THE
ORTHODOX PRESbyterian CHURCH

MINUTES OF THE
TWELFTH GENERAL ASSEMBLY

MEETING AT

WESTMINSTER THEOLOGICAL SEMINARY

Chestnut Hill, Philadelphia, Pennsylvania

MAY 17-23, 1945

Published by

THE ORTHODOX PRESBYTERIAN CHURCH
Minutes of the
TWELFTH GENERAL ASSEMBLY
of
THE ORTHODOX PRESBYTERIAN CHURCH
Westminster Theological Seminary
Chestnut Hill, Philadelphia, Pennsylvania
May 17-23, 1945

Thursday, May 17, 1945

The Moderator of the Eleventh General Assembly, the Rev. Edwin H. Rian, opened the devotional service preceding the Twelfth General Assembly at 11:00 a.m., May 17, 1945, in the Library Auditorium of Westminster Theological Seminary, Chestnut Hill, Philadelphia, Pennsylvania. Mr. Rian preached a sermon on the subject “The Church’s Commission,” based on Matthew 28:18-20, “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.” Following the sermon the sacrament of the Lord's Supper was administered by Mr. Rian, assisted by the Rev. Richard W. Gray, and the Rev. Glenn R. Cole, and by Elders J. Kortenhoven, J. P. Walker, P. J. Vandenbergh, and Matthew McCroddan.

Thursday Afternoon
The Twelfth General Assembly was called to order at 2:05 p.m. and constituted with prayer by Mr. Rian.

The roll was called by the Rev. LeRoy B. Oliver, Assistant Clerk of the Eleventh General Assembly.

THE ROLL OF THE ASSEMBLY

Presbytery of California
Ministers: Dwight H. Poundstone, Robert E. Nicholas.

Presbytery of the Dakotas

Presbytery of New Jersey
Elders: Floyd C. Graf, Jesse Gump, James Harkema, Ph.D. (alt.), Matthew McCroddan, I. T. Mullen, S. Parker, Enno Wolthuis, Ph.D.

Presbytery of New York and New England
Ministers: Edmund P. Clowney, John J. DeWaard, Burton L. Goddard, Th.D., Herman Petersen, Raymond M. Meiners, John C. Rankin, Charles L. Shook, John H. Skilton, William Young, Th.D.
Elders: A. H. Squires, P. J. Vandenbergh.

Presbytery of Ohio
Ministers: Martin Bohn, Lawrence B. Gilmore, Th.D.

Presbytery of Philadelphia
The Presbytery of Wisconsin


Elder: J. Kortenhoeven.

The minutes of the Eleventh General Assembly were presented in printed form and, without exception, were declared approved.

The following persons were nominated for the office of Clerk of the Assembly: Messrs. Kuschke and Bradford.

On motion Mr. Kuschke's request that his name be withdrawn was granted.

On motion the nominations were closed.

On motion the Assistant Clerk was instructed to cast a white ballot for the election of Mr. Bradford as Clerk.

It was moved and carried that the Assembly proceed to the election of an Assistant Clerk. The following persons were nominated: Messrs. Ellis and Elliott.

On motion the nominations were closed.

On motion the Rev. William L. Hiemstra, a member of the Presbytery of Florida of the Presbyterian Church in the United States, was invited to become a corresponding member of the Assembly.

The tellers reported the election of Mr. Ellis as Assistant Clerk.

The Rev. Robert S. Marsden was nominated for the office of Moderator of the Assembly.

On motion the nominations were closed.

On motion the Clerk was instructed to cast a white ballot for the election of Mr. Marsden as Moderator.

Mr. Marsden approached the chair and was welcomed by Mr. Rian. Mr. Marsden responded briefly.

The following overtures were read by the Clerk:

OVERTURE No. 1

The Presbytery of California of The Orthodox Presbyterian Church respectfully overtures the 12th General Assembly of The Orthodox Presbyterian Church to amend its constitution by deleting Paragraph 2, Chapter XI of the Form of Government, and substituting the following, in order to make the second paragraph consistent with the first.

"The General Assembly shall consist of an equal number of ministers and elders from each Presbytery in the proportion of one minister and one elder for every 300 communicant members or fraction thereof within the Presbytery, said commissioners to be elected by the respective Presbyteries."

OVERTURE No. 2

The Presbytery of California of The Orthodox Presbyterian Church respectfully overtures the 12th General Assembly of The Orthodox Presbyterian Church to incorporate the following in its standing rules.

"The Standing Committees of the Assembly shall be required to adjourn their last meetings before the Assembly to meet at the call of their chairmen during the sessions of the Assembly."
OVERTURE No. 3

The Presbytery of California of The Orthodox Presbyterian Church respectfully overtures the 12th General Assembly of The Orthodox Presbyterian Church to so divide the Presbytery of Philadelphia that the area in Pennsylvania west of the Allegheny divide be included in the Presbytery of Ohio and that the name of the Presbytery of Ohio be changed to "The Presbytery of Ohio and Pennsylvania."

OVERTURE No. 4

At its Stated Meeting held on November 20, 1944 the Presbytery of Philadelphia adopted the following overture to the Twelfth General Assembly: The Presbytery of Philadelphia respectfully overtures the Twelfth General Assembly to elect a committee of five composed of four ministers and one elder to investigate the possibility of union with the Reformed Presbyterian Church, General Synod, and that this committee be requested to report to the Thirteenth General Assembly."

OVERTURE No. 5

The Presbytery of New Jersey meeting in Trenton, New Jersey on April 24, 1945 respectfully overtures the Twelfth General Assembly of The Orthodox Presbyterian Church that it request the Committee on Foreign Missions of the General Assembly to make an effort to reduce the proportion of its funds spent upon the administration and promotion of its affairs, and in particular to eliminate the subsidy to The Presbyterian Guardian.

OVERTURE No. 6

The Presbytery of California of The Orthodox Presbyterian Church, meeting at San Francisco, California, April 12, 1945, made the following recommendation to the Twelfth General Assembly: The Presbytery voted to "Recommend that the General Assembly instruct the Presbyteries to recognize the excellent work of their chaplains and to urge them to maintain regular correspondence with their chaplains."

The following communication was read by the Clerk:

Philadelphia, Pennsylvania
May 14, 1945

To the Twelfth General Assembly of
The Orthodox Presbyterian Church

Fathers and brethren:

This letter presents to you a complaint against actions and decisions of the Presbytery of Philadelphia. The complaint is presented by those whose names are attached to it as filed with the Stated Clerk of the Presbytery of Philadelphia on October 6, 1944. The original is in the hands of the Stated Clerk of the Presbytery of Philadelphia who will doubtless, in accordance with the Book of Discipline, Chapter X, section 4, lodge it with the General Assembly upon the request of the latter. A copy of the complaint is attached hereto.

The Presbytery of Philadelphia has given prolonged consideration to aspects of this complaint and some consideration to all of it. That Presbytery has not, however, seen fit to acknowledge that it has erred in any respect with reference to the actions and decisions against which complaint is made, although it has had sufficient time and repeated opportunities so to do.

With reluctance, therefore, the complainants are compelled to present the complaint to the General Assembly, for they are convinced of the weighty character of the errors of the Presbytery of Philadelphia.
In this connection we wish to center the attention of the Assembly upon a
most important distinction which is made by the complaint. This is the
distinction between the essence of the complaint and the particular amends which
are asked. The essence of the complaint is that it charges the Presbytery of
Philadelphia with error in several actions and decisions. The question of the
particular amends which should be made is, accordingly, a matter of secondary
and subsequent consideration. The essential validity of the complaint does not
stand or fall with any judgments that may be made as to proper amends but
rather with the primary and fundamental matter of error in the several actions
and decisions against which complaint is made.

Discussion in the lower judicatory indicates that there are passages in the
complaint which have been misunderstood. The complainants are also aware of
infelicities of expression in the complaint. They would desire, were it possible
at this stage, to make certain alterations of wording and statement. However,
they believe that the complaint is a substantially accurate statement of the er-
rors of which the Presbytery of Philadelphia has been guilty, and because of
the weighty character of these errors they wish, in bringing the complaint to
the attention of the General Assembly, to request that the Assembly give to it
its most careful and kindly consideration.

Although various persons have stated that there are elements in the com-
plaint which are personally objectionable, the complainants did not have, and
do not now have, any intention of including any such elements in the complaint.
On the contrary, they deeply regret that any have chosen to make such state-
ments, for they serve only to confuse the momentous issues which are before the
Church. The complainants trust, therefore, that the members of the Assembly
will accept their avowal, made in good faith, that no elements of this sort are
intended to be expressed in the complaint.

The complainants hope that the gravity of the decision which is to be made
by the General Assembly will be apparent to every member of that body and
that each will face his duty with respect to the future of our beloved church
with a due sense of his responsibility.

In the hope that the Assembly may take such action as will safeguard the
purity and peace of the Church, we are,

Fraternally,

ARTHUR W. KUSCHKE, Jr.
NED B. STONEHOUSE
PAUL WOOLLEY

For the Complainants

The complaint accompanying the above letter is as follows:
To John P. Galbraith, Stated Clerk of The Presbytery of Philadelphia:

And now, this sixth day of October, A. D., 1944, come the undersigned and
complain against the action of the Presbytery of Philadelphia in holding a
"special meeting" of the Presbytery on July 7, 1944 and against several actions
and decisions taken at that meeting, to wit:

1. The decision to find the call for the meeting in order;
2. The decision to sustain the examination in theology of Dr. Gordon
H. Clark;
3. The decision to waive the requirement of two years of study in a
theological seminary;
4. The decision to proceed to license Candidate Gordon H. Clark to preach
the gospel;
5. The action of licensing Dr. Gordon H. Clark;
6. The decision to deem the examination for licensure sufficient for or-
dination; and
7. The decision to ordain Dr. Gordon H. Clark at a subsequent meeting of
the Presbytery called for that purpose.

In support of the complaint against the decision to find the call for the
meeting in order the following considerations are set forth:
The special meeting of the Presbytery of Philadelphia held at the Mediator Orthodox Presbyterian Church in Philadelphia on July 7, 1944 was an illegal meeting. In support of this conclusion the following evidence is cited:

1. a. The Form of Government of the Orthodox Presbyterian Church reads, “The presbytery shall meet on its own adjournment; and when any emergency shall require a meeting sooner than the time to which it stands adjourned, the moderator, or, in case of his absence, death, or inability to act, the stated clerk, shall, with the concurrence or at the request of two ministers and two elders, the elders being of different congregations, call a special meeting” (Chapter X, section 9).

b. The Form of Government of the Orthodox Presbyterian Church reads, “And in the case of the moderator of the presbytery, he shall likewise be empowered, on any extraordinary emergency, to convene the judicatory by a circular letter before the ordinary time of meeting” (Chapter XIX, section 2).

c. The moderator of the Presbytery of Philadelphia when requested at the meeting of July 7, 1944 to state the nature of the emergency which provided the occasion for the special meeting offered no evidence of the existence of an emergency, extraordinary or otherwise. Rather, the moderator stated that the meeting was justified because it suited the convenience of Dr. Gordon H. Clark and declared that other special meetings constituted a precedent for this meeting. Nor has any other evidence of the existence of an emergency been presented to the presbytery or the complainants.

d. Thus the meeting of the Presbytery of Philadelphia on July 7, 1944 was called, and held, in violation of the Form of Government of the Orthodox Presbyterian Church.

2. a. The provisions of the Form of Government of the Orthodox Presbyterian Church quoted above are taken verbatim from the Form of Government of the Presbyterian Church in the U. S. A., except that in the second quotation the word “a” is a substitute for the word “his”. These provisions have stood in the Form of Government since its adoption by the Synod of New York and Philadelphia in 1788, preparatory to the convening of the first General Assembly in the following year.

Prior to 1788, the Synod of New York and Philadelphia, the parent of the General Assembly, and the highest judicatory then existing had been governed by the action in 1729 of the Synod of Philadelphia in declaring “that they judge the directory for worship, discipline, and government of the church, commonly annexed to the Westminster Confession, to be agreeable in substance to the word of God, and founded thereupon, and therefore do earnestly recommend the same to all their members, to be by them observed as near as circumstances will allow, and Christian prudence direct” (Records of the Presbyterian Church in the United States of America, Philadelphia, 1904, p. 95). Since that directory made no specific provision concerning special meetings, the question arose, in the course of time, as to the calling of special meetings, and a query on the subject was brought in to the Synod of New York and Philadelphia in 1760, which query read as follows:

“How many ministers are necessary to request the moderator of the commission of the Synod, or of any of our Presbyteries, to oblige the moderator to call any of these judicatures to do occasional business?”

The Synod replied to the query:

“The Synod judge, that meetings of judicatures, pro re nata, can only be necessary on account of important occurrences unknown at their last meeting, and which cannot be safely deferred till their stated meeting, such as scandal raised on a minister’s character, tending to destroy his usefulness, and bring reproach on religion; or feuds in a congregation threatening its dissolution; or some dangerous error, or heresy broached; but not for matters judicially deferred by the judicature, except some unforeseen circumstance occurs, which makes it appear that some principal things on which the judgment depends may then be had, and cannot be obtained if it is deferred till their stated meeting; nor, for any matters that ordinarily come in at their stated meetings” (op. cit., p. 305).
This action constituted a precedent for the Form of Government when it was adopted in 1788 and illuminates its meaning. Furthermore the action was printed in Samuel J. Baird: A Collection of the Acts, Deliverances, and Testimonies of The Supreme Judicatory of the Presbyterian Church, from Its Origin in America to the Present Time, the ancestor of the present Presbyterian Digest, when it first appeared in 1856. It was reprinted in the second edition. It was carried over into The Presbyterian Digest by William E. Moore and still appears in the latest edition of the Digest, that of 1938. It constitutes an unbroken tradition.

b. The special meeting of the Presbytery of Philadelphia of July 7, 1944 falls under the direct condemnation of this precedent, since it did not deal with an occurrence unknown at the last meeting, nor with a judicial matter, but did deal with a matter that ordinarily “comes in” at a stated meeting.

3. a. The term “pro re nata” was used in connection with special meetings by the Synod of 1760. It has been an historical usage of the Presbyterian Church in the U. S. A. since that time, perhaps before it, in application to special meetings. J. Aspinwall Hodge uses it in his What Is Presbyterian Law as Defined by The Church Courts? (Philadelphia, 1882).

The definition of “pro re nata” in the Oxford English Dictionary reads, “‘for the affair born, i.e. arisen’; for some contingency arising unexpectedly or without being provided for; for an occasion as it arises” (vol. VIII, p. 1388).

J. Aspinwall Hodge, in the work just mentioned, says:

“When may ‘pro re nata’ meetings be called? “They may be called ‘on account of important occurrences unknown at their last meeting, and which cannot be safely deferred till their stated meeting’” (p. 228).

b. The meeting of July 7, 1944 thus violates not only the Form of Government of the Orthodox Presbyterian Church and the historical precedent and tradition of the Presbyterian church but the very definition of a pro re nata meeting.

4. a. It has been argued that the Presbytery of Philadelphia has occasionally met in special sessions when no emergency was present and that precedent was thus established for such procedure. But that is only to say that Presbytery has at times erred in this respect. It goes without saying that one error does not justify another. However, the complainants hold that there is no evidence that, as a matter of fact, the Presbytery of Philadelphia has in other instances transgressed the provisions of the constitution concerned. The minutes of the Presbytery of Philadelphia contained in the record books of the Presbytery in August, 1944 record twenty-one special meetings, as distinct from regular or adjourned meetings, whose minutes have been approved to date.

Of that number, nineteen were concerned entirely with the approval of the sending of calls, the reception of churches, the installation of pastors, the dismissal of members, the erasure of the names of members, the dissolution of pastoral relationships, the notifying sessions of dissolutions, the declaring of pulpits vacant, the acceptance of resignations from offices in this connection, the granting of permission to reside without the bounds of presbytery and the ordination of candidates without further examination. In short, they dealt either with changes of pastoral or ecclesiastical status which had arisen in the interval between stated meetings or were for the purpose of ordaining candidates without further examination.

Of the two remaining meetings, one was called in answer to a special request from the Redeemer Church and appointed a committee to confer with the congregation of that church; and the other was called to deal with the report of a committee to prepare an answer to the request of the Presbytery of Ohio and was called in accordance with the direction of the previous regular meeting ordering the committee to present its recommendations at the “earliest possible moment.”

b. The minutes of the Presbytery therefore indicate that in the past the Presbytery has held special meetings only when matters concerning pastoral re-
relationships or the ordination of men already examined were concerned, where a new matter had suddenly arisen, or where the presbytery itself had directed action at the "earliest possible moment." No special meeting comparable to the meeting of July 7, 1944 has ever been held by the Presbytery of Philadelphia.

We conclude therefore that the meeting of July 7th was unconstitutional. It was clearly illegal in the light of the specific requirements of the Form of Government that the calling of special meetings is justified only when an emergency exists. It also stands condemned in the light of historic precedent.

In the light of the foregoing considerations the complainants request that the meeting of the Presbytery of Philadelphia held on July 7, 1944 be found to have been illegally convened and that its acts and decisions and the acts and decisions issuing therefrom be declared null and void.

In support of the complaint against the actions and decisions numbered 2 to 7 the following considerations are set forth:

I. The Christian doctrine of the knowledge of God is distinguished as well by its affirmation of the incomprehensibility of God as by its assertion of his knowability. The point does not need to be labored that the knowability of God lies at the very foundation of Christianity. That God can be known, and that he has given a knowledge of himself through his works and words, is pervasively taught in the Scriptures. The possibility and actuality of true religion depend upon the light and truth which God communicates to men. Skepticism and agnosticism are thoroughly anti-Christian.

In avoiding skepticism and agnosticism, however, Christianity has been insistent that the knowledge of God which is possible for men, possible because of the fact of divine revelation, is not and can never become comprehension of God. The doctrine of the incomprehensibility of God is as ultimate and foundational as the doctrine of his knowability. The doctrine of the incomprehensibility of God is not a mere qualification of his knowability; it is not the doctrine that God can be known only if he makes himself known and in so far as he makes himself known. It is rather the doctrine that God because of his very nature must remain incomprehensible to man. The question of the power of God to reveal himself to man does not enter the elements of this doctrine. Because of his very nature as infinite and absolute the knowledge which God possesses of himself and of all things must remain a mystery which the finite mind of man cannot penetrate. The divine knowledge as divine transcends human knowledge as human, even when that human knowledge is a knowledge communicated by God. Man may possess true knowledge as he thinks God's thoughts after him. But because God is God, the creator, and man is man, the creature, the difference between the divine knowledge and the knowledge possible to man may never be conceived of merely in quantitative terms, as a difference in degree rather than a difference in kind. Otherwise the Creator-creature relationship is broken down at a most crucial point, and there is an assault upon the majesty of God. The doctrine of the divine incomprehensibility is not a specifically Reformed doctrine. In view, however, of the peculiar emphasis of the Reformed theology upon the divine sovereignty and transcendence, it is not surprising that it has been most careful to state and expound it. As indicative of the place occupied by this doctrine in Reformed thought mention may be made of the fact that in the monumental work of Bavinck, the first subject treated under the doctrine of God is his incomprehensibility, and that, only after devoting 28 pages to this subject, does he proceed to deal with the knowability of God.

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A few quotations from Reformed writers will serve to set forth more adequately the classic doctrine of incomprehensibility. Calvin’s teaching, because of the unique place which his thought occupies in the history of Reformed thought, is of special interest. Calvin says that the divine essence is incomprehensible, that his majesty is not to be perceived by the human senses, that what God is in himself we cannot know, that from the nature of the case we may learn from his divine activities only what he is to us, that it would be presumptuous curiosity to attempt to examine into his essence, that rather we must be
content to adore, to fear and to reverence him (Institutes, v. 1, 9; ii. 2; x. 2; cf. Warfield, Calvin and Calvinism, pp. 150ff.).

Charnock sets forth the incomprehensibility of God both in his discourse entitled, "On God's Being a Spirit" and in that entitled, "On God's Knowledge":

"God is therefore a Spirit incapable of being seen, and infinitely incapable of being understood. . . . There is such a disproportion between an infinite object and a finite sense and understanding, that it is utterly impossible either to behold or comprehend him" (Discourses on the Existence and Attributes of God, New York, 1886, pp. 184f.).

"We cannot have an adequate or suitable conception of God: He dwells in inaccessible light; inaccessible to the acuteness of our fancy, as well as the weakness of our sense. If we could have thoughts of him as high and excellent as his nature, our conceptions must be as infinite as his nature. All our imaginations of him cannot therefore represent him, because every created species is finite; it cannot therefore represent us a full and substantial notion of an infinite Being. . . . Yet God in his word is pleased to step below his own excellency, and point us to those excellencies in his works, whereby we may ascend to the knowledge of those excellencies which are in his nature. But the creatures, whence we draw our lessons, being finite, and our understanding being finite, it is utterly impossible to have a notion of God commensurate to the immensity and spirituality of his being" (idem, p. 196. See also pp. 183, 451, 358).

J. H. Thornwell in his lecture on "The Nature and Limits of our Knowledge of God" (Collected Writings, Vol. I, Richmond, 1871) also clearly draws a qualitative distinction between the divine knowledge and the knowledge that is possible to man. While the whole discussion on pp. 104-142 is pertinent, a few quotations must suffice here:

"His infinite perfections are veiled under finite symbols. It is only the shadow of them that falls upon the human understanding" (p. 118).

"Again the difference betwixt Divine and human knowledge is not only simply of degree. It is a difference in kind. God's knowledge is not like ours, and therefore we are utterly unable to think it as it is in Him. We can only think it under the analogy of ours in the sense of a similarity of relations" (pp. 121f.).

"This protest is only a series of negations—it affirms simply what God is not, but by no means enables us to conceive what He really and positively is. It is the infinite and absolute applied to the attributes which we are striving to represent. Still these negative notions are of immense importance. They are clear and pregnant confessions that there is a transcendent reality beyond all that we are able to conceive or think, in comparison with which our feeble thoughts are but darkening counsel by words without knowledge" (p. 122).

"Most heresies have risen from believing the serpent's lie, that our faculties were a competent measure of universal truth. We reason about God as if we possessed an absolute knowledge. The consequence is, we are lost in confusion and error . . . . It is so easy to slide into the habit of regarding the infinite and finite as only different degrees of the same thing, and to reason from one to the other with the same confidence with which, in other cases, we reason from the less to the greater, that the caution cannot be too much insisted upon that God's thoughts are not our thoughts, nor God's ways our ways" (pp. 140f.).

"Our ignorance of the Infinite is the true solution of the most perplexing problems which encounter us at every step in the study of Divine truth. We have gained a great point when we have found that they are truly insoluble—that they contain one element which we cannot understand, and without which the whole must remain an inexplicable mystery. The doctrines of the Trinity, of the Incarnation, of the Prescience of God and the Liberty of Man, the Permission of the Fall, the Propagation of Original Sin, the Workings of Efficacious Grace, all these are facts which are clearly
taught; as facts they can be readily accepted, but they defy all efforts to reduce them to science. . . . Our wisdom is to believe and adore” (pp. 141ff.). Although Charles Hodge’s particular treatment of the doctrine of incomprehensibility is brief, it is to the point, and likewise bases the doctrine upon the distinction in nature between the Almighty and the creature:

“...When it is said that God can be known, it is not meant that He can be comprehended. To comprehend is to have a complete and exhaustive knowledge of an object. It is to understand its nature and its relation. . . . God is past finding out. We cannot understand the Almighty to perfection. . . . Such knowledge is clearly impossible in a creature, either of itself or of anything outside of itself” (Systematic Theology, I, p. 337).

“It is included in what has been said, that our knowledge of God is partial and inadequate. There is infinitely more in God than we can have any idea of; and what we do know, we know imperfectly” (ibid.).

Shedd is also worth hearing. He says:

“Man knows the nature of finite spirit through his own self-consciousness, but he knows that of the Infinite spirit only analogically. Hence some of the characteristics of the Divine nature cannot be known by a finite intelligence. For example, how God can be independent of the limitations of time, and have an eternal mode of consciousness that is without succession, including all events simultaneously in one omniscient intuition, is inscrutable to man, because he himself has no such consciousness” (Dogmatic Theology, I, p. 152). “Although God is an inscrutable mystery, he is yet an object of thought” (idem, p. 156).

Finally, a few sentences from Bavinck.

“This doctrine of the incomprehensibility of God and of the unknowability of his essence becomes also the point of departure and the foundational thought of Christian theology. God is not exhausted in his revelation, whether in creation or re-creation. He cannot fully communicate himself to his creatures because they would then themselves have to be God. There is therefore no adequate knowledge of God” (Gereformeerde Dogmatiek, II, p. 10).

“There is no knowledge of God as he is in himself. We are men and he is the Lord our God. . . . He is infinitely far exalted above our conception, our thought, our language. He is not to be compared with any creature. . . . He can be apprehended, not comprehended.—Thus speaks the whole of Scripture and the whole of Christian theology. And when a superficial rationalism has thought an adequate knowledge of God possible, Christian theology has always fought it most strenuously” (p. 23).

The knowledge that we possess of God is altogether distinctive. It can be called a positive knowledge so far as though we recognize a being who is infinitely different from all finite creatures. It is, on the other hand, negative because we cannot ascribe a single predicate to God as we conceive of such a predicate in his creatures. And it is therefore analogical because it is the knowledge of a being who in himself is unknowable but nevertheless can make something of himself known to his creatures” (p. 24).

“Christian theology beholds here an adorable mystery. It is completely incomprehensible for us that and how God can reveal himself and to an extent make himself known in the creature, the eternal in time, the immeasurable in space, the infinite in the finite, the unchangeable in change, being in becoming, that which is already as if it existed in that which does not exist. This mystery is not to be comprehended, it can alone be gratefully acknowledged” (pp. 24ff.).

“Mystery is the element in which theology lives” (p. 1).

That this doctrine of the incomprehensibility of God as expounded by Reformed theology is the doctrine of the Confession of Faith, II, 1, and of the Larger Catechism, 7, cannot be doubted. In the nature of the case the doctrinal standards do not expound the meaning of the word “incomprehensible” where it is employed. Nevertheless, its meaning does not remain uncertain be-
cause of its uniform significance in the history of Christian thought which constitutes the background of the formulation of these standards. The context provided by the standards themselves, moreover, serves to confirm this conclusion. In describing God as "infinite in being and perfection" and as "most absolute" (II, 1) and as having "all life, glory, goodness, blessedness, in and of himself" and as being "alone in and unto himself all-sufficient" (II, 2) the Confession clearly conceives of the nature and attributes of God as being infinitely exalted above the nature and qualities of the creature whether in this life or in the life to come. More specifically, when it speaks of the knowledge of God as infinite (II, 2) that knowledge of God is evidently thought of as differing from the knowledge possible to the creature in a qualitative sense, and not merely in degree. And nothing is more obvious than that in characterizing God as "incomprehensible", the Confession does not mean merely that God is unknown unless he reveals himself. God does not become less incomprehensible through the historical process of revelation. Rather his incomprehensibility is viewed as an attribute of God as he is in himself, without which he would not be God, as absolute and unalterable as his immutability, his omnipotence and the other attributes referred to in the same sentence (II, 1). Now since God is incomprehensible his revelation of himself cannot have the purpose of providing an adequate or exhaustive knowledge of himself; the revelation is directed to the needs of men (Confession I, 1). Nor does the doctrine of the plainness of Scripture (I, 7) mean that the revelation which God has been pleased to give of himself is meant to be exhaustively understood. It is indeed inherently perspicuous, and it is plain to man in the sense that man "may attain unto a sufficient understanding" of "those things which are necessary to be known, believed, and observed for salvation", but this is far from implying that there are not mysteries set forth in the divine revelation that are quite beyond the powers of the finite mind to comprehend.

That this doctrine of the divine incomprehensibility is the teaching of the Scriptures does not require any elaborate proof. The doctrine is taught in many passages and is implicit in the doctrine of the divine transcendence which is everywhere taught or presupposed in Scripture. A few of the most explicit passages may be passed in review. The proof-text supplied with the reference in the Confession is Ps. 145:3: "His greatness is unsearchable." Isa. 40:28 also states that "there is no searching of his understanding" while Job 11:7f. asks, "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is high as heaven: what canst thou do? Deeper than Sheol; what canst thou know?" In these passages far more is taught than that man is dependent upon the divine revelation for knowledge of God; there is a reverent acknowledgment of the exceeding greatness of God and of his knowledge which man as a creature cannot know in any adequate way. Even more clearly perhaps the gulf which separates the divine knowledge from human knowledge is set forth in Isa. 55:8, 9: "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." In I Timothy 6:16 the Lord of Lords is described as "dwelling in light unapproachable, whom no man hath seen or can see", thus indicating not merely that God is invisible because of his spirituality but also that the light in which God dwells is so glorious that man the creature may never trespass or even draw near to contemplate God as he is in himself. Only the divine Son has that adequate knowledge of God which makes a revelation of God possible (John 1:18; 6:46). Only the Son has a knowledge of the Father that is on a level with the Father's knowledge of the Son; only the Son's knowledge of the Father is accordingly exhaustive knowledge; the knowledge which men may come to possess of the Father and of the Son is knowledge on a lower level, apprehension but not comprehension, for otherwise mere men would have to be accorded a place alongside of Christ who alone "knows the Father" (Mt. 11:27; Lk. 10:22. Cf. also Romans 11:33; Deut. 29:29).

Now the judgment to which with deep sorrow we have been compelled to come is that the doctrine of the knowledge of God which was set forth before
the Presbytery of Philadelphia by Dr. Clark is very far from being in agreement with the high view of Scripture and of the Confession and Catechisms as that has been expounded above. It is true indeed that Dr. Clark accepts the term “incomprehensible” as a quality of God. But the issue of course is not settled by the bare acceptance of the language of the standards. The modernists in our day have frequently indicated a readiness to accept the language of the historic creeds, but have reinterpreted that language to mean something sharply at variance with their historic meaning. It is our contention that Dr. Clark’s view of the incomprehensibility of God is definitely at variance with the meaning that this doctrine has had in Christian theology.

In expounding Dr. Clark’s views we appeal to the stenographic record of his examination before the presbytery. The record is far from accurate in detail but the expressions on this doctrine are so comprehensive and repeated that no doubt remains as to its essential elements. The references are to page and line in the record.

Dr. Clark’s definition of the incomprehensibility of God serves as an appropriate starting point. By this doctrine he means “that God knows every proposition and that those propositions are infinite in number and that we shall not exhaust them when he reveals them to us one at a time” (27:19ff. Cf. 37:19ff.). The Scriptural statement that the ways of God are past finding out Dr. Clark would explain by saying “that no endeavor on our part can discover certain truths about God but those truths can be obtained only by revelations and we cannot solve them on our own initiative . . .” (20:9ff.).

When this definition is analyzed with the help of the rest of his testimony, it will appear that Dr. Clark denies that there is any qualitative distinction between the contents of the knowledge of God and the contents of the knowledge possible to man, but rather in so far as there is any distinction between these two the distinction is merely quantitative. The demonstration of this conclusion may most conveniently proceed by taking note of three stages in Dr. Clark’s development of his views.

1. The fundamental assumption made by Dr. Clark is that truth, whether in the divine mind or in the human mind, is always propositional. Truth, it is said, cannot be conceived of except in terms of propositions (Cf. 2:9ff.; 11:2, 14ff.; and especially 22:19ff.). It will be observed that Dr. Clark does not claim to derive this judgment from Scripture; it is rather regarded as an axiom of reason (Cf. 36:13-17; 19:19ff.). It is not necessary or appropriate to consider here all of the implications of this fundamental assumption. A few observations are, however, of immediate importance. This view of truth, it will be noted, conceives of truth as fundamentally quantitative, as consisting of a series of distinct items. Now even if it could be assumed that human knowledge has this propositional character, it would still involve a tremendous assumption to conclude that the divine knowledge must possess the same character. Since our thinking is pervasively conditioned by our creaturehood, we may not safely infer from the character of our knowledge what must be true of the knowledge of the Creator. Even if we could be sure that human knowledge might be resolved into distinct propositions, it would not necessarily follow that the knowledge of God, who penetrates into the depths of his own mind and of all things at a glance, would be subject to the same qualification. And it may not be overlooked in this connection that Dr. Clark does not claim Scriptural proof for his fundamental assumption as to the character of knowledge.

2. The far-reaching significance of Dr. Clark’s starting point, as observed under 1 above, is evident when we note that Dr. Clark holds that man’s knowledge of any proposition, if it is really knowledge, is identical with God’s knowledge of the same proposition. If knowledge is a matter of propositions divorced from the knowing subject, that is, of self-contained, independent statements, a proposition would have to have the same meaning for man as for God. And since Dr. Clark holds that no limitation may be placed upon God’s power to
reveal propositions one at a time to men, there is no single item of knowledge in God's mind which may not be shared by the human mind.

That the above statement is a fair representation of Dr. Clark's reasoning is abundantly borne out by the record. See 2:22ff.; 18:23ff.; 20:22ff.; 28:14-17ff.; 32:25-33:4; 50:11-21; 51:3-7. These include the following statements: "God can reveal any particular proposition to man, and if God can make sons of Abraham out of stones on the roadway, he can make even a stupid person understand a proposition" (2:22ff.). "... if we don't know the object that God knows, then we are in absolute ignorance" (28:16ff.). In answer to the question, "You would say then, that all that is revealed in the Scripture is capable of being comprehended by the mind of man?", Dr. Clark answered, "Oh yes, that is what it is given to us for, to understand it" (20:22ff.).

It would seem here that Dr. Clark is seeking to work out a theory of knowledge which, over against agnosticism and skepticism, will assure man of actual and certain knowledge. By appealing to the power of God to reveal knowledge, and by resolving knowledge into detached items, he argues that man may be assured of true knowledge since his knowledge corresponds wholly with the divine knowledge of the same propositions.

While we appreciate the effort to arrive at certainty with reference to man's knowledge of God, in our judgment this is done at too great a cost. It is done at the sacrifice of the transcendence of God's knowledge. His thoughts are not our thoughts. His ways are past finding out. The secret things belong unto the Lord our God. If we are not to bring the divine knowledge of his thoughts and ways down to human knowledge, or our human knowledge up to his divine knowledge, we dare not maintain that his knowledge and our knowledge coincide at any single point. Our knowledge of any proposition must always remain the knowledge of the creature. As true knowledge, that knowledge must be analogous to the knowledge which God possesses, but it can never be identified with the knowledge which the infinite and absolute Creator possesses of the same proposition.

3. Finally, however, Dr. Clark seems to reckon with the infinity of God and thus also to hold a certain conception of incomprehensibility. The divine knowledge consists of an infinite number of propositions, and since man is a temporal creature, it will not be possible even in eternity to reveal this infinite series of propositions to man (Cf. 34:5; 52:15ff.). It is illuminating that Dr. Clark does not base his doctrine of incomprehensibility upon the distinction between God as infinite and man as finite (Cf. 45:24ff.), nor on the consideration that, if God were fully to reveal himself to his creatures, the creatures would themselves have to be God (Cf. 46:16ff.). It is based solely upon the judgment that man as a temporal being cannot be conceived of as receiving an infinite number of revelations. It is clear again that the approach of Dr. Clark is quantitative through and through. It is the number of the propositions, rather than their content as such, not to speak of the inscrutable mystery of the mind of God, which is viewed as excluding an exhaustive revelation of the divine mind.

Dr. Clark here, in a very restricted way, takes cognizance of infinity in connection with the divine knowledge, but he seems to interpret infinity in terms of mathematical definition rather than as a theological distinction. He constantly appeals to arithmetical series to illustrate the infinite (11:24ff.; 15:20ff.; 21:12ff.) and even at one point denies that one may properly speak of "all" of the propositions in God's knowledge, since then they would not be "infinite", appealing (in a remark unfortunately not included in the record) to the help which mathematics affords in this connection (38:19ff.).

Now this view of infinity is altogether inadequate as applied to the knowledge of God. It is at best a quantitative category. And if one may not speak of "all" of the propositions constituting the divine knowledge, it would suggest that infinity means that which is unfinishable. If so, the self-sufficiency, the perfection of God, is not maintained. (At other points, indeed, Dr. Clark seems to be employing a different conception of infinity, as when he states that the attributes are infinite as being "limited by nothing outside of himself" (11:6).
It may be objected to the exposition of Dr. Clark's views presented above that it leaves out of account the important consideration that Dr. Clark allows that beyond the knowledge of a proposition there is the knowledge of the implications of a proposition, and that the knowledge which man may enjoy of a proposition does not necessarily carry with it a knowledge of its implications. This qualification, however, does not affect Dr. Clark's basic position in any substantial way. The implications of propositions are after all, on his view, also propositions. Consequently, the inclusion of such propositions among the number of propositions that are thought of as constituting the divine knowledge does not require any modification of the judgment that the distinction between the divine knowledge and the knowledge possible to man is merely quantitative.

Another possible objection to the foregoing exposition of Dr. Clark's views might take the form that he does draw a qualitative distinction between the knowledge of God and the knowledge possible for men since he freely recognizes a fundamental difference between the mode of God's knowledge and that of man's knowledge. God's knowledge is intuitive while man's is discursive (Cf. 18:5f., 18ff.). Man is dependent upon God for his knowledge. We gladly concede this point, and have reckoned with it in what has been said above. However, this admission does not affect the point at issue here since the doctrine of the mode of the divine knowledge is not a part of the doctrine of the incomprehensibility of his knowledge. The latter is concerned only with the contents of the divine knowledge. Dr. Clark distinguishes between the knowledge of God and of man so far as mode of knowledge is concerned, but it is a tragic fact that his dialectic has led him to obliterate the qualitative distinction between the contents of the divine mind and the knowledge which is possible to the creature, and thus to impinge in a most serious fashion upon the transcendence of the divine knowledge which is expressed by the doctrine of the incomprehensibility of God.

We may also point out that, even to the extent that Dr. Clark affirms the incomprehensibility of God, he does not do so in a manner that provides solid assurance that it is a stable element in his thought about God. At the March, 1944, meeting of presbytery, Dr. Clark was not even ready to say categorically that the number of propositions in the divine knowledge was infinite. And in the July examination, he seems at times to have been far from sure of his position. He says, for example, that "it seems to me entirely likely, though the exegesis is a little weak, but it seems to me entirely likely that there will always be certain particular truths that we do not know" (2:10ff.). Finally, if "in all probability there will be no end" to the increase of our knowledge of God in heaven (2:4ff.), and if it is only the infinite number of propositions in the divine knowledge which distinguishes it from the knowledge which man may receive, this distinction approaches a vanishing point.

We judge then that Dr. Clark's view of the incomprehensibility of God, as presented to the Presbytery of Philadelphia, is not a proper one. And that he is in error seems to be due to the fact that he does not approach the doctrine by way of an exegesis of Scripture. His approach, in the contrary, while admittedly taking into account certain teachings of Scripture, is to a large extent rationalistic. His argument is built up from certain principles derived from reason. One cannot expect a sound theology to proceed from a faulty method. In short, therefore, we hold that both the formulation of this doctrine and the method by which it is reached are out of harmony with orthodox Presbyterianism.

II. If the first error concerns Dr. Clark's view of the relation of man's knowledge to God's knowledge, there is a second error closely related to this one: namely, his view of the relation of the faculty of knowledge, the intellectual faculty, to other faculties of the soul. Again here, Dr. Clark's statements are a highly unsatisfactory representation of the teaching of Scripture and of our subordinate standards, as well as of the great writings of Reformed theology.

It may be objected immediately that this is not a problem in theology as such, but a secondary problem of human psychology, of which the Bible and our standards have but little to say, and which cannot be considered essential to
orthodoxy or a Reformed position. At least, however, the problem is one of applied psychology, and particularly one of psychology as applied to man's religious activity. Of that subject, the Bible has a great deal to say, and the whole locus of Soteriology is deeply concerned with man's saving work. As can be seen in detail from the following discussion, the supposed psychological problem touches most pointedly on any number of highly essential theological questions.

Any statement of the relation between the intellectual and the other spiritual faculties must needs be concerned with God as well as with man. Although comparatively little was said in the course of Dr. Clark's examination about what might be called divine psychology, there is enough evidence in the transcript of the examination to outline his position. Dr. Clark should certainly not be accused of dividing the nature of God, or even of man, into discrete parts which might be labeled "intellect", "emotion", and "volition", or by other terms. However, since he is willing, at least for the sake of argument, to use such words as indicating different faculties there is certainly meaning in what has been said on the subject.

First of all, Dr. Clark specifically states (p. 16) that the statement of the Westminster Confession that "God is without... passions" means that God is lacking in feeling and emotion. Although he objects to a definition of feeling or emotion which would make those words mean anything different from "passions", he does not make provision for any other faculty in God's nature which would be non-intellectual and non-volitional.

Secondly, to round out the picture, Dr. Clark apparently does assume that God has both intellectual and volitional faculties, for he talks about the decreetive and preceptive will of God, as well as about God's knowledge.

As for Dr. Clark's views on human psychology and religious activity, the evidence is much more complete. Again, Dr. Clark must not be accused of splitting up man's soul into sections, with one of which he thinks, with another of which he wills, and so on. It would even appear that Dr. Clark is reluctant to speak of distinct faculties (pp. 39-40), but he is willing to do so at least for the sake of argument. Presumably his reluctance is in the interests of protecting the unity and integrity of the human soul, which is indeed a commendable motive. However, quite a bit is said about the relation between the various faculties or activities of the undivided human soul, which merits close study.

While Dr. Clark is "willing to admit (that) the intellect and volition and emotion are equally essential to a human being", he maintains that "they have different functions" and "that the intellect is a supreme function" (p. 13). The intellectual apprehension of God is man's "method of enjoying God forever and... the greatest religious activity" (p. 13), and he equates the contemplation of God with glorifying and enjoying God (p. 14). Volitional activity on man's part is considered a means to the end of intellectual contemplation (29:3-6; 39:15-24; 40:19-41:1; 42:6-10). Of all the activities that are colloquially called "emotions", love was the only one prominently mentioned in the examination; Dr. Clark considers love, in the theological sense, as volitional (29:11-12). By exclusion, however, Dr. Clark denies any important place in man's religious activity to anything which is colloquially referred to as an "emotion"; at best, that would also be a means to the end of contemplating God.

This statement of the "primacy" of the intellect carries with it certain ideas about volition as such. The activity of the will which Dr. Clark subordinates to intellection seems to be little more than a "voluntary act of paying attention", which results in an intellectual apprehension (29:3-4). If it may be assumed that outward acts are also the results of volitional activity, then the volitions that give rise to our obeying God's commands also seem to be of a low level, for glorification of God is said to include "the ordinary act(s) of obedience on a purely common plane such as 'Thou shalt not steal'" (32:1-4; italics added.) In any case, such volitions are held to be on a much lower level than intellectual contemplation of God.

Above all, however, Dr. Clark's statements about the primacy of the intel-
lect in man's religious activity must be connected with what he says about "knowing" in other connections. To sum up in the clearest available quotation what has been clearly stated already, Dr. Clark says, "The only kind of knowledge (with) which I am familiar is the knowledge of the proposition; knowledge is the possession of truth, and the only truth I know anything about is a proposition" (22:18-21). The clear meaning of Dr. Clark is, then, that man's highest religious activity is to have an intellectual apprehension of propositions contained in God's knowledge, such as "two plus two equals four", or "God is love." Dr. Clark frankly says that he does not know what is meant by knowing the love of God (22:10-21); man's religious activity must be confined to knowing such things as the fact that God is love. This knowledge, to be sure, is supposed to include volition and perhaps even emotion, but aside from merely paying attention in order to learn, nothing is said about any but the purely intellectual activity of apprehending propositions. In fact, it is perfectly clear, from the statements that man's highest religious activity is intellectual and that intellection means knowing propositions, that Dr. Clark conceives of man's religion as nothing greater than knowing propositions as such. This knowing of propositions cannot, in the nature of the case, reflect or inspire any recognition by man of his relation to God, for the simple reason that the propositions have the same content, mean the same, to God and man.

It would seem clear without going any farther that Dr. Clark has done one of two things: either he has emasculated the words "emotion" and "volition" so that they imply almost none of the ideas that are customarily assigned to them in colloquial usage, or he has ruled them out of the intellect in spite of his statements to the contrary.

Dr. Clark deserves the highest commendation for his faithful opposition to any form of humanistic emotionalism in theology. However, when his position is compared with the teachings of the Bible, the Westminster Standards, and also with the writings of Reformed theologians, it unfortunately begins to appear that he is in grave danger of falling into the equally serious error of humanistic intellectualism. No Calvinist would for a moment deny the tremendous importance of knowledge and of the intellect; a Calvinist might even say that knowledge is the first requirement of such a religious activity as faith. However, neither the Bible nor the standards nor the theologians of the Reformed tradition support such a view of the primacy of the intellect as that outlined above.

What, in the first place, is the Reformed teaching about the aspects of God's nature, or, if you will, the faculties which reside in God? That God has knowledge and will is agreed by all. The questions that must concern us are two: does God have what may properly be called "emotions"? and, what is the relation between God's faculties?

If we assign to the word "emotion" as a priori definition which in the nature of the case identifies emotion with "passions", it would obviously be denying our standards to say that God has emotions (Westminster Confession, II, I). God does not change, there is no shadow of turning in him, he is not a man that he should repent, he is immutable. Certainly, also, God does not share certain of the qualities which we call "emotions", such as fear, longing, and surprise. If we are to speak of feelings or emotions in God at all, we must confine ourselves to his attributes which are sometimes summed up under the word "benevolence": love, goodness, mercy, and grace. Even here, we must be careful to defend the immutable self-determination of God. But the question still remains, can these be identified with, or associated with, the idea of "emotion" or "feeling"? Obviously, we define those words in their narrow but perfectly good colloquial sense as something which arouses the will and thus determines action. In fine, is there any quality or faculty in God which is neither intellectual nor volitional, and which underlies or accompanies volitional activity? That question, in similar words, Dr. Clark studiously avoided answering (p. 16).

On precisely the same subject, Charles Hodge makes a very clear statement (Systematic Theology, vol. I, pp. 428-9):
“Love of necessity involves feeling, and if there be no feeling in God, there can be no love. That he produces happiness is no proof of love. The earth does that unconsciously and without design. Men often render others happy from vanity, from fear, or from caprice. Unless the production of happiness can be referred, not only to a conscious intention, but to a purpose dictated by kind feeling, it is no proof of benevolence. And unless the children of God are the objects of his complacency and delight, they are not the objects of his love.”

Although love may, perhaps, be volitional, it must involve feeling or emotion—not in the sense of passions, passivity, or change, but feeling in some sense akin to those which we have, which determine our will and action. It is necessary to deny external determination in God’s pity, compassion, jealousy, hatred, love, and “repentance”; but it is difficult to see how internally determined feelings can be eliminated.

As to the relative prominence or functional level of the various faculties which God possesses, nothing in the Bible or in Reformed theology indicates that any one is to be set above the others. The Bible states with precisely the same absolute force that God knows the end from the beginning, that God is a jealous God, and that God imparts gifts as he wills. The Westminster Shorter Catechism makes no distinction when it says that God is infinite, eternal, and unchangeable in his being and in all of his attributes. It may seem that Hodge, in the above quotation, subordinates volition to emotion, and that in the following quotation he subordinates intellection to volition:

“God knows himself by the necessity of his nature; but as everything out of himself depends for its existence or occurrence upon his will, his knowledge of each thing as an actual occurrence is suspended on his will (Systematic Theology, vol. I, p. 397).

However, in each case Hodge is making no reference at all to a difference of functional level, but only to a logical order of economic succession. Reformed theology seems to be barren of any references to a primacy of the intellect in God. In fact, every indication is that whatever distinguishable faculties exist in God are equally fundamental, equally prominent, equally significant, and of equal functional level. God is “a personal Spirit, infinite, eternal, and illimitable alike in His Being and in the intelligence, sensibility, and will which belong to Him as a personal Spirit” (B. B. Warfield: “God”, Studies in Theology, p. 111).

As for human psychology and man’s religious activity Dr. Clark’s position again seems to be at serious variance with Biblical, confessional, and traditional statements. From the viewpoint of abstract psychology, it is perfectly true that Reformed theologians have not been in complete agreement as to the number and names of the faculties of the human soul. In speaking specifically of the faculties of the human soul Calvin mentions by name only the intellect and will (Institutes, Bk. I, Chapt. XV, Sect. 6). Augustine refers to the perception, understanding, and will. The more recent theologians, however, seem to agree in large measure on the threefold distinction of intellect, emotion, and will (Charles Hodge, Systematic Theology, vol. III, p. 35; A. A. Hodge, Outlines of Theology, p. 217; Warfield, loc. cit.; Abraham Kuyper, Dictaten Dogmatiek, Vol II, Locus de Homine, pp. 66-88). There would also seem to be considerable disagreement on the relations between the faculties: Calvin bluntly says that “the intellect rules the will” (loc. cit.), while Bavinck (Gereformeerde Dogmatiek, Vol I, pp. 227ff.) seems now and then to think in terms of a primacy of the will. However, in both of these cases it soon becomes clear that the reference is not to functional levels; both Calvin and Bavinck insist on the total activity of the human being in religion, with no subordination of one faculty to another. It is specifically in the sphere of religious activity, then, that the question of the relation of man’s spiritual faculties to each other must be settled. The Christian, regenerated and effectually called by God’s Spirit, is active in faith, in repentance, and in sanctification—though, of course, not exclusively nor initially active. In each of these three activities, the clear statements of the Re-
formed Faith are at variance with Dr. Clark's views of intellection, as knowledge of propositions, being man's highest religious activity.

As for faith: The Westminster Confession, Chap. XIV, Sect. II, says, "But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone. . . ." This is in accord with Biblical language which speaks of knowing Christ, receiving him, and hoping or trusting in him. That "accepting" Christ has to do with intellectual activity, "receiving" him with emotional activity in relating him to our personal cases, and "resting upon" him with volitional activity is the universal witness of Reformed theology. A. A. Hodge combines all three in the following quotation (Outlines of Theology, pp. 353-4):

"The one indivisible soul knows and loves, desires and decides, and these several acts of the soul meet on the same object. The soul can neither love, desire nor choose that which it does not know, nor can it know an object as true or good without some affection of the will towards it. Accepted to a purely speculative truth may be simply an act of understanding, but belief in a moral truth, in testimony, in promises, must be a complex act, embracing both the understanding and the will. The understanding apprehends the truth to be believed, and decides upon the validity of the evidence, but the disposition to believe testimony, or moral evidence, has its foundation in the will. Actual trust in a promise is an act of the will, and not a simple judgment as to its trustworthiness".

Compare this with Dr. Clark's statements that intellection is the highest act of man, and that intellection consists in knowing propositions such as "Two plus two equals four".

An even clearer statement of the equal function of man's various faculties in faith is given by Warfield ("On Faith in Its Psychological Aspects", Studies in Theology, pp. 337, 338-9, 340-341):

"The mode of the divine giving of faith. . . proceeds by the divine illumination of the understanding, softening of the heart, and quickening of the will (cf. Westminster Shorter Catechism. Q. 31). . . Man . . . is conscious of his dependence on God. . . In unfallen man, the consciousness of dependence on God is far from a bare recognition of a fact; it has a rich emotional result in the heart. This emotional product of course includes fear, in the sense of awe and reverence. But its peculiar quality is just active and loving trust. Sinless man delights to be dependent on God and trust Him wholly. . . In this spontaneous trust of sinless man we have faith at its purest. . . .

"In accordance with the nature of this faith the Protestant theologians have generally explained that faith includes in itself the three elements of notitia, assensus, fiducia. Their primary object has been, no doubt, to protest against the Roman conception which limits faith to the assent of the understanding. (!) The stress of the Protestant definition lies therefore upon the fiducial element. This stress has not led Protestant theologians generally, however, to eliminate from the conception of faith the elements of understanding and assent. . . In every movement of faith, therefore, from the lowest to the highest, there is an intellectual, an emotional, and a voluntary element, though naturally these elements vary in their relative prominence in the several movements of faith. . . . The central movement in all faith is no doubt the element of assent. . . But the movement of assent must depend, as it always does depend, on a movement, not specifically of the will, but of the intellect; the assensus issues from the notitia. The movement of the sensibilities which we call 'trust', is on the contrary the product of assent. And it is in this movement of the sensibilities that faith fulfills itself, and it is by it that, as specifically 'faith', it is 'formed'".

As for repentance: The Shorter Catechism could not be more clear in regard to the three aspects of man's soul being active in repentance (Q. 87): "Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience".

(19)
If a sense of sin and apprehension of God's mercy are not intellectual, if grief and hatred are not emotional, and if turning with purpose and endeavor is not volitional, then words do not mean anything; and these are all equally "high" aspects of this particularly religious activity of men. II Cor. 7:8-11 includes precisely the same elements: the knowledge of sin instilled by Paul's first epistle, godly sorrow for sin (accompanied by indignation, fear, longing, and zeal) and an earnest care which manifested itself in clearing themselves and avenging the wrong done. Again, there are three equally important and lofty functions in repentance: intellectual, emotional, and volitional.

As for sanctification: "we are renewed in the whole man after the image of God" (Shorter Catechism, Q. 35). Sanctification is, in a sense, continual or repeated repentance, so far as man's activity in it is concerned. Accordingly, all that has been said about repentance applies here with equal force. There is an important additional point, however, and that has to do with the specific words that we are "renewed in the whole man after the image of God". That very work was begun and, in its essential form, accomplished in regeneration. In regeneration the original moral image of God, consisting of knowledge, righteousness, and holiness, was restored to us. Sanctification is a continual progress toward that image in our outward lives. But if that process includes intellect, emotion, and will, then surely we would expect to find all three of those aspects in the image of God in man. The conclusion is justified: we find precisely that in Biblical language and in Reformed theology. Just as God has those three faculties, so man, created in God's image, has them. Man is intellectually created in God's image, emotionally created in God's image, volitionally created in God's image.

A recollection of Dr. Clark's forthright denial of anything that might be called "emotion" in God, cited above, will thus impress us that he not only does violence to the Scriptural and Reformed doctrine of man's religious life, but also to the tremendously important doctrine of God's creation of man in his own image. To defend the doctrine of God, to defend the doctrine of creation, to defend the doctrine of man, and to defend the doctrines of salvation, we must protest against any sympathy toward this idea of the "primacy" of the intellect.

As for man's religious activity in a more general way, Reformed theology is equally vigorous in upholding the equal importance of all of man's faculties. The Westminster Shorter Catechism tells us that "man's chief end is to glorify God and to enjoy him forever"; we are to learn how to do this from the Bible alone, and the Bible teaches "what man is to believe concerning God and what duty God requires of man" (Qs. 1-3). Obviously duty, which is volitional if anything, is placed side by side with knowledge, and that duty is "obedience to his revealed will" (Q. 39), again a matter of volition. The sum of that obedience is love (Q. 42), which just might be an emotion; and even if it is not an emotion, we are to love God with our heart, which is the best Scriptural indication of emotion.

Calvin, who so clearly gives intellect a control over will, though not by virtue of that a primacy over will, speaks along the same line (Institutes, Bk. I, Ch. II):

"Properly speaking, we cannot say that God is known where there is no religion or piety. . . . By piety I mean that union of reverence and love to God which the knowledge of his benefits inspires. For until men feel that they owe everything to God, that they are cherished by his paternal care, and that he is the author of all their blessings, so that nought is to be looked for away from him, they will never submit to him in voluntary obedience; nay, unless they place their entire happiness in him, they will never yield up their whole selves to him in truth and sincerity.

"The effect of our knowledge rather ought to be, first, to teach us reverence and fear; and secondly, to induce us, under its guidance and teaching, to ask every good thing from him, and, when it is received, ascribe it to him. For how can the idea of God enter your mind without instantly giving rise to the thought, that since you are his workmanship, you are
bound, by the very law of creation, to submit to his authority?—that your life is due to him?—that whatever you do ought to have reference to him?
If so, it undoubtedly follows that your life is sadly corrupted, if it is not framed in obedience to him, since his will ought to be the law of our lives. On the other hand, your idea of his nature is not clear unless you acknowledge him to be the original and fount of all goodness. Hence would arise both confidence in him, and a desire of cleaving to him, did not the depravity of the human mind lead it away from the proper course of investigation. ... He by whom God is thus known, perceiving how he governs all things, confides in him as his guardian and protector, and casts himself entirely upon his faithfulness,—perceiving him to be the source of every blessing, if he is in any strait or feels any want, he instantly recurs to his protection and trusts to his aid,—persuaded that he is good and merciful, he reclines upon him with sure confidence ...—acknowledging him as his Father and his Lord, he considers himself bound to have respect to his authority in all things, to reverence his majesty, aim at the advancement of his glory, and obey his commands,—regarding him as a just judge ... he keeps the judgment seat always in his view ...

“Such is pure and genuine religion, namely confidence in God coupled with serious fear.”

Pure and genuine religion is not, then, merely the intellectual apprehension of propositional truths.

So also Bavinck (Gereformeerde Dogmatiek, Vol. I, pp. 276-277):

“The result is, therefore, that religion is not limited to but one of man’s faculties, but pervades the whole man. The relationship to God is a total and central relationship. We must love God with all our mind and with all our soul and with all our strength. Precisely because God is God, he claims us completely, in body and soul, with all our faculties and in all our relations. To be sure, there is also order in this relationship of man to God. Here also each faculty exists and works in man according to its own nature. Knowledge is first; there is no true service of God without true knowledge: ignoti nulla cupidio. Unknown is unloved. He who goes to God must believe that he is the rewarder of them that seek him: Hebr. 11:6. Belief cometh from hearing: Rom. 10:13, 14. The heathen came to ungodliness and unrighteousness, because they did not retain God in their knowledge: Rom. 1:18f. But the knowledge of God works itself out in the heart and awakens there all sorts of emotions of fear and hope, despair and joy, guilt and forgiveness, misery and release, as the whole Scripture witnesses, particularly in the Psalms. And through the heart it works in turn on the will; faith reveals itself in love, in works: James 1:27, I Jn. 1:5-7; Rom. 2:10-13; Gal. 5:6, I Cor. 13, etc. Head, heart and hand work together, each in its own way, taken captive by religion; religion takes the whole man, body and soul, into her service.”

Cf. also Dt. 29:29: “the things that are revealed belong unto us and to our children, that we may do all the works of this law.”

“The knowledge of God, which is set before us in the Scriptures, is designed for the same purpose as that which shines in creation, viz., that we may thereby learn to worship him with perfect integrity and unfeigned obedience, and also to depend entirely on his goodness” (Calvin, Institutes, Bk. I, Ch. X, Sect. 2).

It may be said, indeed, that the whole glorious climax of the covenant relationship which is so essential a part of the Reformed Faith is, as witnessed by Scripture, our standards, and Reformed writers, obedience to God. This is still no “primacy” of the will or of any other faculty; it is simply an eminently Reformed statement of the nature of the Christian’s religious activity. It certainly goes far beyond an exaltation of the apprehension of propositions.

It may be noted that the discussion so far has assumed throughout that the religious man in question is a Christian, regenerated by God. The assumption has constantly been that the unregenerate man is polluted in every thought,

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every emotion, and every act of his will. Precisely here must be raised a final objection to Dr. Clark's view of the primacy of the intellect. Dr. Clark does not deny the necessity or fact of regeneration but he makes no absolute qualitative distinction between the knowledge of the unregenerate man and the knowledge of the regenerate man. With the same ease, the same "common sense," the unregenerate and the regenerate man can understand propositions revealed to man (p. 20; 28:13-16; 31:13-17; 34:13-35:2).

The result is simply this, that all men have a certain amount of religious activity, some more and some less, some with more falsehood mixed in and some with less, but all with some; there is not one shred of evidence that man's religious activity undergoes any qualitative change through regeneration. That bears all the earmarks of rationalism, humanistic intellectualism. It seems to share the very same vicious independence from God that obtains in the voluntarism and emotionalism to which Dr. Clark is so unalterably opposed.

To sum up briefly a few of the conclusions of this section, Dr. Clark's view of the primacy of the intellect is at serious variance with Scripture, with our standards, and with recognized Reformed writings, not only in the general concept of human psychology or of man's religious activity, but specifically in the doctrine of God's spiritual nature, in the doctrine of the image of God in man, in the doctrine of man's spiritual nature, in the doctrines of faith, repentance, and sanctification, in the doctrine of the covenant, in the doctrine of sin, particularly as regards its noetic effects, and in all the ethical implications of these doctrines. The variance is no minor matter; it is the product of a rationalistic dialectic. The approval or overlooking of such a variance is a matter of the utmost gravity.

III. Dr. Clark asserts that the relationship of divine sovereignty and human responsibility to each other presents no difficulty for his thinking and that the two are easily reconcilable before the bar of human reason. He expresses surprise that so many theologians find an insuperable difficulty here. In his second examination little was said on this matter (3:11-4:7; 47:13-16), but in the first examination it received considerable attention. Reference was then made to Dr. Clark's article, "Determinism and Responsibility", which appeared in the January 15, 1932, issue of The Evangelical Quarterly. In that article, he said that it had been stated by his denomination—at that time The Presbyterian Church in the U. S. A.—"that the reconciliation of man's free agency and God's sovereignty is an inscrutable mystery", but he added: "Rather the mystery is—recognizing that God is the ultimate cause of man's nature—how the Calvinistic solution could have been so long overlooked" (p. 16). In the first examination he made the remark that the Stoics had already solved this problem.

It needs hardly to be said that "the lazy man's argument" does not hold. In other words, the fact that God foreordained from all that comes to pass in time, and in his providence brings it to pass without fail, does not deprive man of freedom and thus absolve him from all responsibility. To say that it does is to destroy the problem. An obvious truth, on which all Reformed theologians are agreed, is that the exercise of human freedom is itself included in the divine decree of foreordination; in a word, that this decree embraces means as well as ends. There is also perfect agreement among Reformed theologians on the proposition that human responsibility is a corollary of divine sovereignty; that is, that man is responsible to God because God is sovereign. Again, not one Reformed theologian teaches that divine sovereignty and human responsibility are actually contradictory. However contradictory they may seem to the finite and sin-darkened minds of men, both are taught unmistakably in Holy Writ, and this must mean that for the mind of God they are perfectly harmonious.

Nevertheless Reformed theologians readily grant that there are difficulties here which they are unable to solve. L. Berkhof has stated succintly one aspect of the problem. Speaking of the fact that God not only planned all events from eternity but also brings them to pass by his providence, he says:

"Pelagians, Semi-Pelagians, and Arminians raise a serious objection to this.
doctrine of providence. They maintain that a previous concurrence, which is not merely general but predetermines man to specific actions, makes God the responsible author of sin. Reformed theologians are well aware of the difficulty that presents itself here, but do not feel free to circumvent it by denying God's absolute control over the free actions of His moral creatures, since this is clearly taught in Scripture" (Systematic Theology, Second Revised and Enlarged Edition, 1941, p. 174).

Berkhof admits the difficulty, but, instead of seeking to solve it, is content to abide by the plain teaching of Scripture. The greatest Reformed theologians have always done likewise.

After setting forth the doctrine of reprobation, Paul says in Romans 9:19, "Thou wilt say then unto me, why doth he yet find fault? For who hath resisted his will?" The point of this objection to the apostolic teaching is that divine sovereignty as manifested in reprobation leaves no room for human responsibility. Paul's answer begins: "Nay but, O Man, who art thou that repliest against God?" (v. 20). Calvin comments:

"In this first answer he does nothing else but beat down impious blasphemy by an argument taken from the condition of man: he will presently subjoin another, by which he will clear the righteousness of God from all blame".

He proceeds:

"But they who say that Paul, wanting reason, had recourse to reproof, cast a grievous calumny on the Holy Spirit: for the things calculated to vindicate God's justice, and ready at hand, he was at first unwilling to adduce, for they could not have been comprehended; yea, he so modifies his second reason, that he does not undertake a full defense, but in such a manner as to give a sufficient demonstration of God's justice, if it be considered by us with devout humility and reverence".

And then Calvin says:

"He reminds man of what is especially meet for him to remember, that is, of his own condition; as though he had said,—Since thou art man, thou ownest thyself to be dust and ashes; why then dost thou contend with the Lord about that which thou art not able to understand?" In a word, the Apostle did not bring forward what might have been said, but what is suitable to our ignorance. Proud men clamour, because Paul, admitting that men are rejected or chosen by the secret counsel of God, alleges no cause; as though the Spirit of God were silent for want of reason, and not rather, that by his silence he reminds us, that a mystery which our minds cannot comprehend ought to be reverently adored, and that he thus checks the wantonness of human curiosity. Let us then know, that God does for no other reason refrain from speaking, but that he sees that we cannot contain his immense wisdom in our small measure; and thus regarding our weakness, he leads us to moderation and sobriety".

It is evident that Paul, instead of seeking to reconcile divine sovereignty and human responsibility by means of human logic, silences those who regard them as contradictory by a strong assertion of divine sovereignty. It is equally clear that Calvin follows faithfully in the apostle's footsteps.

In perfect harmony with his comment on Romans 9:19, 20 is Calvin's comment on the rhetorical question of Romans 11:34, "Who has known the mind of the Lord?" Says Calvin:

"If any one will seek to know more than what God has revealed, he shall be overwhelmed with the immeasurable brightness of inaccessible light. But we must bear in mind the distinction, which I have before mentioned, between the secret counsel of God, and his will made known in Scripture; for though the whole doctrine of Scripture surpasses in its height the mind of man, yet an access to it is not closed against the faithful, who reverently and soberly follow the Spirit as their guide; but the case is different with regard to his hidden counsel, the depth and height of which cannot by any investigation be reached".

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In his Gereformeerde Dogmatiek, part I, p. 115, Geerhardus Vos compares the teaching of Romans 9:1-29 with that of Romans 9:30-10:21. He says:

"For the apostle both are certain: the free, sovereign counsel of God, which does not derive its motives from the works of man, and the full responsibility of man to his Creator. He discusses both in order. An attempt to reconcile the two logically with each other the apostle has not made. And we too may make no such attempt. But it is much more reprehensible still so to pervert and distort the content of Romans 9:1-29 as to fit it somehow into what follows. Both sides must stand next to each other, unreconciled for our thinking, but each in its full right. To wish to explain Romans 9 from Romans 10 is rationalistic exegesis".

In his Outlines of Theology, pp. 221f., A. A. Hodge considers the contention that the Reformed doctrine of predestination is inconsistent with the liberty and accountability of man. He says:

"Paul answers this objection by condescending to no appeal to human reason, but simply (1) by asserting God's sovereignty as Creator, and man's dependence as creature, and (2) by asserting the just exposure of all men alike to wrath as sinners." The reference is to Romans 9:20-24.

Elsewhere he says:

"We have the fact distinctly revealed that God has decreed the free acts of men, and yet that the actors were none the less responsible, and consequently none the less free in their acts.—Acts 2:23;3:18; 4:27,28; Gen. 50:20, etc. We never can understand how the infinite God acts upon the finite spirit of man, but it is none the less our duty to believe" (p. 210).

Abraham Kuyper comments in his Dictaten Dogmatiek, Locus de Deo, part 3, p. 108, on Matthew 26:24, "The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born". Says this outspoken supralapsarian:

"Jesus says three things here: (1) this crime with reference to me must be committed, (2) he who is to commit this crime will suffer eternal condemnation, (3) to prevent that he should not have been born and he was born according to the decree. However men may talk, the fact that this culminating sin was included in the decree is not only taught definitely in Holy Scripture by apostles and prophets, but by the Lord Jesus himself, while he who commits this sin, far from being innocent, is punished with everlasting damnation. After these two have been placed alongside each other, the Lord Jesus ventures no attempt at solution; on the contrary, he confronts his disciples still more pointedly with the impenetrability of the mystery by saying: 'It had been good for that man if he had not been born'".

Here then is a situation which is inadequately described as amazing. There is a problem which has baffled the greatest theologians of history. Not even Holy Scripture offers a solution. But Dr. Clark asserts unblushingly that for his thinking the problem has ceased being a problem. Here is something phenomenal. What accounts for it? The most charitable, and no doubt the correct, explanation is that Dr. Clark has come under the spell of rationalism. It is difficult indeed to escape the conclusion that by his refusal to permit the scriptural teaching of divine sovereignty and the scriptural teaching of human responsibility to stand alongside each other and by his claim that he has fully reconciled them with each other before the bar of human reason Dr. Clark has fallen into the error of rationalism. To be sure, he is not a rationalist in the sense that he substitutes human reason for divine revelation as such. But, to say nothing of his finding the solution of the problem of the relation to each other of divine sovereignty and human responsibility in the teaching of pagan philosophers who were totally ignorant of the teaching of Holy Writ on either of these subjects, it is clear that Dr. Clark regards Scripture from the viewpoint of a system which to the mind of man must be harmonious in all its parts. The inevitable outcome is rationalism in the interpretation of Scripture. And that too is rationalism. Although Dr. Clark does not claim actually to
possess at the present moment the solution of every scriptural paradox, yet his rationalism leaves room at best for only a temporary subjection of human reason to the divine Word.

The history of doctrine tells us that the view under discussion is far from innocent. The tenet that divine sovereignty and human responsibility are logically reconcilable has been held by two schools of thought, both of which claimed to be Reformed but neither of which was recognized as Reformed by the Reformed churches. One of these schools is Arminianism. It meant to uphold both divine sovereignty and human responsibility, especially the latter, but in its rationalistic attempt to harmonize the two it did great violence to the former. The other school is Antinomianism. It also meant to uphold both divine sovereignty and human responsibility, especially the former, but in its rationalistic attempt to harmonize the two it did great violence to the latter. Dr. Abraham Kuyper has described Antinomianism as "a dreadful sin which occurs almost exclusively in the Reformed churches". He says that what accounts for this phenomenon is a one-sided emphasis in much Reformed preaching on God's decrretive will at the expense of his preceptive will. He deems it essential to hold that Scripture distinguishes between the sphere of divine sovereignty and the sphere of human responsibility and "that this distinction is so absolute that one can never pass from the one into the other" (Dictaten Dogmatiek, Locus de Deo, part 3, pp. 113ff.). In the light of history we cannot but hold that his rationalism exposes Dr. Clark to the peril of Antinomianism.

Here attention must be called to his treatment of human responsibility in the article, "Determinism and Responsibility". Reformed theologians generally are exceedingly circumspect when they discuss the relation of the divine decree and divine providence to the sin of man. There is excellent reason for their carefulness. They are zealous to maintain God's holiness as well as his sovereignty, and they are just as zealous, while upholding divine sovereignty, not to detract, after the manner of the Antinomians, from human responsibility. But Dr. Clark says boldly: "Does the view here proposed make God the Author of sin? Why the learned divines who formulated the various creeds so uniformly permitted such a metaphorical expression to cloud the issue is a puzzle. This view most certainly makes God the First and Ultimate Cause of everything. But very slight reflection on the definition of responsibility and its implication of a superior authority shows that God is not responsible for sin" (p. 22). It is meaningful that Dr. Clark is not careful to say, as so many Reformed theologians are, that God is not the efficient cause of sin (e.g., Berkhof, Systematic Theology, p. 108).

Dr. Clark adds significantly: "It follows from this that determinism is consistent with responsibility and that the concept of freedom which was introduced only to guarantee responsibility is useless. Of course man is still a 'free agent' for that merely means, as Hodge says, that man has the power to make a decision. It is difficult to understand then, why so much effort should be wasted in the attempt to make the power of deciding consistent with the certainty of deciding. If there be any mystery about it, as the Brief Statement says, it is one of the theologian's own choosing. For God both gives the power and determines how it shall be used. 'God is Sovereign' (p. 22). To sever human responsibility from human freedom, as is here done, is a serious departure from generally accepted Reformed theology. Charles Hodge says that a truth "of which every man is convinced from the very constitution of his nature" is "that none but free agents can be accountable for their character or conduct" (Systematic Theology, vol. II, p. 293). He contends further that the Bible teaches "that a man is a free and responsible agent, because he is the author of his own acts, and because he is determined to act by nothing out of himself" (p. 307). But Dr. Clark contends without qualification that God both gives the power of deciding "and determines how it shall be used". The Westminster Confession of Faith also links together human liberty and human responsibility when it says: "God from eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass: yet so as thereby neither is God the author of sin, nor is violence offered to the will
of the creatures, nor is the liberty or contingency of second causes taken away, but rather established" (III, I). To be sure, the term "responsibility" is not employed here, as is the term "liberty", but in the statement that God is not the author of sin it is plainly implied that man is the author of sin and hence responsible for it.

We conclude, in spite of Dr. Clark's professed adherence to chapter III, section I, of the Confession (3:11-19), that his rationalism has resulted in his departing from the historic Reformed doctrine of human responsibility. In his attempt to reconcile by human reason divine sovereignty and human responsibility he has done decided violence to the latter.

IV. In the course of Dr. Clark's examination by Presbytery it became abundantly clear that his rationalism keeps him from doing justice to the precious teaching of Scripture that in the gospel God sincerely offers salvation in Christ to all who hear, reprobate as well as elect, and that he has no pleasure in any one's rejecting this offer but, contrariwise, would have all who hear accept it and be saved.

Dr. Clark constantly speaks of the gospel as a command. That it is a command permits of no doubt. But only reluctantly does he admit that the gospel is also an offer and an invitation (8:9, 10; 23:5-24; 48:21-25). This is strange, to say the least. The Westminster Confession of Faith (VII, III) says that in the covenant of grace God "freely offereth unto sinners life and salvation by Jesus Christ." And the Shorter Catechism (Q. 86) defines faith in Jesus Christ as a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel".

Dr. Clark steadfastly refuses to describe as sincere the offer which God makes to sinners in the gospel (e.g., 7:8-15; 10:10-18; 24:3f.). This is surpassing strange. To be sure, the Westminster standards do not employ the word sincere in this connection; but is is not a foregone conclusion that the offer is sincere? Would it not be blasphemy to deny this? For that very reason there was no need of the Westminster divines' describing the gospel offer as sincere. Its sincerity goes without saying. But obviously that is not Dr. Clark's reason for refusing to characterize it as sincere.

When the Arminian controversy was at its height the Reformed churches faced a different situation. It was contended emphatically by the Arminians that the Reformed doctrine of reprobation rules out the sincerity of God's offer of salvation to the reprobate and that, consequently, the Reformed faith has a gospel only for the elect. Precisely the sincerity of the gospel offer was now at issue. And so we find the Synod of Dort, which was summoned to deal with the Arminian heresy and which consisted of representatives of the Reformed churches of almost all of Europe, declaring unmistakably and emphatically:

"As many as are called by the gospel are unfeignedly called. For God hath most earnestly and truly declared in his Word what will be acceptable to him; namely, that all who are called should comply with the invitation" (Third and Fourth Heads of Doctrine, art. 8).

In the course of his examination Dr. Clark did indeed express agreement with this teaching of Dort (24:5-20), but he made it clear that in doing so he conceived of the gospel as a command (48:24-49:9. See also 8:9f.). He said that it is the preceptive will of God that those who hear shall believe the gospel, and it is "acceptable" to God that they do so because he insists on being obeyed. But the Synod of Dort obviously meant much more than that when it employed the word "acceptable". That appears from its description of the gospel as an invitation, from its insistence that all who are called are called "unfeignedly", as well as from the fact that it was refuting the Arminian contention that the Reformed faith leaves no room for a sincere offer of salvation made by God to the reprobate. What the authors of the Canons had in mind was that God has "no pleasure in the death of the wicked, but that the wicked turn from his way and live" (Ezekiel 33:11).

In this connection reference must again be made to Dr. Clark's view that God has no emotions. If this definition of emotions be granted, God certainly
The reason for Dr. Clark’s failure to do justice to the aspect of the gospel under discussion is apparent. He believes—as do we all—the doctrine of reprobation. But he cannot allow of any conception of the gospel which to his thinking might do the slightest violence to this doctrine. Thus he is compelled to bring his view of the gospel into harmony with this doctrine. Having done that, he can say, as he does, that he sees no logical conflict whatever between the gospel and reprobation. In a word, his rationalism does not permit him to let the two stand unreconciled alongside each other. Rather than do that he would modify the gospel in the interest of reprobation. Otherwise expressed, he makes the same error as does the Arminian, although he moves in the opposite direction. The Arminian cannot harmonize divine reprobation with the sincere divine offer of salvation to all who hear; hence he rejects the former. Neither can Dr. Clark harmonize the two, and so he detracts from the latter. Rationalism accounts for both errors.

It is not difficult to show that both Calvin and the outstanding Reformed theologians of recent times stressed, on the basis of Holy Scripture, which is the primary standard of The Orthodox Presbyterian Church, the sincerity of the divine offer of salvation in the case of all to whom it comes, the reprobate as well as the elect, even though these theologians confessed to their inability to harmonize this view of the gospel with the scriptural teaching of reprobation. Ezekiel 18:23 reads: “Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live?” Calvin comments:

“God desires nothing more earnestly than that those who were perishing and rushing to destruction should return into the way of safety. And for this reason not only is the Gospel spread abroad in the world, but God wished to bear witness through all ages how inclined he is to pity... What the prophet now says is very true, that God wills not the death of a sinner, because he meets him of his own accord, and is not only prepared to receive all who fly to his pity, but he calls them towards him with a loud voice, when he sees how they are alienated from all hope of safety... If one again objects—this is making God act with duplicity, the answer is ready, that God always wishes the same thing, though by different ways, and in a manner inscrutable to us. Although, therefore, God’s will is simple, yet great variety is involved in it, so far as our senses are concerned. Besides, it is not surprising that our eyes should be blinded by intense light, so that we cannot certainly judge how God wishes all to be saved, and yet has devoted all the reprobate to eternal destruction, and wishes them to perish”.

In I Peter 3:9 it is said that the Lord is “not willing that any should perish, but that all should come to repentance”. Says Calvin:

“So wonderful is his love towards mankind that he would have them all to be saved, and is of his own self prepared to bestow salvation on the lost... But it may be asked, If God wishes none to perish, why is it that so many do perish? To this my answer is, that no mention is here made of the hidden purpose of God, according to which the reprobate are doomed to their own ruin, but only of his will as made known to us in the gospel. For God there stretches forth his hand without a difference to all, but lays hold only of those, to lead them to himself, whom he has chosen before the foundation of the world”.

In Matthew 23:37 Christ, addressing Jerusalem, says: “How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” Calvin remarks:

“We now perceive the reason why Christ, speaking in the person of God, compares himself to a hen... By this he means that, whenever the Word of God is exhibited to us, he opens his bosom to us with maternal kindness,
and, not satisfied with this, condescends to the humble affection of a hen watching over her chickens”.


The same writer puts the question:

“How can it be said that God is solicitous for the salvation of and wills the repentance of those whom He has predestinated to everlasting perdition in His eternal counsel?”

Speaking of Calvin’s teaching of reprobation on the one hand and on the other of his teaching of the sincere offer of salvation to all to whom the gospel comes, he asserts:

“We may as well try to budge a mountain of solid granite with our finger as endeavor to harmonize these declarations”.

He reasons on:

“Must we then conclude that Calvin taught that God has a double will and is at variance with Himself? Our author (Calvin) expressly declares that he emphatically repudiates the view that God has more than one will. He explicitly teaches that we must not think that God has a double will. God does not in Himself will opposites. But it is impossible for us to comprehend and fathom the Most High. To our apprehension the will of God is manifold. As far as we can see, God does will what seems to be opposed to His will”.

Kuiper concludes:

“In short, Calvin makes it plain that in his view the paradoxes which we have just reviewed are paradoxes involved in the teaching of Holy Scripture itself” (pp. 223f.).

In his *Systematic Theology*, vol. II, p. 644, Charles Hodge says, “It is further said to be inconsistent with the sincerity of God, to offer salvation to those whom he has predetermined to leave to the just recompense of their sins. It is enough to say in answer to this objection, so strenuously urged by Lutherans and Arminians, that it bears with equal force against the doctrine of God’s foreknowledge, which they admit to be an essential attribute of his nature... There is no real difficulty in either case except what is purely subjective. It is in us, in our limited and partial apprehensions; and in our inability to comprehend the ways of God, which are past finding out”.

And after quoting I Timothy 2:3, 4, “God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth,” together with Ezekiel 33:11, he says:

“God forbid that any man should teach anything inconsistent with these precious declarations of the Word of God. They clearly teach that God is a benevolent Being; that He delights not in the sufferings of his creatures... God pities even the wicked whom He condemns, as a father pities the disobedient child whom he chastises. And as the father can truthfully and with a full heart say that he delights not in the sufferings of his child, so our Father in heaven can say, that He delights not in the death of the wicked” (p. 651).

Says Herman Bavinck in his *Gereformeerde Dogmatiek*, vol. IV, p. 7: “Although through calling salvation becomes the portion of but few... it (calling) nevertheless has great value and significance for those also who reject it. It is for all without exception proof of God’s infinite love and it seals the statement that He has no pleasure in the death of the sinner, but therein that he turn and live.”

In *The Christian View of Man*, pp. 74f., J. Gresham Machen says: “The doctrine of predestination does not mean that God rejoices in the
death of a sinner. The Bible distinctly says the contrary. Hear that great verse in the thirty-third chapter of Ezekiel: 'As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live'.

He goes on to say that in his opinion I Timothy 2:4 "means very much what that great Ezekial passage means".

Berkhof in his Systematic Theology, pp. 460ff., upholds both the universality and the sincerity of the gospel invitation. He says: "It is not confined to any age or nation or class of men. It comes to both the just and the unjust, the elect and the reprobate". He offers as irrefutable proof Isaiah 45:22, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else". He proceeds:

"The external calling is a calling in good faith, a calling that is seriously meant. It is not an invitation coupled with the hope that it will not be accepted. When God calls the sinner to accept Christ by faith, He earnestly desires this; and when He promises those who repent and believe eternal life, His promise is dependable. This follows from the very nature, from the veracity of God. It is blasphemous to think that God would be guilty of equivocation and deception, that He would say one thing and mean another, that He would earnestly plead with the sinner to repent and believe unto salvation, and at the same time not desire it in any sense of the word".

And when faced with the objection that according to this doctrine God offers the forgiveness of sins and eternal life to those for whom he has not intended these gifts, Berkhof admits frankly that there is "a real difficulty" at this point, but insists that it may not be assumed that there is a contradiction.

Incidentally it may be remarked here that when, in 1924, one of the very few churches in this country which takes the Reformed faith seriously deposed certain ministers of the gospel, one ground, among others, for this action was the denial by these ministers of the sincerity of the divine offer of salvation to all men.

The supreme importance for evangelism of maintaining the Reformed doctrine of the gospel as a universal and sincere offer of salvation is self-evident. Again we are confronted by a situation which is inadequately described as amazing. Once more there is a problem which has left the greatest theologians of history baffled. The very Word of God does not present a solution. But Dr. Clark asserts unblushingly that for his thinking the difficulty is non-existent (35:20-36:2; 47:1f.). Here is something phenomenal. What accounts for it? The most charitable, and no doubt the correct, explanation is that Dr. Clark has fallen under the spell of rationalism. Rather than subject his reason to the divine Word he insists on logically harmonizing with each other two evident but seemingly contradictory teachings of that Word, although in the process he detracts from one of these teachings.

The conclusion is inescapable that Dr. Clark's rationalism has resulted in his obscuring—to say the very least—a significant teaching of Scripture—a truth which constitutes one of the most glorious aspects of the gospel of the grace of God.

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It will appear from the above examination of the views of Dr. Clark as they were propounded to the Presbytery of Philadelphia that these errors are far from being peripheral. The very doctrine of God is undermined by a failure to maintain a qualitative distinction between the knowledge of God and the knowledge possible to man, thus denying the doctrine of the incomprehensibility of God and impinging in a most serious fashion upon the transcendence of the Creator over the creature. The interpretation of Christianity as being fundamentally intellectualism subordinates the volition to the intellect in a manner that is flagrantly in violation of the teaching of Scripture and of the Reformed theology. Similarly emotion as an element in the mind of God and in the mind
of the Christian is disallowed. And the views concerning human responsibility and of the free offer of the gospel likewise clearly affect decisively one’s conception of matters that are of the greatest possible moment to every Christian.

Nor do these errors concern only isolated details. In all of these matters there is manifest a rationalistic approach to Christian theology. The highest activity in man is the intellectual activity; his highest goal is the intellectual contemplation of God. In connection with his answer to the question as to the extent to which man may comprehend God, Clark admits the dependence of man upon the revelation of God, but, on the basis of a rationalistic dialectic, maintains that any knowledge that man possesses of any item must coincide with God’s knowledge of the same item in order to be true knowledge, thus failing to distinguish with respect to content between the Creator’s knowledge of any thing and creaturely knowledge of the same thing. And, even though he speaks of the infinity of God’s knowledge, he does not rise above a quantitative distinction between the content of the knowledge of God and the content of the knowledge which man may possess. And in pursuance of his effort to penetrate into the mind of God he sets aside, or attempts to set aside, by resort to reason, the paradoxes which Reformed theology has recognized as existing for the human mind between the divine foreordination and human responsibility and between predestination and the divine offer of salvation to all men, with the consequences that the doctrines of human responsibility and of the free offer of salvation to all fail to be set forth in any adequate way. These innovations are then not curiosities of an innocent sort, but concern some of the most central doctrines of the Christian faith, including even the all-decisive subject of the doctrine of God. And the result of this rationalistic approach to theology is a failure to maintain the balanced, comprehensively Biblical, character of historic, classic Calvinism which is set forth in the standards of The Orthodox Presbyterian Church.

In bringing this complaint to the attention of the Presbytery of Philadelphia, the complainants further petition the Presbytery to make amends as follows:

If the Presbytery is not ready to acknowledge that the meeting of July 7th was illegal and that all of its acts and decisions are therefore null and void, the complainants request that it acknowledge that various views of Dr. Clark as set forth in that meeting, and with which this complaint is concerned, are in error and in conflict with the constitutional requirements for licensure and ordination, and that, therefore, the decision to sustain his theological examination, the decision to waive two years of study in a theological seminary, the decision to proceed to license Dr. Clark and the action of licensing him, the decision to deem the examination for licensure sufficient for ordination, and the decision to ordain Dr. Clark, were in error and unconstitutional, and are, therefore, null and void.

(Signed)

JOHN WISTAR BETZOLD
EUGENE BRADFORD
R. B. KUIPER
LEROY B. OLIVER
N. B. STONEHOUSE
MURRAY FORST THOMPSON
WILLIAM E. WELMERS
PAUL WOOLLEY
CORNELIUS VAN TIL
EDWARD J. YOUNG
DAVID FREEMAN
ARTHUR W. KUSCHKE, Jr.

The undersigned hereby subscribes to the complaint against certain actions of the Presbytery of Philadelphia taken at its meeting on July 7th, 1944, to the extent of concurring in the statement of the reasons for the complaint as set forth herein: LESLIE W. SLOAT.
The following complaint was read by the Clerk:

COMPLAINT

To the Reverend Edward Heerema, Clerk of the Eleventh General Assembly of The Orthodox Presbyterian Church:

And now, this second day of January, A. D. 1945 comes the Presbytery of the Dakotas and complains against the action of the Home Missions Committee in connection with its asking the presbytery to show reason why it should not discontinue aid to the Reverend Curtis A. Balcom on the first day of April, A. D. 1945, and in support of said complaint sets forth the following reason:

The presbytery had already recommended aid for Mr. Balcom.

The Presbytery of the Dakotas,

Complainant.

Date: January 2, 1945

The Clerk also read the following communications: from Elder H. M. Partington, resigning from the Committee on Christian Education; from the Session of the Franklin Square Church, expressing regret at its being unable to be represented by a commissioner to the Assembly.

The following actions of the presbyteries concerning the proposed amendments to the Book of Discipline, Chapter II, Section 3 and Chapter VI, Section 3, which were sent down by the Eleventh General Assembly, were reported: in favor of the proposed amendments: Presbyteries of Ohio, Philadelphia, Wisconsin; no action taken: Presbyteries of California, the Dakotas, New Jersey, New York and New England. The amendments were thus defeated (cf. Form of Government, Chapter XXIV, Section 1).

The proposed docket was read by the Clerk. It was moved and carried that the docket be adopted in regard to the order in which business shall be considered with the change that the complaint against certain actions of the Presbytery of Philadelphia be made the order of the day for Friday after the reading and approval of the minutes.

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 on Overtures and Papers.

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

On motion the Moderator was authorized to appoint a committee of three, at least one of which shall be an elder, as a Committee on the Date and Place of the Next Assembly.

It was moved and carried that all papers except the Complaint against certain actions of the Presbytery of Philadelphia, the invitation from the Presbytery of California, and the resignation of Elder H. M. Partington be referred to the Committee on Overtures and Papers, and that the invitation from the Presbytery of California be referred to the Committee on the Date and Place of the Next Assembly.

The report of the Committee on Arrangements was presented by Dr. Van Til, chairman of the committee, and on motion its recommendation was adopted. The report is as follows:

REPORT OF THE COMMITTEE ON ARRANGEMENTS FOR THE TWELFTH GENERAL ASSEMBLY MEETING AT WESTMINSTER THEOLOGICAL SEMINARY

The Committee on Arrangements reports that the following arrangements have been made:

1. Arrangements for the accommodation of commissioners have been completed;
2. Two popular evening services have been provided for as follows:
   a. On Thursday evening the service will be in charge of the three standing Committees of the Church;
   b. On Friday evening an address will be given by the Rev. Edmund P.
Clowney of the First Church of New Haven, Connecticut.

3. The Committee recommends that an offering be received at each of the popular evening services and given to the Travel Fund Committee.

Respectfully submitted,
C. VAN TIL
JAMES W. PRICE

The report of the Committee on Standing Rules was presented by Dr. Stonehouse, chairman of the committee. The report is as follows:

REPORT OF THE COMMITTEE ON STANDING RULES
TO THE TWELFTH GENERAL ASSEMBLY

Brethren:
The Committee charged by the Eleventh General Assembly to draw up Standing Rules for adoption by the Twelfth General Assembly submits herewith its formulation of such rules.

The Committee recommends that these Standing Rules be adopted provisionally, as binding upon the procedure of the Twelfth General Assembly.

The Committee further recommends that a Committee on Standing Rules be elected by this Assembly, which shall give further consideration to this matter in the light of the experience of this Assembly and of the suggestions that may be made for their improvement, and that this Committee shall submit its report to ministers and sessions at least six weeks before the Thirteenth General Assembly with a view to final action at that Assembly.

Respectfully submitted,
JOHN P. GALBRAITH
EDWARD L. KELLOGG
NED B. STONEHOUSE, Chairman

STANDING RULES OF THE GENERAL ASSEMBLY
OF THE ORTHODOX PRESBYTERIAN CHURCH
OF OPENING THE MEETING

1. The Moderator shall take the chair precisely at the hour to which the judicatory stands adjourned, and shall immediately call the members to order; and, on the appearance of a quorum, the meeting shall be opened with prayer.

2. If a quorum be assembled at the time appointed, and the moderator of the preceding Assembly be absent, the last moderator present, being a commissioner, or if there be none, the senior member present, shall be requested to take his place without delay, until a new election.

3. If a quorum be not assembled at the hour appointed, any two members shall be competent to adjourn from time to time, that an opportunity may be given for a quorum to assemble.

OF THE MODERATOR

4. It shall be the duty of the moderator, at all times, to preserve order, and to endeavor to conduct all business before the judicatory to a speedy and proper result.

5. He is to propose to the judicatory every subject of deliberation that comes before it.

6. He may propose what appears to him the most regular and direct way of bringing any business to issue.

7. He shall always announce the names of members to whom he gives the privileges of the floor, prevent members from improperly interrupting each other, and require them, in speaking, always to address the chair.

8. He shall prevent a speaker from deviating from the subject, and from using personal reflections.
9. He shall silence those who refuse to observe order.
10. He shall prevent members leaving the judicatory without permission.
11. He shall, when the deliberations are ended, put the question and call for the vote.
12. In all questions he shall give a clear and concise statement of the question being voted upon, and the vote being taken, he shall declare how the question is decided.
13. It shall be the duty of the moderator to keep notes of the several articles of business which may be assigned for particular days, and to call them up at the time appointed.
14. The moderator shall speak to points of order in preference to other members; and shall decide questions of order, subject to an appeal to the judicatory by any two members. When in doubt on a point of order, the moderator may submit the question to the Assembly for decision.
15. The moderator shall appoint all committees, except in those cases in which the judicatory shall decide otherwise.
16. He may call any member to the chair to preside temporarily.
17. When a vote is taken by ballot the moderator shall vote with the other members. In other cases, if the judicatory be equally divided, he shall possess the casting vote. If he be not willing to decide, he shall put the question a second time; and if the judicatory be again equally divided, and he decline to give his vote, the question shall be lost. The moderator may also vote to make a tie when the vote is not by ballot.
18. He shall be the custodian of the gavel and shall, upon the election of the moderator of the succeeding Assembly, present the gavel to him.

OF THE CLERKS

19. There shall be two clerks, a Stated Clerk and an Assistant Clerk.
20. The duties of the Stated Clerk during the Assembly shall be:
   a. To form a complete roll of the members present, and put the same into the hands of the Moderator.
   b. To add to the roll the names of additional members of the Assembly when they shall indicate to him their presence in the Assembly.
   c. To file all papers, with proper endorsements, and deliver them to the committees to which they are referred by the actions of the Assembly.
   d. To keep a record of the docket as progressively amended.
21. The duties of the Stated Clerk between Assemblies shall be:
   a. To prepare a transcript of the minutes of the Assembly, and to transmit it to the Committee on Home Missions and Church Extension for publication.
   b. To inform promptly all persons and judicatories of actions of the Assembly which directly affect them.
   c. To solicit funds for the operating expenses of the General Assembly, the Committee on Home Missions and Church Extension to act as fiscal agent for the Assembly. The Clerk shall be authorized to draw on the Assembly funds for his normal operating expenses in performing the duties of the Clerk, and shall receive an honorarium of twenty-five dollars.
   d. To receive overtures, papers, requests, and any other communications intended for the next Assembly, to prepare them for presentation to the Assembly, and to arrange necessary advance publicity for the overtures.
   e. To collect and compile statistical reports from the Presbyteries for the church year ending March 31 and the information required by the Form of Government, Chapter X, Section 8, and to prepare them for presentation to the Assembly.
   f. To advise stated clerks of presbyteries of the obligation of presbyteries to present their records to the Assembly for review.
g. To prepare, in consultation with the Moderator of the previous Assembly, a proposed docket for the succeeding Assembly, and to arrange for its distribution to ministers and sessions of the church at least ten days prior to the meeting of that Assembly.

h. To be in charge of the current records of the church, which at the expiration of his period of duties shall be deposited in a permanent file to be kept in a safe and orderly manner and available for inspection at the office of the Committee on Home Missions and Church Extension.

i. To act as Stated Clerk of the succeeding Assembly until a successor is elected.

22. The duties of the Assistant Clerk shall consist in recording the minutes of the Assembly.

**OF THE ORDER OF BUSINESS**

23. At the commencement of the General Assembly the minutes of the previous Assembly shall be presented, and if necessary corrected.

24. The election of the Stated Clerk, Moderator, and Assistant Clerk, in that order.

25. Reading of Communications.

26. Adoption of docket. The docket may be amended, after its adoption, by a two-thirds vote.

27. Following the adoption of the docket, appropriate committees shall be erected by motion to consider the various communications to the Assembly which require action, and to report to the Assembly with recommendations as to their dispositions. The committees shall be appointed by the moderator unless the Assembly shall decide otherwise. The person first named on each committee shall be the convener, but in case of his absence or inability to act the second named person shall perform this duty.

28. At the first session of the Assembly the moderator shall appoint a committee to examine presbyterial records, composed of three members, at least one of whom shall be an elder; and a committee to consider the date and place of the next meeting, composed of two members.

29. At the close of each day's session, the minutes of that day's business shall be read for approval, and at the close of the meeting of the Assembly, the minutes of the Assembly shall be approved.

**OF REPORTS**

30. To receive a report or paper means to bring the matter up for consideration or adoption or both. 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. In this case a motion to receive the report should precede the reading of the report.

31. 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.

32. 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 is to consider the recommendations seriatim on motions to adopt them.

33. It is in some cases advisable, after a report or paper has been received, to refer to 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.

34. When recommendations of reports and 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.

35. 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 difference 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.

36. 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.

OF DEBATE

37. No member, in the course of debate, shall be allowed to indulge in personal reflections.

38. If more than one member rise to speak at the same time, the member who is most distant from the moderator's chair shall speak first. In the discussion of all matters where the sentiment of the Assembly is divided, it is proper that the floor should be occupied alternately by those representing the different sides of the question.

39. When more than three members of the judicatory shall be standing at the same time, the moderator shall require all to take their seats, the person only excepted who may be speaking.

40. Every member, when speaking, shall address himself to the moderator, and shall treat his fellow members, and especially the moderator, with decorum and respect.

41. No speaker shall be interrupted, unless he be out of order, or for the purpose of correcting mistakes or misrepresentations.

OF DECORUM

42. Without express permission, no member of the Assembly, while business is going on, shall engage in private conversation; nor shall members address one another, nor any person present, but through the moderator.

43. It is indispensable that members of the Assembly maintain gravity and dignity while judiciously convened; that they attend closely in their speeches to the subject under consideration, and avoid prolix and desultory harangues; and when they deviate from the subject, it is the privilege of any member, and the duty of the moderator, to call them to order.

44. If any member act, in any respect, in a disorderly manner, it shall be the privilege of any member, and the duty of the moderator, to call him to order.

45. If any member consider himself aggrieved by a decision of the moderator, it shall be his privilege to appeal to the judicatory, and the question on the appeal shall be taken without debate.

46. No member shall retire from any judicatory without leave of the moderator, nor withdraw from it to return home without the consent of the Assembly.

OF VOTING

47. Members ought not, without weighty reasons, to decline voting, as this practice might leave the decision of important questions to a small proportion of the judicatory.

48. When the moderator has commenced taking the vote, no further debate or remark shall be admitted, unless there has evidently been a mistake, in which case the mistake shall be rectified, and the moderator shall commence taking the vote. Should the hour for adjournment or recess arrive during the voting, it shall be postponed to finish the vote, unless the majority shall vote to adjourn; in which case the voting shall, on the reassembling of the judicatory, take precedence of all other business till it is finished.
Under this rule the "yeas and nays" shall not be called except on the final motion to adopt as a whole. This motion to fix a time for voting shall be put without debate.

49. The yeas and nays on any question shall not be recorded, unless one-third of the members present request a roll-call vote. If division is called for on any vote, it shall be by a rising vote without a count. If on such a rising vote the moderator is unable to decide, or a quorum rise to second a call for "tellers", then the vote shall be taken by rising, and the count made by tellers, who shall pass through the aisles and report to the moderator the number voting on each side.

50. In all elections a majority of the ballots cast shall be requisite.

51. In elections when the number of nominees exceeds the number of persons to be elected, if after the first balloting the required number of persons is not elected, the name of the person or persons receiving the lowest number of votes shall be dropped from the list of nominees on each succeeding ballot, provided that the resultant number of remaining nominees be never less than one more than the number of persons to be elected. If the moderator deem it wise in view of a long list of nominees for a particular office, and there is no objection from the floor, he may declare that a larger number be dropped on the first ballot.

OF STANDING COMMITTEES

52. There shall be three standing committees, namely, the Committee on Home Missions and Church Extension, the Committee on Foreign Missions, and the Committee on Christian Education. Each committee shall consist of fifteen members divided into three classes, each class to be composed of three ministers and two ruling elders chosen by ballot at the annual meeting of the General Assembly, for a term of three years.

QUALIFICATIONS

53. All cases that may arise which are not provided for in the foregoing Rules shall be governed by Robert's Rules of Order.

54. These rules may be suspended by a two-thirds vote of the Assembly upon motion duly made; they may be amended by a majority vote of the Assembly, the amendment having been proposed at the preceding Assembly.

On motion the first recommendation was adopted with the following modifications of the proposed rules: the elimination of rule number 10 and the readjustment of the numbers accordingly, the amendment of rule number 46 to read, "No member shall withdraw permanently from the Assembly without giving notice to the Moderator," and the amendment of rule number 38 by the insertion of the word "ordinarily" after the word "shall".

On motion the second recommendation was adopted.

On motion the present Committee on Standing Rules was elected the Committee on Standing Rules, to carry out the provisions of the above recommendation.

On motion rule number 29 of the Standing Rules was suspended for this Assembly.

Mr. Clelland, chairman of the Travel Fund Committee, made a preliminary report for that committee, requesting the commissioners to file with the committee an account of their traveling expenses in connection with this Assembly.

On motion the Moderator was authorized to appoint an additional member to the Travel Fund Committee to serve during this Assembly. Mr. Smith was appointed.

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 presented by Mr. Dunn, president of the committee. The report is as follows:
THE REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION OF THE
ORTHODOX PRESBYTERIAN CHURCH
FOR THE YEAR ENDING MARCH 31, 1945

The Committee on Christian Education has held six meetings during the year, and at three of these meetings conferences of two and three days duration regarding fundamental Christian educational principles were held.

GENERAL PRINCIPLES

At the Eleventh General Assembly the Committee on Christian Education was instructed by the Assembly, "to include in its report to the Twelfth General Assembly a formulation of specific principles of Christian education and pedagogy in terms of which its work may be guided." As a result of the conference held, agreement was reached on the "principles of Christian education and pedagogy, in terms of which" the work of the Committee on Christian Education is expected to be carried on in the future, unless instructed otherwise by the General Assembly. A paper containing these principles has been sent several weeks in advance of the meeting of the Twelfth General Assembly to all the ministers and sessions of our church, and is included at the end of this report as a part of the report. Because it was difficult to plan advanced work until these principles were adopted, the preparation of other courses of study for the Sunday School, and other new projects was postponed until after the adoption of the principles.

One of the most fundamental works of Christian Education in connection with the church is the establishment and maintenance of Christian Day schools as carried on by the Christian School Societies. Until such schools have been established in places where our churches are located, and have been maintained long enough to train a new generation of Christians thoroughly grounded in the doctrines and principles of the Reformed Faith, the work of the Committee on Christian Education should include the preparation of courses of study for our people which might be unnecessary were such a Christian School system in operation. Such work would be in the nature of a stop-gap, until our churches establish Christian day schools to take over this work.

In view of these facts it is gratifying to note that the two Christian schools established largely by members of our denomination, at Willow Grove, Pa., and Middletown, Pa., have had a successful year of operation under their respective Christian School societies, that it is contemplated to give seven grades of work under two teachers in the Willow Grove School next autumn, and that the Middletown, Pa. school will also employ two teachers.

Committees have been appointed looking to the organization of Christian School societies, in West Collingswood, N. J.; Bridgeton, N. J.; Kirkwood, Pa.; East Orange, N. J.; Mediator Chapel, in Philadelphia; Franklin Square, N. Y., and in Waterloo, Iowa. Prospects in some of these places are bright for the establishment of a Christian School in the not too distant future. Groups in three other places not connected with our denomination have been influenced to start Christian School Societies. The visit of Mr. Mark Fakkema in the interest of the establishment of Christian Schools has been very helpful to those churches where he spoke.

During the past year the General Secretary has spent much time in conferences on Christian Education at various churches of our denomination. Beginning with a conference for church workers at Quarryville late in August, sixteen such conferences have been held: at Middletown, Pa., Portland, Maine, Franklin Square, N. Y., West Collingswood, N. J., Kirkwood, Pa., East Orange, N. J., Westfield, N. J., Wildwood, N. J., Bridgeton N. J., Ringoes N. J., Redeemer Young People, Philadelphia, Silver Spring, Md., and Cedar Grove, N. J. This has been direct Christian Education that has reached many people in our denomination. It is felt that one of the most useful lines of work in which the General Secretary can engage, is in holding such conferences. (37)
COVENANT CHILDREN

The Committee calls the attention of the General Assembly to "The Directory For the Public Worship of God", Chapter V, Section 1, which reads as follows: "In order to aid those who contemplate making public profession of faith in Christ to understand the implication of this significant act and to perform it intelligently, the pastor shall conduct classes in Christian doctrine both for the covenant youth and for any others who may manifest an interest in the way of salvation." We would point out that the Sunday School does not ordinarily afford opportunity for such thorough training as the children require and have a right to expect. The Committee will be glad to offer suggestions concerning the planning of such a program and the selection of appropriate literature, and hopes to recommend a detailed program of graded catechetical training to the Thirteenth General Assembly.

SUNDAY SCHOOL LITERATURE

During the past year the Beginners' Sunday School Lessons have been sent out in mimeographed form. Beginning with the fourth quarter of 1944, they have been prepared by Mrs. Floyd E. Hamilton, and the two-year course for Beginners will be completed with the third quarter of 1945. This course has combined the doctrinal system of the Reformed Faith with its presentation in pedagogically acceptable form. The course is now in use in 33 churches as compared with 27 churches in 1944. When the course can be printed it will probably have a wider circulation. Though the churches which are using these lessons feel able to get along satisfactorily without the colored picture papers, some churches which would otherwise use the lessons have not done so because we have been unable to supply these colored picture papers.

The student participation sheets to be used in connection with the Christian Reformed KEY, have been prepared by Miss Frances Poundstone of Los Angeles, during the year. Thirty churches are now using this material. The teachers' study sheets prepared by Mr. Dunn go to the same number of Sunday Schools. Beginning with the second quarter in 1945, the student participation sheets will be prepared by the Rev. Raymond Meiners.

Work on the projected lessons for the Junior Department is progressing. The lessons are being prepared by Mrs. Charles Schaufele, but we cannot give the date when the lessons will be prepared ready for use.

Miss Harriet Teal has consented to prepare the lessons for the Primary Department, but these will not be ready for use for at least a year. The lessons for the Primary Department will as far as possible follow a chronological order, but the "Unit Plan" will be followed. In the three-year cycle about half of the lessons will be from the New Testament, particularly the Gospels.

SUMMER BIBLE SCHOOL LITERATURE

During the summer of 1944 Summer Bible Schools in 43 churches used the literature prepared by our Committee. During the previous year it was used by 39 churches. 1643 workbooks were used by the Beginners-Primary Departments; 1226 workbooks were used by the Junior Department; 577 workbooks were used by the Intermediate-Senior Departments, a total of 3,446 workbooks used by pupils. During 1943 only 1679 workbooks were used. In 1944 285 Teacher's Manuals were used, as compared with 105 Teacher's Manuals used in 1943. In other words more than twice as many pupils studied in 1944 than in 1943.

The courses in the second year of the three-year course for the Summer Bible School will be as follows: Beginners-Primary book will be a course on the Life of Christ based on Mark; Juniors will study a course on characters in the Bible; the Intermediate-Senior book will be a course on God in History, with the emphasis on Providence and Archeology. They will again be prepared by Miss Margaret Duff, Mrs. Richard Gray, and Mrs. Charles Ellis, respectively.

THE YOUNG PEOPLE'S LESSONS

The Young People's Lessons for the past year have been edited by the
General Secretary and sent to 33 churches using our material. Courses in Great Leaders of the Christian Church, The Acts of the Apostles, The Means of Grace, and Exploring the Bible Truths Systematically, have been prepared. There has apparently been a decrease in the number of young people in the societies, due to the war, and many churches are having difficulty carrying on this phase of their work.

TRACT PUBLICATION

During the year an edition of "Why I Believe in God" by Dr. Van Til, has been published, an edition of "Worthy of Jewish Thought", an edition of "Our Children - How Shall We Educate Them?" and a reprint of "Are You Sure?" and "Bombed on a Battleship." Lack of capital prevents the publication of several manuscripts for tracts, and several reprints of tracts now out of print. One great need of the Committee is a capital fund for the publication of new tracts, for a more adequate tract evangelization.

TRACT-BULLETINS

The form of the Tract-Bulletins prepared by the Rev. Edmund Clowney, Jr. has been changed this year, so that they are now printed in regular typewriter paper size, for use as Bulletins as well as tracts. Thirteen churches are now using them each month.

TRACT DISTRIBUTION

As has been done previously free tracts have been sent to many army chaplains, and to the students in a number of theological seminaries and colleges. Free tracts have also been furnished to some men who distribute them to soldiers. The funds contributed for this purpose have been limited, so that little expansion has been possible in this field.

FINANCES

Contributions for the fiscal year from the churches were $3,799.30. Contributions from individuals were $2,057.99. Last year contributions from churches and individuals were $5,274.43. It will be noticed that though 62 churches contributed during the year the contributions as a whole still fell considerably short of the amount requested from the churches. Some few churches have contributed about the estimated quota from each church, but the majority have not met the suggested quotas. As a result the total contributions have fallen considerably short of the budget proposed at the beginning of the year. This has meant the curtailment of the tract publishing program, which should be so important a part of the Committee's publishing work.

The proposed budget for 1945-1946 is as follows:

THE BUDGET FOR 1945-1946

<table>
<thead>
<tr>
<th>Materials Acct.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Tracts</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>Summer Bible School</td>
<td>650.00</td>
</tr>
<tr>
<td>Young People's Lessons</td>
<td>50.00</td>
</tr>
<tr>
<td>Sunday School Lessons</td>
<td>643.00</td>
</tr>
<tr>
<td>Salaries</td>
<td>5,000.00</td>
</tr>
<tr>
<td>Travel Expenses</td>
<td>300.00</td>
</tr>
<tr>
<td>Rent</td>
<td>350.00</td>
</tr>
<tr>
<td>Guardian</td>
<td>120.00</td>
</tr>
<tr>
<td>Telephone</td>
<td>90.00</td>
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<tr>
<td>Water</td>
<td>15.00</td>
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<tr>
<td>Office Supplies and Equipment</td>
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</tr>
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</tr>
<tr>
<td>Corporation Expenses</td>
<td>27.00</td>
</tr>
<tr>
<td>Committee Travel</td>
<td>150.00</td>
</tr>
<tr>
<td>Audit</td>
<td>50.00</td>
</tr>
</tbody>
</table>
The books of the Committee have been audited by Main and Company and their certified statement is attached to this report.

AUDITOR'S REPORT

Report on Examination
The Committee on Christian Education of
The Orthodox Presbyterian Church, Inc.
Philadelphia, Pennsylvania
March 31, 1945

April 24, 1945

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, 1945, 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. We were unable to trace receipts directly to the individual deposits because of the manner in which the receipts were deposited. We recommend that deposits be made promptly when received and in the exact amount as entered in the Cash Receipts Record. 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, 1945 was confirmed by direct correspondence with the depository. Petty cash was checked by actual count. We recommend that the Imprest System of Petty Cash be followed in the future and the operation of this system has been fully explained.

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

Respectfully submitted,
MAIN AND COMPANY,
Certified Public Accountants

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
FOR THE YEAR ENDED MARCH 31, 1945
THE COMMITTEE ON CHRISTIAN EDUCATION OF
THE ORTHODOX PRESBYTERIAN CHURCH, INC.

Balance April 1, 1944
Cash in Bank - - - - - - - - - - 825.43
Cash on Hand - - - - - - - - - .41 825.84

Receipts
Gifts
General Fund - - - - - - - - 5,583.68

(40)
<table>
<thead>
<tr>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td>Tract Distribution</td>
<td>272.61</td>
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<tr>
<td><strong>Other Receipts</strong></td>
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</tr>
<tr>
<td>Tracts Sold</td>
<td>1,013.55</td>
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<tr>
<td>Summer Bible School</td>
<td>563.51</td>
</tr>
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<td>Young People's Lessons</td>
<td>93.03</td>
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<tr>
<td>Sunday School Lessons</td>
<td>840.85</td>
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<tr>
<td>Catechism Course</td>
<td>28.45</td>
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<td>Tract Bulletins</td>
<td>188.25</td>
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<tr>
<td>Miscellaneous Receipts</td>
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<tr>
<td>Refunds</td>
<td>23.38</td>
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<tr>
<td>For Mailing Expenses</td>
<td>12.27</td>
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<td>For Travel</td>
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<td>For Supplies, etc.</td>
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<td>65.80</td>
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<tr>
<td><strong>Total Available Cash</strong></td>
<td>2,793.44</td>
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<tr>
<td><strong>Disbursements</strong></td>
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<tr>
<td>Materials Account</td>
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<tr>
<td>Tracts</td>
<td>761.91</td>
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<tr>
<td>Summer Bible School</td>
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<tr>
<td>Young People's Lessons</td>
<td>50.00</td>
</tr>
<tr>
<td>Sunday School Lessons</td>
<td>696.65</td>
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<td><strong>Office and Administrative Expenses</strong></td>
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<td>Salaries</td>
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<tr>
<td>Water</td>
<td>14.01</td>
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<td>Travel</td>
<td></td>
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<td>Comm. Meeting</td>
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<td>Gen. Secretary</td>
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<tr>
<td><strong>Office Supplies and Equipment</strong></td>
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<td>Stationery and Mimeographing Material</td>
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<tr>
<td>Addressograph</td>
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<td>Supplies</td>
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<td><strong>Other Disbursements</strong></td>
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<tr>
<td>Audit</td>
<td>50.00</td>
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<tr>
<td>Advertising</td>
<td>44.66</td>
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<tr>
<td>Guardian</td>
<td>220.00</td>
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<td>Corporation Expense</td>
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<td>Tract Bulletins</td>
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<tr>
<td>Supplies</td>
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<td>Miscellaneous</td>
<td>30.23</td>
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<tr>
<td></td>
<td>630.89</td>
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<tr>
<td><strong>Balance, March 31, 1945</strong></td>
<td>8,755.37</td>
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<tr>
<td></td>
<td>720.20</td>
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<tr>
<td><strong>Represented by:</strong></td>
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</tr>
<tr>
<td>Cash in Bank</td>
<td>694.88</td>
</tr>
<tr>
<td>Cash on Hand</td>
<td>25.32</td>
</tr>
<tr>
<td></td>
<td>720.20</td>
</tr>
</tbody>
</table>
VALUE OF TRACT STOCK

The Committee on Christian Education wishes to report that the cost value of the tract stock on hand is estimated at approximately $3,000.00. Some of these tracts on hand, however, are practically unsaleable. There is a constant demand for most of them, 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 of old tracts can constantly be issued. The gifts from the churches and individuals at present must be used for the salaries and office expenses, and do not cover the cost of printing tracts.

ELECTIONS

Attention of the General Assembly is called to the fact that the terms of office of ministers Donald C. Graham, Oscar Holkeboer, Edward J. Young and elders Charles A. Freytad and C. A. Tichenor expire at the close of this Assembly.

RECOMMENDATIONS

The Committee on Christian Education respectfully proposes:
1. 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.
2. That the General Assembly approve the Committee's plan to ask the churches to support its work to the extent of at least fifteen per cent of their benevolence budgets, with a goal of at least three cents per week per communicant member.
3. That the Assembly recommend that churches and church organizations use the Westminster Theological Journal as a means of Christian education.
4. That the Assembly recommend that churches and church organizations contribute as they are able to the support of Westminster Theological Seminary.
5. That the Assembly recommend that churches and church organizations support the Presbyterian Guardian as a means of education and promote its wider circulation.
6. That the Assembly recommend that the churches give their hearty support to the summer conferences sponsored by our ministers.

Respectfully submitted,
THE COMMITTEE ON CHRISTIAN EDUCATION

A FORMULATION OF SPECIFIC PRINCIPLES OF CHRISTIAN EDUCATION AND PEDAGOGY

IN TERMS OF WHICH THE WORK OF THE COMMITTEE ON CHRISTIAN EDUCATION IS TO BE GUIDED

It is the purpose of this report to present an outline statement of the principles of Christian education in terms of which the work of the Committee on Christian Education will be pursued. Certain principles are singled out for fuller discussion either because of their importance or because some difference of opinion may appear to exist concerning them.

The subjects, the aims, the method and the program of Christian education must be considered.

I The Subjects

In a broad conception of Christian education, all men are properly its subjects, but immediately a distinction must be drawn between the educative process by which members of the church are nurtured and the evangelistic teaching by which those outside the church are instructed in saving truth.
tinction among men made by God in the establishment of His covenant makes it essential that a thoroughgoing distinction be made by us between covenant and non-covenant subjects of Christian education, with a resultant difference between the aims of covenant education and those of evangelistic education. The emphasis of the Word of God on the depth of human depravity on the one hand, and the fulness of the new life in Christ on the other, underscores the importance of this principle.

The covenant subjects may be either communicant or non-communicant members of a true church. The non-covenant subjects are those without the church. So far as the aims of Christian education are concerned, special consideration must be given those who, while church members, are not true Christians, whether they stand in their false relation by hypocrisy or through a culpable lack of instruction or discipline on the part of the church.

II The Aims

Before considering the specific aims of Christian education as applied to these groups, it might be well to classify the aims in general terms. The aims of Christian education are both noetic and experiential. Since life is based upon doctrine, experiential aims are contingent upon noetic aims, and both alike are dependent upon the operation of God's Spirit. Formal knowledge and outward habits may be achieved by natural means, but only that inward education by which Christ leads His people into all truth can bring genuine understanding and new obedience of the heart. The inspired Scriptures furnish the primary noetic content of Christian education. It should include a grasp of Bible history, theology, ethics, and church practices. Christian education must teach these subjects in carefully planned curriculum graded according to the ability of the learner. One objective of our committee is to evolve a comprehensive curriculum which will integrate the emphasis on each of these subjects with the age and interest levels best adapted to their mastery. Some general norms of achievement should be established. We cannot rest content with our efforts until we have assurance of a reasonable measure of success in transmitting to those in our ministry the facts of God's revealed will. Since the success or failure of the educational program in this regard, formally at least, is capable of direct measurement we must not only develop concrete aims, but also estimate the effectiveness of our efforts in achieving them. In the anti-intellectualism of our day this transmissive instruction in a body of facts is neglected and ridiculed, but it remains the first responsibility of Christian education. Our aim must always be adjusted to the maximum of such material which can be effectively taught each learner.

In the experiential aims we seek the fruit of a knowledge of the truth, in the experience of saving faith in Christ by every non-believer and growth in grace on the part of every child of God. Of course neither of these objects can be attained by our efforts, but only by the Holy Spirit. Yet it is our responsibility so to plant and water that God may bless with increase. In pursuance of the first aim, those outside the covenant must be instructed concerning the Triune God and His holiness, the law of God, their sin, and the offer, invitation, command and warning of the gospel as revealing the love of God toward sinners manifested in His way of salvation. In aiming at the growth in grace of the believer we should train in habits of worship, with special emphasis on Sabbath observance; we should teach obedience, and train in the use of the means of grace. There must be a constant aim at the increasing realization of the fruit of the Spirit in the lives of those under our care. Finally, the teachers of the church must train and lead in Christian witnessing and service. It is not enough to teach men to know the doctrine. There must also be every encouragement and aid to guide them in adorning the doctrine with fruitful lives.

In applying these aims specifically to covenant subjects it is with respect to covenant youth particularly that we must declare our principles. According to the Word of God and our subordinate standards, children are included with believing parents in the covenant of grace. They receive the sacrament of baptism as the sign and seal of their engrafting into Christ as members of His

(43)
mystical body. As Charles Hodge has put it: "... since the promise is not only to parents but to their seed, children are by the command of God to be regarded and treated as of the number of the elect." (1) And again, "The status, therefore of baptized children is not a vague or uncertain one, according to the doctrine of the Reformed Churches. They are members of the church..." (2) And the Directory for the Public Worship of God states: "Children, by baptism, are solemnly received into the bosom of the visible church, distinguished from the world, and them that are without, and united with believers; and all who are baptized in the name of Christ, do renounce, and, by their baptism, are bound to fight against the devil, the world, and the flesh; they are Christians, and federally holy before baptism, and therefore are they baptized." (3) Though we cannot know when and how, or in what degree the Spirit works in their hearts, we dare not regard as aliens in need of reconciliation those whom Christ has taken in His arms. Our aim must be to bring them to full realization and avowal of the covenant blessings and claims.

This principle involves a great responsibility for Christian parents and for church sessions. The conditions of the covenant which we claim must be met. We must place before even the command to evangelize the lost this prior responsibility of bringing up the children of the church in the nurture and admonition of the Lord. The distinctiveness of the position of children in the covenant demands a separate program of covenant education designed to reach these aims. While this of course does not mean that covenant youth must be segregated from others in classes open to both, nevertheless our responsibility to them cannot be discharged unless a separate program is first established.

In applying the general aims of Christian education to non-covenant subjects the proper order must be observed. The primary aim must be to bring the subject to the point of saving faith in Christ. To this end the law of God must be enjoined, but always as a tutor to bring men to Christ, never as a means of pleasing God by good works. To gloss over the crisis of decision for Christ and then to instruct in Christian virtue as though the unsaved subject had the power to please God is to heal his wound but slightly, confuse the issues of eternal well-being, blunt the sword of the Spirit, and expose the subject to the dangers of hypocrisy and self-righteousness to his infinite loss and our judgment. However, the common grace of God must be recognized, and effort should be made to curb vices and instill relative virtues in the hearts and lives of the lost, even while teaching them of their total inability to reform themselves or please God in their own strength. In dealing with non-covenant children too young to make a creditable profession of faith we must remember that God's work in the heart need not await the years of discretion. We must seek to elicit from the youngest such child some indication of love toward Christ, and insofar as such evidence is forthcoming, we must regard them in the judgment of charity as babes in the Lord. Of course we must recognize the provisional character of such childish responses, and seek to strengthen and intensify them, but it would be a great wrong to regard a child as an alien and enemy of God's, simply because his tender years prevent the evidences of his Spirit-wrought love for Christ from assuming that form which the Word of God demands for adults. No formula of teaching can here supply that sympathetic yet faithful care which the consecrated teacher must provide.

III The Method

Two requirements are demanded of Christian educational method: it must be sound in principle and efficient in operation. The primary canon for the

(2) Idem, p. 389
(3) Directory for the Public Worship of God, Chapter VI; cf. Directory of Worship of the Orthodox Presbyterian Church, Chapter IV, Sections 2, & (44)
soundness of a method is that it must be Scriptural. Among the Scriptural requirements a few may be mentioned: first, there must be a recognition of the authority of God, speaking in His Word. This eliminates certain methods, curtails others. Religious norms are not to be arrived at, for example, by a discussion method appealing to experience, though this method is widely used in religious education today. Methods of so-called creative religious expression in which worship services are aesthetically planned for the devotional “experience” they afford, without regard to the authority of Scripture must similarly be rejected. While the initiative of the child must be stimulated for successful learning, there must be a wholesome reverence in the atmosphere of Christian instruction in which the authority of God, and of the teacher as God’s representative, is acknowledged and respected by the child. Our methods and program must emphasize the God-given authority and responsibility of the parents and the church officers in training the youth.

Another Scriptural principle affecting our method is the privilege and duty of the Christian Sabbath. Seeking our “own pleasure” on His Holy Day is improper, as our Standards declare. Cf. Isaiah 58:13 and Conf. Ch. 21, sec. 8; S. C. Q. 60; L.C. Q. 117, 119. Therefore, all activities permitted children under our care, much more those enjoined upon them, must be carefully scrutinized. It is admittedly difficult to define in all cases the boundary between that which is one’s own pleasure and expressional activity of pedagogical value. The spirit in which the child enters upon a given activity will often be determinative. But it is our responsibility carefully to instruct the child in the meaning of the Sabbath and to refrain from placing any stumblingblocks in his way. Educational activity can be made pleasant and effective without violating this principle. The child who learns to sanctify the first day of the week has committed himself to a lifetime of intensive Christian education. The teaching of Sabbath-keeping may prove difficult, as is the teaching of other commandments, but it cannot be omitted or made subsidiary. Some methods of teaching perfectly proper on other days ought not to be used on the Lord’s Day.

The field of Christian pedagogy and psychology is both vast and in great measure undeveloped. A few principles may be stated, however. Christian teaching method must be God-centered, with the glory of God as its final aim. The “modern” method in education makes much of its child-centered approach in distinction from the curriculum-centered approach of the older method, in which the material to be taught allegedly received more attention than the pupil. Obviously abuse in either direction is possible, and certainly the chaotic futility of almost uncontrolled “self-expression” in the extreme progressive school presents a much more alarming picture than the evils it pretends to correct. Proper balance can be achieved only when neither the materials nor the pupil are regarded as ends in themselves, but are alike subordinated to God’s glory. The material of our teaching cannot be subordinated to the child, for, unlike the curriculum of modern pagan education, it is not prepared from sociological considerations for utilitarian goals, but is God’s eternal truth. But on the other hand, it was Christ who set the child in the midst, warning against causing such to stumble, and who commanded His apostle to feed His lambs. No humanistic theory can claim a concern for the learner comparable to that which springs from the zeal of the Christian teacher for fruit to the glory of God in the life of each pupil.

This means that Christian education must outstrip any pagan methodology in seeking pupil response, not only after learning but in the learning process itself. It is no news to the Christian that learning involves activity: how often has it been declared that every hearing of the Word of God is accompanied by some reaction either of faith or unbelief. Christians attending to a sermon are not regarded as passive hearers, but as active worshippers. But the response at which we aim is primarily inward, so that the learner becomes a faithful hearer and doer of the Word of God. Artificial devices for pupil activity often not only fail to advance real learning, but even constitute a barrier by making the lesson theme trivial or ridiculous. We must utilize the non-voluntary at-
tention gained by interest-catching methods and devices, but the attention we covet as of lasting value to the learner is the voluntary attention given out of a desire to know God's truth. Our aim is not only the direct learning of the material, but also the concomitant learning of salutary attitudes and responses. We must beware of long-continued forced attention which may produce aversion to the material and the teacher, and even foster rebellion against God.

Christian pedagogy cannot concur in the undue emphasis on the sensory and motor faculties which is so prevalent in modern education. The plethora of methods featuring manual activity and sensory motor experience have a strictly limited usefulness in Christian education. Verbal and conceptual methods must remain the mainstay of the work of teaching spiritual realities. Where manual methods give concreteness to the particular lesson subject or provide real expression of the lesson truth they ought to be used, but they must not be elevated to a ritual in themselves.

Memorization occupies a God-appointed place in Christian education. The Word of God must be written on the heart of the learner. It must become his meditation day and night. Scripture portions, catechism, hymns of the church should be committed to memory in general accordance with a graded schedule. An effort should be made to help the child to understand the material to be memorized.

Christian education must be keenly aware of individual differences among pupils as well as differences in age and sex. The multiform character of God's Word and the example of Christ's teaching are potent reminders that God expects us to adapt the truth to the level of the learner. Teaching is personal work, and the teacher must not only study about children, he must study his own pupils and draw from the infinite variety of the Word to meet each individual need. The Biblical picture of the teacher is that of a shepherd who knows and loves his sheep, not merely a herald proclaiming a message.

Studies in child psychology agree in little more than a declaration of the vast variety of children's capabilities and interests. What norms may be established are so broad that they are of little value to the particular teacher, whose pupils are likely all above or below the plotted curve. The major task of lesson adjustment must be made by the teacher, not in the standardized lesson materials. The most practical policy would seem to be a planned variety in lesson helps, sometimes aiming to help the teacher with the advanced pupils, sometimes with the retarded ones. The eventual aim should be to equip the teacher to adapt the lessons and supply him with background material rather than to attempt the presentation of a "lesson" verbatim.

Methods employed must be efficient in operation as well as sound in principle. The very limited time in which the pupil is in our care places the strictest requirements on method. Many teaching practices entirely sound in principle must be rejected simply because they are not economical enough with respect to time. The project method, for example, may have great values, but as a rule it is far too time-consuming for use in our program. The time factor puts a premium on the lecture, story-telling, question and answer, and limited discussion methods. Where these sustain sufficient attention and interest, they are the most efficient.

With regard to method generally it must be remembered that it is never an end in itself. Variations in the lesson material and the learner will call for variation of method. Instruction should be kept flexible, so that method may be subordinated to lesson aim. A fixed schedule demanding a certain method will often result in inefficiency.

Specific teaching methods of use in Christian education include: lecture and story-telling, discussion, catechizing, interrogation, supervised study, memorization-recitation, assignment-research, project, and dramatization. Of these, no particular method of teaching can legitimately claim to be the sole method meeting with divine approval. Nor can any one of these methods in and of itself be adjudged contrary to Scriptures. There is considerable illustration in Scripture of the lecture method and to some extent of the discussion and inter-
rogation methods. Because the aims of Christian education demand the communication of a body of revealed truth, the lecture method has obvious prominence. However, its effectiveness is conditioned by the attitude and mental alertness of the listener, and it must often give way to other methods, at least in part, so that these conditions may be secured. In the final analysis, method is but a vehicle for the conveyance of truth, and if used in accord with Scripture the particular method is justified which brings about the desired results. If the project and dramatization methods are used, they must be used with care, lest the Sabbath be violated, or the study proceed upon other than Scriptural bases.

Visual, auditory, manual, and other sensory aids are, like the various teaching methods, but vehicles to help in the communication of truth, and as such are justifiable, so long as they do not become ends in themselves. If they serve no such useful purpose, they should not be used. The teaching methods of Christ appear plainly to endorse a moderate use of such aids. It is therefore advisable to exercise a moderate use of such aids, especially in view of the fact that they help to arouse interest, promote attendance, and make lasting impressions.

A word of caution is in order with regard to the use of pictures and portraits of Jesus Christ. When such pictures are used, the teacher should be careful to state that they are not true likenesses of Jesus as He lived on earth in Palestine, but only the artist's picture of how he imagined Christ appeared while on earth. Such pictures should be accompanied with the statement of the biblical facts regarding Jesus Christ, and by emphasis on the fact of His deity. While very few hints, if any, as to the physical appearance of the incarnate Christ are found in Scripture, the very fact of His incarnation makes it unnatural not to picture Him in human form. Of course the use of pictures as objects of worship is forbidden in the second commandment, and any danger of a superstitious or mystical reverence for such pictures should be guarded against by insistence on the imaginary character of the pictures, and on the worship of the Triune God only in a spiritual manner.

Projects and other expressive activities correlated with or growing out of class teaching are recognized as desirable weekday activities under the supervision of the teachers. While too time-consuming for classroom use, such activities have real teaching value, are attractive to the pupils, and form fixed associations for truths outlined during class periods. They also help pupils to use leisure time with profit.

IV Program

The chief problem in organizing a program which will be adequate both to the aims of covenant education and those of evangelistic education lies in the necessity of maintaining the distinctiveness of the two aims in practical situations which demand overlapping and integration. The accompanying outline contains a suggested grouping of the major responsibility for covenant education is placed where the Scripture places it: with the home and the church. The responsibility of the church must be borne particularly by the minister and other elders. The evangelistic program is conducted with the help of lay teachers in the weekly evangelistic school (usually the Sabbath School) and daily vacation school. The officers of the church, in order to discharge their responsibility in the matter, should provide an adequate teacher and leader training program. In administering the program it is of vital importance that children who respond to evangelism in accordance with their level of development receive the benefits of Christian nurture either by inclusion in the covenant program or through a special transitional class of instruction. On the other hand, covenant children should be required to attend the evangelistic schools, as a witness and example to others, but also to receive instruction intended to supplement specifically covenant training. The evangelistic program must therefore be integrated in curriculum with the covenant program.
I. Subjects
   A. Covenant subjects
      1. Communicant
      2. Non-communicant
   B. Non-covenant subjects

II. Aims
   A. General
      1. Noetic: knowing the doctrine
         a. Bible history
         b. Theology
         c. Ethics
         d. Church government and usages
      2. Experiential: adorning the doctrine
         a. Saving faith
         b. Growth in grace
            (1) Worship (inc. Sabbath observance)
            (2) Obedience
            (3) Use of the means of grace
            (4) Realization of the fruit of the Spirit
            (5) Christian witnessing and service
   B. Applied
      1. With respect to covenant relation
      2. With respect to age, ability, background

III. Method
   A. Requirements of method
      1. Sound in principle
         a. Scriptural
         b. Pedagogically and psychologically sound
      2. Efficient in operation
         a. Conserving time
         b. Utilizing best means available
   B. Specific applied methods
      1. Specific teaching types
      2. Aids to teaching
      3. Expressional activities

IV. Program
   Problems of integration
   A. Chiefly designed for covenant subjects
      1. Guided parental instruction
      2. Pastor's instruction of covenant youth
      3. Teacher and leadership training program
   B. Chiefly designed for non-covenant subjects
      1. Sunday Bible school
      2. Weekday classes
      3. Club program
      4. Evangelistic meetings and propaganda
   C. Dual-purpose programs
      1. Weekday religious education
      2. Vacation Bible school
      3. Summer Bible conference
      4. Young People's Society
      5. Home Study programs

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On motion the first recommendation was adopted.

On motion the second recommendation was adopted.

The Moderator announced the following appointments to committees:

**On Overtures and Papers:**
- Ministers: Skilton (convener), Atwell, Nicholas, Rian; Elder: Vandenberg.

**On Presbyterial Records:**
- Ministers: Cummings (convener), W. Young; Elder: Parker.

**On the Date and Place of the Next Assembly:**
- Ministers: Wybenga (convener), Shook; Elder: Squires.

On motion the third recommendation of the Committee on Christian Education was adopted.

On motion the Assembly recessed at 6:05 p.m. until 9:00 a.m., Friday.

The Assembly recessed with prayer by Elder Runner.

**Thursday evening**
The evening popular meeting, held at 8:00 p.m., was in charge of the standing committees of the Church and was addressed by the Rev. George W. Marston, representing the Committee on Home Missions and Church Extension, the Rev. Floyd E. Hamilton, representing the Committee on Christian Education, and the Rev. Robert S. Marsden, representing the Committee on Foreign Missions.

**Friday morning**
A devotional service, conducted by the Rev. Dwight H. Poundstone, was held at 9:05 a.m.

The Assembly was called to order at 9:25 a.m., and opened with prayer by Elder Gump.

The roll was called.

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

By common consent the Clerk read the following overture received from the Presbytery of Philadelphia.

**OVERTURE No. 7**

In view of the gross immorality that exists in the world today, and in view of the failure of many Christian parents to give their young people adequate information concerning matters of sex, the Presbytery of Philadelphia respectfully overtures the Twelfth General Assembly to take two actions: firstly, to request the pastors and sessions to impress upon parents the necessity for safeguarding their young people in respect to these conditions, and instructing them concerning these matters. Secondly, to instruct the Committee on Christian Education to prepare or to recommend suitable material which may be placed in the hands of parents to aid them in the task of giving their young people the necessary instruction.

JOHN PATTON GALBRAITH,
Stated Clerk

On motion this overture was referred to the Committee on Overtures and Papers.

The Moderator called for the order of the day. The Clerk read the letter from Messrs. Kuschke, Stonehouse, and Woolley representing the signers of the complaint against certain actions of the Presbytery of Philadelphia. The Clerk also read the section of the complaint dealing with the legality of the action of the Presbytery of Philadelphia in holding a special meeting of the Presbytery on July 7, 1944.

It was moved that a committee of five be elected by this Assembly to study the complaint against certain actions of the Presbytery of Philadelphia, to secure information concerning the facts involved, and to make recommendations to the Thirteenth General Assembly.

The Moderator ruled that, since this motion was made by a member of the Presbytery of Philadelphia, and since the Book of Discipline, Chapter X, Section 4, provides that "neither the complainant(s) nor any member of the judiciary whose alleged delinquency or error is complained of shall take part in
the decision of the matter”, this motion was out of order. The Moderator further ruled that no member of the Presbytery of Philadelphia shall be permitted to vote on matters concerned with the complaint.

It was moved that the action of the Presbytery of Philadelphia in denying that its meeting of July 7, 1944 was illegal and its actions thus null and void be sustained.

In response to a request for the reading of the proposed answer to the complaint the Moderator ruled that it was not a part of the records of the Assembly. On appeal the Moderator was sustained.

It was moved as a substitute that the question of the legality of the special meeting of the Presbytery of Philadelphia, held July 7, 1944, and the consequent legality of the actions and decisions of that meeting be referred to a committee of three to be elected by this Assembly and report to the Thirteenth General Assembly.

It was moved and carried that this motion be laid on the table.

It was moved that the previous question be put. The Moderator ruled that members of the Presbytery of Philadelphia may not vote on whether the previous question shall be put. An appeal was taken from the Moderator’s ruling. The Moderator was not sustained. The motion to put the previous question was defeated.

On motion the Assembly recessed until 2:00 p.m. The Assembly recessed with prayer by the Moderator.

Friday Afternoon

The Assembly reconvened at 2:00 p.m., and was opened with prayer by Dr. Gilmore.

The Moderator requested Mr. Clelland to take the chair.

It was moved and carried that the previous question be put, namely, that the action of the Presbytery of Philadelphia in denying that its meeting of July 7, 1944 was illegal and its actions thus null and void be sustained.

The motion was carried.

The Moderator resumed the chair.

It was moved that in view of the fact that the complaint signed by Messrs. Betzold, Bradford, Kuiper, Oliver, Stonehouse, Thompson, Welmers, Woolley, Van Til, E. J. Young, Freeman and Kuschke requests the Presbytery of Philadelphia in effect to depose or unfrock a minister of the Church in good and regular standing without filing charges and without due process of a trial it therefore be dismissed.

The Moderator ruled this motion out of order. On appeal the Moderator was sustained.

It was moved that the portion of the complaint which requests the General Assembly to ask the Presbytery of Philadelphia to declare null and void the actions of the meeting of July 7, 1944 re: Gordon H. Clark, Ph.D. be declared unconstitutional because it seeks in effect to depose or to unfrock a minister of the Church in good and regular standing without filing charges and without due process of a trial.

It was moved as a substitute that this motion together with the doctrinal portion of the complaint be referred to a committee of five elected by this Assembly to report to the Thirteenth General Assembly.

In response to a ruling as to the propriety of this substitute motion the Moderator ruled that it was in order. On appeal the Moderator was not sustained.

It was moved and carried that the question before the Assembly, namely, the constitutionality of the amendments sought by the complainants, be referred to a committee of five elected by this Assembly to report to the Thirteenth General Assembly.

It was moved that the doctrinal portion of the complaint be referred to the same committee to report to the Thirteenth General Assembly.

It was moved and carried that this motion be laid on the table.

It was moved and carried that the following action of the Assembly be re-
considered: That the question before the Assembly be referred to a committee of five elected by this Assembly to report to the Thirteenth General Assembly.

The following amended motion was carried: That the question before the Assembly be referred to a committee of three, none of whom shall be members of the Presbytery of Philadelphia, elected by this Assembly to report to the Thirteenth General Assembly.

It was moved that a committee of five, none of whom shall be members of the Presbytery of Philadelphia, be elected by this Assembly to study the doctrinal portion of the complaint and report to the Thirteenth General Assembly.

It was moved and carried that the Assembly recess in five minutes until 9:00 a.m. Saturday.

The order of the day was called for. The Assembly recessed with prayer by Elder Mullen.

Friday evening

The Rev. Dr. Cornelius Van Til presided at the evening popular meeting held at 8:00 p.m. The sermon was preached by the Rev. Edmund P. Clowney whose text was James 1:22-25.

SATURDAY, MAY 19, 1945

Saturday morning

A devotional service, conducted by the Rev. W. Benson Male, was held at 9:00 a.m.

The Assembly was called to order at 9:25 a.m. and opened with prayer by Mr. Holkeboer.

The roll was called.

The minutes of May 18 were read and approved.

It was moved that the Assembly reconsider the following motion: That the question before the Assembly be referred to a committee of three, none of whom shall be members of the Presbytery of Philadelphia, elected by this Assembly to report to the Thirteenth General Assembly.

The Moderator ruled this motion in order. On appeal the Moderator was sustained.

It was moved and carried that the Assembly lay on the table the motion that a committee of five, none of whom shall be members of the Presbytery of Philadelphia, be elected by this Assembly to study the doctrinal portion of the complaint and report to the Thirteenth General Assembly.

By unanimous consent the following partial report of the Committee on Overtures and Papers was presented by Mr. Atwell, chairman of the committee:

In connection with Overture No. 6 the committee recommends that the General Assembly urge members of the Church to keep in touch with all chaplains and other members who are serving in the armed forces. The committee further recommends that the General Assembly set aside the period between 12:00 and 12:30 p.m. on Saturday, May 19 to hear from chaplains present and for special prayer in behalf of those serving in the armed forces.

On motion these recommendations were adopted.

The motion before the house, namely, that the Assembly reconsider the motion that the question before the Assembly be referred to a committee of three, none of whom shall be members of the Presbytery of Philadelphia, elected by this Assembly to report to the Thirteenth General Assembly, was carried.

The motion under reconsideration was lost.

It was moved and carried that the previous question be put, namely, that the portion of the complaint which requests the General Assembly to ask the Presbytery of Philadelphia to declare null and void the actions of the meeting of July 7, 1944 re: Gordon H. Clark, Ph.D. be declared unconstitutional because it seeks in effect to depose or to unfrock a minister of the Church in good and regular standing without filing charges and without due process of a trial.

The motion before the Assembly was carried.

It was moved that a committee of five be elected to make a thorough study of the doctrinal section of the complaint against the Presbytery of Philadelphia.
in the matter of the licensure and ordination of Dr. Gordon H. Clark and make
recommendations to the Thirteenth General Assembly regarding these doctrinal
charges.

It was moved as a substitute that the complaint be dismissed.
It was moved and carried that the Assembly recess at 12.30 p. m. to re-
convene at 2.00 p. m.
The order of the day arrived at 12 o'clock. Chaplains Gordon and Wade
addressed the Assembly, and prayer was offered on behalf of those in the armed
forces.

Saturday afternoon
The Assembly reconvened at 2.00 p. m. and was opened with prayer by Dr.
Goddard.
It was moved and carried that the Assembly recess at 3.30 p. m. to recon-
vene at 11.00 a. m. Monday, May 21.
The motion before the Assembly, namely, that the complaint be dismissed,
was substituted for the main motion.
It was moved and carried that the transcript of the theological examination
of Dr. Clark before the Presbytery of Philadelphia on July 7, 1944, be read.
On motion the matter before the Assembly was laid on the table.
It was moved that a committee of five, none of whom shall be members of
the Presbytery of Philadelphia, be elected to study the following doctrines in-
volved in the complaint, namely, the incomprehensibility of God, the relation
of the intellect, will and emotions, the divine sovereignty and human respon-
sibility, and the free offer of the gospel, and report its findings to the Thirteenth
General Assembly.
The Moderator ruled that members of the Presbytery of Philadelphia may
not make substitute motions or amendments in connection with this motion. On
appeal the Moderator was not sustained.
It was moved as a substitute that a committee of five, none of whom shall
be members of the Presbytery of Philadelphia, be elected by this Assembly to
consider the doctrinal portion of the complaint of certain members of the Pres-
bytery of Philadelphia and report to the Thirteenth General Assembly, and that
the report be distributed to the ministers and sessions of the Church at least
six weeks prior to the convening of the Thirteenth General Assembly.
On motion the order of the day was extended fifteen minutes.
The order of the day arrived at 3.45 p. m. and the Assembly recessed with
prayer by Mr. Albright.

MONDAY, MAY 21, 1945

Monday morning
A devotional service, conducted by the Rev. Martin J. Bohn, was held at
11.05 a. m.
The Assembly was called to order at 11.25 a. m. and opened with prayer by
Mr. Hills.
It was moved and carried that the calling of the roll be dispensed with for
the remainder of the Assembly.
The minutes of May 19 were read and approved.
On motion the Clerk was instructed to repeat record of motions in such
cases where confusion might otherwise result.
The following motion, made Saturday, May 19, was substituted for the
main motion: That a committee of five, none of whom shall be members of the
Presbytery of Philadelphia, be elected by this Assembly to consider the doc-
trinal portion of the complaint of certain members of the Presbytery of Phila-
delphia and report to the Thirteenth General Assembly, and that the report be
distributed to the ministers and sessions of the Church at least six weeks prior
to the convening of the Thirteenth General Assembly.
In response to a request for a ruling on the propriety of this motion the
Moderator ruled that it was in order. On appeal the Moderator was sustained.
The motion before the house was carried.
Mr. DeWaard gave notice of intention to enter a protest against the procedure of the Assembly in connection with the complaint against certain actions of the Presbytery of Philadelphia.

A telegram of greetings from the Rev. Egbert W. Andrews of Chungking, China was read.

By common consent Mr. Rian was granted the privilege to speak on a matter not yet before the Assembly.

On motion the Moderator was requested on behalf of the Assembly to send an appropriate telegram to the Rev. Dr. J. Lyle Shaw in connection with the information concerning Mrs. Shaw's critical illness. The following telegram was sent: "Through Dr. Gilmore General Assembly learns of Mrs. Shaw's serious condition. Assembly conveys heartfelt wishes for God's grace to you and her in your trying time. Prayer on behalf of both of you offered at Monday morning service. Robert S. Marsden, Moderator."

On motion the Assembly recessed at 1.00 p.m. to reconvene at 2.00 p.m.

The Assembly recessed with prayer by Mr. Wybenga.

**Monday afternoon**

The Assembly reconvened at 2.00 p.m. and was opened with prayer by Elder Gump.

Nominations were opened for election of the committee to consider the doctrinal portion of the complaint of certain members of the Presbytery of Philadelphia. The Moderator ruled that members of the Presbytery of Philadelphia may not nominate or speak for candidates for this committee. On appeal the Moderator was not sustained.

The following were nominated: Messrs. Goddard, Murray, Atwell, Skilton, R. W. Gray, W. Young, Clowney, Smith, Gilmore, Heerema, Holkeboer, Dunn, DeWaard, Hills.

On motion it was decided to delay voting for this committee until three o'clock.

On motion the Clerk was instructed to have mimeographed three hundred copies of the transcript of the theological examination of Dr. Clark on July 7, 1944, and to mail copies as soon as possible to ministers and sessions of the Church.

Mr. Sloat requested that his dissenting vote be recorded.

On motion recommendation No. 4 of the report of the Committee on Christian Education was adopted.

It was moved that recommendation number 5 of the report of the Committee on Christian Education be adopted. A motion to lay this motion on the table was defeated.

It was moved that no action be taken on this recommendation at this point, but immediately following this Committee's report the whole matter relating to the support of The Presbyterian Guardian in connection with the standing committees be taken up.

On motion the question was divided after the word "point". The Moderator ruled that the first half of the motion was out of order. On appeal the Moderator was sustained.

The second half of the motion was defeated.

It was moved and carried that whenever the motion on the floor is related to The Presbyterian Guardian its Managing Editor, Mr. Thomas R. Birch, be invited to avail himself of the privilege of the floor if he so wishes it.

The Moderator ruled that members of the Presbytery of Philadelphia may not vote in the election of the committee to consider the complaint against the Presbytery of Philadelphia. On appeal the Moderator was sustained.

The tellers reported the election of Messrs. Murray, Clowney, Gilmore and Goddard, to the committee to consider the complaint.

The tellers reported the election of Mr. R. W. Gray.

The Moderator appointed Mr. Clowney convener of this committee.

It was moved and carried that the Assembly recess at 6.05 p.m. to reconvene at 7.30 p.m.
On motion the previous question was put.

The motion before the Assembly, namely, to adopt recommendation No. 5 of the report of the Committee on Christian Education, was carried.

It was moved that the General Assembly elect a committee of three pastors to advise the editorial council of The Presbyterian Guardian, and request The Presbyterian Guardian to work in consultation with this committee.

The Moderator ruled this motion out of order. On appeal the Moderator was sustained.

On motion recommendation No. 6 of the report of the Committee on Christian Education was adopted.

The order of the day arrived at 6.05 p.m., and the Assembly recessed with prayer by Dr. Van Til.

**Monday evening**

The Assembly reconvened at 7.30 p.m. and was opened with prayer by Mr. Shook.

A motion that the Committee on Christian Education be instructed to refrain from using pictures of the Saviour in its program was defeated. Dr. William Young and Messrs. Freeman and Rankin requested that their affirmative votes be recorded.

The Clerk read the resignation of Mr. H. M. Partington from the Committee on Christian Education. On motion this resignation was laid on the table.

The following were nominated to the class of 1948 of the Committee on Christian Education:

- Ministers: G. Coie, E. J. Young, Shook, Holkeboer, Oliver, Elliott, Van Til, J. Gray, Rankin;
- Elders: Freytag, Tichenor, Birch.

On motion, the nominations for elders to the Committee on Christian Education were reopened. Elder H. P. Allen was nominated.

The report of the Committee on Overtures and Papers was presented by Mr. Atwell. The committee recommended that the complaint of the Presbytery of the Dakotas against the Committee on Home Missions and Church Extension be dismissed.

On motion the following substitute motion was carried: That the complaint be found not in order and returned to the Presbytery of the Dakotas with explanation as to why it was not found in order and with the suggestion that the matter be taken up by that Presbytery with the Committee on Home Missions and Church Extension.

In connection with Overture No. 1 the committee recommended that the Assembly request the Presbyteries to study the question of representation in the general assembly. On motion this recommendation was adopted.

The committee recommended the adoption of Overture No. 2. On motion the recommendation was laid on the table.

The committee recommended that the Assembly request the Presbyteries of Philadelphia and Ohio to consider the merits of Overture No. 3 and report to the Thirteenth General Assembly. On motion this recommendation was adopted.

The committee recommended that the Assembly adopt Overture No. 4. On motion this recommendation was adopted.

The committee recommended that no action be taken on Overture No. 5.

The tellers reported the election of ministers Young and Van Til, and elders Freytag and Birch to the class of 1948 of the Committee on Christian Education.

The Moderator requested Dr. Stonehouse to take the chair.

It was moved that the recommendation of the Committee on Overtures and Papers that no action be taken on Overture No. 5 be adopted.

It was moved as a substitute that Overture No. 5 be adopted.

It was moved and carried that the Assembly recess at 10.05 p.m. to reconvene at 9.15 a.m. Tuesday.

Although the order of the day had arrived, it was moved and carried that the Assembly take one more ballot in connection with elections to the Committee on Christian Education.

The Assembly recessed at 10.10 with prayer by Mr. Schauffele.

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TUESDAY, MAY 22, 1945

Tuesday morning
A devotional service, conducted by the Rev. Edwards E. Elliott, was held at 9.05 a. m.
The Assembly was called to order at 9.20 a. m. and opened with prayer.
The minutes of May 21 were read and approved as corrected.
The Moderator announced the election of Mr. Holkeboer to the class of 1948 of the Committee on Christian Education.
The Moderator requested Dr. Stonehouse to take the chair.
On motion the previous question, namely, that Overture No. 5 be substituted for the recommendation of the Committee on Overtures and Papers that no action be taken on Overture No. 5, was defeated.
The Moderator resumed the chair.
It was moved that the Assembly take no action on that part of the overture from the Presbytery of New Jersey requesting the Committee on Foreign Missions to make an effort to reduce the proportion of its funds spent upon the administration and promotion of its affairs, and that the Assembly direct the Committee on Foreign Missions to eliminate the subsidy to The Presbyterian Guardian. This motion was defeated. Messrs. Smith, Allen, Dyrness, and De Velde requested that their affirmative votes be recorded.
The motion before the Assembly, namely, that the recommendation of the Committee on Overtures and Papers that no action be taken on Overture No. 5 be adopted, was carried.
The Committee on Overtures and Papers recommended that Overture No. 7 be adopted. On motion this recommendation was adopted.
On motion Mr. Atwell, chairman of the Committee on Overtures and Papers, was granted permission to speak in reference to Overture No. 6.
On motion the recommendation of the Committee on Overtures and Papers that Overture No. 2 be adopted was taken from the table.
The Moderator requested Mr. Price to take the chair.
A motion to adopt the recommendation that Overture No. 2 be adopted was defeated.
The Moderator resumed the chair.
On motion the resignation of Elder H. M. Partington from the Committee on Christian Education was taken from the table. It was moved and carried that the resignation of Mr. Partington be accepted with regret, and that the Clerk be instructed to write a letter of appreciation for his services.
The following were nominated to the class of 1947 of the Committee on Christian Education: Elders H. P. Allen, Tichenor, Mitchell, Vos.
On motion Mr. Dunn was granted the privilege to present certain matters in connection with the Committee on Christian Education.
The tellers announced the election of Elder Tichenor to the class of 1947 of the Committee on Christian Education.
The following were nominated to the committee to investigate the possibility of union with the Reformed Presbyterian Church of North America, General Synod: Ministers: Woolley, Cummings, Meiners, Marsden, Price, Shook, Galbraith, W. Young, Kuiper; Elder: Gump.
On motion Mr. Kuiper's request that his name be withdrawn was granted.
On motion the Clerk was instructed to cast a white ballot for the election of Elder Gump.
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 TWELFTH GENERAL ASSEMBLY
OF THE ORTHODOX PRESBYTERIAN CHURCH

Fathers and brethren:
The chairman of the Legal Committee continued by the Eleventh General Assembly reports that no matters of business have been brought to its attention

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during the past year, and that, therefore, no meetings of the committee have been held.

Respectfully submitted,

PAUL WOOLLEY, Chairman

It was moved and carried that the Committee on Home Missions and Church Extension be empowered to help any church in legal matters when the church requests legal aid and in the judgment of the committee needs it.

The report of the Committee on the Sale of Standards 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 RECEIPTS AND DISBURSEMENTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on hand, May 10, 1944</td>
<td>$166.07</td>
</tr>
<tr>
<td>Receipts: Standards sold</td>
<td>$18.50</td>
</tr>
<tr>
<td>Disbursements: Postage</td>
<td>$0.42</td>
</tr>
<tr>
<td>Balance on hand May 9, 1945</td>
<td>$184.15</td>
</tr>
</tbody>
</table>

Respectfully submitted,

ROBERT STRONG

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

The tellers announced the election of Messrs. Cummings, Marsden, and Meiners to the committee to investigate the possibility of union with the Reformed Presbyterian Church of North America, General Synod.

The report of the Committee on the American Council of Christian Churches and Church Cooperation was presented by Mr. Kuiper, chairman of the committee. The report is as follows:

REPORT OF THE COMMITTEE ON THE AMERICAN COUNCIL OF CHRISTIAN CHURCHES AND THE SCRIPTURAL PRINCIPLES OF COOPERATION WITH OTHER CHURCHES TO THE TWELFTH GENERAL ASSEMBLY OF THE ORTHODOX PRESBYTERIAN CHURCH

Esteemed Fathers and Brethren:

The charge given to this committee by the Eleventh General Assembly is found on pages 21, 43 and 44 of the minutes of that assembly. On page 21 it is said that the following motion was carried: "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." Pages 43 and 44 supply the information that "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'", and that the minutes were approved as thus corrected. Page 44 also records that "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 ministers and sessions at least six weeks prior to the Twelfth General Assembly".

The committee has attempted to carry out this charge. It has made a study of the Biblical principles that should guide our church in its cooperation with other churches. That the claim of exhaustiveness is not made for this study needs hardly to be said. The committee has also investigated The American Council of Christian Churches by study of its official literature, by correspondence with its general secretary and by perusal of Twentieth Century Refor-
nation, a book on the American Council by its first president. The conclusions to which the committee has come are here presented.

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Although “the purest churches under heaven are subject both to mixture and error” (Westminster Confession of Faith, XXV, V), the distinction between true churches and false churches is valid, and no cooperation of a true church with a false church in matters of religion is permissible. Just when a given church ceases to be a true church and becomes a synagogue of Satan is sometimes difficult to say, but it can safely be asserted that a church which has officially denied such cardinal truths, to name but a few, as the Holy Trinity, the Deity of Christ, His virgin birth and bodily resurrection, or His headship over the church, has forfeited every claim to the name of a church of Christ. That all cooperation of a truly Christian church with such a church in matters of religion should be entirely out of the question is the plain and emphatic teaching of 2 Cor. 6:14-18 - “Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

That this passage does not forbid all association of believers with unbelievers is clear from I Cor. 5:9, 10 - “I wrote unto you in an epistle not to company with fornicators; yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world”. It is just as clear that it is permissible in some instances for believers to be members of the same organization with unbelievers. Abraham entered into a confederacy with Aner, Escol and Memre, Canaanite chieftains (Gen. 14:13). And the fact that God himself in his providence brings believers and unbelievers together as citizens of one nation was recognized by the apostle Paul when he made use of his rights as a Roman citizen (e.g., Acts 25:30, 11). But the passage II Cor. 6:14-18 does teach unequivocally that believers may not be yoked together with unbelievers in one religious organization and may not engage in united worship with them. “What agreement hath the temple of God with idols?” We may take it for granted that in The Orthodox Presbyterian Church this principle is regarded as excluding both cooperation with such a church as The Presbyterian Church in the U. S. A. and membership in The Federal Council of the Churches of Christ in America.

On the other hand, cooperation of The Orthodox Presbyterian Church with other truly Reformed churches is not only possible but obligatory. The reference here is to churches which not merely have Reformed standards, but also strive zealously to adhere to these standards. The principle that the visible church and the invisible church are not two churches, but that the former is a manifestation of the latter, and that the visible church must manifest in particular the unity of the invisible church, makes cooperation among truly Reformed churches a solemn duty.

That the principle just named is taught in Scripture permits of no doubt. The very fact that the writers of the New Testament did not take pains to distinguish sharply between the visible church and the invisible, but ordinarily subsumed both under the one term “church” is significant. According to the New Testament the visible church and the invisible are not two distinct entities. On the contrary, there is but one church, and visibility, and invisibility are two aspects of the one church. Therefore what is predicated of the one can frequently be predicated of the other also. The most significant difference between the two is that the one is pure, while the other has an admixture of impurity. But even that
difference is an abnormality. Ideally conceived the two are identical. For that reason the visible church must manifest all the attributes of the invisible. The fact that in this dispensation it never does so to the point of perfection does not detract one iota from this obligation. Now one of the most outstanding attributes of the invisible church is its oneness. It is the body of Christ, and that He has but one body goes altogether without saying. Of the many passages of Scripture that teach the oneness of the church we refer only to Rom. 12:5, which describes the church as “one body”; Eph. 1:22, which states that it has “one head”; Eph. 4:5, which ascribes to it “one faith”; and I Cor. 12:13, which teaches that “by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit.” The evident truth that unity not only does characterize the invisible church, but also must characterize the visible church is taught specifically in such a passage as Eph. 4:1-6: “I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” Two whole chapters in the New Testament that may be said to place tremendous emphasis on the necessary manifestation of the unity of Christ’s body are Romans 12 and I Corinthians 12. The same teaching is explicit in Christ’s prayer “that they all may be one” (John 17:21). This petition can hardly request the spiritual unity of believers, for it is an existing reality. What it asks is that believers may become fully conscious of their spiritual unity and may fully manifest it. Hence Christ adds the words: “That the world may believe that thou hast sent me”. Dean Alford comments that the “effects” of this unity “are to be real and visible, such that the world may see them”.

From the Scriptural principle just stated an important deduction must be made regarding the extent to which a church which esteems certain other churches equally pure as itself must cooperate with these churches. It is no exaggeration to say that it is in sacred duty bound to seek organic union with these churches. Thus the principle of the oneness of Christ’s church makes it obligatory for the truly Reformed churches in any one country—to say nothing of other countries—not only to explore the possibilities of organic union with one another, but to bend their efforts definitely to that end. The fact that in the course of history and under the guidance of divine providence they were founded amid different circumstances as distinct denominations does not warrant the continuance of their separate existence. Nor may complete unanimity on every detail of doctrine and practice be made a prerequisite for union. Nor again may differences of mere tradition keep them from merging. The church of Jesus Christ must be controlled, not by traditions of men, but by the Word of God. To be sure, before organic union could be effected much preliminary work would have to be done, and one of the most difficult aspects of this work would likely be to distinguish between human traditions and Scriptural beliefs and practices; but the path of duty is clear.

The question remains whether The Orthodox Presbyterian Church should cooperate with churches which do not fall within the two categories already discussed; that is, with churches that have not denied Christianiy but are less pure in our estimation than is our own church. The circumstances that led to the election of the committee which is now reporting make it seem likely that this question was uppermost in the minds of the commissioners to the Eleventh General Assembly when they resolved that this study be made.

Here must be considered the so-called pluriformity of the Christian church. Historic Presbyterianism has recognized this pluriformity. That is to say, Presbyterianism has acknowledged as Christian churches other than Reformed communions; for example, Lutheran, Methodist and Baptist communions. It is of utmost importance to note that, in doing so, Presbyterianism was not moti-
vated by doctrinal indifference, but by Christian love and forbearance. Presby-
terianism has historically insisted on its being the most consistent manifesta-
tion of Christ's body. Therefore it could not grant that other churches are equally
pure. On the contrary, it has held that other than Reformed communions are
guilty of doctrinal and governmental aberrations from Scripture. But in spite
of their errors it has regarded these communions as churches of Christ. In re-
cent years the validity of this recognition of the pluriformity of the Christian
church has been called into question by certain able Reformed theologians who
seem to take the view that only a truly Reformed church deserves to be de-
nominated a church and that other communions are more accurately described
as sects. While it is possible that coming decades will bring much discussion
of this matter, it is obviously the part of wisdom at this time for The Orthodox
Presbyterian Church to adhere to the historic Presbyterian position and to permit
that position to determine its policy with reference to cooperation with other
than Reformed churches. Now if that be done, the conclusion is warranted that
a measure of cooperation of The Orthodox Presbyterian Church with other than
Reformed churches is not out of the question. The question may even be asked
whether the principle that the unity of Christ's church must be manifested as
fully as possible does not render our cooperation with such churches desirable
and even obligatory. Your committee would answer that question in the
affirmative.

At this point an important reservation must be made. In no case may The
Orthodox Presbyterian Church in its cooperation with other churches sacrifice,
or even compromise, its distinctiveness. The distinctiveness of our church is
its very reason for existence. If it has no decidedly worth-while distinctiveness,
it has no right to exist as a denomination, and its continued existence consti-
tutes sinful schism. It must be assumed that The Orthodox Presbyterian Church
is convinced that its principles and practices are more Scriptural than are the
principles and practices of such churches as are not Reformed or Presbyterian.
To these Scriptural principles and practices it must adhere as unwaveringly in
its cooperative activities as in its individual testimony. For that reason organic
union of The Orthodox Presbyterian Church with a church not itself Reformed
in its theology nor Presbyterian in its policy is entirely out of the question.
Either such a union would be a union only in appearance, not in reality, and
therefore a sham; or such a union would be effected at the expense of truth
and principle. And the latter of these evils is the very thing that curses almost
every present-day movement aiming at church union. It also follows that an
important element in whatever cooperation The Orthodox Presbyterian Church
may enter upon with churches that are not Reformed will have to consist in its
calling the attention of these churches to their errors and seeking in the spirit
of love and humility to dissuade them from these errors.

* * * *

The usual method of ecclesiastical cooperation in this country is through
what may be called a federation of churches. The Federal Council of the
Churches of Christ in America, The American Council of Christian Churches
and The National Association of Evangelicals may be described as federations
of churches. That in some instances provision is made to receive also individuals
as members does not alter essentially the fact just stated. While other methods
of cooperation among churches are conceivable, there is good reason to think
that the Eleventh General Assembly had especially this method in mind when it
drew up its charge to this committee.

What are the proper functions of a federation of Christian churches? That
question must be considered with some care.

The general secretary of The American Council of Christian Churches, of
which we were charged to make a special study, has informed us that the
Council does not intend to do that which is properly the task of the organized
church. The committee is pleased with that statement. Obviously, The Ameri-
can Council - or any similar federation of churches - is not itself a church. It

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is not a particular church or congregation. It is neither a presbytery nor a synod. Nor is it a denomination. In short, it is not an organized church. From this obvious fact two important conclusions follow. In the first place, a federation of churches may not presume to perform those tasks which Scripture assigns to the special offices of the organized church. It may not administer the sacraments, exercise ecclesiastical discipline, ordain ecclesiastical officers, conduct ecclesiastical worship, or perform the work of the deaconate. And, while it is clear that by virtue of the universal office of believer any individual Christian and any voluntary organization of individual Christians may, and even must, bring the Word of God to men, a federation of churches may not engage in the official preaching of the Word, but must leave that task to the ordained ministry, the office of teaching elder. A second conclusion, just as obvious as the first and inseparable from it, is that the organized church has no right to delegate ecclesiastical authority to a federation of churches.

By way of elucidation of this matter something must be said concerning the Scriptural doctrine of the organized church and its offices. The church as an organization has indeed fallen on evil days. Modernism has pantheistically wiped out the distinction between the Creator and the creature and thus has left no room for objective authority. Following in the footsteps of Schleiermacher, it has reduced the relationship between the officers and the other members of the church to the status of a contract based upon the consent of the parties involved and voidable at the pleasure of either. Ecclesiastical authority is said to derive its sanction, not from the objective will and command of Christ, the head and king of the church, but solely from the subjective willingness of the members to obey. That this view makes of the church an exceedingly loose and unstable organization is evident. But certain fundamentalist circles too, hold a low view of the organized church and its offices. Due to such influences as that of Darbyism and modern Dispensationalism, membership in the organized church is deemed to be of slight—if indeed of any—value, one denomination is said to be as good—or as bad—as another, the special offices in the church are to all practical purposes stripped of authority so that in not a few instances the offices of ruling elder and deacon have ceased to exist, while the distinction between “exhorting” or witnessing by a layman and preaching by an ordained minister is erased and almost any group of Christians feels at liberty to celebrate the Holy Supper. Thus it has become a matter of the greatest importance that the church of Christ be reminded of the Scriptural teaching that the organized church is an institution of divine origin and that the offices in the church were ordained by Christ.

When Christ declared, “Upon this rock I will build my church” (Matth. 16:18), he referred not merely to the invisible church, but definitely to the New Testament church as an organization. In commenting on this passage in his excellent little book, The Teaching of Jesus Concerning the Kingdom of God and the Church, Dr. Geerhardus Vos says: “The body of disciples previously existing must now take the place of the Old Testament church and therefore receive some form of external organization. This the kingdom had not hitherto possessed. It had been internal and invisible not merely in its essence, but to this essence there had been lacking the outward embodiment. Jesus now in speaking of the house and the keys of the house, of binding and loosing on earth, and of church discipline, makes provision for this” (pp. 152, 153). The Westminster Confession of Faith is on Biblical ground when it says: “Jesus Christ hath appointed a regular government and discipline in his church” (XXIII, III), and so is the Form of Government of The Orthodox Presbyterian Church when it says: “That our blessed Saviour, for the edification of the visible church, which is his body, hath appointed officers, not only to preach the gospel and administer the sacraments, but also to exercise discipline, for the preservation both of truth and duty” (1, 3). Ephesians 4:11, 12 tells us that the ascended Christ gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” The apostles acted in
Christ's name when they instituted the office of deacon and "laid their hands on the men who had been chosen to that office in Jerusalem (Acts 6:6) and when they "ordained elders in every church" (Acts 14:23). Paul exhorted the elders of the Ephesian church: "Take heed . . . to all the flock over which the Holy Ghost hath made you overseers" (Acts 20:28), and he wrote to the church at Thessalonica: "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake" (I Thess. 5:12). The author of the epistle to the Hebrews admonished his readers: "Obey them that have the rule over you, and submit yourselves" (Heb. 13:17). The three offices in the organized church derive their authority from the head of the church, the minister representing him as prophet, the ruling elder as king, and the deacon as priest.

It is very significant that, when the sixteenth-century reformers stressed strongly the universal office of believer by way of opposition to Rome, which emphasized the authority of the special offices so as practically to rule out this universal office, they by no means went to the extreme of minimizing the value of the special offices. Calvin especially was extremely zealous to uphold the authority of these offices in accordance with the clear teaching of the New Testament. What is noteworthy too is that he did so in opposition to the Anabaptists of his day.

At this point the two conclusions that were already drawn may well be repeated. As a federation of churches is not itself an organized church, it may not do the work which Scripture assigns to the special offices of the church, nor may the organized church delegate ecclesiastical authority to a federation of churches. That being so, a practical difficulty arises. Is there anything for a federation of churches to do? Scripture definitely prescribes the functions of the organized church. It must preach the Word of God, conduct corporate worship, administer the sacraments, elect and ordain officers, exercise ecclesiastical discipline and care for its poor. It is a matter of the greatest moment that the church adhere to these functions and do not go beyond them. It is equally important that the organized church refuse to delegate these functions to another organization. Let the church be the church. Then what remains for a federation of churches to do?

In view of this difficulty it is not surprising that The American Council of Christian Churches has done a number of things in common with the organized church. For instance, it has issued a denunciation of Modernism and exposed the anti-Christian character of Communism, both of which activities fall well within the province of the Christian pulpit. Moreover, the by-laws of the Council count among its "authorized departments", one on Evangelism and others on Home Missions, Foreign Missions and Christian Education.

Must we then take the position that the American Council is in error in all that it has done, is doing, and proposes to do? In other words, are we driven to the conclusion that there is no room for a federation of Christian churches because there is no work for it to perform? We think not.

The Missouri Synod Lutheran distinction between the proper task of the organized church, which may not be performed by a federation of churches, and "externals", to which a federation may attend, is helpful. The Westminster Confession of Faith speaks of "circumstances concerning the worship of God and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed" (I, VI). While this quotation is not directly applicable to the case in hand, it does suggest that there may be "circumstances" concerning the work of the church as an organization which may properly be ordered by a federation of churches. We believe that such circumstances actually do exist. For example, a federation could be instrumental in arranging that there be a fair distribution of radio time among its constituent churches, that no two constituent denominations occupy the same corner of a large neglected mission field, or that the constituent churches save money by purchasing Bibles unitedly in large lots. Numerous other examples
could easily be adduced. The fact that in making such arrangements the federation may not infringe upon the ecclesiastical authority of its constituents, but is in duty bound to recognize their autonomy, need not detract from the value of its service in such "circumstances" or "externals".

From a somewhat different viewpoint it must be said that, while there are activities which are properly performed by the organized church only, there are other activities which are properly performed either by the church or by other Christian organizations. Only the church may administer the sacraments, for instance, or ordain ministers, elders and deacons. But either the church or another organization of Christians may, for example, distribute Bibles and sound religious literature. It follows that in the performance of the latter type of activities the constituent churches of a federation may well employ the federation as their agent. Under the same head mention must be made of an extremely valuable service which a federation of churches may perform. We have in mind the issuance of united testimonies or manifestos against such prevalent evils as Modernism, Communism, state totalitarianism, suppression of religious minorities, race prejudice and general lawlessness. It is the solemn duty of each organized church to witness against such evils, but it can hardly be denied that there is a unique value in united witnessing by a number of churches. When an organization seeks to influence the general public or the government, its size or numerical strength determines to a considerable extent whether or not it will get a hearing. Nor may it be forgotten that the old adage "In unity there is strength" contains more than a modicum of wisdom. For such united witnessing a federation of churches may well serve as a sort of clearing-house. To be sure, also here the autonomy of the constituent churches must receive full recognition. It will never do, for instance, for the officers of a federation to draw up a manifesto and to send it out over the names of the constituent churches with no assurance of the approval of these several churches. Allowance must be made for the possibility that not all the constituent churches may care to subscribe to a given manifesto. If that be the case, it must be sent out only over the names of those churches which do subscribe to it, and not over the name of the federation. While such procedure may sometimes occasion delay, it must be adhered to in the interest of the principle that a federation of churches may never be permitted to function as a sort of super-church. At the same time it is clear that for the bearing of united witness by a number of churches a federation of churches should prove extremely useful.

As to The American Council of Christian Churches, it is not at all clear that the council adheres to the principles of cooperation advocated in this report. As was already pointed out, the specific activities in which the American Council means to engage are very vague. On the one hand, it declares that it would not engage in work which properly belongs to the church as an organization, and, on the other hand, its by-laws speak of departments for activities which do properly belong to the organized church. Under these circumstances it would be unwise, to say the very least, for The Orthodox Presbyterian Church to apply for constituent membership. For our church to seek constituent membership in the American Council so long as further guarantees have not been given as to the exact bounds of the council's activities would, we believe, be inconsistent with the Reformed theology, particularly with Reformed ecclesiology.

There are certain practical considerations also which make it impossible for the committee to recommend that The Orthodox Presbyterian Church apply for constituent membership in the American Council at this time. While we rejoice on the whole in the witness which the Council has raised in its attack upon the pretensions of the Federal Council, its defense of the right of the gospel to be heard on the air, its denunciation of Modernism and Communism, and its representations to the Federal Government in behalf of evangelical Protestantism, yet attention must be called to the following difficulties. First it is unlikely that The Orthodox Presbyterian Church would grant to a committee power to act to join with the American Council in many actions, statements or protests which had not been discussed and decided upon in the General Assembly. In some matters power to act might possibly be given, but in a great many in-
stances this could hardly be done. Take, for but one example, the highly controversial issue of universal military training after the war, on which the council might well think it its duty to make a deliverance. In a word, the slow, but ordinarily sure, method of procedure of our church would almost certainly prove a hindrance to its active participation in the work of the American Council. In the second place, at times sensational methods have been employed to further the cause of the American Council. Specific instances could easily be cited. Occasionally these methods have been, not only undignified, but even unfair. It would be unwise for The Orthodox Presbyterian Church to permit itself to become associated with such methods in the minds of the Christian public. Thirdly, while doubtless all of us agree substantially, or even enthusiastically, with many of the pronouncements of the American Council against Modernism, Communism, etc., it can hardly be denied that there is a tendency in the Council to issue strong declarations on questions which permit of a difference of opinion among Bible-believing Christians. For instance, in attacking the social views of the Federal Council, statements have been made which seem to reveal an uncritical identification of the presuppositions of bourgeois capitalism with those of orthodox Christianity.

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In view of the foregoing considerations the committee can do no more than recommend that The Orthodox Presbyterian Church explore the possibility of a consultative relationship to The American Council of Christian Churches to the end that in the future our church may cooperate with the Council in certain restricted fields.

J. P. CLELLAND
N. B. STONEHOUSE
R. B. KUIPER, Chairman

The Moderator requested Chaplain Gordon to take the chair.

It was moved and carried that the Assembly recess until 2.15 p.m. The Assembly recessed with prayer by Mr. Price.

Tuesday afternoon

The Assembly reconvened at 2.15 p.m. and was opened with prayer by Mr. Oliver.

A minority report of the Committee on the American Council of Christian Churches was presented by Mr. Allen. The report is as follows:

**A MINORITY REPORT OF THE COMMITTEE ON THE AMERICAN COUNCIL OF CHRISTIAN CHURCHES AND THE SCRIPTURAL PRINCIPLES OF COOPERATION WITH OTHER CHURCHES TO THE 12th GENERAL ASSEMBLY OF THE ORTHODOX PRESBYTERIAN CHURCH**

We do not believe that it is necessary to argue against religious cooperation with unbelievers, those who deny the fundamentals of the Christian faith, or against organic union with Christian bodies which we believe are less pure in doctrine. On these two points there is in our denomination general agreement. We believe also that there is general agreement to the proposition that there must be cooperation with other truly Christian bodies whom we believe are less pure insofar as such cooperation does not compromise and impair what we believe to be true.

Concerning the last proposition there is a difference of opinion as to what compromises and impairs what we believe to be true. Some of us seem to believe that any cooperation with a Church which we deem less pure is sinful while others believe that there is a wide area of cooperation with such bodies on the basis of the great fundamental truths of Christianity as stated for instance in the preamble of the constitution of the American Council of Christian Churches.
"Whereas, it is the duty of Christian believers to make common testimony to their glorious faith, especially in darkening days of apostasy, the bodies forming this Council do now establish it as an agency unreservedly dedicated without compromise or evasions a witness to the glory of God and the historic faith of the Church universal, including adherence to these truths among others equally precious: the full truthfulness, inerrancy, and authority of the Bible, which is the Word of God; the holiness and love of the one sovereign God, Father, Son and Holy Spirit; the true deity and sinless humanity of our Lord Jesus Christ, His virgin birth, His atoning death, "the just for the unjust", His bodily resurrection, His glorious coming again; salvation by grace through faith alone; the oneness in Christ of those He has redeemed with His own precious blood; and the maintenance in the visible Church of purity of life and doctrine".

We believe that the O.P.C. should affiliate itself with the American Council of Christian Churches on the basis of this preamble, its constitution and its history to date.

Almost all ministers and laymen of the O.P.C. will readily accede to the duty declared in the above preamble.

1. It is biblical. To all who hold the above doctrines we must extend the right hand of fellowship in Christ. We must evidence the spirit of cooperation in the service of Christ. Who would dare to anathematize those who honor Christ and His Word? Who among us would say that we are to refuse to bid God-speed to the servants of Christ who are contending for the faith once delivered to the saints? If we admit that such men are brethren in Christ, what casuistry can justify the refusal to obey the command of Christ that we should love one another.

How can we say that we obey this commandment if we refuse to cooperate with our brethren in Christ in the struggle against an enemy which is seeking to abolish true Christianity from the face of the globe. Our vocation calls for a demonstration of lowliness and meekness and forebearing of one another in love. We are laborers together with God. We are God's building.

It is possible to make a common testimony to the catholic doctrine common to the whole confessing Church embraced in the great ecumenical creeds and at the same time maintain our distinctive reformed witness. This is a council of Churches for common action against the enemies of God, to wit, Modernism, Romanism, Communism, and any other ism which denies or compromises the truthfulness of the above doctrines. It takes common action in behalf of historic Christianity. It is not a union of Churches. It is not saying or implying that we consider that our distinctive reformed witness is unimportant any more than others in the Council think that their arminianism, immersion or ritual is unimportant. It is a Council in which Bible-believing Presbyterians, Methodists, Baptists and Independents remain such with all their hearts and yet stand together as citizens of the Kingdom of God in conflict with the Kingdom of Satan. It is a Council which is pledged not to do work which is generally accepted as being in the ecclesiastical sphere. It is pledged to aid the constituent denominations in their distinctive witness.

2. It is necessary for us to affiliate ourselves with the American Council of Christian Churches. Unless Bible-believing Christians unite for common action it is more than likely that the totalitarian trend fostered by Modernism, Romanism, Communism and Fascism will destroy the freedom of religion as we know it. We are faced with a life and death struggle which compels us to join the A.C.C.C. or stay on the side lines and argue among ourselves with the distinct possibility of either perishing or existing as a harmless and freakish sect.

The battle is joined. The conflict is raging. The Federal Council of Churches, modernist, pacifist and near communist is seeking to prove its evangelicalism. This is the first time that the Federal Council has been forced to face doctrinal issues. It is squirming under the attack of the A.C.C.C. It is
using every weapon at its command to destroy the American Council of Churches. And it has all the weapons used in the fight against us by the Presbyterian Church in the U.S.A. and more.

The American Council has challenged the Federal Council successfully as to its right to represent Protestantism in the realm of radio and in providing chaplains for the armed forces. It has obtained recognition in accord with the numbers it represents.

The American Council is fighting for the right of evangelicals to preach on the radio. There are many schemes afoot to drive Bible-believing preachers from the air-lanes.

The American Council has won the right for naval chaplains to preach and act without being discriminated against.

The American Council is leading the fight against the V-12 program which denies theological students the privilege of attending a Fundamentalist school.

The American Council is struggling against the Romanist influence which almost wholly succeeds in keeping Protestant missionaries from Central and South America.

The American Council is aiding in the protest against American representation at the Vatican.

The American Council is continually fighting acts, or proposed acts of Congress which would tend to destroy the doctrine of the separation of Church and State, and to destroy the freedom of religion.

The American Council is trying to change the present practice of keeping denominations and churches out of U.S. housing developments.

The activity of the American Council has been recognized by the Federal Council, The Christian Century, Time Magazine, the modernist heads of some of the large denominations and the Congress and the Senate of the United States.

It is the only agency through which we can effectively engage in the great religious conflicts of our day.

The size and calibre of our enemies, the question of religious liberty, the need for Christian education, the social and moral questions of society demand united action on the part of Bible-believers. The immorality and anti-Christian acts of noted figures demand a united protest.

Our world and life view demands that our isolationism be ended. Christian love demands that we aid our brethren who are undergoing so much for us.

We need to remember that:

1. Affiliation with the American Council will not undermine our distinctive reformed witness, on the contrary it will obtain a greater hearing for that witness.

2. It is impossible to delegate ecclesiastical authority to any Council. Ministers are always subject to the discipline of their respective denominations or churches. Committees of the denominations must report to their denominations. Denominations can drop out of the Council or repudiate its decisions at any time.

3. Departments of Evangelism, Home Missions, Foreign Missions and Christian education are included in the by-laws of the A.C. of C.C. in order to promote the witness of its constituents.

4. The enemies of the American Council, and our enemies before 1937, are very clever in calling attention to what it terms the lack of dignity and fairness in its methods. They have a difficult if not impossible task to prove the charges.

5. One need not worry too much about the good opinion of compromisers or those whose conservatism tends toward cold orthodoxy. Whose friendship is important, theirs or that of militant Bible-believers?

6. One need not worry about differences of opinion on great issues dealt with by the Council. We would not want to be in a Council that dealt with safe and non-controversial matters. Such matters are not important. When have we been noted for unanimity?

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We contend that there is not one principle that should keep us from affiliating ourselves with the American Council and that there are at least three principles that can be adduced in favor of such an affiliation.

1. We should cooperate with other Christian bodies insofar as such cooperation does not compromise or impair our distinctive witness.
2. It is our duty to help those who are fighting our battles.
3. It is a duty to uphold the hands of Christian brethren who are being smeared and maligned for Christ’s sake.

In addition we want to again call your attention to at least three reasons why it would be wise to become a constituent member of the A.C.C.C.

1. It would break our present isolationism.
2. It would take us out of the forum into the arena of action.
3. It would help us escape that brand of conservatism which is inclined toward cold-orthodoxy.

And finally - A fearful possibility awaits us if we do not join in the battle. The enemies of freedom are growing stronger. If we do not embrace this opportunity of fighting our enemies and God’s enemies, we as a denomination, may not have another chance.

Accordingly, we recommend that the 12th General Assembly of the Orthodox Presbyterian Church direct a committee of three, elected by the Assembly, to take what action is necessary to apply for constituent membership in the American Council of Christian Churches, and in the event that the application is accepted, authorize the committee to represent it on said Council until the 13th General Assembly.

SAMUEL G. ALLEN
GORDON H. CLARK

It was moved and carried that the Assembly elect a committee of three to explore the possibility of a consultative relationship to the American Council of Christian Churches and that this committee be instructed to report to the Thirteenth General Assembly.

The following were nominated for this committee: Messrs. Clelland, Allen, Stonehouse, Ellis, Sloat, Woolley, Strong, Skilton, Kellogg, Atwell, Tichenor.

The tellers announced the election of Dr. William Young to the committee to investigate the possibility of union with the Reformed Presbyterian Church of North America, General Synod. The Moderator named Mr. Cummings convener of this committee.

The report of the Committee on Ministerial Benefits was read by Mr. E. Cooper, Chairman of the committee. The report is as follows:

REPORT OF THE COMMITTEE ON MINISTERIAL BENEFITS
TO THE TWELFTH GENERAL ASSEMBLY
OF THE ORTHODOX PRESBYTERIAN CHURCH

The Moderator of the Eleventh General Assembly appointed a Committee of five “to investigate the possibility of providing for our ministers a plan for protection in prolonged sickness or physical disability, and for retirement income,” which Committee was to report to the Twelfth General Assembly.

The Work of the Committee

After an organizational meeting the Presbyterian Ministers’ Fund, and the Connecticut General Life Insurance Company were contacted, and upon the basis of their suggestions a questionnaire was sent to the ministers of our church.

Out of 66 replies
1. 62 were in favor of such a plan.
2. Almost all thought that disability arrangements should be made also, if possible.
3. About 2/3 thought that part payment should be made by the churches.
4. Additional suggestions were made on the replies and these were taken into consideration.
WHAT WE HAVE LEARNED

I. The Presbyterian Ministers' Fund recommends to us their Retirement Income Endowment at age 65 which pays $10 per month for each $1,000 carried. A table was worked out for us on the basis of the age of those who replied as of January 1, 1946. This table ranges from $28.44 per $1,000 at age 29 to $107.56 per $1,000 at age 53, the average premium being $52.69.

II. The Connecticut General Life Insurance Company recommends a Pension Plan for our group in the nature of a Group Annuity Plan with at least 50 members, and the administration clearing through a central office, each member paying half and the organization paying half. (This ratio could be altered). These rates have discounted deaths so that the organization receives no return if the participant dies, but the member's heirs receive what he contributed plus 2% compound interest.

For each member $10 is paid monthly according to the above ratio, and he receives upon retirement at age 65 according to the number of years he was a member of the Pension Plan.

If age 24 when joining, upon retirement he receives $53.12 mo.

30    41.96
35    33.68
40    26.25
45    19.60
50    13.69
64    .73

Each year varies accordingly. These rates apply if the present rate basis remains unchanged from time of entry to time of retirement.

III. The Minister's Life and Casualty Union has a general endowment policy at age 65 with premium rates per $1,000 as follows:

25    18.93
30    22.62
35    27.86
40    36.28
45    48.33
50    67.89
55    105.31

Beside this they have an Extra Benefit for Hospital or Nurse at $4.00 a quarter or $5.00 if the first week sickness benefit is desired with a Family Rider at $3.00 a quarter.

IV. Self-Administered Fund. As any of the above would require the attention of an office staff of one or more were the churches to contribute, we thought it wise to inquire into the possibility of a Self-Administered Fund. The Christian Reformed Church has such a Fund and we adapt its rules where applicable.

Article I

The Orthodox Presbyterian Church shall maintain a Pension Fund and a Relief Fund from which emeritated (by retirement or disability) ministers, and widows and orphans of ministers shall receive aid as hereinafter stipulated.

Article II

The administration of these funds shall be in charge of a Board of Trustees of five persons, elected by General Assembly. This Board shall be composed of two ministers and three elders. It shall be incorporated as “The Ministerial Benefits Administration of the Orthodox Presbyterian Church.” General Assembly shall elect trustees for a term of three years. Trustees who are functioning may be re-elected.

Article III

A. The Officers shall consist of a President, Vice-President, Secretary and Treasurer.
1. The President shall preside over all the meetings of the Board of Trustees, and shall perform such duties in addition to this which are usual to the office of a president.

2. The Vice-President shall act in the absence of the President or in the event of his being incapacitated.

3. The Secretary shall keep accurate minutes of all meetings of the Board of Trustees and shall record them in a proper minute book, and shall have charge of all the records of the Board of Trustees.

4. The Treasurer shall have charge of the funds of the Board of Trustees subject to its instruction, shall keep an accurate set of records, and accounts of all receipts and disbursements. He shall sign checks. He shall be required to furnish a Surety Company Bond in the amount of $10,000 in favor of the Board, and the premium of such bond shall be paid by the Board. The Board shall designate and determine the bank or banks to be used as depositories for all funds of the Board. The books of the Treasurer shall be audited annually at the close of the fiscal year. The auditor shall be named by the Board each year and shall bear the cost of auditing.

B. Duties of the Board of Trustees.

1. It shall elect its own officers.

2. It shall receive and administer all monies contributed for the Pension Fund and Relief Fund, and shall disburse them according to the rules and further decisions of the General Assembly.

3. It shall give a full report of its activities to the General Assembly.

4. It shall submit to the General Assembly a budget for the ensuing year.

Article IV

The Board of Trustees is authorized:

A. To gather all necessary data from the churches and ministers for the administration of these funds.

B. To create and pay for reasonable administration expenses to properly conduct both funds. Such expenses shall be pro-rated between the two Funds as the Board shall deem proper.

C. Whenever necessary in its judgment to have a minister, emeritated for reasons other than old age, examined by duly qualified physicians designated by the Board of Trustees, to determine whether such minister is entitled to continued emeritation. In the event that the physicians declare the minister physically able to resume his ministerial duties, the Board shall notify his Presbytery to that effect. Whereupon the Presbytery shall terminate his emeritation and declare him eligible for a call.

Article V

The Pension Fund shall be maintained by contributions from the churches and ministers as follows:

A. General Assembly shall determine what each church shall contribute annually per member.

B. The contributions from the churches shall be sent to the Treasurer of the Board in quarterly payments.

C. All ministers desiring for themselves and for their widows and orphans, the benefits of this fund shall contribute annually 3% of their salary. This shall be deducted by the session or whatever body pays his salary, and sent quarterly to the Treasurer of the Board.

D. A minister not being provided a free manse shall deduct 75% of his rent from his salary before figuring his percentage.

E. All ministers of The Orthodox Presbyterian Church who desire for themselves and their dependents the benefits of this Fund must, within one year of the inauguration of the fund, begin payments to this fund as stipulated in sections C and D above. All those entering upon active service in the ministry of the Orthodox Presbyterian Church desiring these benefits for themselves and their dependents, must begin
payments to this fund within one year after their ordination, and they shall contribute 3% of their salary from the date of their ordination.  
F. Ministers who did not unite with the Pension Fund shall not be eligible for a pension. They shall, however, be entitled to receive aid from the Relief Fund.  
G. Army and Navy Chaplains shall be allowed to attain or retain rights to support from the Pension Fund upon payment of 10% of their last salary in the respective churches, annually.  
H. Pensionaries receiving financial return for services shall not be requested to contribute 3% of such money.  
I. Ministers of The Orthodox Presbyterian Church not directly connected with a particular church (or churches) of the denomination desiring to unite or continue with the Pension Fund shall pay 10% of their salary for full benefits.  
J. The average salary shall be determined on all salaries on the basis of which payments are made, irrespective of the source of the income. (Cf. G and I)  

Article VI  
The Pension Fund shall be disbursed as follows:  
A. All ministers who have served The Orthodox Presbyterian Church and united with the Pension Fund shall upon emeritation receive as an annual pension 40% of the average annual salary (Cf. V, J) of the ministers of the O.P.C., this amount to be determined annually by the Board of Trustees on or before April 1. To simplify bookkeeping the amount of the pension shall be fixed at the nearest multiple of $10.  
B. When an emeritated minister is officially declared eligible to entertain a call from the churches, his pension shall cease not later than one year from that date.  
C. All widows of ministers who have served the O.P.C., and who themselves have served in the manse, shall receive as an annual pension for themselves and their minor children, 30% of the average salary of the ministers. Upon remarriage their pension shall cease.  
D. Orphans of ministers who have served the O.P.C. shall receive an annual pension of $100 per person until they have attained their 19th birthday, unless physically or mentally incapacitated, and so certified by two competent physicians appointed by the Board, in which case their pension shall be continued. However, orphans of one family shall never receive collectively more pension than that to which their mother would have been entitled.  
E. Dependents or orphans of deceased ministers, not members of the O.P.C., shall not be entitled to pension.  

Article VII  
Payment of a pension to a minister, a minister's widow, dependents or orphans shall cease for the following reasons:  
A. In the event that an emeritated minister, for any reason, ceases to be a member of the O.P.C. his pension shall cease and the final check shall have incorporated in it a release and a receipt in full.  
B. In the event that a minister's widow, dependents or dependent, orphans or orphan who receive pension from this fund, shall voluntarily cease to be a member of the O.P.C., or shall have been legally erased or excommunicated as member by his (or her) session, the pension of such person or persons shall cease.  

Article VIII  
A. In the event that a minister discontinues his ministerial office, or is deposed by the Church, or ceases to be a member of the O.P.C., neither he, nor his widow or dependents shall be entitled to pension. Such a minister shall be refunded a sum equal to 75% of the total amount he has contributed to the Pension Fund, and he shall be required to exe-
cute a proper form of release and receipt in full for and in consideration of such refund.

B. In the event that a minister wishes to withdraw from the Pension Fund, he shall upon emeritation be entitled to a pension in the proportion that the total number of years he has contributed shall bear to the difference between his attained age at the time of withdrawal and his age at emeritation.

C. In the event that a contributing minister fails to pay through his session, or whatever body pays his salary, the contribution of 3% of his salary due, he shall be notified by mail of such failure and if same shall remain unpaid for six months, then the benefits from this fund shall be reduced to the ratio specified in B above. However, if such minister shall within a period of five years pay in full his past unpaid annual contributions plus 6% interest, the full benefits shall apply.

Article IX
A Relief Fund for those retired or disabled ministers, widows and orphans, who, because of special circumstances, need more than the allotted pensions, and also for those retired ministers who during their period of active service have not united with the Pension Fund, their widows and orphans, shall be maintained and administered as follows:

A. This Fund shall be maintained by the free-will offerings of the churches, The Board of Trustees shall keep the churches informed as to the needs of this fund.

B. Any recipient of the above pensions, if special circumstances warrant it, may apply for aid to this fund. This application to be made on a blank provided by the Board, shall state the reason for and extent of the need, and shall have the approval of the session of the applicant. Upon receipt of such application duly filled in and approved, the Board may grant aid as it deems necessary. Application for aid from this Fund must be renewed at the beginning of every fiscal year with the approval of the session.

C. The total pension and relief granted a minister in one year shall never exceed 66 2/3% of the average annual salary of the ministers of The Orthodox Presbyterian Church, nor shall the total pension and relief to a widow exceed 50% of such salary, nor shall the total pension and relief to orphans exceed $175 per person per year.

D. The amount of aid granted a minister who while in active service, has not united with the Pension Plan shall not exceed 25% of the average annual salary. This aid granted a widow shall not exceed 20% of such salary, and to orphans it shall not exceed $100 per person per year. However, orphans of one family shall never receive collectively more aid than that to which their mother would have been entitled.

E. Lack of personal funds shall be the basis upon which aid from this Fund shall be granted.

F. The payments from this Fund shall be reported to the advisory committee of the General Assembly, and if the General Assembly desires to the General Assembly itself in executive session. These payments shall receive no further publicity.

Article X
All income from legacies, unless otherwise specified, shall be divided as follows: 1/3 shall be put in the Relief Fund and the remaining 2/3 in the Pension Fund, and shall be kept as reserve funds, provided, however, that in the event of special emergency the Board of Trustees may borrow from these Reserve Funds to meet such emergency, but shall repay the same as soon as funds are available.

Article XI
The General Assembly reserves the right to alter and amend these rules as may be required and justified by experience and the available sources for the general advantage of the Church.
ADVANTAGES AND DISADVANTAGES

I. Of Large Insurance Companies
   1. Advantage - They offer greater security and stability.
   2. Disadvantages
      a. They are limited in their coverage.
      b. They require a larger premium (granted by representatives contacted).
      c. They require a central collecting agency in our church anyway.

II. Of a Self-Administered Fund
   1. Advantages
      a. Gives a larger latitude of coverage.
      b. Offers smaller premiums.
      c. Profits from investments and deposits would accrue to us rather than to some company.
      d. Investments could be made as mortgages in our own churches, thus directly furthering the extension of the church.
      e. As a central handling agency or office would have to be formed in any case, this is no disadvantage to a Self-Administered Fund.
   2. Disadvantage
      Lack of large resources behind the venture would be the primary disadvantage, but with the cooperation of all the ministers and churches this would soon be overcome, especially if a sound basis of administration is adopted. This, we believe, is fulfilled in the articles listed above. These are not final and changes may readily be made.

RECOMMENDATIONS

The Committee makes the following recommendations:

1. That a Self-Administered Fund be established by this General Assembly, and that it be incorporated after the pattern of the Christian Reformed Church as it has been adapted in this report.
2. That a Board of Trustees be elected by this General Assembly.
3. That January 1, 1946 be set as the inauguration date of the Ministerial Benefits Administration of The Orthodox Presbyterian Church.
4. That the present committee be dissolved.

Respectfully submitted,

J. H. McClay
Henry D. Phillips
I. T. Mullen
Edward B. Cooper, Chairman

On motion the report of the Committee on Ministerial Benefits was laid on the table.

The tellers announced the election of Mr. Clelland to the Committee on the American Council of Christian Churches.

The report of the Committee on the Work of the Evangelist was read by Dr. Stonehouse. The report is as follows:

The Eleventh General Assembly appointed the undersigned 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 they might deem necessary with respect to the work of the evangelist and the relation to the presbyteries and to the general assembly of The Orthodox Presbyterian Church of ministers of the Church laboring in churches other than those of our own denomination. In response to that charge the Committee respectfully submits this report.

I. The Committee recommends that the General Assembly propose to the presbyteries for approval the following amendments to the Form of Government:
A. CHAPTER XVIII
OF THE WORK OF THE EVANGELIST

1. While the evidence available may not be sufficient to determine whether the title “evangelist”, as used in the New Testament, has reference to persons who exercise an office or function that is intended to be permanent in the New Testament church or designates rather an office or function peculiar to the apostolic age like that of apostle and prophet, yet the term evangelist remains today a proper and useful one in the Christian church. The word evangelist aptly describes one who is charged with the proclamation of the gospel. And the title evangelist may properly be continued as a convenient designation of the minister of the Word whose functions are not specifically those of the pastor or of the teacher. The divine command to declare the glad tidings of salvation to all men requires that the official ministry of the Word, committed to the visible church, embrace types of ministry that pastors or teachers cannot ordinarily perform because their specific duties restrict the sphere of their labors. Those who officially minister the Word in accordance with Christ’s institution but are neither pastors nor teachers may most suitably be called evangelists.

2. The evangelist, in common with other ministers, is ordained to preach the Word, to administer the sacraments, and to perform the other functions that belong to the sacred office of the minister. Among the distinctive functions which the evangelist may properly perform are (a) the ministry of the gospel in home or foreign mission fields; (b) the ministry of the gospel as stated supply or special preacher in churches to which he does not sustain the pastoral relation; (c) the ministry of the gospel as chaplain in institutions or in the armed forces; (d) the ministry of the gospel in an administrative capacity; and (e) the ministry of the gospel through the press.

3. 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, and a minister ordained as an evangelist may become a pastor or teacher when called to perform either function. When a pastor or teacher becomes an evangelist, or when an evangelist becomes a pastor or teacher, the presbytery of which he is a member shall take formal cognizance of such change of function.

CHAPTER XIX.
OF MINISTERS LABORING IN OTHER CHURCHES

An ordained minister of The Orthodox Presbyterian Church consistently with his ordination vows and without prejudice to his ministerial standing, may properly under certain circumstances and conditions labor in churches other than those of The Orthodox Presbyterian Church. And a candidate for ordination who seeks or intends to labor in such churches may under certain circumstances and conditions be properly ordained as an evangelist by a presbytery of the Church. Such labor may be distinctly missionary in its nature and purpose in that it may provide the minister with the opportunity of ministering the gospel to unbelievers and of promoting the cause which The Orthodox Presbyterian Church represents. Such labor may, in certain cases, be pastoral in that, though not specifically pastoral within the meaning of the Form of Government, it nevertheless may present The Orthodox Presbyterian Church with the opportunity of providing other churches with pastoral ministrations which otherwise they might not enjoy.

While it is impossible to delineate all the circumstances and conditions under which it may be proper for a minister of The Orthodox Presbyterian Church to engage in such labor, nevertheless certain general principles, based upon the Standards of the Church, must be adhered to in such cases.

(1) Ministers cannot undertake to labor in other churches if such labor requires the performance of functions inconsistent with the ordination vows
required of ministers and with the other provisions of the Standards of the Church. They 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. Such work cannot be undertaken if the relationship requires them to conduct worship that is not in accord with the Standards of the Church or that is contrary to these Standards. Ministers cannot participate in the government of such churches if such government is contrary to the principles of presbyterian government set forth in these Standards. And such discipline as the relationship may require them to administer must be in accord with the principles of discipline set forth in these Standards.

(2) Ministers who perform such labor cannot be regarded as being under the jurisdiction of the churches in which they serve. 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 labor are in no respect under the jurisdiction of The Orthodox Presbyterian Church, the presbyteries and the general assembly of The Orthodox Presbyterian Church shall always exercise oversight of the work being performed by such ministers and shall take due care that the work being performed is consistent with the Standards of the Church.

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

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

(6) If ministers are 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 them, or such as in any way suggests their subjection 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 church concerned is of such a character that it implies the subjection 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 labor cannot be anything less than the establishment of such churches as 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.

B. The appropriate renumbering of Chapters XVIII through XXIV inclusive of the Form of Government.

II. The Committee recommends that it be discharged.

(Signed)

EUGENE BRADFORD
JOHN MURRAY
N. B. STONEHOUSE
MURRAY FORST THOMPSON, Chairman

It was moved and carried that the Assembly send down to the presbyteries for study the proposed amendments to the Form of Government and that the report of the Committee on the Work of the Evangelist be referred to the Thirteenth General Assembly. See report above, recommendation No. 1.

It was moved and carried that the Assembly recess at 6.00 p.m. to reconvene at 7.30 p.m.

The tellers announced the election of Messrs. Allen and Stonehouse to the Committee on the American Council of Christian Churches. The Moderator named Mr. Clelland convener of this committee.

It was moved and carried that the Committee on the Work of the Evangelist be continued in inactive status to become active again at the convening of the Thirteenth General Assembly.

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The report of the Committee on the Date and Place of the Next Assembly was presented by Mr. Wybenga, chairman of the committee. The committee recommended that when the Assembly adjourn it adjourn to meet at Cincinnati, Ohio, Tuesday, May 21, 1946. The committee also recommended that the Clerk be instructed to send letters of appreciation for the invitations received and expressions of regret where such invitations could not be accepted.

It was moved that the recommendations of the committee be adopted.

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

Tuesday evening

The Assembly reconvened at 7.30 p.m. and was opened with prayer by Mr. Kuiper.

The following amended form of the recommendation of the Committee on the Date and Place of the Next Assembly was carried: That when the Assembly adjourn it adjourn to meet at Cincinnati, Ohio, Tuesday, May 21, 1946, and that the Moderator, the Clerk, and the Assistant Clerk be constituted a committee with power to accept the invitation of Westminster Theological Seminary to hold the Assembly there if that seems necessary, provided that the change be determined upon and publicized not less than three months before the date of convening.

Unanimous consent was given to omit the reading of the report and the minority report of the Committee on Theological Education.

The report of the Committee on Theological Education is as follows:

REPORT OF THE COMMITTEE ON THEOLOGICAL EDUCATION ELECTED BY THE ELEVENTH GENERAL ASSEMBLY

Fathers and brethren:

The Eleventh General Assembly elected a Committee of five "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". The Assembly also provided that the Committee report to the Twelfth General Assembly and that a copy of this report be forwarded to the commissioners at least six weeks before the Assembly (cf. Minutes of the Eleventh General Assembly, pp. 21f.)

The Committee respectfully reports that, in compliance with the instructions of the Eleventh General Assembly, it has studied the principles involved and that these studies have constrained the following conclusion:

The commission given by God to His church requires the conduct on the part of the church of certain forms of theological education. There are, however, strict limits to the scope of the theological education that may properly be undertaken by the church. These limits do not allow for the inclusion in the programme of theological education undertaken by the church of such a curriculum of theological studies as is necessary to equip men for a competent discharge of the Gospel ministry. Since the church must not exceed the terms of its commission and must limit itself to those activities which Holy Scripture establishes as the proper function of the church, it is the judgment of the Committee that it would be a usurpation of authority and a violation of the order which Christ has instituted in His church for the church to undertake the conduct of the comprehensive theological education which is ordinarily and properly undertaken by theological seminaries or by theological faculties in universities.

The undersigned unanimously endorse this conclusion, even though the grounds upon which they have reached this conclusion are not identical in all respects. Three studies by members of the Committee bearing out this conclusion and setting forth the grounds upon which it rests are herewith presented

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as parts of this report. The member whose signature is attached to each study assumes responsibility for the findings and conclusions of the study bearing his signature.

Respectfully submitted,
(Signed)
R. B. KUIPER
JOHN MURRAY
PAUL WOOLLEY

WHERE LIES THE RESPONSIBILITY FOR EDUCATION?

No thoroughly satisfactory study of the relation of the church to theological education can be completed without considering the problem of where the responsibility for education as a whole lies. It is a problem of the greatest contemporary significance. In cities throughout the length and breadth of the land public education officials are arranging for children to use some of their school time for religious education. Sometimes religious teaching is given in the public schools themselves. The Roman Catholic Church is constantly pressing for financial assistance from the state, for the grant by the state of free transportation for its school pupils or of aid in the purchase of text books. The most obvious question raised by these procedures is, What is the responsibility of the state for religious education? But the broader question, What is the state's proper relation to education in any field? is likewise posed for consideration.

It is a commonplace of Reformed thinking that there are three institutions related to human society which are of divine establishment, the church, the state, and the family. In modern America the one of these three which takes the major responsibility for education is the state. This is not as it should be. As a matter of fact, it is a comparatively recent development. The proper sphere of the state is the protection of the safety, health and welfare of its citizens. The need for the state springs primarily from the fact of the existence of sin on the earth. Thus the state's functions have an emphasis on the preventative side. By traffic laws, the state prevents motorists from endangering the safety of people; by pure food laws it prevents injury to health, by minimum wage laws it prevents industrialists from endangering the welfare of workers. The state's functions are by no means all negative, but the fundamental basis for its existence lies in the necessity for this emphasis.

Not so with the family. While the church is primarily concerned with the spiritual phases of the individual's development and deals especially with matters which have an eternal reference, the family is the institution which is entrusted with the duty of providing for the positive development of the cultural, mental, physical and material phases of existence. Obviously the great mass of educational activity falls within this sphere and is thus the responsibility of the family. That is not to say that the state or the church should never undertake any educational activities. To the contrary, the state must, for example, use its policemen to instruct motorists not to disregard traffic regulations. A policeman who never did anything but arrest people would be a poor policeman indeed. But this is an incidental function of the state, and the primary function of a policeman is preventative, not educational. The church has an even larger educational sphere than the state. It educates all of its members in the content of their faith, in the principles of spiritual truth. It does so by sermons, by catechetical instruction, by Sunday schools, by tracts, and by other methods. This is a part of its spiritual duty to men. It even educates the unsaved in spiritual matters so far as to present to them the truths of the gospel and God's sincere offer of salvation. But this education is strictly limited to matters which have to do with the spiritual and moral concerns of the individual in question.

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The whole broad field of education in general is the concern of the family. Education should be Christian throughout, it should be given from a Christian basis. But it is primarily intended to prepare the individual for the responsibilities of this life; it differs from the education given by the church in that it has a much broader reference. The church sets forth fundamental principles for all of life from now through eternity, but it centers the teaching process in personal moral and spiritual principles alone. The family prepares its members on as Christian a basis as the church, but for the social, cultural, practical duties of the present age. It is the duty of a carpenter and of a minister alike to know all the principles of Christian truth. The church teaches these things to them both alike in its classes and by its preaching. It is the duty of the carpenter to know how to select good materials for, and to make, a sound and appropriate house; it is the duty of a minister to know how to select good materials for, and to conduct, a sound and appropriate service of worship. The church teaches neither of these things. They are both Christian activities, and they should both be taught by, or under the direction of, the family.

The family is the primary educational agent.

Is this a scriptural doctrine?

The primary responsibility of the parents for the education of their children is set forth in many places in Scripture. Perhaps the most frequent indication of that fact is found in Proverbs. Note, for example:

"The fear of the Lord is the beginning of knowledge; but the foolish despise wisdom and instruction. My son, hear the instruction of thy father, and forsake not the law of thy mother" (Prov. 1:7,8). "Hear, my sons, the instruction of a father, and attend to know understanding: for I give you good doctrine; forsake ye not my law" (Prov. 4:1,2). "My son, keep the commandment of thy father, and forsake not the law of thy mother; bind them continually upon thy heart, tie them about thy neck" (Prov. 6:20,21). "A wise son heareth his father's instruction" (Prov. 13:1). "A fool despiseth his father's correction" (Prov. 15:5).

The principle appears in the books of the law, also:

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children" (Deut. 4:9). "And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children" (Deut. 6:8,7). "Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children" (Deut. 11:18,19).

The New Testament teaches the same truth:

"Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

Speaking to Timothy, Paul says, "From a babe thou hast known the sacred writings" (II Tim. 3:15).

It is sometimes held that Paul's statement, "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2) indicates a commission to the church to teach pastors and ministers. The word "commit (purathou)" however, conveys the idea of entrusting not of teaching. The notion is of the passing on of a trust. As for the last phrase of the verse, the teaching there referred to is clearly that process of teaching which is, as has been noted, committed to the church, education in the principles of spiritual truth, in the content of the faith.

In support of this exegesis, may I note that the middle voice of paratithemi occurs seven times in the New Testament. Three times it is translated by "commend"—Luke 23:46: "Father, into thy hands I commend my spirit"; Acts 14:23: "And when they had appointed for them elders in every church, and had prayed with fasting they commended them to the Lord, on whom they had be-
lieved”; Acts 20:32: “And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified”.

In the other four instances the translation is by the word “commit”—Luke 12:48: “And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more”; I Peter 4:19: “Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator”; I Tim. 1:18, 19: “This charge I commit unto thee, my child Timothy, according to the prophecies which led the way to thee, that by them thou mayest war the good warfare; holding faith and a good conscience”; and our present passage.

In every instance without exception, including one in the same epistle as is the passage under discussion, it will be readily seen that the sense of the word is that of entrusting. This sense is sustained by the classical usage as set forth in Liddell and Scott.

Concerning the last clause, “who shall be able to teach others also”, the “faithful men” are doubtless officers, or potential officers, of the church. Does not Paul tell Timothy himself that a bishop “must be ... apt to teach” (I Tim. 3:2) and repeat the exhortation to Timothy personally in this very chapter, “And the Lord’s servant must ... be ... apt to teach” (II Tim. 2:24)? The officers of the church then are entrusted, as has been indicated, and as this clause says, with the duty of teaching. But that teaching is the teaching of the content of the faith and of the graces and arts of the Christian life to the body of the church membership. The context of both I Tim. 3:2 and II Tim. 2:24 shows this. In the first passage the general qualifications of a bishop are being set forth. Bishops must all be “apt to teach”. No one will contend that all bishops are called upon to conduct schools where either liberal, technical theological, or professional education of any sort is provided. Since Paul is talking about a necessary qualification of all bishops, the teaching must be, as indicated, that in the principles of spiritual truth and in the content of the faith, the teaching which is the duty of every teaching elder.

In the second passage, II Timothy 2:24, the words “apt to teach” occur in a context of qualities which are all directed toward the instruction of Timothy in the pastoral care of all Christians, not of students in particular. Indeed the phrase preceding “apt to teach” is “gentle toward all”, emphasizing the inclusiveness of the body of those who are to be taught.

It is clear, then, that II Timothy 2:2 is not concerned with formal, systematic education of any sort, whether theological or general, but with teaching by the officers of the church, as such, for the purpose of conveying the content of the faith to the church members and instructing them in Christian living.

The conclusion from these facts is that an institution whose primary purpose is education in the broad principles of the liberal arts or in the technical matters of the vocation to which one has been called by God should be under the direction of, and should be supported by, the family. This applies to theological education as well as to all other education, when its purpose is to prepare men for that place in life to which God has called them to devote the major portion of their time, in other words when it is not such theological education as is given by the church for the spiritual welfare of all of its members irrespective of their earthly vocation.

Obviously, families must pool their resources in order to set up organizations for the conduct of schools and in order properly to supervise them. But the responsibility for the formation and direction of these organizations lies with the individual families, with the parents.

PAUL WOOLLEY

II.

THE RESPONSIBILITY OF THE CHURCH IN THE MATTER OF THEOLOGICAL EDUCATION

The terms of the commission given to this Committee by the Eleventh Gen-
eral Assembly obviously imply that the responsibility to be studied is the responsibility of the church visible, the church organized, in accordance with Christ’s institution, for purposes of worship, testimony and edification and for the administration of order and discipline according to Christ’s appointment.

Since the phrase “theological education” has not been restricted in any way it must be understood in a comprehensive sense. Hence the task assigned to the Committee is conceived of as involving a study of the responsibility of the church in the matter of theological education in every respect in which theological education may properly be conceived of as provided by the church.

The great commission given by our Lord to his disciples on the eve of his ascension, to wit, “Go ye therefore and disciple all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you”, includes teaching as one of the essential functions of evangelization. This teaching is directly a teaching of all nations to keep or observe all things Christ has commanded. Teaching to observe presupposes, first of all, teaching with respect to the content of Christ’s commandments. When Christ’s commandments are understood in all of their implications, the teaching enjoined must include the whole Word of God. Teaching the whole Word of God is, therefore, an integral part of the evangelization committed to the church. All preaching of the Word of God must be didactic in character.

To the church is also committed what may be regarded as a more specific function of teaching. When the Apostle Paul says that Christ gave “some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers”, it is apparent that, whether “pastors and teachers” refer to the same persons and specify the two functions performed by the same persons or to two distinct classes of persons, the function of teaching in distinction from the function of pastoral oversight is accorded a very distinct and important place in the work of the church.

It is also significant that one of the qualifications necessary for a bishop is that he be apt to teach. And Paul charged Timothy that he should commit the testimony of the gospel to faithful men who would be able to teach others also.

It is too apparent to need detailed demonstration that from beginning to end the work of the church in all of its phases is either grounded upon or consists in teaching. The church should always be a teaching church. What the church is to teach is the Word of God.

Teaching the Word of God may properly be regarded as “theological education”. Theological education is instruction in theology, and theology is simply the exposition of the truth God has revealed respecting Himself and His manifold relations to men and to the world. All proclamation and inculcation of the Word of God involves the exhibition of the truth of God and therefore involves theological education.

This theological education that constitutes so considerable a part of the work of the church, while it is a feature of the proclamation of the gospel to all men, has, nevertheless, particular relevance to the membership of the church. The church itself must constantly grow in knowledge of the Word and of its implications for faith and life. The Word of God has application to all of life and to every sphere of human vocation. It is the infallible rule of faith and of practice. If the teaching given by the church is to fulfill its task and purpose, if it is to be effective to the end for which it is given, it must take all authorized measures to insure that the Word of God dwells plentifully in all and bears fruit in every station of life in which the members of the church find themselves. The church must, therefore, take into account the multiformity that exists within the church, the variety of age, of education, of vocation and the difference of sex. In other words, the teaching must be conducted in a way that will meet the peculiar needs of the various classes and groups of which the total membership of the church is composed. In the nature of the case, therefore, a rich variety must characterize the teaching discharged by the church, if the knowledge of the Word is to be properly advanced and its implications fruit-
fully applied. Children will be taught the Word in a way adapted to children and in ways adapted to the needs and attainments of the differing groups among such. Parents will be taught in the Word as the Word bears particularly upon the privileges and duties of parenthood, mothers as the Word of God bears upon the duties of motherhood, fathers as the Word of God bears upon the duties of fatherhood. Business men will be taught in the way adapted to bring the Word of God most effectively to bear upon the conduct of business, professional men in the way that most effectively bears upon the pursuit of professional life, labourers in the way that most effectively secures the interest of truly Christian labour.

The church in its teaching function must not only teach the Word of God as it bears upon the various spheres of life; it must also have very jealous concern to teach the Word of God as it bears upon the life of the members within the sphere of the church itself. The members have not only to know the Word of God and apply it in the life of this world but also most specifically in the discharge of their obligations as members of the church. There is a variety of function and obligation here also, just as there is in life as a whole. The teaching of the church must again appreciate that variety.

One class within the membership of the church consists of those who rule the church, the elders. The future of the church requires that the elders be well instructed in the Word of God and particularly as the Word of God bears upon the faithful discharge of the office of elder. The teaching given by the church must therefore take the most earnest care to insure that elders are thus instructed.

No concern of the church is more paramount than the intelligence, soundness, godliness and competence of those who are the official ministers and teachers of the Word of God. For no class within the membership of the church should the church have more earnest and watchful care; the ministers of the Word will always be the barometer of the church’s character and effectiveness. If the teaching imparted by the church must take concern for the peculiar needs of children, of parents, of business men, of professional men and of labourers, how much more must it take all proper measures to insure that the ministers of the Word be instructed in the Word of God and particularly as the Word of God bears upon the sacred task that devolves upon them.

The church should not only exercise this care respecting those who are ministers but also for those who are preparing to be such. They constitute a distinct class within the membership of the church. It follows, therefore, that the church has a very distinct responsibility in insuring that those who are candidates for the ministry receive that instruction in the Word of God that is peculiarly fitted for the vocation to which they are called. The church therefore surely has a responsibility in the matter of the theological education of those who are candidates for the gospel ministry. To exclude this responsibility would lead to the absurd conclusion that the one class of members excluded from the teaching the church must render is the class composed of candidates for the ministry, the very class in the future of which the church has the most jealous concern.

The limits that circumscribe this responsibility must, however, be carefully observed. The teaching responsibility of the church confines itself to the teaching of the Word of God. It is neither the responsibility nor the prerogative of the church to undertake other phases of teaching that are indispensable to the preparation for, and the effective discharge of, the gospel ministry. This is just saying that a competent ministry must be equipped with learning of various kinds which it is not the responsibility of the church to give. Obviously the ministers of the Gospel should be able to read, write and count. But it is not the responsibility of the church to provide elementary school education. Ministers of the Gospel should be equipped with the attainments of higher learning in arts and literature. But it is not the responsibility of the church to provide such. It is the responsibility of the church to exclude from the office of the holy ministry those who are illiterate, but it is not the responsibility of the church to provide the means whereby that illiteracy may be remedied.
This same distinction applies within the sphere of what is often called theological education; to be specific, within what is included in the curriculum of theological seminaries. There is much within the scope of the theological education provided by theological seminaries that does not come within the scope of the theological education that is the responsibility of the church. For example, seminary training usually includes, and should include, training in public speaking and in the proper use of the voice in public speech. But such training is no part of the theological education which it is the responsibility of the church to provide. Again, the seminary curriculum invariably includes the history of the church since the apostolic age. It will be conceded that this is a most essential part of the training of a minister of the Gospel. It must also be granted that the history of the church can be most effectively used in teaching the Word of God. But since the teaching of church history is not teaching the Word of God, it is not a part of the teaching committed to the church. Furthermore, a knowledge of the original languages of Scripture is a requisite part of the equipment necessary for the teaching of the Word of God given by the church. But imparting a knowledge of these languages is not teaching the Word of God and is not therefore part of the responsibility devolving upon the church. These examples are sufficient to show that much of the curriculum of theological seminaries is outside the sphere of the education that is the responsibility of the church.

There are, however, several phases of theological education conducted ordinarily by theological seminaries that quite properly come within the scope of the theological education which it is the duty of the church to provide. For example, a great part of the work of the Old and New Testament departments is taken up with the interpretation and exposition of the Word of God. Such interpretation and exposition is quite properly the function of the church and may with propriety be given under its official auspices. Again, Systematic Theology largely consists in the systematic presentation of the truth revealed in Scripture and is therefore the type of teaching that quite properly belongs to the theological education given by the church. Apologetics, also, insofar as it includes the defense of the Christian faith and the exposition of Christian philosophy, is properly the type of teaching that falls within the theological education given by the church.

The conclusion at which we arrive, therefore, is that certain phases of a seminary curriculum fall quite properly into the category of the theological education conducted by the church and that other phases of such a curriculum are no part of the church's responsibility.

It is highly important to remember, however, that though the church is obligated to teach the whole counsel of God, it does not follow that the teaching of the whole counsel of God may be given only under the auspices of the church. There are other auspices under which it is just as obligatory to teach and inculcate the Word of God. Such teaching should be given by parents in the instruction and nurture of their children. But the life of the family is not conducted under the auspices of the church. Such teaching should also be given in the Christian school in all of its stages and developments. The Christian world and life view as set forth in Scripture is the basis of the Christian school, and so the whole range of Scripture truth must, in the nature of the case, be presented if the education given is to be thoroughly Christian in character. But the Christian school, whether at the elementary or the secondary or the university stage, should not be conducted under the auspices of the church. The teaching of the Word of God given in the family and in the Christian school will indeed, as regards content, coincide with the teaching given by the church, but this coincidence as regards content does not in the least imply that such teaching should be given under the auspices of the church.

In like manner a theological seminary should teach the whole counsel of God. A great deal of the teaching must therefore coincide with the teaching given by the church, and, furthermore, a great deal of it is the teaching that may properly be conducted by the church and under its official auspices. It does not follow, however, that the teaching of the Word of God given in a theological
A theological seminary is an institution which may quite properly be conducted, like other Christian schools, under auspices other than those of the church, and a great deal of its work is of such a character that the church may not properly undertake it.

It is highly necessary that the theological discipline preparatory to the discharge of the Gospel ministry be as comprehensive as that provided by the curriculum of theological seminaries. But the church may not properly undertake the conduct of such comprehensive theological education. In the interest of the most effective instruction, however, it is well that the comprehensive course of study be conducted under unified auspices. Since comprehensive theological education may not be conducted under the auspices of the church and since it may properly be conducted under auspices other than those of the church, it follows that a theological seminary, affording comprehensive theological education under non-ecclesiastical auspices, is not only highly proper but also promotes the interests of effective theological education and guards the principle that the church must limit itself to those activities which Holy Scripture defines as its proper function.

JOHN MURRAY

III.

THE PROPER AGENT OF THEOLOGICAL EDUCATION IN VIEW OF THE RELATION OF NATURE AND SPECIAL GRACE

The question whether or not it is the duty of the organized church to provide theological education for its prospective ministers may be approached from another angle: viz., the historic Reformed view of the relation of nature and special grace, or the natural and the spiritual.

It is a significant fact that Calvin and the sixteenth-century Calvinistic Reformers generally did not in their day favor ecclesiastical schools for the training of ministers. They found in existence three types of institutions for ministerial education. They were the universities of the day, so-called city or municipal schools, and ecclesiastical seminaries. The last of these were a Roman Catholic creation. The bishop schools of the seventh and eighth centuries were seminaries founded and controlled by the church. The Jesuits established many similar seminaries. In 1538 the cardinals recommended to the pope, as one of the best means of reforming the church, the restoration of these ecclesiastical institutions. Subsequently the Council of Trent did likewise, and it was this council which gave to the term seminarium the specific meaning of a church school for the training of clergymen. But the reformers, while upholding the universities and the city schools for the training of ministers, turned from the use of ecclesiastical seminaries. Calvin himself taught in the municipal Latin school at Geneva and labored for its expansion into a university. And when the reformers took over the ecclesiastical schools at Zurich and Strassburg they at once had these institutions secularized. This fact becomes the more significant when it is remembered that the reformers found extremely serious fault with the existing universities as hotbeds of the corruption that had gripped the church. In spite of this critical attitude they did not relinquish the universities as schools for ministerial training, nor did they demand of the purified church that it establish its own theological schools. It is not strange that August Tholuck begins his study of Das Akademische Leben des Siebzehnten Jahrhunderts with the meaningful observation: "It may surprise one that in the reformation
period the training of the future ministers of the church was entrusted to universities and not much rather to seminaries, as is deemed necessary by certain serious voices today"—vol. I, p. 1.

The views of Calvin and his associates concerning ministerial education are admirably stated by H. H. Kuyper in his De Opleiding tot den Dienst des Woords bij de Gereformeerden, vol. I, pp. 211-213. The following four heads are a paraphrase of Kuyper's summary.

1. Calvin c. s. never thought of establishing ecclesiastical schools, and where they found such schools in existence they secularized them.

2. Calvin c. s. considered university training essential for prospective ministers, and by universities they meant institutions of learning in which the science of theology was related to the other sciences.

3. Unlike Luther, who thought university training necessary only for doctors and exegetes but not for ordinary pastors, Calvin c. s. demanded university training for all ministers.

4. Calvin c. s. held that the universities at which ministers were trained should not be under ecclesiastical control.

The question arises what principle underlay this practice of the Calvinistic reformers. No doubt it was the characteristic Reformed conception of the relation of the natural and the spiritual.

Rome has always regarded the natural as of lower order than the spiritual and in need of control by the spiritual as a donum superadditum. Therefore it has come to the conclusion of the necessity of a totalitarian church. It would have the church control the state. It establishes parochial schools in which the church teaches mathematics, geography, geology, physics and all the so-called secular branches. And by the same token it places the entire education of its clergy under the direct control of the church.

The extreme Anabaptists of the Reformation age, on the other hand, regarded the natural as ethically opposed to the spiritual. According to them saving grace does away with the natural. Therefore they deemed ministerial education not merely superfluous, but even evil. The minister, they held, should in his labors reply on the immediate guidance of the Holy Spirit. Their less extreme descendants in subsequent times were content with a mere theological training for their pastors to the exclusion of a liberal arts education. And even the theological training which they favored was usually superficial, of the present-day Bible-school type.

Both the Romish and Anabaptist views of the relation of nature and saving grace were rejected by Calvin and likeminded reformers. They regarded both the natural and the spiritual as divine creations. Therefore they insisted on doing full justice to both. They refused to sacrifice one to the other. To each they assigned its proper sphere. But at the same time they were careful to uphold the unity of the two. And this they accomplished by proclaiming the sovereignty of God and his Christ over both. It is the duty of the unsaved and the saved alike to obey the law of God. The state as well as the church is subject to the Word of God. Christ has all authority in heaven and in earth—Matt. 28:20. God has given him to be head over all things to the church—Eph. 1:22. He is not only head of the church but also prince of the kings of the earth—Rev. 1:5. In short, the Word of God comes with sovereign authority to all men and to the whole of every man.

From the Reformed conception of the Word of God it follows of necessity that there must be a science of theology. The Word of God does not operate magically but through the human intellect. Therefore it must be received and reproduced by the consciousness of man. This is the task of theology as a science.

It follows with equal necessity that the science of theology may not be divorced from the other sciences, but, on the contrary, must be brought into organic relationship to them. As Calvin has taught, the Word of God was not given exclusively for the realm of re-creation but also for that of nature, in order to restore to man that knowledge of God with which he was created in
the beginning. To be sure, the use of the Word is not the same in both instances. In the sphere of saving grace the Word is the sole source of knowledge, in the sphere of nature it renders possible the correct interpretation of general revelation. But even thus the so-called secular sciences must be dominated by the Word of God. Therefore theology and the other sciences need each other. Theology needs the other sciences, for without them it cannot fulfill its task of teaching the principles of the Word of God for every domain of human life and every branch of human knowledge. And the other sciences need theology because from it must be derived that knowledge of God without which no true knowledge can exist. In the words of Calvin: "If true religion is to beam upon us, our principle must be that it is necessary to begin with heavenly teaching, and that it is impossible for any man to obtain even the minutest portion of right and sound doctrine without being a disciple of Scripture" - Institutes I, VI,2.

In his valuable work, already referred to, on Reformed ministerial education, H. H. Kuyper calls particular attention to the interdependence of theology and philosophy. He points out that, because theology would interpret the Word of God by and for the human consciousness, it needs a guide to acquaint it with the laws of this consciousness, and that, he says, is the function of philosophy. On the other hand he also insists that philosophy cannot operate properly without theology because theology is its only safeguard against paganism - vol. I, pp. 224r.

In the light of these considerations the following conclusions are warranted.
1. Ministerial education may not be neglected after the manner of the Anabaptists. On the contrary, prospective ministers of the gospel must receive both a broad liberal and a truly scientific theological education. Our American Bible schools can perform valuable service by training laymen for active participation in certain kingdom activities, but they are utterly inadequate for the education of an ordained ministry.

2. Theological education may not, after the manner of Rome, be confined to ecclesiastical seminaries. Against this arrangement two serious objections hold. In the first place, the science of theology is not the exclusive property of the church; it has an important function to perform with reference to the state and the so-called secular sciences. In turn, the secular sciences—philosophy, or sociology, for example—perform indispensable service for theology. It follows that to isolate the science of theology from the other sciences constitutes a denial of the organic unity of science. In the second place, while it is the obvious task of the organized church, through its offices, particularly the office of teaching elder, to teach the Word of God (Matt. 28:19,20), and, as pillar and ground of the truth, to uphold and defend that Word against false gospels (I Tim. 3:15; Phil. 1:7,17), to the practical ends of the persuasion of the unsaved and the sanctification of believers (II Cor. 5:20; Eph. 4:11,12), it is not the function of the organized church to teach theology as a science. This is particularly obvious in the case of such studies as the original languages of the Bible, on which, it is well to remember, the reformers placed tremendous emphasis, and church history, which presents a mass of extra-Biblical material. But it applies to the entire theological curriculum. For example, it is impossible to teach apologetics as a science without constant reference to the false philosophies of the past and the present, or to teach Systematic theology as a science without frequent reference to the history of doctrine; nor is it the task of the organized church to teach the technique of preaching.

3. There is no room for ecclesiastical universities in which, again after the manner of Rome, the various sciences, theological science included, are taught by the church. A university of this kind does indeed constitute a recognition of the organic character of all science, but in such an institution the church still operates as the teacher of theology as a science. There is another grave objection to an ecclesiastical university. It is self-evident that the teaching of the secular sciences does not fall within the province of the organized church. When it undertakes such teaching it erases the God-appointed boundary between the

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realm of nature and that of saving grace. A university controlled and operated by the church is a bold expression of that ecclesiastical totalitarianism which is so characteristic of the Romish system.

4. Nor may the science of theology be committed to a university under state control. Teaching is not at all one of the primary functions of the state. According to Scripture the need of the state springs primarily from the fact of the presence of sin in the world. But if sin had never entered the world, children would not be born with the ability to read and write nor with knowledge of the multiplication tables. In a word, they would still be in need of education. Besides, the state operates in the sphere of nature and has no right to pose as a teacher in the realm of saving grace. For the state to assume the teaching of theology is of the essence of state totalitarianism. It must be admitted that the sixteenth-century reformers, Calvin included, were not fully aware of this fact. Their failure to see it clearly was, no doubt, due to the prevalence of Erastianism in the Protestant communions of the Reformation age. However, Calvin already caught a glimpse of the necessity of the separation of church and state, and subsequently the Calvinists of many countries took a leading part in effecting this separation.

5. If neither the state nor the church may arrogate to itself the teaching of theology as a science, how is this important task to be performed? The fact that theological science and the secular sciences are alike subject to the sovereign Word of God, together with the correlative fact of the organic oneness of all the sciences, supplies the answer. Provision for the teaching of the entire complex of sciences must be made by that institution which Scripture itself charges with the task of education. That institution is the covenant family (Deut. 6:6-9; Prov. 6:20,21; Eph. 6:4). In other words, inasmuch as the science of theology directly concerns both the realm of nature and that of saving grace, it must be taught by that institution of divine origin which belongs to both these realms—the Christian family. And this is a way of saying that it is the duty of Christian parents to form voluntary associations for the founding and operating of Christian universities in which all the sciences, also theological science, are to be taught in harmony with the truth as revealed in the Word of God. Nor need Christian men and women who do not happen to be parents be excluded from membership in these associations. It is a commonplace in Calvinistic circles that the conduct of Christian schools is the task, not of the church as an organization, but of the church as an organism. That is quite correct. But it may not be overlooked that the church as an organism, when operating in the field of education, is nothing else than an extension of the Christian family.

6. That both the state and the organized church will have an interest in such a Christian university as was just described goes well-nigh without saying. The university will announce to the state the Christian principles of government and the state in turn has a right to insist that certain educational standards be met as a prerequisite for the power to grant degrees. The university will supply the church with pastors, and the church in turn will not only subject the graduate of the university to rigid examinations before ordaining them, but it will also desire a measure of influence on their training. The church has a perfect right to make suggestions and address petitions to the governing board of the university relative to the theological curriculum. Ordinarily it is desirable that the teachers of theology in the university be ordained ministers of the gospel who labor under the supervision of their several judicatories. When Calvin presented his Ordonnances Ecclesiastiques to the council of Geneva on his return to that city in the late summer of 1541, he requested that both the teachers and the students of theology be subject to ecclesiastical discipline. Again, the church should do all in its power to make certain that the constitution of the university is in harmony with the doctrinal standards of the church. But all this merely means that the state, the church and the family are interdependent. It does not mean that theological science is actually to be taught by either the organized church or the state. This is the function of a Christian university operated by Christian families in a voluntary association manifesting the church.
as an organism. The Reformed conception of the relation of nature and special grace demands that conclusion.

In summary, prospective ministers of the gospel must be taught theology as a science; and, since theological science operates both in the sphere of nature and in that of saving grace, it must be taught, not by the state, which belongs to the sphere of nature, nor by the church, which belongs to the sphere of saving grace, but by the Christian family, which belongs to both.

R. B. KUIPER

The minority report of the Committee on Theological Education is as follows:

MINORITY REPORT OF THE COMMITTEE TO STUDY
THE RESPONSIBILITY OF THE CHURCH IN THE MATTER OF PROVIDING THEOLOGICAL EDUCATION AND THE MANNER IN WHICH THIS RESPONSIBILITY SHOULD BE DISCHARGED

The charge given to the committee by the Eleventh General Assembly is most broad, for all manner of teaching on theological subjects may be termed "theological education". However, in the context of the action of the Assembly, as revealed in the Minutes, it is clear that by "theological education" the Assembly meant the education of students for the gospel ministry, and specifically that part of their education which is normally provided by a theological seminary. The Committee will thus confine its report to this phase of theological education.

The committee finds that, on the basis of the explicit teaching of Scripture and the good and necessary consequence of the teaching of Scripture, theological education may be provided by the church. The committee has met with one instance in the history of the church in which such a conclusion has seriously been challenged. In the controversy which arose around the establishment of the Free University in Amsterdam a different conclusion was championed by the founders of the University. In view of this and of the discussion in the Eleventh General Assembly and since that time, the Committee feels compelled to expound its position at length.

The Old Testament church assumed responsibility for at least the theological education of Samuel, and its activity in Samuel's case seems to indicate that this was an accepted procedure in training men for the active priesthood. In Old Testament times there were associations of prophets. Great prophets of God such as Samuel, Elijah and Elisha, as one of their prophetic functions, presided over and probably offered instruction in these "schools". There is no clear evidence that these "schools" were primarily schools for the instruction of those who were preparing for the prophetic office, although the "sons of the prophets" who frequented these "schools" probably included younger novitiates. Under the later Jewish economy there were doctors of the law who held classes in connection with the synagogues. These classes evidently were in subjects which relate to common grace as well as subjects more particularly in the realm of special grace. How these classes were related to the synagogues we do not know, but there was evidently some relationship between them. How these teachers were supported is not known, but it is quite possible that they were supported, wholly or in part, from funds collected in the synagogues. The numerous injunctions of the New Testament to teach the gospel indicate that one of the most important functions of the church is to teach. Every particular church must indeed be a teaching church.

Now, certainly, the church must teach every class of people within its constituency, in order that each group may spiritually be fitted for its own task in life. It must see that the necessary theological background for those who are engaged primarily in purely secular work is provided. It must see that the preparation in theological knowledge necessary for its elders, deacons, and Sunday school teachers is provided. As it must see that the limited theological education necessary for those who are engaged in a limited ministry of teaching in the local church is provided, so it must see that the complete theological
education necessary for those who engage in the Christian ministry is provided. To be sure, if there are other agencies such as Christian schools, conducted under other than ecclesiastical auspices, which provide the necessary theological basis for those who teach Sunday school, for instance, then the church is not obliged to provide teacher training courses. So, if there are other agencies free from ecclesiastical control which provide more complete theological education, then the church is not obliged to provide this education.

The primary function of the church is to preach and teach the gospel. To that task the church must constantly address itself. However, the church must do all those things in themselves proper and necessary to make the preaching of the gospel possible. This is the position taken by the church universal, and it is a necessary consequence of the express teaching of Scripture. The New Testament church, following the practice of the Old Testament and of Jesus alike, recognized this. The church must preach the gospel; in order that men may have time and energy for this work they must receive material support; therefore offerings were directed to be taken by the church for the support of the ministry. The taking of offerings is not itself preaching the gospel, but it is an activity which makes the preaching of the gospel possible. There were times when the Apostle Paul did secular work and times when the means of his livelihood were provided by others than the churches he was serving. Then the churches did not have to provide his sustenance. The churches sometimes contributed to the traveling expenses of the Apostle Paul. Such traveling was not itself preaching the gospel, but it was necessary if the gospel was to be preached, and such contributions were a legitimate activity of the church. There were times when it was not necessary for the church to supply these traveling expenses; then it did not do so.

When it became necessary for the New Testament church to provide its own buildings, it followed the example of the Old Testament church and erected buildings for the preaching of the gospel. Where adequate buildings were available the church did not have to provide them. The erection of the buildings is not itself preaching the gospel, but the buildings are sometimes necessary to make the preaching of the gospel possible. So, we conclude, the church legitimately not only may preach and teach the gospel, but may do those things which make the teaching and preaching of the gospel possible.

In short, it is the duty of the church to preach the gospel, but it is always the duty of the church to provide those things—whether they be material support, books, buildings or theological education—which make the preaching of the gospel possible. The church does not have to supply these means if others supply them, since its primary function is to preach the gospel, but it must supply them if, without them, the preaching of the gospel would not be possible.

Historically this is the position taken by the church. When there has been no other agency providing proper secular education, the church has sometimes been compelled to do so. Even parochial schools have a notable history in Presbyterian circles. In Scotland in 1696 a statute was passed providing that a school be established in every parish. “The Pastor was entrusted with the superintendence and to appoint the teachers, and the Presbytery regulated the hours and vacations, and could animadvert on the incumbent in all cases of

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just complaint; . . ." (Presbyterian Law, Hodge, p. 436,37). The Free Church adopted a similar system when it separated from the Established Church. In this country in 1846 the assembly (O.S.) "resolved that education which does not include instruction in the Scriptures and the doctrines of grace is incomplete; that it approves of churches undertaking schools under their own direction; and that the whole subject of parochial education be commended to the serious attention of the church. . . . In 1847 the Assembly expressed its conviction ‘that the interests of the church . . . demanded that immediate and strenuous exertions should be made, so far as practicable, by every congregation, to establish within its bounds one or more primary schools under the care of the Session of the church, in which, together with the usual branches of secular education, the truths and duties of our holy religion shall be assiduously inculcated’. . . ." (Presbyterian Law, Hodge, p. 487).

In theological education the church has passed through several cycles. In the early Middle Ages the church saw the need of theological schools, and so were founded the bishop schools under ecclesiastical control. Ecclesiastically controlled universities provided theological education generally during the Middle Ages. When these schools became the hot-beds of corruption the reformers were compelled to secularize them, and they then established universities which taught theology, free from ecclesiastical control. When these, in turn, became corrupt, the evangelical churches generally, during the early nineteenth century established ecclesiastically controlled theological schools, and when these became in large measure corrupt, reformers in the early twentieth century established theological seminaries, free from ecclesiastical control. In this country theological education has generally been carried on under ecclesiastical control since early in the nineteenth century, and while theological education has declined under ecclesiastical control, it but followed the cycle set by non-ecclesiastically controlled theological education of previous centuries.

It was following the corruption which did so much to destroy the usefulness of the universities in this country that the Presbyterian Church in the U. S. A. began to insist upon ecclesiastically controlled theological schools. J. A. Hodge, speaking of this, writes, "The theological training of candidates must be under the direction of the Presbytery. No one shall be licensed ‘unless, after his having completed the usual course of academical studies, he shall have studied divinity at least two years under some approved divine or Professor of theology’. At first candidates studied with their Pastor or some other Minister, often living in the Minister's house, and were gradually introduced by him into parish-work. But it was early found that a Professor of theology was much needed. In 1761 an effort was made to secure a competent Professor, and a provisional arrangement was made. In 1809 plans were proposed for the establishment of a theological seminary, which in 1812 resulted in the formation of one at Princeton, N. J., which was accommodated in the college buildings until suitable ones could be erected. In 1838 the O. S. Assembly resolved that the Presbyteries be and they hereby are enjoined to see that their candidates for the ministry prosecute their studies only at such theological seminaries or with such divines as are thus approved and recognized by the Presbyterian Church as sound in faith and attached to our ecclesiastical order and forms of worship as laid down in the accredited standards of our Church.” At the reunion the Assembly ordered that ‘every student is required, except in unusual circumstances and with the expressed permission of his Presbytery, to pursue a thorough course of study preparatory to that of theology, and when prepared to pursue a three years’ course of theological studies in a seminary connected with the Presbyterian Church; and no work of preaching is to be allowed to interfere with the diligent and faithful prosecution of his prescribed studies until their close’” (Ibid. 339,340).

"In 1870 it was agreed that ‘those theological seminaries that are now under the Assembly may, if their Boards of Direction so elect, be transferred to the watch and care of one or more of the adjacent Synods; and the other seminaries are advised to introduce, so far as may be, into their constitutions the
principle of synodical or Assembly supervision, in which case they shall be entitled to an official recognition and approbation on the part of the General Assembly" (Ibid. p. 342).

A church thus certainly may conduct theological education for the training of its ministry. The question now arises whether, in the present historical situation of The Orthodox Presbyterian Church, the church must conduct theological education. Successive general assemblies have judged that Westminster Theological Seminary is providing adequate theological education in accordance with the standards of The Orthodox Presbyterian Church. This committee believes that the judgment of the successive assemblies in this matter is sound, and that Westminster is providing the necessary theological education for prospective ministers of our church. The committee believes that it is thus not necessary for The Orthodox Presbyterian Church to establish a seminary of its own. It recognizes with gratification the deep historical, doctrinal and spiritual connection which exists between our church and Westminster Theological Seminary. It believes that the church and the Seminary should seek to preserve the cordial relationship which has existed between them to the present time.

The church has a large responsibility in judging the results produced by theological education. It must be assured that its supply of ministers continues uninterrupted, and that they be adequately trained for their task. Since the church has this responsibility and since it has this cordial relationship with Westminster Theological Seminary, it is well that the church maintain effective contact with that institution.

Therefore the Committee recommends:
1.—That the General Assembly erect a committee on theological education.
2.—That that Committee be empowered to maintain whatever contact it deems proper with students preparing for the ministry.
3.—That that Committee likewise be empowered to maintain such contact as it may deem proper with theological institutions in which Orthodox Presbyterian students are preparing for the ministry, to the end that these institutions may be encouraged to provide adequate instruction in accordance with the Scriptures and with all the subordinate standards of our church, and, in particular to maintain a close contact with Westminster Theological Seminary to the end that the friendliest cooperation which has hitherto been maintained between the Seminary and the church may be continued.

Respectfully submitted,
CLIFFORD S. SMITH
ROBERT S. MARSDEN

It was moved and carried that the matter of theological education together with the reports of the Committee on Theological Education be referred to a committee of five, to be elected by this Assembly, and to report to the Thirteenth General Assembly.

The following were nominated to the Committee on Theological Education: Messrs. Stonehouse, Gilmore, Marsden, W. Young, Clowney, Hamilton, DeVelde, Murray, Kuschke, Kellogg, R. Strong, Grotenhuis, Atwell, Poundstone, E. J. Young, Woolley, Van Til, J. C. Hills, Rian, S. J. Allen.

On motion Mr. Clowney's request that his name be withdrawn was granted.

It was moved and carried that if there be no election on the first ballot the names of the four persons receiving the lowest number of votes, including ties, be dropped, and that on succeeding ballots the names of the two persons receiving the lowest number of votes, including ties, be dropped until an election occurs.

The Moderator requested Mr. R. W. Gray to take the chair.

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

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The Committee on Local Evangelism elected by the Ninth and Tenth General Assemblies respectively reports to the Twelfth General Assembly that, in accordance with the instructions of the Eleventh General Assembly, the reports on “The Open-Air Meeting” and “The Evangelistic Meeting” were sent to ministers and sessions of The Orthodox Presbyterian Church for purposes of study. The report on “The Open-Air Meeting” was mailed last summer and the report on “The Evangelistic Meeting” as revised was mailed six weeks prior to the convening of the Assembly.

In addition to these two reports, the Committee sent to the ministers and sessions of The Orthodox Presbyterian Church copies of its report on “Extensive Survey Work”. Copies of this report were mailed six weeks prior to the date for the convening of the Twelfth General Assembly.

During the past year the Committee has made an assignment not previously reported to the General Assembly. The Committee has requested the Rev. Edward Heerema in collaboration with Professor R. B. Kuiper to prepare a paper on the important subject of “The Subjects of Evangelism.”

Definite progress has been made in the preparation of the remaining reports due to be presented to the Church. The members of the Committee regret that the failure of numerous assignees to meet the deadline for their papers has substantially delayed the completion of the Committee’s work. Of recent date all except one of the Committee’s assignments have been received; so the Committee can now press toward the completion of its task without preventable delays.

The Committee respectfully recommends:

1.—That the Assembly commend to the Presbyteries and Sessions of The Orthodox Presbyterian Church for appropriate action the Committee’s reports on “The Open-Air Meeting”,* “The Evangelistic Meeting” and “Extensive Survey Work”.

2. That the Committee on Local Evangelism be continued.

Respectfully submitted,
CALVIN K. CUMMINGS, Chairman

The report on the Evangelistic Meeting is as follows:

THE EVANGELISTIC MEETING

There are broadly speaking at least six ways of reaching men with the Gospel—by personal work, by tract distribution, by radio preaching, by catechetical and Sabbath-school classes, by evangelistic sermons preached from time to time by the local pastor and by the holding of a special series of meetings. The last of these methods may properly be described as evangelistic meetings. These six methods of proclaiming the gospel are not mutually exclusive but complementary.

In this part of the report, however, we are concerned only with the evangelistic meeting. Strictly speaking there are two types of evangelistic services, the one more formal and the other less formal. In the first type all the acts of worship which are regularly employed in a worship service should be used. In the second type only those exercises which are essential to the presentation of the Gospel need be used. Scripture warrant for the first type of service is to be found in such passages as Acts 13:14-49; 17:1-4; 18:4. Such passages as Acts 17:17,22ff; 19:8,9; Matt. 3:1ff. provide us with Scripture warrant for the second type of service.

It is also evident from these two groups of passages that we are warranted in holding a series of evangelistic meetings of either type.

*See, Minutes of the Eleventh General Assembly, p. 44ff.
It is true that the evangelistic meeting has fallen into disrepute. It is in disrepute with the public because so often this type of meeting is marred by sensationalism, emotionalism and commercialism. It is in disrepute in Reformed circles also because the messages are as a general rule thoroughly Arminian. We must not, however, allow these abuses to deter us from a proper use of this method. It is as unscriptural to have no evangelistic meetings as it is to have the wrong kind. We must reject the abuses and make proper use of this scriptural method of presenting the gospel.

Special meetings may also be held for the purpose of reviving and strengthening the saints. We have a number of instances in the Old Testament where special assemblies of God's people were called for this purpose. It is well that from time to time meetings be held solely for this purpose.

The reviving and strengthening of believers will also help to prepare the church for evangelistic meetings. Ideally, the congregation should be in a revived state before the special evangelistic effort is made in order that the people may be ready to do their part.

It is not always practical, however, to hold meetings devoted exclusively to this purpose. In this case the two types of meetings may be combined. The first week of the meetings may be devoted to the quickening and edifying of the saints and the second week to the reaching of the unsaved with the Gospel.

In this article, however, we shall devote ourselves exclusively to the evangelistic meeting.

The Time

There are at least three factors to be taken into consideration in selecting the time for evangelistic meetings.

1. Local conditions. In most communities there will be periods in which local conditions make it unadvisable to hold special meetings. If the public is to attend then we must try to select a time which will be suitable to the public. In selecting such a time we should take into consideration such factors as: working conditions, probable weather conditions and vacation periods.

2. The necessity for an adequate preparatory period. If the meetings are to be well attended and fruitful there must be ample time beforehand to inform and to interest the community at large and to do the necessary ground work with unsaved and backslidden individuals in the community.

3. The availability of a suitable evangelist. This factor is of importance because we not only desire the public to attend these meetings, but we also want them to hear the whole gospel proclaimed with simplicity and power. Care should therefore be taken to secure the evangelist as much as six months or a year in advance.

It is advisable to hold evangelistic meetings regularly. In so doing, we deepen the interest of the community in our church and draw strangers to it, we aid and encourage our people in their efforts to do personal work, and harvest the seed sown in previous meetings.

Location

It is logical that such meetings should be held in the local church. There are, however, conceivable circumstances under which it would be wise to hold the evangelistic meetings in a building which would be more centrally located, accessible or commodious.

Preparation

For instructions on this subject the report in this series entitled "Preparation for the Evangelistic Meeting"* should be consulted. At this point, however, it is necessary to amplify certain instructions already given and to deal with several other questions.

*See, Minutes of the Eleventh General Assembly, p. 35f.
1. Canvassers. In instructing this group of workers nothing should be taken for granted. They should be taught what to say in making an approach. A list of “do's” and “don'ts” to be memorized may be given them. They should be equipped with printed or mimeographed canvass cards listing the information desired and they should be required to fill out a card for each home visited. The necessity for tact must be emphasized. Care must be taken lest people may be needlessly antagonized.

2. A special group of personal workers. If large numbers are expected to attend the meetings a select group should be chosen to do personal work with inquirers each night after the meeting. There should be both men and women in this group. It may be necessary to give them additional instructions.

Finances

There are certain expenses in connection with the evangelistic meeting—heat, light, advertising and the care and remuneration of the evangelist. The public has been disgusted and prejudiced by the type of financial appeal which it has come to associate with this type of meetings. Care must therefore be taken to keep the matter of finances in the background.

The necessary finances may be secured properly in one or more of the following ways. The evangelistic meetings should be placed in the budget of the church. If this has not been done and sufficient funds for this purpose are in the treasury, the sum needed may be secured from this source by the proper action. If funds are not available from this source an announcement could be made from the pulpit, at least a month before the meetings, in which the sum needed should be stated in detail and a request made for individual gifts to be given in advance to meet this expense.

If it is thought best to secure the necessary finances by taking up offerings in connection with the meetings this may be done in several ways. Several previously announced offerings may be received during the course of the meetings. This method is not recommended unless the expenses are very low. An offering may be received every night without any stress being placed upon it. In this case the announcement preceding the offering should be limited to a simple statement of the purpose for which the offering is being received.

Speaker

The message may be brought by the pastor, by other pastors or by an evangelist. While some very successful evangelistic meetings have been conducted by the pastor there are some decided advantages in having an outside speaker or speakers. There are other important activities in connection with the evangelistic effort which should occupy the pastor's time both before and during the meetings. As a general rule the outside speaker will attract more people and will also be in a better position to say certain things which ought to be said.

There are some distinct advantages in having an evangelist if he is of the right type. He should be better qualified and prepared for this work than the average pastor. He should also have more drawing power. He will be present throughout the entire period to do personal work from house to house as well as after the evening meetings. The fact that the people will have the opportunity to become acquainted with him should make his efforts in this respect more effective. With a single speaker there should be a continuity not only to the messages but also to the entire effort which might otherwise be lacking.

Music

The primary purpose of the evangelistic meeting is the presentation of the gospel to the unsaved. The type of meeting contemplated in this report, however, should properly be regarded as a service of worship. It is proper, there-
fore, that it should include the praise of God in song. It is not only honoring to God thus to extol His praises in the presence of unbelievers but it is also highly conducive to their instruction and conviction.

It is not to be supposed that the songs adapted to this type of meeting are only those that are commonly regarded as suited to evangelistic services. In accordance with the position taken in the report on the subject of “The Message of Evangelism”, it must not be forgotten that the whole counsel of God is the message of evangelism and therefore the songs should cover the whole range of the materials God has provided for the extolling of His praise in the service of song.

It is highly appropriate, however, that the songs used in a particular service should be adapted to the message given and in this way express through song the praise of God that bears most directly upon the message. Since the repentance and conversion of the unsaved are always the aim of the evangelistic meeting, the penitential psalms are peculiarly fitted to give expression to the confession and penitence that may by the grace of God be induced in the unsaved. Songs expressive of God’s holiness and judgment afford an appropriate background for the presentation of the Gospel.

Any special music that is sung should have as its purpose the glorification of God and the preparation of the minds and hearts of the listeners to receive the saving truth of God’s Word. For this purpose, songs may be sung immediately preceding or following the presentation of the message. The evangelist should see that the messages of these songs are consonant with the sermon subject and the particular aim of the meeting.

It is indispensable that the music used should be adapted to the sentiment of the songs sung. The music should always be stately, and consonant with the worship of God. As far as possible the tunes should be familiar to the audience. But the quality of the music should not be sacrificed to familiarity with an inferior type of music that is frequently associated with the evangelistic meeting. A new epoch in evangelism can well be inaugurated by discarding the flippant music that has obtained such vogue in modern evangelism.

The invitation or call to sinners should be an all-pervasive feature and the fitting climax of the evangelistic message. The authority with which the call of God comes and the urgency of responding to that call should pervade the entire evangelistic message. The message should be climaxed by pleading, beseeching, inviting, exhorting all, “be ye reconciled to God.” With compassion, simplicity, as a dying man to dying men, should this be done. The invitations should flow naturally from the portion of God’s Word that is being preached. This will afford variety, and avoid the danger of being forced or mechanical in sounding forth the sweet overtures of the Gospel. After the sermon has been climaxed with the call to sinners, it is most appropriate that God’s gracious and Holy Spirit be invoked in prayer that the Word may prove effectual into such as should be saved.

*See, Minutes of the Eleventh General Assembly, p. 29f.)
It is imperative that provision should be made for dealing with inquirers immediately after the conclusion of the evangelistic meeting. Before the conclusion of the service it should be announced that the minister is very anxious to meet with those who may want to confess Christ as their Saviour or who have questions of mind or heart that are standing in the way of their accepting Christ. It should then be announced that the minister and/or evangelist will meet with them privately after the benediction or if more suitable to them will be glad to meet with them in the privacy of their own homes. Each individual inquirer may best be dealt with individually and privately. If the inquirers are numerous, elders and trained laymen may well assist the minister in this important task. After the inquirer has his particular problem answered he should again have presented to him simply and clearly the way of eternal salvation. If the inquirer accepts Christ he should be given instruction in the means of grace and a class should be arranged for his further instruction in the whole counsel of God. The confessor should be encouraged to attend this class and to show forth the fruits of the Spirit before publicly confessing Christ and uniting with His Church. We believe that this method will go a long way towards reducing the number of sham confessions and will in the end be to a greater glory of God.

Follow-up Work

This type of work should be done both during and after the meetings. The Pastor and the Evangelist should consider calling upon strangers who have attended two or more services, especially if they are known to be unsaved. An effort should be made to secure a private appointment with that type of person who seems to be interested in the gospel but who, for one reason or another, does not appear to have responded to the invitations of the gospel given in public. If possible a list of all visitors should be made and after the meetings are over the pastor should call upon as many of such as is possible or advisable.

The report of Extensive Survey Work is as follows:

EXTENSIVE SURVEY WORK

The purpose of an extensive survey is to seek to extend the Kingdom of God by establishing a chapel or a sabbath school in an area not served by The Orthodox Presbyterian Church. A consideration of this subject is properly included in the report of the Committee on Local Evangelism because our local churches should engage in this type of work whenever practicable. This is an effective way to bring the gospel to people living in areas adjacent to our churches.

Broadly speaking, a new work may be started in three types of locations: in the center or business district of a city or town, in a residential section of a city or town, or in a rural area. The advantages and disadvantages of launching a new work in each of these three types of location will be considered.

A work located in the center of the city has this advantage. It is in a position to draw people from all parts of the city who are interested. The disadvantages, however, are many. The number of people in any city who are interested in our testimony is generally too few to form a nucleus of sufficient size. In many cases it will be impossible to develop a sabbath school in an area of this type. A work in such a location must compete for the attendance of people who live much closer to churches whose buildings, equipment and general appeal are more attractive to the public. To compete successfully under these conditions usually calls for a strong nucleus, an able preacher, a good location, good singing, a specialized program, extensive advertising, and if possible, a radio broadcast.
A work begun in a good residential section has decided advantages over one conducted in the center of the city. The population here is more stable. There are families with children from which a sabbath school may be developed. This work will have a community appeal. It is natural and logical for people to attend a church in their own community. Furthermore, it is conducive to spiritual growth and Christian service, provided the church is a true church.

As a general rule, it is much better to attempt a work in a new rather than in an old residential section. There are distinct disadvantages in locating in an older residential section. The people are likely to have formed their church connections or to be fixed in their habit of non-attendance. They are inclined to expect more in the way of a meeting place and to look with suspicion upon new groups. Older residential sections of a better class are likely to contain very few children. This would not be true of older sections which have been re-settled by lower classes.

On the other hand, there are advantages in locating in a new residential section which does not have a well-established Protestant church. Many of the people who have moved into the area from a distance will not as yet have formed their church connections. Those who have moved from other communities nearby will often be willing to attend and, in time, to change their affiliations. People in a new community are not as inclined to object to unusual meeting places. They expect this. They are quite likely to welcome the first reputable church which establishes a work in the area.

There are both discouraging and encouraging factors to be considered in launching a chapel or a sabbath school in a rural area. Much time and travel will be necessary in order to contact the people and they may be slow in responding. However, if the community is promising, the effort is worth while. Rural America is still largely Protestant. The percentage of children per family is larger than that in urban areas and many of these will ultimately settle in the city. A work done with these children will have a tremendous influence upon the future of the church and of the nation. In a rural community a building program can often be carried out with a minimum of expense, due to the willingness of the farmer to donate labor and materials whenever possible.

Downtown

Working principles to be applied in finding a suitable location for a work in the center or business district of the city.

I. The location must be accessible from all parts of the city. It is essential to investigate and compare the transportation facilities before making the final choice of a site.

II. In seeking a suitable meeting place the following possibilities should be investigated:

A. A church may be found which would permit the holding of services in its auditorium or prayer meeting room on Sabbath afternoons or evenings.

B. In almost every city of any size there are organizations which have halls for rent. Only halls located on the ground floor should be considered. The public is likely to be unresponsive to second-story churches.

C. Information concerning suitable vacant store-buildings may be obtained by riding throughout the section in a car and by consulting several real estate agents.

III. The place of meeting should be chosen with great care. The building must be suitable. The exterior should be attractive. The auditorium should be neither too large nor too small. In the case of a hall or vacant store-building the room must be of a type which can be converted into an attractive place of worship. If possible, there should be other rooms available for the meetings of various organizations. The heating facilities must be adequate or it must be possible to make them adequate without too much expense.
IV. In renting a meeting place a written contract should be made. In addition to the essential features, it is advisable to have a clause inserted giving an option to renew the contract at the end of the year at the same price.

Residential

Working principles to be applied in finding a suitable location for a work in a residential section.

I. A church should be able to draw persons, to whom for one reason or another it has a special appeal, from a radius of at least three-quarters of a mile. This distance may be increased or decreased by natural barriers, such as a railroad track or a main thoroughfare.

II. A church should be able to draw Protestants who are willing to consider attending a church of a denomination other than their own, if it is more accessible, and, also, the unchurched from the area within a radius of at least three-eighths of a mile.

A: This distance may be increased or decreased by the presence of natural barriers.

B. This distance may also be affected by the presence of a Protestant church or church site within three-fourths of a mile.

(1) If the other church or church site is Episcopalian, Lutheran, or Baptist, these classes of prospects may be drawn from more than half the distance between the two.

(2) If the other church or church site belongs to one of the other larger denominations, these classes of prospects may be drawn from less than half the distance between the two.

(3) If we are estimating the competitive strength of an established church, the variable factor of distance in each case may be determined by:

(a) The age of the church.

(b) The building and equipment of the church.

(c) The intensity with which it works the area.

III. Because of the principles stated above, a new church should ordinarily have an exclusive working area with a radius of 3/8 of a mile. In other words, it should be the closest Protestant church to all within this area. This would mean that the nearest Protestant church of another denomination would be at least 3/4 of a mile distant.

A church may be established with a smaller exclusive area if:

A. There is a strong nucleus, or

B. If there is a large number of good prospects.

A church placed in such a location will be in an area possessing both a real need and a great possibility for growth.

IV. The presence of a nucleus of one or more families warrants a careful investigation of the area in which they are located.

V. In determining the potentialities of any specific area, the following factors should be ascertained and evaluated:

A. The number of houses not over four years old or the percentage of the area containing such houses. In either case, state the approximate value of the houses.

B. The number of houses over four years old or the percentage of the area containing such houses. In either case, state the approximate age and value of the houses.

C. The percentage of the area which is not developed and the prospect of its development.

D. The number or percentage of Roman Catholics, Protestants, Jews, Sects, non-affiliated, prospects, and children in prospect families.

E. The location of church buildings and/or church sites and any information concerning them which might be of value.

F. The transportation facilities.
G. The size of the areas from which the various classes of prospects may be drawn.
H. Any uncertainties which may affect the future of this area, indicating their nature, number and importance.

VI. The ideal residential section in which to locate a work:
A. May be described as one
   (1) Containing between 800 and 1000 houses four years old or less, ranging in price from $6,000.00 to $15,000.00.
   (2) In which the population is at least 60% Protestant.
   (3) Containing approximately 200 prospects of all types, at least 100 of which have been rated as fair, good or excellent. (1)
   (4) In which there is a suitable temporary meeting place available, i.e., a centrally located hall on the ground floor, storebuilding, schoolhouse, garage, basement or gameroom in a home.
   (5) Not containing a well-established church within a radius of 3/4 of a mile of its center.
B. May be sought by the following steps:
   (1) Inquire of the city planning and zoning commission and of real estate agents concerning the existence of any areas which might meet requirements 1, 2 and 5.
   (2) Get a map or maps of the area or areas to be considered. Locate and mark on the map the churches in or near each of these areas. Then take a ruler and locate on the map any sections in these areas in which there is a 1-1/2 miles between churches.
   (3) The center of all such sections should be marked on the map and a casual examination should be made of the area within a radius of 3/8 of a mile to such centers.
   (4) If this examination indicates that the area may be promising, the following procedure should be followed:
      (a) The houses should be counted.
      (b) A sample survey should be made to see if the population is predominantly Jewish, Romish or Protestant; also to ascertain the approximate age of the development.
      (c) If these results are favorable, an intensive survey should be made to ascertain the number of prospects and the number of possible meeting places. (2)
      (d) If the number of Protestants is sufficiently large and there are suitable meeting places available, the most central and suitable of the meeting places should be selected and the work should be undertaken at the earliest possible moment. Any delay may give those who are hostile an opportunity to disrupt the project.

VII. While we are confident that a work in a new residential area initiated under the conditions set forth in VI, A should be successful, and while we feel that the methods for finding a new location set forth in VI, B are sound, it is not maintained that these are the only conditions and methods under which and by which a new work may be launched.
A. A vacant church building may prove to be a good location for a missionary project. To test and develop the possibility of such a location, the following steps are suggested:
   (1) A prospect is a family or a part of a family which for certain reasons we have hopes of drawing to our church, chapel or sabbath school.
   (2) Survey cards and instructions may be obtained at a nominal charge from the Committee on Home Missions and Church Extension of the O.P.C., Room 728, Schaff Bldg., 1505 Race Street, Philadelphia 2, Penna.
(1) Make inquiry of the proper authorities as to whether the building can be rented or purchased.

(2) If it is available call upon the former constituency of the church and make an extensive survey of the area within a radius of 3/8 of a mile of the building to ascertain the number of prospects.

(3) If the survey reveals 200 prospects of all types, at least 100 of which have been rated as fair, good or excellent, then endeavor to rent the building for a certain period with the option at the end of that period either of re-renting at the same terms or of purchasing at a certain price.

B. A small suburban residential area may be a good location for such a work.

(1) Such an area is to be regarded as especially promising: if it contains between 200 and 500 houses (the majority of which are not more than four years old), if it is going to develop rapidly and extensively, if it is predominantly Protestant and if it contains no strong Protestant church with a form of worship similar to ours. Other factors to be considered in evaluating such an area are to be found in section V.

(2) A location of this type may be found not only by intensive survey work but also by combining these methods with:

(a) A summer bible school. This effort should be preceded by a search for children and followed by an intensive survey if the interest warrants it.

(b) An evangelistic effort in which survey work should be done during the day and meetings held in the evenings in a tent or hall. This effort should be carried on for at least two weeks and preceded by adequate publicity.

Either type of endeavor should reveal whether there is a sufficient nucleus and interest to warrant the launching of the project. If the results are favorable, an effort should then be made to find the most central and suitable meeting place and the work should be undertaken at the earliest possible moment. Any delay may afford those who are hostile an opportunity to disrupt the project.

If the church which is considering the project lacks the necessary equipment or funds, it may look for aid to the Presbytery or to the Committee on Home Missions and Church Extension.

VIII. While it is the primary purpose of this part of the report to encourage our local churches to establish chapels and sabbath schools which in time may develop into self-supporting churches, missionary work may also be conducted in areas which are not promising in this respect. The people in such communities also need the gospel. Extensive and intensive survey work, summer bible schools, bible classes held in the homes or in the public schools, and evangelistic meetings, will also be found helpful in locating and developing a work of this type.

Rural

Working principles to be applied in finding a suitable location for a work in a rural area. The distances named in this section of the report will vary in different types of rural areas.

I. A rural church should be able to draw persons, to whom for one reason or another it has a special appeal, from a radius of at least 6 miles. This distance may be increased or decreased by natural barriers, such as mountains or rivers.

II. A rural church should be able to draw Protestants who are willing to consider attending a church of a denomination other than their own, if it is
more accessible, and, also, the unchurched from the area within a radius of at least 3 miles.

A. This distance may be increased or decreased by the presence of natural barriers.

B. This distance may also be affected by the presence of a Protestant church or church site within 6 miles.

(1) If the other church or church site is Episcopalian, Lutheran or Baptist, these classes of prospects may be drawn from more than half the distance between the two.

(2) If the other church or church site belongs to one of the other larger denominations, these classes of prospects may be drawn from less than half the distance between the two.

(3) If we are estimating the competitive strength of an established church, the variable factor of distance in each case may be determined by:
   (a) The age of the church.
   (b) The building and equipment of the church.
   (c) The intensity with which it works the area.

III. Because of the principles stated above, a new rural church should ordinarily have an exclusive working area with a radius of 3 miles. In other words, it should be the closest Protestant church to all within this area. This would mean that the nearest Protestant church of another denomination would be at least 6 miles distant.

A rural church may be established with a smaller exclusive area if:

A. There is a strong nucleus, or

B. If there is a large number of good prospects.

A church placed in such a location will be in an area possessing both a real need and a great possibility for growth.

IV. The presence of a nucleus of one or more families warrants a careful investigation of the area in which they are located.

V. In determining the potentialities of any rural area, the following factors should be ascertained and evaluated.

A. The approximate number of homes.

B. The number or percentage of Protestants, Romanists, Jews, Sects, non-affiliated, prospects, and the number of children in the prospect families.

C. The location of church buildings and/or church sites and any information concerning them which might be of value.

D. Any uncertainties which might affect the future of this area indicating their nature, number and importance.

VI. The ideal rural section in which to locate a new work:

A. May be described as one:

(1) In which there is approximately 6 miles in every direction between well-established churches.

(2) Containing between 400 and 800 homes.

(3) In which the population is at least 60% Protestant.

(4) Containing at least 150 prospects of all types, at least 75 of which have been rated as fair, good or excellent.

(5) In which there is a suitable temporary meeting place available in a well-located vacant church building, public hall, schoolhouse or home.

B. May be sought by the following steps:

(1) Obtain a map of the township and/or county. Locate and mark on the map the well-established active churches. Then take a ruler and locate on the map those areas in which there are six miles between churches.

(2) Make a casual examination of such areas and a discreet inquiry concerning the approximate number of homes and percentage of Protestants, Romanists and Jews.
(3) If these results are favorable, an intensive survey should be made to ascertain the number of prospects and the number of meeting places. (See Note 1, p. 96)

(4) If the number of prospects is sufficiently large and there are suitable meeting places available, the most central and suitable of the meeting places should be selected and the work should be undertaken at the earliest possible moment. Any delay may afford those who are hostile an opportunity to disrupt the project.

While we are quite confident that a new rural work launched under the conditions set forth in Section VI, A should be successful and while we feel that the methods for finding a new location set forth in Section VI, B are sound, it is not maintained that these are the only conditions and methods under which and by which a new work may be established.

VII. A vacant rural church building may afford an opening for this type of work. To test and develop the possibility of such a location, the following steps are suggested.

A. Make inquiry of the proper authorities as to whether the building can be rented or purchased.

B. If it is available, call upon the former constituency of the church and make an intensive survey of the area within a radius of 3 miles of the building to ascertain the number of prospects. See Note 2, p. 96)

C. If the survey reveals approximately 150 prospects of all types, at least 75 of which have been rated as fair, good or excellent, then endeavor to rent the building for a certain period, with the option at the end of that period either of re-renting at the same terms or of purchasing at a certain price.

VIII. A village containing no church or no active church may afford an opening for a missionary enterprise. If a discreet inquiry indicates such a possibility it may be tested in one or more of the following ways.

A. A summer bible school might be conducted. This effort should be preceded by a search for children and followed by an intensive survey, if the interest warrants it.

B. An evangelistic effort might be made in which survey work should be done during the day in the village and country-side, and a tent meeting held in the evening. This effort should be carried on for at least two weeks and preceded by adequate publicity.

Either type of endeavor should reveal whether there is a sufficient nucleus and interest to warrant the launching of the project. If the results are favorable, an effort should then be made to find a central and suitable meeting place, and the work should be undertaken at the earliest possible moment. Any delay may afford those who are hostile an opportunity to disrupt the project.

If the church which is considering the project lacks the necessary equipment or funds, it may look for aid to the Presbytery or the Committee on Home Missions and Church Extension.

IX. While it is the primary purpose of this part of the report to encourage our local churches to establish chapels and sabbath schools which in time may develop into self-supporting churches, missionary work may also be conducted in areas which are not promising in this respect. The people in such communities also need the gospel. Extensive and intensive survey work, summer bible schools, bible classes held in the homes, or in the public schools, and evangelistic meetings, will also be found helpful in locating and developing a work of this type.

It was moved and carried that the Assembly consider the three parts of the first recommendation seriatim.

It was moved and carried that the Assembly commend to the presbyteries and sessions of The Orthodox Presbyterian Church for appropriate action the report on The Open-Air Meeting.
It was moved and carried that the Assembly commend to the presbyteries and sessions of The Orthodox Presbyterian Church for appropriate action the report on The Evangelistic Meeting.

It was moved and carried that the Assembly commend to the presbyteries and sessions of The Orthodox Presbyterian Church for appropriate action the report on Extensive Survey Work.

On motion the second recommendation of the committee was adopted, namely, that the Committee on Local Evangelism be continued.

The Moderator resumed the chair.

It was moved and carried that the Assembly commend to the presbyteries and sessions of The Orthodox Presbyterian Church for appropriate action the committee's report on The Preparation for the Evangelistic Meeting. (cf. Minutes, Eleventh General Assembly, pp. 35, 36).

The tellers announced the election of Messrs. Kuschke, Grotenhuis, and Kellogg to the Committee on Theological Education.

The report of the Committee on Home Missions and Church Extension was presented by Mr. R. Gray; the financial statement, including a report on 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 to THE TWELFTH GENERAL ASSEMBLY Meeting At Westminster Theological Seminary, Philadelphia May 17, 1945

During the year ending March 31, 1945, the Committee on Home Missions and Church Extension granted aid to the following persons:

Rev. H. Wilson Albright
Rev. Carl A. Ahlfeldt
Rev. Samuel J. Allen
Rev. Curtis A. Balcom
Rev. John W. Betzold
Rev. Martin J. Bohn
Rev. James B. Brown, D.D.
Rev. Robert B. Brown
Rev. Calvin A. Busch
Rev. Robert K. Churchill
Rev. Gordon H. Clark, Ph.D.
Rev. Edmund P. Clowney
Rev. Bruce A. Coie
Rev. Glenn R. Coie
Rev. Edward B. Cooper
Rev. Henry W. Coray
Rev. John Davies
Rev. Edwards E. Elliott

Of these the Rev. Messrs. Betzold, Busch, Clowney, G. Coie, Hunt, Kuschke, Mahaffy and Voorhees, and Messrs. Gregory and Knowles were added to the roll during the year. The Rev. Messrs. Ahlfeldt, Betzold, J. Brown, R. Brown, Clark, G. Coie, Kuschke and Mahaffy, and Messrs. Gregory and Knowles were removed from the roll during the year.

The Committee is glad to report that all the fields whose pastors receive aid from the Committee are progressing satisfactorily and that no exceptions to the salary scale have been necessary for aid-receiving pastors.

(100)
SALARY SCALE

The Committee has again found it possible to liberalize its salary scale by increasing the amount granted for children allowances. The new scale permits missionaries and aid-receiving pastors to receive grants up to $50 per month, with a maximum of $10 a month for each dependent in the city, and $8 a month in rural pastorates.

GENERAL ASSEMBLY FUNDS

Since the Committee acts as fiscal agent for the general assembly, it reports that during the year there was received, chiefly from 47 churches, the sum of $731.55 for expenses of the general assembly. The Eleventh General Assembly had allowed a budget of $900 for these purposes. The Committee at its April 19, 1945, meeting approved the following payments, in addition to the expenses of printing the Minutes and certain incidental expenses:

<table>
<thead>
<tr>
<th>Committee</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Committee on Local Evangelism</td>
<td>$ 96.39</td>
</tr>
<tr>
<td>Committee on Songs in Worship</td>
<td>30.00</td>
</tr>
<tr>
<td>Committee on Theological Education</td>
<td>37.88</td>
</tr>
<tr>
<td>Committee on the American Council of Christian Churches</td>
<td>38.74</td>
</tr>
<tr>
<td>Committee on Ministerial Benefits</td>
<td>21.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$224.01</strong></td>
</tr>
</tbody>
</table>

WORK OF THE FIELD MISSIONARY AND EXPANSION PROGRAM

The Rev. George W. Marston has continued his activities as field missionary and has been engaged chiefly in making surveys of new fields where it may be possible to organize churches. He has made thorough surveys of a large number of such fields and has found at least several which show great promise. He has assisted a number of organized churches in planning expansion within their own area and in starting branch Sunday Schools. He has conducted a very limited number of series of evangelistic services, the major portion of his time being given to survey work. After the thorough investigation which Mr. Marston has conducted, the Committee is now preparing to go ahead with its expansion program, and it has good hopes that at least two fields, and very likely three, will be opened during the current year. The Committee has sought applicants for manning these new fields, and it has been delighted to receive applications from several men who have already proved themselves to be able pastors. The Committee is now in the process of appointing one or more of these men, and it has decided to take steps toward the opening of work in both the Chicago and the Northern New Jersey area, and there is some prospect that a work can likewise be opened in the Philadelphia region.

During the year the Committee appointed the Rev. Bruce F. Hunt as its missionary in Southern California. Mr. Hunt has established several points at which groups gather for worship and instruction under his general direction, and at least one group is in the process of organization. He has, in general, attempted to use the "Nevius Plan", which was originally developed on the foreign field, in the conduct of his home missions work. It is too early for the Committee accurately to assess the value of this type of missionary work.

CONTRIBUTIONS

Contributions to the work of the Committee continue to increase. The increase from the churches was not so great during the year under review, but large sums were received from individual donors during the year. Eighty-three churches and church groups contributed during the year, and every Orthodox Presbyterian Church, save two, supported the work of this Committee financially.
PROMOTION PLANS

In addition to the regular promotional articles and news items in the pages of THE PRESBYTERIAN GUARDIAN, the Committee, during the coming year, is contemplating the publication of a small leaflet, to be sent to our donors and to be made available for distribution through the local churches. This, the Committee believes, will help to meet a need long felt for more promotional literature that can readily be put into the hands of all our people. The Committee has placed the sum of $500 on its budget for the coming year for this purpose.

The Committee recommends to the general assembly that the assembly empower it, or some other agency, to make plans for the celebration of the Tenth Anniversary of The Orthodox Presbyterian Church in 1946, and to carry those plans to execution. If this Committee should be charged with the task, it contemplates at least the publication of a tenth anniversary brochure, or possibly even of a small book outlining the history of the church, with pictures. It contemplates placing such a publication on sale throughout the church. If the Committee is charged with this task it requests that it be authorized to raise a fund not exceeding $1000 to underwrite such a plan.

BUDGET OF THE COMMITTEE

In accordance with the relative budgets of the Committee on Home Missions and Church Extension and of the Committee on Foreign Missions, this Committee has agreed to pay two-thirds of the joint overhead costs of both committees during the fiscal year 1945-46. The following budget has been adopted by the Committee:

| Office and Administrative Expense | - | - | - | - | $4,300 |
| Allowances of Missionaries, Class A | - | - | - | - | 12,000 |
| Allowances of Missionaries, Class B | - | - | - | - | 20,000 |
| Extension Expense— | - | - | - | - | - | - | $500 |
| In seeking new fields | - | - | - | - | 500 |
| In establishing fields | - | - | - | - | 1,000 |
| Promotion Expense— | - | - | - | - | $240 |
| Publicity, Presbyterian Guardian | - | - | - | - | 500 |
| Promotion Leaflets | - | - | - | - | 300 |
| Mimeographing, Postage, etc. | - | - | - | - | 700 |
| Traveling, General Secretary | - | - | - | - | 1,740 |
| Miscellaneous | - | - | - | - | 200 |
| Total Budget to be raised during the present year | - | - | - | - | $39,240 |
| New work to be undertaken, to be paid for from funds on hand and contributed for this general purpose | - | - | - | - | 6,000 |
| Necessary building operations for new work, to be paid for from funds on hand and contributed for this general purpose | - | - | - | - | 12,000 |
| Total Budget | - | - | - | - | $57,240 |

ELECTIONS TO THE COMMITTEE


Elder Albert H. Squires of the class of 1947 desires to resign and the Committee recommends that his resignation be accepted with regret and that an elder be elected to serve his unexpired term.
April 17, 1945

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

Sirs:

In accordance with your authorization, 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, 1945 and submit a statement of Cash Receipts and Disbursements for the year then ended. Recorded receipts were reconciled to deposits as reported on statements rendered by the bank. All cash disbursement entries were supported by warrants and properly executed and cancelled checks. Such tests were made as were necessary to satisfy us as to the propriety of disbursements and as to the proper designation of the recorded receipts. The balance in the bank at March 31, 1945 was confirmed by direct correspondence with the depository. Petty Cash was verified by actual count.

At the end of the period under review the following loans were receivable from various churches:

<table>
<thead>
<tr>
<th>Loan Description</th>
<th>Original Amount</th>
<th>Reduced Amount</th>
<th>% of Interest</th>
<th>Due Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orthodox Presbyterian Church of Franklin Square, N. Y</td>
<td>1,500.00</td>
<td>900.00</td>
<td>3%</td>
<td>4-21-48</td>
</tr>
<tr>
<td>Grace Orthodox Presbyterian Church of Westfield, N. J</td>
<td>2,000.00</td>
<td>1,400.00</td>
<td>4%</td>
<td>7-21-48</td>
</tr>
<tr>
<td>Second Congregational Church of Denver, Col.</td>
<td>3,000.00</td>
<td>1,400.00</td>
<td>4%</td>
<td>9-19-49</td>
</tr>
<tr>
<td>First Orthodox Presbyterian Church of San Francisco, California</td>
<td>3,000.00</td>
<td>3,000.00</td>
<td>4%</td>
<td>12-18-49</td>
</tr>
</tbody>
</table>

Amount outstanding at 3-31-45 8,300.00

Papers relative to the above receivables were examined by us and appear to be in order.

The Committee recorded in their minutes of September 7, 1944 the guaranteeing of a $6,000.00 installment note secured by a $14,000.00 first mortgage on the lots and building of the Knox Orthodox Presbyterian Church in Silver Spring, Maryland. A copy of this note was examined by us.

As of April 1, 1944 the Committee held 300 shares of Rath Packing Company common stock and 25 shares of United Carbon Company common stock. During the period under review 600 additional shares of Rath Packing Company common stock were received as a contribution and 400 shares were sold during this period. Certificates evidencing ownership of 500 shares of Rath Packing Company common stock and 25 shares of United Carbon Company common stock as of March 31, 1945 were examined by us. The reported income from these investments was checked.

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 courtesy extended our representative during the course of the examination.

Respectfully submitted,
(Signed) Main and Company
CERTIFIED PUBLIC ACCOUNTANTS
(103)
STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
FOR THE YEAR ENDED MARCH 31, 1945
THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION
OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.

Balance, April 1, 1944
General Fund ........................................... 2,661.28
General Assembly ..................................... 15.79
Committee on Constitution ............................ 165.57

Total .................................................. 2,842.64

Receipts
Contributions:
General Fund ........................................... 21,936.72
For Support of Designated Missionaries ............ 2,236.24
For Jewish Work ..................................... 326.17

Total Contributions .................................. 24,499.13

Proceeds from Sales of Stock ......................... 16,421.36

Amounts Collected on Loans Granted:
Grace Orthodox Presbyterian Church of Westfield, N. J. ......................... 400.00
Orthodox Presbyterian Church of Franklin Square, N. Y. .................... 600.00

Less: Amounts Expended ................................

Total Receipts ........................................ 43,439.04

Total Available Cash ................................ 46,281.68

Disbursements
Missionaries' Salaries and Aid:
Paid from General Fund .................. 26,691.22
Paid from Designated Contributions ........ 2,236.24

Loans from General Fund:
Second Congregational Church of Denver ........ 3,000.00
First Orthodox Presbyterian Church of San Francisco .................. 3,000.00

Jewish Work:
Salaries ........................................ 2,109.75
Other Expense .................................. 71.40

Total .............................................. 2,181.15

Paid from General Fund .................. 1,854.98

(104)
Paid from Designated Contributions ........ 326.17 2,181.15

Office and Administrative Expenses:
(Paid from General Fund)
Salary - General Secretary .......... 1,791.61
Salary - Clerical Help ............. 949.60
Rent ...................................... 186.00
Telephone and Telegraph .......... 107.68
Postage and Supplies .............. 198.60
Committee Meeting Expense ....... 76.92
Audit ...................................... 50.00
Fidelity Bond .......................... 35.00
Corporation Expense ................. 27.00
Miscellaneous ....................... 27.91 3,450.32

Promotion Expense:
(Paid from General Fund)
Traveling:
  General Secretary ................. 669.19
  Other ............................... 180.71

Less: Refunds ....................... 56.06 793.84

Contribution to Presbyterian Guardian .......... 480.00
Extension (Rent) .................... 540.00
Camera Supplies ...................... 66.41
Mimeographing ...................... 28.30
Tracts .................................. 111.59
Postage, Etc. ......................... 5.81 2,025.95

General Assembly Expense .............. 394.84
Committee on Constitution Expense ....... .42
Prayer Calendars ..................... 68.36
Disbursed as Intermediary ........... 809.91
Less: Received as Intermediary ...... 809.91 0

Total Disbursements ................. 44,309.24

Balance, March 31, 1945 .................. 1,972.44

Accounted for as follows:
General Fund .......................... 1,438.79
General Assembly ...................... 352.50
Committee on Constitution .......... 181.15

1,972.44

Represented by:
Cash in Bank ......................... 1,947.44
Petty Cash ............................ 25.00

1,972.44

Assets of Committee
Cash on Hand and in Bank ............. 1,972.44

(105)
Stocks Owned:
26 shares United Carbon Co. - Common .................. 1,756.25
500 shares Rath Packing Co. - Common .................. 18,000.00 19,756.25

Notes Receivable:
Orthodox Presbyterian Church of Franklin Square, New York ................................................. 900.00
Grace Orthodox Presbyterian Church of Westfield, New Jersey .................................................. 1,400.00
Second Congregational Church of Denver, Col. ........ 3,000.00
First Orthodox Presbyterian Church of San Francisco, California ............................................. 3,000.00 8,300.00

Total .............................................................................................................................................. 30,028.69

It was moved and carried that the Assembly recess at 10.00 p. m. to reconvene at 9.00 a. m., Wednesday, May 23.

Dr. William Young declared his intention of filing a protest against the Assembly's action in not reconsidering the motion to commend to the presbyteries and sessions the report on The Open-Air Meeting prepared by the Committee on Local Evangelism.

The Moderator stated that the order of the day had arrived. The Assembly recessed with prayer by Dr. E. J. Young.

WEDNESDAY, MAY 23, 1945

Wednesday morning

A devotional service, conducted by the Rev. Edward L. Kellogg, was held at 9.10 a. m.

The Assembly was called to order at 9.30 a. m. and opened with prayer by Mr. Cooper.

The minutes of May 22 were read and approved as corrected.

The tellers reported the election of Dr. Stonehouse to the Committee on Theological Education.

It was moved and carried that the Assembly empower the Committee on Home Missions and Church Extension to make plans for the celebration of the tenth anniversary of The Orthodox Presbyterian Church in 1946 and to carry those plans into execution.

The recommendation of the Committee on Home Missions and Church Extension that the resignation of Elder A. H. Squires of the class of 1947 be accepted was adopted on motion.

It was moved that the Assembly instruct the Committee on Home Missions and Church Extension to give to The Presbyterian Guardian for publicity purposes the sum of $480.

The Moderator requested Mr. Clelland to take the chair.

The following amendment was moved: and that the Assembly elect a committee of three pastors to consult with the Editorial Council of The Presbyterian Guardian and represent the interests of the Committee of Home Missions and Church Extension of The Orthodox Presbyterian Church.

The Moderator twice ruled this amendment in order, and on appeals was twice sustained.

It was moved and carried to substitute for the amendment: that the Assembly instruct the Committee on Home Missions and Church Extension to elect a sub-committee to represent its interests before the Editorial Council of The Presbyterian Guardian.

The Moderator resumed the chair.

It was moved and carried as an amendment that the words “for publicity purposes” be deleted.

The amendment before the house was defeated.

The motion before the house was carried, namely, that the Assembly in-
struct the Committee on Home Missions and Church Extension to give to The Presbyterian Guardian the sum of $480.

It was moved and carried that the Assembly recess until 2.15 p. m. The Assembly recessed with prayer by the Moderator.

**Wednesday afternoon**

The Assembly reconvened at 2.15 p. m. and was opened with prayer by Elder H. P. Allen.

The following protest was read by the Clerk:

I hereby protest most vigorously against the action of the General Assembly, on May 22, 1945, in voting not to reconsider the action to recommend the report of the Committee on Local Evangelism on the open-air meeting to the Presbyteries and Churches.

The action to recommend was taken hastily, without deliberation by the Assembly and without giving commissioners sufficient opportunity to decide whether deliberation was necessary. Copies of the report were distributed together with other reports of the Committee at a time of general weariness and eagerness to hasten the completion of business. Before all the commissioners were able to ascertain the contents of the reports to be acted upon, the matter was put to a vote. Commissioners were not even aware of the fact that they were voting the approval of these reports by the assembly until the representative of the committee was interrogated as to the status of the reports subsequent to the Assembly's action with respect to them.

The Assembly was thereupon urged to reconsider its action with respect to the report on the Open-Air meeting. It was pointed out that exception had been taken to features of the report in the deliberations of the 11th General Assembly, on which account the report ought not to have been adopted without adequate discussion. The assembly, however, by majority vote refused to reconsider the action in question.

The protestant holds that the Assembly contracted corporate guilt in taking hasty action without debate and confesses his own fault in failing to sense the evil of the situation at the moment. He also makes no claim of a legal irregularity in the proceedings of the Assembly. Notwithstanding this admission of his share in the Assembly's guilt, he holds that the Assembly dealt unjustly and uncharitably in its refusal to admit and rectify its error by the proposed reconsideration. He is convinced that the Assembly was unjust in persisting in recommending without due consideration action which was pointed out to have been taken while the Assembly was ignorant of its true character. He is convinced that the Assembly was uncharitable in not showing due respect to the consciences of those who felt the blameworthiness of their own and the Assembly's action.

The protestant would also call the Assembly's attention to the fact that the 11th General Assembly, after considerable discussion of the contents of reports presented by the Committee on Local Evangelism, took action, not to recommend but to call the attention of the lower judicatories of the Church to these reports. It is highly deplorable that the present Assembly has departed from this excellent precedent.

**WILLIAM YOUNG**

**LERÖY B. OLIVER**

**JOHN C. RANKIN**

**WILLIAM E. WELMERS**

May 23, 1945.

The following protest was read by the Clerk:

This protest is made against the following action of the 12th General Assembly. "It was moved and carried that the portion of the complaint which requests the General Assembly to ask the Presbytery of Philadelphia to declare null and void the action of the meeting of July 7, 1944 re: Gordon H. Clark, Ph. D. be declared unconstitutional because it seeks in effect to depose or to unfrock"
a minister in good and regular standing without filing charges and without due process of trial.” The reasons for this protest are:

(1) This action, with regard to the amends sought in the Complaint was taken by the Assembly without any consideration given to the charges of error against the Presbytery of Philadelphia. The Complaint charges the Presbytery with the very serious error of ordaining Dr. Clark in violation of the doctrinal Standards of The Orthodox Presbyterian Church and, therefore, unconstitutionally. If this charge is sustained the action of the Presbytery of Philadelphia may be null and void. Without considering these charges made the General Assembly dealt with the amends sought. This is contrary to good order.

(2) The provision of the constitution that a minister in good and regular standing cannot be deposed or unfrocked without the filing of charges and without due process of trial is at this point wholly irrelevant. In the first part of the motion that was adopted, reference is made to the examination of Dr. Gordon H. Clark in the Presbytery of Philadelphia July 7, 1944. The motion is, therefore, not about an ordained minister in good and regular standing. The motion deals rather with the admission of Dr. Clark to the office of the ministry. Now the Complaint charges that the Presbytery of Philadelphia was in error in admitting Dr. Clark. The Presbytery affirms that the admission of Dr. Clark was lawful. On this difference of opinion the General Assembly has authority to make a declaration. But the Assembly has no authority in an arbitrary fashion to declare, without consideration of the charges made in the Complaint, that the action of the Presbytery of Philadelphia on July 7, 1944 was lawful.

JOHN J. DEWAARD
R. B. KUIPER
CORNELIUS VAN TIL

The following were nominated to the class of 1948 of the Committee on Home Missions and Church Extension: Ministers: Stonehouse, R. Strong, G. Coie, Kuschke, Grotenhuis, Smith, Allen; Elders: W. Ferguson, J. Enoch Faw, Stuart, McClay, Wolthuis, Mullen, William B. Gaillard. The Moderator ruled that the last elder elected would be a member of the class of 1947, filling the unexpired term of Elder A. H. Squires whose resignation was accepted.

The tellers reported the election of Mr. Hills to the Committee on Theological Education. The Moderator named Mr. Kuschke convener of the committee.

The report of the Committee on Song in Public Worship was presented by Dr. William Young. The report is as follows:

REPORT OF THE COMMITTEE APPOINTED BY THE ELEVENTH GENERAL ASSEMBLY 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

The Committee reports to the Twelfth General Assembly that it met for a period of nearly thirty hours in five sederunts during the year. To the several members of the Committee were assigned topics for special study, and papers were prepared on a number of subjects closely related to the Committee’s work. The papers aggregate one hundred typewritten pages, and embrace the fundamental topics related to the subject, such as the Reformed principle regulative of the content of worship, and an exegesis of the various parts of the Scriptures on the subject.

The Committee has discovered that the subject is more basic than one might at first suppose, since it appears that one’s attitude in regard to it may be related closely to one’s conception of the authority of Scripture.

The Committee feels that the subject is worthy of more study, and it has been unable to formulate its conclusions on the basis of the studies made, in the
time available for discussion. The Committee recommends that it be continued and that it be directed to report to the Thirteenth General Assembly.

Respectfully submitted,

ROBERT S. MARSDEN, Chairman

It was moved and carried that the committee be continued and that it be directed to report to the Thirteenth General Assembly.

The report of the Committee on Texts and Proof-texts was presented by Mr. Skilton. The report is as follows:

REPORT OF THE COMMITTEE ON TEXTS AND PROOF TEXTS TO THE THIRTEENTH GENERAL ASSEMBLY OF THE
ORTHODOX PRESBYTERIAN CHURCH

The Committee recommends that it be continued and that it be directed to report to the Thirteenth General Assembly.

Respectfully submitted,

EDWARD J. YOUNG

The report of the Committee on the Examination of Presbyterial Records was presented by Mr. Cummings, chairman of the committee. The report is as follows:

REPORT OF THE COMMITTEE ON THE EXAMINATION OF
PRESBYTERIAL RECORDS TO THE TWELFTH GENERAL ASSEMBLY OF THE
ORTHODOX PRESBYTERIAN CHURCH

The committee reports that it has examined the records of all the presbyteries, and makes the following recommendations:

1. That the minutes of the Presbytery of California be approved with the following exceptions:
   a) P. 16 - the minutes of the special meeting of May 11 are not signed.
   b) P. 16 - prayer was offered prior to the motion to adjourn.
   c) P. 17 - an error was made in the spelling of the name of Mr. Gray.
   d) P. 17 - the roll was called before the meeting was called to order.
   e) P. 18 - the minutes of the meeting of July 26 were not signed.
   f) P. 18 - the word "ballot" is misspelled.
   g) P. 20 - the word "chosen" is misspelled.
   h) P. 21 - no record of members present at the special meeting of December 5.
   i) P. 21 - no record that an elder was present.
   j) P. 21 - the word "itinerary" is misspelled.
   k) P. 21 - an error is made in grammar ("to find out ... and informing").
   l) P. 21 - closing prayer is followed by reconsideration, resulting in the meeting's not being finally dismissed with prayer.
   m) P. 22 - minutes are not signed.

2. That the minutes of the Presbytery of the Dakotas be approved with no exceptions.

3. That the minutes of the Presbytery of New York and New England be approved with the following exception:
   P. 177 - reference is made to an attached letter, but no letter is attached.

4. That the minutes of the Presbytery of New Jersey be approved with the following exceptions:
   a) P. 19 - a typographical error is made in the word "Presbytery's."
b) P. 22 - reference is made to "the clause in question," but the clause is not quoted.
c) P. 22 - the minutes are not signed.
d) P. 24 - it is recorded that the minutes were approved, but it is not specified which minutes.
e) P. 28 - there is no record of the approval of the minutes of the meeting of September 12.

5. That the minutes of the Presbytery of Ohio be approved with the following exceptions:
a) two sets of minutes are not in permanent form.
b) the minutes of the meeting of October 31 are not signed.
c) in the minutes of the meeting of April 3 there is no record of prayer at the time of reconvening.

6. That the minutes of the Presbytery of Philadelphia be approved with the following exceptions:
a) P. 223 - a correction is made in pencil.
b) P. 231 - a typographical error is made in the word "meeting".
c) P. 245 - the word "to" is omitted ("committee of two (to) prepare").
d) P 253 - a mistake is made in the date (November 30 is recorded instead of November 20).

7. That the minutes of the Presbytery of Wisconsin be approved with the following exceptions:
a) P. 76 - no record of prayer at the time of recess.
b) PP. 78-82 - no record of the text of an overture from the First Orthodox Presbyterian Church of Waterloo, Iowa to which repeated reference is made.

On separate motions the above recommendations were adopted.
The tellers reported the election of Elder McClay to the class of 1948 of the Committee on Home Missions and Church Extension.
The tellers reported the election of Elder Gaillard to the Class of 1947 of the Committee on Home Missions and Church Extension.
The report of the Committee on Foreign Missions was presented by Mr. Clelland, president of the committee; the financial statement, including a report on examination by Main and Company, Certified Public Accountants, was read 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 TWELFTH GENERAL ASSEMBLY
Meeting at Westminster Theological Seminary
May 17, 1945

The Committee on Foreign Missions reports to the Twelfth General Assembly for the period from April 25, 1944, to April 23, 1945, except concerning finances for which the report is for the fiscal year ending March 31, 1945.

MISSIONARY ROLL OF THE COMMITTEE
The missionary roll remains the same as that reported to the Tenth and Eleventh General Assemblies with the following exceptions:
The appointment of the Rev. Francis E. Manaffy to Eritrea and Ethiopia has been completed, he having been ordained by the Presbytery of Philadelphia and having passed a favorable physical examination.
Mrs. Francis E. Mahaffy has been appointed as a missionary to work in Eritrea and Ethiopia.

MISSIONARIES ON LEAVE OF ABSENCE
The Rev. Egbert W. Andrews has gone to Chungking, China, where, under
the Foreign Affairs Bureau, National Military Council, he is working as a civilian liaison officer for the Chinese government. He is having unusual opportunity for contact with the highest Chinese officials, and he is also having opportunity for travel within China and India. His intention is, if possible, to remain in China at the close of the War and thus be on the ground for the resumption of our work in the Far East. The Rev. Bruce F. Hunt is working as a missionary under the Committee on Home Missions and Church Extension, in California; the Rev. Henry W. Coray continues his pastorate in Long Beach, California; the Rev. Richard B. Gaffin continues his pastorate in Milwaukee, Wisconsin; the Rev. Malcolm C. Frehn continues as a captain in the United States Army Intelligence Department, while the Rev. R. Heber McIlwaine continues as a chaplain in the United States Army. All of these men are on leave of absence and none of them receives a salary from the Committee.

Efforts are still being made by Mr. Hunt to secure passage to Free China, but without avail.

ACTIVITIES OF MISSIONARIES

The Rev. Clarence W. Duff continues to labor as our missionary in Eritrea. To date Mr. Duff has not been able to secure even a visitor's permit to enter Ethiopia. He still intends to visit that country as soon as possible and to determine from first-hand information whether we can carry on an effective missionary work there.

In the early fall of 1944, Mr. Duff was joined by the Rev. Charles E. Stanton. Together they have carried on and supervised the building operations at our station in Irafali. To date, somewhat over $1,000 has been spent by the Committee upon the erection of a building which will house one family in Irafali and provide necessary space for the mission work and temporary quarters for others in addition to the one family.

Plans are on foot to establish another base in the mountains away from the humid coastal plain, probably in or about Adi Caieh. The mission work will be carried on there during the hottest time of the year when many of the inhabitants move from the coastal plain. An attempt will be made to carry these plans forward during the coming summer.

Several unusual manifestations of the grace of God have been observed during the opening months of our mission in Eritrea. Friendly officials of the British occupational government have done much to assist our missionaries in the establishment of their work. Most friendly relationships have been established with one or two Eritrean chieftains, chieftains whom one naturally would expect to oppose bitterly our evangelization of their Moslem tribesmen. The friendship of at least one chieftain, Nasir Pasha Abu Bakr, (who was mentioned in the Committee's report to the Eleventh General Assembly) has been retained even after discussion with him had impressed upon him the purpose of our missionaries within his territory. For these evidences of the favor of God upon our work, the Committee gives all the praise to Him who ruleth in the hearts of men. The Committee believes that this field which has so marvelously been opened to us is one of the most needy fields in the whole world, and regards our free entrance into it as a most gracious dispensation of the providence of God to us as a church.

Permission has been secured for the entrance to Eritrea of Mrs. Clarence W. Duff and her two children; Mrs. Charles E. Stanton and her three children, and the Rev. and Mrs. Francis E. Mahaffy. Passports have been issued for their travel and the necessary visas have been secured. They had previously been assured of transportation but a failure of the Portuguese visas to arrive on time prevented their sailing the middle of March. There is now good hope that they will sail before the end of May and the Committee is praying that the transportation available at that time may be via a very short and inexpensive route, although there is no sure indication that transportation will be available save via Portugal, South Africa, Portuguese East Africa and thence up the east coast of Africa, a circuitous and difficult journey.

(111)
FINANCIAL CONDITION OF THE COMMITTEE

The financial condition of the Committee continues to be excellent. An appeal which was made to the church for $5000 for the transportation of the missionaries to the field met with quick and hearty response. A sum in excess of $6000 was received within about six weeks, for this purpose, and sufficient funds are on hand to send all the awaiting missionary party to the field. In addition to these special contributions, the Committee has received regular contributions slightly in excess of its present normal requirements, but not sufficient for an expanded program.

PLANS FOR RECRUITING

Since the Committee is considering the adoption of a long range program of expansion, it may soon be in a position to seek recruits to man the fields as they become open. The Committee would urge the pastors and sessions to engage in missionary education among the young people to the end that a number of them may give their lives to full-time Christian service on the foreign field. The program being considered calls for perhaps as many as six additional male, evangelistic missionaries and six women missionaries (in addition to missionary wives). The Committee earnestly welcomes applications from candidates in these categories.

PLANS FOR PUBLICITY

In addition to the publicity which is supplied by "The Presbyterian Guardian", and by the informal missionary letters which the general secretary sends to missionary societies, the Committee is contemplating, in conjunction with the Committee on Home Missions and Church Extension if the details can be worked out, the publication of a small leaflet which will be issued from time to time and which will be sent to our donors and made available for distribution through the local churches. The Committee has placed the sum of $250 in its budget for this purpose.

BUDGET OF THE COMMITTEE

In accordance with the relative budgets of the Committee on Foreign Missions and of the Committee on Home Missions and Church Extension, this Committee will pay one-third of the joint overhead costs of both committees during the fiscal year 1945-46. The following budget has been adopted by the Committee:

Office and Administrative Expense ............................................................ $ 2,200
Salaries of Missionaries ................................................................................. 7,000
Traveling of Missionaries, to Be Paid from Funds on Hand and Designated for That Purpose ................................................................. 5,000
Building Operations on the Field ................................................................. 1,500
Promotion Expenses:
  Traveling, General Secretary .................................................................. 300
  Itineration, Missionaries ........................................................................... 150
  "Presbyterian Guardian" ........................................................................... $500
  Promotion Leaflet ...................................................................................... 250
  ............................................. ............................................. 750
Miscellaneous ............................................................................................... 200

Contingent Fund for Future Work ............................................................... 3,000

$20,100

ELECTIONS TO THE COMMITTEE

The terms of the following members of the Committee expire with this assembly: Ministers - James W. Price, John H. Skilton and Leslie W. Sloat; Elders - Arthur Armour and Matthew McCroddan.

(112)
April 16, 1945

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

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, 1945, and submit a Statement of Cash Receipts
and Disbursements for the year then ended.

Recorded receipts 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 and cancelled 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, 1945 was confirmed by direct correspondence.

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

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

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

We express our appreciation for the courtesy extended to our representa-
tive during the course of the examination.

Respectfully submitted,

(Signed) Main and Company
CERTIFIED PUBLIC ACCOUNTANTS

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
FOR THE YEAR ENDED MARCH 31, 1945
THE COMMITTEE ON FOREIGN MISSIONS
OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Balance, April 1, 1944</td>
<td>7,731.87</td>
</tr>
<tr>
<td><strong>Receipts</strong></td>
<td></td>
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<tr>
<td>General Fund:</td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td>10,019.82</td>
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<tr>
<td>Dividends from Stock Owned</td>
<td>107.50</td>
</tr>
<tr>
<td>Pamphlets and Prayer Calendars</td>
<td>2.75</td>
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<tr>
<td><strong>Total Receipts</strong></td>
<td>10,130.07</td>
</tr>
<tr>
<td>Other Funds:</td>
<td></td>
</tr>
<tr>
<td>For Missionaries' Traveling Expense</td>
<td>6,158.27</td>
</tr>
<tr>
<td>For Support of Designated Missionaries</td>
<td>2,534.11</td>
</tr>
<tr>
<td>Intermediary</td>
<td>45.00</td>
</tr>
<tr>
<td><strong>Total Receipts</strong></td>
<td>18,867.45</td>
</tr>
<tr>
<td>Total Available Cash</td>
<td>26,599.32</td>
</tr>
</tbody>
</table>

(113)
<table>
<thead>
<tr>
<th>Disbursements</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionaries' Expenses:</td>
<td></td>
</tr>
<tr>
<td>Salaries</td>
<td>5,910.18</td>
</tr>
<tr>
<td>Less: Refund</td>
<td>229.90</td>
</tr>
<tr>
<td>Traveling Expenses</td>
<td>1,425.43</td>
</tr>
<tr>
<td>Less: Refund</td>
<td>37.85</td>
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<tr>
<td>Language Study</td>
<td>70.00</td>
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<tr>
<td>Medical Expenses</td>
<td>54.94</td>
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<tr>
<td>Less: Refund</td>
<td>10.00</td>
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<tr>
<td>Equipment and Supplies</td>
<td>1,808.89</td>
</tr>
<tr>
<td>Paid from General Fund</td>
<td>6,178.44</td>
</tr>
<tr>
<td>Paid from Contributions:</td>
<td></td>
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<tr>
<td>Missionaries' Traveling Expenses</td>
<td>269.14</td>
</tr>
<tr>
<td>Missionaries' Support</td>
<td>2,534.11</td>
</tr>
<tr>
<td>Total Missionaries' Expenses</td>
<td>8,981.69</td>
</tr>
<tr>
<td>Office and Administrative Expenses:</td>
<td></td>
</tr>
<tr>
<td>Salary - General Secretary</td>
<td>1,120.77</td>
</tr>
<tr>
<td>Salary - Clerical Help</td>
<td>651.20</td>
</tr>
<tr>
<td>Rent</td>
<td>124.00</td>
</tr>
<tr>
<td>Telephone and Telegraph</td>
<td>131.12</td>
</tr>
<tr>
<td>Postage, Stationery and Supplies</td>
<td>129.93</td>
</tr>
<tr>
<td>Audit</td>
<td>50.00</td>
</tr>
<tr>
<td>Fidelity Bond</td>
<td>35.00</td>
</tr>
<tr>
<td>Incorporation Expense</td>
<td>27.00</td>
</tr>
<tr>
<td>Committee Meeting Expense</td>
<td>9.62</td>
</tr>
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<td>Miscellaneous</td>
<td>44.63</td>
</tr>
<tr>
<td>Total Office and Administrative Expenses (Paid from General Fund)</td>
<td>2,323.27</td>
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<tr>
<td>Promotion Expenses:</td>
<td></td>
</tr>
<tr>
<td>Contributions to the Presbyterian Guardian</td>
<td>500.00</td>
</tr>
<tr>
<td>Traveling - General Secretary</td>
<td>279.88</td>
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<tr>
<td>Postage, Stationery, Miscellaneous</td>
<td>51.20</td>
</tr>
<tr>
<td>Total Promotion Expenses (Paid from General Fund)</td>
<td>831.08</td>
</tr>
<tr>
<td>Prayer Calendars</td>
<td>44.07</td>
</tr>
<tr>
<td>Intermediary</td>
<td>10.00</td>
</tr>
<tr>
<td>Total Disbursements</td>
<td>12,190.11</td>
</tr>
<tr>
<td>Balance, March 31, 1945</td>
<td>14,409.21</td>
</tr>
<tr>
<td>Accounted for as follows:</td>
<td></td>
</tr>
<tr>
<td>General Fund</td>
<td>8,485.08</td>
</tr>
<tr>
<td>Missionaries' Traveling Expense</td>
<td>5,889.13</td>
</tr>
<tr>
<td>Intermediary</td>
<td>35.00</td>
</tr>
<tr>
<td></td>
<td>14,409.21</td>
</tr>
</tbody>
</table>

(114)
Assets of the Committee

50 Shares of Rath Packing Company Common Stock .................. 1,800.00
15 Shares of United Carbon Company Common Stock .................. 1,053.75

Notes: Stock owned is valued at average of bid and offered prices at March 31, 1945.
Subject to accompanying comment.

The following minority report of the Committee on Foreign Missions was presented:

The following members of the Committee on Foreign Missions of The Orthodox Presbyterian Church approve the report brought in by the majority of the committee with the exception of the item in the budget designating $500 to The Presbyterian Guardian, which item we would delete.

Respectfully submitted,

F. S. DYRNESS
JAMES W. PRICE
LESLIE W. GIBSON

The following were nominated to the class of 1948 of the Committee on Foreign Missions: Ministers: Smith, Sloat, Skilton, Price, Kuschke, Welmers, Ellis, E. H. Cooper, Poundstone; Elders: McCroddan, C. H. Francis, Mullen, H. P. Allen, Mitchell.

The report of the Travel Fund Committee was presented by Mr. Clelland, chairman of the committee. The report is as follows:

The Travel Fund Committee reports that $316.85 has been received from twenty-five churches and $81.40 in the offerings taken at the popular meetings of this Assembly.

Expense accounts totaling $698.49 have been submitted. In accordance with the directions of the 11th General Assembly 65.6% of the traveling expenses in excess of $10.00 have been paid to each of the ten commissioners.

The committee recommends that the Assembly direct the Travel Fund Committee, to be elected by this Assembly, to disburse its funds on a pro rata basis, paying expenses at a rate not in excess of 2½c per mile for each mile traveled in excess of 400 miles.

Respectfully submitted,

J. P. CLELLAND, Chairman

It was moved and carried that the recommendation of the Travel Fund Committee be adopted.

It was moved and carried that the Moderator appoint a Travel Fund Committee of three to carry out its duties in accordance with the recommendation of this Assembly and to pay particular attention to the raising of funds for its purposes, the committee to begin its duties at the dissolution of this Assembly and to continue until the dissolution of the next Assembly.

The tellers reported the election Ministers: Welmers, Skilton, and Smith; and Elder McCroddan to the class of 1948 of the Committee on Foreign Missions.

The tellers reported the election of Elder Francis to the class of 1943 of the Committee on Foreign Missions.

The Moderator announced the appointment of the following as the Travel Fund Committee: Messrs. Freeman (convener), Gump, Shook.

It was moved and carried that the Moderator, the Clerk, and the Assistant Clerk be made the Committee on Arrangements for the Thirteenth General Assembly.

It was moved and carried that the report of the Committee on Ministerial Benefits be taken from the table.

It was moved and carried that the committee be continued in order to give the matter further consideration, that Mr. Clelland be put in the place of Elder J. H. Adams and that Mr. Thompson be made an advisory member, and that the committee report to the Thirteenth General Assembly, distributing a report to the ministers and sessions at least six weeks in advance.
It was moved that the Assembly rescind the vote taken on the motion that the Assembly elect a committee composed of three pastors to advise the Editorial Council of The Presbyterian Guardian and request The Presbyterian Guardian to work in consultation with this committee.

The Assembly voted that this motion was in order.

In response to a request that the Moderator rule out of order certain remarks of Mr. Marston the Moderator ruled that they were in order. On appeal the Moderator was sustained.

Mr. Marston requested the Moderator to rule whether or not the following motion would be in order under the item of miscellaneous business: That a committee of three pastors be elected to consult with the editorial staff of The Presbyterian Guardian from time to time concerning the policy and content of the Guardian in its relationship to The Orthodox Presbyterian Church. The Moderator ruled that it would be in order. On appeal the Moderator was sustained.

The motion to rescind was lost.

It was moved and carried that the Assembly approve a budget of $1000 for the General Assembly, and that the Clerk be authorized to suggest to the churches that they contribute to the General Assembly Fund on the basis of 20c per communicant member.

It was moved and carried that the various requests to churches for funds for General Assembly purposes be grouped together and made in one letter by the Clerk, and that those requesting funds inform the Clerk of the amount desired.

It was moved and carried that Dr. Stonehouse be authorized to convey fraternal greetings to the 1945 Synod of the Christian Reformed Church.

It was moved and carried that the Assembly express its thanks to the ladies who have so faithfully and efficiently served the meals during the Assembly.

The following motion was referred to the Travel Fund Committee for consideration: That in the future the Travel Fund Committee in disbursing its funds not pay the expense accounts of commissioners who miss one full day or more in attendance at the sessions of the Assembly except in case of illness or with the consent of the Assembly.

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

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

The minutes as a whole were approved.

It was moved and carried that the Assembly be dissolved.

The Assembly was led in prayer by the Moderator.

The Moderator made the following declaration:

"By virtue of the authority delegated to me by the church, let this general assembly be dissolved, and I do hereby dissolve it, and require another general assembly, chosen in the same manner, to meet in Cincinnati, Ohio on the 21st day of May A.D. 1945."

The Moderator pronounced the apostolic benediction.

The sessions of the Assembly were concluded at 6:25 p. m., May 23, 1945.

EUGENE BRADFORD, Clerk of Assembly
APPENDIX

I. STATISTICAL REPORT

Note: This report is not official, but is as complete and accurate as possible to October 5, 1945, as reported by the Stated Clerks to the Clerk of Assembly.

(*) Indicates report taken from Minutes of the Eleventh General Assembly.

1. Total Membership, April 1, 1944
2. Total Membership, March 31, 1946
3. Total Communicant Members, March 31, 1945
4. Total Baptized Children, March 31, 1945
5. Gain, Communicant Members by Confession of Faith
6. Gain, Communicant Members by Transfer
7. Gain, Communicant Members by Restoration
8. Loss, Communicant Members by Death
9. Loss, Communicant Members by Dismissal
10. Total Sunday School Enrollment, March 31, 1945
11. Total Receipts for Current Expenses
12. Total Receipts for Benevolences
13. Total Receipts for Special Purposes
14. Net Gain or Loss, Sunday School Expenses
15. Net Gain or Loss, Sunday School Memberships
16. Total Receipts for Special Purposes

PRESBYTERY OF CALIFORNIA

The Rev. Lawrence R. Eyres, Stated Clerk, Rt. 1, Box 2763, Portland, Oregon, 1945

California

Berkeley, Covenant Church
1615 University Ave., Berkeley
Robert K. Churchill
47 70 15 3 36 54 46

Long Beach, First
830 Long Beach Blvd., Long Beach
Henry W. Coray
47 70 15 3 36 54 46

San Francisco, First
722 26 22 2 42 38 57

Los Angeles, Beverly
42 38 26 2 5 8

Westminster
Robert H. Graham
42 38 26 2 5 8

Carl A. Adlard
3,606 173 131 1,624

Robert B. Brown
1823 Turk St.
72 72 60 12 3

Carl A. Alhaid
3,805 173 131 1,624

(117)
Oregon
Bend, Westminster
Newport Ave. & Drake Rd.,
Robert E. Nicholas
Portland, First
8130 N.E. Sandy Blvd.,
Lawrence R. Eyres
Washington
Seattle Chapel,
2716 Alki Ave.,
James E. Brown

Total

139 176 151 25 20 4 4 2 4 1 +16 199 + 2 4,488 1,458 720

14 28 17 11 3 3 + 8 75 + 3 1,600 60 60

524 648 525 123 62 44 17 4 17 23 +45 782 +113 25,338 5,565 15,151

Average Contribution per Communicant Member

$48.26 $10.60 $28.86

Ministerial Changes
Ministers Added to Roll:
James B. Brown, D. D., from Presbytery of the Dakotas
Robert B. Brown, from Presbytery of the Dakotas
Robert E. Nicholas, from the Presbytery of Wisconsin
Clifford S. Smith from Presbytery of New Jersey
Louis E. Knowles, by Ordination

Ministers Taken from Roll:
Glenn R. Coie, to Presbytery of Philadelphia
Russell D. Piper, to Presbytery of the Dakotas

Other Ministers of Presbytery:
William Harlee Bordeaux, Th.D.
Malcolm C. Frehn
Clifford S. Smith
Dr. G. Arthur Hutchison
Bruce F. Hunt
James B. Brown, D. D.
Louis E. Knowles (in transit to Presbytery of the Dakotas)

Total Ministers—15
Total Congregations—8
Total Chapels—2
Licentiate of Presbytery: Robert Sander
## PRESBYTERY OF THE DAKOTAS

The Rev. Walter J. Magee, Stated Clerk, Leith, N. D.

| Location          | Total Members | New Members | Receptions |heel 1916 | Total Members | New Members | Receptions | heel 1916 | Total Members | New Members | Receptions | heel 1916 | Total Members | New Members | Receptions | heel 1916 |
|-------------------|---------------|-------------|------------|-----------|---------------|-------------|------------|-----------|-------------|---------------|-------------|------------|-----------|---------------|-------------|------------|-----------|
| Colorado          |               |             |            |           |               |             |            |           |               |               |             |
| Denver, First     | 111           | 122         | 98         | 24        | 7             | 1           | 4          | 2         | 3           | + 3           | 156         | 3,518      | 297       | 2,164         |
| E. 31st Ave. & Downing St. |             |             |            |           |               |             |            |           |               |               |             |           |           |               |
| W. Benson Male    |               |             |            |           |               |             |            |           |               |               |             |           |           |               |
| Oak Creek Chapel  |               |             |            |           |               |             |            |           |               |               |             |           | 46        |               |
| Nebraska          |               |             |            |           |               |             |            |           |               |               |             |
| Aurora, V.        | 59            | 53          | 39         | 14        | 1             | 2           | 10         | + 5       | 3           | 35           | 5           | 1,177      | 251       |               |
| Burnham, Pioneer Chapel, Delbert E. Showalter | 19           | 28          | 21        | 7         | 6             | + 3         | 25         | -15       | 368         | 92           |             |           |           |               |
| Lincoln, Faith,   | 48            | 40          | 35        | 5         | 5             | 4           | 30         | -15       | 1,144       | 278          | 10          | 11         |           |               |
| 3951 Randolph St., Delbert E. Showalter |               |             |            |           |               |             |            |           |               |               |             |           |           |               |
| Omaha, First,     | 110           | 96          | 66        | 30        | 5             | 5           | 2         | -12       | 78          | +22          | 2,349       | 559        |           |               |
| 5019 Hickory St., Reginald Voorhees |               |             |            |           |               |             |            |           |               |               |             |           |           |               |
| Logan-Fontenelle Chapel, 20th and Clark Sts., Reginald Voorhees |               |             |            |           |               |             |            |           |               |               |             |           |           |               |
| North Dakota      |               |             |            |           |               |             |            |           |               |               |             |
| Baldwin, Hope     | 15            | 15          | 15        |           |               |             |            |           |               |               |             |           |           |               |
| Bismarck Sunday School |           |             |            |           |               |             |            |           |               |               |             |           |           |               |
| Carson, Bethel,   | 15            | 15          | 15        |           |               |             |            |           |               |               |             |           |           |               |
| Walter J. Magee, P. E. |           |             |            |           |               |             |            |           |               |               |             |           |           |               |
| Lark, First       |               |             |            |           |               |             |            |           |               |               |             |           |           |               |
| Walter J. Magee, P. E. |           |             |            |           |               |             |            |           |               |               |             |           |           |               |
| Leith, First      |               |             |            |           |               |             |            |           |               |               |             |           |           |               |
| Walter J. Magee, P. E. |           |             |            |           |               |             |            |           |               |               |             |           |           |               |
| Rock Hill Chapel  |               |             |            |           |               |             |            |           |               |               |             |           |           |               |
| Wilton, Faith, V. | 31            | 9           | 9         | 9         |               |             |            |           |               |               |             |           |           |               |
| South Dakota      |               |             |            |           |               |             |            |           |               |               |             |
| Alexandria, Bethel, |           |             |            |           |               |             |            |           |               |               |             |           |           |               |
| Russell D. Piper  |               |             |            |           |               |             |            |           |               |               |             |           |           |               |
| Bancroft,         | 61            | 68          | 40        | 28        | 4             | 3           | 1         | + 1       | 30          | + 5          | 855         | 105        |           |               |
| Melvin B. Nonhof  |               |             |            |           |               |             |            |           |               |               |             |           |           |               |
### Bridgewater, Trinity,  
Russell D. Piper  
Hamill, Westminster V.  
Manchester  
Melvin B. Nonhof  
Volga, Calvary,  
Louis Knowles, P. E.  
Yale, Melvin B. Nonhof

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<td>992</td>
<td>717</td>
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<td>7</td>
<td>18</td>
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Total ministers: 10  
Total congregations: 16  
Total chapels: 4

Average Contribution per Communion Member: $25.46 $5.06 $1.69

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**Ministerial Changes**

**Ministers Added to Roll:**  
Russell D. Piper, from Presbytery of California  
Delbert E. Schowalter, by Ordination  
Reginald Voorhees, from Presbytery of Philadelphia

**Ministers Taken from Roll:**  
Dean W. Adair, to Presbytery of Wisconsin  
James B. Brown, to Presbytery of California  
Robert B. Brown, to Presbytery of California  
John F. Gray, to Presbytery of New Jersey  
Charles L. Shook, to Presbytery of New York and New England  
Jack Zandstra, to Presbytery of Wisconsin

**Other Ministers of Presbytery:**  
Curtis A. Balcom  
Calvin A. Busch  
A. Culver Gordon  
Christian G. Ter Maat

*Indicates statistics of April 1, 1944 are latest available.*
## PRESBYTERY OF NEW JERSEY

The Rev. Charles H. Ellis, Stated Clerk, 1300 Newton Ave., West Collingswood, N. J.

<table>
<thead>
<tr>
<th>Florida</th>
<th>New Jersey</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fort Lauderdale, First, 1021 E. Los Olas Blvd., John C. Hills</td>
<td>Bridgeton, Calvary, 137 W. Commerce St., Richard W. Gray, P. E.</td>
</tr>
<tr>
<td>34 38 19 19 1 + 3 25 + 7 1,319 135 140</td>
<td>East Orange, Covenant, V. 56 S. Munn Ave.</td>
</tr>
<tr>
<td>Passaic, Bethany, 333 Broadway, Carlo Lazzaro, Stated Supply, 201 Jefferson St.</td>
<td>207 219 171 48 9 1 4 + 8 175 3,836 1,324 314</td>
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<tr>
<td>12 15 15 3</td>
<td>Pittsgrove, Faith, Edward E. Cooper</td>
</tr>
<tr>
<td>65 68 56 12 3 1 2 1 — 2 70 — 1 1,902 377 2,549</td>
<td>Ringoes, Calvary of Amwell, John F. Gray</td>
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<tr>
<td>93 93 83 10 2 1 2 1 46 + 11 2,163 926 966</td>
<td>Vineland, Covenant, State &amp; Landis Aves., Everett C. DeVelde</td>
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<tr>
<td>258 258 213 45 6 1 + 7 186 + 48 5,250 2,737 2,986</td>
<td>West Collingswood, Immanuel Elm &amp; Calvert Aves., William T. Strong, Charles H. Ellis, Supply</td>
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<tr>
<td>348 342 268 74 1 3 7 + 3 202 — 8 5,477 2,259 1,552</td>
<td>Crescent Park S. S.</td>
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<tr>
<td>53 64 53 11 11 6 + 6 84 + 5 3,471 1,046 791</td>
<td>Westfield, Grace, 600 Westfield Ave., Robert L. Atwell</td>
</tr>
<tr>
<td>58 63 42 21 4 3 1 1 36 + 24 2,114 327 728</td>
<td>White Horse, Grace, 416 White Horse Ave., H. Wilson Albright</td>
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</table>
### Wildwood, Calvary, Davis & Pacific Aves., Leslie A. Dunn

<table>
<thead>
<tr>
<th>Total Average Contribution per Communicant Member</th>
<th>146</th>
<th>144</th>
<th>102</th>
<th>42</th>
<th>3</th>
<th>1</th>
<th>+2</th>
<th>70</th>
<th>-10</th>
<th>2,650</th>
<th>451</th>
<th>415</th>
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<tr>
<td>1,370</td>
<td>1,402</td>
<td>1,100</td>
<td>302</td>
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<td>2</td>
<td>17</td>
<td>18</td>
<td>10</td>
<td>+28</td>
<td>1,101</td>
<td>+62</td>
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</table>

**Ministerial Changes**

**Ministers Added to Roll:**
- John F. Gray, from the Presbytery of the Dakotas
- Oscar Holkeboer, from the Presbytery of Wisconsin

**Other Ministers of Presbytery**
- Donald C. Graham
- Lewis J. Grotenhuis
- Edward Heerema
- Oscar Holkeboer
- Walter C. Jent

**Total Ministers—15**

**Total Congregations—11**

**Licentiates—None**

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**PRESBYTERY OF NEW YORK AND NEW ENGLAND**

The Rev. Raymond M. Meiners, Stated Clerk, 1138 Parkwood Blvd., Schenectady 8, N. Y.

**Connecticut**
- Hamden, First, Circular & Gorham Aves.
  - Edmund P. Clowney

<table>
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<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>
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<th>15</th>
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<tr>
<td>56</td>
<td>58</td>
<td>51</td>
<td>7</td>
<td>1</td>
<td>1</td>
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<td>+2</td>
<td>91</td>
<td>+36</td>
<td>3,027</td>
<td>76</td>
<td>825</td>
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**Maine**
- Cornville, Kelly G. Tucker
- Portland, Second Parish
  - 371 Congress St., Arthur O. Olson

<table>
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<tr>
<th>20</th>
<th>21</th>
<th>17</th>
<th>4</th>
<th>2</th>
<th>1</th>
<th>17</th>
<th>-10</th>
<th>1,320</th>
<th>35</th>
<th>18</th>
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<tr>
<td>287</td>
<td>298</td>
<td>244</td>
<td>54</td>
<td>11</td>
<td>5</td>
<td>4</td>
<td>+7</td>
<td>148</td>
<td>-20</td>
<td>6,485</td>
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</table>
### New York

<table>
<thead>
<tr>
<th>Location</th>
<th>Members</th>
<th>Ministers</th>
<th>Contributions</th>
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</thead>
<tbody>
<tr>
<td>Albany, Covenant,</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Stop 15, Central</td>
<td>31</td>
<td>1</td>
<td>+2 52 +8 1,479 173 965</td>
</tr>
<tr>
<td>Ave., Herman T.</td>
<td>57</td>
<td>1</td>
<td>+7 109 +24 2,519 829 1,081</td>
</tr>
<tr>
<td>Petersen</td>
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<td></td>
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</tr>
<tr>
<td>Franklin Square,</td>
<td>60</td>
<td>2</td>
<td>+2 35 +10 3,655 534 466</td>
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<tr>
<td>L. I., Franklin</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Ave., Robert L.</td>
<td>60</td>
<td>2</td>
<td>+2 35 +10 3,655 534 466</td>
</tr>
<tr>
<td>Vining</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Rochester, Covenant,</td>
<td>204</td>
<td>4</td>
<td>+11 91 +16 6,327 533 2,690</td>
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<tr>
<td>2052 St. Paul St.,</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Charles L. Shook</td>
<td>52</td>
<td>2</td>
<td>50 2,573 553 909</td>
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<tr>
<td>Memorial, 650 Merchants Rd.</td>
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<tr>
<td>John J. DeWaard</td>
<td>29</td>
<td>19</td>
<td>17 — 3 839 120</td>
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<tr>
<td>Schenectady, Calvary,</td>
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<tr>
<td>Rugby Rd. &amp; Glenwood,</td>
<td>796</td>
<td>7</td>
<td>7 8 9 +31 610 +61 28,224 4,039 7,391</td>
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<tr>
<td>Raymond M. Meiners</td>
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<tr>
<td>Worcester, Calvary,</td>
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<td>+31 610 +61 28,224 4,039 7,391</td>
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<tr>
<td>John C. Rankin</td>
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**Total**

<table>
<thead>
<tr>
<th>Members</th>
<th>Ministers</th>
<th>Contributions</th>
</tr>
</thead>
<tbody>
<tr>
<td>31</td>
<td>1</td>
<td>+2 52 +8 1,479 173 965</td>
</tr>
<tr>
<td>57</td>
<td>1</td>
<td>+7 109 +24 2,519 829 1,081</td>
</tr>
<tr>
<td>60</td>
<td>2</td>
<td>+2 35 +10 3,655 534 466</td>
</tr>
<tr>
<td>204</td>
<td>4</td>
<td>+11 91 +16 6,327 533 2,690</td>
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<tr>
<td>52</td>
<td>2</td>
<td>50 2,573 553 909</td>
</tr>
<tr>
<td>29</td>
<td>19</td>
<td>17 — 3 839 120</td>
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<tr>
<td>796</td>
<td>7</td>
<td>7 8 9 +31 610 +61 28,224 4,039 7,391</td>
</tr>
</tbody>
</table>

**Average Contribuition per Communicant Member**

<table>
<thead>
<tr>
<th>Members</th>
<th>Ministers</th>
<th>Contributions</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td>$42.63 $6.10 $11.02</td>
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### Ministerial Changes

**Ministers Added to Roll:**

- Charles L. Shook, from the Presbytery of the Dakotas
- Robert L. Vining, from the Presbyterian Church in the U.S.

**Minister Taken from Roll:**

- Peter Pascoe, to the United Presbyterian Church

### Other Ministers of Presbytery

- Bruce A. Coie
- Burton L. Goddard, Th.D.
- John Murray
- John H. Skilton
- Charles E. Stanton
- William Young, Th.D.

**Total Ministers—15**

**Total Congregations—9**

**Licentiates—None**
PRESBYTERY OF OHIO


Indiana
Indianapolis, Covenant
Ridgeview Dr. & 14th St.,
Martin J. Bohn
Washington Park
Trinity S. S.
Martin J. Bohn

Kentucky
Buechel, Grace, V.
Newport, Trinity
514 York St.,
J. Lyle Shaw, D.D., Ph.D.

Ohio
Cincinnati, First,
Taft Rr. & Kemper La.
Gordon H. Clark, Ph.D.
Supply

Total
Average Contribution per Communicant Member

Other Ministers of Presbytery:
Alexander K. Davison, S.T.D.
Lawrence B. Gilmore, Th.D.

Total Ministers—4
Total Congregations—4
Chapel—1
### PRESBYTERY OF PHILADELPHIA


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<th>Delaware</th>
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<td>72 75 58 17 1</td>
<td>+ 2</td>
</tr>
<tr>
<td>LeRoy B. Oliver</td>
<td>305 307 224 63 8 1 1 1 7</td>
<td>166 - 7</td>
</tr>
<tr>
<td>Wilmington, Eastlake,</td>
<td>305 307 224 63 8 1 1 1 7</td>
<td>166 - 7</td>
</tr>
<tr>
<td>27th &amp; Market Sts.,</td>
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<td></td>
</tr>
<tr>
<td>John P. Clelland</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Delaware</td>
<td>Delaware</td>
<td>1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16</td>
</tr>
<tr>
<td>Middletown, Grace</td>
<td>72 75 58 17 1</td>
<td>+ 2</td>
</tr>
<tr>
<td>LeRoy B. Oliver</td>
<td>305 307 224 63 8 1 1 1 7</td>
<td>166 - 7</td>
</tr>
<tr>
<td>Wilmington, Eastlake,</td>
<td>305 307 224 63 8 1 1 1 7</td>
<td>166 - 7</td>
</tr>
<tr>
<td>27th &amp; Market Sts.,</td>
<td></td>
<td></td>
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<tr>
<td>John P. Clelland</td>
<td></td>
<td></td>
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<tr>
<td>Maryland</td>
<td>Maryland</td>
<td>29 26 22 4 1 1 2 2 + 1 46 +21 1,611 596 103</td>
</tr>
<tr>
<td>Baltimore, St. Andrew’s,</td>
<td>29 26 22 4 1 1 2 2 + 1 46 +21 1,611 596 103</td>
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<td>3552 Elmley St.,</td>
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<tr>
<td>Edwards E. Elliott</td>
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<tr>
<td>Silver Spring, Knox,</td>
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<td></td>
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<tr>
<td>Granville Dr. &amp; Sutherland Rd.,</td>
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</tr>
<tr>
<td>Glenn R. Coie</td>
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<td></td>
</tr>
<tr>
<td>Pennsylvania</td>
<td>Pennsylvania</td>
<td>103 105 80 25 3 1 3 1 + 2 62 + 2 1,138 545 90</td>
</tr>
<tr>
<td>Branchton, New Hope,</td>
<td>103 105 80 25 3 1 3 1 + 2 62 + 2 1,138 545 90</td>
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<tr>
<td>Charles G. Schauffele</td>
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<td></td>
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<tr>
<td>Harrisville, Faith,</td>
<td>151 145 104 41 1 1 1 8 + 3 90 -10 2,382 1,500 555</td>
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<td>Charles G. Schauffele</td>
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<td></td>
</tr>
<tr>
<td>Kirkwood</td>
<td>Kirkwood</td>
<td>195 196 162 34 2 1 + 4 72 + 3 2,917 1,821 3,046</td>
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<td>John Patton Galbraith</td>
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<tr>
<td>Middletown, Calvary,</td>
<td>170 193 141 52 13 11 2 + 1 250 + 25 4,655 2,079 1,661</td>
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<td>Spruce &amp; Emaus Sts.,</td>
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<td>Edward L. Kellogg</td>
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<td>9 9 8 1</td>
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<td>Nottingham, Bethany,</td>
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<td>Gethsemane, 65th St. below Elmwood Ave., Samuel J. Allen</td>
<td>Knox, 2216 E. Cumberland St., William E. Welmers, Ph.D. Livingstone, Memorial, Dissolved Mediator, 2328 Germantown Ave. C. Alan Tichenor, Supply Mediator Chapel, Knorr &amp; Rutland Sts., Herbert Hoefflinger New Covenant, 5140 Walnut St., David Freeman Redeemer, 3944 Walnut St., V. Pittsburgh, Covenant, 303 Neville St., Calvin K. Cummings Quarryville, Faith, Franklin S. Dyrness Willow Grove, Calvary, Easton &amp; Allison Rds., Robert Strong, S.T.D.</td>
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Total 2,265 2,306 1,766 540 66 56 3 21 36 39 +12 1,883 +55 56,223 24,901 21,004

Average Contribution per Communicant Member

$31.84 $14.10 $11.89

Ministerial Changes

Added to Roll:
Gordon H. Clark, by Ordination
Glenn R. Coie, from Presbytery of California
Herbert Hoefflinger, by Ordination
Francis E. Mahaffy, by Ordination

Taken from Roll:
Reginald Voorhees, to Presbytery of the Dakotas
Other Ministers of Presbytery

Egbert W. Andrews  
John W. Betzold  
Gordon H. Clark, Ph.D., in transit to Presbytery of Ohio  
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 W. Marston  
Clarence L. McCoy  
R. Heber McIlwaine  
James W. Price, in transit to Presbytery of New Jersey  
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:

Raymond C. Little  
C. Allan Tichenor

Total Ministers—39  
Total Congregations—20  
Chapel—1

PRESBYTERY OF WISCONSIN

The Rev. Edward Wybenga, Stated Clerk, 803 Forest Ave., Waterloo, Iowa

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Average Contribution per Communicant Member

$23.94 $7.95 $10.01
Ministerial Changes

Added to Roll:
- Dean W. Adair, from Presbytery of the Dakotas
- Jack Zandstra, from Presbytery of the Dakotas

Taken from Roll:
- William D. Gray, to Presbyterian Church in the U.S.
- Oscar Holkeboer, to Presbytery of New Jersey
- Leland C. Jorgensen, to Presbyterian Church in Canada
- Robert E. Nicholas, to Presbytery of California

Other Ministers of Presbytery
- Edward F. Hills
- Jacob Mellema
- George J. Willis

Total Ministers—7
Total Congregations—5
Licentiates of Presbytery—None

'WITHIN THE BOUNDS OF NO PRESBYTERY

Illinois
- Maywood, High Ridge Park Chapel - 1342 Ridge Parkway, Westchester, Maywood, Ill.
- Evergreen Park, Westminster Chapel - 3140 W. 95th St., Evergreen Park, Ill.
- South La Grange, Chapel - South La Grange, Ill.

George W. Marston, Minister in Charge
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Average Contribution per Communicant Member, 1945

Average Contribution per Communicant Member, 1944

Average Contribution per Communicant Member, 1943

Average Contribution per Communicant Member, 1941

*Corrected
MINISTERS OF THE ORTHODOX PRESBYTERIAN CHURCH

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., W. - Cedar Grove, Wisc.
Ahlfeldt, Carl A., P., C. - 224 Clayton St., San Francisco 17, Calif.
Albright, H. Wilson, P., J. - 416 White Horse Ave., Trenton 10, N. J.
Andrews, Egbert W., Phi. - F. A. B. Laison Group, Base Censor, A.P.O. 627, Postmaster, N. Y.
Atwell, Robert L., P., J. - 600 Westfield Ave., Westfield, N. J.
Balcom, Curtis A., D. - 423 Avenue G, S. Bismarck, N. D.
Betzold, John W., Chap., Phi. - 0928364, Cas. Co. 61, A.P.O. 11539, San Francisco, Calif.
Bohn, Martin J., P., O. - 1014 N. Sterling St., Indianapolis 1, Ind.
Bordeaux, William H., Th.D., Dean, C. - 818 N. Hoover St., Los Angeles 27, Calif.
Brown, Robert B., P., C. - 2343 Norwalk Ave., Los Angeles 41, Calif.
Churchill, Robert K., P., C. - 1341 Milvia St., Berkeley 7, Calif.
Clark, Gordon H., Ph.D., Prof., Phi. - 3429 Guilford Ave., Indianapolis 5, Ind.
Clelland, John P., P., Phi. - 210 W. 27th St., Wilmington, Del.
Clowney, Edmund P., P., Y. - Bear Path Rd., Hamden 14, Conn.
Cole, Bruce A., H.M., Y. - 564 Fair Lawn Parkway, Warren Point, N. J.
Cole, Glenn R., P., Phi. - 120 Normandy Drive, Silver Spring, Md.
Cooper, Edward B., P., J. - P. O. Box 195, Elmer, N. J.
Coray, Henry W., P., C. - 4536 Whaley Ave., Long Beach 5, Calif.
Cummings, Calvin K., P., Phi. - 303 Neville St., Pittsburgh 13, Pa.
Davies, John, P., W. - R. D. 1, Gresham, Wisc.
DeVelde Everett C., P., J. - State St. and Landis Ave., Vineland, N. J.
DeWard, John J., P., Y. - 54 Macheth St., Rochester, N. Y.
Duff, Clarence W., F.M., Phi. - American Orthodox Presbyterian Mission, Senator, Eritrea, East Africa
Dunn, Leslie A., P., J. - 207 E. Davis Ave., Wildwood, N. J.
Dyrnsh, Franklin S., P., Phi. - Quarryville, Pa.
Elliott, Edwards E., P., Phi. - 3552 Elmley St., Baltimore 13, Md.
Ellis, Charles H., P., D. - 1300 Newton Ave., West Collingswood, N. J.
Eyres, Lawrence R., P., C. - 3540 S. E. 142 Ave., Portland 16, Oregon
Freeman, David, P., Phi. - 720 Carpenter Lane, Philadelphia 19, Pa.
Graham, Donald C., Chap., J. - 33 E. Beach Drive, Panama City, Fla.

(180)
STANDING COMMITTEES OF THE ORTHODOX PRESBYTERIAN CHURCH

CHRISTIAN EDUCATION

Class of 1948 - Ministers: Oscar Holkeboer, Cornelius Van Til, Ph.D., Edward J. Young, Ph.D.
Elders: Thomas R. Birch, Charles A. Freytag, Treasurer

Class of 1947 - Ministers: Edmund P. Clowney, Leslie A. Dunn, President; Charles G. Schauffele
Elders: Glenn A. Andreas, C. Alan Tichenor

Class of 1946 - Ministers: Eugene Bradford, Calvin K. Cummings, Burton L. Goddard, Th.D.
Elders: Gordon H. Clark, Ph.D., H. Evan Runner

FOREIGN MISSIONS

Class of 1948 - Ministers: Clifford S. Smith, John H. Skilton, William E. Welmers, Ph.D.
Elders: Combs Francis, Matthew McCroddan

Class of 1947 - Ministers: John P. Clelland, President; George W. Marston, John Murray
Elders: Lewis W. Roberts, Murray Forst Thompson, Esq., Treasurer

Class of 1946 - Ministers: Franklin S. Dyrness, Edward L. Kellogg, Paul Woolley
Elders: Leslie Gibson, Walter P. Smyth

HOME MISSIONS AND CHURCH EXTENSION

Elders: Joseph H. McClay, Enno Wolthuis, Ph.D.

Class of 1947 - Ministers: Everett C. DeVelde, John P. Galbraith, Richard W. Gray
Elders: Cyrus Ferguson, William B. Gaillard

Class of 1946 - Ministers: Robert L. Atwell, R. B. Kuiper, Edwin H. Rian, President
Elders: L. Taylor, Bernardus Vos
COMMITTEES OF THE TWELFTH GENERAL ASSEMBLY

COMMITTEE ON THE AMERICAN COUNCIL OF CHRISTIAN CHURCHES
  John P. Clelland, Convener
  Samuel J. Allen, Ned B. Stonehouse, Th.D.

COMMITTEE ON ARRANGEMENTS FOR THE THIRTEENTH ASSEMBLY
  Robert S. Marsden, Convener
  Eugene Bradford, Charles H. Ellis

COMMITTEE TO STUDY A COMPLAINT AGAINST THE PRESBYTERY OF PHILADELPHIA
  Edmund P. Clowney, Convener
  Lawrence B. Gilmore, Th.D., Burton L. Goddard, Th.D.,
  Richard W. Gray, John Murray

COMMITTEE ON LOCAL EVANGELISM
  Calvin K. Cummings, Chairman
  George W. Marston, John Murray, J. Lyle Shaw, Ph.D., D.D.
  Elder Arthur Armour

COMMITTEE ON MINISTERIAL BENEFITS
  Edward B. Cooper, Chairman
  John P. Clelland, Henry D. Phillips
  Elders Joseph H. McClay, I. T. Mullen
  Elder Murray Forst Thompson, Advisory Member

COMMITTEE ON SALE OF STANDARDS
  Robert Strong, S.T.D.

COMMITTEE ON SONG IN PUBLIC WORSHIP
  Robert S. Marsden, Chairman
  R. B. Kuiper, Arthur W. Kuschke, John Murray, John H. Skilton,
  Edward J. Young, Ph.D., William Young, Th.D.

COMMITTEE ON STANDING RULES
  Ned B. Stonehouse, Th.D., Chairman
  John P. Galbraith, Edward L. Kellogg

COMMITTEE ON TEXTS AND PROOF TEXTS
  John Murray, Chairman
  John H. Skilton, Edward J. Young, Ph.D.

COMMITTEE ON THEOLOGICAL EDUCATION
  Arthur W. Kuschke, Convener
  Lewis J. Grotenhuis, John C. Hills,
  Edward L. Kellogg, Ned B. Stonehouse, Th.D.

TRAVEL FUND COMMITTEE
  David Freeman, Convener
  Charles L. Shook, Elder Jesse Gump

COMMITTEE OF THE WORK OF THE EVANGELIST
  Elder Murray Forst Thompson, Chairman
  Eugene Bradford, John Murray, Ned B. Stonehouse, Th.D.

COMMITTEE ON UNION WITH THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA, GENERAL SYNOD
  Calvin K. Cummings, Convener
  Robert S. Marsden, Raymond M. Meiners,
  William Young, Th.D., Elder Jesse Gump

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