THE
ORTHODOX PRESBYTERIAN CHURCH

MINUTES OF THE
FOURTEENTH GENERAL ASSEMBLY

MEETING AT
CEDAR GROVE, WISCONSIN

MAY 22-28, 1947

Published by
THE ORTHODOX PRESBYTERIAN CHURCH
Thursday morning

The Moderator of the Thirteenth General Assembly, the Rev. Ned B. Stonehouse, Th.D., opened the devotional service preceding the Fourteenth General Assembly at 10:05 a. m., May 22, 1947 at the Calvary Church, Cedar Grove, Wisconsin. Dr. Stonehouse preached a sermon based on Hebrews 4:16, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Following the sermon the sacrament of the Lord's Supper was administered by Dr. Stonehouse, assisted by the Rev. Lawrence R. Eyres and the Rev. J. Lyle Shaw, D.D., Ph.D., and by Elders William Gaillard, Floyd C. Graf, Lewis Roberts, and Henry E. Wade.

Thursday afternoon

The Fourteenth General Assembly was called to order at 1:15 p.m. and constituted with prayer by Dr. Stonehouse.

The roll was called by the Rev. Eugene Bradford, Clerk of the Thirteenth General Assembly.

THE ROLL OF THE ASSEMBLY

Presbytery of California
Elders: Henry E. Wade

Presbytery of the Dakotas
Ministers: Calvin A. Busch, Louis E. Knowles, Walter J. Magee, W. Benson Male, Melvin B. Nonhof, Russell D. Piper, Reginald Voorhees
Elders: C. W. Brown, George O. Cotton

Presbytery of New Jersey
Elders: Carlisle Gale, Floyd C. Graf, A. R. Jackson, Matthew McCroddan, Frank Stiles

Presbytery of New York and New England
Ministers: Ralph E. Clough, John J. DeWaard, Burton L. Goddard, Th.D., Raymond M. Meiners, John Murray, Arthur O. Olson, Herman T. Petersen, John C. Rankin, John H. Skilton, Robert L. Vining, William Young Th.D.
Elders: Albert S. O'Brien
Presbytery of Ohio
Ministers: Martin J. Bohn, Gordon H. Clark, Ph.D., Lawrence B. Gilmore, Th.D., Thomas M. Gregory, J. Lyle Shaw, Ph.D., D.D
Elders: Maurice R Rooker

Presbytery of Philadelphia

Presbytery of Wisconsin
Ministers: Dean W. Adair, Edmund P. Clowney, John Davies, Edward F. Hills, Th.D., George W. Marston, Jacob Mellema, John Verhage
Elders: Harold Ernisse, (Elmer DeBlaey alt.), C. H. Gaffin, Jacob Kortenhoeven, A. J. Meinen

The Minutes of the Thirteenth General Assembly were presented in printed form and, on motion, approved as presented.
The statistical report was presented by the Clerk of the Assembly, Mr. Bradford.
The following persons were nominated for the office of Clerk of the Assembly: Messrs. Bradford, Kuschke, Albright, and Sloat.
The request of Mr. Bradford that his name be withdrawn was, on motion, granted.
Mr. Sloat's request that his name be withdrawn was, on motion, granted.
The tellers reported the election of Mr. Albright.
The following persons were nominated for the office of Moderator of the Assembly: Messrs. Galbraith, Hamilton, and Murray.
Upon motion, Mr. Murray's request that his name be withdrawn was granted.
The following persons were nominated for the office of Assistant Clerk: Messrs. Vining, Sloat, and Kellogg.
The Moderator announced the election of Mr. Galbraith as moderator. Mr. Galbraith approached the chair, was welcomed by Dr. Stonehouse, and presented with the gavel. The Moderator responded briefly.
The following report was read by Dr. Stonehouse:
The Fourteenth General Assembly
The Orthodox Presbyterian Church

Brethren:
The Thirteenth General Assembly instructed its Moderator to purchase a gavel in order that the provisions of Rule 18 of the Standing Rules might be carried out (Minutes, 1946, pp. 10, 11).
The gavel presented to the Moderator of the Fourteenth General Assembly has been secured in fulfillment of this charge. It is a pleasure to report that the gavel was especially made for the General Assembly of The Orthodox Presbyterian Church, and is a gift of Mr. John Dekker, a Christian manufacturer of
Grand Rapids, Michigan, to whom I have conveyed the thanks of the Church.
Respectfully submitted,

N. B. STONEHOUSE

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

The following overtures were read by the Clerk:

OVERTURE I

The Presbytery of Philadelphia respectfully requests the Fourteenth General Assembly to erect a standing committee of deacons. The purpose of this committee shall be:

1. to study the needs of Christians who would not normally come under the purview of the deacons of the local churches;
2. to solicit funds for and to distribute gifts to these needy Christians.

OVERTURE II

Whereas the organization of a church is a very complicated task, and whereas this is a matter of concern to the denomination as a whole, The Presbytery of Wisconsin hereby overtures the Fourteenth General Assembly to take the necessary steps to add the following chapter, which has been adopted as a mode of procedure by this Presbytery, to the Form of Government of The Orthodox Presbyterian Church.

Preamble:

The Church of Jesus Christ is the divinely appointed agency both commissioned and qualified to do mission work and to form new congregations. The establishment of organized churches is a primary objective of our mission work. The following steps are designed to lead to and effect the organizing of a mission-group into a congregation.

1. Preaching and/or Sunday School services are to be held in a designated place for some time. No legal organization is necessary. A reputable person to act as treasurer for the local group should be appointed or elected. The treasurer shall receive funds and make disbursements under the direction of the minister in charge. These funds, for whatever purpose, shall be under the final jurisdiction of the presbytery. The treasurer shall make monthly financial reports to the group.

2. When the minister in charge shall decide that the group is ready to consider organization and that there is at least one man of elder calibre, he shall propose to the group the plan to apply for membership in The Orthodox Presbyterian Church. The minister in charge shall invite those interested to attend a communicant membership course for the purpose of fully acquainting them with that interpretation of the Bible held by The Orthodox Presbyterian Church as set forth in its constitution.

3. When this course has been concluded and a sufficient number have expressed themselves as being in agreement with the constitutional requirements for communicant church membership in The Orthodox Presbyterian Church as set forth in the Directory for Worship, Chapter V, a committee of the presbytery consisting of not less than two ministers and two ruling elders shall be invited to examine these persons as to the credibility of their profession of faith. If a sufficient number of these persons make a credible profession of their faith, they shall be declared eligible for charter membership in this proposed church.
These persons shall be authorized to elect an elder or elders, of the pro-
posed church. The elder- or elders-elect shall then be given more thorough
instruction in the standards of The Orthodox Presbyterian Church, par-
ticularly in regard to the duties of eldership. When this instruction has
been completed, the elder-elect, or elders-elect, shall be examined by the
committee of the presbytery.

If the examination has proved satisfactory, the way is now open to the
formal organization of the proposed church, which shall be carried out in
the following manner:

The group of persons declared to be eligible for communicant church
membership shall constitute themselves a church and declare the elder-
or elders-elect to be the elder- or elders-elect of this church, and the
subordinate standards of The Orthodox Presbyterian Church to be the
subordinate standards of this church. The minister in charge shall
then put to the congregation the constitutional questions for communi-
cant church membership, and proceed to the ordination of the elder-
or elders-elect.

The church now fully organized should take the following actions:
(a) Move to declare all the informal actions taken by the group in the
process of organization to be the formal actions of this church.
(b) Make application to the presbytery for admission as a particular church
of the presbytery.
(c) Proceed in due time to call as its pastor a minister acceptable to the
presbytery.

The whole matter shall then be reviewed by the presbytery for final ap-
proval. If approved, the applicant church shall then be placed on the roll
of the presbytery and shall be notified thereof.

OVERTURE III

The Presbytery of Ohio respectfully overtures the Fourteenth General As-
sembly of The Orthodox Presbyterian Church to adopt the following resolution
and to forward it to the President of the United States:

WHEREAS the separation of church and state has been an historic
American policy, asserted in the Constitution; and
WHEREAS any breach of this policy is sure to produce bitter domestic
dissension; and
WHEREAS current events in Italy, Spain, Peru, and Canada show
that the Roman Catholic Church has not abandoned its ancient policy of sup-
pression, harassment, and persecution; and
WHEREAS a presidential representative at the Vatican and the de-
cision of the Supreme Court on February 10, 1947 with reference to the New
Jersey School Bus Case are steps toward the nullification of the United States
Constitution and are infringements on the freedom of religion;

BE IT RESOLVED that the Fourteenth General Assembly of The Ortho-
dox Presbyterian Church implore the President of the United States of America,
first, to recall immediately his representative to the Pope, and, second, by pub-
lic repudiation and all available legal means to call for and obtain the resigna-
tion of those justices of the Supreme Court who have so violently distorted the
Constitution to the financial benefit of the Romish religion.

The following communications were read by the Clerk:

My dear Mr. Bradford:
I have received, by reference from the White House, your letter of June

July 1, 1946
18, 1946 on behalf of the Thirteenth General Assembly of The Orthodox Presbyterian Church concerning the mission of Mr. Myron C. Taylor to the Vatican.

It should be noted that at his press conference on June 14, 1946, the President indicated that Mr. Taylor's mission was temporary, and that when its purpose in assisting in the establishment of peaceful conditions throughout the world had been accomplished, no official representing the President of the United States would be sent to the Vatican.

WALTER WALKINSHAW,
Chief, Public Views and Inquiries Section,
Division of Public Liaison

December 30, 1946

Dear Mr. Bradford:

This is to inform you that the Presbytery of Wisconsin approved the Proposed Amendments to the Form of Government, to wit: the inclusion in the Form of Government of two new chapters entitled, “Of the Work of the Evangelist” and “Of Ministers Laboring in Other Churches,” and the appropriate renumbering of chapters 18-24.

Sincerely yours,

EDWARD WYBENGA, Stated Clerk of Presbytery

The Presbytery of Philadelphia
Nottingham, Pa.

May 22, 1947

The Rev. Eugene Bradford, Clerk
The Thirteenth General Assembly
The Orthodox Presbyterian Church

Dear Mr. Bradford:

At its stated meeting on May 12, 1947 the Presbytery of Philadelphia, meeting at Middletown, Pa., approved the two amendments to the Form of Government and the appropriate re-numbering of chapters XVIII to XXIV.

Respectfully yours,

HENRY D. PHILLIPS, Stated Clerk

April 10, 1947

Dear Mr. Bradford:

The Presbytery of California, meeting in the Westminster Orthodox Presbyterian Church, Bend, Oregon, on September 19, 1946, took the following action relative to matters referred to the Presbyteries by the Thirteenth General Assembly.

It was moved and carried that Presbytery concur on the proposed chapter XVIII to the Form of Government entitled, “Of the Work of the Evangelist.”

It was moved and carried that the proposed chapter XIX of the Form of Government entitled, “Of Ministers Laboring in Other Churches,” be approved.

Moved and carried that chapters XVIII to XXIV of the Form of Government be renumbered XX to XXVI.

Very cordially yours,

LAWRENCE R. EYRES, Stated Clerk
Presbytery of California

September 9, 1946

Dear Mr. Bradford:

The Presbytery of New York-New England took the following action on the changes in the Form of Government: “Moved and carried that the Presbytery of New York and New England approve the two amendments to the Form of Government passed by the Thirteenth General Assembly, namely Chapters
XVIII and XIX, of the Work of the Evangelist, and of Ministers Laboring in Other Churches."

Yours in Christ,
RAYMOND M. MEINERS, Stated Clerk

April 3, 1947

Dear Mr. Bradford:

From the minutes of the only Presbytery of Ohio meeting held thus far since the last Assembly, I quote as follows:

"The motion was made and carried that we consider the proposal of the Philadelphia overture to combine the Presbyteries of Ohio and Wisconsin inadvisable. . . ."

"The motion was made and carried that we take no action on the proposed Chapter 18 'Of the Work of the Evangelist', as reported on p. 86 of the 1946 Assembly Minutes. Another motion was made and carried that we take no action at this meeting on the proposed Chapter 19 'Of Ministers Laboring in Other Churches' as reported on pp. 87-88 of the 1946 Assembly Minutes."

Our last Presbytery was held on October 15, 1946. Our next one will be held next Tuesday. Perhaps other matters will have to be reported then. If so, the new Clerk will relay the information to you.

Sincerely,
MARTIN J. BOHN, Clerk

The Rev. Eugene Bradford,
Clerk of Assembly,
125 Jefferson Ave.,
Cheltenham, Pennsylvania.

Dear Mr. Bradford:

I am enclosing herewith the statistical report for the Presbytery of the Dakotas.

At its regular spring meeting March 12, 1947, the Presbytery voted to take no action with respect to the proposed amendments to the Form of Government.

There are no overtures from the Presbytery.

Sincerely yours,
WALTER J. MAGEE, Clerk

416 White Horse Avenue
Trenton 10, New Jersey
February 6, 1947

Dear Mr. Bradford:

The Presbytery of New Jersey meeting at Trenton, N. J. on January 21, 1947 took the following actions with respect to proposed chapters XVIII and XIX of the Form of Government.

It was moved and carried that the proposed chapter XVIII of the Form of Government be sent back to the Fourteenth General Assembly and that Presbytery inform the General Assembly of its inability at this time to take action because of the vagueness and applications of the words in paragraph 2, section d.

The motion prevailed that Presbytery send a communication to the Fourteenth General Assembly asking that the following sentences be deleted from paragraph (1) of the proposed chapter XIX of the Form of Government: " 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 ad-
Brethren:

It was voted to take no action on the proposal to merge the Presbyteries of Ohio and Wisconsin.

D. W. ADAIR, Stated Clerk

Minutes, April 8, 1947
Presbytery of Wisconsin

Brethren:

The Presbytery of Philadelphia, meeting in Wilmington on March 17, 1947, took the following action in response to the entreaty of the Thirteenth General Assembly:

"The Presbytery of Philadelphia acknowledges to the Fourteenth General Assembly, that in its decision at the meeting of July 7, 1944 to deem the examination of Dr. Gordon H. Clark sufficient for ordination, and in its decision to ordain Dr. Clark at a subsequent meeting of the Presbytery, called for that purpose, it erred by failing to follow the provisions of the Form of Government providing for a competent trial of the talents of licentiates and the receiving of a good report concerning them from the churches.

"The Presbytery confesses that its haste to proceed to ordination was particularly blameworthy in view of the sharp difference of opinion concerning Dr. Clark's theology, and thereby contributed to the disturbance of the peace of the church.

"The Presbytery, however, would call the attention of the General Assembly to the fact that it acted, at the meeting in question, to ordain Dr. Clark without the provisions of the Form of Government having been called to its attention.

"We urge the General Assembly to make a study of the Form of Government, Chapter XIV, Section 1, in the interest of clarifying, if necessary by amendment to the constitution, the matter of proceeding forthwith from licensure to ordination."

Cordially in Christ,
HENRY D. PHILLIPS, Stated Clerk
Presbytery of Philadelphia

Given this first day of April, 1947
At Nottingham, Pennsylvania.

Fathers and Brethren:

The four ministers who reside within the bounds of the Presbytery of Ohio were compelled, by their calling and by the failure of the Thirteenth General Assembly to finish its business in five days, to return to their pressing duties and to miss the final sessions of that Assembly. It is common knowledge that commissioners from other Presbyteries also were likewise compelled to miss the final sessions.

The Presbytery of Ohio therefore requests the Fourteenth General Assembly to make strenuous efforts to finish its business before too many of the commissioners must leave.

If this is impossible, the Presbytery of Ohio implores the Fourteenth General Assembly, in the interests of justice, not to make decisions in the final sessions on matters of vital importance to the Church as a whole; but to confine its actions to routine matters.

Some of us came out of the Presbyterian Church in the U. S. A., and we know the practice of deferring important matters to the closing session. This practice is not conducive to justice and fair dealing. The Thirteenth General
Assembly in the evening session of its last day, after a noticeable proportion of the commissioners had left, took action with regard to a matter that had presumably been settled three days previously. This action was taken after the time limit for reconsideration had expired.

The injustice of this action is further seen in the fact that that Assembly, diminished in numbers, elected a quasi-judicial committee in which one of the interested parties but not the other of the interested parties was represented.

The Presbytery of Ohio therefore prayerfully implores the Fourteenth General Assembly to proceed with justice and equity.

Sincerely yours,

MARTIN J. BOHN, Stated Clerk
Presbytery of Ohio

Brethren in Christ:

Whereas, the Complaint against the Presbytery of Philadelphia has been adjudicated;

Whereas, there has never been a judicial case against Dr. Gordon H. Clark;

Whereas, the doctrines, of the incomprehensibility of God, the position of the intellect in reference to other faculties, the relation of divine sovereignty and human responsibility, and the free offer of the gospel will be discussed on the floor of the Fourteenth General Assembly;

Whereas, the reference to the Complaint or the doctrinal questions involved, as the "Clark Case" may give the impression to some that there is a judicial case against a minister in our church who is in good and regular standing; the Presbytery of Wisconsin, now, therefore urges the commissioners of the Fourteenth General Assembly to refrain from referring to the Complaint or the doctrinal questions involved as the "Clark Case."

Respectfully submitted,

D. W. ADAIR, Stated Clerk
The Presbytery of Wisconsin in Session
At Oostburg, Wisconsin, April 8, 1947

March 19, 1947

To the Fourteenth General Assembly

Dear Brethren:

The Thirteenth General Assembly entreated the Presbytery of Philadelphia to acknowledge error in having proceeded immediately from the licensure to the ordination of Dr. Gordon H. Clark and to acknowledge that it had failed thereby to preserve the peace of the church. The undersigned are unable to concur in the report being submitted to the General Assembly on this matter and state herewith their reasons.

The sections of the Form of Government referred to in the action of the Thirteenth General Assembly are practically identical with the provisions regulating procedure in the denomination from which our church split away. In that denomination and in our own it has been customary on request to proceed at once from the licensure to the ordination of a candidate for the ministry. This practice had been followed in the Presbytery of Philadelphia in other instances and had never been questioned in any meeting of the presbytery, nor was it questioned in the present instance. The point was not raised in the Complaint of 1944 at all. While willing to admit that the circumstances prevailing in the special meeting of presbytery in July, 1944, might have lent great force to a plea for an interval of time between the licensure and ordination of Dr. Clark, the undersigned members of Philadelphia Presbytery would point out that no such plea was made and the action of the presbytery was taken in good faith and without the slightest thought of violating constitutional procedure. We, moreover, deem it by no means clear that the plain intent of the Form of Government prohibits proceeding at once from the licensure to
the ordination of a candidate for the ministry. We express the earnest hope that the judgment of the Thirteenth General Assembly will not be regarded as setting a precedent.

We the undersigned cannot acknowledge that the action of the presbytery in proceeding from the licensure to the ordination of Dr. Gordon H. Clark is what has caused the peace of the church to fail to be preserved. The church has not been in the slightest degree agitated over this. It is simply not an historical fact that a matter of administrative procedure has disturbed the church. It seems obvious to us that there would have been just as great a disturbance of the peace of the church if an interval of time had elapsed between the licensure and the ordination of Dr. Clark. To judge from the fact that the presbytery steadfastly refused to accede to the Complaint of 1944 Dr. Clark would have been ordained anyway. The truth is that the issue before the church has been from the beginning doctrinal through and through. Some presbyters have been opposed to Dr. Clark's being licensed and ordained on the ground that he is not doctrinally sound, and they have shown the greatest persistence in opposing his views. They have a right to do this in following out their convictions. But let it be called to the attention of the whole church that it is doctrinal differences and agitation over them that have disturbed the church. We earnestly maintain that the action of the Presbytery of Philadelphia in proceeding forthwith from the licensure to the ordination of Dr. Gordon H. Clark may not be validly charged with having in any significant way at all disturbed the peace of the church.

Respectfully,

W. T. OLIVER, Gethsemane
ROY J. AUMENT, Quarryville
CHARLES H. PHILLIPS, Nottingham
WILLIAM A. CAMPBELL, Silver Spring
JAMES F. ORR, Mediator
J. H. McClay, Redeemer
H. PERCIVAL ALLEN, Willow Grove
ALLEN R. HOOD, Knox, Philadelphia

SAMUEL J. ALLEN
ROBERT STRONG
FRANKLIN S. DYRNESS
GLENN R. COIE
HERBERT J. HOEFLINGER
FLOYD E. HAMILTON
EDWIN H. RIAN
ALAN TICHENOR

A MEMORIAL

To the Rev. Eugene Bradford, Clerk,
The Fourteenth General Assembly of
The Orthodox Presbyterian Church, convening at
Cedar Grove, Wisconsin,
May 22, 1947:

Now this sixteenth day of May, A. D. 1947, come the undersigned to present a memorial to the Fourteenth General Assembly of The Orthodox Presbyterian Church in connection with the ordination of the Rev. Messrs. Herbert Bird and Roy Lambert.

In this matter the undersigned would respectfully lay before the assembly the following pertinent facts:

1. At the meeting of the Presbytery of New Jersey held at Trenton on April 29, 1947, Messrs. Bird and Lambert passed satisfactory examinations for licensure and were thereupon licensed by the Presbytery.

2. At the same meeting the Presbytery decided to deem the examinations for licensure of these men sufficient for ordination, and decided furthermore to ordain Licentiates Bird and Lambert at an adjourned meeting of Presbytery on May 14, 1947.

3. In connection with the decision to ordain Mr. Bird the Presbytery took cognizance of a call that was presented to him by the Faith Church of Lincoln, Nebraska. Mr. Bird informed the Presbytery that he was not at pres-
ent inclined to accept this call, but that he would serve the church at Lincoln as stated supply for a period. It was decided, in view of these considerations, to ordain Mr. Bird as an evangelist.

4. In connection with the decision to ordain Mr. Lambert the Presbytery took cognizance of the information that Mr. Lambert had been invited to serve as stated supply for some months by the churches at Aurora, Nebraska, and Ringoes, New Jersey. It was also indicated that the invitation from the Ringoes church was not yet official. Mr. Lambert informed the Presbytery that he was inclined to accept the invitation from the Ringoes church. In the light of these considerations the Presbytery decided to ordain Mr. Lambert as an evangelist.

5. A Complaint signed by the Rev. Messrs. Holkeboer, Kellogg, Dunn and Heerema has been lodged with the Presbytery of New Jersey against (1) the decision(s) to deem the examinations for licensure of Licentiates Bird and Lambert sufficient for ordination, and (2) the decision(s) to ordain Licentiates Bird and Lambert as evangelists at an adjourned meeting on May 14, 1947. The Complaint may be summarized as follows:

a. The decision(s) to deem the examinations for licensure of Messrs. Bird and Lambert sufficient for ordination and decision(s) to ordain these men made at the same meeting of Presbytery are Complained against because, in the minds of the Complainants, they violate the clear terms of the Form of Government, Chapter XIV, Section 1, and Chapter XV, Section 11. These sections of the Form of Government call for a period of time of unspecified duration between the act of licensure and the decision to ordain, and for parts of trial for ordination distinct from those for licensure.

b. The decision(s) to ordain Licentiates Bird and Lambert as evangelists are complained against because, in the minds of the Complainants, they violate the clear terms of the Form of Government, Chapter XV, Section 15. This section deals with the ordination of “a candidate who has not received a call to be the pastor of a particular congregation” and who “may be called to engage in the work of an evangelist or of a teacher of the Word of God.” In view of the strictures that Chapter XV of the Form of Government places upon the formulation and processing of a “call” by a congregation to the man they desire as their pastor, the Complainants were utterly at a loss to see what ground there could possibly be for the very loose understanding of the term “call” involved in the decision(s) to ordain Licentiates Bird and Lambert as “evangelists.” It is not at all apparent to these Complainants how either Mr. Bird or Mr. Lambert could have been regarded by the Presbytery as being in the position of one “called to engage in the work of an evangelist.” The only call Mr. Bird had received was a call to become the regular pastor of a particular congregation. Mr. Lambert had received no “call”, and the invitation to serve as stated supply for a period which he was inclined to accept was not even official.

6. This Complaint was considered at the adjourned meeting of the Presbytery of New Jersey held at Westfield, New Jersey, on May 14, 1947. The Complaint was referred to a committee with instructions that this committee report to the next regular meeting of the Presbytery, to be held in October of this year.

7. A Complaint against the decisions of the Presbytery of New Jersey in connection with the ordination of Licentiates Bird and Lambert was also brought by the Presbytery of Philadelphia.

8. Licentiates Bird and Lambert were ordained by the Presbytery of New Jersey at the adjourned meeting held at Westfield on May 14, 1947.
Since the undersigned are persuaded that the facts here given point to a composite of unconstitutional action in the decisions of the Presbytery of New Jersey referred to and in the actual ordination of Messrs. Bird and Lambert, they are under conscientious constraint solemnly to petition the Fourteenth General Assembly of The Orthodox Presbyterian Church to take cognizance of these facts.

Signed:

OSCAR HOLKEBOER
EDWARD HEEREMA

May 16, 1947

May 20, 1947

The General Assembly
Orthodox Presbyterian Church:

To the General Assembly of The Orthodox Presbyterian Church, meeting in Cedar Grove, Wisconsin, on May 22, 1947, greetings in the name of the Lord from the Reformed Presbyterian Church in North America, General Synod. The General Synod, at its 124th Session, meeting at Coulterville, Illinois, May 15-19, listened with interest to the report of its Committee on Friendly Relations with The Orthodox Presbyterian Church. The Committee reported that the discussion between the joint committees was concerned with the following items:

a) The exchange of fraternal delegates to the meetings of the General Synod and General Assembly, respectively.
b) Cooperation, where geographically possible, in young people's summer Bible conferences.
c) The exchange of pulpits between the two churches be considered by the local congregations wherever feasible.

The Committee on Friendly Relations recommends:

1) That the General Synod endorse the above proposals to the church at large for their consideration and approval.
2) That General Synod appoint a fraternal delegate.
3) That General Synod continue the effort to maintain its friendly relations either by perpetuating this committee or by appointing a similar one.

This report was read and the recommendations adopted unanimously. The same Committee on Relations as last year was maintained. The Rev. William P. Green was appointed a fraternal delegate. We regret that we are unable to attend personally this session. May the Lord continue to bless your testimony in its witness for the reformed faith.

Sincerely yours,

WILLIAM P. GREEN

Excerpt from letter of Bruce F. Hunt April 29, 1947:

"Please express my regrets to the Assembly that I cannot be present. I pray that God will unite us in Jesus Christ, there is no other true or permanent union."

The Rev. Egbert W. Andrews of Shanghai, China desires that his greetings and best wishes be conveyed to the Assembly by me.

ROBERT MARSDEN

An amended motion carried to set the order of the day for Devotional Services at 7:30 a. m. and the second item on the docket at 7:50 a. m. for May 23 and 24.

It was moved and carried that the Report of the Committee on Sickness and Hospital Benefits be changed from 1:15 p. m. on Saturday to 1:15 p. m.
on Monday, following the Report of the Committee on Texts and Proof-Texts.

The docket was, upon motion, adopted as amended.

The Clerk announced that the Presbyteries of Wisconsin, Philadelphia, New York and New England, and California had approved the proposed Chapter XVIII of the *Form of Government* entitled “The Work of the Evangelist” and the proposed Chapter XIX of the *Form of Government* entitled “Of Ministers Laboring in Other Churches” (Minutes of the Thirteenth General Assembly, pp. 86ff.) and the appropriate renumbering of chapters XVIII to XXIV inclusive of the *Form of Government*; that no action had been taken by the Presbyteries of Ohio and the Dakotas; that the proposed chapters had been sent back to the Assembly by the Presbytery of New Jersey.

It was moved and carried that in view of the fact that a majority of the presbyteries have approved the changes in the *Form of Government* proposed by the Thirteenth General Assembly, this Assembly declare these changes to be now effective.

The motion carried that the Moderator be authorized to appoint a committee of five charged to consider disposition which shall be made of overtures and other communications presented to this General Assembly, and to bring in a report to the General Assembly as soon as possible.

The Moderator appointed a committee consisting of the Rev. Messrs. Ahlfeldt convener, Busch, and Elder Kortenhoeven, to examine presbyterial records.

Mr. Kellogg and Mr. Nicholas were appointed a Committee on Date and Place of the Fifteenth General Assembly.

A verbal report of the Committee on Arrangements was made by Mr. Adair.

The following report of the Travel Fund Committee was read by Mr. Adair:

**REPORT OF THE TRAVEL FUND COMMITTEE**

Gentlemen:

The second report of your committee will be a financial statement. Your committee makes these recommendations for the disbursement of the travel fund.

1. The fund shall be disbursed on a pro rata basis.

2. Commissioners desiring travel pay shall submit to the committee, no later than five p. m., Saturday, round-trip mileage vouchers.

3. Commissioners submitting mileage vouchers shall be paid on the basis of two cents a mile.

4. Where three or more commissioners submitting mileage vouchers are traveling together in one car, the driver of the car shall be paid on the basis of five cents a mile and his passengers shall receive no travel pay. The driver shall report to the committee the names of his passengers on his mileage voucher.

5. No commissioner shall receive travel pay who shall withdraw from the Assembly before its adjournment, except he be excused by the Assembly.

DEAN W. ADAIR, Treasurer
HENRY HUIBREGTSE
JOHN VERHAGE
Travel Fund Committee

The report was, upon motion, adopted.

The verbal report of the Committee on Arrangements was continued by Mr. Adair with regard to the Sunday services and the offering to be received.

The Moderator appointed as the Committee to Consider Overtures and Communications presented to the General Assembly the Rev. Messrs. Magee, convener, Hamilton, Eyres, Dunn, and Elder O'Brien.

The report of the Committee on Foreign Missions was read by the president of the committee, the Rev. John P. Clelland. The financial statement including a report on examination by Main and Company, Certified Public Accountants, was also read by Mr. Clelland. The report is as follows: (14)
The Committee on Foreign Missions reports to the Fourteenth General Assembly for the period April 29, 1946 to May 2, 1947, except concerning finances for which the report is for the fiscal year ending March 31, 1947.

MISSIONARY ROLL OF THE COMMITTEE

The Missionary Roll of the Committee is as follows: Rev. Egbert W. Andrews, Rev. and Mrs. Henry W. Coray, Rev. and Mrs. Clarence W. Duff, Rev. Malcolm C. Frehn, Rev. and Mrs. Richard B. Gaffin, Miss Florence Handyside, Rev. and Mrs. Bruce F. Hunt, Rev. and Mrs. Francis E. Mahaffy, Rev. R. Heber McIlwaine, Rev. and Mrs. Charles E. Stanton.

MISSIONARIES IN INACTIVE STATUS

The Rev. and Mrs. Henry W. Coray are still in Long Beach, California, where Mr. Coray is the pastor of the First Church. They are now undergoing physical examinations prior to their deciding whether to return to active status.

The Rev. M. C. Frehn continues as a captain in the U. S. Army. He is currently stationed in Japan and has been continuing his missionary contacts there.

The Rev. R. Heber McIlwaine has been loaned by our Committee to the General Board of Missions of the Presbyterian Church in Canada, for work in Formosa, for a period of two years. His salary is being paid by that Board.

Miss Florence Handyside has been appointed for work in Korea or China and will be placed upon the payroll of the Committee on June 1, 1947. She will attend the Summer Institute of Linguistics at Norman, Oklahoma, where she will begin studies in Descriptive Linguistics. She will accompany either Mrs. Hunt or Mrs. Gaffin to the field as soon as practicable.

MISSIONARIES IN ACTIVE SERVICE

Since the report of the Thirteenth General Assembly the Rev. and Mrs. Bruce F. Hunt and the Rev. and Mrs. Richard B. Gaffin have resumed active status. Mr. Hunt arrived in Korea late in October, 1946, and Mr. Gaffin is due to sail for China on May 4, 1947. Mrs. Hunt and Mrs. Gaffin plan to join their husbands as soon as possible.

Eritrea

The Rev. and Mrs. Clarence W. Duff are located in Ghinda. The Committee has purchased a property for living quarters in that town, and regular Sabbath services have been begun in the market place, with numerous people of several races attending with some regularity. Mr. Duff has prepared language notes, which he hopes to have published in this country, in Safo, and the Duffs are now making good progress in the study of the Tigre language.

The Rev. and Mrs. Francis E. Mahaffy are located in Assab, during the greater part of the year. Mr. Mahaffy has made numerous trips throughout the whole region and has fearlessly proclaimed the Word among tribes which have tested his Christian fortitude. The work will be carried on in the Dankali language which the Mahaffys are now studying.

The Rev. and Mrs. Charles E. Stanton have been located during the past
year in Adi Caieh and are continuing their study of the Saho language. Mr. Stanton has done considerable itineration throughout the region. They plan to return to Irafalo where the Committee has property, after the current hot season.

China

The Rev. Egbert W. Andrews has been most busy in the vicinity of Shanghai, China. Besides teaching in the East China Theological Seminary in Hangchow, he is district secretary of the Inter-Varsity Fellowship. He likewise has been doing a large amount of preaching in and around Shanghai and has been engaging in extensive personal evangelism both by mail and in personal interviews. He has been so busily engaged in this work that the Committee feared for his physical welfare, but his duties should be lightened materially with the arrival of the Rev. Richard B. Gaffin. No final determination of the division of their labors in China has been arrived at by Messrs. Andrews and Gaffin, and decision concerning just what work each will undertake was postponed until the expected arrival of Mr. Gaffin late in May, 1947.

Korea

The Rev. Bruce F. Hunt has likewise had a most strenuous ministry in Korea since his arrival about six months ago. He is teaching in the Koryu Theological Seminary, located in Pusan, and has been actively engaged in holding Bible conferences throughout the southern portion of Korea. He has been of invaluable assistance to the faithful Christians in Korea, assisting them in the ecclesiastical problems which their liberation from the Japanese yoke brought into focus. Mr. Hunt is in desperate need of assistance in both the Seminary and in evangelistic work.

RESIGNATION OF REV. AND MRS. FLOYD E. HAMILTON

As reported to the Thirteenth General Assembly, the Rev. and Mrs. Floyd E. Hamilton were appointed to work in Korea. As the time of their appointment steps were taken to secure a passport for Mr. Hamilton. When it became possible to secure just one passport for work in Korea, it seemed best to the Committee and to Mr. Hamilton that Mr. Hunt be sent to Korea as our lone missionary since he seemed to be more easily available and had previously labored in the southern part of Korea. Steps were taken repeatedly to secure a passport for Mr. Hamilton, in accordance with the terms of his appointment, but they were unavailing. Early this year, an invitation for Mr. Hamilton to teach in the Koryu Theological Seminary was received from the Rev. Yune Sun Park. After mature deliberation, the Committee took the following action in this matter at its March meeting:

That in view of the present uncertainty of the Committee as to the wisdom of sending Mr. Hamilton to Korea for the purpose of teaching in the Koryu Theological Seminary, the general secretary be instructed not to take any further steps at the present time to secure a passport for Mr. Hamilton on the basis of the invitation to teach in the Koryu Seminary.

Attention is called to the fact that the action is tentative; Mr. Hamilton had indicated to the Committee that he could not depart for Korea before July. The action in no sense reconsidered Mr. Hamilton's previous appointment, nor did it in any sense contemplate modifying its terms. No adverse judgment was passed on Mr. Hamilton's theological soundness as a missionary; if there had been, the Committee would have felt compelled to cancel his appointment. The
Committee, on the basis of Mr. Hamilton's testimony before the Committee, and some recent publications of his views, was not assured of the wisdom of sending Mr. Hamilton at the present time to teach in a theological seminary in Korea in the present crisis of the Korean church and Korean theological education. Within a short time of the Committee meeting, Mr. and Mrs. Hamilton resigned from service of the Committee. On May 2nd, the Committee took the following action concerning the resignation:

Whereas it is the opinion of the Committee that the letter of the Rev. Floyd E. Hamilton addressed to the Committee under date of April 10, 1947, which appears to have been widely circulated, contains statements which are incorrect or misleading or both, among others, as for example, the following: "The Committee obviously took such action (its action of March 20, 1947 concerning Mr. Hamilton) because it felt that I was doctrinally unsound on the above points."

1. The second point on which we disagreed was regarding the free offer of the gospel. I believe, as I stated to the Committee, that God sincerely offers the gospel to all men indiscriminately in the external call of the gospel. This may be held to be an aspect of that benevolence shown by God to all men in what we call common grace. But I do not believe that there are two contradictory wills in the secret counsel of God regarding the individual reprobate whom God has from all eternity determined to pass by in His decree of election. In other words, if God has determined not to elect a person to salvation, we have no right to say that God "desires" to save such a one whom He "desires" not to save; it is not to God's honor so to conceive of Him as irrational."

Be it resolved:
1. That the above matters be brought to the attention of Mr. Hamilton in writing as they have already been verbally;
2. That the Committee take no action on the resignation of Mr. and Mrs. Hamilton in view of the fact that it appears to be based upon a misunderstanding of the meaning of the action of the Committee on March 20.

FINANCES

Financially the Committee has much reason for thanksgiving. During the fiscal year contributions again increased quite materially. To be sure, the expenses of the Committee have likewise increased, and the liquid assets of the Committee decreased slightly. However, contributions toward the end of the fiscal year showed great gain over those of a similar period the previous year.

The Committee would remind the general assembly that if it is to meet its budget in full for this fiscal year contributions will again have to be received in much greater amount than ever before. The Committee believes that the Church is vitally interested in the expansion of the foreign missions program and that it will be able to sustain financially a personnel somewhat larger than is now engaged in this important service.

The expense of maintaining missionaries has increased considerably. It was felt necessary to increase the children's allowance of the missionaries on the field from $15 to $20 a month for each child, and to grant the Eritrean missionaries an allowance for food which may be sent from this country. The Committee has likewise granted allowance for numerous expenditures on the field beyond the allowances which were possible before the War. The mission
aries now in the Orient are still under indeterminate salaries, receiving only such funds as are sufficient to sustain them.

CANDIDATES

The Committee has several applications for foreign service pending. It would again remind the Church that it is seeking applications both for service in Africa and in the Far East. The Committee will continue to examine candidates very carefully, and will appoint only those who seem to be well qualified for faithful and successful missionary service.

BUDGET OF THE COMMITTEE

The following budget was adopted by the Committee as its financial program for the Committee's work for the year 1947-48. It sets forth the Committee's conception of what would be adequate expenditures to meet its obligations.

<table>
<thead>
<tr>
<th>Budget</th>
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<tbody>
<tr>
<td>Office and Administrative Expense</td>
<td>-</td>
<td>$3,205</td>
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<tr>
<td>Promotion Expense</td>
<td>-</td>
<td>$1,020</td>
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<tr>
<td>Missionary Expense</td>
<td></td>
<td></td>
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<tr>
<td>Eritrean Mission-</td>
<td></td>
<td></td>
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<tr>
<td>Salaries and Allowances</td>
<td>-</td>
<td>$5,700</td>
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<tr>
<td>Food Allowance</td>
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<tr>
<td>Mission Expense - Rent, Car, Medical, Language Study, etc.</td>
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<td>2,000</td>
</tr>
<tr>
<td>China Mission</td>
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<td></td>
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<tr>
<td>Salaries and Allowances</td>
<td>-</td>
<td>$8,000</td>
</tr>
<tr>
<td>Travel and Expenses</td>
<td>-</td>
<td>1,000</td>
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<tr>
<td>Korean Mission</td>
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</tr>
<tr>
<td>Salaries and Allowances</td>
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<td>6,000</td>
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<tr>
<td>Travel and Equipment</td>
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<td>Missionaries in this Country</td>
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<td>Japan Mission</td>
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<tr>
<td>-</td>
<td>-</td>
<td>2,000</td>
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<tr>
<td>Sundries</td>
<td>-</td>
<td>786</td>
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<td>$35,011</td>
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ELECTIONS TO THE COMMITTEE

The terms of the following members of the Committee expire with this assembly: Ministers - John P. Clelland, George W. Marston, John Murray; Elders - Lewis W. Roberts and Murray Forst Thompson.
REPORT ON EXAMINATION
THE COMMITTEE ON FOREIGN MISSIONS
OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.
PHILADELPHIA, PENNSYLVANIA
MARCH 31, 1947

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

Gentlemen:

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

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

for the year ended March 31, 1947, and submit herewith a Statement of Cash Receipts and Disbursements for the year then ended.

We have examined cancelled checks and warrants authorizing disbursements and made a test check of these items to recorded disbursements. Recorded receipts were reconciled in total to deposits on bank statements.

We have examined stock certificates for fifteen (15) shares of United Carbon Company stock and fifty (50) shares of Rath Packing Company common stock at the office of the Committee. The United States Treasury bond 2½% due 1967-62 in the amount of $5,000.00 was examined. This bond is held in the safe deposit box of the Westminster Theological Seminary. We have also examined the translation of the Italian deed being a deed to certain property purchased in Ghinda, Eritrea. It was noted in this deed that the Committee owns only the buildings. The lands upon which the buildings are located, are government lands, and the Committee has purchased only the right inherent in a concession granted by the government to the original concessionaire. There was no information available regarding the terms or rights given to the concessionaire in these lands.

The fund established to purchase the property in Eritrea was increased to $5,000.00 during the past year. The amount not necessary for the purchase of the property was used for general mission expenses of maintenance, etc. With the information on hand, we have determined that expenditures for this property have been approximately $4,332.15 as of March 31, 1947.

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

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

Respectfully submitted,
MAIN AND COMPANY
Certified Public Accountants

(19)
STATEMENT OF CASH AND DISBURSEMENTS
FOR THE YEAR ENDED MARCH 31, 1947

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

Balance, April 1, 1946
Funds:
- General - - - - $1,158.35
- Missionaries' Traveling Expenses - - - 2,006.85
- Expansion of Missionary Work - - - 250.00
- Missionaries' Car - - - 422.74
- Intermediary - - - 35.00

Total of Fund Balances - - - $3,872.94

Receipts
General Fund
- Contributions - - - - $14,364.34
- Interest - - - - 192.31
- Dividends - - - 122.50 $14,679.15

Other Funds
- Missionary Traveling Expense - - - 63.33
- Support of Designated Missionaries - - - 2,881.26
- Missionaries' Car Fund - - - 227.54
- Missionary Medical Expenses - - - 21.00
- Intermediary - - - 1,851.93

Total Cash Receipts - - - $19,724.21

Disbursements
Designated Fund to purchase property, Ghinda, Eritrea - $1,000.00
Missionary Expenses
- Salaries - - - $9,557.94
- Travel and Equipment (including new car for China Field and second hand car for Eritrea) - 5,755.73
- Medical Expenses - - - 50.25
- Miscellaneous Expense - - - 276.50
- Child Allowance - - - 329.15

Total Missionary Expenses - - $15,969.57

Paid from General Fund - - - $10,997.13
Paid from Contributions:
- Support of Designated Missionaries - - 2,881.26
- Missionary Traveling Expenses - - 2,070.18
- Missionary Medical Expenses - - 21.00

Total Paid from Contributions - - $15,969.57

Office and Administrative Expense
- Salary - General Secretary - - $1,199.95
- Salary - Office - - 637.11
- Rent - - - 160.08
- Telephone and Telegraph - - - 103.39
- Office Supplies - - - 295.57

(20)
Messenger Expense - - - - 263.56
Miscellaneous - - - - 243.14
Fidelity Bond - - - - 101.25
Committee Meeting Expense - - - - 96.35

Total Office and Administrative Expense
(Paid from General Fund) - - - - $3,100.40

Promotion Expense
Travel - General Secretary - - - - $303.88
Miscellaneous - - - - 23.73 $327.61

Intermediary - - - - 926.08

Total Disbursements - - - - $21,323.66
Balance, March 31, 1947 - - - - $2,273.49

Accounted for as follows:
Funds
General - - - - $311.56
Expansion of Mission Work - - - - 250.00
Missionary New Car Fund - - - - 650.28
Intermediary - - - - 1,061.65 $2,273.49

<table>
<thead>
<tr>
<th>ASSETS OF THE COMMITTEE</th>
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<tbody>
<tr>
<td>Cash (per above) - - - - - $2,273.49</td>
</tr>
<tr>
<td>50 Shares Rath Packing Company, common stock - - - - 1,525.00</td>
</tr>
<tr>
<td>15 Shares United Carbon Company, common stock - - - - 1,147.50</td>
</tr>
<tr>
<td>U. S. Treasury Bond 2 1/2%, 1967-62 - - - - 5,154.69</td>
</tr>
<tr>
<td>Property owned - Ghinda, Eritrea - - - - 4,332.15</td>
</tr>
<tr>
<td>$14,432.83</td>
</tr>
</tbody>
</table>

NOTES: Securities have been valued at market, March 31, 1947.
Subject to accompanying comment.

A motion was made that this Assembly instruct the Committee on Foreign Missions to send the Rev. Floyd E. Hamilton to Korea to teach in the Koryu Seminary in response to the invitation from that institution, provided Mr. Hamilton be disposed to go, and, as a preliminary step to that end, that the Committee on Foreign Missions take prompt action to restore the names of the Rev. and Mrs. Floyd E. Hamilton to the roll of missionaries.

The order of the day was called for at 5 p.m.
Closing prayer of the afternoon session was offered by the Moderator.

Thursday Evening
The Assembly reconvened at 6:45 p.m. and was led in prayer by Mr. Price.
Closing prayer was offered at 9 p.m. by Mr. Davis.

FRIDAY, MAY 23

Friday Morning
A devotional service, conducted by the Rev. Robert K. Churchill, was held at 7:30 a.m.
The Assembly was called to order by the Moderator at 7:50 a.m. and was opened with prayer by the Moderator.

(21)
The minutes of May 22nd were read and approved as corrected.
The Moderator requested Dr. Stonehouse to take the chair.
The Moderator resumed the chair.
The Rev. Edward B. Peckelder, a fraternal delegate from the Christian Reformed Church, conveyed greetings from that church. Upon motion, he was enrolled as a corresponding member.
At 11:45 a.m. the Assembly recessed with prayer by Mr. Phillips.

Friday Afternoon
At 1:19 p.m. the Assembly reconvened and was led in prayer by Mr. Kuiper.
An amendment to the main motion was moved and carried, that the latter part of the motion referring to the restoration of the names of the Hamiltons to the roll of missionaries be stricken from the motion.
A substitute motion was proposed, that the Committee on Foreign Missions be instructed to give serious consideration to the question whether Mr. Hamilton’s most recent statements of the doctrine on which there has been a difference between Mr. Hamilton and the Committee do not warrant his being sent to teach at the Koryu Seminary.
The Moderator requested Mr. Woolley to take the chair.
The Moderator resumed the chair.
The Assembly recessed at 5:01 p.m. and was led in prayer by Mr. R. Gray.

Friday Evening
The Assembly reconvened at 6:47 p.m. and was led in prayer by the Moderator.
The ruling of the Moderator that the motion was in order was appealed and the Moderator was sustained.
Mr. Hamilton yielded the floor to Dr. Clark. The Moderator ruled this in order. An appeal was taken from the ruling of the Moderator. The Moderator was sustained.
The Assembly recessed at 9:02 p.m. with prayer by Mr. McCroddan.

SATURDAY, MAY 24

Saturday Morning
A devotional service, conducted by the Rev. E. C. DeVelde, was held at 7:30 a.m.
The Assembly was called to order by the Moderator at 7:50 a.m. and was led in prayer by Mr. O’Brien.
The minutes of May 23rd were read and approved as corrected.
It was moved and carried that the Assembly observe the provision of Robert’s Rules of Order granting ten minutes to a speaker.
The Moderator read the following cablegram: “Greeting to G. A. Praying for you. Eritrean Missionaries.”
The Moderator requested Mr. Clelland to take the chair.
The Moderator resumed the chair.
On amended motion it was determined that Dr. E. J. Young be granted fifteen minutes to complete his remarks.
The motion prevailed that the Moderator be directed to enforce the rule of ten minutes for a speaker.
The motion carried that further discussion be postponed until the members of the class of 1950 of the Committee on Foreign Missions be elected.
The following were nominated to the class of 1950 of the Committee on Foreign Missions: Ministers - Price, D. Graham, Marston, Murray, Clelland,

(22)
Saturday Afternoon

The Assembly reconvened at 1:15 p. m. and was led in prayer by Mr. Roberts.

The Moderator announced that Messrs. Hamilton and Magee requested to be relieved of serving on the Committee on Overtures and Communications and that Messrs. Cummings and Male had been appointed in their stead.

It was moved and carried that Mr. D. Graham be granted permission to extend his remarks.

The motion carried that the Assembly proceed to vote for the election of members of the class of 1950 of the Committee on Foreign Missions.

The tellers announced the election of: Ministers - Murray, Clelland, B. Coie, and Elder Roberts.

On the second ballot Elder Stratton was elected.

Messrs. Davison and McCroddan submitted their resignations from the Committee on Foreign Missions.

Mr. Hamilton requested that his name be withdrawn from all further consideration by the Committee on Foreign Missions.

Mr. B. Coie submitted his resignation from the Committee on Foreign Missions.

It was moved that Mr. B. Coie's resignation be accepted.

The Moderator requested Mr. Sloat to take the chair.

The Moderator resumed the chair.

Mr. Clifford Smith submitted his resignation from the Committee on Foreign Missions.

Mr. B. Coie withdrew his resignation and by common consent the motion on the floor was also withdrawn.

It was moved and carried to lay on the table the motion that this Assembly instruct the Committee on Foreign Missions to send the Rev. Floyd E. Hamilton to Korea to teach in the Koryu Seminary in response to the invitation from that institution, provided Mr. Hamilton be disposed to go; and the substitute that the Committee on Foreign Missions be instructed to give serious consideration to the question whether Mr. Hamilton's most recent statements of the doctrine on which there has been a difference between Mr. Hamilton and the Committee do not warrant his being sent to teach in the Koryu Seminary.

Upon amended motion it was determined that this Assembly adjourn not later than Wednesday evening, May 27th at 9 p. m.

The amended motion carried that Mr. McIlwaine and Mr. Roberts be excused as of Monday morning from further attendance at the Assembly.

It was moved and carried that Mr. J. Gray's request to be excused Saturday afternoon be granted.

It was moved that the resignations of Dr. Davison from the class of 1949, and Messrs. McCroddan and Smith from the class of 1948 of the Committee on Foreign Missions be accepted.

By common consent the afternoon session was extended ten minutes.

It was moved and carried that the time of morning devotions be set at 7:30 a. m. and that the morning session of the Assembly be opened at 7:50 a. m. on Tuesday and Wednesday.

The Assembly recessed at 5:10 p. m. with prayer by Mr. Ahlfeldt.
Monday, May 26

Monday Morning

A devotional service, conducted by Dr. Shaw, was held at 7:40 a.m.

An informal prayer meeting was held at 8:04 a.m. in charge of Mr. G. Coie. The Assembly was called to order at 8:57 a.m. and was led in prayer by the Moderator.

The minutes of May 24 were read and approved as corrected.

The Moderator announced that Mr. Hunt sent his greetings to the Assembly.

The motion on the floor was amended to read that the Assembly accept with deep regret the resignations of Dr. Davison from the class of 1949, and Messrs. McCroddan and Smith from the class of 1948 of the Committee on Foreign Missions.

Upon motion, Mr. R. Gray was granted time to extend his remarks.

Dr. Strong was, upon motion, granted time to extend his remarks.

The question was put and the motion carried.

An amended motion carried that the Assembly proceed to elect one minister to the class of 1949 and one minister and one elder to the class of 1948 of the Committee on Foreign Missions, the minister receiving the highest majority to be a member of the class of 1949.

The following were nominated: Ministers - Price, Marston, Phillips, Mengers, Oliver; Elders - Murray Forst Thompson, Carlisle Gale, and Jack Smith.

The tellers reported the election of Mr. Phillips to the class of 1949 of the Committee on Foreign Missions.

Dr. Stonehouse read the following report as Auditor of the First Ecumenical Synod of Reformed Churches held at Grand Rapids, Michigan, August 14-30, 1946.

REPORT OF AUDITOR TO THE FIRST ECUMENICAL SYNOD

In accordance with the authorization of the Thirteenth General Assembly (Minutes, 1946, p. 112), I attended the First Ecumenical Synod of Reformed Churches which was in session from August 14th to 30th, 1946, in Grand Rapids, Michigan. Though appointed to serve as auditor, your representative was graciously seated as an advisory member. It proved to be feasible to attend most of the sessions.

Although only three denominations were represented, and only seventeen delegates enrolled, the assembly may prove to have been of deep significance for the future of Reformed Christendom.

The three churches represented were the Christian Reformed Church of America, the Reformed Churches of the Netherlands, and the Reformed Church of South Africa. The Netherlands delegation consisted of two professors from the Free University of Amsterdam, Drs. G. Ch. Aalders and G. C. Berkouwer; one pastor, Dr. J. Hoek of the Hague, and one elder, Abraham Warnaar, mayor of a small town, and a leader in the Calvinistic political party in the Netherlands. They had flown from Amsterdam to New York in less than a day. The South African delegation, on the other hand, had come by freighter, the only mode of travel available, and had taken approximately one month en route. This delegation consisted of Professor S. DuToit of the Theological School of Potchefstroom; Professor H. Stoker, who holds the chair of philosophy in the University College of that same city; and Dr. S. P. DeKlerk, pastor of a large church in the same center of his denomination.

The Christian Reformed delegation, by advance agreement, and in the interest of enlarging the number of counsellors, consisted of ten persons. There were two theological professors, L. Berkhof and D. H. Kromminga; four pastors, Dr. J. T. Hoogstra, Dr. H. Kuiper, Rev. I. Van Dellen, and Rev. E. F. J. Van Halsema; and four elders, Dr. E. Y. Monsma, Dr. L. Flokstra, Mr. G. Buist, and Mr. F. Keegstra. The former two elders are professors in Calvin College.
The Demand for Ecumenicity

The word "ecumenical" has become so distinctively the watch-word of the inclusivist and Modernist movements of church union and church cooperation that it perhaps appears somewhat strange in the context of vigorous Calvinistic orthodoxy. Yet, like many other Christian terms, it deserves to be preserved and claimed by those who are set to proclaim and defend the faith once for all delivered unto the saints. In this connection it is of interest to recall the fact that the old Scottish Form of Presbyterian Church-Government, adopted in 1645, specifically makes mention of "ecumenical" in addition to provincial and national synodical assemblies. The orthodox have even more reason than the Modernists to take seriously the prayer of the Lord that the church might be one. And this goal of unity is one that is to be kept before the church, not only as an ideal and heavenly goal, but also as a demand upon all Christians.

The difference between the orthodox and Modernists in their striving for unity is, however, that the former insist that the unity must not be sought or achieved at the expense of purity in doctrine and life as judged by the standard of the Holy Scriptures. The meeting in Grand Rapids constituted an earnest effort to build upon that foundation, in obedience to the Lord's command. Why, however, was the Synod restricted to these three denominations? Can it fairly be designated as an Ecumenical Synod in view of this limitation? Let it be said at once that such questions as these were also in the minds of the delegates as they gathered; indeed, they were foreseen in the preliminary discussions and correspondence preparatory to the Synod. And yet for reasons sufficient, this restriction was made. These three churches are churches of very similar background and character. They have, moreover, sought to maintain unity for many years through the means of correspondence. The idea of an Ecumenical Synod was proposed in this correspondence more than twenty years ago, and plans for the present gathering were perfected in the same manner. While the desirability, if not necessity, of including other churches was generally recognized, it was fully decided that, in the interest of building well, the first Synod should be composed of these bodies only. Here it was recognized that it was better to risk the charge of self-sufficiency and hypocrisy than to be so inclusive that the specifically Reformed character of the Synod would be lost. Accordingly, the assembly gathered itself as a real Synod, however one that is "foundational and preparatory" for a larger assembly in the future.

Authority and Purpose

Since the synod was not a kind of super-synod, with jurisdiction over the participating national synods, it was clear that its authority was of a restricted character. Perhaps the authority might be fairly described as only consultative. But it might be more accurate to say that it possessed such authority as the individual churches accorded to it. The ideal, at any rate, was that the assemblies should become mere conferences of individuals or churches; such conferences would necessarily fall short of fulfilling the goal of expressing the unity of the church of Jesus Christ.

On the background of such an evaluation of its character, the Synod declared itself with respect to both its foundation and purpose. Its foundation or basis was declared unequivocally to be the Holy Scriptures as interpreted in the Reformed Confessions of these churches (the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort). And its purpose was described as being in the main to seek that which is most conducive to the general edification of the participating churches and to give a united witness to the faith once for all delivered unto the saints. This purpose, it was further declared, might be accomplished by giving expression to their unity in Christ.
by strengthening each other in the faith, and by assisting each other to main-
tain soundness of faith and practice.

In this spirit the Synod undertook to deal specifically with some of the
problems confronting the individual churches and the Christian church as a
whole.

**Action**

Among the questions which the Reformed churches had been facing, and
which received some attention at this Synod, were those relating to the need
of a more precise formulation of the doctrine of the Inspiration of the Scrip-
ture, the foundational significance of the doctrine of creation over against
modern evolutionary teaching, the development of the Reformed conception of
Eschatology in relation to aberrations like Modern Dispensationalism and the
Barthian Theology; the doctrine of the Church and of the relation of Church
and State. On these subjects the Synod did not attempt to make pronounce-
ments. But in order that such questions might be treated profitably at future
synods, committees were erected to prepare reports to be published as soon as
possible.

The Synod did not hesitate, however, to affirm unequivocally its adherence to
the Scriptures as the infallible Word of God. In a “Testimony,” which took
account of “the aversion to this only and unshakable foundation,” and its ter-
rrible consequences for the life of nations, families and individuals, the Synod
gave expression eloquently to the fervent faith in the inspiration and authority
of the Holy Scriptures.

The Synod also undertook, in response to the request of the Netherlands
Church, to declare itself with regard to a doctrinal pronouncement of this
Church, adopted at its Synod early in 1946. For some years a controversy had
been taking place which centered largely in the doctrines of the covenant of
grace and of baptism. Although not attempting to evaluate the controversy in
detail, the Ecumenical Synod did declare the doctrinal pronouncement to be in
accord with the Scriptures and the Confessions.

One decision of the Synod may be of considerable importance for the main-
tenance and development of the Reformed Faith in Germany. The Reformed
Churches of Ostfriesland and of Grafschap Bentheim, although denominationally
connected with the Reformed Churches of the Netherlands, have not been per-
mitted by the Allied authorities to resume contact with these churches. They
had for example, not been permitted to send delegates to the synodical meet-
ings in the Netherlands nor to send their students to the denominational semi-
nary. The ecumenical Synod, taking stock of this grave injustice, prepared a
petition which sought to influence the authorities in Washington to take steps
to amend this situation.

**Constituency of the Second Synod**

One of the most thorny problems confronting the delegates was that of de-
termining the character of the next Synod. On the one hand, there was the
conviction that the present synod was essentially preparatory for a much broad-
er future gathering. But, on the other hand, it was determined that at all
costs precautionary measures should be taken to preserve the distinctly Re-
formed character of the assembly. This end was promoted, first of all, by the
adoption of the following statement:

“The foundation of the Ecumenical Synod of the Reformed Churches shall
be the Holy Scriptures of the Old and New Testament as interpreted by the
Confessions of the Reformed Faith, viz., Holvatica Prior, Heidelberg Catechism,
Confessio Gallicana, Confessio Belgica, Confessio Scotia prior et posterior,
Westminster Confession, and the Canons of Dort.

“It should be understood that these Scriptures in their entirety, as well as
in every part thereof, are the infallible and ever abiding Word of the living, Triune God, absolutely authoritative in all matters of creed and conduct; and that the Confessions of the Reformed faith are accepted because they present the divine, revealed truth, the forsaking of which has caused the deplorable decline of modern life. It has to be emphasized that only a wholehearted and consistent return to this Scriptural truth of which the gospel of Jesus Christ is the core and apex, can bring salvation to mankind and effectuate the sorely needed renewal of the world.

Because of the diversity in the Forms of government of the Reformed Churches, uniformity of Church polity cannot be stressed as a fundamental requisite except in so far as the principles of this polity are contained in the Reformed Confessions, e.g., the Headship of Christ and the marks of the true Church (the preaching of the pure doctrine of the gospel, the pure administration of the sacraments, the exercise of discipline).

"All churches which, in the judgment of this Synod, profess and maintain the Reformed faith will be invited to participate in the Ecumenical Synod, on the basis mentioned above. Moreover, they will be kindly requested to express their explicit agreement with it, and all delegates to the Synod will have to testify their adherence to the confessions of the Reformed Faith and to the aforesaid statement."

The final paragraph was adopted only after considerable debate. Several delegates, having in view the difficulty of selecting certain churches and passing by others, judged that it would be sufficient to leave the ultimate decision to the consciences of the churches. The contrary point of view prevailed, however, and, as amended, the statement was understood as requiring the Ecumenical Synod to determine which churches were to be invited. But it proved impossible to accomplish this aim within the time that the Synod was in session, and in the end the Synod did not invite any particular churches. Instead, it was determined that the delegates of the three churches should constitute committees which should bring nominations to their own national Synods. Thus the final determination of the churches to be invited from America was left to the Synod of the Christian Reformed Church.

The next Synod will convene in Amsterdam, in August, 1948, or as soon thereafter as practicable. Various details are to be worked out by a Committee of Three in consultation with the Reformed Church of Amsterdam, which was designated as the calling church. May the great Head of the Church guide as the various decisions are carried out in order that this movement for unity in Reformed Christendom may prosper!

Respectfully submitted,
N. B. STONEHOUSE

The tellers reported the election of Messrs. Price and Thompson to the class of 1948 of the Committee on Foreign Missions.

Upon motion, Messrs. Shaw, Clark, and Rooker were granted permission to leave the Assembly.

The report of the Committee on Christian Education was read 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, 1947

The Committee on Christian Education has held four meetings during the fiscal year. It has maintained an office in the Schaff building in Philadelphia and employed the services of the Rev. Floyd E. Hamilton as general secretary and two office workers to assist him.
SUNDAY SCHOOL HELPS

Thirty-seven Sunday Schools are now using the Beginners' Lessons published by our Committee. The revision of the two-year lesson course for beginners will be completed by the time the Fourteenth General Assembly meets. Mrs. Richard B. Gaffin has revised the lessons. The Committee feels that this course is now a noteworthy contribution in the field of lesson helps for beginners. The lessons are written from a consistent Calvinistic viewpoint and incorporate many suggestions made by users of the course a few years ago. Criticism of objectionable features were kept in mind in the revision. Every Sunday School in the denomination is urged to examine carefully these lessons for beginners.

During the last quarter of 1946 the new primary Sunday School lessons were introduced in 14 of the churches and have found favor with the teachers who used them. This new series is written by Miss Harriet Z. Teal, of Denver, Colorado. The Committee feels that gradually it is presenting to the churches lesson helps true to the Reformed Faith and pedagogically adapted to the specific stage of development of the child. Work on the Junior Lessons has been begun by Mrs. Charles G. Schauffele who expects to enlist the help of others in writing the lessons. We hope, during the coming year, to be able to report real progress in their preparation.

The Committee has continued to publish supplementary helps for the Sunday Schools using the Christian Reformed Church's KEY. 30 Schools are using these helps. The student participation sheets have been written by Mrs. Russell D. Piper and the teachers' helps have been contributed by the Rev. Leslie A. Dunn. Samples of these supplementary helps will be provided any who request them from the Committee. Their cost is very nominal. Some of the adult classes in the denomination have also been using the page written by Mr. Dunn, circulating it among their class members.

YOUNG PEOPLE'S LESSONS

Twenty-three young people's groups are, at present, using the lessons prepared by the Committee. The following courses have been prepared during the year and are now available: The Doctrine of Church and State, Exploring Bible Truths Systematically (2nd series), Applied Christianity, The Minor Prophets. Machen Leagues may order any of these courses or others which the Committee has published in other years. Attention will soon be given to a series of lessons designed for younger Machen Leaguers.

SUMMER BIBLE SCHOOLS

Sixty-two churches last summer used the Summer Bible School Course prepared by the Committee. Approximately ten per cent. more materials were used by schools last year than the previous summer. This year the first-year courses from Beginners to Seniors have been revised and printed in mimeograph form. The Committee now offers graded lessons for Summer Bible Schools which cover a period of nine years. This includes a three-year course for Beginner-Primary, a three-year course for Juniors and a three-year course for the Intermediate-Senior age. The Committee also offers teachers' manuals for each of these three groups. The Committee announces that for the first time all the materials needed for the coming season are ready for shipment far in advance of the opening date of the various schools.

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TRACTS

Seven hundred and forty-three dollars worth of tracts published by the Committee were sold during the past fiscal year. The following new tracts have been printed:

Science and Evolution
Hallowed Be Thy Name
Remember the Sabbath Day
And God Said: "Thou Shalt Not Steal"
And God Said: "Thou Shalt Not Covet"
And God Said: "Thou Shalt Not Bear False Witness"
The Meaning of Life
American Democracy
Feed the Hungry
Good Resolutions

A reprint of the long tract "Why The Orthodox Presbyterian Church?" is now at the printers and will soon be available again after many months during which it was out of print. The Committee has authorized the making available of the Report on Secret Societies in mimeographed form, or if funds are available, in printed form. The increase in the cost of paper and the rise in the cost of printing has been so great the Committee feels that the production of tracts this coming year may fall below that of the past unless there is a substantial increase in funds available for this purpose. The Committee has many proposed titles for tracts on hand and it begs of the churches that more money be forthcoming to make their printing possible.

A number of tracts have been donated to several persons who use them for free distribution. As funds are available more tracts will become available for free distribution by individuals and at summer conferences, at schools and at the Wildwood Boardwalk Gospel Pavilion.

THE TRACT BULLETIN

Each month during the year the Committee has prepared tract-bulletins for use by the churches ordering them. These have a timely tract with the local church name and schedule of services on one side and blank space on the other side for mimeographing the order of service and weekly announcements. Each issue urges the reader to come to the local church whose name is printed on the tract. With each church's imprint the cost is approximately $1.25 per hundred, if paid for in advance. If paid for by the month the price is $1.50 per hundred.

PROMOTION

CHRISTIAN SCHOOLS

The Committee has provided literature and information for Christian School Societies and its general secretary has spoken to several such groups. During the past year Christian Schools have been opened at Bridgeton, N. J., Vineland, N. J., and West Collingswood, N. J.

SUNDAY SCHOOL CONVENTION

The Second Annual Sunday School Convention was held at West Collingswood, N. J., in the Fall of 1946 with an excellent attendance from churches within a hundred-mile radius of the Philadelphia area. The Committee feels that much good is accomplished at such gatherings and urges other areas to arrange for conventions. The office of the Committee stands ready to offer ideas for subjects and suggested speakers to any group desiring them.
THE ORTHODOX PRESBYTERIAN MESSENGER

The Committee has assumed the responsibility for one-quarter of the articles and cost of the MESSENGER during the year. Many articles contributed have been designed to promote better methods of Christian education in the local churches. Since the Committee on Christian Education has invested about $25 monthly in this publication in past months it feels that it may be compelled to reduce the amount of space in the MESSENGER devoted to Christian Education in order that other items on the budget may not suffer.

BOOKS

The Committee has now secured book agencies with many publishers and carries a limited supply of books for sale in its office. It offers to provide a book table at summer conferences and conventions similar to that at the General Assembly. Books and tracts from any publisher may be ordered through the Committee office.

YOUNG PEOPLE'S CONFERENCES

The Committee recognizes the great good that is accomplished in the field of Christian Education at the various summer conferences conducted by ministers in The Orthodox Presbyterian Church and urges that these conferences be heartily supported. The Committee suggests that its general secretary or members of the Committee be invited to speak at the conferences on some subject related to the field of Christian Education.

HOME STUDY COURSES

The series of The Life of Christ running serially in the Presbyterian Guardian was written by the Rev. Leslie W. Sloat for the Christian Education Committee to be used as a Home Bible Study Course. Another such course is now being prepared by Dr. E. J. Young on the subject of Prophecy. The Committee hopes to be able to publish these series for use as correspondence courses.

PRINCIPLES

The Committee on Christian Education urges that the churches study and use the formulation of principles adopted by the Committee and printed in the Minutes of the Twelfth General Assembly in 1945. We believe that this report should be studied annually by sessions, Sunday School teachers' associations and Christian School Societies. The study of these principles will keep before us the great need for the betterment of the Sunday schools, catechism classes, teacher training courses and Christian Day Schools.

The Committee has a sub-committee working on the assignment given it by the Twelfth General Assembly relative to Sex Education. No report is ready but the Committee asks that copies of books and articles treating the subject from a Christian viewpoint be mentioned to the Committee or mailed to it.

CONTRIBUTIONS

The Committee is gratified at the increase in contributions to it. Nine of the churches have reached the goal authorized by the General Assembly in contributing to the Committee at least 15% of their benevolence budgets. From the financial report appended to this paper it will be noticed that $156.28 more was contributed to the work of the Committee on Christian Education than was given to it the previous year.
A considerable increase in the overhead expenses of the Committee has been added to the budget during the past year. The Committee urges that every session give special attention to its needs and that every church seek to give at least 15% of its benevolence moneys to the work of the Christian Education Committee. Only then will we be able to meet our 1947 budget and perhaps be able to expand and be of more service to the various churches in The Orthodox Presbyterian Church.

The Committee is conscious of the fact that the sale price of its publications does not cover overhead. If all the churches used the materials published by the Committee the margin of profit would more nearly approach paying this overhead. We believe we have the very best Sunday school, Summer Bible School, and young people's helps available anywhere. We make a strong plea that every church in the denomination give them a try during the coming year and that other materials published by the Committee be used by every church.

The following budget was adopted by the Committee for the year 1947-48:

<table>
<thead>
<tr>
<th>Expenditures</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Materials Account</td>
<td></td>
</tr>
<tr>
<td>Tracts</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>Summer Bible School</td>
<td>1,400.00</td>
</tr>
<tr>
<td>Young People's Lessons</td>
<td>60.00</td>
</tr>
<tr>
<td>Sunday School Lessons</td>
<td>1,200.00</td>
</tr>
<tr>
<td>Salaries</td>
<td>7,000.00</td>
</tr>
<tr>
<td>Travel</td>
<td></td>
</tr>
<tr>
<td>General Secretary</td>
<td>300.00</td>
</tr>
<tr>
<td>Committee Members</td>
<td>100.00</td>
</tr>
<tr>
<td>Rent</td>
<td>930.00</td>
</tr>
<tr>
<td>Telephone</td>
<td>95.00</td>
</tr>
<tr>
<td>Water</td>
<td>15.00</td>
</tr>
<tr>
<td>Office Supplies and Equipment</td>
<td>300.00</td>
</tr>
<tr>
<td>Postage (office)</td>
<td>70.00</td>
</tr>
<tr>
<td>Audit</td>
<td>40.00</td>
</tr>
<tr>
<td>Advertising</td>
<td>100.00</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>20.00</td>
</tr>
<tr>
<td>The Orthodox Presbyterian Messenger (including $237.39 arrears for 1946-47)</td>
<td>360.00</td>
</tr>
<tr>
<td>The Presbyterian Guardian (in arrears for 1946-1947 budget)</td>
<td>75.00</td>
</tr>
<tr>
<td>TOTAL</td>
<td>$13,065.00</td>
</tr>
</tbody>
</table>

ELECTIONS TO THE COMMITTEE:

The terms of the following committee members expire at this meeting of the General Assembly: Edmund P. Clowney, Leslie A. Dunn, Charles G. Schaufefe, Glenn A. Andreas and C. Alan Tichenor. Three ministers and two elders must now be elected for a three-year term of office.

The Committee on Christian Education makes the following recommendations:

1. That the Assembly approve the Committee's plan to ask the churches that do not already do so, to support its work to the extent of at least 15% of their benevolence budgets with a goal of at least 3 cents per week per communicant member.

2. That the Assembly recommend that churches and church organizations contribute as they are able to the support of Westminster Theological Seminary,
and that they make an effort to present the witness of the Seminary to pre-
ministerial students in their respective communities.

3. That the Assembly recommend that churches, church organizations, and
church members seek to place the Westminster Theological Journal in theologi-
cal, academic and public libraries in their respective communities.

4. That the Assembly recommend that churches and church organizations
seek to acquaint the families of the local churches with the Presbyterian Guard-
ian as a means of Christian Education.

5. That Presbyteries be urged to put forth increased efforts to establish
Christian School Societies with a view to the organizing of Christian Schools.

The Assembly recessed at 11:45 a. m. with prayer by Mr. Ferguson.

Monday Afternoon

The Assembly was reconvened at 1:15 p. m., with Mr. Woolley in the chair
at the request of the Moderator, and was led in prayer by Mr. Gale.

Mr. Dunn read the following Financial Report which had been prepared by
Mr. Henry P. Allen, Jr., Accountant.

11 Roseland Ave.,
Philadelphia 11, Pa.
April 14, 1947

The Committee on Christian Education of
The Orthodox Presbyterian Church

Gentlemen:

I have examined the books of account of
THE COMMITTEE ON CHRISTIAN EDUCATION
of
THE ORTHODOX PRESBYTERIAN CHURCH

for the fiscal year ended March 31, 1947 and have prepared and submit herewith
a Cash Receipt and Disbursement Statement.

Deposits per the books, were reconciled with the bank statements by deposits
and in total. Receipts were checked against the Cash Book and tested as to
distribution in the Cash Book. Properly prepared and approved vouchers were
found for each disbursement and these vouchers and the cancelled checks were
checked against the Check Register. The Petty Cash Account was verified at
the Committee office.

The indebtedness on the Vari-Typer machine amounted to $445.00 at April
1, 1946. Since January 1, 1947, the date on which monthly payments began,
$40.00 has been paid making the indebtedness $405.00 at March 31, 1947.

On July 12, 1946 a non-interest bearing loan of $400.00 was made for
ninety days by the Home Missions Committee. This was repaid to the Home
Missions Committee on October 11, 1946.

In my opinion the accounts and records examined give an accurate picture
of the financial transactions of the Committee during the fiscal year ended
March 31, 1947.

Very truly yours,
HENRY P. ALLEN, Accountant

RECEIPTS

Balance, April 1, 1946
Cash - General Fund - - - - - - - - $ 681.77
Petty Cash - - - - - - 50.00 $ 731.77

(32)
## RECEIPTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gifts to General Fund</td>
<td>$5,577.14</td>
</tr>
<tr>
<td>Gifts for Tract Distribution</td>
<td>$181.65</td>
</tr>
<tr>
<td>Tracts Sold</td>
<td>$743.09</td>
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<tr>
<td><strong>Summer Bible School</strong></td>
<td>$1,396.44</td>
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<tr>
<td><strong>Young People’s Lessons</strong></td>
<td>$182.25</td>
</tr>
<tr>
<td><strong>Sunday School Lessons</strong></td>
<td>$1,950.92</td>
</tr>
<tr>
<td>Covenant Children’s Catechumen Course</td>
<td>$28.75</td>
</tr>
<tr>
<td>Tract Bulletins</td>
<td>$486.26</td>
</tr>
<tr>
<td>Responsive Readings</td>
<td>$52.43</td>
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<tr>
<td><strong>Total Gifts and Miscellaneous</strong></td>
<td><strong>$11,824.95</strong></td>
</tr>
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<td><strong>Miscellaneous:</strong></td>
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<tr>
<td>Loan</td>
<td>$400.00</td>
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<tr>
<td>Designated for Other Committees</td>
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<td>Supplies and Stamps Sold</td>
<td>$38.40</td>
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<tr>
<td>Use of Phone and Equipment</td>
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<tr>
<td>Refunds</td>
<td>$3.72</td>
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<td><strong>Total Miscellaneous</strong></td>
<td><strong>494.25</strong></td>
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<tr>
<td><strong>Total Disbursements</strong></td>
<td><strong>$17,345.66</strong></td>
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## DISBURSEMENTS

### EXPENSES

<table>
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<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Materials</strong></td>
<td></td>
</tr>
<tr>
<td>Tracts</td>
<td>$977.24</td>
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<tr>
<td>Summer Bible School</td>
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<tr>
<td>Young People’s Lessons</td>
<td>$51.93</td>
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<tr>
<td>Sunday School Lessons</td>
<td>$890.77</td>
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<td><strong>Total Materials</strong></td>
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<td><strong>Traveling</strong></td>
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<td>General Secretary</td>
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<tr>
<td>Committee</td>
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<td>Other (Reimbursed)</td>
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<tr>
<td><strong>Total Traveling</strong></td>
<td><strong>330.53</strong></td>
</tr>
<tr>
<td><strong>Administrative and Office Expense</strong></td>
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</tr>
<tr>
<td>Salaries</td>
<td>$5,638.90</td>
</tr>
<tr>
<td>Rent</td>
<td>$765.26</td>
</tr>
<tr>
<td>Telephone and Telegraph</td>
<td>$92.29</td>
</tr>
<tr>
<td>Water</td>
<td>$12.42</td>
</tr>
<tr>
<td>Stationery, Supplies and Expense</td>
<td>$52.50</td>
</tr>
<tr>
<td>Postage and Mailing</td>
<td>$68.18</td>
</tr>
<tr>
<td>Repairs and Maintenance</td>
<td>$61.61</td>
</tr>
<tr>
<td>Office Equipment:</td>
<td></td>
</tr>
<tr>
<td>Book Shelves</td>
<td>$17.00</td>
</tr>
<tr>
<td>Payments on Vari-Typer</td>
<td>$40.00</td>
</tr>
<tr>
<td><strong>Total Administrative and Office Expense</strong></td>
<td><strong>6,748.16</strong></td>
</tr>
<tr>
<td><strong>Other Expenses</strong></td>
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<tr>
<td>Corporation Expense</td>
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<tr>
<td>Audit</td>
<td>$75.00</td>
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<tr>
<td>Miscellaneous</td>
<td>$40.58</td>
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<tr>
<td><strong>Total Other Expenses</strong></td>
<td><strong>149.58</strong></td>
</tr>
</tbody>
</table>

*(33)*
Other Disbursements

Support of "The Messenger"........... 26.12
Repayment of Loan.................. 400.00
Designated for Other Committees.... 34.85 460.97

Balance, March 31, 1947
Cash - General Fund............. 771.90
Petty Cash........................ 50.00 821.90

$11,093.05
$11,824.95

The resignation of Mr. Hamilton as General Secretary of the Committee on Christian Education was, at his own request, announced by Mr. Dunn.

The recommendations of the Committee on Christian Education were considered.

Upon separate motions the first, second, and third recommendations were adopted.

The fourth recommendation was considered and, upon motion, laid on the table.

Upon motion the fifth recommendation was adopted.

It was moved and carried that the Committee on Christian Education be instructed in presenting an annual report in future years to include a statement of assets and liabilities.

The motion carried that the Assembly proceed to the election of the class of 1950 of the Committee on Christian Education.

The following were nominated: Ministers - Bradford, Clowney, Dunn, Albright, Hoeflinger, Elliott, Tichenor, and Kuschke; Elders - Ralph Logue, Glenn Andreas, H. P. Allen, R. D. Grove, and Wilford Moses.

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

The Travel Fund Committee reported orally through Mr. Adair.

It was moved and carried that the report of the Committee on Home Missions be heard.

The report was read by Mr. Gray, vice-president of the committee, and is as follows:

REPORT OF THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION
to
THE FOURTEENTH GENERAL ASSEMBLY

As of March 31, 1947, aid was being granted to the following persons:

Rev. H. Wilson Albright
Rev. Samuel J. Allen
Rev. Martin J. Bohn
Rev. Calvin A. Busch
Mr. Ralph Clough
Rev. Edmund P. Clowney

Rev. Richard B. Gaffin
Rev. Robert H. Graham
Rev. John C. Hills
Rev. Walter J. Magee
Rev. George W. Marston
Rev. Raymond M. Meiners
In addition to these, aid was granted to the following persons during a part of the year:

Rev. Edward B. Cooper
Rev. Henry W. Coray
Rev. David Freeman
Rev. Bruce F. Hunt

Rev. R. Heber McIlwaine
Rev. Delbert E. Schowalter
Rev. Leslie W. Sloat
Rev. Jack Zandstra

**SALARY SCALE**

The Committee again felt it necessary to raise the salary scale for aid-receiving pastors and missionaries. The maximum monthly allowance for each year has been increased by $15 over the amount reported to the Thirteenth General Assembly. The dependency allowance for urban service has been raised to $15 a month for each child (with a maximum of $75 for any family), and this allowance for rural service has been raised to $12 for each child. The salaries of missionaries and aid-receiving pastors on the scale thus ran from $110 a month for a single man with no experience to $315 a month for a married man who has completed 15 years of ministerial service and has five dependents.

In December, the Committee granted a cost-of-living bonus of eight per cent. to the missionaries and aid-receiving pastors.

**GENERAL ASSEMBLY FUNDS**

The following items for the General Assembly have been paid by the Committee since our last report (May 10, 1946)—

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mimeographing</td>
<td>$ 9.84</td>
</tr>
<tr>
<td>Postage, Stationery, Supplies, etc.</td>
<td>72.32</td>
</tr>
<tr>
<td>Printing Minutes</td>
<td>545.10</td>
</tr>
<tr>
<td>Printing Standing Rules</td>
<td>58.75</td>
</tr>
<tr>
<td>Traveling Expenses of Committees</td>
<td>259.24</td>
</tr>
</tbody>
</table>

The payment of these items compelled the Committee to overdraw this fund by $184.40.

The Committee regards this overdrawal as a loan to this fund, to be repaid from future contributions designated for the General Assembly Fund. The Committee would recommend that it be permitted to make such loans up to $1000 during any fiscal year.

**CONTRIBUTIONS**

Regular contributions during the year under review again increased to the highest figure they have reached during any year. Contributions from the churches again showed an increase, but the Committee feels compelled again to remind the Assembly, and, through it, the Church, that the Committee is still dependent upon the very generous contributions of individual donors for about one-half its expenses. The Committee realizes full well the sacrifice on the part of the congregations that the work of Home Missions and Church Extension entails. Yet it also realizes that the abnormal situation in regard to contributions should not permanently persist, and it would urge upon the churches to assume an ever larger share of the responsibility.
EXTENSION ACTIVITIES

During the year a house was purchased and remodeled extensively at 744 South Ninth Avenue, South La Grange, Illinois, and the Rev. Edmund P. Clowney was secured as an additional missionary to work in that area.

The Committee is faced with many opportunities for expansion, and it has placed a number of items of this kind upon its Contingent Budget. They will be undertaken as soon as men and means are forthcoming to care for them.

LOCATION OF OFFICE

As was reported orally to the Thirteenth General Assembly, the Committee joined with the Committee on Foreign Missions in granting permission to the general secretary to remove the office of the Committees from Philadelphia. It was discovered, however, that the by-laws of the Committee would not permit such a move, and no effort has been made, nor is one anticipated, in the direction of the necessary change in the by-laws.

WORK OF THE COMMITTEE

The work of the Committee has been seriously handicapped by dissension which has attended much of its action. The dissension arose and has been continued through the introduction into the Committee's discussions of activities of the general secretary which are outside the scope of the Committee's work. Perhaps half the time of the Committee has been spent on such items. At its September, 1946, meeting, the Committee voted to take no action when a protest against the activity of the general secretary in another sphere was considered. But at each meeting since, such elements have been reintroduced. Even when the Committee took great pains to make fair and adequate replies to communications from two sessions which expressed the opinion that certain activities of Mr. Marsden, not connected with his work as general secretary, had done injury to the work of the Committee, agitation on this matter continued within the Committee. At the meeting of March 31, 1947, the Committee went so far as to listen to and act upon unconfirmed rumor and allegations derogatory to the general secretary, and to question the general secretary regarding private conversations he was alleged to have had. Mr. Marsden rightly refused to answer such questions. The Committee recommends that the General Assembly take cognizance of this condition which is greatly hindering the effectiveness of the Committee, and take steps to prevent the continuance of this condition.

WORK OF THE GENERAL SECRETARY

In April, 1946, the general secretary, Rev. Robert S. Marsden, indicated to the Committee his desire to enter upon other ministerial work, and the Committee urged him to continue in his present office. There is no record of dissent from this action on the part of any member of the Committee. During the year under review, Mr. Marsden has represented the work of the Committee in no less than thirty-eight congregations, and has faithfully and efficiently carried on the other varied and heavy duties and responsibilities of his office. No charges of any sort of dereliction of his duties as general secretary have been addressed to the Committee. Despite all these facts, a majority of the
members of the Committee present at the meeting of March 31, 1947, voted "lack of confidence" in Mr. Marsden as general secretary. The Committee recommends that the General Assembly give serious attention to the critical situation brought to light by these facts.

TENTH ANNIVERSARY

The Tenth Anniversary celebration was under the direction of the Committee. A public meeting was held at the New Century Club in Philadelphia on the evening of June 12, 1946. A Tenth Anniversary book "The First Ten Years" was published by the Committee, and has widely been sold throughout the Church. The net expenditure on all items in connection with the Tenth Anniversary was $721.27, and this will probably be reduced at least slightly through the sale of further copies of "The First Ten Years."

BUDGET OF THE COMMITTEE

The Committee determined upon a change in its method of budgeting. It divided its budget into two parts, Regular Budget and Contingent Budget. The budget in both its parts is as follows:

REGULAR BUDGET

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Office and Administrative Expense</td>
<td>$ 4,380</td>
</tr>
<tr>
<td>Promotion Expense</td>
<td>$ 1,580</td>
</tr>
<tr>
<td>Extension Expense</td>
<td>$ 1,620</td>
</tr>
<tr>
<td>Salary and Aid of Missionaries</td>
<td>$ 33,600</td>
</tr>
<tr>
<td>Carrying Charges and Investments</td>
<td>$ 1,800</td>
</tr>
<tr>
<td>Sundries</td>
<td>$ 672</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$43,652</strong></td>
</tr>
</tbody>
</table>

CONTINGENT BUDGET

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full-time Worker for Crescent Park, N. J.</td>
<td>$ 1,200</td>
</tr>
<tr>
<td>Property for several works already started:</td>
<td></td>
</tr>
<tr>
<td>1. Lot for Westchester</td>
<td>$ 3,000</td>
</tr>
<tr>
<td>2. Lot for Evergreen Park</td>
<td>$ 3,000</td>
</tr>
<tr>
<td>3. Assistance in building at four points</td>
<td>$ 20,000</td>
</tr>
<tr>
<td>Fund for Summer Workers</td>
<td>$ 1,100</td>
</tr>
<tr>
<td>Two Additional Missionaries</td>
<td>$ 4,000</td>
</tr>
<tr>
<td>Fund for Loan to Church for Building</td>
<td>$ 4,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$36,300</strong></td>
</tr>
</tbody>
</table>

ELECTIONS TO THE COMMITTEE

The terms of the following members of the Committee expire with this assembly: Ministers: Everett C. DeVelde, John Patton Galbraith, Richard W. Gray; Elders: Cyrus Ferguson, William B. Gaillard.

The following minority report was also read:

A MINORITY REPORT

A MINORITY REPORT OF THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION

April 29, 1947

The Fourteenth General Assembly
Fathers and Brethren:
The undersigned members of the Committee on Home Missions would call
to the attention of the Fourteenth General Assembly the fact that the sections in the report of the committee headed "WORK OF THE COMMITTEE" and "WORK OF THE GENERAL SECRETARY" were not, an integral part of the report as drawn up at the behest of the committee by the general secretary but were inserted in the report by way of an amendment to it. These sections do not at all express the opinion of the majority of the committee and it is distinctly misleading that they should appear as a part of the report of the whole committee. At the time when this amendment was acted upon there were eight members of the committee present. Five voted in favor of it; two voted against it; one member did not vote. The sections referred to thus had the support actually of only one-third of the committee.

The undersigned are entirely willing that the issue raised in the controversial section of the report be thoroughly aired. They do, however, have a zeal that the record be kept clear and that it be understood by the assembly that, far from holding that the Committee on Home Missions in the particulars complained of was turning aside from its proper business at the expense of the committee's true duties and concerns, the undersigned members of the committee earnestly maintain the very opposite. The vital principle of exercising full oversight of its work and interests and the use of its funds was being upheld by the committee. We have the confidence that the assembly will not deem the committee deserving of blame in its stewardship in this regard.

Respectfully,

FRANK U. REMEIN
ROBERT STRONG
EVERETT C. DEVELDE
GLENN R. COIE
RICHARD W. GRAY
J. H. McCLAY
J. ENOCH FAW

The financial statement, including a report on examination by Main and Company, Certified Public Accountants, was read by Dr. Strong, treasurer, and is as follows:

REPORT ON EXAMINATION

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

MARCH 31, 1947

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

Gentlemen:
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, 1947 and submit a statement of Cash Receipts and Disbursements for the year then ended.

We examined cancelled checks and warrants authorizing disbursements and made a test check of these items to recorded disbursements. Recorded receipts were reconciled in total to deposits reported on bank statements. Petty Cash was checked by actual count during the time of our examination.
During the year the 800 shares of Rath Packing Company, common stock were sold for $24,450.76, a decrease of $1,149.24 from the value recorded April 1, 1946. A contribution of an additional 600 shares of Rath Packing Company, common stock was received in March 1947. These certificates were examined. The sales were checked by comparison with brokerage invoices of Quail and Company.

In the year 1945-1946 a receipt of $9,000.00 to be used for loans for churches had been entered as a contribution to this Committee. It became apparent this year, however, that the amount was a loan and not a gift, the Committee to be an agent through whom the loans would be placed. Accordingly, a note has been executed by the Committee in favor of the principal for $9,000.00. The Committee, however, will only place the funds with approved churches and does not guarantee the loans made. Interest and principal of loans as it is received is to be paid to the principal for whom the Committee is acting. A copy of the above note was examined.

It is to be noted that the note given specifically states the Committee will not guarantee repayment of these funds once they are loaned to approved churches. Accordingly, it is apparent that the Committee intends to act only as agent for the principal in these transactions. It is, therefore, recommended that agency accounts be created for the recording of these transactions.

The notes receivable as at March 31, 1947 were examined with the exception of the increase of $1,000.00 loaned to the First Church of Portland, Oregon.

The Committee is guarantor 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, Silver Springs, Maryland. The Committee is also guarantor of notes of the Covenant Church of Pittsburgh not to exceed $4,000.00. The amount guaranteed as at March 31, 1947 was as follows:

<table>
<thead>
<tr>
<th>Payee</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mrs. Lucy E. Hunter</td>
<td>$ 500.00</td>
</tr>
<tr>
<td>Miss Emma Hood</td>
<td>500.00</td>
</tr>
<tr>
<td>Claus J. Bushous</td>
<td>1,000.00</td>
</tr>
<tr>
<td>Westminster Seminary</td>
<td>500.00</td>
</tr>
<tr>
<td>Christian University Association</td>
<td>500.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$3,000.00</strong></td>
</tr>
</tbody>
</table>

During the period under review, the Committee acquired a property in LaGrange, Illinois at a cost of $7,838.51. A mortgage in the amount of $5,001.79 with interest at 4½% was assumed on the purchase of this property. The unpaid balance of all mortgages payable at March 31, 1947 was $11,512.24. During the year $120.00 was paid on the lots in Fairlawn, New Jersey bringing the total prepayments up to $396.07. The purchase price is $1,000.00 and title will be received when payment has been completed in full.

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

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

Respectfully submitted,

MAIN AND COMPANY
Certified Public Accountants
STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
FOR THE YEAR ENDED MARCH 31, 1947
THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION
OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.

Balance, April 1, 1946

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund (includes designated loans to churches $5,000.00)</td>
<td>$7,013.13</td>
</tr>
<tr>
<td>General Assembly</td>
<td>263.78</td>
</tr>
<tr>
<td>Committee on Constitution</td>
<td>197.39</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$7,474.30</td>
</tr>
</tbody>
</table>

Receipts

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions:</td>
<td></td>
</tr>
<tr>
<td>General Fund</td>
<td>$20,941.33</td>
</tr>
<tr>
<td>For support of designated Missionaries</td>
<td>2,055.17</td>
</tr>
<tr>
<td>For Jewish work</td>
<td>107.25</td>
</tr>
<tr>
<td>Other contributions:</td>
<td></td>
</tr>
<tr>
<td>General Assembly Expenses</td>
<td>1,269.83</td>
</tr>
<tr>
<td>Committee on Constitution - General Assembly</td>
<td>10.76</td>
</tr>
<tr>
<td><strong>Total Contributions</strong></td>
<td>$24,384.34</td>
</tr>
<tr>
<td>Proceeds from sale of investments</td>
<td></td>
</tr>
<tr>
<td><strong>Total Receipts</strong></td>
<td>$55,159.66</td>
</tr>
<tr>
<td>Amounts collected on loans:</td>
<td></td>
</tr>
<tr>
<td>Orthodox Presbyterian Church, Franklin Square, N. Y.</td>
<td>300.00</td>
</tr>
<tr>
<td>Covenant Church, Berkeley, California</td>
<td>600.00</td>
</tr>
<tr>
<td>First Orthodox Presbyterian Church, San Francisco, California</td>
<td>1,300.00</td>
</tr>
<tr>
<td>Grace Orthodox Presbyterian Church, Westfield, N. J.</td>
<td>600.00</td>
</tr>
<tr>
<td>First Orthodox Presbyterian Church, Denver, Colorado</td>
<td>600.00</td>
</tr>
<tr>
<td>Committee on Christian Education</td>
<td>400.00</td>
</tr>
<tr>
<td>George W. and Pauline R. Marston</td>
<td>72.22</td>
</tr>
<tr>
<td><strong>Total Available Cash</strong></td>
<td>$62,633.96</td>
</tr>
</tbody>
</table>

Disbursements

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionaries' salaries and aid</td>
<td></td>
</tr>
<tr>
<td>Paid from General Fund</td>
<td>$32,669.05</td>
</tr>
<tr>
<td>Paid from designated contributions</td>
<td>2,055.17</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$34,724.22</td>
</tr>
<tr>
<td>Missionaries' travel and moving paid from General Fund</td>
<td>2,029.31</td>
</tr>
<tr>
<td>Refund of contribution</td>
<td>50.00</td>
</tr>
</tbody>
</table>

(40)
<table>
<thead>
<tr>
<th>Loans from General Fund</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Committee on Christian Education</td>
<td>400.00</td>
</tr>
<tr>
<td>George W. and Pauline R. Marston</td>
<td>2,000.00</td>
</tr>
<tr>
<td>First Church, Portland, Oregon</td>
<td>5,000.00</td>
</tr>
<tr>
<td></td>
<td><strong>7,400.00</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Jewish Work</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>721.80</td>
</tr>
<tr>
<td>Other Expenses</td>
<td>6.48</td>
</tr>
<tr>
<td></td>
<td><strong>728.28</strong></td>
</tr>
</tbody>
</table>

| Paid from General Fund                                      | 621.03        |
| Paid from contributions                                     | 107.25        |
|                                                            | **728.28**    |

| Intermediary disbursements                                  | 3,030.73      |
| Intermediary receipts                                       | 2,798.34      |
|                                                            | **232.39**    |

<table>
<thead>
<tr>
<th>Office and Administrative Expenses</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Paid from General Fund</td>
<td>2,399.90</td>
</tr>
<tr>
<td>Salary - General secretary</td>
<td>1,373.86</td>
</tr>
<tr>
<td>Salary - Office</td>
<td>319.92</td>
</tr>
<tr>
<td>Rent</td>
<td>142.20</td>
</tr>
<tr>
<td>Telephone and telegraph</td>
<td>433.44</td>
</tr>
<tr>
<td>Postage and supplies</td>
<td>112.21</td>
</tr>
<tr>
<td>Committee Meeting Expense</td>
<td>75.00</td>
</tr>
<tr>
<td>Audit</td>
<td>101.25</td>
</tr>
<tr>
<td>Fidelity Bond (3 year)</td>
<td>25.00</td>
</tr>
<tr>
<td>Corporation expense</td>
<td>264.48</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td><strong>5,247.26</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Promotion Expense</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Paid from General Fund</td>
<td>555.81</td>
</tr>
<tr>
<td>Traveling - General secretary</td>
<td>272.57</td>
</tr>
<tr>
<td>Messenger expense</td>
<td>527.05</td>
</tr>
<tr>
<td></td>
<td><strong>1,355.43</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Church Extension Expense</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Taxes, Interest and insurance</td>
<td>2,028.23</td>
</tr>
<tr>
<td>Payments on ground purchased, New Jersey</td>
<td>120.00</td>
</tr>
<tr>
<td>Down payment on house acquired - LaGrange, Ill.</td>
<td>2,836.72</td>
</tr>
<tr>
<td></td>
<td><strong>4,984.95</strong></td>
</tr>
</tbody>
</table>

| Payments made to reduce mortgage payable                     | 367.96        |
| Payments made to reduce note payable                         | 600.00        |
| Interest paid re note payable                                | 195.78        |
| General Assembly Expense                                     | 1,718.01      |
| General Assembly - Committee on Constitution                | 1,938.27      |

| Total Disbursements                                          | **$61,571.86**|
| Balance, March 31, 1947                                      | **$1,062.10** |

Accounted for as follows:

| General Fund                                                | **$ 1,270.74**|
| General Assembly Fund                                        | **184.40**    |
| Committee on Constitution of General Assembly Fund          | **208.15**    |
Intermediary (1) - - - - - - - - - - - - - - - - 232.39*

$ 1,062.10

Represented by:
Cash in bank - - - - - - - - - - - - - - - - - - - - - - - - - $ 1,037.10
Petty Cash - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - 25.00

$ 1,062.10

*Deficit

NOTE: (1) Represents balance due from Committee on Christian Education for Messenger Expense.

**ASSETS OF COMMITTEE**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash on hand and in bank</td>
<td>$ 1,062.10</td>
</tr>
<tr>
<td>Stock owned - 600 shares Rath Packing Company - common</td>
<td>17,250.00</td>
</tr>
<tr>
<td>Notes Receivable:</td>
<td></td>
</tr>
<tr>
<td>Franklin Square Orthodox Presbyterian Church</td>
<td>$ 600.00</td>
</tr>
<tr>
<td>Grace Orthodox Presbyterian Church, Westfield, N. J.</td>
<td>400.00</td>
</tr>
<tr>
<td>First Orthodox Presbyterian Church, Denver, Colorado</td>
<td>1,500.00</td>
</tr>
<tr>
<td>First Orthodox Presbyterian Church, San Francisco, California</td>
<td>1,100.00</td>
</tr>
<tr>
<td>Grace Orthodox Presbyterian Church, Los Angeles, California</td>
<td>5,500.00</td>
</tr>
<tr>
<td>First Orthodox Presbyterian Church, New Haven, Connecticut</td>
<td>3,000.00</td>
</tr>
<tr>
<td>Covenant Church, Berkeley, California</td>
<td>3,400.00</td>
</tr>
<tr>
<td>George W. and Pauline P. Marston</td>
<td>1,927.78</td>
</tr>
<tr>
<td>First Church of Portland, Oregon</td>
<td>5,000.00</td>
</tr>
<tr>
<td></td>
<td>$22,427.78</td>
</tr>
<tr>
<td>Other Assets</td>
<td></td>
</tr>
<tr>
<td>House - Saddle River, N. J.</td>
<td>$ 8,667.05†</td>
</tr>
<tr>
<td>Prepayments on lots in Fairlawn, New Jersey</td>
<td>395.07</td>
</tr>
<tr>
<td>House - LaGrange, Illinois</td>
<td>7,838.51†</td>
</tr>
<tr>
<td></td>
<td>$16,900.63</td>
</tr>
<tr>
<td>Total Assets</td>
<td>$57,640.51</td>
</tr>
</tbody>
</table>

†These properties are subject to two mortgages in the total original face amount of $12,001.79. The remaining balances due March 31, 1947 total $11,512.24

**NOTES:** As stated in the preceding comment, the Committee is contingently liable because of its guarantee of notes with a face amount of $9,000.00.

Subject to accompanying comment.
The tellers reported the election to the class of 1950 of the Committee on Christian Education of: Ministers - Bradford, Dunn, and Elliott; Elders, Andreas.

It was moved and carried that the recommendation of the Committee on Home Missions, that it be permitted to make loans to the General Assembly Fund up to $1000 during any fiscal year, be adopted.

The tellers reported, on the third ballot, the election of Mr. Grove to the class of 1950 of the Committee on Christian Education.

It was moved and carried that the Assembly proceed to the election of members to the Committee on Home Missions.

Dr. Strong submitted his resignation from the class of 1948 of the Committee on Home Missions.

It was reported that Dr. Edwin H. Rian of the class of 1949 of the Committee on Home Missions is no longer a member of The Orthodox Presbyterian Church.

It was moved and carried that the resignation of Dr. Strong be accepted with regret.

The following were nominated: Ministers - DeVelde, Galbraith, DeWaard, Oliver, R. Gray, Olson, Grotenhuis, Willis, Marston, Vining, D. Graham, Nonhof, Verhage, Meiners, Hoeflinger; Elders - Cyrus Ferguson, William B. Gallard, Wilford Moses, and Jack Smith.

It was moved that Mr. Gray's request that his name be withdrawn be granted.

The previous question was moved and carried.

Upon motion, the request of Mr. Verhage that his name be withdrawn was granted.

Upon request of the Moderator, Mr. Albright took the chair.

The Moderator resumed the chair.

The Moderator ruled that the three ministers with the highest majorities be elected to the class of 1950, the minister with the next highest be elected to the class of 1949, and the minister with the next highest be elected to the class of 1948 of the Committee on Home Missions.

A substitute was moved, that the docket be amended to eliminate the Report of the Committee to Study Certain Doctrines, that the Committee be continued, and that the Committee be requested to report to the Fifteenth General Assembly.

The Assembly recessed at 5 p. m. with prayer by Mr. Wade.

Monday Evening

The Assembly reconvened at 6:48 p. m. and was led in prayer by Mr. Gale.

The tellers reported the election to the class of 1950 of the Committee on Home Missions of: Ministers - Galbraith and Vining; Elder - Ferguson.

The Moderator ruled that the three ministers with the lowest number of votes be dropped. When it appeared that two were tied for third lowest and the Moderator ruled that the four names be dropped, appeal was taken from his ruling. The Moderator was sustained.

Upon motion, the request of Mr. W. T. Oliver to be excused at 9 p. m from further attendance at sessions of the Assembly was granted.

The motion to substitute carried.

The motion to divide the question carried.
The tellers reported the election to the Committee on Home Missions of Messrs. Grotenhuis in the class of 1950, Olson in the class of 1949, and Willis in the class of 1948, and Elder Moses in the class of 1950.

The previous question was moved and carried.

The first part of the motion carried in the following form: That the docket be amended to eliminate the Report of the Committee to Study Certain Doctrines but that opportunity be given commissioners to interrogate members of this committee with respect to this question until not later than 9 p.m. this evening.

It was moved and carried that the motions on the floor be laid on the table until 7:50 a.m. tomorrow.

The Moderator requested Mr. Olson to take the chair.
The Moderator resumed the chair.

The Assembly recessed at 9 p.m. with prayer by Mr. Gregory.

Tuesday Morning

A devotional service, conducted by the Rev. John Verhage, was held at 7:30 a.m.
The Assembly was called to order by the Moderator at 7:50 a.m. and opened with prayer by Mr. Armour.
The minutes of May 26th were read and approved as corrected.
The Moderator requested Mr. Sloat to take the chair.
The Moderator resumed the chair.
The previous question was moved and carried.
The motion as adopted is as follows: That a committee of six be elected to continue the study of certain doctrines.
The following were nominated to serve on the Committee of Six to Study Certain Doctrines: Messrs. Kuschke, Clowney, Churchill, Hamilton, Clark, De Waard, Murray, Stonehouse, W. Young, E. Hills, Bradford, Gilmore, Sloat, and R. Gray.

Upon separate motions the requests of Messrs. DeWaard, Bradford, Gilmore, and R. Gray, that their names be withdrawn, were granted.
The third part of the divided motion was passed, that the committee be requested to report to the Fifteenth General Assembly.

It was moved and carried that the Committee on Overtures and Communications be instructed to give at the earliest possible time that portion of their report that is completed at the present time.

By common consent the Report of the Committee on Local Evangelism was read by Mr. Cummings, the chairman. The report is as follows:

REPORT OF THE COMMITTEE ON LOCAL EVANGELISM

The Committee on Local Evangelism deeply regrets that for the first time since this committee was erected it has no report to make.
The failure of the committee to report is due to the fact that papers requested to be written for the committee, though long overdue, have not yet been received by the committee. The committee has labored persistently to have these papers completed, but it has not succeeded. The committee feels that it has fulfilled its responsibility to the best of its ability.
The committee recommends that the Committee on Local Evangelism be continued.
The committee further recommends that the General Assembly go on record as requesting those who have accepted assignments from the committee to complete their assignments before the next Assembly.

Respectfully submitted,
CALVIN K. CUMMINGS, Chairman

(44)
Upon motion, the first recommendation was adopted.
Upon motion, the second recommendation was adopted.
By common consent the Report of the Committee on Presbyterial Records was read by Mr. Ahlfeldt, chairman. The report is as follows:

REPORT OF THE COMMITTEE ON PRESBYTERIAL RECORDS

The Committee on Presbyterial Records has examined the minutes of all the presbyteries. It has found those of the following presbyteries to be in order and recommends that they be approved without exception:
- The Presbytery of New York and New England
- The Presbytery of Wisconsin
- The Presbytery of California
- The Presbytery of Ohio

The committee recommends:
That the minutes of the Presbytery of Philadelphia be approved with the following exceptions:
(1) There are some inaccuracies in typing.
(2) In the roll call of the meetings of May 20th and November 18th, 1946 the absentees are listed, but not those present.
(3) At the meeting of May 20, 1946 the statement is made: “The minutes were approved as corrected,” but the date of the meeting of which those minutes are a record is not mentioned.
(4) In the report of the adjourned meeting of October 10, 1946 the actual program of ordination and installation is not given (although it is mentioned in the minutes of the previous session).

That the minutes of the Presbytery of the Dakotas be approved with the following exceptions:
(1) In the minutes for October 15, 1946 on Page 172 there is an expression which is not clear: "That presbytery dismiss Mr. Bryce Senter from the care of presbytery."
(2) In the minutes for the meeting of March 11, 1947 a motion was passed as follows: "It was moved and seconded that the Rev. Melvin B. Nonhof be granted leave to resign his pastoral charge." There is no context in the minutes to show the meaning of this motion.

That the minutes of the Presbytery of New Jersey be approved with the following exceptions:
(1) The minutes of the special meeting held on August 9, 1946 are out of place in the book.
(2) In the minutes of August 9th, 1946 unnecessary material is included—such as remarks and discussion.

Respectfully submitted,
CARL A. AHLFELDT, Chairman

It was moved and carried that this report be adopted.

The following Report of the Committee on Ministerial Benefits was read by Dr. Strong.

REPORT OF THE COMMITTEE ON MINISTERIAL BENEFITS TO THE FOURTEENTH GENERAL ASSEMBLY

The Committee on Ministerial Benefits is acutely aware of the limited ability of our church to provide for the minister's needs at the time of his retirement from active service. We are still as a denomination very much in the
day of small things. Nevertheless some beginning must be made on the at-
ttempt to solve this problem. The committee recommends to the Fourteenth
General Assembly:

I. That the assembly recommend to the several churches and agencies that
they acknowledge their responsibility to help the ministers employed by them
to provide against the time of superannuation by including in their congrega-
tional or committee budgets an item distinct from salary that may be applied to
or on account of the purchase of retirement contracts or insurance and/or the
payment of premiums on the same, contracts or policies so in whole or in part
financed to be the property of the respective ministers involved.

2. That the assembly elect a committee of seven, one member from each
presbytery in the church, to be called the Committee on Pension Promotion and
charged with the responsibility of furthering the plea contained in the first rec-
ommendation of this report and with the duty of continuing to study the gen-
eral problem of providing for the minister's need at the time of superannuation.

Respectfully submitted,
ROBERT STRONG, Chairman

It was moved and carried that the recommendations be considered seriatim.
The Moderator requested Mr. Ahlfeldt to take the chair.
The Moderator resumed the chair.
The tellers reported the election to the Committee of Six to Study Certain
Doctrines of Messrs. W. Young, Clowney, Murray, Kuschke, Stonehouse, and
Hamilton.

The previous question was moved and carried.
The motion to adopt the first recommendation carried.
The motion to adopt the second recommendation was laid on the table.
The following report of the Committee on Sale of Standards was read by
Dr. Strong:

REPORT OF THE COMMITTEE ON THE CONSTITUTION

Statement of Cash Receipts and Disbursements

May 10, 1946 to May 10, 1947

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on Hand, May 10, 1946</td>
<td>$197.39</td>
</tr>
<tr>
<td>Received to May 10, 1947</td>
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</tr>
<tr>
<td>Expended to May 10, 1946</td>
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</tr>
<tr>
<td>Balance on Hand, May 10, 1947</td>
<td>$208.15</td>
</tr>
</tbody>
</table>

There are no more copies of The Standards left for sale.

Respectfully submitted,
ROBERT STRONG

It was moved and carried that this sum of money be retained as a special
fund with a view to eventual publication of constitutional standards of The
Orthodox Presbyterian Church, and that the committee be discharged.

By common consent, the Report of the Committee on Secret Societies was
read by Mr. Kuiper, chairman, and is as follows:
REPORT OF THE COMMITTEE ON SECRET SOCIETIES

The Fourteenth General Assembly of the
Orthodox Presbyterian Church
Esteemed Brethren:

The committee elected by the Thirteenth General Assembly "to study, from the viewpoint of Presbyterian polity, the overture of the Presbytery of Wisconsin relative to membership in The Orthodox Presbyterian Church of members of the Masonic order or similar secret societies, and to report to the Fourteenth General Assembly" reports that it has undertaken the task assigned to it but has been unable to complete that task.

The committee therefore recommends that it be continued by the Fourteenth General Assembly and be instructed to report to the Fifteenth General Assembly.
Respectfully,

R. B. KUIPER, Chairman

The recommendation of the committee was, upon motion, adopted in the following form: That the committee be continued by the Fourteenth General Assembly and be instructed to report to the Fifteenth General Assembly, and that the report of this committee be sent out to commissioners at least six weeks before the meeting of the Fifteenth General Assembly.

By common consent the Report of the Committee on Texts and Proof-Texts was read by Mr. Murray, chairman, and is as follows:

REPORT OF THE COMMITTEE ON TEXTS AND PROOF-TEXTS

The committee has continued its work of revising the proof-texts of the Confession of Faith and it is hoped that this phase of its work will be completed before the meeting of the Fifteenth General Assembly.
Respectfully submitted,

JOHN MURRAY, Chairman

It was moved and carried that the committee be continued and instructed to report to the Fifteenth General Assembly.
The Assembly recessed at 11:45 a. m. with prayer by Mr. Voorhees.

Tuesday Afternoon
The Assembly reconvened at 1:15 p. m. and was led in prayer by Mr. D. Graham.

The Moderator read the following telegram from Chaplain E. Lynne Wade:
"BRETHREN, GREETINGS IN THE NAME OF OUR LORD JESUS FERVENTLY PRAYING GOD'S HOLY SPIRIT SOVEREIGNLY PREVAIL. EFFECTUAL PRAYERS OF CHURCH ASKED FOR ULA IN CRITICAL CONDITION."

The Assembly was led in prayer by Mr. Woolley in behalf of Mrs. Wade. It was moved and carried that the clerk be instructed to send a telegram to Chaplain Wade assuring him of our prayers.

The Report of the Committee on Overtures and Communications was read by Mr. Eyres, chairman, and is as follows:

REPORT OF THE COMMITTEE ON OVERTURES AND COMMUNICATIONS

May 27, 1947

To the Fourteenth General Assembly of The Orthodox Presbyterian Church:
1. The Committee recommends that the Assembly accede to the request of the
Presbytery of Philadelphia in its overture to erect a standing committee of deacons, and that it elect a committee of deacons to be composed of one minister and four deacons.

2. With respect to the overture of the Presbytery of Wisconsin requesting the addition of a chapter to the Form of Government, the Committee recommends that a committee of three be appointed to make a study of this proposed amendment to the Form of Government and bring recommendations to the Fifteenth General Assembly.

3. (a) In regard to the communication from a minority of the Presbytery of Philadelphia (March 19, 1947), the committee recommends no action.
   (b) Regarding the memorial from Oscar Holkeboer and Edward Heerema (May 27, 1947), the committee recommends no action.

4. With respect to the overture from the Presbytery of Ohio requesting a resolution to be forwarded to the President of the United States the committee recommends as a substitute to this overture, as well as a response to the letter from the State Department, that the following resolution be adopted and forwarded to the President of the United States.

   The Fourteenth General Assembly of The Orthodox Presbyterian Church, meeting at Cedar Grove, Wisconsin, May 28, 1947, respectfully implores the President of the United States to recall his personal representative to the Vatican.

   A similar request from our Assembly of last year drew the reply from the State Department that the mission of Mr. Myron C. Taylor was only temporary. We are opposed even to a temporary representation to the Pope of Rome.

   The claim of the papacy to authority over our national affairs, implied in the bull Unam Sanctum of Boniface VIII is flatly contradictory to the self-declared independence and sovereignty of this nation, as set forth in the Constitution of the United States of America.

   We ask the recall of Mr. Taylor, not only because the intent behind his appointment disregards the basic American principle of the separation of church and state, but it acknowledges a state whose declared and obvious interests are inimical to the form of government and constitutional freedoms of the United States of America.

5. Regarding the greetings of the Rev. Egbert W. Andrews and the Rev. Bruce F. Hunt, the committee recommends that the Stated Clerk be instructed to communicate with all the foreign missionaries of The Orthodox Presbyterian Church conveying the greetings of the General Assembly and assuring them of its wholehearted support, deep interest and earnest prayers for their work in the Kingdom of Christ.

6. In response to the answer acknowledging error from the Presbytery of Philadelphia, the committee makes the following observations in the answer to the request for a clarification of the Form of Government, Chapter 14, section 1, specifically in reference to the “matter of proceeding forthwith from licensure to ordination.”
   (1) The action of the Thirteenth General Assembly recorded in the minutes (page 111) unqualitiedly interpreted the constitution to require a definite period of time to elapse between licensure and the decision to ordain.
   (2) The particular section about which clarification is requested (14:1) should be interpreted in the light of several other sections in chapters 14 and 15. A summary of certain provisions in these sections appears to the committee to reveal three minimum requirements in regard to ordination:
      a. The “due time” mentioned in 14:1 is a probationary period for the testing of talents by the licentiate and the earning of a good report from the churches. (Sec 14:1, 12).
      b. The licentiate’s probationary period is for the purpose of securing from the churches a good report of his tested talents issuing in a specific call

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to serve as a pastor of a congregation, or a call to be a teacher of the Word of God, or a call to serve as an evangelist. Without such a call the committee deems that the probationary period has not expired and that presbytery should not proceed to ordination without it. See form of Government 14:1 and 8, 15:15 and the new chapter 18 on "The Work of an Evangelist" (1946 Minutes, page 86).

c. When there is receipt of a "good report from the churches," and a call to be a pastor, a teacher, or an evangelist has been received, the Presbytery shall proceed to give the requisite trials for ordination and, having satisfactorily sustained them, ordain the licentiate. See Form of Government 15:10,11.

Further the committee recommends and that the General Assembly suggest to the Presbyteries that they make a study of chapters 14 and 15 of the Form of Government with a view to simplifying and enunciating more clearly, by way of amendment, the provisions respecting the following things:

1. The taking under care of candidates, including the definition of the term "candidate."
2. The purpose of licensure.
3. What constitutes a "call" to teach or to be an evangelist.
4. The prerequisites for ordination.

7. With regard to the communication from the Presbytery of Wisconsin disapproving of the use of the term "Clark Case" the committee recommends that the Assembly take cognizance.

8. With regard to the communication from the Presbytery of Ohio imploring the Assembly to conclude important business in five days, the committee recommends that the Assembly take cognizance.

Respectfully submitted,

LAWRENCE R. EYRES, Chairman

The first recommendation, as amended, was adopted, That the Assembly, in response to the request of the Presbytery of Philadelphia, erect a Committee for General Benevolence, and that a committee of five persons be appointed by the Moderator.

The second recommendation was, upon motion, adopted.

The recommendation 3 (a) was adopted upon motion.

Recommendation number four was, upon motion, recommitted to the Committee on overtures and Communications for revision.

The fifth recommendation was adopted as amended, That the Clerk of the Assembly be instructed to communicate with all the foreign missionaries of The Orthodox Presbyterian Church serving on foreign fields conveying the greetings of the General Assembly and assuring them of its wholehearted support, deep interest, and earnest prayers for their work in the Kingdom of Christ.

The Moderator requested Mr. Kellogg to take the chair.

The Moderator resumed the chair.

The sixth recommendation was adopted as amended, That the General Assembly suggests to the Presbyteries that they make a study of chapters XIV and XV of the Form of Government with a view to proposing amendments to simplify and enunciate more clearly, if need be, the provisions respecting the following things: 1. The taking under care of candidates, including the definition of the term "candidate." 2. The purpose of licensure. 3. What constitutes a "call" to teach or to be an evangelist. 4. The prerequisites for ordination.; that reports be sent up to the Fifteenth General Assembly with the understanding that in the intervening time the Presbyteries will not interpret these chapters to permit ordination to follow licensure immediately, or to deem the examination for licensure sufficient for ordination.
The seventh recommendation was, upon motion, laid on the table. It was moved and carried that the Assembly take no action on the eighth recommendation.

The Report of the Committee on Union with the Reformed Presbyterian Church in North America, General Synod, was read by Mr. Cummings, and is as follows:

REPORT OF THE COMMITTEE ON UNION WITH THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, GENERAL SYNOD

The Thirteenth General Assembly requested this committee "to confer with the committee of the Reformed Presbyterian Church in North America, General Synod, elected to study the possibility of union with The Orthodox Presbyterian Church" and to report to the Fourteenth General Assembly. Upon investigation it was learned that the committee selected by the Synod of 1946 of the Reformed Presbyterian Church in North America, General Synod, was empowered to consider only the question of more friendly relations with The Orthodox Presbyterian Church. We met with their committee and because of the limitations placed on their committee our attention was centered upon the question of friendly relations. There was, however, discussion of the question of the possibility of union.

In the meeting with the Committee of the Reformed Presbyterian Church (General Synod) it was learned that some of the Reformed Presbyterian constituency was under the impression that our chief interest in union with their church was for the sake of their endowments. A comparison of the income from their endowments with the income of our church made it evident that this could hardly be our purpose.

Our discussion confirmed the feeling that the obstacles to union were not so great as to render it impossible, though at present impractical. Another year of study has further convinced us that "there is a great deal of ground work to be done over a long period of years." As a first step toward an understanding of the doctrinal differences, a mimeographed copy of a study of these differences by our committee has been made available to the committee of the Reformed Presbyterian Church. (G.S.) We feel that The Orthodox Presbyterian Church has a solemn obligation to effect the visible manifestation of the unity of the body of Christ. It follows that the Reformed Church in North America, General Synod, has the same solemn obligation.

In order to cultivate more friendly relations and better understanding between our two communions your committee recommends to the Fourteenth General Assembly:

1. That this General Assembly send a fraternal delegate appointed by this committee to the meeting of the General Synod of the Reformed Presbyterian Church in North America in 1948.
2. That this General Assembly encourage our ministers to seek fellowship with ministers of the Reformed Presbyterian Church in North America, General Synod.
3. That the committee on union with the Reformed Presbyterian Church in North America, General Synod, be continued.

Respectfully submitted,
CALVIN K. CUMMINGS, Chairman

The first recommendation was, upon motion, adopted.
The Assembly recessed at 5 p. m. with prayer by the Moderator.
Tuesday Evening

The Assembly reconvened at 6:48 p.m. and was led in prayer by Mr. Kay. The Moderator announced the receipt of another telegram from Mr. Wade regarding the very grave condition of Mrs. Wade. Mr. Churchill led the Assembly in prayer on her behalf.

Recommendation number two of the Report of the Committee on Union... was, upon motion, adopted.

Upon motion, the third recommendation was adopted.

It was moved and carried that Standing Rule No. 35 of the Assembly be suspended in order that the Report of the Committee on Song in Public Worship might be printed in the minutes without being read. The report is as follows:

REPORT OF THE COMMITTEE ON SONG IN THE
PUBLIC WORSHIP OF GOD

to the
Fourteenth General Assembly

The Committee on Song in the Public Worship of God presented a partial report to the Thirteenth General Assembly (See, Minutes, p. 100ff.), and it hereby completes its report. The Committee would remind the General Assembly that these two parts constitute one report, and should be treated as such.

C. — THE TEACHING OF THE WORD OF GOD CONCERNING
THE REGULATIVE PRINCIPLE OF WORSHIP (Concluded).

Although it is true that the Scripture teaches that God is to be worshipped only in ways prescribed, approved, instituted, revealed, or commanded in His Word, it is also true that the Scripture does not prescribe every circumstance concerning worship. This applies both to the Old Testament and the New; but in the New, because of the greater liberty bestowed by the outpouring of the Holy Spirit at Pentecost, fewer circumstances of worship are prescribed than in the Old. It is to be remarked, for example, that no precise time is set in the Scripture for such an important matter as the baptizing of infants, although circumcision was administered in the Old Testament period on the eighth day after birth, according to specific command.

It is further to be observed that the Word of God makes provision for the exercise of a measure of liberty as regards the content of worship. Here too, there is a difference of degree between Israel of the old dispensation, which was under the law, and the New Testament Church, which is delivered from the law. Nevertheless in both dispensations the Scripture grants to the people of God a measure of liberty in the content of worship. An obvious example is afforded by prayer. Although the Bible gives us much instruction and direction in the matter of prayer, indeed even though the whole Word of God is of use to direct us in prayer and even though our Lord gave us a special rule of direction in prayer, we are not required to use any set form of words exclusively and invariably in our prayers. We are not limited in our prayers, for example, to the words of the prayer of Hannah, to the words of the prayers of David, as given in the Book of Psalms, or to the words of any other prayer given in the Scriptures—even to the words of the special rule which our Lord has provided for us. Prayer has been ordained by Scripture to reflect not only God's revelation in the Old Testament, but also in the New Testament period, in relation to the developing particular circumstances in the lives of God's people.
in all ages. This freedom in relation to prayer is not regarded by the Scripture as incompatible with the regulative principle which the Second Commandment and other declarations of Scripture establish for our worship.

It may be asked whether the freedom granted in prayer is granted also in song. It is true that the freedom is clearly or expressly granted in the case of prayer. Will not the regulative principle for worship taught by Scripture require us to take such freedom in the case only of those forms or elements of worship for which the Scripture specifically authorizes such freedom? It might possibly be maintained in answer to this question that if the Scripture makes it clear that freedom is permissible in connection with one element of worship—and to no prejudice of the regulative principle—it is a warrantable inference that freedom of the same sort is permissible in connection with other elements of worship, if the Scripture does not clearly and specifically prohibit our taking that freedom in connection with those other elements. But even if this position is not taken, it might well be maintained that in the absence of any specific statement in the Bible to the contrary, the freedom granted in the case of prayer is certainly to be regarded as obtaining also in the case of songs used in worship, even if no statement can be found in Scripture expressly granting it in the case of songs. The resemblance in content between prayers and songs might be maintained to be so close and important as to lead us to infer that the liberty granted in the case of prayer is quite legitimately to be taken in the case of song. If the Scripture itself calls psalms prayers, may we not regard it as reasonable to think that the freedom of content granted in the one case is to be taken in the other also and not to be denied because of certain external or secondary points of difference. More will be said about this matter later in this report.

D. — THE SCRIPTURAL TEACHING CONCERNING THE SONGS THAT MAY BE SUNG IN WORSHIP

1. - The Old Testament

The first recorded instance in the Old Testament of the use of song in the public worship of God is the song of praise and thanksgiving sung by Moses and the children of Israel after the deliverance from Egypt (Ex. 15:1ff.). If singing was employed in public worship during the pre-Mosaic period or in connection with the service of the tabernacle, there is no record of the fact.

It was David who laid the foundations for musical service at the sanctuary of the Lord. David was the first good king of the theocracy, and his task consisted largely in building up and making secure the foundations of that theocracy. He instructed the Levites to appoint their brethren as singers, i.e., those who were to sing songs which could be accompanied on a musical instrument (I Chr. 15:16). These were to sing with uplifted voice and joyfully. The singers were divided into three companies according to the type of instrument which they played. Some musicians were to sound with cymbals of brass, some were to employ psalteries on Alaphoth (I Chr. 15:20), whereas others were to play harps on the Sheminith (v. 21) and Chenaniah was leader in song (massa'). The musical terms herein employed may refer to different types of tunes, although this is by no means certain. Some of the terms are used as headings of the Psalms. Thus "Alaphoth" occurs in the heading of Psalm 46, and "Sheminith" in the headings of Psalms 6 and 12, and these terms may refer to these specific Psalms. None of the Psalms bears the heading massa', and if any compositions did bear this heading these compositions are now lost. David further had constructed musical instruments (kelim) for the purpose of praise (I Chr. 23:5), and certain men were separated for the purpose of prophesying upon harps and other musical instruments (I Chr. 25:1ff.). In all, four thousand singers were employed, and of these, 288 were skilled (I Chr. 23:5 with 25:1-7).
During the reign of Solomon this service was continued and probably developed (cf. I Kings 10:12, II Chr. 7:6, 9:11). The same was true of the revivals under Jehoiada, Hezekiah and Josiah (II Chr. 23:18, 20:20ff., 35:15).

When the foundations of the Second Temple were laid, the musical service was in accord with the command of David (Ezra 3:10). At the dedication of the walls of Jerusalem the musical instruments employed were those of David the man of God (Neh. 12:36).

While these arrangements for musical service in the sanctuary were explicit as to the number of singers and the variety of instruments used in accompaniment, little is given us as to the content of song. The words Alamoth and Sheminith, as already mentioned, may possibly refer to specific Psalms. Neh. 12:46 mentions the songs which were in use at the time of David and Asaph as being “songs of praise and of thanksgiving unto God.” The word for “praise” occurs in the titles of some Psalms, but the word “thanksgiving” does not. We know definitely from I Chr. 16 that the content of some of our present Psalms was used in worship. In this chapter it is recorded that a service of worship was held in the tabernacle on the removal of the ark of the covenant to Jerusalem, and that a psalm was given by David to Asaph and his brethren whereby to thank the Lord. This psalm, as sung on that occasion, is recorded in vs. 8-36. But this psalm is also reproduced in various parts of the book of Psalms: Ps. 105:1-15, Ps. 96:1-13, probably Ps. 106:1, 47, and perhaps Ps. 72:18. It is, however, obvious from other psalms that they were intended for use in the public worship of God; see Ps. 95:2, 27:6, and 100:4. Another reference which clearly gives an indication as to the content of song is II Chr. 29:30, where Hezekiah expressly commanded the use of the words of David and Asaph the seer for a certain occasion of worship. Embraced in this description may be those Psalms of David and of Asaph which are now preserved in the Scriptures. However, for another special occasion Hezekiah did not make use of the psalms already in existence but composed a new psalm suitable to the circumstances, which is not included in our present Psalter; and provided for its use in the house of the Lord (Is. 38:10-20).

There is not to be found in the Old Testament any explicit command which would require the Israelites to employ the entire Psalter which is now preserved, and only the Psalter, as the exclusive manual of praise in worship. Neither does it appear that the Talmud, which is the main source of information concerning worship during the inter-testamental period, makes any reference to the entire Psalter as the exclusive book of praise, although it does require the use of certain Psalms on set occasions. Thus after the completion of the canon, or after the Psalter had become fixed as containing the present 150 Psalms, there is no evidence, or at least no remaining evidence, that the entire Psalter was used as the exclusive book of praise in worship. This lack of evidence obtains not only with reference to the inter-testamental period but also to the time of Christ.

2. - The New Testament

The teaching of the New Testament concerning the content of the songs that are to be sung in the worship of God very largely depends on the usage of the words psalm, hymn, and song. Although in classical Greek song is the generic word for song, hymn signifies a song of praise, and psalm appears in the Rhesus, of the time of Euripides for love song, yet these words as used in the New Testament clearly mean songs of praise to God. More exactly the decisive question is whether they refer in the New Testament only to the Old Testament Psalms.

The word psalm is used in I Cor. 14:26, where Paul says, “How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying.” The particular question confronting us here is the
exact nature of the songs that were sung. Were they Old Testament Psalms, of charismatic psalms, or impromptu songs uninspired in their content? The impression given by the entire context is that the songs were charismatic. From the beginning of Chapter 12 to the end of Chapter 14 the special gifts of the Spirit are under consideration. Even the excellence and necessity of love as set forth in Chapter 13, is shown as the best way to obtain and use these gifts. The Corinthian Christians were especially zealous of the Spiritual gifts (14:12). It is to be assumed that all men and perhaps the women mistakenly also (vs. 34) endeavored to obtain them. Perhaps some who thought they had these gifts really did not, and as a consequence their utterances were unedifying; but because of the difficulty of separating the true gift of tongues, for example, from a kind of empty babbling, it was hard to keep order in the meetings. Whether or not there were counterfeit charisms, there was evidently too much emphasis on the gift of tongues at Corinth, for Paul urges the superiority of the gift of prophesy (vs. 1-25). It would be strange to find a sudden transition in vs. 26 to that which is not charismatic. "Every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation." This is a list of some of the special gifts of the Spirit. As the last four are charismatic, it is to be presumed that the psalm also is charismatic. Since the Holy Spirit blessed the infant Church with apostles, prophets, teachers, miracles, healings, helps, governments, and tongues (12:28) in order to establish, it in sound doctrine, and thus provided so fully for its organization and worship, we might expect that special provision was made also for song. Three arguments, however, may be employed to the effect that psalmos in vs. 26 means a Psalm of the Old Testament. The first is that the Psalms may have been the actual content of charismatic song. But there is then no reason why the songs should have been given in a special manner by the Spirit. Second, the use of the Greek word. But in this context there seems ample justification to translate it as "song", or to regard it as designating song similar in certain respects to the Psalms. Third, the use of the word echei, each hath a psalm, might suggest a song already composed and at hand rather than the special inspiration of the moment. But echei is used also in the case of the other four gifts: viz., doctrine, revelation, tongue, and interpretation. We conclude then that the Greek word psalmos in the New Testament appears to have a generic sense wider than that of Old Testament Psalm.

The word to hymn occurs in Matt. 26:30 and Mk. 14:26, with probable although not certain reference to certain Old Testament Psalms. As for the word song, the book of Revelation refers to the singing of new songs which are not quotations of Old Testament Psalms but which praise God in terms characteristic of the new dispensation (Rev. 5:9-10, 7:10; cf. also 14:3 and 15:3).

In Eph. 5:19 and Col. 3:16 Paul enjoins the use of psalms, hymns and spiritual songs. The phrase "psalms, hymns and songs" is not known to have been a technical designation of the Old Testament Psalms as a body. Moreover, the word psalms alone, or the word hymns, or songs, cannot be clearly demonstrated to mean specifically the 150 Psalms of the Old Testament. It is possible that each of these terms may refer to such Psalms, since each is used in the LXX in the titles of the Psalms. However, the usage in the LXX merely shows the possibility that in the New Testament the words may refer to the Old Testament Psalms; a possibility which is not denied. On the other hand they could refer to New Testament productions as well. Indeed, the word psalm is used in I Cor. 14:26 to mean a charismatic song, or a song given in the early church as a special gift of the Spirit. The word song also is not confined in New Testament usage to the meaning Old Testament Psalm. In Eph. 5:19 and Col. 3:16, therefore, we cannot be sure whether Paul had in mind the use of Old Testament Psalms alone, or New Testament productions alone, or both.

Moreover in Col. 3:16 there is a presumption against the exclusion of New Testament songs from the songs there mentioned. Paul says, "Let the word of Christ dwell in you richly, in all wisdom teaching and admonishing one an-
other in psalms and hymns and spiritual songs. . . . “To the Colossians, who had lately been brought from darkness into light through the gospel message, the phrase “the word of Christ” would probably mean the gospel message about Christ.” And, as the word of Christ dwells in them richly, psalms, hymns and spiritual songs will flow forth in consequence; these songs will reflect the content of the word of Christ; and by means of these songs believers are urged to teach and admonish one another in all wisdom. Thus at least some of these songs would be newly composed, either extemporaneously or as the result of some thought. It is well to consider in this connection that music in the time of the early church was rudimentary in comparison with the highly developed music of modern times. Authorities seem to be in general agreement that early Christian music was without harmony or elaborate melody, and consisted mainly in chanting. “The old Hebrew music was played thoroughly in unison. . . . In the place of harmony, rhythm plays a leading part, even at the expense of melody. . . . The singing was mainly a sort of rhythmic declamation.” (The New Schaff-Herzog Encyclopedia, article Sacred Music.) While the writer quoted speaks of the music of the Old Testament, it may be inferred that vocal music had changed little by New Testament times. The early Christians with their background in the synagogue, probably chanted their songs. Moreover the ancient Greeks presumably attained as high a development of music as the Hebrews, but even they adhered to the simplest melodies. Evidence of this is found in the fact that although they had a rude system of writing down music by using the letters of the alphabet to indicate degrees of the scale, between 200 and 500 A.D. this system dropped out of use and was lost; so that even Boethius (480-525), who in many ways was the connecting link between the wisdom of the ancient world and that of the middle ages, knew of no means of writing music. (See, Grove’s Dictionary of Music and Musicians, article, Notation). If the Greek notation died out it may be inferred that their music was of so undeveloped and impromptu a nature as not to be worth preserving. The early Christians could not have known this Greek method of notation or they, in a developing and expanding movement, would have preserved it if their music had been elaborate enough to keep. But it was not until about 680 that a new system of notation, by accents, was devised to preserve the melodies of the Christian Church. In all this there seems a good argument that the early Christians had very simple music and probably chanted. And it is suggested that the mode of rendering the biblical lyrics in the early Church was as follows: “They were recited by a single person, while the congregation, or, as representing it, the choir, simply responded at the end of each verse with a short refrain.” (Hastings Encyclopedia of Religion and Ethics, article, Hymns, Greek Christian, by Baumstark.) “The Psalms were chanted, antiphonally or as a solo with a limited congregational refrain” (Idem., article, Music, Christian, by Westerby). Chanting may be defined as monotonic recitation with cadences, with occasional rise or fall in pitch. Since there was no repetition of a specific melody, there was no need or desire for rhymed metric stanzas. Instead, simple lyrical utterance, freely chanted, was the custom of the time. These circumstances show how relatively simple was the composition of songs at the time of the early Church, and go far to explain how Paul could urge the Colossians to compose songs, either extemporaneously or after some meditation, for the general use of the Christian community. Such songs, flowing forth out of the rich indwelling store of gospel truth, would have that truth as their content in the New Testament to be the specific and exclusive manual of praise.

According to the Westminster standards we may not incorporate into the worship of God any element which is neither expressly set down in Scripture nor by good and necessary consequence to be deduced from Scripture. The New Testament definitely provides for the element of song in public worship in I Cor. 14:15 and 26, and probably also in Acts 4:23-31. However, the content of song
is not expressly limited in the New Testament, and accordingly we deduce it from the New Testament by good and necessary consequence.

In this respect song is like prayer, which although expressly given as a part of worship is not confined in Scripture to a set form of words. Indeed there is a very close connection between song and prayer. In Psalm 72:20, Psalms in the preceding subdivision are characterized as "prayers": "the prayers of David the son of Jesse are ended." Paul and Silas in prison engaged in both song and prayer at the same time, by one act: "praying, they were singing hymns" (Acts 16:25). There is also good reason to believe that the prayer of the early church in Acts 4:24-31 was chanted. The majority of the commentators say that the prayer was spoken aloud by Peter alone and silently assented to by the rest. Thus they explain "they lifted up their voice to God with one accord." To be sure the words "with one accord" may mean no more than they joined silently and unanimously in the prayer. But the words "they lifted up (their) voice" are hard to reconcile with the interpretation that the voice of Peter only was heard. In Acts 14:11 and 22:22 many voices are meant by the words, "lifted up their voices." If Peter only had spoken, he would presumably have been mentioned as the speaker. The impression given by the Greek is that all joined aloud in the utterance. Perhaps, as has been conjectured, the second Psalm, or the part of it given here, was sung by all; and then Peter alone prayed aloud. But this is contrary to the apparent unity of the whole utterance as a prayer. Ellicott suggests that this whole phrase ("they lifted up their voice with one accord") "seems to imply an intonation, or chant, different from that of common speech. The joint utterance described may be conceived of as the result either (1) of a direct inspiration, suggesting the same words to all who were present; (2) of the people following St. Peter, clause by clause; (3) of the hymn being already familiar to the disciples. On the whole, (2) seems the most probable, the special fitness of the hymn for the occasion being against (3), and (1) involving a miracle of so startling a nature that we can hardly take it for granted without a more definite statement." In support of Ellicott's view may be urged the fact already mentioned, that the early Christians most probably chanted their songs of praise, thus enabling them to improvise their songs to suit the occasion. To be sure, much of the prayer is not poetry; but even prose may be chanted. Moreover it was suggested in the discussion of chanting earlier in this report that songs may have been chanted as a solo with a limited congregational refrain. Thus if Peter, or another leader of the Church, chanted the words given here, the rest may have joined in by the repetition of certain words according to the probable custom of the synagogue, thus explaining "they lifted up their voice."

In studying the New Testament teaching concerning the content of songs, a problem of terminology arises. In our investigation we prefer to use the distinction "psalms" and "hymns" rather than "inspired" and " uninspired" song. Argument based upon the latter distinction sometimes fails to take due account of the fact that the New Testament deals with conditions in the early church which have not been continued and which cannot be our present norm. Any singing by the apostles could be considered "inspired"; and charismatic song, also "inspired", was then prevalent. But the apostles had no successors and the charismata have ceased. To adopt the distinction "inspired" and " uninspired" may thus introduce the fallacy of arguing from the temporary practice of the early church to our permanent duty. It is better to use a distinction which can be employed without this confusion in a statement of the permanent requirements of Scripture for the Christian church. "Psalms" may be used to specify the 150 Psalms of the Old Testament, "hymns" to specify other songs of praise which may or may not be confined to the very words of Scripture.

Moreover, argument based on the distinction between "inspired" and " uninspired" song may fail to take into consideration all the Biblical evidence. Thus to describe all Biblical songs as "inspired" is not a full description for the purpose of argument; it does not lead to the conclusion that we should sing only
"inspired" songs. For certain inspired songs in the New Testament may also exemplify the very principles that sanction our use of at least some songs which are not confined to the very words of Scripture, and which are thus "uninspired." Such a principle is the principle to be discussed below, i.e., that our song should embrace the whole extent of God's revelation in Scripture.

The New Testament clearly represents itself not only as a fulfillment of the Old Testament but also as a fuller and more particular revelation. Thus the Old Testament Psalms, inasmuch as they are a part of the Old Testament, are admittedly an incomplete revelation. Their expression of praise as to God's glory in creation and providence, and his covenant mercy and faithfulness to his people, for example, are enduringly suited for the use of God's people in both dispensations. Nevertheless in certain other respects, as they concern the great events of the gospel and the gospel teachings that are recorded in the New Testament, they represent only a preliminary stage in the growth of Biblical revelation. On the other hand there is in the New Testament an expansion of song in adjustment to the wider limits of revelation. New songs were used in praise, songs fitted for the new dispensation, and not confined to the words of the Old Testament. Such was the hymn of Mary, recorded in Luke 1:46-55, and known as "the magnificat." Although based upon the song of Hannah in 1 Sam. 2:1-10 and in conformity to Old Testament teaching, it is not merely a verbal repetition. The songs of Zacharias (Luke 1:67-79) and Simeon (Luke 2:29-32) introduce New Testament elements; Zacharias expressly refers to John, while Simeon, having looked on the infant Jesus, says, "for mine eyes have seen thy salvation." Thus at the first dawning of the new dispensation the content of song expanded as revelation recommenced. There is a probability that in Acts 4:23-31 the early church continued the expansion of song in a chanted prayer shortly after the Day of Pentecost, that is, at another particularly significant point in the gradual change from the old economy to the new: "for of a truth in this city against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings..." A further example of a song containing New Testament elements may occur in I Tim. 3:16. "And confessedly great is the mystery of godliness:

Who was manifested in flesh,
Was justified in spirit,
Was seen by angels,
Was preached in nations,
Was believed in (the) world,
Was received up in glory."

This literal translation is given by Lenski and is quoted here to show that the Greek in this verse actually does present the appearance of poetry. The Greek read aloud is striking in its "rhythmical movement and the parallelism of the six balanced clauses" (Plummer). Lock, in The International Critical Commentary, suggests that "this represents two stanzas of three lines each, which balance each other, contrasting the Incarnate Lord with the Ascended Lord." Olshausen quotes Mack to the effect that "the short unconnected sentences in which the words are similarly arranged, and the number of syllables almost equal, while the ideas are antithetically related, are so suitable to religious hymns that we find all these characteristics in a series of later hymns used by the Greek and Latin Church." Besides the four commentators already mentioned, Meyer, Ellicott, Scott, Falconer, de Wette, van Oosterzee, and A. T. Robertson consider this passage a hymn or a fragment of a hymn. Westcott and Hort, Nestle, and the American Standard Version print it as poetry. The short lines would be especially well adapted to chanted music. Lock cites three reasons why it is at least a quotation: the rhythmical form, the use of words...
not found elsewhere in Paul ("manifested", "believed", "received"), and the statement of ideas which go beyond the requirements of the text. Another reason is "confessedly", in the clause introductory to the six balanced lines, implying that these words were a customary and familiar embodiment of gospel truth. Thus while there cannot be dogmatic certainty there is at least strong assurance that the best of all suggested interpretations is that which regards this passage as a hymn of praise, customarily employed in early Christian worship. If so, it is again an example of song, the materials of which are derived explicitly from the New Testament revelation.

Conclusions

Although it does not appear that God has expressly commanded the New Testament Church to sing the Psalms, yet it may be asserted without any hesitation, on the ground of good and necessary consequence, that the frequent use of the Psalms by the New Testament Church is highly pleasing to Him. The Psalms were divinely inspired for the very purpose of praise. They are theocentric in character, and worship is theocentric in its very essence. By the use of the Psalms in public worship the New Testament Church also gives expression to the essential unity of the body of Christ in both dispensations. To be sure, in scattered passages, the writers of the Psalms undertake vows in terms of the observance of the ceremonial law, which observance has now been abrogated. But, without pronouncing judgment on the propriety of singing such passages, we may assert that unquestionably the content of the Psalms, by and large, is highly appropriate for the worship of God's covenant people today. It is also fitting, and honorable to God's Word, that the Psalms be available for song in versions that are not only as faithful as possible to the inspired text, but also expressed in language of beauty and clarity. In such versions the Psalms "ought to be used frequently in public worship," as our Directory for Worship provides.

Our worship of God is nothing else than our response to divine revelation. That is the very essence of Christian worship. How clear it is that New Testament worship must be in response not only to God's revelation in the Old Testament but also to His fuller revelation in the New Testament! The saints in the New Testament worshipped God thus—and in particular did they worship Him thus in song. They did not confine themselves in praise to a preliminary stage of revelation but adjusted the content of their songs to the full limit of completed revelation. We should do likewise.

Again it may be said that true worship is our response to divine revelation under the controlling influence of the Holy Spirit. Where the Spirit of the Lord is, there is liberty. Most assuredly, where the Spirit of the Lord is, there is no license. True liberty is always liberty under law. Therefore we may worship only in ways prescribed by the Word of God. But God's Word warrants the exercise of liberty in the content of prayer. Both by implication and by the approved examples of the New Testament saints it also warrants the exercise of liberty with regard to the content of song. The content of song, then, like the content of our prayer, need not be restricted to the very words of Scripture, although it must be assuredly Scriptural in teaching.

ROBERT S. MARSDEN, Chairman

MINORITY REPORT OF THE COMMITTEE ON SONG
IN THE PUBLIC WORSHIP OF GOD
Submitted to the Fourteenth General Assembly
Of the Orthodox Presbyterian Church

The above-mentioned committee presented to the Thirteenth General Assembly a report bearing upon the question of the regulative principle of worship.
This principle is to the effect that divine warrant or authorization is required for every element entering into the worship of God. In the words of the Confession of Faith of this Church, "The acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture" (Chapt. XXI, Sect. 1).

In terms of the commission given by the Eleventh General Assembly and in accordance with the regulative principle set forth in the report of the committee, presented to the Thirteenth General Assembly, the question with which this report is concerned is: What does the Scripture warrant or prescribe respecting the songs that may be sung in the public worship of God?

In dealing with this question it should be appreciated that the singing of God's praise is a distinct act of worship. It is to be distinguished, for example, from the reading of the Scripture and from the offering of prayer to God. It is, of course, true that songs of praise often include what is of the nature of prayer to God, as it is also true that in the offering of prayer to God there is much that is of the nature of praise and thanksgiving. But it is not proper to appeal to the divine authorization or warrant we possess as to the content of prayer in order to determine the question as to the content of song. Prayer is one element of worship, singing is another. Similarity or even identity of content does not in the least obliterate the distinction between these two specific kinds of exercise in the worship of God. Because of this distinction we may not say that the offering of prayer and the singing of praise to God are the same thing and argue from the divine authorization we possess respecting the one to the authorization respecting the other. One or two examples may be given of the necessity and importance of guarding the distinctiveness of the several parts of worship and of determining from the Scripture what its prescriptions are respecting each element.

Both reports submitted by this committee are agreed that some Scripture songs may be sung in the public worship of God. But these Scripture songs may also be read as Scripture and they may be used in preaching. In such cases the actual materials are the same. But reading the Scripture is not the same exercise of worship as singing, and neither is preaching the same as singing, or reading the Scripture. The same kind of distinction applies to the exercises of praying and singing even when the content is identical.

The Lord's Supper is an act of thanksgiving as well as one of commemoration and communion. But though the partaking of the bread and the wine includes thanksgiving, just as prayer and singing do, yet the celebration of the Lord's Supper is an act of worship distinct from both prayer and singing, and the divine prescriptions respecting the celebration of the Lord's Supper cannot be determined by the divine prescriptions regarding prayer or singing but must rather be derived from the revelation God has given respecting the observance of that distinct element of the worship of God.

Consequently the minority contends that the argument used in the report of the committee, to wit, that, since we are not limited in our prayers to the words of Scripture or to the "prayers" given us in Scripture, therefore the same freedom is granted in song, is invalid. We may not argue thus from the divine warrant respecting one element to the divine warrant respecting another. The question of the divine prescription regarding the songs that may be sung in the public worship of God must be answered, therefore, on the basis of the teaching of Scripture with respect to that specific element of worship.

When we address ourselves to the question of the teaching of Scripture we find that the New Testament does not provide us with copious instruction on this matter. It is for that reason that we are placed under the necessity of exercising great care lest we overstep the limits of divine authorization and warrant. This report will deal with the evidence that is directly germane to the question.
The Scripture Evidence

I. Matthew 26:30; Mark 14:26. Here we are told that, on the occasion of the passover, Jesus and His disciples sang a hymn before going out to the Mount of Olives. The Greek is humnesantes, which literally means "having hymned." The evidence available to us from other sources is to the effect of indicating that the hymn sung on this occasion was what is known as the Hallel, consisting of Psalms 113-118. This instance evinces the following facts.

1. No warrant whatsoever can be adduced for the singing of uninspired hymns. There is no evidence that an uninspired hymn was sung on this occasion.

2. The evidence we do possess evinces that Jesus and His disciples sang a portion of the psalter.


II. I Corinthians 14:15,26. Paul is here dealing with the assembly of the saints for worship. He says, "I will sing with the spirit and I will sing with the understanding also" (vs. 15), "Each one hath a psalm" (vs. 26). From the verb that Paul uses in verse 15 we might quite properly translate as follows: "I will sing a psalm with the spirit and I will sing a psalm with the understanding also," just as in verse 26 he says, "Each one hath a psalm." We must conclude, therefore, that psalms were sung in the church at Corinth and such singing has, by obvious implication, the apostle's sanction and is confirmed by his example.

The question does arise: What were these psalms? It is possible that they were charismatic psalms. If so, one thing is certain—they were not uninspired compositions. If charismatic they were inspired or given by the Holy Spirit. If we today possessed such charismatic psalms, sung by the apostle himself in the assemblies of worship or sanctioned by him in the worship of the church, then we should have the proper authority for the use of them in the songs of the sanctuary. It so happens, however, that we do not have conclusive evidence to show that we have any of such alleged charismatic psalms. But even on the hypothesis that they were charismatic psalms and even on the hypothesis that we have examples of such in Acts 4:31-30; I Timothy 3:16, we are not thereby furnished with any authorization for the use of uninspired songs in the worship of God.

On the hypothesis that they were not charismatic psalms we have to ask, what were they? To answer this question we have simply to ask another: what songs in the usage of Scripture, fall into the category of psalms? There is one answer. The Book of Psalms is composed of psalms and, therefore, by the simplest principle of hermeneutics we can say that, in terms of Scripture language, the songs that are repeatedly called psalms perfectly satisfy the denotation and connotation of the word "psalm" as it is used here. If inspired Scripture says, "Each one hath a psalm," and Scripture also calls the "Psalms" psalms, then surely we may also sing a Psalm to the praise of God in His worship.

So far as these two texts are concerned we can say that they provide us with no warrant whatsoever for the use of uninspired hymns. We can also say that, since the psalms we possess in the psalter are certainly psalms in the terminology of Scripture itself, we are hereby provided with divine warrant for the singing of such in the worship of God.

III. Ephesians 5:19; Colossians 3:16. With respect to these two texts it should be noted, first of all, that Paul is not necessarily referring to the public worship of God. The context does not make clear that Paul is confining himself here to exhortation that concerns the behaviour of believers in relation to one another in the assemblies of worship. Paul may very well be giving general exhortation. Indeed, the context in both passages would appear to show that he is exhorting to a certain kind of exercise in which believers should engage in
reference to one another in the discharge of that mutual instruction and edification requisite to concerted advancement of one another's highest interests and of the glory of God.

This consideration does not, however, remove these texts from relevancy to the question of the public worship of God. For, if Paul specifies psalms, hymns and Spiritual songs as the media through which believers may mutually promote the glory of God and one another's edification in those more generic Christian exercises, this fact has very close bearing upon the question of the apostolically sanctioned and authorized media of praise to God in the more specific worship of the sanctuary. In other words, if the apostolically enjoined media or materials of song in the more generic exercises of worship are psalms, hymns and Spiritual songs, then surely nothing inferior to psalms, hymns and Spiritual songs would be enjoined for use in the more specific exercises of worship in the assemblies of the church. If psalms, hymns and Spiritual songs are the limits of the materials of song in praise of God in less formal acts of worship, how much more are they the limits in more formal acts of worship. With respect to these two texts the following considerations are to be borne in mind.

(1) We cannot determine the denotation or connotation of psalms, hymns and Spiritual songs by any modern usage of these same words. The meaning and reference must be determined by the usage of Scripture.

(2) Some of the facts with reference to the usage of Scripture are very significant.

The word psalms (psalm) occurs some 94 times in the Greek Scriptures, that is to say, some 87 times in the Septuagint version of the Old Testament and 7 times in the New Testament. In the Septuagint some 78 of these instances are in the Book of Psalms. In the great majority of instances in the Book of Psalms, some 67 in all, it occurs in the titles of the Psalms. In three of the seven instances in the New Testament the word is unmistakably used with reference to the Psalms, in two instances in the phrase the "Book of Psalms" (biblos psalmon) and in the other instance with reference to the second Psalm. It is surely significant, therefore, that in some 70 of the 94 instances the reference is clearly to the Book of Psalms or to Psalms in the Book of Psalms.

The word hymns (hymn) occurs some 19 times in the Greek Bible, 17 (7) times in the Old Testament and 2 times in the New (in the passages under consideration). Of the 17 Old Testament instances 13 occur in the Book of Psalms and 6 of these are in the titles. In the seven instances not occurring in the titles the reference is in each case to the praise of God, or to the songs of Sion. The other four instances in the other books of the Old Testament have likewise reference to the songs of praise to God.

The word, ode (song) occurs some 86 times in the Greek Bible, some 80 times in the Old Testament and 6 times in the New. Apart from these two passages (Eph. 5:19; Col. 3:16), it occurs in the New Testament only in the Book of Revelation. Of the 80 occurrences in the Old Testament some 45 are in the Book of Psalms and 36 of these are in the titles of the Psalms.

It is surely apparent, therefore, how large a proportion of the occurrences of these words is in the Book of Psalms. These facts of themselves do not prove that the reference here in Eph. 5:19; Col. 3:16 is to the Book of Psalms exclusively. But these facts must not be forgotten as we proceed to determine the character of the lyrical compositions mentioned in these two texts.

(3) In the New Testament the word psalms occurs seven times, as was just stated. Two of these instances are in the texts we are considering. One of these instances is I Cor. 14:26, a text dealt with already. Two instances (Luke 20:42; Acts 1:20) refer to the Book of Psalms (biblos psalmon). Luke 24:44 clearly refers to Old Testament inspired Scripture and probably to the Book of Psalms. Acts 13:33 refers to the second Psalm. In none of these instances is there any warrant for supposing that "psalms" refer to uninspired
human compositions. In the majority, without the least shadow of doubt, the reference is to inspired Scripture.

In the New Testament the word hymn occurs only in these two passages. The verb hymneo (to hymn) occurs four times (Matt. 26:30; Mark 14:26, Acts 16:25; Heb. 2:12). As we found already, the synoptic passages most probably refer to the singing of the Hallel by our Lord and His disciples. Acts 16:25 refers to the singing of Paul and Silas in prison. Hebrews 2:12 is a quotation from the Old Testament (Ps. 22:23) — en ekklesias hymneso se.

No evidence whatsoever can be adduced from the usage in support of the use of uninspired hymns.

Apart from these two instances the word ode occurs in the New Testament only in Rev. 5:9; 14:3(2); 15:3.

From the New Testament, then, no evidence can be derived to show that these words may be used here (Eph. 5:19; Col. 3:16) with reference to uninspired songs. Even though ode is used in the Book of Revelation with reference to songs other than those in the Book of Psalms it is not used there with reference to uninspired human compositions but with reference to inspired songs.

(4) We now come to the consideration of some facts which are even more significant than those already discussed. The Book of Psalms is composed of psalms, hymns and songs. We have already found that the overwhelming majority of the instances of these words in both Testaments has reference to the Book of Psalms. We now come to the discussion of the meaning of these words in the titles of the Psalms.

In the Septuagint psalmos occurs some 67 times in the titles to the Psalms. In most cases it is the translation of the Hebrew mismor, but in a few cases it translates other Hebrew words. The frequency with which the word psalmos occurs in the titles is probably the reason why the Book of Psalms is called in the LXX version simply psalmoi. In the Hebrew it is called tehillim.

It is perfectly obvious, therefore, that the New Testament writers, familiar as they were with the Old Testament in Greek, would necessarily have the Book of Psalms in mind when they used this word psalmoi. There is no other piece of evidence that even begins to take on the significance for the meaning of the word "psalm" in the New Testament that this simple fact takes on, namely, that the Book of Psalms was called simply "Psalms" (psalmoi). The usage of the New Testament itself puts this beyond all doubt. There the Psalms are called the Book of Psalms.

There is nothing in the context of these two passages requiring us to regard "psalms" as referring to uninspired compositions. On the other hand, there are abundant instances in the usage of Scripture elsewhere which show that the word "psalm" refers to an inspired composition. Furthermore, there is no instance in which the word "psalm," as used with reference to a song of praise to God, can be shown to refer to an uninspired song. It is therefore quite unwarranted to regard "psalms" in these two passages as referring to uninspired songs, whereas there is abundant warrant for regarding them as denoting inspired compositions. Consequently, if we are to follow the line of the evidence provided by the Scripture, we are forced to find the "psalms" here mentioned within the limits of inspiration.

As we found, the word hymn appears some 17 times in the Septuagint version. In thirteen cases it appears in the Book of Psalms. In five or six cases it appears in the titles of the Psalms as the translation of the Hebrew neginoth or neginah. It is significant that on several occasions in the text of the Psalms hymn translates the Hebrew word tehillah which is the word used to designate the Book of Psalms in the Hebrew. This shows that psalms may be called hymns and hymns are psalms. Psalms and hymns are not exclusive of one another. A psalm may be not only a psalm but also a hymn.

These facts show that when, in the usage of Scripture, we look for the type of composition meant by a "hymn," we find it in the Psalms. And we have

(62)
no evidence whatsoever that a hymn, in the usage of Scripture, ever designates an uninspired human composition.

The word odee occurs much more frequently in the titles of the Psalms than does the word humnos, but not as frequently as does the word psalmos. There are some 36 instances. It usually translates the Hebrew word shir but not always. Occasionally it is the translation of mismor, the word generally translated by psalmos. Odee occurs so frequently in the titles of the psalms that its meaning would be definitely influenced by that usage.

The conclusion to which we are driven then is that the frequency with which these words occur in that book of the Old Testament that is unique in this respect that it is a collection of songs composed at various times and by various inspired writers, the book that stands out distinctively and uniquely as composed of psalms, hymns and songs, would tend most definitely to fix the meaning of these words in the usage of the inspired writers. The case is simply this that beyond all dispute there is no other datum that compares with the significance of the language of the Septuagint in the resolution of this question. When taken in conjunction with the only positive evidence we have in the New Testament the evidence leads preponderantly to the conclusion that when Paul wrote “psalms, hymns and Spiritual songs” he would expect the minds of his readers to think of what were, in the terms of Scripture itself, “psalms, hymns and Spiritual songs,” namely, the Book of Psalms.

(5) The evidence does not warrant the conclusion that the apostle meant by “psalms, hymns and Spiritual songs” to designate three distinct groups or types of lyrical compositions. It is significant in this connection that in a few cases in the titles of the Psalms all three of these words occur. In many cases the words “psalm” and “song” occur in the same title. This shows that a lyrical composition may be a psalm, hymn and song at the same time.

The words, of course, have their own distinctive meanings and such distinctive meanings may intimate the variety and richness of the materials of song the apostle has in mind. Paul uses three words that in the established usage of Scripture designate the rich variety of such lyrical compositions as were suited for the worship of God in the service of song.

(6) Paul specifies the character of the songs as “Spiritual”—odeais pneumatikais. If anything should be obvious from the use of the word pneumatikos in the New Testament it is that it has reference to the Holy Spirit and means, in such contexts as the present, “given by the Spirit.” Its meaning is not at all, as Trench contends, “such as were composed by spiritual men, and moved in the sphere of spiritual things” (Synonyms, LXXVIII). It rather means, as Meyer points out, “proceeding from the Holy Spirit, as theopneustos” (Com. on Eph. 5:19). In this context the word would mean “indited by the Spirit,” just as in I Corinthians 2:13 logos... pneumatikos are words inspired by the Spirit and “taught by the Spirit” (didaktois pneumatos).

The question, of course, arises: why does the word pneumatikos qualify odeais and not psallmois and humnois? A reasonable answer to this question is that pneumatikais qualifies all three datives and that its gender (fem.) is due to attraction to the gender of the noun that is closest to it. Another distinct possibility, made particularly plausible by the omission of the copulative in Colossians 3:16, is that “Spiritual songs” are the genus of which “psalms” and “hymns” are the species. This is the view of Meyer, for example.

On either of these assumptions the psalms, hymns and songs are all “Spiritual” and therefore all inspired by the Holy Spirit. The bearing of this upon the question at issue is perfectly apparent. Uninspired hymns are immediately excluded.

But we shall have to allow for the distinct possibility that the word “Spiritual,” in the grammatical structure of the clause, is confined to the word “songs.” On this hypothesis the “songs” are characterized as “Spiritual,” and therefore characterized as inspired or indited by the Holy Spirit. This, at least, should be abundantly clear.

(63)
The question would arise then: is it merely the "songs" that need to be inspired while the "psalms" and "hymns" may be uninspired? The asking of the question shows the unreasonableness of such an hypothesis, especially when we bear in mind all that has already been shown with reference to the use of these words. On what conceivable ground would Paul have insisted that the "songs" needed to be divinely inspired while the "psalms" and "hymns" did not need to be? In the usage of Scripture there was no hard and fast line of distinction between psalms and hymns, on the one hand, and songs on the other. It would be quite impossible to find any good ground for such discrimination in the apostolic prescription.

The unreasonableness of such a supposition appears all the more conclusive when we remember the Scripture usage with respect to the word "psalms." There is not the least bit of evidence to suppose that in such usage on the part of the apostle "psalm" could mean an uninspired human composition. All the evidence, rather, goes to establish the opposite conclusion.

Songs are inspired because they are characterized as "Spiritual." What then about the hymns? May they be uninspired? As already indicated, it would be an utterly unreasonable hypothesis to maintain that the apostle would require that songs be inspired-while psalms and hymns might not. This becomes all the more cogent when we recognize, as we have established, that the psalms and songs were inspired. It would indeed be strange discrimination if hymns might be uninspired and psalms and songs inspired. But it would be strange to the point of absurdity if Paul should be supposed to insist that songs had to be inspired but hymns not. For what distinction can be drawn between a hymn and a song that would make it requisite for the latter to be inspired while the former might not be? We, indeed, cannot be sure that there is any distinction so far as actual denotation is concerned. Even if we do maintain the distinct colour of each word there is no discoverable reason why so radical a distinction as that between inspiration and non-inspiration could be maintained.

The only conclusion we can arrive at then is that "hymns" in Eph. 5:19; Col. 3:16 must be accorded the same "Spiritual" quality as is accorded to "psalms" by obvious implication and to "songs" by express qualification, and that this was taken for granted by the apostle, either because the word "Spiritual" would be regarded as qualifying all three words, or because "Spiritual songs" were the genus of which "psalms" and "hymns" were the species, or because in the usage of the church "hymns" like "psalms" would be recognized in their own right and because of the context in which they are mentioned to be in no other category, as respects their "Spiritual" quality, than the category occupied by psalms and songs.

In reference to these two passages, then, we are compelled to conclude:

(a) There is no warrant for thinking that "psalms, hymns and Spiritual songs" can refer to uninspired human compositions. These texts provide us with no authorization whatsoever for the singing of uninspired songs in the worship of God.

(b) There is warrant for concluding that "psalms, hymns and Spiritual songs" refer to inspired compositions. These texts provide us, therefore, with warrant for the singing of inspired songs in the worship of God.

(c) The Book of Psalms provides us with psalms, hymns and songs that are inspired and therefore with the kind of compositions referred to in Eph. 5:19; Col. 3:16.

General Conclusions

This survey of the evidence derived from Scripture shows, in the judgment of the minority, that there is no evidence from Scripture that can be adduced to warrant the singing of uninspired human compositions in the public worship
of God. The report of the committee maintains that we do have warrant for the use of such songs. The minority is well aware of the plausibility of the arguments of the committee, to wit, the argument drawn from the analogy of prayer and the argument drawn from the necessity of expanding the content of song to keep pace with the expansion of the revelation given in the New Testament. The former of these arguments has been dealt with in the earlier part of this report. The latter is much more cogent. There are, however, two considerations that require to be mentioned by way of answer.

(i) We have no evidence either from the Old Testament or from the New that the expansion of revelation received expression in the devotional exercises of the church through the singing of uninspired songs of praise. This is a fact that cannot be discounted. If we possessed evidence that in the Old Testament period the church gave expression to revelation as it progressed by the singing of uninspired songs in the worship of God, then the argument from analogy would be rather conclusive, especially in view of the relative silence of the New Testament. But no evidence has been produced to prove the use of uninspired songs in the worship of the Old Testament. Or, if instances of the use of uninspired songs in the worship of the New Testament could be adduced, then the argument of the committee would be established. But the very cases adduced by the committee to show that there was an expansion of song in the New Testament do not show that uninspired songs were employed. Hence we are compelled to conclude that, since there is no evidence to show the use of uninspired songs in the practice of the church in the New Testament, the argument of the committee cannot be established. The church of God must in this matter, as in all other matters concerned with the actual content of worship, confine itself to the limits of Scripture authorization, and it is the contention of the minority that we do not possess evidence on the basis of which to plead the use of uninspired songs in the public worship of God.

The argument of the committee that “the New Testament deals with conditions in the early church which have not been continued and which cannot be our present norm” fails to take due account of the normative character of Scripture. It is true that we today do not have the gift of inspiration and, therefore, we cannot compose inspired songs. But the Scripture does prescribe for us the way in which we are to worship God in the conditions that are permanent in the church. And since the Scripture does warrant and prescribe the use of inspired songs but does not warrant the use of uninspired songs, we are to restrict ourselves to those inspired materials made available to us by the Scripture itself. In other words, the Scripture does not provide us with any warrant for the exercising of those gifts the church now possesses in the composition of the actual content of song.

(ii) If the argument drawn from the expansion of revelation is applied within the limits of Scripture authorization, then the utmost that can be established is the use of New Testament songs or of New Testament materials adapted to singing. Principally the minority is not jealous to insist that New Testament songs may not be used in the worship of God. What we are most jealous to maintain is that Scripture does authorize the use of inspired songs, that is, Scripture songs, and that the singing of other than Scripture songs in the worship of God has no warrant from the Word of God and is therefore forbidden.

On the basis of these studies the minority respectfully submits to the Fourteenth General Assembly the following conclusions:

1. There is no warrant in Scripture for the use of uninspired human compositions in the singing of God’s praise in public worship.
2. There is explicit authority for the use of inspired songs.
3. The songs of divine worship must therefore be limited to the songs of Scripture, for they alone are inspired.
4. The Book of Psalms does provide us with the kind of compositions for which we have the authority of Scripture.

5. We are therefore certain of divine sanction and approval in the singing of the Psalms.

6. We are not certain that other inspired songs were intended to be sung in the worship of God, even though the use of other inspired songs does not violate the fundamental principle on which Scripture authorization is explicit, namely, the use of inspired songs.

7. In view of uncertainty with respect to the use of other inspired songs, we should confine ourselves to the Book of Psalms.

Respectfully submitted,
JOHN MURRAY
WILLIAM YOUNG

The motion carried that both these reports, together with the report submitted to the Thirteenth General Assembly, be referred to the Fifteenth General Assembly, and that these reports be submitted to presbyteries and sessions for earnest study during the ensuing year, with a view to more thorough consideration at the Fifteenth General Assembly.

The Report of the Committee on Sickness and Hospital Benefits was read by Mr. Price and is as follows:

REPORT OF THE
COMMITTEE TO STUDY SICKNESS AND HOSPITAL INSURANCE

Fathers and Brethren:

The Committee on Sickness and Hospital Benefits, appointed by the Thirteenth General Assembly, reports that it has investigated a portion of the field assigned to it, and has sought to evaluate the information.

There are two ways in which a person or family may be insured as protection against sickness or hospitalization:

(1) By individual policies, and (2) by group policies. There would be certain advantages to a group policy, but your committee is certain that this assembly cannot without prolonged discussion decide to enter a group policy.

Therefore, the Committee informs the Assembly that it is its opinion that if any ministers wish sickness and hospital benefits during the ensuing year they should take out an individual Health and Accident Policy, with hospital rider, with the Ministers Life and Casualty Union, Minneapolis, Minnesota. Your Committee will see that literature concerning these policies will be sent to each minister in the Church.

The Committee recommends that it be continued and instructed to send information concerning group policies to commissioners not later than February 1st, 1948.

Respectfully submitted,
JOHN P. GALBRAITH, Convenor
JAMES W. PRICE

It was moved and carried that the recommendation be adopted as amended, that the committee be continued and instructed to send information concerning group policies to commissioners not later than February 1, 1948 and the committee be directed to report to the Fifteenth General Assembly.

The Report of the Committee on General Assembly Representation was read by Mr. Bradford, convener. The report is as follows:
The committee erected by the Thirteenth General Assembly "to study the question of general assembly representation" has been greatly handicapped in the performance of its task due chiefly to the extended illness and the later removal from the Philadelphia area of one of its members. It has not, therefore, been able to complete its assignment.

The committee has not reached a conclusion on the question of whether, in the light of the basic principles of Presbyterian church polity, the system of representation presently employed in the General Assembly of The Orthodox Presbyterian Church is the best possible system. But it is the opinion of the committee that no change should be adopted in haste. Our church is still young and small, and in her great task of laying the foundations it might be a serious mistake to deprive the church of the wisdom of any who are now entitled under the Form of Government to be commissioners to the highest judicatory unless and until adequate study makes it evident that the present method is out of harmony with the fundamental principles of the presbyteral system of church government. We are therefore opposed to a change until a thorough study of the whole question reveals its necessity or desirability.

The great amount of literature on the subject of Presbyterian church polity cautions us to proceed slowly and thoroughly. Our cursory study has revealed that some very fundamental questions must be answered before the church decides what change, if any, ought to be made. We mention two of these questions.

In the first place, Should representation be proportional or not? In other words, Should representation in the general assembly bear a similarity to the method employed in the United States House of Representatives or to that employed in the United States Senate? Or is some other method more in keeping with Presbyterianism? Various methods are employed in churches which are committed to the Presbyterian system. The Presbyterian Church in the United States (Southern Church) practices strictly the proportional system, the number of ministers and elders commissioned to the general assembly being proportionate to the number of communicants and ministers within the presbytery. The Christian Reformed Church, on the other hand, uses what may be called the senatorial system, two ministers and two elders being commissioned to the highest judicatory from each classis (presbytery) regardless of its size. In the Presbyterian Church in the United States of America and in the United Presbyterian Church the presbyteries elect ministers and elders in proportion to the number of ministers on the rolls of the respective presbyteries. And at least one of the Scottish churches has employed the system of electing an equal number of ministers and ruling elders in proportion to the number of ruling elders within the presbytery.

The basic question of whether general assembly representation should be proportional or senatorial ought to give us pause. And the number of methods possible on a combination of these two systems lends added force to this contention.

In the second place, an answer should be sought to the question of the importance of the tradition that the number of ruling elders commissioned to the general assembly should correspond exactly to the number of ministers commissioned. So far as your committee knows, all Presbyterian churches in which all the commissioners to the General Assembly are elected by the lower judicatories insist on this numerical correspondence. But it appears that such exact correspondence cannot be regarded as necessary in order to maintain the principle of the parity of ministers and ruling elders simply because it cannot be practiced in all the judicatories of the church. In the session there is ordinarily
a preponderance of ruling elders, while in the presbytery there are usually more ministers than ruling elders. It seems wise, nevertheless, to study the bearing of the principle of the parity of ministers and ruling elders on the matter of general assembly representation. If careful study should lead to the conclusion that there should be an exact correspondence between the number of ministers and the number of ruling elders commissioned to the general assembly, it is obvious that a change in our method would be imperative.

In view of the opinion of some members of the church that there ought to be a change in our method of general assembly representation, and in view of the basic character of several questions which ought to be studied before The Orthodox Presbyterian Church decides what change, if any, should be made in that method, the committee recommends that its work be continued.

Respectfully submitted,

ROBERT L. ATWELL
EDMUND P. CLOONEY
EUGENE BRADFORD, Convener

The recommendation was, upon motion, adopted.

It was moved and carried that the Moderator appoint a committee of three to carry on the work of this committee.

The final report of the Travel Fund Committee was read by Mr. Adair, chairman, and may be summarized as follows:

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<th>Amount contributed by 26 churches</th>
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<tr>
<td>Offerings</td>
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<td>Travel pay to 44 commissioners</td>
<td>$519.45</td>
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<tr>
<td>Administrative Expense</td>
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<td>Balance</td>
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</tr>
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<td>$11.06</td>
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The reports of the Committee to Investigate the National Association of Evangelicals and the American Council of Christian Churches were read, the majority report by Mr. Clelland and the minority report by Mr. Kuiper. The reports are as follows:

THE REPORT OF THE COMMITTEE APPOINTED BY THE THIRTEENTH GENERAL ASSEMBLY TO INVESTIGATE THE NATIONAL ASSOCIATION OF EVANGELICALS AND THE AMERICAN COUNCIL

Majority Report

The Committee consisting of Messrs. Kuiper, Allen, Clelland, Hamilton and Stonehouse was continued by the Thirteenth General Assembly and instructed:

(a) To continue the investigation of the American Council of Christian Churches,
(b) To consult with the proper individual or committee of the Christian Reformed Church concerning their attitude toward and relation to the National Association of Evangelicals,
(c) To study the N. A. E. in respect of its constitution, practice, and other aspects of this organization.

Your Committee has held six meetings during the year and in fulfillment of the instructions of the Thirteenth General Assembly has corresponded with
the American Council and has held a conference with representatives of the American Council; has corresponded with the N. A. E. and attempted to acquaint itself with the organizational form, constitution and activities of that Association. The Committee has not consulted with individuals or committees of the Christian Reformed Church concerning their attitude toward the N.A.E. because it felt that such individuals or committees could not speak for the Christian Reformed Church or give more light than is contained in the Synodical Proceedings of that Church which the Committee has consulted.

In comparing the American Council and the N.A.E. the Committee finds, as their respective names imply, that the American Council is more nearly a council of churches and the N.A.E. is more nearly an association of evangelical Christians. It is true that there are many sizable denominations in the N.A.E., yet their inclusion of all sorts of groups such as colleges, Bible schools, mission boards, etc., as well as provision for membership by individual congregations of denominations within the Federal Council tends to make them a rather loose association of evangelicals. This impression is confirmed by the fact that many of the leading figures in the N.A.E. are ministers in denominations that belong to the Federal Council. It is true that the American Council admits individual Christians and individual congregations of Churches holding membership in the Federal Council providing such individuals and congregations repudiate representation by the Federal Council. However these individuals and congregations are only associate members without power to vote. The strong tendency with the American Council to set itself up as a Council of Churches over against the Federal Council emphasizes its ecclesiastical character. In this respect the Committee favors the American Council over the N.A.E.

Of much greater importance however and probably an underlying reason for the above difference is the more forthright position of the American Council against the Federal Council and against membership in denominations controlled by modernists and affiliated with the Federal Council. While the Committee recognizes the wide scope and valuable contributions of the N.A.E. and rejoices in what it has been able to do to promote freedom for the gospel, it feels that the failure of the N.A.E. to insist upon a program of ecclesiastical reform on the part of its members within their respective denominations compromises its testimony. The Committee cannot recommend that The Orthodox Presbyterian Church affiliate itself with the N.A.E.

The Committee recognizes difficulties and dangers in membership within the American Council. There is the danger that the Council will engage in activities which are rightfully those of the Church. The Committee is of the opinion that the Council is not always as careful in this respect as it might be. The present practice of the Council in publishing Sunday School lesson material even though it be on a temporary basis, is regarded by the Committee as an indication of this lack of care. However the Committee is impressed with the assertion of the American Council of its intention not to enter the sphere of ecclesiastical activity and its willingness to delimit more carefully its future activities. The Committee feels that there is a certain looseness in the organization of the American Council with its provision for congregational and individual memberships. Furthermore the Committee believes that while it may be salutary for individual congregations in Federal Council denominations to repudiate the Council such repudiation does not annul their membership in and representation by the Council. Here too the Committee is concerned that such congregations do not substitute this repudiation for a program of reform within their respective denominations. Ideally the Committee believes that the American Council should only consist of denominations. However it does recognize the weight of the argument for congregational membership in the present state of the Church. The Committee also recognizes the danger that the American Council may take positions on which all Bible believing Christians
are not agreed and with which we may not agree. The Committee believes that the Council has in the past made hasty and ill-considered statements. It does not approve of the habit of spokesmen of the Council of confusing radical social views with communism, of identifying classical capitalism with Christianity or of raising the question of individuals' Americanism. Furthermore the fact that the Christian Beacon is the unofficial but popularly considered voice of the American Council is a difficulty. We admire the zeal of the Beacon but do not always approve of its judgments.

However the Committee sees certain advantages in affiliation with the American Council. By joining the Council The Orthodox Presbyterian Church will join with other evangelical churches in a witness to the world against the apostasy of the modern church and the pretensions of the Federal Council to speak for American Protestantism. It is true that it is the duty of each church to witness as a church but we also believe that it is proper for a group of churches to unite for the purpose of giving such a testimony. As we conceive it, this witness must be carefully limited. It is in the nature of a manifesto against certain evils. It is not all embracing; it is not all the Gospel and it does not absolve us from our duty as a church to witness to the whole counsel of God. The witness in which we join is more a negative testimony against errors in church and state than a positive witness to the Gospel. We believe that God has called The Orthodox Presbyterian Church to raise a distinctive Calvinistic testimony. We do not believe that we should silence this distinctive testimony for the sake of a common front with other evangelicals. However we believe that we can unite with other evangelicals in a common testimony against the apostasy and modernistic-domination of the modern church.

Another advantage in joining the American Council is that by doing so we shall aid in defending the freedom of the Gospel to be heard. With the growth of the power of the state and increasing religious synchretism of our times the right to preach the Gospel is threatened. The American Council has rendered valiant service in this field in the past and we believe will continue to do so in the future.

A further consideration in favor of affiliation is the need for common action among evangelicals in the sphere of "externals" as, for instance, joint purchase of supplies for foreign mission fields, union language schools, united relief for destitute evangelicals, etc. We believe the American Council can serve the evangelical churches in this respect.

With the understanding that the American Council of Churches is not a super-church, that it will not undertake to do what is the work of the church and that it is only the servant of its constituent churches, the Committee recommends that the Fourteenth General Assembly take action to become a constituent member of the American Council of Christian Churches.

Respectfully submitted,

JOHN P. CLELLAND
SAMUEL J. ALLEN
FLOYD E. HAMILTON

MINORITY REPORT

The undersigned, constituting a minority of the Committee on the American Council of Christian Churches and the National Association of Evangelicals, while agreeing very substantially with the body of the Report of Committee, do not join in its recommendation that The Orthodox Presbyterian Church take action to become a constituent member of the American Council. We recommend rather that the Fourteenth General Assembly take no action on this matter, either by joining the American Council or the National Association.
With reference to the evaluation of the N.A.E. contained in the Report of the Committee, we wish to indicate dissent at one point. It is not clear that we may justifiably object to the "failure of the N.A.E. to insist upon a program of ecclesiastical reform on the part of its members within their respective denominations." Since the N.A.E. does not claim any jurisdiction over its members, and would not properly assume such authority, it cannot be expected to insist upon ecclesiastical action on the part of its members. It remains true in our opinion, however, that the somewhat inclusive character of the membership of the N.A.E., and its failure to take issue more sharply in its constitutional requirements for membership with the Federal Council constitute serious objections to the N.A.E. This Association, accordingly, does not, in our judgment, provide a satisfactory avenue whereby The Orthodox Presbyterian Church might join with other churches in challenging and offsetting the claims of the Federal Council to represent the churches of Christ in America.

We are by no means ready to discount all the arguments advanced in favor of membership in the American Council. The constitutional requirements for membership in that body overcome to a considerable extent, although not wholly, the objections raised above with reference to the N.A.E. We also agree that such arguments as relate to the advantage of joining with other churches to secure radio time have real weight.

It appears to us, however, that the Report does not provide the Fourteenth General Assembly with sufficient evidence to justify our seeking membership in the American Council at the present time. The general arguments which have been advanced may establish the desirability of the existence of a Council of churches, but do not as such prove the wisdom or propriety of joining the American Council.

Moreover, we do not believe that the report of the majority is as guarded as it should be in speaking of the witness which The Orthodox Presbyterian Church may bear with other churches in addition to its own Calvinistic testimony. It is difficult, if not impossible, to separate a "negative witness against errors" from "a positive witness to the Gospel." It is our judgment that The Orthodox Presbyterian Church, as a church committed to a Calvinistic testimony, cannot legitimately join in either the proclamation or the defense of the Gospel on a broader basis. This is not to affirm, however, that a Council of evangelical churches might not exist for other purposes. On this point our position has been more thoroughly set forth in the Report presented to the Twelfth General Assembly on this general subject (Minutes, 1945, pp. 56 ff.).

Finally, it is our judgment that the "difficulties and dangers" connected with membership in the American Council, which are acknowledged in the Report of the majority, are of considerable significance. They are not such that they could not eventually be overcome. But until they, or at least certain of them, are overcome, we believe that The Orthodox Presbyterian Church would be wise to refrain from positive action.

Respectfully submitted,
R. B. KUIPER
N. B. STONEHOUSE

The Assembly recessed at 9 p. m. with prayer by Mr. Smith.

WEDNESDAY, MAY 28

Wednesday Morning

A devotional service, conducted by Mr. Grotenhuis, was held at 7:30 a. m. The Assembly was reconvened at 7:50 a. m. with prayer by the Moderator. The minutes of May 27th were read and approved as corrected. The Moderator requested Dr. Stonehouse to take the chair. The Moderator resumed the chair.
Upon motion the Assembly decided to vote on this whole matter by 10 a.m. A substitute became the main motion and carried that this committee be continued and that it be requested to explore the possibility of a consultative relationship with the American Council of Christian Churches.

The Report of the Committee on Overtures and Communications regarding the matter recommitted to it was read by Mr. Eyres and is as follows:

The Fourteenth General Assembly of The Orthodox Presbyterian Church, meeting at Cedar Grove, Wisconsin, May 28, 1947, respectfully implores the President of the United States to recall his personal representative to the Vatican.

A similar request from our Assembly of last year drew the reply from the State Department that the mission of Mr. Myron C. Taylor was only temporary. Our church views with increasing alarm the extended maintenance at the Vatican of a representative whose appointment we finally believe is in direct violation of the Biblical and historic American principle of the separation of Church and State.

We hope therefore that the President will take immediate steps to recall Mr. Taylor.

The motion to lay on the table carried.

Mr. Kellogg read the following Report of the Committee on Date and Place of the Next Assembly:

REPORT OF THE COMMITTEE ON DATE AND PLACE OF THE FIFTEENTH GENERAL ASSEMBLY

The Committee on Date and Place of the Fifteenth General Assembly makes the following recommendations:

1. That the Assembly express its appreciation to the Presbytery of the Dakotas, the Memorial Orthodox Presbyterian Church of Rochester, New York, and the Calvary Orthodox Presbyterian Church of Wildwood, New Jersey for the kind invitations which they extended for the Fifteenth General Assembly.

2. That the invitation of the Calvary Orthodox Presbyterian Church of Wildwood, New Jersey be accepted.

3. That the Fifteenth General Assembly convene on Thursday, May 13, 1948 at 10:00 a.m., Eastern Daylight Saving Time.

Respectfully submitted,

ROBERT NICHOLAS
EDWARD KELLOGG

It was moved and carried to adopt the first recommendation.

Reconsideration of the second recommendation was moved and carried.

The second recommendation was, upon motion, adopted.

The Moderator requested Mr. Kellogg to take the chair.

The Moderator resumed the chair.

The motion carried to adopt the third recommendation.

The Moderator announced the following appointments to special committees:

Committee on Arrangements for the Fifteenth General Assembly: Leslie A. Dunn (chairman), Everett C. DeVele, Frank Stiles.

Committee on Amendments to the Form of Government: Robert Graham (convener), Dwight H. Poundstone, Robert Brown.

Committee on General Assembly Representation: Eugene Bradford (convener), Alan Tichenor, Edwards E. Elliott.
Committee on General Benevolence: Calvin K. Cummings (convener), W. Colsman, Dean W. Adair, Klaudius Kuiper, Cecil Pascoe.

It was moved and carried that the Moderator appoint a Committee of three on Travel Fund for the next Assembly. The Moderator appointed Messrs. Clelland (chairman), R. Gray and Kellogg.

It was moved and carried that the Assembly appoint Dr. Stonehouse a Fraternal Delegate to the Synod of the Christian Reformed Church meeting in Grand Rapids, Michigan, June 10, 1947.

It was moved and carried that the Committee for General Benevolence be authorized: 1. To study the needs of Christians who would not normally come under the purview of the deacons of the local churches. 2. To solicit funds for and to distribute gifts to these needy Christians.

The motion carried to reconvene at 12:45 if necessary.

It was moved and carried to set the order of the day at 12 o'clock noon.

The motion carried that the Assembly approve a budget of $1700 for the General Assembly, and that the Clerk be authorized to suggest to the churches that they contribute on the basis of 30c per communicant member.

It was moved and carried that Messrs. Bradford and Sloat be constituted a committee to prepare a leaflet including all amendments to the Form of Government which have been enacted since The Standards of Government Discipline and Worship was published in 1941 and that expenses for the printing of such a leaflet be drawn from the funds deposited with the Committee on Home Missions and Church Extension, that have accrued from the sale of The Standards.

Upon motion the following resolution was adopted:

Whereas this Assembly has been supported and advanced in its labors by the gracious hospitality of Calvary Orthodox Presbyterian Church of Cedar Grove, Wisconsin;

Whereas the members of this Assembly have enjoyed a welcome of unsurpassed cordiality in the homes of the members of Calvary Church;

Whereas the convenience of this Assembly has been served in particular by the provision of delicious meals in the church hall at a most nominal cost;

Whereas this splendid hospitality has involved a great amount of labor for the women of the church especially and this labor has been given with evident willingness and graciousness;

And whereas all this hospitality has been extended beyond the time indicated on the docket of the Assembly in order that it might complete its business;

THEREFORE, BE IT RESOLVED that this Assembly extend its heartiest thanks to the session and the congregation of Calvary Orthodox Presbyterian Church of Cedar Grove, Wisconsin for hospitality that will long be remembered by each of its commissioners.

It was moved and carried that the order of the day be extended until adjournment.

The minutes of May 28th were read and approved as corrected.

The minutes were approved as a whole.

It was moved and carried that the Assembly be dissolved.

The Assembly was led in prayer by the Moderator.

(73)
The Moderator made the following declaration:

"By virtue of the authority delegated to me by the church, let this general assembly be dissolved, and I do hereby dissolve it, and require another general assembly, chosen in the same manner, to meet at Wildwood, New Jersey on the thirteenth day of May A. D. nineteen hundred and forty-eight."

The Moderator pronounced the apostolic benediction.

The sessions of the Assembly were concluded at 12:12 p. m., May 28, 1947.

H. WILSON ALBRIGHT, Clerk of Assembly

STANDING COMMITTEES OF THE ORTHODOX PRESBYTERIAN CHURCH

CHRISTIAN EDUCATION

Elders: Glenn A. Andreas, R. D. Grove.

Class of 1949 - Ministers: Calvin K. Cummings, Lawrence B. Gilmore, Th.D., Burton L. Goddard, Th.D.
Elders: Leslie Gibson, Albert S. O'Brien, Ph.D.

Class of 1948 - Ministers: Oscar Holkeboer, Cornelius VanTil, Ph.D., Edward J. Young, Ph.D.
Elders: Thomas R. Birch, Charles A. Freytag

FOREIGN MISSIONS

Class of 1950 - Ministers: John P. Clelland, John Murray, Bruce A. Coie
Elders: Lewis Roberts, Theodore Stratton

Class of 1949 - Ministers: Edward L. Kellogg, Paul Woolley, Henry D. Philips (Treasurer)
Elders: Lenville Hawkes, Walter P. Smyth

Class of 1948 - Ministers: John H. Skilton, William E. Welmers, Ph.D., James W. Price
Elders: Combs H. Francis, Murray Forst Thompson

HOME MISSIONS AND CHURCH EXTENSION

Class of 1950 - Ministers: Robert L. Vining, John P. Galbraith, Lewis J. Grotenhuis
Elders: Cyrus Ferguson, Wilford Moses

Class of 1949 - Ministers: Robert L. Atwell (Treasurer), R. B. Kuiper, Arthur O. Olson
Elders: Frank U. Remein, Bernardus Vos

Class of 1948 - Ministers: Glenn R. Cole, Ned B. Stonehouse, Th.D., George J. Willis
Elders: J. Enoch Faw, Joseph H. McClay
SPECIAL COMMITTEES OF THE FOURTEENTH GENERAL ASSEMBLY

COMMITTEE TO STUDY CERTAIN DOCTRINES
William Young, Th.D., Edmund P. Clowney, John Murray, Arthur W. Kuschke, Ned B. Stonehouse, Th.D., Floyd E. Hamilton

COMMITTEE ON SECRET SOCIETIES
R. B. Kuiper, (convener), Calvin K. Cummings, John P. Galbraith, Oscar Holkeboer, Elder Glenn A. Andreas

COMMITTEE ON TEXTS AND PROOF-TEXTS
John Murray (chairman), John H. Skilton, C. Alan Tichenor

COMMITTEE ON THE AMERICAN COUNCIL OF CHRISTIAN CHURCHES
R. B. Kuiper (convener), Samuel J. Allen, John P. Clelland, Floyd E. Hamilton, Ned B. Stonehouse, Th.D.

COMMITTEE ON GENERAL BENEVOLENCE
Calvin K. Cummings (convener), Dean W. Adair, Deacons W. Colsman, Klaudius Kuiper, Cecil Pascoe

COMMITTEE ON AMENDMENT TO THE FORM OF GOVERNMENT
Robert H. Graham (convener), Dwight H. Poundstone, Robert B. Brown

COMMITTEE ON GENERAL ASSEMBLY REPRESENTATION
Eugene Bradford (convener), C. Alan Tichenor, Edwards E. Elliott

COMMITTEE ON UNION WITH THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, (GENERAL SYNOD)
Calvin K. Cummings (convener), John P. Galbraith, LeRoy B. Oliver, William Young, Th.D., Elder Jesse Gump

COMMITTEE ON SICKNESS AND HOSPITAL BENEFITS
John P. Galbraith (convener), James W. Price

COMMITTEE ON ARRANGEMENTS FOR THE FIFTEENTH GENERAL ASSEMBLY
Leslie A. Dunn (chairman), Everett C. DeVelde, Elder Frank Stiles

COMMITTEE ON LOCAL EVANGELISM
Calvin K. Cummings (chairman), George W. Marston, John Murray, J. Lyle Shaw, Elder Arthur Armour

TRAVEL FUND COMMITTEE
John P. Clelland (chairman), Richard W. Gray, Edward L. Kellogg

FRATERNAL DELEGATE
TO SYNOD OF THE CHRISTIAN REFORMED CHURCH
Ned B. Stonehouse, Th.D.
APPENDIX
STATISTICAL REPORT FOR THE YEAR ENDING MARCH 31, 1947
(Compiled from reports submitted by the sessions and presbyteries to the Clerk of Assembly)
Statistics to March 31, 1947; other material to July 21, 1947

KEY
1. Total Membership, April 1, 1946
2. Total Membership, March 31, 1947
3. Communicant Members, March 31, 1947
4. Baptized Children, March 31, 1947
5. Gain, Communicant Members, Confession of Faith
6. Gain, R:affirmation of Faith
7. Gain, Transfer
8. Loss, Communicant Members, Death
9. Loss, Communicant Members, Dismissal
10. Loss, Erasure or Discipline
11. Net Gain or Loss of Baptized Children
12. Sunday School Enrollment, March 31, 1947
13. Net Gain or Loss, Sunday School Membership
14. Total Receipts, General
15. Total Receipts for Benevolences
16. Total Receipts for Special Purposes

PRESBYTERY OF CALIFORNIA
The Rev. Robert E. Nicholas, Stated Clerk, 420 Drake Road, Bend, Ore.

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Ministerial Changes
- Charles G. Schauffele, from Presbytery of Philadelphia, December 17, 1946
- Delbert E. Schowalter, from Presbytery of the Dakotas, December 17, 1946

Other Ministers of Presbytery:
- William Harlee Bordeaux, Th.D.
- Malcolm C. Frehn
- Dr. G. Arthur Hutchison
- Bruce F. Hunt

Congregations Received:
- First Church, Seattle, Washington, May 17, 1946
- First Church, Manhattan Beach, Calif., December 1, 1946

Total Ministers - 16
Total Churches - 11
Chapels - 1
PRESBYTERY OF THE DAKOTAS
The Rev. Walter J. Magee, Stated Clerk, Leith, N. D.

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**Average Contribution Per Communicant Member**

- **$30.53**
- **$7.64**
- **$6.69**

**Ministerial Changes**

**Ministers Added to Roll:**
- Edward Wybenga, from Presbytery of Wisconsin, March 12, 1947

**Ministers Removed from Roll:**
- Delbert E. Schowalter, to Presbytery of California, October 16, 1946
- A. Culver Gordon, to Presbytery of Philadelphia of the Reformed Presbyterian Church (General Synod), May 9, 1946
- C. G. TerMaat, to Christian Reformed Church of Estelline, S. D. Classis, Minnesota, October 16, 1946

**Other Ministers of Presbytery:**
- Curtis A. Balcom

**Congregations Dissolved:**
- Hope Church of Baldwin, N. D.
- Faith Church of Wilton, N. D.

**Total Ministers - 9**

**Total Churches - 14**

**Total Chapels - 4**

---

*Includes Branch S. S.*
# PRESBYTERY OF NEW JERSEY

The Rev. H. Wilson Albright, Stated Clerk, 416 White Horse Ave., Trenton 10, N.J.

## FLORIDA

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## NEW JERSEY

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Average Contribution Per Communicant Member

$38.26 $11.42 $20.39

*Includes Branch S. S.

Ministerial Changes

Ministers Added to Roll:
- Edward L. Kellogg, from Presbytery of Philadelphia, April 30, 1946
- Herbert S. Bird, by Ordination, May 14, 1947
- Roy F. Lambert, by Ordination, May 14, 1947
- John P. Richmond, by Ordination, May 15, 1947

Ministers Removed from Roll:
- Robert L. Atwell, to Presbytery of Philadelphia, August 9, 1946
- John F. Gray, to Presbytery of California, April 29, 1947 (in transit)
- Oscar Holkeboer, to Presbytery of Wisconsin, June, 1947

Other Ministers of Presbytery:
- Herbert S. Bird
- John F. Gray
- Edward Heerema
- Lewis J. Grotenhuis
- Walter C. Jent
- Carlo Lazzaro
- James W. Price

Congregations Dissolved:
- Bethany Church, Passaic

Total Ministers - 18
Total Churches - 10
Chapels - 1
## PRESBYTERY OF NEW YORK AND NEW ENGLAND

The Rev. Raymond M. Meiners, Stated Clerk, 1138 Parkwood Blvd., Schenectady 8, N. Y.

### CONNECTICUT

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<td>—11</td>
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### NEW YORK

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<th>24</th>
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<th>+22</th>
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<td>63</td>
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<td></td>
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Ministers Added to Roll:
- Ralph E. Clough, by Ordination, May 18, 1947
- William Goodrow, by Ordination

Ministers Removed from Roll:
- Charles L. Shook, to United Presbyterian Church, February 20, 1947
- Edmund P. Clowney, to Presbytery of Wisconsin, April 8, 1947

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

Total Ministers - 14
Total Churches - 9
### PRESBYTERY OF PHILADELPHIA


### DELAWARE

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<tr>
<th>City</th>
<th>Members</th>
<th>Gifts</th>
<th>1937-38</th>
<th>1938-39</th>
<th>1939-40</th>
<th>Total 1937-40</th>
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<td>John P. Clelland</td>
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### MARYLAND

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<th>1939-40</th>
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### PENNSYLVANIA

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<td>Middletown, Calvary</td>
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<td>Centre Square, Pa.</td>
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<td>1 11 17</td>
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*Includes Branch S. S.

**Ministerial Changes**

- Ministers Added to Roll:
  - Robert L. Atwell, from Presbytery of New Jersey, July 16, 1946
  - C. Alan Tichenor, by Ordination, October 10, 1946

- Ministers Removed from Roll:
  - Charles Schauffele, to Presbytery of California, July 16, 1946
  - David Freeman, transferred, name erased November 18, 1946
  - Edwin H. Rian, name erased, May 12, 1947 as of April 30, 1947

- Other Ministers of Presbytery:
  - Egbert W. Andrews
  - John W. Betzold
  - Thomas M. Cooper
  - Clarence W. Duff
  - Floyd E. Hamilton
  - Reink B. Kuiper
  - Arthur W. Kuschke
  - Francis E. Mahaffy
  - Robert S. Marsden
  - Clarence L. McCoy
R. Heber McIlwaine
Leslie W. Sloat
Ned B. Stonehouse
Cornelius Van Til
Licentiate of Presbytery - Robert W. Eckardt
Total Ministers - 33
Total Churches - 19
Total Chapels - 1

PRESBYTERY OF OHIO
The Rev. Martin J. Bohn, Stated Clerk, 1014 N. Sterling St., Indianapolis 1, Ind.

INDIANA
Indianapolis, Covenant
14th & Riverview Dr.,
Martin J. Bohn

KENTUCKY
Buechel, Grace, V.
Newport, Trinity Chapel
514 York St.,
J. Lyle Shaw

OHIO
Cincinnati, First
Taft Rd., & Kemper Lane,
Charles H. Ellis

Ministers Added to Roll:
Thomas Gregory, by Ordination, May 21, 1947

Other Ministers of Presbytery:
Gordon H. Clark
Lawrence B. Gilmore
Thomas Gregory

Total Ministers - 6
Total Churches - 4
PRESBYTERY OF WISCONSIN
The Rev. Dean W. Adair, Stated Clerk, Cedar Grove, Wisconsin

<table>
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Average Contribution Per Communicant Member

Ministerial Changes

Ministers Added to Roll:

Ministers Removed from Roll:
Jack Zandstra, to Oak Park (Ill.) Chr. Ref. Church, October 8, 1946

Other Ministers of Presbytery:
Jacob Mellema
Edward F. Hills
George J. Willis
George W. Marston
Edmund P. Clowney

Total Ministers - 10
Total Churches - 5

WITHIN THE BOUNDS OF NO PRESBYTERY

|        | 1   | 2   | 3   | 4   | 5   | 6   | 7   | 8   | 9   | 10  | 11  | 12  | 13  | 14  | 15  | 16  |
|--------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
|        | 33  | + 5 | $814.44 | $105.66 | $29.56 |
| ILLINOIS |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |     |
| Evergreen Park, Westminster Chapel 3140 W. 95th Street |
| Maywood, Westminster Chapel |
| South LaGrange, Chapel 744 S. 9th Street |
| Total | 30  | +30 | 281.51 | 16.00 |
|        | 17  | +17 | 452.05 | 19.30 |

George W. Marston and Edmund P. Clowney, Ministers in Charge
### SUMMARY OF STATISTICS

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<td>6,440.17</td>
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<td>Within the Bounds of No Presbyteries</td>
<td>80</td>
<td>52</td>
<td>1,548.00</td>
<td>140.96</td>
<td>29.56</td>
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- **Total, 1947**: 7,442,7,572,5,693,1,952,230,129,165,53,983,206,100,7,409,475 $248,244.51 $70,974.49 $117,877.50 $437,096.50 76 105
- **Total, 1946**: 7,442,7,555,5,617,1,938,132,89,118,55,104,119,89,6,650,637 $202,225.00 $63,268.00 $84,561.00 $350,054.00 73 103
- **Total, 1945**: 7,443,5,594,1,849 $6,013 $184,156.00 $55,864.00 $66,007.00 $306,027.00 73 105
- **Average Contribution per Communicant Member, 1947**: $43.61 $12.47 $20.71 $76.79
- **Average Contribution per Communicant Member, 1946**: $36.00 $11.27 $15.06 $62.33
- **Average Contribution per Communicant Member, 1945**: $33.04 $10.62 $11.24 $54.30
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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
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               W. - Presbytery of Wisconsin

Corrected to October 1, 1947

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