names of the three non-elders receiving the lowest number of votes (ties included) be dropped, that on the next ballot the names of the two non-elders receiving the lowest number of votes (ties included) be dropped, that on each succeeding ballot the name of the one non-elder receiving the lowest number of votes (ties included) be dropped, and that on each ballot the name of the one elder receiving the lowest number of votes (ties included) be dropped until an election occur.

The Committee on Overtures and Papers continued its report and with reference to Overture No. 4 submitted by the Presbytery of New Jersey it recommended that the General Assembly elect a committee of five members, three elders and two ministers to investigate the possibility of providing for our min-
isters a plan for protection in prolonged sickness or physical disability, and for retirement income, and that the committee report to the Twelfth General Assembly.

The recommendation was adopted with the amendment that the words “the Moderator appoint” be substituted for the words “the General Assembly elect.”

Concerning Overture No. 5 submitted by the Presbytery of Philadelphia the Committee on Overtures and Papers recommended the adoption of the overture. The recommendation was adopted.

Concerning Overture No. 6 submitted by the Presbytery of Philadelphia the Committee on Overtures and Papers recommended that the General Assembly commit the report contained in this overture to the presbyteries for careful study and for such action as may seem to them appropriate. The recommendation was adopted.

The report of the Committee on Hymnal was presented by Mr. Price, chairman of the committee. The report is as follows:

REPORT OF HYMNAL COMMITTEE TO
the
ELEVENTH GENERAL ASSEMBLY

The Committee to present a preliminary plan for a hymnal respectfully reports to the Eleventh General Assembly as follows:

The Committee recommends:
1. That the General Assembly contemplate the publication of two hymnals, one a larger hymnal and the other a shorter hymnal for more general use.
2. That the General Assembly take steps looking to the publication of the larger hymnal first.
3. That any larger hymnal which the General Assembly undertakes to publish contain both metrical psalms and hymns.
4. That the approximate composition of the musical portion of the larger hymnal be 85 per cent. hymns and 15 per cent. psalms.
5. That any larger hymnal which the General Assembly undertakes to publish contain psalms for responsive reading.
6. That the General Assembly elect a committee of nine to begin the preparation of the larger hymnal.

Respectfully submitted,
JAMES W. PRICE,
Chairman

A minority report was presented by Mr. Murray. The report is as follows:

MINORITY REPORT OF THE COMMITTEE OF NINE ELECTED BY THE TENTH GENERAL ASSEMBLY TO PRESENT TO THE ELEVENTH GENERAL ASSEMBLY A PRELIMINARY PLAN FOR A HYMNAL FOR THE ORTHODOX PRESBYTERIAN CHURCH.

I, the undersigned, a member of the aforementioned Committee, regret that the recommendations of the majority of the Committee are of such a character that I am unable to agree with them.

The majority of the Committee in making the first two recommendations exceeded the terms of the commission given by the Tenth General Assembly. The General Assembly instructed the Committee to present “a preliminary plan for a hymnal”; the Committee recommends that “the general assembly contemplate the publication of two hymnals.”

This minority report respectfully draws the attention of the Eleventh General Assembly to the fact that recommendations 3, 4, and 6 involve questions of grave import for the Orthodox Presbyterian Church. These questions concern the teaching of the Word of God and of our subordinate Standards respecting the songs that may be sung to the praise of God in the worship of the sanctuary.
Minutes of the Eleventh General Assembly

There has been division of judgment within the Committee as to whether uninspired compositions may legitimately be sung. The majority report recommends, by implication, that uninspired hymns be included in the larger hymnal which the general assembly might undertake to publish. It is the contention of the minority that the singing of uninspired songs in the worship of the sanctuary is not warranted by the Word of God.

Our subordinate Standards distinctly provide that God may not be worshiped in any way not prescribed in the holy Scripture. This General Assembly, therefore, is inescapably faced with the question whether the singing of uninspired hymns in the public worship of God is authorized by the holy Scripture.

The minority report respectfully recommends:

1. That this General Assembly elect a committee of seven to make a diligent study of the teaching of the Word of God and of our subordinate Standards regarding the question of the songs that may be sung in the public worship of God and to report its findings to the Twelfth General Assembly.

2. That this General Assembly urge the Presbyteries and Sessions of the Orthodox Presbyterian Church to give earnest consideration to this question.

3. That this General Assembly take no further steps toward the preparation of a hymnal for the Orthodox Presbyterian Church.

Respectfully submitted,

JOHN MURRAY

It was moved that the minority report be substituted for the report of the committee.

It was moved as a substitute that the recommendations of the minority report be adopted.

It was moved and carried that the question be divided.

The Moderator ruled out of order the motion that the minority report be substituted for the majority report. Appeal was taken from the decision of the chair. The Moderator was sustained.

On motion recommendation No. 1 of the minority report was adopted.

On motion recommendation No. 3 was adopted.

It was moved and carried that the Assembly recess at 11:00 P. M. to reconvene at 9:00 o'clock on Friday morning.

The report of the Legal Committee was presented by Mr. Woolley, chairman of the committee. The report is as follows:

REPORT OF THE LEGAL COMMITTEE
TO THE ELEVENTH GENERAL ASSEMBLY
OF THE ORTHODOX PRESBYTERIAN CHURCH

Fathers and brethren:

The chairman of the Legal Committee continued by the Tenth General Assembly reports that no matters of business have been brought to its attention during the past year, and that, therefore, no meetings of the committee have been held.

Respectfully submitted,

PAUL WOOLLEY, Chairman

The report of the Committee on Local Evangelism was presented by Mr. Cummings, chairman of the committee. The report is as follows:

REPORT OF THE COMMITTEE ON LOCAL EVANGELISM
SUBMITTED TO THE ELEVENTH GENERAL ASSEMBLY
OF THE ORTHODOX PRESBYTERIAN CHURCH

The Committee on Local Evangelism elected by the Ninth and Tenth General Assemblies respectfully reports to the Eleventh General Assembly that, in
accompanying with the instructions of the Tenth General Assembly, the reports on
"The Message of Evangelism", "The Prerequisites of Evangelism", "Preparation
for the Evangelistic Meeting", "Personal Work", and "Intensive Survey
Work", have been sent to the ministers and sessions of The Orthodox Presby-
terian Church.

In view of developments since the Tenth General Assembly it has been
necessary to make certain amendments in the report on "Intensive Survey
Work."

*On page 39, paragraph 2, line 1, the words, "frequently been" have been
substituted for the words, "been most commonly."

**On page 41, before paragraph 1, the following new paragraphs have been
inserted:

"It should further be observed that the experience of some of the minis-
ters of the Orthodox Presbyterian Church who employed the method of the
American Lutheran Church has shown the advisability of recommending certain
important modifications of that method.

"It has been found that inviting first acquaintances to a public worship ser-
vice brings far better results than inviting them to a private class on doctrine.
"In one instance, only two in the neighborhood attended the class in doc-
trine while twenty-eight in the same neighborhood responded to the invitation to
attend a church service. We therefore recommend working from the public ser-
vice to the more private instruction class.

"It has also been observed that informal social gatherings, preferably in
homes, have been an effective means of eliciting the interest of strangers in the
larger cities. The object of these gatherings is first to befriend people. Our
Lord took time to do this; so must we. Christian love is indispensable to Chris-
tian witness-bearing. It is therefore recommended that an effort be made to
reach the good contacts of our house survey work through the medium of in-
formal social gatherings."

***In the second from the last sentence in paragraph 1, page 41, before the
words, "a Sabbath School", the words, "a public worship service", have been in-
serted, and the word, "or" before the words, "an evangelistic meeting" has been
dropped.

These five reports, including the revisions of the report on "Intensive Sur-
vey Work", are now before the General Assembly for consideration.

Since the Tenth General Assembly the Committee has completed its re-
ports on "The Open-Air Meeting" and "The Evangelistic Meeting".

The Committee hopes to be able to complete the greater part of the work
that remains before the Twelfth General Assembly.

The Committee now respectfully presents to the General Assembly the re-
port on "The Open-Air Meeting" and is ready to present its report on "The
Evangelistic Meeting" if the Assembly so desires.

RECOMMENDATION

The Committee respectfully recommends to the Eleventh General Assembly
that the Assembly call the attention of the Presbyteries and Sessions of The
Orthodox Presbyterian Church to these reports for their earnest study and for
appropriate action.

Respectfully submitted,

CALVIN K. CUMMINGS, Chairman

*Line 1, paragraph 2 under Method in paper on INTENSIVE SURVEY
WORK.

**Before second to last paragraph of paper on INTENSIVE SURVEY
WORK.

***In second to last paragraph of paper on INTENSIVE SURVEY WORK.
Minutes of the Eleventh General Assembly

THE COMMITTEE ON LOCAL EVANGELISM
ELECTED BY THE NINTH GENERAL ASSEMBLY OF THE
ORTHODOX PRESBYTERIAN CHURCH

In accordance with the action of the Tenth General Assembly these five reports,* prepared by the Committee on Local Evangelism, namely, "The Message of Evangelism", "The Prerequisites of Evangelism", "Preparation for the Evangelistic Meeting", "Personal Work" and "Intensive Survey Work" are being sent to the ministers and sessions of The Orthodox Presbyterian Church. The Tenth General Assembly has provided that these reports will be considered at the Eleventh General Assembly.

JOHN MURRAY,
Secretary of the Committee

THE MESSAGE OF EVANGELISM

The word "evangelism" has generally been understood to apply to the propagation of the gospel among the unsaved. In dealing, however, with the obligation that rests upon the church of Christ to witness to the gospel it does not appear that the various activities of the church that may properly be embraced in the work of evangelism have exclusive reference to those who are reckoned, in the judgment of the church, as without God and without hope in the world. Particularly is this true when it is remembered that many believers in Christ have so inadequate a knowledge of the gospel and so impoverished a conception of the Christian life that a considerable part of the work of the church, properly regarded as evangelism, must needs have as its aim the instruction and edification of such believers. The evangelism that the true church of Christ undertakes must therefore contemplate the bringing of the gospel in its full import and demands to those who, though believers, are nevertheless the victims of ignorance, unfaithfulness and compromising associations.

This report, however, in accordance with what is believed to be the intent of the Ninth General Assembly, will deal in the main with the message of evangelism as the message of the gospel to the lost.

The Whole Counsel of God

The message of evangelism is the whole counsel of God as revealed in His Word, the Scriptures of the Old and New Testaments. Too often this commonplace statement is not accepted or, if accepted, not appreciated or followed. The cause of evangelism has been greatly prejudiced and hindered by the supposition, far too prevalent, that for the lost the message has to be restricted to the central elements of the gospel, namely, sin, redemption by the blood of Christ, and the demand for faith and repentance. It is true that evangelism should always keep in the forefront of its message the central and elementary principles of the gospel. But two facts must be borne in mind. (1) The Scripture pattern will not support the conclusion that the central message of the gospel is the exclusive content of the message of evangelism and (2) the central message itself cannot properly be presented or understood except as it is presented in the context of the whole counsel of God.

Paul's message to the Athenians reached its conclusion in the declaration that God commands men that they should all everywhere repent. But that conclusion was prefaced by appeal to God as the creator of all, to God as the Lord of heaven and earth, and to God as the Lord of all nations, and Paul's appeal for repentance was oriented to God's final judgment. It can be seen then that the declared orbit within which Paul delivered the gospel of repentance was the orbit defined by the doctrine of God as the absolutely self-sufficient and spiritual God, Creator and Lord of heaven and earth and that the termini of the history within which the message of repentance is given are creation at the beginning and judgment at the end.

*For motion regarding these reports see page 44.
When it is said that the whole counsel of God is the message of evangelism this should not be understood to mean that the whole counsel of God can be compassed in each message. Nor is it to be understood as meaning that sound judgment and wisdom are not to be used to the fullest extent in the selection of the topics to be presented at particular times and in the devising of the manner in which they are to be presented. The message of God's counsel is multi-form and the particular needs of men are varied. The message should, therefore, always be adapted to the peculiar need and condition of the persons concerned and great care should be exercised that the truths presented and the manner of presentation should be chosen and framed so as to make the most direct and effective impact upon those who are the recipients of the message. Great care and sometimes exacting labour are required in the interest of insuring, as far as possible, that the inopportuneness of the time chosen for the presentation of a particular message and the inappropriateness of the manner adopted do not become the occasion for a distorted understanding on the part of the persons to whom the message is given, just as alertness and faithfulness are equally required to insure that the appropriate opportunity for the presentation of a particular message is not lost by inattention and weakness on the part of the evangelist. It frequently happens that the evangelist has to refrain from the presentation of certain truths until the proper foundation is laid in the minds of the persons concerned by the understanding and acceptance of other truths. And it just as frequently happens that to refrain from imparting the necessary instruction at a particular time imperils the success and the fruitage of the evangelist's work.

There is need, therefore, for the greatest wisdom in dealing with the numerous diversities that exist among the subjects of evangelism, diversities of tradition, of education, of temperament, of religious knowledge and conviction, of social standing, and even of vocation.

But admitting all of these reservations and taking all care that they be duly applied, it must, nevertheless, be maintained that there is no part of the revelation of Scripture that is not the fit subject for the message of evangelism. This proposition will be illustrated by a few examples.

**Examples**

(1) **Election.** It might be supposed that the doctrine of election could not properly be incorporated into an evangelistic message, or, at least, could not properly be the topic of an evangelistic message. This is a grievous mistake. It is true that only believers have any right to regard themselves as elect of God and only they can derive from the truth of election covenant assurance and comfort. But the doctrine of election, when properly conceived and handled, has the closest bearing upon the lost. It may be used in arousing the lost from lethargy and indifference. Election implies non-election. It concerns the ultimate destinies of men and to that question the lost cannot afford to be indifferent. The truth of election may thus be used to bring the unsaved to the most earnest solicitude concerning their salvation and when thus awakened to concern it provides them with the understanding of the ground upon which they may entertain hope with respect to the grace of salvation as it applies to them.

God's sovereign election is the one source of the only salvation there is for lost men. It was in pursuance of God's electing love that God sent His Son into the world. It was in pursuance of electing love that Jesus died upon the cross, was raised from the dead and sat down at the right hand of God. The nature of the salvation offered to lost men in the gospel can not be abstracted from that purpose of grace in pursuance of which salvation was wrought and in subordination to which it is being constantly applied. Therefore the salvation offered to the lost, the salvation presented to their need and demanding the response of their faith, is salvation determined in its very character by election. Election is the only source of the salvation presented in the gospel. As such it is calculated to bring hope to the perishing. For in election there is the assurance that God loved sinners from eternity, that He loved sinners with
such invincible love that He did not spare His own Son but delivered him up for them. The evangelist should show this truth to be aglow with hope for those who, under the conviction of sin, are tempted to believe that so grievous are their sins that God could not love them and save them. Election shows the character of God's love, that it is love for the lost, that it is sovereign love, not determined by the degrees of sinnership but by the mere good pleasure of God and therefore not in the least incompatible with the sinnership and hell-deservedness of those who are its objects. It should be apparent how close a bearing election has upon the most urgent demands of a practical evangelism.

(2) Limited Atonement. It is often argued that the doctrine of definite or limited atonement is quite foreign and even imimical to the interests of evangelism. For how, it may be plausibly protested, can salvation be freely offered to the lost and its claims pressed upon them if salvation has been procured only for a limited number? Proper analysis of the salvation offered to lost men will show, however, that only on the basis of a definite atonement can full salvation be offered to lost men. True evangelism must ever bear in mind that it is not the mere possibility of salvation nor simply provision for salvation that is offered freely in the gospel. It is rather salvation full, perfect and free. For it is Christ in all the glory of His person as Saviour and Redeemer and in all the perfection of His finished work who is offered to sinners in the gospel. This glory and this perfection that reside in Christ as Saviour have come to reside in Him only by virtue of what He has done in His capacity as the captain of salvation. And what He has done in this capacity is not that He made the salvation of all men possible nor that He made provision for the salvation of all but rather that He wrought and purchased redemption. It is salvation with such completeness and perfection that is presented to lost men in the full, free and unfettered call of the gospel. But only on the basis of a limited atonement could such salvation and redemption be wrought and only on the basis of a limited atonement can such salvation be offered. We should not then be loathe to make known to lost men the real nature of the extent of the atonement. For bound up with a limited extent is the real nature of the salvation and of the Christ offered. If we universalize the extent of the atonement we must limit its efficacy and when we limit its efficacy it is an impoverished and truncated salvation that the ministers of evangelism have to offer. Just as we mutilate the salvation offered so do we empty our message of the irresistible appeal that the proclamation of a full and perfect salvation provides. Evangelism thereby not only proves itself unfaithful to the fullness of the gospel but also robs itself of that which is indispensable to its effectiveness, namely, the recognition on the part of men of the claim, privilege and opportunity that the full and free offer of Christ entails.

(3) Total Depravity. The doctrine of total depravity and inability must not be compromised and avoided in the conduct of evangelism. It is true that any emphasis upon this doctrine appears quite inappropriate in dealing with the unsaved. For the assertion of human inability seems to cut the nerve of any motive to that exercise of faith and repentance which is the demand of the gospel message, and it may very plausibly be contended that evangelism should not prejudice the urgent demand for faith by proclaiming human inability. It is also true that men have oftentimes shielded themselves against the claims and demands of the gospel by pleading the subterfuge of their own inability. For bound up with a limited extent is the real nature of the salvation and of the Christ offered. If we universalize the extent of the atonement we must limit its efficacy and when we limit its efficacy it is an impoverished and truncated salvation that the ministers of evangelism have to offer. Just as we mutilate the salvation offered so do we empty our message of the irresistible appeal that the proclamation of a full and perfect salvation provides. Evangelism thereby not only proves itself unfaithful to the fullness of the gospel but also robs itself of that which is indispensable to its effectiveness, namely, the recognition on the part of men of the claim, privilege and opportunity that the full and free offer of Christ entails.

But, to speak more positively, it is the self-sufficiency that proceeds from failure to appreciate our complete spiritual bankruptcy and impotence that is the greatest obstacle to that contrition of heart that alone creates the state of
mind requisite to the appropriation of the gospel of grace. Evangelism must produce, by God's grace and the operations of the Spirit, a deep sense of helplessness in the minds of those evangelised. Without conviction of sin there will never be acceptance of the gospel. It is the preaching of man's total depravity and inability manifested in the overt transgression of God's law that is calculated to induce this sense of sin, of helplessness and of need. And so this doctrine of depravity and inability is not only necessary as belonging to the whole counsel of God but is also one of the most fruitful elements of that counsel in promoting the interests of wholesome and effective evangelism.

Particular Requisites of the Message

(1) The Conviction of Sin. The most formidable barrier of effective evangelism in any generation, and particularly accentuated in ours, is self-sufficiency and self-righteousness. It was the witness of our Lord Himself that the whole need not a physician but they that are sick. One of the primary tasks of the evangelist, therefore, is to bring the demands of law and gospel to bear upon the consciences of men so that they may be convinced of the reality of the condemnation to which they are subject, of the reality of their separation from God and of the certainty of eternal doom apart from the gospel of redeeming grace.

One of the most appalling defects of much present-day evangelism is the absence of any consistent and sustained emphasis upon the holiness, justice and authority of God. This defect is illustrated very concretely in the failure to proclaim and apply the binding authority and sanction of God's law, summarily comprehended in the ten commandments. It is as these commandments are brought to bear upon the hearts and lives of men that the effect referred to by the Apostle Paul is produced, “I was alive without the law once, but when the commandment came, sin revived and I died” (Rom. 7:7), “Verily I had not known lust except the law had said, Thou shalt not covet” (Rom. 7:9). This conviction is an invariable result of faithful proclamation of the binding claims and sanctions of the law of God and we must not deceive ourselves by thinking that the sophistication of which modern philosophy has made men victims in any way abrogates the divinely established rule that by the law is the knowledge of sin. Only the sharp arrows of God's commandments can pierce the heart of the King's enemies and only these can lay low the self-sufficiency of human pride.

A conspicuous defect, closely coordinated with the foregoing, is the absence of warning and of condemnation in evangelistic effort. The naturalistic temper of our age, united with its callousness, makes the doctrine of hell peculiarly uncongenial. It is more often the subject of crude jest than it is of solemn warning or foreboding. The supposed politeness of modern etiquette has too often succeeded in creating the sentiment that any serious reference to hell and damnation is not accordant with the canons of good taste. These evils have in many cases ensnared even the orthodox.

But hell is an unspeakable reality and if evangelism is to march on its way it must by God's grace produce that sense of condemnation complexioned by the apprehension of perdition as the due reward of sin. For it is in the anguish of such a sense of condemnation, in the anguish of a conscience that stings with the apprehension of the wrath and curse of God, that the gospel of God's free grace becomes as cold water to a thirsty soul and as good news from a far country.

(2) The Free Offer of the Gospel. As pertinent to this subject there are in particular two evils that have to be avoided. The first is the presentation of the gospel with an Arminian complexion or on an Arminian basis. A very considerable part of the evangelism that has been conducted for several decades, if not for the last two centuries, has been of an Arminian character. This type of evangelism proceeds on the assumptions that Christ died to save all men or, at least, to make provision for the salvation of all men, and that all men have by natural retention or by gracious restoration the ability to believe in Christ. The overtures of grace in the gospel are therefore presented on the assumption
that God has done His utmost in this matter of salvation and that now it is left to men in the exercise of their own autonomous will to accept Christ. The really decisive factor in the matter of salvation, now that Christ has died and is freely offered by men, is held to be the autonomous decision and action on the part of men themselves.

It must be admitted that this construction of the gospel and of man’s responsibility and opportunity has many appealing and plausible features. In favour of it might seem to be the fact that it has produced mighty results. Indeed it has seemed to many that this is the only feasible way in which to present the claims of Christ and the appeal for faith. Being the predominant form of evangelism in many parts, people of Reformed persuasion have readily fallen into line with this type of evangelistic effort.

Oftentimes as an accompaniment of this conception of the message and of the response to the message there has been fostered a certain type of high pressure appeal and of emotional excitement that is scarcely compatible with the sobriety and dignity that ought to characterize the preaching of the gospel and scarcely consistent with the deliberateness and intelligence appropriate to the exercise of faith in Christ as Saviour and Lord.

The second evil is that of hyper-Calvinism. Those thoroughly convinced of the error of Arminian anthropology and soteriology have quite properly reacted from the type of evangelism that is the characteristic expression of it. But deep persuasion of the particularism of the plan of salvation and revulsion from Arminian evangelism have sometimes been the occasion for the abandonment of evangelism altogether or, at least, for the denial of the full and free offer of the gospel to lost men. If this reaction does not go the length of theoretically denying the free offer of the gospel, it nevertheless manifests itself in a conspicuous awkwardness and lack of spontaneity in the preaching of the free offer. Reaction from the error of Arminian doctrine and methods together with persuasion of man’s total inability and God’s absolute predestination have rendered many unable to understand or work out in practice the complete congruity of man’s inability and of consistent particularism in the plan of salvation with the full, free and unfettered offer of Christ to lost sinners, and they have also been unable to appreciate the congruity of man’s inability and God’s predestination with the necessity for the most urgent and passionate appeal for the exercise of faith and repentance.

The only proper path for true evangelism is the path that lies between these two extremes. Evangelism must understand that election and the particularism of the whole process of redemption puts no fence around the free offer of Christ in the gospel. Neither does human inability and the necessity of efficacious grace in any way circumscribe the offer of a free and full salvation to those who are dead in trespasses and sins. And the responsibility, privilege and opportunity of lost men as they are confronted by the external call of the gospel are not in the least curtailed by the fact that efficacious grace is indispensable to the saving exercise of such responsibility and to the saving embrace of the privilege and opportunity.

(3) **Human Need and Responsibility.** In earlier parts of this report on the message of evangelism stress has been laid upon the necessity of intelligent evangelism. But evangelism must also be zealous and persistent. The zeal of evangelism must find its origin in the recognition of the gravity of sin and of its consequences. Sin is directed against God’s glory and majesty and it has its consequence in alienation from Him. Lost men are therefore in desperate need of the gospel. Apart from the faith of the gospel the only outlook for men is the blackness of darkness forever, eternal destruction from the presence of the Lord and from the glory of His power. These facts impart an irresistible urgency to the task of evangelism and require that urgent demand be characteristic of the delivery of the message. This is to say that the message of evangelism can never be presented as if it were simply a reasonable hypothesis or probability attested as good and useful by the witness of experience. It must rather be presented as the only alternative, as the absolute
truth which must not be rejected except at the peril of eternal death. It must be presented as unescapable finality that there is none other name given under heaven among men whereby we must be saved but the name of Jesus. And so faith and repentance must be urged upon men as not only good and useful resorts but as imperative demands and duties.

The responsibility of men as they are presented with the claims and overtures of the gospel springs not only from the gravity of their need but also from the glory and perfection of God’s gracious provision in Christ. Evangelism must impress upon those who are the subjects of it the heinousness of the sin involved in the rejection of such unspeakable grace. To reject the gospel is to offer insult to the supreme revelation of God’s glory. It is the claims of God’s glory, even that glory reaches the zenith of its disclosure in the person and work of Him who is the image of the invisible God, that cause to rest upon men so stupendous a responsibility. “This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil” (John 3:19).

(4) Christ Crucified and Risen. Evangelism must always be jealous to make Christ as the crucified and risen Redeemer the sum and substance of its message. The example of the apostle is final and conclusive in this respect. “For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God” (I Cor. 1:22-24). “And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ and him crucified (I Cor. 2:1,2).

It is doubtless true that the recording of Christian experience has its proper place in Christian testimony, and the record of the experiences which are the fruit of God’s saving grace has often exercised a powerful influence for good upon the ungodly. It is also true that godly life is an indispensable element in our witness to the power of gospel. But evangelism has been ensnared by the subtlety of Satan when it regards the witness of Christian experience as that which constitutes testimony to Christ. Too often an egocentric interest and emphasis, very plausibly bearing the appearance of doing honor to Christ, has nevertheless grievously perverted the true witness of evangelism. We must ever be faithful to the import of the apostle’s word, “For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake” (II Cor. 4:5).

The preaching of Christ is the preaching of Christ crucified. Christ is not truly preached unless there is the offence that is to Jews a stumbling block and to Greeks foolishness. This offence that inheres in the cross lays evangelism open to the temptation to eliminate or tone down that which appears to imperil the success of evangelistic effort, the temptation to withhold, at least at the outset, the very kernel of the gospel of grace. This is fatal dishonour to Christ and nothing more successfully insures that the gospel we preach is not the gospel but the wisdom of man. It is the cross of Christ as the exalted Lord that embodies the supreme revelation of the justice, love and grace of God, and to eliminate or tone down the offence of the cross is to preach another than the God and Father of our Lord Jesus Christ and it is to fall under the condemnation of the inspired apostle who, after having testified that the Lord Jesus Christ “gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father” (Gal. 1:4), also wrote, “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed, . . . . For do I now persuade men or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ” (Gal. 1:8,10).
THE PREREQUISITES OF EVANGELISM

The prerequisites of evangelism, as conceived of in this report, pertain for the most part to the individual and deal with the moral and spiritual qualities which ought to characterize the person who engages in the work of evangelism.

1. **Personal Faith.** The person who is to perform the work of evangelism ought to be a true believer. It is not to be supposed that unconverted persons may not be used by God as His instruments in propagating the gospel. In His sovereign grace God may use the efforts of those who do not themselves know the saving power of the gospel. It is the Word of God that is the power of God unto salvation and its efficacy does not depend upon the character of the person who may be the minister of it. But, though God may effectually use the Word communicated through unconverted persons, it nevertheless is true that everyone who makes the gospel known to others and urges its claims upon them is guilty of hypocrisy and insincerity if he himself does not believe and obey the gospel. It is also axiomatic that only the person who believes and obeys the gospel can be an effective and faithful witness to its truth and power.

It is requisite that the foundation of all other moral and spiritual qualities be laid in personal faith in Christ as Saviour and Lord and in the intelligent understanding of what personal faith in Christ and obedience to Him mean. Heart-searching should, therefore, begin with the question of personal relation to God and to Christ in giving all diligence to make our calling and election sure.

2. **Orthodox Belief.** It is requisite that the faith that is to be propagated through evangelism be the true faith and therefore it is the responsibility of the church to insure that those who bear the message of salvation to the lost have themselves orthodox belief and an intelligent understanding of that which they are to promote. It is the truth of the gospel that is the power of God unto salvation and though God is pleased to use imperfect and unworthy instruments in the promotion of His cause yet evangelism is never promoted by ignorance and distortion.

3. **Humility.** The person conducting evangelism is one who is wholly indebted to divine grace and he must continue to be aware of complete dependence upon God's grace. He must therefore be clothed with that humility which is appropriate expression of this indebtedness and dependence. He brings the gospel and its claims not in the spirit of self-righteousness nor with a sense of superiority but as a sinner saved by grace and with a profound realization of the fact that he proclaims not himself but Christ Jesus the Lord. "Humility is to the Christian what ballast is to the ship; it keeps him in his proper position and regulates all his thoughts and feelings. A ship with all its sails expanded to the wind, if it were without ballast, would be capsized by the first violent blast; thus many high professors in the church make speedy shipwreck, because they go forth without humility" (Archibald Alexander, Practical Sermons, p. 262).

Shipwreck may be made in two respects — in relation to God and in relation to men.

If the messenger of the gospel is not imbued with humility then he must needs rely upon his own strength and this is the pride that God resists. It is to the humble God gives grace.

If the messenger of the gospel is not imbued with the humility that emanates from a sense of sin and from the grace of contrition, then a barrier will be erected between him and the persons whom he seeks to evangelize. Conceit when it wears the costume of pity is not only the opposite of the spirit engendered and cultivated by the grace of God but it is also repellent even to the ungodly. Evangelism should never be responsible for creating such prejudice against its message. It should always be jealous to show the lost that the difference between the saved and the unsaved is wholly due to the exceeding greatness of God's grace and the attitude of those promoting evangelism should be a living exhibition to this truth.
4. Consecration. Consecration is a necessary prerequisite from two points of view — it is necessary for consistent testimony to the truth and power of the gospel and it is necessary for power in the work of evangelism.

The gospel proclaimed in evangelism is the gospel of salvation from sin and to holiness. Inconsistency in the life of those conducting evangelism is one of the most serious obstacles to effective evangelism. The mind of the natural man is not hospitable to the gospel; it is rather enmity against it. Though inconsistency on the part of Christians does not make the gospel untrue yet the unregenerate are quick to seize upon the inconsistency of the witnesses to the gospel as an argument against the truth and power of the gospel itself. Hence evangelism must not give occasion to the adversaries to speak reproachfully.

The proclamation of the gospel should be wholehearted, sincere and persistent. If the person who proclaims the message is the victim of lust and thus divided in his loyalty, such lack of consecration must impair his wholeheartedness and sincerity and detract from the persistence and zeal with which he attends to and promotes the work in which he is engaged. The failures in personal devotion will necessarily gnaw at the root of his fervency, bring coldness and indifference into his spirit and produce perfunctoriness in the discharge of his duties, all of which result in the absence of that earnestness and power which holiness of heart and of life preserves and fosters.

Consecration will require constant heart-searching. The messenger of Christ must prove to himself the conformity of his motives and actions with his profession. He must bring his inward life, as well as his outward, to the scrutiny of the Word of God lest secret sin indulged or left alone bring defilement upon his soul and the cloud of God's displeasure upon his person and testimony. Oftentimes these secret disasters are hidden from men but they are naked and open to God and they have the most destructive effect upon the fruitfulness of the witness to the gospel. Ever-active and penitent heart-searching is the only way whereby the proper consecration and increasing sanctification can be maintained. "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23,24).

5. Zeal. Zeal when intelligent is always inspired by respect for the glory of God and by love to Him. The basis upon which zeal in evangelism rests is absolute confidence in the truth and power of the gospel. The constant urge of evangelism is the recognition that the gospel is indispensable to the salvation of men. In the face of discouragement and opposition, failure and reproach, the messenger of the gospel will be certain to fall if he is not sustained by the unaltering zeal that springs from jealousy for the honour of God against all gainsaying, from conviction of the inviolate truth of the gospel and from understanding of its indispensability and supreme preciousness.

6. Prayer. The proper proclamation of the Word of God requires insight, love, and power. As regards insight, the person proclaiming must be sensitive to discern the meaning of the Word and alert to apply it to the needs and lives of men. As regards love, he must love the truth and have sympathy with men. As regards power, he must be endued with the Holy Spirit so that he may declare the Word with unction and blessing. He must, therefore, be constant in prayer as the means of securing and maintaining that illumination and quickening of the Spirit who alone can impart the insight, love and power apart from which evangelism will degenerate into cold and formal professionalism. Evangelism must on its own account be wrought in the exercise of supplication.

The messenger of the gospel must also pray for those to whom he brings the gospel. The gospel has no power in and of itself. Clear, complete and pertinent to a situation though our message be, yet the Word is impotent apart from the inward work of the Holy Spirit. The saving effect does not reside in the clarity or appropriateness of our presentation, nor in the fervency of our appeal, but in the sovereign and efficacious grace of the Spirit. This complete dependence upon God's sovereign grace provides the basis and necessity for constant and unfailing prayer that God would graciously add His regenerating,
converting and sanctifying power. Such prayer receives its encouragement in the assurance that if we being evil know how to give good gifts unto our children how much more will the heavenly Father give the Holy Spirit to them that ask Him.

7. Love for Men. Love for lost men should not consist merely in the interest we have in the salvation of their souls. Love for lost men should rest first of all upon the recognition that they are, like ourselves, creatures created in the image of God. We should therefore have interest in them in the whole range of their being, of their relationships, of their interests, and of their activities. Too often the work of evangelism has been frustrated and brought into reproach because the messengers of the gospel have shown little interest in, or sympathy with, the everyday troubles and joys, cares and interests of those to whom they minister. Evangelism must follow the example of the Saviour who identified Himself with the interests of men in the whole range of life and activity. Furthermore, evangelism must appreciate the fact that the Word of God bears upon all of life and our love and interest cannot be less extensive than the application of the Word of God. It is as the messengers of the gospel establish contact and confidence in the ordinary relations of life that they are placed in the most favorable position to bring to lost men the supreme blessing of the gospel.

This love for lost men as creatures made in God's image and this interest in them in the whole range of life must not, however, obscure the fact that they are lost men and that our supreme love for such concerns the salvation of their souls, to the end that they may glorify God in the totality of their being and of their interest. Evangelism must burn with passionate concern for his supreme need of the lost and perishing. There is always the temptation that our interest in them as men, our admiration of the many noble qualities they may exhibit and of the noble services they perform will blind us to the reality of their alienation from God and of their enmity against Him. Love must show itself in appreciation of their deepest need and in the determination to confront them with the truth and claims of the gospel of Christ.

8. The Filling of the Spirit. God has commanded believers to be filled with the Spirit (Eph. 5:18). To be filled with the Spirit is to be possessed, ruled, guided by the Spirit, and it is this filling of the Spirit that causes the fruits of the Spirit to abound and the gifts of the Spirit to be exercised with power (cf. Acts 4:31, 33).

Sing grieves the Holy Spirit (Eph. 4:30-32). When the Holy Spirit is grieved there is a quenching of that power with which He works in and through the believer. We must be brought in humility before the scrutiny of God's unerring judgment and pray with David, "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23, 24; Cf. Psalm 61:10-13).

The Holy Spirit always honours His own commandments; they reflect His own holiness. When we are filled with the Spirit we must be filled with love and jealousy for the commandments of God. This will mean that we present our bodies a living sacrifice (Rom. 12:1), present ourselves as servants unto obedience and our members as instruments of righteousness unto God (Rom. 6:13, 16). The believer is filled with the Spirit only to the degree in which he obeys the Word of God.

c. A Consistent Study of the Word of God. If the believer is filled with the Spirit only to the degree in which he obeys the Word of God it follows that he must first know that Word, and knowledge requires application, study and meditation. The Holy Spirit does not fill us irrespective of knowledge but through our knowledge of His will as revealed in the Scriptures. The exhortation in Ephesians 5:18, "Be filled with the Spirit" is in the context of, "Understand what the will of the Lord is" and "Speaking one to another in psalms and
hymns and spiritual songs." If we are filled with the Spirit the Word of God dwells in us richly in all wisdom.

d. Prayer for Particular Needs. The most particular need is the filling of the Spirit. Earnest prayer must be directed to the supply of this need. But even more specific needs, as they emerge in the work of evangelism, should always be brought to the throne of grace. As the apostolic church laid before the Lord the particular danger which threatened their evangelistic effort, they were filled with the Spirit and enabled to witness with great power (Acts 4:31, 33).

PREPARATION FOR THE EVANGELISTIC MEETING

Anything which is to be done well calls for careful preparation. This principle applies to sacred as well as secular endeavors. An evangelistic effort without careful planning is almost certain to fail. A large church having many adherents and calling an evangelist with a big name may draw many unsaved to the meetings. This, of course, would not apply to most of our churches. However, whether a church is large or small the true possibilities of the evangelistic meeting may be realized only if it is preceded by careful preparation.

Your Committee makes the following suggestions by way of preparation for such meetings.

1. Make a house-to-house canvass of the community which the church expects to reach through these meetings. Inquire as to church and Sabbath school affiliations, regularity of attendance, number in family, etc. If at all possible this canvass should be made by Christian laymen under the direction of the pastor or session. Encourage even those church members who live outside this area to make a canvass of their immediate vicinity.

2. From this canvass and other sources make a prospect list of families and individuals whom the church hopes to reach through these meetings; i.e., those without church or Sabbath school affiliations, those who do not attend regularly, and those whose affiliations make them proper subjects of evangelism.

If at all possible have the Christian laymen who have uncovered these prospects call upon them several times before the meetings with a view to bringing them to the meetings and to doing personal work with them. The pastor should also call upon these prospects with the same end in view.

3. Make thorough prayer preparation for these meetings. Have the Christian laymen who have made the house-to-house canvass make their prospect-list a prayer-list. Urge every member of the church to set aside a daily period of prayer for the meetings. Instruct them to pray for definite needs and specific individuals. Ask them to include the evangelist in their prayer-list. Seriously consider the advisability of having a week of cottage prayer meetings preceding the special services. This may not prove to be practical for various reasons, but it should be a source of rich blessing if carried out.

4. The people should be prepared to take part in this program and prepare for the meetings. Instruct them concerning the way to make a house-to-house canvass. Teach them how to do personal work. Acquaint them with the value and ends to be obtained by united and private prayer. Preach on such subjects as Witnessing, Soul-Winning and Prerequisites for Revival.

5. Urge each member to determine to pray for the meetings daily, and, if not providentially hindered, to attend all the meetings and to endeavor to bring at least one person to each meeting.

6. Endeavor to obtain opportunities for the evangelist to witness to groups outside your own church during the period, as, for example, in schools, clubs, on the radio, at Sabbath afternoon or early evening services in other churches, rescue missions, open-air services.

7. Make every possible effort to publicize the meetings. Distribute handbills, place window cards in homes and stores, advertise and place write-ups with a picture in local paper.

8. One night a week, either Monday or Saturday, should be observed for rest, especially if the meetings are to continue for more than one week.
to special conditions some churches might find it more practical to limit the public meetings to one week and have the evangelist devote several days and nights of the following week to calling and to doing personal work with strangers who came out to the meetings and with prospects who were unable to attend.

9. The evangelist would do well to request of the pastor three letters during the preparatory period. The first letter should acquaint the evangelist with the preparatory program which the church plans to put in practice. The second letter should inform him as to the progress which is being made by the pastor and the congregation in the carrying out of this program. The third letter should acquaint him with the particular needs and problems of the congregation. This information should aid him both in his prayer and sermon preparation for the meetings in that particular church.

As a general rule, at least a month should be devoted to this preparatory program. All these suggestions may not prove practical in every local situation. The pastor and session must use their judgment in respect to them.

PERSONAL WORK

Personal work is a very important aspect of evangelism. This method of presenting the gospel was widely used by our Lord. In the apostolic church this work was not only done by the ministers but by the laymen as well. This fact sheds light on its phenomenal growth. If the churches of our denomination are going to do an effective work of local evangelism then The Orthodox Presbyterian Church as a whole must be roused to the need and instructed in this type of work.

The Nature

Personal work may be defined as an effort made by an individual Christian to deal with another individual concerning some spiritual matter. This work should be done with two classes of people, those who profess to be Christians and those who do not.

We should endeavor to do this type of work with the brethren to help them with their problems. As God presents the opportunities, in meekness and in love we should correct, instruct, comfort or encourage according to our knowledge of their peculiar needs.

It is also our privilege and duty to do personal work with the unsaved. God has commanded us to be witnesses, fishers of men and soul winners. God has called us to labor with men individually as our Lord did with Nicodemus and with the woman at the well, and as Philip did with the Ethiopian Eunuch. It is this type of personal work in which we are particularly interested in this part of the report.

The Prerequisites

The prerequisites for personal work are: personal faith, orthodox belief, humility, consecration, zeal, prayer, love for men, a working knowledge of the scriptures and skill. The first seven of these are fully discussed in the chapter which has to do with the prerequisites of evangelism. We shall therefore confine ourselves to a consideration of the last three.

1. A Working Knowledge of the Scriptures. The personal worker should have such a knowledge for two reasons. In the first place he is concerned that it should be evident to the one with whom he is dealing that he is not setting forth his own opinion of man's spiritual condition and needs but God's revealed will. He should therefore be able to show from the Word what God has to say on these subjects. This calls for a working knowledge of the Scriptures. The soul winner must know where to find the pertinent passages from the Word of God.

It should be noted in passing that when we are endeavoring to produce Scripture proof for a certain point we will do better to confine ourselves to the
use of a few well-chosen passages, since a multiplicity of references may prove confusing to the one with whom we are dealing.

In the second place the Holy Spirit is pleased to work with saving grace through the Word (Heb. 4:12; Rom. 10:17).

2. Prudence. The personal worker must be prudent in his conduct. He must not only proclaim the gospel but also strive to live a life of conformity to the Word of God. Failure in this respect is bound to weaken the effectiveness of his work.

He must also be prudent in the exercise of his Christian liberty lest he needlessly antagonize those with whom he would labor. There are conceivable circumstances under which prudence might well demand that he refrain from the use of certain things and from engaging in certain practices which are not sinful of themselves but which have been brought into disrepute through the abuse and misuse of sinful men.

The soul winner must exercise prudence in his work. Prudence must be exercised in approaching men with the gospel. Some are needlessly antagonized by the type of worker who rushes up to one with the question: "Are you saved, brother?" Prudence must be exercised in the selection of a suitable place and time to deal with an individual.

3. Skill. The personal worker should possess the skill to make friends, to turn the conversation into spiritual channels, to deal with sin, to answer the inquirer's questions, to set forth the way of salvation, and to ground the new convert in the rudiments of the Christian faith.

Now while we have listed skill as a prerequisite for personal work and while a certain aspect of skill, that is knowledge, may be obtained by instruction, there is another aspect of skill, namely, expert ability which only comes with constant practice. Therefore the skill which is essential to fishing for men can only be developed by doing that kind of work. The more practice one has in the right kind of soul-winning the greater his skill should become.

The Method

We are now to consider the way in which personal work is to be done. It is impossible to draw up a set of rules which will apply to every case. The method will vary somewhat with each individual. Some cases present problems that others do not. It may be necessary to strive by the grace of God to bring one individual to a consciousness of his utter sinfulness and of its implications while another may already have such a knowledge. One will have an intellectual grasp of the gospel while another will be ignorant of the most elementary truths. One man will lack salvation, another the assurance of his salvation.

The personal worker must be a diagnostician. He must analyze the needs of the individual and deal with him accordingly. We shall therefore set forth the various problems which a worker may face and offer a few suggestions as to how to deal with each.

1. Making the Contact. The personal worker is to present the gospel not only to his friends but also to strangers. The question therefore arises as to how he is to contact the stranger. In the fourth chapter of John's Gospel we have recorded for us the manner in which the Lord Jesus contacted a strange woman at Jacob's well in Sychar. Our Lord did not wait for a formal introduction, neither did He approach her with the question as to whether or not she were saved. He simply began a conversation with her by asking for a drink of water.

The way to contact a stranger is to begin a conversation with him. Begin to talk about the commonplace as, for example, the weather, or the war. If the individual has any obvious interest ask him some questions along that line. There are times when the asking of some slight favor may prove to be an opening wedge.

Authorities on the subject of personal work agree that in general it is better for men to deal with men and women with women. This suggestion is designed to guard against certain real dangers which arise from the frailty and
sinfulness of human nature. It is not, however, to be regarded as an ironclad rule. There are notable cases both in Bible times and in present-day life where men have been used to deal with women and vice versa.

2. Turning the Conversation. The personal worker often faces the problem of turning the conversation into spiritual channels. In dealing with the woman at the well the Lord Jesus accomplished this transition by following his question concerning physical water with a remark concerning spiritual water. The analogy between the two made the transition a natural one.

If we keep in mind this analogy between the physical and the spiritual we shall be more likely to find opportunities to turn a secular conversation into spiritual channels. We may illustrate. After questioning a miner concerning the darkness of a mine and the lighting system which dispels that darkness, would it not be easy to turn the conversation to such subjects as the darkness of sin and the Light of the world? After talking with a soldier concerning the problems of physical warfare would it not be an opportune moment to turn the conversation to the subject of spiritual warfare? Surely this should afford one the opportunity to discuss such subjects as, the enemies of the soul, man’s inability to cope with them, God’s plan and power in respect to them and salvation in all its aspects.

Another way to turn the conversation into spiritual channels is to lay hold on the spiritual implications of the secular statements of those with whom we are talking. For instance, when a man grumbles about the weather, that is our opportunity to speak of the providence of God. When one with whom we are talking uses profanity this presents us with an opportunity to speak with him about the third commandment and its implications.

Even as every spoke leads to the hub so every aspect of Christian truth may be made an avenue of approach to the proclamation of the gospel. Once the conversation has been turned into spiritual channels it is the task of the personal worker to keep it there until he has set before his acquaintance as full a presentation of the gospel as time and ability permit.

3. Dealing with the Sin Question. A conviction of sin is essential to a genuine conversion (Matt. 9:13). Very few with whom the personal worker deals are already under conviction. In most instances he must endeavor by the grace of God to bring the individual with whom he is dealing to a conviction of his sinfulness and a consciousness of the implications of this fact.

The soul winner should learn much from the example of Christ here as well as elsewhere. The Saviour’s method in dealing with the woman at the well concerning her sins was marked by two things. There was a determination that the woman must face her sins. This is evident from the fact that He refused to be sidetracked by her statement, “I have no husband.” He displayed both love and tact. He exposed her sin but spared the details. He opened the wound only as wide as was essential to a thorough cleansing.

The personal worker must be neither brutal nor condescending in dealing with those who are guilty of the more flagrant forms of sin. He must show both love and tact in dealing with all kinds of men. For instance, in dealing with a respectable citizen he should be careful to recognize this man’s standing in the eyes of his fellowmen, but at the same time he must make clear to him that in the sight of God he is a hell-deserving sinner.

In dealing with the sin question the soul winner should stress three facts. He should stress the nature of sin. The word sin means to miss the mark. The mark is the law of God. Sin is any want of conformity unto or transgression of the law of God. He should stress the manner in which all men have sinned. All have sinned in thought, word, and deed. They are guilty of sins of omission and commission. He should stress the consequences of sin both in respect to man’s nature and his relationship to God. The wages of sin is death, that is, eternal separation from God.

Whether he is dealing with the vile or respectable the same determination should possess the personal worker, namely, that this man with whom he is
now working may by the grace of God come to see himself as a helpless, lost sinner.

4. **Answering Questions.** A fisher of men often faces the problem of answering questions. Some questions are asked to gain information, others would seem to be motivated only by a desire to turn the conversation from the subject at hand.

There are some valuable lessons to be learned from the manner in which our Lord answered the question of the woman at the well. He did not say, "My dear woman, forget your questions; if you will accept Me they will all disappear." Neither did He launch into a long dissertation concerning the proper place of worship. Instead He answered her question in a word and then proceeded to call her attention to matters more important to one in her spiritual condition, namely, the object of her worship and the manner of worship. He said to her, "God is a Spirit and they that worship Him must worship Him in Spirit and in truth." In passing it should be noted that in most cases it will be necessary to deal with the individual concerning his concept of God. An attempt should be made to show him the fallacy and inadequacy of his present view. Then he should be faced with the concept of an absolute God and its implications. Paul's sermon on Mars Hill presents us with an excellent example in this respect (Acts 17:22ff.).

The soul winner must endeavor to give an honest answer to the inquirer's questions. At the same time, however, he must be able to evaluate them. Those which have the least bearing on the discussion should be answered more briefly. He should cultivate the ability in answering a question to stress the aspect which is most pertinent to the discussion. Above all he must never permit himself to be sidetracked from his main purpose. As soon as he has answered the questions he should bring the conversation back to the main subject under discussion.

The personal worker must not be afraid of being asked questions which he cannot answer. If he does not know the answer let him be frank to say so and then let him go to his Bible, his commentaries, or his pastor and find the answer. If he will pursue this method the question which at first he cannot answer will prove a blessing in disguise.

5. **Presenting the Gospel.** In most cases it will be necessary for the personal worker to proclaim the gospel to the one with whom he is dealing. Five out of every seven so-called Protestants do not even know that the gospel is the good news concerning the person and work of Christ.

In many cases it will be necessary to declare the essential facts concerning the person of the Lord Jesus Christ. In so doing the following truths should be stressed and amplified. God is a triune God. Some nineteen hundred years ago God the Son took unto himself a human nature and entered this world as the Babe of Bethlehem. The Lord Jesus Christ is an absolutely unique person with two natures. He is at once truly God and truly man. These two natures were wholly essential to the work which He came to do, namely, to save His people from their sins.

In most cases it will be necessary to make known the work which Christ came to accomplish. In this connection the soul winner might well stress and amplify the following truths: the work which is essential to salvation, namely, a perfect keeping of the law and a complete payment of the penalty for sin; man's utter inability to do this work; the manner in which Christ has accomplished this work by His perfect keeping of the law and His payment in full of the penalty for the sins of His people; the condition upon which God's people may embrace and enjoy the benefits of His atoning work, namely, through personal faith in the Lord Jesus Christ.

In many cases all the theological terms will have to be explained. In dealing with the woman at the well the Lord Jesus made no attempt to explain the meaning of the term "Messiah", but it is evident from the narrative that

*Correction. See Minutes, p. 44.*
this woman had some doctrinal background. With most men, however, such is
not the case. If we state that Christ is the Messiah we must go on to explain:
the meaning of this term, the offices to which He was anointed, and what is the
work of a prophet, of a priest, and of a king. We cannot even take for granted
that men know the meaning of the term “saved” but must explain that it means
to be delivered from sin and its consequences. We must also explain what it
means to have faith in Christ and in so doing we must distinguish between be-
lieving the facts about Christ and placing one’s trust in Him for salvation. It
should be made clear that the former is insufficient and that both are essential
to saving faith.

6. Giving the Invitation. This subject has been dealt with at some length
in the section of the report which has to do with the “Message of Evangelism”.
Hence we shall confine ourselves to the following remarks. After the presenta-
tion of the gospel the next task of the personal worker is to invite the one
with whom he is dealing to accept the gospel.

This person should be invited to consider:

1. Such commandments of God as Mark 1:15 . . . “Repent ye and believe the
gospel.”
2. Such invitations of Christ as Matt. 11:28ff. “Come unto me, all ye that
labor and are heavy laden, and I will give you rest. Take my yoke upon
you, and learn of me; for I am meek and lowly in heart: and ye shall find
rest unto your souls. For my yoke is easy, and my burden is light.”

The soul winner should explain that this is an invitation to accept Christ as a
prophet, as a priest and as a king.
3. Such promises as Romans 10:13 . . . “Whosoever shall call upon the name
of the Lord shall be saved.” The personal worker should point out God’s
terms and God’s promise as set forth in this verse. The terms are prayer
and the promise is salvation. Care must be taken to make clear the neces-
sary content of such a prayer, namely, a confession of sin and an acceptance
of Christ as his prophet, as his priest and as his king. The individual
should be urged to meet these terms and rest upon this promise at the
earliest possible moment. If circumstances are suitable he should be urged
to do so at that particular time.

If the individual is hesitant or reluctant in accepting the gospel invitation
it is the duty of the soul winner to endeavor to persuade him. The apostle Paul
said: “Knowing therefore the terror of the Lord we persuade men.”

This persuading is not to be done in the Arminian manner of telling every
individual that God loves him and that Christ died for him, but, for instance,
by drawing a contrast between the individual’s present state and the change
which will occur if he by the grace of God should accept the gospel invitation.
This man is now cut off from God, under his wrath and curse, liable to all the
miseries of this life, to death itself, and to the pains of hell forever. If, how-
ever, he will call upon the name of the Lord, God will forgive his sins for
Christ’s sake, accept him as righteous in His sight, make him His child and
heir, bestow upon him certain blessings in this life, and reserve for him great-
er blessing in the life to come.

The personal worker must ever keep in mind that while God has called
him to witness, to invite, and to persuade, salvation is of the Lord. Effectual
calling is the work of the Holy Spirit. It is only as He quickens elect sinners
and applies our words to their hearts that they shall be saved. Therefore we
must always labor in a spirit of humble reliance upon the triune God.

7. Instructing a New Convert. If at all possible the personal worker
should at once give the new convert brief instructions concerning such matters
as: the assurance of his salvation, how to obtain forgiveness for daily sins,
daily devotions, witnessing, church attendance, and the necessity of becoming
a communicant member of some true branch of the visible church.

INTENSIVE SURVEY WORK

In this report we shall be confined to the subject of intensive survey work
in contradistinction to extensive survey work. Extensive survey work has as its primary object the extension of our witness into new communities with a view to the establishment of new churches. Intensive survey work has as its primary object the reaching of the immediate and surrounding communities where our churches are already established.

**Biblical Basis.** Some type of intensive work is a clear implication of the great commission. Christ has commissioned His Church to “teach all nations” (Matt. 28:19) and to witness to Him “both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8b). The Church of Christ has not fully fulfilled this commission until it has done its utmost to reach all men everywhere with the Gospel. No church can say that it has done all that it could to evangelize its community until a house-to-house survey and witness has been made. Peter and John “in every house . . . ceased not to teach and preach Jesus Christ” (Acts 5:42). Paul taught “publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ.” Divine precept and Apostolic example would appear to make some type of intensive survey work an inescapable duty, not to mention its stimulus to spiritual and numerical growth. Up to the present time a goodly number of our churches have attempted some form of intensive survey work but apparently a large number of churches have made no serious efforts in this direction. It is hoped that this brief report will be an encouragement for them to do so.

**Method.** There are essentially two different though not mutually exclusive methods that have been employed with substantial success. The one has been employed rather successfully in Orthodox Presbyterian Churches. The other method has proven itself successful in The American Lutheran Church. We shall describe these methods in this order.

The method that apparently has *frequently been employed in Orthodox Presbyterian Churches is the securing of a woman worker for several months during the year to go from house to house for the immediate purpose of securing children for the Sabbath School or Summer Bible School. Sometimes the Pastor or a member of the church conducted the survey. The approach, in either case was through the children and a specific object of interest was used as a basis of appeal to the parent and the child. This method gives the worker the advantage of offering a service rather than giving the impression of selling something. It affords an unobtrusive occasion to engage in Christian conversation and to invite the parents to the services of the church. The worker takes the names and addresses of any who give evidence of any willingness to listen to the things of Christ and gives them to the local Pastor. The Pastor then calls upon these contacts and seeks to interest them in a class on Christian doctrine.

The reports of those who have employed this method indicate that the results of this type of work were definite and worthwhile. Of three city churches that employed this method all reported that a very substantial number of children were reached for the Sabbath School and that a goodly number of worthwhile contracts for the Pastor resulted. Some of the families contacted by this method are now believers and members of The Orthodox Presbyterian Church. In one church this method has been the chief means of its growth. Of two churches located in towns (8,000 and 1,200 populations respectively) there were results corresponding to the opportunities that the respective fields afforded. In one of these the number of families reached for the Sabbath School and Church compared most favorably with the number of families reached by the city churches that employed this method.

The method employed by the American Lutheran Church is to have the local Pastor make forty house-to-house calls five days a week between 12:30 p.m. and 5:00 p.m. The Pastor simply gives his name and the name of his church and asks if they could spare a few minutes to hear about his church.

*Correction. See report of the Committee on Local Evangelism, p. 25.*
The immediate purpose of his conversation is to interest the adult members of the family in attending a class in Christian doctrine. This class can be conducted for a group or for an individual and consists in eight hours of instruction over a period of eight weeks. In this course the doctrines of sin, grace, and the Christian life are emphasized. Should there be no interest manifested in this class an invitation to attend the services of the church is given together with an appropriate tract.

This method has been highly successful in the American Lutheran Church and should have the serious consideration of our ministers. It must be borne in mind of course that the circumstances under which this method is employed in the American Lutheran Church are somewhat different from the circumstances in which many Orthodox Presbyterian ministers find themselves. This high standard is required only of men who are experienced preachers and who therefore have a repertoire of sermons. It must further be remembered that the average Orthodox Presbyterian minister has several more messages to prepare each week than does the average Lutheran minister. This does not nullify the fact, however, that we have scarcely begun to realize the amount of work that can and should be done by us as ministers of the Gospel.

It should further be observed that the experience of some of the ministers of The Orthodox Presbyterian Church who employ the method of the American Lutheran Church has shown the advisability of recommending certain important modifications of that method.

It has been found that inviting first acquaintances to a public worship service brings far better results than inviting them to a private class on doctrine. In one instance, only two in the neighborhood attended the class in doctrine while twenty-eight in the same neighborhood responded to the invitation to attend a church service. We therefore recommend working from the public service to the more private instruction class.

It has also been observed that informal social gatherings, preferably in homes, have been an effective means of eliciting the interest of strangers in the larger cities. The object of these gatherings is first to befriend people. Our Lord took time to do this; so must we. Christian love is indispensable to Christian witness-bearing. It is therefore recommended that an effort be made to reach the good contacts of our house to house survey work through the medium of informal social gatherings.

The Committee does not feel that it can commend one method of intensive survey work as superior to the other. It is not necessary that either method be used to the exclusion of the other. These two methods might well be dovetailed into one method in which the best elements of each are retained. What these better elements are will depend to a large extent on local conditions. As a general rule, however, two principles should guide. First, the local church should regularly and systematically be engaged in intensive survey work. Second, the occasion of our visits should be to invite the members of the family to some project of the church designed to meet their particular need, be it a public worship service, a Sabbath School for the children, an evangelistic service of catechetical class for the adults. In addition the worker should always leave some good gospel tract or Scripture portion.

It has been impossible to include the details of these methods in this report. The Committee will be glad to answer any questions on the details of these plans.

It was moved that the recommendation be adopted. (See p. 25)
It was moved and carried as an amendment that the words "the first five reports" be substituted for the words "these reports."
It was moved as an amendment that the report on "Preparation for the Evangelistic Meeting" be omitted.

*Insertion. See report of the Committee on Local Evangelism, p. 25.

**Correction. See report of the Committee on Local Evangelism, p. 25.
On motion the matter was laid on the table until Friday morning.

The tellers reported the election of Messrs. Kuiper, Allen and Stonehouse to the committee to investigate the A.C.C.C. and to study the matter of cooperation. They were declared elected.

It was moved and carried that the report of the Committee on the Sale of Standards be heard. The report was presented by Dr. Strong, chairman of the committee. The report is as follows:

**COMMITTEE ON THE SALE OF STANDARDS**
**THE ORTHODOX PRESBYTERIAN CHURCH**

Statement of Cash Receipts and Disbursements

Balance on hand June 1, 1943 $137.47

**RECEIPTS:**
Standards sold 28.89

**DISBURSEMENTS:**
Postage .29

Balance on hand May 10, 1944 $166.07

Respectfully submitted,

ROBERT STRONG

It was moved and carried that the Committee on the Sale of Standards be continued.

It was moved and carried that the report of the Committee on Texts and Proof Texts be heard. The report was presented by Mr. Murray, chairman of the committee. The report is as follows:

**THE COMMITTEE ON TEXTS AND PROOF TEXTS**

The Committee respectfully reports to the Eleventh General Assembly that it has continued the work of revising the proof texts for the Confession of Faith and that in this work it has advanced as far as Chapter XXI, Section II.

The Tenth General Assembly asked the Committee "to consider the matter of proof texts for the Shorter Catechism, and provide such proof texts as soon as practicable" (Minutes of the Tenth General Assembly, p. 45). The committee considered that it would not be advisable for the Committee to interrupt its work of revising the proof texts for the Confession of Faith and so judges that it would be more practicable to complete the revision of the proof texts for the Confession of Faith before undertaking any revision of proof texts for the Shorter Catechism.

Respectfully submitted,

JOHN MURRAY, Chairman

It was moved and carried that the Committee on Texts and Proof Texts be continued and that the name of Dr. Stonehouse be dropped from this committee at his request.

The order of the day was called for and the Assembly recessed with prayer by Mr. Atwell.

**FRIDAY, MAY 19, 1944**

Friday morning.

A devotional service conducted by the Rev. Edmund P. Clowney was held at 9:00 A.M.

The assembly was called to order at 9:25 A.M. and was led in prayer by Mr. Allen.

On motion the roll call was omitted.

The minutes of May 18 were read. It was moved and carried that the phrase "to study the matter of cooperation" be changed to read "to investigate
the A.C.C.C. and to study the matter of cooperation.” The minutes were ap-
proved as corrected.

The tellers announced the election of Dr. Clark for the committee to in-
vestigate the A.C.C.C and to study the matter of cooperation. He was de-
clared elected.

It was moved and carried that the committee to investigate the A.C.C.C and
to study the matter of cooperation be instructed to send out its report to the min-
isters and sessions at least six weeks prior to the Twelfth General Assembly.

On motion the matter of consideration of the report of the Committee on
Local Evangelism was taken from the table.

The Moderator ruled that the point of the motion on the floor was that it
was not in order to read the report on “The Evangelistic Meeting.” Appeal
taken from the ruling of the chair. The Moderator was sustained.

The recommendation of the Committee on Local Evangelism was adopted
in the following amended form: That the Assembly call the attention of the
presbyteries and sessions of The Orthodox Presbyterian Church to the first five
reports, with the exception of the report on “Preparation for the Evangelistic
Meeting”, for their earnest study and for appropriate action, with the correction
that the words “In passing it should be noted” in the third sentence on page 33
be changed to read “In this connection it should be particularly emphasized”.

It was moved and carried that the report of the Committee on Local Evan-
gelism on “The Open-Air Meeting” be received at this time.

It was moved and carried that the Committee on Local Evangelism be con-
tinued and that the Committee be authorized to send as soon as possible to the
ministers and sessions for purposes of study the reports on “The Evangelistic
Meeting” and “The Open-Air Meeting” and such other materials as may be-
come available.

The Moderator asked Mr. Sloat to take the chair.

The report on “The Open-Air Meeting” was read by Mr. Cummings. The
report is as follows:

THE OPEN-AIR MEETING

The Biblical Basis and History of the Open-Air Meeting

Preaching and teaching under the canopy of heaven is a very ancient prac-
tice. On Mount Carmel Elijah dramatically challenged the worshippers of Baal.
In the streets of Ninevah Jonah called upon men to repent. In God’s great
out-of-doors John the Baptist heralded his great message “Behold the Lamb of
God.”

Our Lord Himself stood second to none in employing the background of
nature as a setting for the proclamation of His saving truth. By the seashore,
on “the mount”, and in busy thoroughfares our Lord preached and taught. The
New Testament Church was probably born in an open-air meeting on the day
of Pentecost. By a river-bank at Philippi, on Mars Hill in Athens, and in the
market-places, the Apostle Paul heralded the unsearchable riches of Jesus
Christ.

During the Dark Ages the little Gospel light that was preserved was due to
the fact that the mendicant friars and others like them went into the highways
and by-ways in the service of Christ. In pre-Reformation days the Lollards of
Wyclif, the disciples of Huss, and the followers of Gerard Groot went forth with
the Bible to the people. During the Reformation, since many of the established
churches were closed to the true messengers of the Gospel the only pulpit that
some of them could use was an improvised one under the canopy of heaven.

In the eighteenth century the established church in England had become
decadent and the nation was on the verge of moral ruin and economic revolu-
tion. Even secular historians, such as Lecky, attribute England’s escape from

*Paragraph 2 under 4. Answering Questions under The Method in paper on
PERSONAL WORK.
ruin and revolution and its subsequent national prosperity to the Wesleyan re-
vival. Much of the preaching of this revival was done in the out-of-doors. Denied the privilege of preaching within the consecrated walls of the church, Whitefield and Wesley were driven to the fields where people came by the thousands to hear the preaching of the Gospel. During the Great Awakenin:g here in America, it was again the method of open-air preaching that was so abundantly blessed of the Lord to the reviving of His people and to the exten-
sion of His kingdom.

The Great Problem of the Open-Air Meeting

There is an acute problem that confronts the open-air preacher in our day and age. The great problem is to get and hold a sizeable audience. In Whit-
field's day the masses thronged to hear his message. This is not true today; the multitudes pass us by. What is the cause? What can be done to assist in the solution of the problem?

Various factors may be said to contribute to the listlessness of those whom we seek to reach with the Gospel. There are the many attractive forms of pleasure. No age of ministers has had to compete with as many enticing modes of pleasure as has the minister of the twentieth century. It is reported of Moody that he looked with apprehension on the popularity of the bicycle, fearing its effect upon evangelistic meetings in America. The automobile, the radio, and the moving picture show have done much to make the average open-air meeting appear unattractive. Another factor that has engendered a spirit of indifference to the open-air preacher is the attitude of the average educated person. He con-
siders such a method as beneath his intellectual level and personal dignity. Even Wesley at first recoiled before the thought of open-air preaching for this rezon. He knew that immediately he would be branded by many as an “ignorant and unlearned” man. But perhaps the most basic reason for the average American’s antipathy toward open-air preaching is that he has been educated, however unwittingly, into a prejudice against the Christian Gospel. America’s antiatheistic public school system and the deadening influence of Modernism within the vis-
ible church have had their deadly effect upon the souls of men.

These difficulties, however, are not to be taken as valid reasons for not en-
gaging in open-air preaching. God is sovereign and has enabled His servants to devise methods whereby the problem of drawing a crowd has to a degree at least been overcome. We present at this point the recommendations that have come to us from ministers who have had some degree of success in obtaining a good hearing in open-air preaching. They are as follows:

1. Go where the people are, not where we hope they will come. In most places where we have Orthodox Presbyterian Churches, the Spring and Summer are the only times that weather will permit the holding of out-door services. During these seasons the people will be found in public parks and squares, at seaside and mountain resorts, by places of public amusement, and outside of factories during lunch hours. Recently provision has been made in England to have chaplains for defense industries. In at least one large industrial plant in America permission has been granted for the preaching of the Gospel to the men during their lunch hour. These examples may be straws in the wind indicat-
ing a tendency to recognize the need and the worth of bringing the Word of God to the working men of our nation. Here may be an opportunity to reach the heads of families whose very souls are being crushed out of them by long hours and Sunday work. In every city and town there are areas where large numbers of under-privileged and spiritually neglected people can be found. These areas should be sought out and surveyed with a view to securing a com-
modious meeting place. Most important of all, pray for an open door.

2. Go in absolute confidence in the truth and power of the Gospel and in complete reliance upon the Holy Spirit to bless. Only as the love of God is shed abroad in our hearts by the Holy Spirit can we proclaim boldly, con-
vincingly, and winsomely the everlasting Gospel. To this end, we need to pray that we might be filled with the Spirit. Nothing can draw and hold so well and
so surely in an open-air service as the preaching of the Word in the power of the Spirit.

3. There are successful ways of gathering a good audience. One way is to have a nucleus of Christians to go with the minister. A crowd draws a crowd. When the passers-by observe that a goodly number are listening they will stop to satisfy at least their curiosity. From that point on you may depend upon the Word to elicit and maintain their interest. A method that has been used by some Roman Catholics with real success in drawing a crowd is the question and answer method. The minister seeks out a passer-by and requests him to ask questions from a specified distance. The minister then proceeds to answer the man's questions. As others gather they, too, are requested to ask questions. When a sizeable group has been attracted by this method the minister may discourse on a subject of his choice.

The Message of the Open-Air Meeting

A full exposition of the message of evangelism will be found in the first portion of the Committee's report that has been submitted to the General Assembly. In the open-air meeting as in all evangelistic meetings the full-orbed Gospel of the Reformed Faith must be proclaimed if we are to experience the richest blessing of the Lord. There are, however, some important elements that should characterize the message of an open-air service that are not mentioned in the Committee's previous section on the message of evangelism. They are the elements which are peculiar to a service of this character.

In this day of widespread doubt and skepticism with regard to Christian truth we need to preface our message by a Christian apologetic. Moody toward the end of his evangelistic work found that he could no longer begin with just the preaching of the Gospel but that he must preface his message with a presentation of evidence to convince the listeners that this message was true. If this was true in Moody's day it is even more true in our day.

Simplicity should mark the presentation of the gospel in the out-of-doors. Our Lord spoke in parables. We can well use His parables or their modern counter-part, namely, pointed illustrations.

The message should be very pointed. It should be applied to the personal life of the listener. The world condition, the social and moral background of the individual, and the education and intelligence of the listeners must be borne in mind.

The general purpose of the message should be to convict of sin and to show them their need of the Saviour. The subjects selected should be calculated to bring conviction of sin and misery, to cause a realization of the dreadful consequences of sin for time and for eternity, and to convince them of the saving power of Jesus Christ, God's Son. Such themes as the ten commandments, man's depravity, God's holiness, death, and the judgment afford an important background for the presentation of the Gospel. Where there is a stated place of meeting care should be taken to have variety and continuity of subject matter.

The Method of the Open-Air Meeting

As a general rule the better established a community is the more difficult it will be to reach it through the medium of the open-air service. In established areas it will prove helpful to have a stated place of meeting, to advertise the meeting in the local paper, and to hand out announcements of the meetings prior to the beginning of the meetings.

Care should be taken to get a permit from the local civic authorities. If difficulty is encountered, as may well be expected in areas dominated by Roman Catholic influence, it is recommended that contact be made with the American Civil Liberties Union, 170 Fifth Avenue, New York, N. Y. We should be ready and anxious to carry through to the final court of appeal any infringement upon the right of preaching the Gospel.

In the conduct of the service it must be understood that the open-air ser-
vice is not a worship service. There is no Biblical precedent for choosing to worship God before the gaze of an unbelieving mob. Those elements which are distinctly elements of worship such as prayer should be eliminated. The more informal the service is the more apt people are to listen.

Many testify to the assistance that good Christian music has rendered to the open-air service. The purpose of the music is two-fold; namely, to attract the people and to bring them a message. Good music attracts. The singing of a familiar song such as "What a Friend We Have in Jesus" brings a real message and may bring to the surface a memory of home or Sabbath school that may cause them to pause and listen. One method that has been employed is the use of an amplifying system (c. $75.00 complete) on which good Gospel records can be played. This has the effect of the ringing of a church bell; it calls the people in and announces that there is going to be a religious meeting. Another method that has been employed is the use of a good instrumentalist, preferably of the horn variety accompanied by a folding organ. A fine soloist or a quartet has also been used. All preliminaries preceding the preaching of the Word should be entirely consonant with the proclamation of the Gospel. All trickery and deceit for the sake of drawing a crowd is to be shunned. It must be borne in mind, too, that the emphasis should be on the preaching rather than on the music. God can bless much a service where there is much preaching of the Word with little or no music, but He can bless little the service where there is much music but little preaching of the Word.

Care should be taken to see that the Christian workers who accompany the minister do not detract from the effectiveness of the preaching by passing out literature and talking to listeners while the preaching is in progress. Christian helpers can be of great service, however, by assisting the minister in watching for and speaking to those who have been attentive to the message. This can most fittingly be done immediately after the conclusion of the service. The minister in charge should always encourage any listener to come to him after the service to ask any question that may be on his mind or heart. The minister and his helpers should have ready at hand a good variety of tracts to meet particular needs that arise in dealing with individuals.

Throughout the meeting the minister should try to maintain a direct contact with his audience by speaking to them eye to eye without notes.

"Go ye therefore, and teach all nations."

Respectfully submitted,

CALVIN K. CUMMINGS

The Moderator resumed the chair.

The Moderator announced the following appointments to the Committee on Ministerial Benefits: Ministers: E. Cooper (convener), Phillips; Elders: J. Harold Adams, I. T. Mullen, McClay.

The tellers reported the election of Mr. Clelland to the committee to investigate the A.C.C.C. and to study the matter of cooperation. He was declared elected.

The Moderator called for nominations for the Committee on Theological Education. The following were nominated: Smith, R. Strong, W. Young, Woolley, Marsden, Kuiper, Rian, Stonehouse, de Waard, Clark, Thompson, D. Graham, Cummings, Hills.

On motion the nominations were closed.

It was moved and carried that if there be no election on the first ballot the names of the three persons receiving the lowest number of votes be dropped, that on the next ballot the names of the two persons receiving the lowest number of votes be dropped, and that on the succeeding ballots the name of the person receiving the lowest number of votes be dropped (ties to be included in each instance) until an election occur.

It was moved and carried that the report of the Committee on Place and Date of the next Assembly be heard. The report was presented by Mr. Cummings, chairman of the committee. The committee recommended that when the
Assembly adjourn it adjourn to meet at Westminster Theological Seminary on Thursday, May 10, 1945.

It was moved as an amendment that the number "17" be substituted for the number "10".

On motion the matter was laid on the table.

The report of the Committee on Foreign Missions was presented by Mr. Clelland, president of the committee: the financial statement, including a report of an examination by Main and Co., Certified Public Accountants, was presented by Mr. Thompson, treasurer of the committee. The report is as follows:

REPORT OF
THE COMMITTEE ON FOREIGN MISSIONS
of
THE ORTHODOX PRESBYTERIAN CHURCH, INC.
to the
ELEVENTH GENERAL ASSEMBLY
Meeting at Westminster Theological Seminary
May 16, 1944

The Committee on Foreign Missions reports to the Eleventh General Assembly for the period from May 6, 1943, to April 24, 1944, except concerning finances for which the report is for the fiscal year ending March 31, 1944.

The Committee is glad to report that during the year it was possible for the Church to resume its missionary work on the foreign field, and rejoices that the Lord has opened to us at least one field in which work can be carried on with a minimum of restriction.

MISSIONARY ROLL OF THE COMMITTEE

The missionary roll remains the same as that reported to the Tenth General Assembly with the following additions:

Rev. and Mrs. Charles E. Stanton - Ethiopia and Eritrea.
Mr. Francis E. Mahaffy - Ethiopia and Eritrea. Mr. Mahaffy's appointment is conditioned upon his being ordained and passing a favorable physical examination.

The Rev. Egbert W. Andrews and the Rev. and Mrs. Bruce F. Hunt who were on furlough at the last report are now on leave, without salary.

ACTIVITIES OF THE MISSIONARIES

During the summer the Rev. Egbert W. Andrews continued a program of itineration. He served the Covenant Church of Indianapolis during the time it was without a pastor, and served the Warren Park Chapel in Indianapolis for some time. During the fall of 1943 he entered upon the teaching of Chinese at the University of Pennsylvania and has since been serving part time as supply pastor at the Bethany Church of Passaic, New Jersey.

The Rev. and Mrs. Bruce F. Hunt completed a period of very active itineration early in the winter, and Mr. Hunt has since been acting as part-time field missionary for the Presbytery of California and has been serving as supply pastor at the Westminster Church of Los Angeles. Efforts were made by the Committee and Mr. Hunt to secure the necessary travel arrangements to enable Mr. Hunt to go to Free China where he intended to work among the Korean refugees. These efforts were unavailing, however, but they will be renewed as soon as there is a turn in world conditions which gives us hope that our efforts may then be successful.

During the summer, every effort was made to secure the necessary travel arrangements for the Rev. Clarence W. Duff to go to Ethiopia. After a series of unavoidable delays, Mr. Duff was able to sail, on September 3rd, for Portugal. He was delayed for some time in Lisbon and again for a period in Lourenco Marques. Finally he was able to secure passage to Aden in Arabia, and he ar-
rived there during the last few days of 1943. He then applied for a permit of entry to Ethiopia and toward the end of January he was informed that the permit had been refused. No official explanation was given of the refusal but it was understood that it was because of the policy of the Ethiopian Government not to admit missionaries of societies not already at work in the Country.

The background of Mr. Duff’s failure to receive permission to enter Ethiopia is as follows:

When Mr. Duff first started his preparations to return to Ethiopia he personally interviewed Mr. Shaw who was at that time acting as Ethiopian Consul General in New York. Mr. Shaw informed him, as he informed other missionaries, that he would be very glad to give Mr. Duff an Ethiopian visa as soon as he had a passport, although he (Mr. Shaw) rather doubted his right to act, since, apparently his appointment had expired. He informed Mr. Duff that he knew of no requirement for a permit of entry. By the time the passport was received, however, Mr. Shaw had left New York and there was no representative of Ethiopia in this country. Mr. Duff, along with missionaries of other boards, then departed for Ethiopia without a visa. As a matter of fact, even if a visa had been granted, we are informed by the present Ethiopian Minister, that would not have secured admission to Ethiopia, since a permit of entry is also required, the permit to be secured from the Minister of Education in Addis Ababa before a visa is granted. Neither Mr. Duff nor the other missionaries had any way of knowing this before they departed. A missionary of another board who accompanied Mr. Duff was granted a permit of entry to Ethiopia from Aden, since she was entering the country as a teacher, and her board was established in the country.

There is as yet no documentary evidence in our hands that the regulations governing missionary work in Ethiopia provide that no new missions may enter the country. The regulations as we have them contain no such provision, although they do contain a provision that the country be divided up among the missions which were represented at a conference in July, 1943, and nothing is said about missions which might enter subsequently.

No official copy of the regulations governing missionary work in Ethiopia has reached us and as late as April 7th, no official copy had been seen by Mr. Duff in Eritrea. The copy which we have was one discussed at the meeting between the Minister of Education and the representatives of the missions on the field in July, 1943. The official regulations, we understand, were put into effect about the end of December, 1943. The regulations as we have them are of a highly restrictive nature, but they are said to be “interpreted” in a liberal manner. Whether effective work can be done under them will have to be determined by Mr. Duff when and if he can enter the country for missionary work. Mr. Duff has been informed that the Committee will not send missionary reinforcements to Ethiopia until he can assure the Committee positively that effective work can be done.

Following Mr. Duff’s failure to secure a residence permit for Ethiopia he applied for a permit to visit the country, in order that he may present his case in person to the proper authorities. To date he has not received even this permit and, if it is not received within a short time, an official protest will be made by the Committee to the proper American and Ethiopian authorities.

When it was discovered that Mr. Duff could not enter Ethiopia, the Committee instructed him to investigate the opening of a field in Eritrea, where he had gone from Aden. He was successful in securing permission to open a field among the Moslem tribes in Eastern Eritrea. The country is under British military occupation, and permission to open a mission was granted by the Chief Administrator. Permission was also granted by the chief of the Assaorta tribe, Nasir Pasha Abu Bakr. In a most providential way Mr. Duff was brought into friendly contact with the Nasir Pasha although everyone predicted that he would be greatly adverse to the opening of a Christian missionary work within his territory.
The permission is now restricted to one additional missionary, and a permit of entry has been assured the Rev. Charles E. Stanton who is now preparing to depart for Eritrea.

The Committee contemplates the opening of a mission within the territory of the Assaorta tribe which dwells along the seacoast south of Massawa and whose language is Saho. The center of the mission will probably be in either Zula or Arafali. The Committee hopes to extend this mission into the hill-country south of Asmara where the climate is more conducive to an effective work, and it also hopes ultimately to work among the Coptic Christians who, according to reports, are little less fanatical than the Moslems and who need the gospel quite as much as the Moslems. The Committee contemplates a station of at least four male missionaries as soon as that becomes possible, in addition to any women missionaries and missionary wives who may be able to go. The Committee has by no means abandoned its plan for an Ethiopian mission, and it believes that two stations of one mission, one in Ethiopia and the other in Eritrea may be feasible.

The Rev. and Mrs. Charles E. Stanton have moved to Philadelphia and have begun study in descriptive linguistics under the Rev. William E. Welmers, Ph.D. This study is designed to assist them very materially in the acquisition of any language which may prove necessary on the field. Mr. Stanton has applied for a passport to Eritrea and travel arrangements are being made. Since he is assured a permit of entry to Eritrea, the Committee believes he may be able to depart for Eritrea via Portugal, the Mediterranean and Egypt during the month of June.

ACTION REGARDING PERU

The Tenth General Assembly requested the Committee, in connection with its efforts to open a new work in Peru, to conduct a further investigation of the implications of association with missionary work now carried on in that country.

Subcommittees were assigned to this task and after consideration of their reports the Committee adopted the following motion regarding this work:

That the Committee do not deem it expedient at the present time to accept the invitation of St. Andrew's College, Lima, that our missionaries in Peru should teach for a year in St. Andrew's College, but that the Committee do its utmost to secure candidates for mission work in Peru and that the Free Church of Scotland Mission in Peru be informed that the Committee is prepared to undertake missionary work in Trujillo in conjunction with the Free Church of Scotland Mission in Peru as soon as proper candidates can be sent out.

The missionaries of the Free Church of Scotland have been unable to assure us that our missionaries can enter Peru under these conditions. Advices from Peru are to the effect that the situation in that country has improved considerably since the Peruvian Congress last fall insisted that the Ministry of the Interior and the Ministry of Foreign Affairs should grant missionaries all the liberties and rights guaranteed by the Constitution and by the national laws.

In order to discover whether a missionary of our church can enter Peru, it will be necessary for us to make formal application in a specific case and then the missionaries of the Free Church will do all they can to assist us. The Committee would remind the church that this may be an excellent opportunity to open a mission in Peru and that candidates are desired to undertake work there.

FINANCIAL CONDITION OF THE COMMITTEE

Despite the fact that the Committee has but one missionary on the foreign field, contributions for general purposes have continued to be excellent. The goal for the year of funds to be set aside for future work was $4,800, and the Committee is glad to report that it received almost exactly this amount above its expenses. The Committee would remind the Church that there is very considerable expense attendant upon the opening of a new work. The cost of travel...
to the field has more than doubled in the past few years, due in large measure to the circuitous routes which must be taken and the great delays in transportation. Dwelling places may have to be erected or bought and the cost of necessary supplies has greatly increased.

The Committee restored the fifteen per cent. reduction in the field salary of the missionaries, on April 1, 1943. The reduction had been in effect since June 1, 1938. The Committee has also given additional allowances to missionaries who are compelled to be separated from their families on account of missionary duties.

The financial report of the Committee as audited by Main and Company, certified public accountants, is presented herewith.

BUDGET OF THE COMMITTEE

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

Missionary Salary and Allowances $7,200
Office and Administrative Expense 2,250
Promotion and Traveling Expense 600
Contribution to the Presbyterian Guardian 500
Contingent Fund for Future Work 4,800
Miscellaneous Expense 100

$15,450

The terms of the following members of the Committee expire with this assembly: Ministers: John P. Clelland, George W. Marston, John Murray; Elders: Dirk Heuseveldt, Murray Forst Thompson, Esquire.

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

Sirs:

In accordance with your authorization, we have examined the cash accounts of the Treasurer of

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

for the year ended March 31, 1944, and submit a Statement of Cash Receipts and Disbursements for the year then ended.

Recorded receipts of this and the Committee on Home Missions were reconciled in total to deposits reported on statements rendered by the bank. Recorded disbursements were found to be supported by warrants and 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 recorded receipts. The balance in the bank at March 31, 1944 was confirmed by correspondence. In conformity with prior practice certain items received in April, 1944 were included in March 1944 receipts.

Stock certificates evidencing ownership of fifty shares of Rath Packing Company common stock and fifteen shares of United Carbon common stock were examined by us, and the reported income therefrom substantiated.

We also examined a fidelity bond covering the Treasurer and other employees who handle funds of the Committee.

Refund of traveling expenses $2,804.85 is the result of cancellation of Missionaries' trips due to world conditions.

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

We express our appreciation for the courtesies extended to our representative 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, 1944
## THE COMMITTEE ON FOREIGN MISSIONS
## OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Balance, April 1, 1943</td>
<td>$3,716.99</td>
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<tr>
<td><strong>Receipts</strong></td>
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<tr>
<td>Contributions - General Fund</td>
<td></td>
</tr>
<tr>
<td>Other Contributions</td>
<td></td>
</tr>
<tr>
<td>For Missionaries' Traveling Expense</td>
<td>$74.37</td>
</tr>
<tr>
<td>For Support of Designated Missionaries</td>
<td>2,788.29</td>
</tr>
<tr>
<td>Total Contributions</td>
<td>2,862.66</td>
</tr>
<tr>
<td><strong>Other Receipts</strong></td>
<td></td>
</tr>
<tr>
<td>Pamphlets</td>
<td></td>
</tr>
<tr>
<td>Prayer Calendar</td>
<td></td>
</tr>
<tr>
<td>Dividends from Stock Owned</td>
<td></td>
</tr>
<tr>
<td>Total Receipts</td>
<td>$14,632.07</td>
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<tr>
<td><strong>Total Available Cash</strong></td>
<td>$18,509.89</td>
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<tr>
<td><strong>Disbursements</strong></td>
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<tr>
<td>Missionaries' Expenses</td>
<td></td>
</tr>
<tr>
<td>Salaries</td>
<td>$5,309.48</td>
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<tr>
<td>Traveling Expenses</td>
<td>$4,595.05</td>
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<td>Less: Refund of Traveling Expenses</td>
<td>1,790.20</td>
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<tr>
<td>Rent and Language Study</td>
<td>20.00</td>
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<tr>
<td>Medical Expenses</td>
<td>40.05</td>
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<tr>
<td>Total Missionaries' Expenses</td>
<td>$7,159.73</td>
</tr>
<tr>
<td>Paid from General Fund</td>
<td>$4,297.07</td>
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<tr>
<td>Paid from Contributions</td>
<td></td>
</tr>
<tr>
<td>Missionaries' Traveling Expenses</td>
<td>74.37</td>
</tr>
<tr>
<td>Paid from Contributions for Missionaries' Support</td>
<td>2,788.29</td>
</tr>
<tr>
<td>Total Office and Administrative Expenses</td>
<td>$7,159.73</td>
</tr>
<tr>
<td>Office and Administrative Expenses</td>
<td></td>
</tr>
<tr>
<td>Salary - General Secretary</td>
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<td>Salary - Clerical Help</td>
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<td>Stationery and Supplies</td>
<td>125.20</td>
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<td>50.00</td>
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<td>Adding Machine</td>
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<td>Fidelity Bond</td>
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<td>Mimeographing</td>
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<tr>
<td>Miscellaneous</td>
<td>5.88</td>
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<tr>
<td>Total Office and Administrative Expenses (Paid from General Fund)</td>
<td>$2,155.97</td>
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<tr>
<td>Promotion Expenses</td>
<td></td>
</tr>
<tr>
<td>Contribution to Presbyterian Guardian</td>
<td>$500.00</td>
</tr>
<tr>
<td>Traveling - General Secretary</td>
<td>368.88</td>
</tr>
<tr>
<td>Traveling - Others</td>
<td>434.01</td>
</tr>
</tbody>
</table>
Postage, Stationery and Miscellaneous - 87.93.

Total Promotion Expenses
(Paid from General Fund) - - $1,390.82
Printing Pamphlet "Out of Prison" - - 71.50
Total Disbursements - - - $10,778.02
Balance, March 31, 1944 - - - $7,731.87

Accounted for as follows:
General Fund - $7,731.87

ASSETS OF THE COMMITTEE
50 Shares of Rath Packing Company Common Stock - $2,000.00*
15 Shares of United Carbon Company Common Stock - 960.00*
NOTES: *Valued at Market Value, March 31, 1944

It was moved and carried that the following correction in the report of the Committee on Foreign Missions be entered in the minutes: that the words "into the Army Specialized Training Program of teaching" be substituted for the words "upon the teaching of" in the first paragraph under "Activities of the Missionaries."

The tellers reported the election of Mr. Smith to the Committee on Theological Education. He was declared elected.

It was moved and carried that the report of the Committee on Presbytery Records be heard. The report was presented by Mr. Phillips, chairman of the committee. The report is as follows:

REPORT OF THE COMMITTEE TO EXAMINE PRESBYTERY RECORDS TO THE ELEVENTH GENERAL ASSEMBLY OF THE ORTHODOX PRESBYTERIAN CHURCH, MAY 19, 1944

I. The Minutes of the Presbytery of Wisconsin are approved without exception.
II. The Minutes of the Presbytery of the Dakotas are approved without exception.
III. The Minutes of the Presbytery of New Jersey are approved without exception.
IV. The Minutes of the Presbytery of New York and New England are approved without exception.
V. The Minutes of the Presbytery of California are approved with the exception that in minutes of April 12, 1944 the word "third" was repeated rather than the word "fourth" being used.
VI. The Minutes of the Presbytery of Philadelphia are approved with the following exceptions:
1. The Meeting of June 18, 1943 should be called an "adjourned" meeting.
2. In the same meeting no mention of the appointment of the clerk pro tem. is made.
3. No roll call is reported to have been taken in the meeting of September 6, 1943.
VII. The Minutes of the Presbytery of Ohio were not submitted but upon questioning it was learned they are in the process of transcription according to the order of the Tenth General Assembly.

No statistical report of the Presbyteries of New York and New England, Philadelphia and the Dakotas has been filed with the stated clerk of the As-
The following were nominated to the class of 1947 of the Committee on Foreign Missions: Ministers: Clelland, Smith, Murray, Marston, DeVelde; Elders: Thompson, F. Graf, Mitchell, Faw, Squires, H. P. Allen, L. W. Roberts.

On motion the nominations were closed.

It was moved and carried that Mr. Clowney's request be granted that his objection to the statement in the report of the Committee on Presbytery Records that the Presbytery of New York and New England had not filed a statistical report with the stated clerk be entered in the minutes.

The tellers reported the election of Mr. Kuiper to the Committee on Theological Education. He was declared elected.

The Moderator ruled that speeches were in order at this stage of the balloting. Appeal was taken from the decision of the chair. The Moderator was sustained.

It was moved and carried that the Assembly recess at 12:40 to reconvene at 1:45 P. M.

The Moderator asked Mr. Galbraith to take the chair.

The report of the Committee on Ministers Laboring in Other Denominations was presented by Mr. Thompson, chairman of the committee. The report is as follows:

REPORT TO THE ELEVENTH GENERAL ASSEMBLY OF THE COMMITTEE ELECTED TO STUDY THE RELATIONS TO THE PRESbyteries AND TO THE GENERAL ASSEMBLY OF MINISTERS OF THE ORTHODOX PRESBYTERIAN CHURCH LABORING IN CHURCHES OTHER THAN THOSE OF OUR OWN DENOMINATION

By amendment of the charge given to the Committee by the Ninth General Assembly the Tenth General Assembly instructed the Committee 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 labouring in churches other than those of our own denomination and to 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 (See Minutes of the Ninth General Assembly, p. 26; Minutes of the Tenth General Assembly, p. 50).

The studies conducted by the Committee in accordance with the instructions of the Ninth and Tenth General Assemblies have constrained the judgment on the part of the Committee that any conclusions regarding the question submitted to it require as a prerequisite the determination of what constitutes the work of an evangelist.

The Form of Government of The Orthodox Presbyterian Church provides that since "a candidate who has not received a call to be the pastor of a particular congregation may be called to engage in the work of an evangelist . . . it is proper that he should be ordained to the gospel ministry" and, in such a case, Question 8 of the formula required for ordination reads as follows: "Are you now willing to undertake the work of an evangelist, and do you promise to discharge the duties which may be incumbent upon you in this character as God may give you strength?" (Chapter XV, Section 15, pp. 28f.) But the Form of Government nowhere defines the work of an evangelist.

The reason why the Committee found it necessary to determine what constitutes the work of an evangelist is that, within the terms of the Form of Gov-
ernment, the only category in which it is possible to place ministers of The Orthodox Presbyterian Church who are labouring in churches other than those of our own denomination is that of "evangelist". The Committee is well aware that conceivably ministers labouring in churches other than those of our own denomination might be performing in such churches the work of "teacher" in accordance with well-recognized Presbyterian and Reformed provisions of earlier days. But since such practice has fallen into desuetude, at least in our circles, it may be discounted so far as the present question is concerned. In present-day practice "teachers" are associated with colleges and seminaries and not with congregations.

Hence the Committee, in restricting itself to the terms of the instructions given to it, finds that the consideration of the question at issue cannot successfully be advanced without determining what constitutes the work of an evangelist.

The Committee finds that in representative presbyterian churches in this country the following usages have been prevalent.

1. The term "evangelist" is both generic and specific. Any minister of the gospel may be called evangelist as he "bears the glad tidings of salvation to the ignorant and perishing" (Form of Government of the Presbyterian Church in the United States, Section 33). Specifically, the term "evangelist" is used to designate the minister of the Word whose functions are not specifically those of the pastor or of the teacher. It is with this specific use of the word that the Committee is concerned.

2. The evangelist is regularly ordained to preach the Word, administer the sacraments and perform all other functions and acts that properly belong to the sacred office.

3. His office and standing are the same as those of any other minister.

4. The evangelist is not the duly installed pastor of a particular church of the denomination to which he belongs.

5. His function is distinct from that of the minister who is a teacher and who likewise in that capacity is not the duly installed pastor of a particular church.

6. The evangelist (a) ministers the gospel in frontier or destitute settlements, among the masses in large cities or in foreign lands and may also organize churches and ordain elders and deacons; or (b) holds in churches or communities revival services for a longer or shorter time; or (c) ministers the gospel in churches to which he does not sustain the pastoral relation; or (d) ministers the gospel through the press.

7. A candidate who seeks to minister the gospel in one or more of the ways enumerated in the preceding paragraph may be ordained as an evangelist.

8. A minister who has been ordained as a pastor or teacher may become an evangelist if he ceases to perform the function for which he was ordained and undertakes the work of an evangelist, just as a minister ordained as an evangelist may become a pastor or teacher when called to perform such a function.

It is the judgment of the Committee, however, that in view of the exigencies arising from the situation in which our Church is placed and in view of the opportunities with which it is confronted, there are other functions which may be regarded as proper extensions of the foregoing established usages. It appears to the Committee that one such proper extension is labour in churches other than those of our own denomination on the part of ministers of our Church, and that an ordained minister of The Orthodox Presbyterian Church may properly under certain circumstances and conditions perform such labour without prejudice to his ministerial standing in our Church and in a way consistent with his ordination vows. Consequently it is the judgment of the Committee that a candidate for ordination who seeks or intends to labour in churches other than those of our denomination may under certain circumstances and conditions be properly ordained as an evangelist by a presbytery of our Church. The reason for the Committee's judgment is that such labour may be distinctly missionary
in its nature and purpose. It may be missionary in that it provides the minister with the opportunity of ministering the gospel to unbelievers and of promoting the cause which The Orthodox Presbyterian Church represents. Such labour may, in certain cases, be "pastoral" in that, though not specifically pastoral within the meaning of our Form of Government, it nevertheless presents The Orthodox Presbyterian Church with the opportunity of providing churches other than those of our own denomination with pastoral ministrations which otherwise they might not enjoy.

In the opinion of the Committee it is impossible to delineate all the circumstances and conditions under which it may be proper for a minister of our Church to engage in such labour as is contemplated in the question referred to the Committee, because it is impossible to envisage all the cases that in the future might come before the various presbyteries or the general assembly. The presbyteries and the general assembly will have to consider each case in the light of the circumstances and conditions peculiar to it. Nevertheless the Committee believes that, based upon our Standards, certain general principles can be set forth and may with advantage be brought to the attention of the Church. To a large extent these principles are negative in form and preventative in their effect.

(1) Ministers cannot undertake to labour in churches other than those of our own denomination if such labour requires the performance of functions inconsistent with the Standards of our Church and the ordination vows required of our ministers. This principle respects the four chief parts of church life, namely, doctrine, worship, government and discipline.

(a) Doctrine. Ministers cannot undertake such work if the relationship requires that they preach anything contrary to the system of truth taught in the Holy Scriptures or requires that they refrain from preaching the whole counsel of God.

(b) Worship. Such work cannot be undertaken if the relationship requires ministers to conduct worship that is not in accord with the Standards of The Orthodox Presbyterian Church or that is contrary to these Standards.

(c) Government. Ministers cannot participate in the government of such churches if such government is contrary to the principles of presbyterian government set forth in the Form of Government of The Orthodox Presbyterian Church.

(d) Discipline. Such discipline as the relationship may require ministers to administer must be in accord with the principles of discipline set forth in the Book of Discipline of The Orthodox Presbyterian Church.

(2) Ministers who perform such labour cannot be regarded as in any respect under the jurisdiction of the churches in which they labour. Jurisdiction over them belongs exclusively to The Orthodox Presbyterian Church, and the churches concerned should be fully cognizant of this fact.

(3) Though the churches in which such ministers labour are in no respect under the jurisdiction of The Orthodox Presbyterian Church yet the presbyteries and the general assembly of The Orthodox Presbyterian Church should always exercise oversight of the work being performed by such ministers and should take due care that the work being performed is consistent with the Standards of The Orthodox Presbyterian Church.

(4) Ministers may become pastors of such churches provided none of the foregoing conditions is violated in the assumption of such a responsibility.

(5) Presbyteries of The Orthodox Presbyterian Church cannot install ministers as pastors of churches other than those of our own denomination.

(6) If installed as pastors under other auspices the installation must not be such as in any way prejudices the jurisdiction of The Orthodox Presbyterian Church over such ministers or such as in any way suggests the subjection of such ministers to the jurisdiction of the churches in which they are being installed. It must be understood that such installation is possible only in unusual cases and cannot take place if the installation formula prescribed by the Standards of the church concerned is of such character that it implies the sub-
jection of the pastor to the government of the church in which he is being installed or to the government of the denomination to which the church concerned belongs.

(7) The ultimate objective of all such labour cannot be anything less than the formation of churches of presbyterian persuasion, constitution and testimony, provided the churches concerned are not already such. To make the objective less than this would be inconsistent with the profession and vows made in ordination.

Recommendation

However valuable may be the presbyterian usages and however valid the principles set forth in this report, the Committee is of the opinion that the solution of the question referred to it cannot be reached without a determination of what constitutes the work of an evangelist. Since the Form of Government does not define the work of an evangelist, the Committee recommends that this General Assembly elect a committee with power to prepare for the consideration of the Twelfth General Assembly recommendations regarding such amendments to the Form of Government, the Book of Discipline and the Directory for Worship as such committee may deem necessary with respect to the question.

EUGENE BRADFORD
JOHN MURRAY
MURRAY FORST THOMPSON, Chairman

It was moved that the recommendation of the committee be adopted and that the present committee be continued for that purpose.

The tellers reported the election of Messrs. Clelland, Murray, Marston and Thompson to the class of 1947 of the Committee on Foreign Missions. They were declared elected.

It was moved and carried that on the next ballot the names of the two persons receiving the lowest number of votes be dropped.

The order of the day was called for and the Assembly recessed with prayer by Dr. Stonehouse.

Friday afternoon.

The Assembly reconvened with prayer by Mr. E. Cooper.

It was moved and carried that the report of the Committee on Home Missions and Church Extension be heard. The report was presented by Mr. Galbraith, secretary of the committee; the financial statement, including a report of an examination by Main and Co., Certified Public Accountants, was presented by Dr. Strong, treasurer of the committee. The report is as follows:

REPORT OF THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION
of THE ORTHODOX PRESBYTERIAN CHURCH, INC.
For the Year Ending March 31, 1944

THE ELEVENTH GENERAL ASSEMBLY
Meeting at Westminster Theological Seminary
May 16, 1944

During the year ending March 31, 1944, the Committee on Home Missions and Church Extension granted aid to the following persons:

Rev. Dean W. Adair
Rev. Carl A. Ahlfeldt
Rev. H. Wilson Albright
Rev. Samuel J. Allen
Rev. Robert L. Atwell
Rev. Curtis A. Balcom
Rev. Martin J. Bohn
Rev. James B. Brown, D. D.

Rev. David Freeman
Rev. Richard B. Gaffin
Rev. Robert H. Graham
Rev. John Gray
Rev. Lawrence B. Gilmore, Th.D.
Rev. John C. Hills, Jr.
Rev. Theodore J. Jansma
Mr. Louis E. Knowles
Minutes of the Eleventh General Assembly

Rev. Robert B. Brown
Rev. Calvin A. Busch
Gordon H. Clark, Ph.D.
Rev. Robert K. Churchill
Rev. Bruce A. Coie
Rev. Edward B. Cooper
Rev. Thomas M. Cooper
Rev. Henry W. Coray
Rev. John Davies
Rev. Edwards E. Elliott
Rev. Lawrence R. Eyres

Rev. Walter J. Magee
Rev. George W. Marston
Rev. Raymond M. Meiners
Rev. Melvin B. Nonhof
Rev. Herman T. Petersen
Rev. Russell D. Piper
Mr. Bryce T. Senter
Rev. T. Lyle Shaw, D.D., Ph.D.
Mr. C. Allen Tichenor
Mr. Thayer A. Westlake

Of these, the Rev. Messrs. Ahlfeldt, Albright, Bohn, Eyres, Gaffin, Gray, Jansma, Petersen, and Westlake, and Messrs. Clark, Knowles, Senter and Tichenor were added to the roll during the year. The Rev. Messrs. Adair, Atwell, Busch, T. Cooper, Gray, Jansma, Piper, and Westlake, and Messrs. Senter and Tichenor were removed from the roll during the year.

The Committee rejoices that so many of the aid-receiving churches have moved toward self-support during the year. Practically all the aid-receiving work is at least meeting the self-support requirements of the Committee's salary scale, and most of the churches are contributing an amount toward the support of their pastors in excess of the requirements of the scale.

The Committee is assisting in the support of twenty-seven organized churches and eight unorganized groups. Exclusive of the purely home missionary work in which the Committee is engaged (Jewish work, Indian work, etc.) six fields have received aid for seven years, one for six years, six for five years, two for three years, and the remaining seven for less than two years.

**SALARY SCALE**

The reception accorded the salary scale, as reported to the Tenth General Assembly, by the missionaries, pastors and aid-receiving churches was excellent. The favorable reaction to a uniform graduated scale was almost universal.

The Committee again liberalized the scale for the fiscal year beginning April 1, 1944, by increasing eligibility for children allowances and by continuing increases in allowances to pastors up to fifteen years' experience. The Committee thus hopes to attract to aid-receiving churches and particularly to newly established home mission fields men of experience who have been successful in other fields. The Committee would encourage pastors, who have been in their present fields a number of years and who feel that they can be spared from their present work, to apply to the Committee for service in new fields which may be opened.

**PROMOTIONAL ACTIVITIES**

During the year, two unusual promotional activities were engaged in by the Committee. On October 22nd a two-page letter was addressed to each of about 24,000 elders and laymen of the Presbyterian Church in the U. S. A. Over 300 replies were received, many of them highly critical, but about 75 of them were at least mildly favorable. These were followed up with further correspondence and, in some cases, by visits from the general secretary or a nearby minister. Some valuable contracts were made and there is evidence that at least a few individuals have been won for our church through this effort.

Early in the spring about 24,000 evangelistic tracts were supplied to the churches for the purpose of assisting them in making neighborhood canvasses. Since in most cases these canvasses have only begun, the Committee is unable to report the results which have been achieved. The Committee is looking forward with interest to hearing what has been accomplished through this united intensive effort at house-to-house evangelism.
WORK OF THE FIELD MISSIONARY

The Rev. George W. Marston has worked as field missionary during the past year, and the Committee has continued its arrangement with him for the coming year. Testimony concerning his work from fields within which he has labored has been most favorable. While only one new field was opened directly through his efforts during the year, chiefly because of lack of suitable men to send to the new fields, several regions are now under consideration, and the Committee is hoping that work can be undertaken in at least two of them during the current year.

CONTRIBUTIONS

Contributions to the work of the Committee continue to increase from year to year. The Committee is especially gratified by the contributions which have been received from the churches. Contributions from this source showed an increase of over $2,500 over the previous year, while total cash contributions increased $4,888 to $23,412. Seventy-five churches and church groups contributed to this Committee during the year. The work of the Women's Missionary Societies is especially to be commended, for while it is not possible accurately to determine what proportion of the total church contributions they accounted for, there is evidence that a very sizable amount of money was given through these women's groups. The Committee would commend to the churches the formation of men's missionary societies. This has proved successful in a few churches and, aside from the missionary interest which it evokes, these societies have proved to be an excellent force in binding the men into a closer relationship with the whole program of the church.

JEWISH MISSIONARY WORK

In accordance with the instructions of the Tenth General Assembly the Committee has sought to carry out a vigorous program of mission work among the Jews and has placed the work under the general direction of a subcommittee. The Rev. David Freeman has been the sole paid worker in this field. Although he has continued as pastor of the New Covenant Church of Philadelphia, his principal activity has been as a missionary to the Jews. As indicative of the extent to which his work falls under the jurisdiction of the Committee, mention may be made of the fact that approximately five-sixths of his salary is derived from this source. The facilities of the New Covenant Church have been made available for Jewish work and the greater portion of Mr. Freeman's activity has been centered in that vicinity. Special services have been conducted there and personal work has been carried on. In a number of other communities also special meetings have been held, and it is the aim and the desire of the Committee to cooperate with local churches in reaching the Jews in their areas. Definite progress has been made in the preparation of tracts designed to reach the Jews, and one by Mr. Freeman, entitled "Are Christians Antisemite?" has been in active use for some time.

BUDGET OF THE COMMITTEE

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<th>Amount</th>
</tr>
</thead>
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<tr>
<td>Allowances of Missionaries - Class A</td>
<td>10,500</td>
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<tr>
<td>Allowances of Aid-receiving Churches - Class B</td>
<td>20,000</td>
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<tr>
<td>New Work to be Undertaken</td>
<td>3,000</td>
</tr>
<tr>
<td>Promotion Expense</td>
<td>2,000</td>
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<tr>
<td>Extension Expense</td>
<td>2,000</td>
</tr>
<tr>
<td>Presbyterian Guardian</td>
<td>480</td>
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<tr>
<td>Miscellaneous</td>
<td>200</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$41,580</strong></td>
</tr>
</tbody>
</table>

In meeting this budget the Committee is counting upon the churches to continue their excellent interest in the work of the Committee. The goal set for
the Missions Committees of 15c a week per communicant member has not been attained, although the churches did increase their gifts from 9.9c a week last year to 10.3c during the year under review.

ELECTIONS TO THE COMMITTEE

The terms of the following members of the Committee expire with this assembly - Ministers: Samuel J. Allen, John Patton Galbraith, Richard W. Gray. Elders: Cyrus Ferguson, C. Russell Stricker.

The Treasurer's Report as audited by Main and Company, Certified Public Accountants, is as follows:

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
FOR THE YEAR ENDED MARCH 31, 1944
THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION
OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.

Balance, April 1, 1943 as follows:

<table>
<thead>
<tr>
<th>Contribution</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund</td>
</tr>
<tr>
<td>General Assembly</td>
</tr>
<tr>
<td>Committee on Constitution</td>
</tr>
<tr>
<td>Intermediary</td>
</tr>
</tbody>
</table>

Total: $3,561.88

Receipts:

Contributions:

- General Fund: $21,460.16
- For Support of Designated Missionaries: $1,669.22
- For Jewish Work: $283.33

Total: $23,412.71

Other Contributions:

- For Prayer Calendars: $42.07
- For Tracts: $66.25
- For Expenses of General Assembly: $703.15
- For Committee on Constitution (General Assembly): $29.39

Total: $840.86

Proceeds from Sale of Stock: $12,897.90

Amounts Collected on Loans Granted:

- Salary Advance: $200.00
- Faith Orthodox Presbyterian Church of Lincoln Nebraska: $900.00
- Grace Orthodox Presbyterian Church of Westfield, N. J.: $200.00
- Bancroft Orthodox Presbyterian Church of Bancroft, South Dakota: $350.00
- Mediator Orthodox Presbyterian Church of Philadelphia, Pa.: $100.00

Total: $1,750.00

Dividends on Stock Owned: $368.75

Interest on Receivables: $86.53

Amount Expended for the Committee on Foreign Missions: $1,565.79

Refunds of Amounts Expended for the Committee on Foreign Missions: $1,565.79

Total Receipts: $39,356.75

Total Available Cash: $42,918.63
**Minutes of the Eleventh General Assembly**

**Disbursements:**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionaries' Salaries and Aid</td>
<td>$24,266.72</td>
</tr>
<tr>
<td>Paid from General Fund</td>
<td>-</td>
</tr>
<tr>
<td>Paid from Designated Contributions</td>
<td>1,669.22</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$25,935.94</td>
</tr>
</tbody>
</table>

**Grants from General Fund**

Note - Orthodox Presbyterian Church of Franklin Square, N. Y.  
Note - Grace Orthodox Presbyterian Church of Westfield, N. J. ($200.00 was returned during fiscal period.)  
(See Receipts Above)  

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jewish Work</td>
<td>$1,877.30</td>
</tr>
<tr>
<td>Salaries</td>
<td>-</td>
</tr>
<tr>
<td>Other Expenses</td>
<td>55.32</td>
</tr>
<tr>
<td>Paid from General Fund</td>
<td>-</td>
</tr>
<tr>
<td>Paid from Designated Contribution</td>
<td>283.33 1,932.62</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Office and Administrative Expenses</td>
<td>$4,823.76</td>
</tr>
<tr>
<td>(Paid from General Fund)</td>
<td>-</td>
</tr>
<tr>
<td>Salary - General Secretary</td>
<td>1,660.90</td>
</tr>
<tr>
<td>Salary - Clerical Help</td>
<td>998.42</td>
</tr>
<tr>
<td>Rent</td>
<td>198.00</td>
</tr>
<tr>
<td>Postage and Supplies</td>
<td>178.43</td>
</tr>
<tr>
<td>Committee Meeting Expense</td>
<td>69.62</td>
</tr>
<tr>
<td>Telephone and Telegraph</td>
<td>90.13</td>
</tr>
<tr>
<td>Missionaries' Travel Expense</td>
<td>500.00</td>
</tr>
<tr>
<td>Missionaries' Moving Expense</td>
<td>474.33</td>
</tr>
<tr>
<td>Auditing</td>
<td>50.00</td>
</tr>
<tr>
<td>Fidelity Bond</td>
<td>35.00</td>
</tr>
<tr>
<td>Office Equipment</td>
<td>502.09*</td>
</tr>
<tr>
<td>Maintenance - Delaware Office</td>
<td>25.00</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>47.84</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$4,823.76</td>
</tr>
</tbody>
</table>

* $500.00 received in General Fund as a designated contribution for Office Furniture.

**Promotion Expenses**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Promotion Expenses</td>
<td>-</td>
</tr>
<tr>
<td>(Paid from General Fund)</td>
<td>-</td>
</tr>
<tr>
<td>Traveling - General Secretary</td>
<td>551.61</td>
</tr>
<tr>
<td>Contribution to Presbyterian Guardian</td>
<td>480.00</td>
</tr>
<tr>
<td>Survey and Extension</td>
<td>180.00</td>
</tr>
<tr>
<td>Mimeographing</td>
<td>930.23</td>
</tr>
<tr>
<td>Envelopes</td>
<td>553.78</td>
</tr>
<tr>
<td>Camera and Supplies</td>
<td>165.13</td>
</tr>
<tr>
<td>Postage and Printing</td>
<td>105.33</td>
</tr>
<tr>
<td>Prayer Calendar and Pamphlets</td>
<td>72.20</td>
</tr>
<tr>
<td>Tracts</td>
<td>52.96</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3,091.24</td>
</tr>
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</table>

**General Assembly Expense** | 821.14 |
**Committee on Constitution Expense** | .29 |
**Disbursed as Intermediary** | 1,221.39 |
Minutes of the Eleventh General Assembly

Less: Received as Intermediary  1,216.39  5.00

<table>
<thead>
<tr>
<th>Total Disbursements</th>
<th>-</th>
<th>-</th>
<th>-</th>
<th>-</th>
<th>$40,075.99</th>
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<tr>
<td>Balance, March 31, 1944</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>$2,842.64</td>
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As follows:

<table>
<thead>
<tr>
<th>General Fund</th>
<th>-</th>
<th>-</th>
<th>-</th>
<th>-</th>
<th>$2,661.28</th>
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<tbody>
<tr>
<td>General Assembly</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>15.79</td>
</tr>
<tr>
<td>Committee on Constitution</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>165.57</td>
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</table>

$2,842.64

Represented by:

<table>
<thead>
<tr>
<th>Cash in Bank</th>
<th>-</th>
<th>-</th>
<th>-</th>
<th>-</th>
<th>$2,817.64</th>
</tr>
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<tbody>
<tr>
<td>Petty Cash</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>25.00</td>
</tr>
</tbody>
</table>

$2,842.64

ASSETS OF COMMITTEE

<table>
<thead>
<tr>
<th>Cash on Hand and in Bank</th>
<th>-</th>
<th>-</th>
<th>-</th>
<th>-</th>
<th>-</th>
<th>$2,842.64</th>
</tr>
</thead>
</table>
| Stocks Owned
| 25 Shares of United Carbon Co. - Common | - | - | - | - | $1,556.25* |
| 300 Shares of Rath Packing Company - Common | - | - | - | - | 12,000.00† |
| Orthoped Presbyterian Church of Franklin Square, N. Y. | - | - | - | - | $1,500.00 |
| Grace Orthodox Presbyterian Church of Westfield, New Jersey | - | - | - | - | $1,800.00 |

Notes Receivable:

<table>
<thead>
<tr>
<th>Orthodox Presbyterian Church of Franklin Square, N. Y.</th>
<th>-</th>
<th>-</th>
<th>-</th>
<th>-</th>
<th>$1,500.00</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grace Orthodox Presbyterian Church of Westfield, New Jersey</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>$1,800.00</td>
</tr>
</tbody>
</table>

NOTES:

*Market Value 3-31-40
†Market Value 3-31-44
Subject to accompanying comment.

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

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, 1944 and submit a statement of Cash Receipts and Disbursements for the year then ended.

Recorded receipts of this and the Committee on Foreign Missions were reconciled to deposits reported on statements rendered by the bank. All cash disbursement entries were supported by warrants and properly executed checks. Such tests were made as were necessary to satisfy us as to the general propriety of disbursements and as to the correct designation of recorded receipts. The balance in the bank at March 31, 1944 was confirmed by direct correspondence with the depository. Petty cash was verified by actual count. In conformity with prior practice certain items received in April 1944 were included in March 1944 receipts.
During the period under review, funds were loaned to various churches, as is set forth below:

<table>
<thead>
<tr>
<th>Date</th>
<th>Amount</th>
<th>% of Interest</th>
<th>Due Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>4-20-43</td>
<td>$1,500.00</td>
<td>3% Annual</td>
<td>4-21-45</td>
</tr>
<tr>
<td>7-21-43</td>
<td>$2,000.00*</td>
<td>4% Annual</td>
<td>7-21-48</td>
</tr>
</tbody>
</table>

*Reduced $200.00 during this period.

Papers relative to the above receivables were examined by us and appear to be in order. All notes and loans receivable at the beginning of the period under review were repaid in full during this period.

As of April 1, 1943 the Committee held 350 shares of Rath Packing Company common stock, and 25 shares of United Carbon common stock. During the period under review the Committee received a donation of 300 additional Rath Packing common shares. 350 shares of Rath Packing Company stock were sold during this period. Certificates evidencing ownership of 300 shares of Rath Packing Company common stock and 25 shares of United Carbon Company common stock were examined by us, and reported income therefrom substantiated.

We also examined a fidelity bond covering the Treasurer and other employees who handle funds of the Committee.

Proper entries reflecting the transactions of the fiscal period have been prepared and are being entered on the books of record.

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

Respectfully submitted,

MAIN AND COMPANY
Certified Public Accountants
The Moderator ruled out of order the motion on the recommendation of the Committee on Ministers Laboring in Other Denominations.* Appeal was taken from the decision of the chair. The Moderator was not sustained.

On motion the question was divided.

On motion the recommendation of the committee was adopted.

It was moved and carried that the present committee be continued, with the addition of the name of Dr. Stonehouse, for the purpose announced.

On motion the report of the Committee on Date and Place of the Next Assembly was taken from the table.

The report of the committee was adopted as amended that when the Assembly adjourn it adjourn to meet at Westminster Theological Seminary on Thursday, May 17, 1945.

The tellers reported the election of Mr. Roberts to the class of 1947 of the Committee on Foreign Missions. He was declared elected.

The tellers reported the election of ministers R. W. Gray and Galbraith and Elders Ferguson and Squires to the class of 1947, and of Elder Mitchell to the class of 1945 of the Committee on Home Missions and Church Extension. They were declared elected.

The following were nominated to the Committee on Song in Public Worship: E. J. Young, Murray, Woolley, Marsden, Kuschke, W. Young, Clowney, Tichenor, Welmers, Skilton, Marston, Betzold, Kuiper, Thompson, Price, D. Graham.

On motion the request of Mr. Woolley to withdraw his name was granted.

On motion the request of Mr. Graham to withdraw his name was granted.

On motion nominations were closed.

It was moved and carried that if there be no election on the first ballot the names of the three persons receiving the lowest number of votes be dropped, that on the next ballot the names of the two persons receiving the lowest number of votes be dropped, and that on each succeeding the name of the person receiving the lowest number of votes be dropped (ties included in each instance), until an election occur.

The tellers announced the election of Mr. DeVelde to the class of 1947 of the Committee on Home Missions and Church Extension. He was declared elected.

A report of the Travel Fund Committee was presented by Mr. Clelland. The report is as follows.

The Travel Fund Committee reports that the offering received at this Assembly amounted to $161.57; that seven commissioners presented expense accounts totaling $335.80; that the amount on hand, $161.57, was disbursed to the seven applicants; that this came to 60.8% of the expenses of each applicant in excess of ten dollars.

On motion the report was adopted.

It was moved and carried that since a majority of the presbyteries have expressed their approval in writing of the change in Chapter XIV, Section 3 of the Form of Government sent down by the Tenth General Assembly, the Assembly declare Chapter XIV, Section 3 of the Form of Government is hereby amended in accordance with the proposal sent down to the presbyteries. (For text of the change see Minutes of the Ninth General Assembly, p. 27.)

It was moved and carried that the Clerk of Assembly be empowered to write a letter of recommendation for any minister, licentiate or candidate under care of presbytery applying for the chaplaincy, provided such persons have the approval of their presbyteries.

The following protest, submitted by Dr. Stonehouse and later signed by others, was read by the Clerk.

*See p. 57
I hereby protest most earnestly and vigorously against two actions of the General Assembly, on May 17, 1944, in voting to sustain rulings of the Moderator on two occasions that evidence concerning the theological examination of candidate Gordon H. Clark might not be presented in connection with the consideration of two distinct motions.

The first motion was to take no action on the request of the Presbytery of Philadelphia for advice as to the possible waiving of certain constitutional requirements for licensure and ordination in the case of Dr. Clark. The Moderator ruled that it was not proper to discuss the evidence concerning his theological examination in connection with discussion of the question whether the candidate possesses such exceptional qualifications as may, according to the Form of Government, allow the waiving of certain requirements. Apparently the Moderator's chief reason for ruling as he did was that he held that to discuss the theological knowledge and views of the candidate involved a judgment on the part of the Assembly as to the theological fitness of the candidate, a judgment which is reserved to the presbytery.

The protestant agrees that only the presbytery may judge of the theological qualifications of a candidate for licensure and ordination. He insists, nevertheless, that the discussion of such qualifications was most pertinent to the motion under consideration. The motion to take no action involved no judgment whatsoever as to the theological qualifications of the candidate. And it was maintained in support of this motion, and in support of the purpose to discuss the theological examination of Dr. Clark, that the General Assembly could not, in view of the complexity of this case and especially in view of the questions as to the theological qualifications of the candidate, properly form a judgment that he possessed the requisite exceptional qualifications for the Christian ministry. In short, the purpose of introducing discussion of the theological examination of Dr. Clark was not to bring the Assembly to a decision on his qualifications but to indicate that, without such discussion, the General Assembly could not fairly realize its incompetence to judge as to the qualifications of the candidate.

The second motion at issue was to sustain the same ruling of the Moderator in connection with the consideration of a motion to waive the constitutional requirement of two years of study in a theological seminary in view of the exceptional qualifications of this candidate.

The protestant holds that it was highly improper, in a discussion of a motion which involved a positive judgment of the Assembly as to the qualifications of the candidate, to rule out of consideration the discussion of his theological examination before the presbytery since such evidence clearly was most pertinent in the determination of the question whether the candidate possessed exceptional qualifications for the ministry. To decide that a candidate is exceptionally qualified for the ministry because of such matters as his education and his talents in general, and to refuse to hear why a large minority of the presbytery was not satisfied with his theological examination, is most arbitrary and prejudicial. To have heard such evidence would not have been to enter upon a judgment as to the theological fitness of the candidate, which only the presbytery may do, but would have been to provide the background of the case necessary for an intelligent consideration of the motion that was before the Assembly. May 19, 1944

N. B. STONEHOUSE
MURRAY FORST THOMPSON
WILLIAM YOUNG

It was moved and carried that this General Assembly direct the attention of the presbyteries and sessions to the report of the Committee on Secret Societies submitted to the Ninth General Assembly and urge the presbyteries and sessions to give earnest consideration to said report with a view to the taking of action consonant with its conclusion wherever such action is necessary.

On motion the Rev. William Haverkamp of the Christian Reformed Church was with his consent enrolled as a corresponding member of the Assembly.
The tellers reported the election of Messrs. E. J. Young, Murray, Ma Kuiper, Skilton and Kuschke to the Committee on Song in Public Worship. They were declared elected.

It was moved and carried that the Moderator appoint a committee of members to serve as a Committee on Arrangements for the next assembly.

It was moved and carried that the Assembly express its appreciation to the Trustees and Faculty of Westminster Theological Seminary for their hospitality in entertaining the Eleventh General Assembly.

It was moved and carried that the Legal Committee be continued.

It was moved and carried that the Assembly approve a budget of $90,000 for the General Assembly.

The tellers reported the election of Dr. W. Young to the Committee on Song in Public Worship. He was declared elected.

It was moved and carried that the Clerk be given $25 in remuneration for his services as Clerk of the Assembly.

The Moderator appointed Dr. Van Til and Mr. Price as a Committee on Arrangements for the Twelfth General Assembly.

The Moderator ruled that the Clerk is authorized to raise monies for the General Assembly Fund.

It was moved and carried that the Clerk be authorized to suggest to churches that they contribute to the General Assembly Fund on the basis of an average of 20 cents per communicant member.

The minutes of the day's sessions were read and, on motion, approved.

On motion the minutes as a whole were approved.

It was moved and carried that the Assembly be dissolved.

The Moderator made the following declaration:

"By virtue of the authority delegated to me by the church, let general assembly be dissolved, and I do hereby dissolve it, and require other general assembly, chosen in the same manner, to meet at Westminster Theological Seminary, Chestnut Hill, Philadelphia, Pennsylvania, on 17th day of May, 1945."

The Assembly was led in prayer by Mr. Tichenor, and the Moderator pronounced the apostolic benediction.

The sessions of the Assembly were concluded at 5:45 P. M., May 19, 1945.

EDWARD HEEREMA, Clerk of Assembly
INDEX

American Council of Christian Churches
   See, Overture No. 2
   See, Committee on the A.C.C.C. and Cooperation

Bible Conferences
   Motion on Summer Conferences, 19
   Report of Christian Education Committee, 13, 14

Book of Discipline, Proposed Amendment to
   See, Overture No. 5

Budget of the Assembly, 66

Chaplaincy, Letter of Recommendation for, 64

Chaplains, Devotional Service for, 18

Christian Education and Pedagogy, Principles of
   Motion on, 19

Christian School Societies and Christian Schools, 14

Clark, Gordon H., Ph.D., Advice anent Licensure of, 7f., 9, 17f., 65
   Motion on, 18

Clerk of Assembly, 4, 66
   Assistant to Clerk, 4

Committee on the American Council of Christian Churches and Cooperation
   Erected, 21, 43f.
   Elections to, 22, 24, 44, 47

Committee on Arrangements for Twelfth General Assembly
   Erected and Appointed, 66

Committee on Assembly Procedure
   Report of, 9f.
   Action on Report, 10

Committee on Christian Education
   Action on Report, 19
   Election to, 15, 19, 20, 22

Committee on Foreign Missions
   Report of, 48f.
   Elections to, 54, 57, 64

Committee on Home Missions and Church Extension
   Report of, 57ff.
   Elections to, 60, 63, 64

Committee on Hymnal
   Report of, 23
   Minority Report of, 23f.
   Action on Reports, 24

Committee, Legal
   Report of, 24
   Continued, 66

Committee on Local Evangelism
   Report of, 24f, 26ff., 44ff.
   Action on Report, 44
   Continued, 44

Committee on Ministerial Benefits
   Erected, 23
   Appointed, 47

Committee on Ministers Laboring in Other Denominations
   Action on Report, 57, 64
   Continued, 64

Committee on Overtures and Papers
   Erected, 9
   Appointed, 17
Minutes of the Eleventh General Assembly

Report of, 19f., 20, 21
Committee on Place and Date of Twelfth Assembly
   Erected, 9
   Appointed, 17
   Report, 47f., 64
Committee on Presbytery Records
   Erected, 9
   Appointed, 17
   Report of, 53f.
Committee on Sale of Standards
   Report and Continuation of, 43
Committee on Song in Public Worship
   Erected, 24
   Elections to, 64, 65, 66
Committee on Standing Rules
   Erected, 10
   Appointed, 17
Committee on Texts and Proof Texts
   Report and Continuation of, 43
Committee on Theological Education
   Proposed, 21
   Erected, 22
   Elections to, 47, 53, 54, 63
Committee, Travel Fund (Eleventh General Assembly)
   Erected and Elected, 19
   Report of, 64
Committee on Traveling Expenses (Tenth General Assembly)
   Report of, 9, 10f., 18f.
   Action on Report, 11, 22
Committee on Work of an Evangelist
   Erected, 64
   Membership of, 57, 64
Communications to Assembly, 7, 17
Corresponding Members Enrolled (3) 4, 18, 21
Devotional Services
   Preceding the Assembly, 3
   Daily, 17, 20, 43
   In honor of Chaplains and Members in Armed Forces, 18
Docket, Motions Regarding Proposed, 9
Evangelism (See Committee on Local Evangelism)
Evangelistic Meetings, 35f.
Form of Government, Amendment to
   Actions of Presbyteries Reported, 8
   Declared in Effect, 64
General Assembly Fund, 66
Jewish Missionary Work, 59
Minutes
   Of Tenth Assembly Approved, 4
   Of Eleventh Assembly Approved, 17, 20, 43f., 66
Moderator, Election of, 4
National Association of Evangelicals for United Action, 20, 21
Open-Air Meetings, 44ff.
Overtures
   No. 2, Tenth General Assembly, 15
   Text of Overtures to Eleventh General Assembly, 4ff.
   Action on No. 1, 20
   Action on No. 2, 20, 21, 22
   Action on No. 3, 21
   Action on No. 4, 22f.
Minutes of the Eleventh General Assembly

Action on No. 5, 23
Action on No. 6, 23
Pastors' Salary, See Overture No. 6
Personal Work, 36f.
Peru, Proposed Mission to, 50
Popular Meeting, 20
Presbyterian Church in Canada, 21
Presbyterian Church in the United States, 18
Presbyterian Guardian, 14, 51, 59
Presbytery of California
  Action on Amendment to Form of Government, 8
  Report on Minutes of, 53
Presbytery of the Dakotas
  Action on Amendment to Form of Government, 8
  Report on Minutes of, 53
Presbytery of New Jersey
  Action on Amendment to Form of Government, 8
  Overtures from, 4f.
  Report on Minutes of, 53
Presbytery of New York and New England
  Action on Amendment to Form of Government, 8
  Report on Minutes of, 53
Presbytery of Ohio
  Action on Amendment to Form of Government, 8
  Report on Minutes of, 53
Presbytery of Philadelphia
  Action on Amendment to Form of Government, 8
  Communication from, 7f., 9
  Overtures from, 6f.
  Report on Minutes of, 53
Presbytery of Wisconsin
  Action on Amendment to Form of Government, 8
  Report on Minutes of, 53
Protest of N. B. Stonehouse, Th.D., et al., 65
Reformed Church of North America, General Synod, 4
Roll of Assembly, 3f.
Summer Bible School Literature, 12
Sunday School Literature, 11f., 14
Survey Work, Intensive, 40f.
Theological Education
  Overture Concerning, 5
  Committee on, 21, 22, 47, 52, 54, 63
Tracts, 13f., 17
Twelfth General Assembly, Call to, 66
Westminster Theological Journal, 14
Westminster Theological Seminary, 5, 14
Motion of Appreciation to, 66
Next Assembly at, 66
Overture Regarding - See, Overture No. 3
Vacancy and Supply - See, Overture No. 1
Young People's Lessons, 12f.
APPENDIX

I - STATISTICAL REPORT

Note: This report is not official, but is as complete and accurate as possible to November 20, 1944, as reported by the Stated Clerks.
The church membership and financial statistics are to April 1, 1944, and the net gain or loss is calculated since April 1, 1943, as recorded in the minutes of the Ninth General Assembly. (*) indicates statistics as of April 1, 1943.

KEY

| 1. Total Membership, April 1, 1943 | 9. Loss, Communicant Members by Dismissal |
| 2. Total Membership, April 1, 1944 | 10. Loss, Communicant Members by Erasure or Discipline |
| 3. Total Communicant Members | 11. Net gain or loss of infant members |
| 4. Total Baptized Infants | 12. Total Sunday School Enrollment |
| 5. Gain, Communicant Members by Confession of Faith | 13. Net gain or loss, Sunday School Membership |
| 7. Gain, Communicant Members by Restoration | 15. Total Receipts for Benevolences |
| 8. Loss, Communicant Members by Death | 16. Total Receipts for Special Purposes |

PRESBYTERY OF CALIFORNIA

Rev. Robert H. Graham, Stated Clerk, 8940 S. Dalton Ave., Los Angeles 44, California

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
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<th>11</th>
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Minutes of the Eleventh General Assembly
Portland, First, 8130 N.E. Sandy Blvd., Lawrence R. Eyres

Received Since April 1, 1944

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Ministerial Changes:

Ministers Added to the Roll:
- Carl A. Ahlfeldt, Presbytery of Ohio
- Lawrence R. Eyres, Presbytery of New York and New England
- Bruce F. Hunt, Presbytery of Philadelphia
- Robert B. Brown, Presbytery of the Dakotas
- Robert E. Nicholas, Presbytery of Wisconsin
- Glenn R. Coie, Presbytery of Philadelphia
- Other Ministers of Presbytery
  - William Harlee Bordeaux, Th.D.
  - Dr. G. Arthur Hutchison
  - Malcolm C. Frehn
  - Bruce F. Hunt
  - Russell D. Piper


Licentiates of Presbytery:
- Louis E. Knowles, Norman D. Coleman, John P. Richmond

PRESBYTERY OF THE DAKOTAS
Rev. Walter J. Magee, Stated Clerk, Aurora, Nebraska

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Received since April 1, 1944

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Ministers Taken from the Roll:
- Carl A. Ahlfeldt, Presbytery of Ohio
- Lawrence R. Eyres, Presbytery of New York and New England
- Bruce F. Hunt, Presbytery of Philadelphia
- Robert B. Brown, Presbytery of the Dakotas
- Robert E. Nicholas, Presbytery of Wisconsin
- Glenn R. Coie, Presbytery of Philadelphia
- Other Ministers of Presbytery
  - William Harlee Bordeaux, Th.D.
  - Dr. G. Arthur Hutchison
  - Malcolm C. Frehn
  - Bruce F. Hunt
  - Russell D. Piper


Licentiates of Presbytery:
- Louis E. Knowles, Norman D. Coleman, John P. Richmond

PRESBYTERY OF THE DAKOTAS
Rev. Walter J. Magee, Stated Clerk, Aurora, Nebraska

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<td>Hamill, Westminster, Dean</td>
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<td>+ 2 1,189 *160 *540</td>
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<td>31 - 9 126 50</td>
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<td>Hamill, Westminster, Dean</td>
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<td>+ 2 1,189 *160 *540</td>
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<tr>
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Average Contribution per Communicant Member: $19.30 $4.20 $6.53

Ministerial Changes:
- Ministers Added to the Roll: Reginald Voorhees, Presbytery of Philadelphia
- Ministers Taken from the Roll: Robert B. Brown, Presbytery of California
  John Gray, Presbytery of New Jersey
  Charles L. Shook, Presbytery of New York and New England
  Daniel Van Houte, United Presbyterian Presbytery of Indiana

Other Ministers of Presbytery
- A. Culver Gordon
- Christian G. Ter Maat
- W. Benson Male
- Jack Zandstra

Licentiates of Presbytery: None.
Licentiates Taken from Roll:
Paul Bohn, ordained by another denomination

PRESBYTERY OF NEW JERSEY
Rev. Edward B. Cooper, Stated Clerk, P. O. Box 195, Elmer, N. J.

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Total:
$30.24 $7.81 $19.96
Ministerial Changes:
Ministers Added to the Roll:
John Gray, Presbytery of the Dakotas, 9/12/44
H. Wilson Albright, Ordination 7/23/43
Charles H. Ellis, Ordination 5/21/43
Theodore J. Jansma, Presbytery of Philadelphia, 10/19/43
Ministers Taken from the Roll:
Theodore J. Jansma, Classis of Passaic, Reformed Church in America
Bruce H. Wideman, Presbytery of West Hanover, Presbyterian Church, U. S.

Other Ministers of Presbytery
Donald C. Graham
Edward Heerema
Lewis Grotenhuis
Walter C. Jent

Total Ministers—15. Total Churches—11.
Licentiates of Presbytery: None

PRESBYTERY OF NEW YORK AND NEW ENGLAND
Rev. Raymond M. Meiners, Stated Clerk - 1138 Parkwood Blvd., Schenectady 8, N. Y.

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Average Contribution per Communicant Member

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Ministerial Changes:

Ministers Added to the Roll:
- Herman T. Petersen, Ordination, 6/23/43
- Kelly G. Tucker, Presbytery of Philadelphia
- Charles L. Shook, Presbytery of the Dakotas 11/15/44

Ministers Taken from the Roll:
- Martin J. Bohn, Presbytery of Ohio
- Lawrence Eyres, Presbytery of California
- Peter Pascoe, United Presbyterian Church 11/14/44

Other Ministers of Presbytery
- Burton L. Goddard
- John H. Skilton
- William Young
- Charles E. Stanton

Licentiates: None.
Licentiates Taken from Roll: Herman T. Petersen, Ordained 6/23/43

PRESBYTERY OF OHIO

Mr. C. D. Garrard, Stated Clerk, Box 22, Main Post Office, Covington, Kentucky

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Average Contribution per Communicant Member $25.07 $5.44 $28.72

Ministerial Changes:

Ministers Added to the Roll:
- Martin J. Bohn, Presbytery of New York and New England, November 10, 1943

Ministers Taken from the Roll:
- Marvin L. Derby, United Presbyterian Church, April 21, 1944
- Carl A. Ahlfeldt, Presbytery of California

Other Ministers of Presbytery:
- Alex. K. Davison, S.T.D.

Licentiates of Presbytery: None.
### PRESBYTERY OF PHILADELPHIA

Rev. John Patton Galbraith, Stated Clerk, Kirkwood, Pennsylvania

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<td>*Atonement, 1303 Pt. Breeze Ave., V. Calvary, 5820 Germantown Ave., Eugene D. Bradford Gethsemane, 65th below Elmwood, Samuel J. Allen *Knox, 2216 E. Cumberland, William E. Welmers, Ph.D.</td>
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Ministerial Changes:

Ministers Added to the Roll:
- John W. Betzold, ordination, 6/18/43
- William E. Welmers, ordination, 11/26/43
- Francis E. Mahaffy, ordination, 5/7/44
- Gordon H. Clark, ordination, 8/9/44
- Glenn R. Coie, Presbytery of California, 11/20/44

Ministers Taken from the Roll:
- Henry P. Baak, Presbyterian Church of Canada
- Peter DeRuiter, Presbyterian Church of Canada
- Bruce F. Hunt, Presbytery of California
- Albert B. Dodd, Bible Presbytery Church
- Theodore J. Jansma, Presbytery of New Jersey
- Kelly G. Tucker, Presbytery of New York and New England
- Reginald Voorhees, Presbytery of the Dakotas
Other Ministers of Presbytery

Egbert W. Andrews
Gordon H. Clark, Ph.D.
Thomas M. Cooper
Clarence W. Duff
Floyd E. Hamilton
Lawrence H. Jongewaard
R. B. Kuiper
Arthur W. Kuschke
Francis E. Mahaffy
Robert S. Marsden
George S. Marston
Clarence L. McCoy
R. Heber Mallwaine
Edwin H. Rian
Leslie W. Sloat
Ned B. Stonehouse, Th.D.
Cornelius Van Til, Ph.D.
E. Lynne Wade
Paul Woolley
Edward J. Young, Ph.D.

Licentiates of Presbytery:
R. C. Little
Alan Tichenor

Licentiates Taken from Roll:
John W. Betzold, Ordained 6/18/43
Charles E. Ellis, Presbytery of New Jersey
Francis E. Mahaffy, Ordained 5/7/44
William E. Welmers, Ordained 11/26/43


PRESBYTERY OF WISCONSIN

George J. Willis, Stated Clerk

Iowa, Waterloo, Sixth St. and Byron Ave., Edward Wybenga
Wisconsin, Cedar Grove, Calvary, V.
Gresham, Old Stockbridge, John Davies
Milwaukee, Grace, 2607 N. 20th St. Richard B. Gaffin

|       | 1   | 2   | 3   | 4   | 5   | 6   | 7   | 8   | 9   | 10  | 11  | 12  | 13  | 14  | 15  | 16  |
|-------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
|       |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |
| Total |     |     |     |     |     |     |     |     |     |     | 1,867 | 367 | 854 | 3,630 | 1,404 | 3,877 |
|       |     |     |     |     |     |     |     |     |     |     | 1,867 | 367 | 854 | 3,630 | 1,404 | 3,877 |

Minutes of the Eleventh General Assembly
Ministerial Changes:
Ministers Added to the Roll: None.
Ministers Taken from the Roll:
- William J. Agnew, Deceased, June 20, 1944
- Leland C. Jorgensen, Presbyterian Church in Canada
- Robert E. Nicholas, Presbytery of California
- Other Ministers of Presbytery
  - William D. Gray
  - Oscar Holkeboer
  - Edward F. Hills
  - Jacob Mellema
  - George J. Willis

Licentiates of Presbytery: None.
Total Ministers—8. Total Congregations—5.

**SUMMARY OF STATISTICS**

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<td>Ohio</td>
<td>150</td>
<td>151</td>
<td>128</td>
<td>23</td>
<td>21</td>
<td>3</td>
<td>3</td>
<td>14</td>
<td>5</td>
<td>196</td>
<td>+61</td>
<td>3,209</td>
<td>690</td>
<td>3,656</td>
<td>7,555</td>
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<td>New England</td>
<td>733</td>
<td>791</td>
<td>631</td>
<td>161</td>
<td>20</td>
<td>16</td>
<td>17</td>
<td>4</td>
<td>12</td>
<td>21</td>
<td>559</td>
<td>+21</td>
<td>22,369</td>
<td>5,550</td>
<td>5,443</td>
<td>33,362</td>
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<td>Philadelphia</td>
<td>2,198</td>
<td>2,290</td>
<td>1,758</td>
<td>532</td>
<td>81</td>
<td>43</td>
<td>1</td>
<td>21</td>
<td>30</td>
<td>28</td>
<td>1,869</td>
<td>+53</td>
<td>50,463</td>
<td>19,755</td>
<td>19,512</td>
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<td>Wisconsin</td>
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<td>1,061</td>
<td>696</td>
<td>356</td>
<td>20</td>
<td>8</td>
<td>1</td>
<td>10</td>
<td>15</td>
<td>+6</td>
<td>472</td>
<td>-27</td>
<td>13,154</td>
<td>3,064</td>
<td>7,137</td>
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<td>Total, 1944</td>
<td>7,084</td>
<td>5,886</td>
<td>1,699</td>
<td>248</td>
<td>105</td>
<td>61</td>
<td>63</td>
<td>79</td>
<td>102</td>
<td>+163</td>
<td>5,677</td>
<td>+260</td>
<td>154,244</td>
<td>44,485</td>
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<td>Total, 1943</td>
<td>6,406</td>
<td>4,989</td>
<td>1,436</td>
<td>5,417</td>
<td>129,955</td>
<td>33,231</td>
<td>52,402</td>
<td>214,588</td>
<td>71</td>
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<td>Total, 1941</td>
<td>5,942</td>
<td>4,668</td>
<td>1,279</td>
<td>4,924</td>
<td>97,905</td>
<td>22,818</td>
<td>57,607</td>
<td>178,330</td>
<td>65</td>
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<td>Average Contribution per Communicant Member, 1944</td>
<td>$28.64</td>
<td>$8.26</td>
<td>$12.53</td>
<td>$49.43</td>
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<td>Average Contribution per Communicant Member, 1943</td>
<td>26.04</td>
<td>6.66</td>
<td>10.50</td>
<td>43.01</td>
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<td>Average Contribution per Communicant Member, 1941</td>
<td>21.00</td>
<td>4.89</td>
<td>12.36</td>
<td>38.25</td>
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</table>

**Minutes of the Eleventh General Assembly**

Page 79

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**Notes:**
- **Total, 1944** includes the sums of the previous years.
- **Average Contribution per Communicant Member** reflects the yearly contributions.
- **Corrected** indicates adjustments or corrections to the data.
MINISTERS OF THE ORTHODOX PRESBYTERIAN CHURCH

(Corrected to November 20, 1944)

Abbreviations:  P. - Pastor
               F.M. - Foreign Missionary
               H.M. - Home Missionary
               C. - Presbytery of California
               D. - Presbytery of the Dakotas
               J. - Presbytery of New Jersey
               Y. - Presbytery of New York and New England
               O. - Presbytery of Ohio
               Phi. - Presbytery of Philadelphia
               W. - Presbytery of Wisconsin

Adair, Dean W., P., D. - Hamill, S. D.
Ahlfeldt, Carl A., P., C. - 224 Clayton St., San Francisco 17, Calif.
Albright, H. Wilson, P., J. - 416 White Horse Ave., Trenton, N. J.
Andrews, Egbert W., Phi. - Bureau of Foreign Affairs, China Military Council,
Chungking, West China
Atwell, Robert L., P., J. - 600 Westfield Ave., Westfield, N. J.

Balcom, Curtis A., P., D. - 300 13th St., S., Bismarck, N. D.
Betzold, John W., Chap., Phi. - No. 0923864, Chaplain School, Fort Devens,
Mass.
Bohn, Martin J., P., O. - 1014 N. Sterling St., Indianapolis 1, Ind.
Bordeaux, Wm. H., Th.D., Dean, C. - 798 E. Kensington Rd., Los Angeles 26,
Calif.
Brown, Robert B., P., C. - 1331 N. Ave. 56, Los Angeles 42, Calif.
Busch, Calvin A., P. - Steamboat Springs, Colo.

Churchill, Robert K., P., C. - 1341 Milvia St., Berkeley, Calif.
Clark, Gordon H., Ph.D., Prof., Phi. - 605 Shoemaker Ave., Jenkintown, Pa.
Clelland, John F., P., Phi. - 210 W. 27th St., Wilmington, Del.
Clowney, Edmund P., P., Y. - 42 Tilton St., New Haven 11, Conn.
Coe, Bruce A., P., J. - 16 James St., Franklin Square, N. Y.
Coe, Glenn R., P.E., Phi. - 120 Normandy Drive, Silver Spring, Md.
Cooper, Edward B., P., J. - P. O. Box 195, Elmer, N. J.
Coray, Henry W., P., C. - 1755 E. First St., Long Beach 3, Calif.
Cummings, Calvin Knox, P., Phi. - 303 Neville St., Pittsburgh 13, Pa.

Davies, John, P., W. - R. D. 1, Gresham, Wisc.
Davison, Alex. K., Th.D., Chap., O. - Lyons, Nebr.
DeValde, Everett C., P., J. - State St. and Landis Ave., Vineland, N. J.
DeWaard, John J., P., Y. - 54 Macbeth St., Rochester, N. Y.
Duff, Clarence W., F.M. - c/o Mitchell-Cotts, Ltd., Massawa, Eritrea, East
Africa. (Mrs.) - 14 E. Welsh Rd., Willow Grove, Pa.
Dunn, Leslie A., P., J. - 207 E. Davis Ave., Wildwood, N. J.
Dyreness, Franklin S., P., Phi. - Quarryville, Pa.

Ellis, Charles H., Act. P., J. - 1300 Newton Ave., West Collingswood, N. J.

Freeman, David, P., Phi. - 720 Carpenter Lane, Philadelphia 19, Pa.
Frehn, Capt. Malcolm St. Clair, C. - Box 651, Tracy, Calif.
Minutes of the Eleventh General Assembly

Gilmore, Lawrence B., Th.D., P., O. - 2608 Kemper Lane, Cincinnati 6, O.
Goddard, Burton L., Th.D., Prof., Y. - P. O. Box 73, Carlisle, Mass.
Graham, Donald C., Chap., J. - 33 E. Beach Drive, Panana City, Fla.
Gray, John, P., J. - Ringoes, N. J.
Gray, Richard W., P., J. - 56 S. Munn Ave., East Orange, N. J.
Grotenhuis, Lewis J., P., J. - 2608 Kemper Lane, Cincinnati 6, O.
Heerema, Edward, Chap., J. - 904 E. 6th Ave., Wycoff, N. J.
Hills, John C., P., J. - 313 N. E. 17th Terrace, Ft. Lauderdale, Fla.
Holkeboer, Oscar, Prof., W. - Preakness Ave., R. D. 2, Patterson 4, N. J.
Hunt, Bruce F., Field Miss., C. - 316 Mission Rd., Glendale 5, Calif.
Hutchison, Dr. G. Arthur, C. - 2515 Workman St., Los Angeles 31, Calif.
Jent, Walter C., P., J. - 532 Pompton Ave., Cedar Grove, N. J.
Kuiper, R. B., Prof., Phi. - 6636 Boyer St., Philadelphia 19, Pa.
Kuschke, Arthur W., Phi. - 181 N. Franklin St., Wilkes-Barre, Pa.
 Magee, Walter J., P., D. - Box 115, Aurora, Nebr.
 Mahaffy, Francis E., Phi. - 1509 E. 31st Ave., Denver 5, Colo.
 Marsden, Robert S., Gen. Sec., Phi. - 460 N. Union St., Middletown, Pa.
 Marston, George W., Fld. Miss., Phi. - Preakness Ave., R. D. 2, Patterson 4, N. J.
 McIlwaine, R. Heber, Chap., Phi. - R. D. 1, Bellingham, Wash.
 Nicholas, Robert E., P., C. - 420 Drake Rd., Bend, Oregon
 Nonhof, Burton L., P., Phi. - 5 Grand St., Portland, Me.
 Oliver, LeRoy B., P., Phi. - Middletown, Del.
 Olson, Arthur O., P., Y. - 5 Grand St., Portland, Me.
 Petersen, Herman T., P., Y. - 5809 S. Vancouver Ave., Los Angeles 22, Calif.
 Price, James W., P., Phi. - 5809 S. Vancouver Ave., Los Angeles 22, Calif.
 Rankin, John C., P., Y. - Worcester, N. Y.
 Shook, Charles L., P., Y. - 2052 St. Paul St., Rochester, N. Y.
Smith, Clifford S., P., J. - 137 W. Commerce St., Bridgeton, N. J.
Stanton, Charles E., F.M., Y. - c/o Mitchell-Cotts, Ltd., Massawa, Eritrea, East Africa
Stonehouse, Ned B., Th.D., Prof., Phi. - 333 Cherry Lane, Glenside, Pa.
Strong, William T., Chap., J. - Camp Parks, Shoemaker, Calif.
Ter Maat, Christian G., D. - 1663 S. Penn St., Denver, Colo.
Tucker, Kelly G., P., Y. - Skowhegan, Maine
Van Til, Cornelius, Ph.D., Prof., Phi. - 16 Rich Ave., Chestnut Hill, Philadelphia 18, Pa.
Voorhees, Reginald, P., D. - 1925 S. 49th St., Omaha 6, Nebr.
Wade, E. Lynne, Chap., Phi. - U. S. Naval Hospital, Memphis, Tenn.
Willis, George J., Chap., W. - U. S. Naval Air Station, Melbourne, Fla.
Young, Edward J., Ph.D., Prof., Phi. - P. O. Box 4038, Chestnut Hill, Philadelphia, Pa.
Young, William, Th.D., P., Y. - 89 Church St., West, Toronto, Ontario, Canada
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Rev. Edward B. Cooper, Convener
Minister: Henry D. Phillips
Elders: J. Harold Adams, Joseph H. McClay, I. T. Mullen

Committee on Sale of Standards

Committee on Song in Public Worship
Rev. Robert S. Marsden, Convener
Rev. Messrs. R. B. Kuiper, Arthur W. Kuschke, John Murray, John H. Skilton,
Edward J. Young, Ph.D., William Young, Th.D.

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Travel Fund Committee
Elder Glenn A. Andreas, Convener
Rev. Messrs. John P. Clelland, Bruce A. Coie

Committee on the Work of an Evangelist
Elder Murray Forst Thompson, Chairman
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   Elders: Glenn A. Andreas, Hillis M. Partington.

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   Elders: Gordon H. Clark, Ph.D., Evan Runner.

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   Elders: L. Taylor, Bernardus Vos.


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