THURSDAY MORNING

The Moderator of the Sixteenth General Assembly, the Rev. Dwight H. Poundstone, opened the devotional service preceding the Seventeenth General Assembly at 11:00 a.m., May 25, 1950, in the Library Auditorium of Westminster Theological Seminary, Philadelphia, Pennsylvania. Mr. Poundstone preached a sermon entitled, "The Message We Preach," based on 1 Corinthians 1:23,24. Following the sermon the sacrament of the Lord's Supper was administered by Mr. Poundstone, assisted by the Rev. Lawrence R. Eyres and the Rev. Lester R. Bachman and by Ruling Elders George O. Cotton, Thomas G. Kay, C. Muller and Justus L. Bryan.

THURSDAY AFTERNOON

The Seventeenth General Assembly was convened at 2 p.m., Thursday, May 25, 1950, with prayer by Mr. Poundstone.

The roll of commissioners follows:

THE ROLL OF THE ASSEMBLY

Presbytery of California

Ministers: Lawrence R. Eyres, Dwight H. Poundstone, Delbert E. Schowalter.

Presbytery of the Dakotas

Ministers: Melvin B. Nonhof, Arthur O. Olson, Edward Wybenga.


Presbytery of New Jersey


Presbytery of New York and New England


Elders: Alexander Muir, C. Muller.

Presbytery of Ohio

Ministers: J. Lyle Shaw, Ph.D., D.D.

Presbytery of Philadelphia


Presbytery of Wisconsin


The presentation of the minutes of the Sixteenth General Assembly was postponed.

The Clerk of the Sixteenth General Assembly reported that the statistical report was incomplete.

Nominations were declared in order for the office of Clerk. Mr. Eckardt was nominated. Mr. Eckardt requested permission to have his name withdrawn from nomination. On motion the request was granted.

Mr. Kuschke was nominated. Mr. Kuschke requested to have his name withdrawn from nomination. On motion his request was granted.

Messrs. Vining, Phillips and Oliver were nominated. Mr. Vining was elected on the second ballot.


Nominations were declared in order for the office of Moderator. Messrs. Eyres, Sloat, Cummings, and Olson were nominated. Mr. Sloat was elected on the fourth ballot.

Mr. Poundstone presented the gavel to Mr. Sloat, and Mr. Sloat responded briefly.

Nominations were declared in order for the office of Assistant Clerk. Messrs. Eckardt, Clough, and Oliver were nominated. Mr. Oliver was elected on the second ballot.

The Clerk read the following communications:

Gresham, Wis., R. D. 1, April 15, 1950

The Rev. Robert Eckardt, S. C.
5 Center Avenue
Crescent Park
Gloucester City, N. J.

Dear Mr. Eckardt:

The Presbytery of Wisconsin meeting in regular spring session on April 11, 1950, adopted the following recommendations of its committee in re General Assembly Travel Fund and instructed its clerk to send them to the Clerk of General Assembly.

The recommendations follow:

1. That the individual church put forth an earnest effort to assume entirely the expense involved in sending a commissioner or commissioners to the General Assembly.

2. That churches and charges with a membership of fifty or more communicant members also contribute ten cents per communicant member to the General Assembly Travel Fund upon which commissioners, from churches unable to pay the major part of their expense or commissioners without a church, could draw.

3. That no commissioner from a church which has paid nothing towards the General Assembly Travel Fund be permitted to draw from it.

Sincerely in Christ Jesus,

JOHN DAVIES, Stated Clerk

Bancroft, S. D. April 21, 1950

The General Assembly

The Orthodox Presbyterian Church

The Rev. Robert W. Eckardt, Clerk

The Presbytery of the Dakotas, meeting in Volga, S. D., March 29, 1950, adopted the following overture:

The Presbytery of the Dakotas respectfully overtures the Seventeenth General Assembly of the Orthodox Presbyterian Church, meeting in Philadelphia, Pa., May 25, 1950, to adopt the following resolution:

WHEREAS the Orthodox Presbyterian Church has passed, with travail, through her formative years; and

WHEREAS the business of the General Assembly has now become more or less routine; and
WHEREAS the budget of the past few General Assemblies has not been met; and
WHEREAS the travel fund of nearly all the Assemblies has failed of its purpose; therefore
BE IT RESOLVED that the General Assembly submit to the Presbyteries for their approval
an amendment to Chap. XI, Paragraph No. 7, of The Form of Government, so that the
General Assembly be authorized to adopt a biennial plan of meeting; this amendment to
be handled in accordance with Chap. XXIV, Paragraph No. 1, of The Form of Govern-
ment; and
BE IT FURTHER RESOLVED, that the General Assembly instruct its permanent committees
to prepare to reincorporate in accordance with a biennial plan of meeting and effect whatever other changes are necessary so that when approval of the Presbyteries is indicated, the
policy of meeting biennially may be put into immediate operation.

This is a revision of an overture adopted at Denver, Colo., Nov. 9, 1949, and is inten-
tended to conform to the demands of the Form of Government.

Yours in Christ,
MELVIN B. NONHOF, Stated Clerk

On behalf of The Reformed Ecumenical Synod, in session at Amsterdam from 9-19
August 1949, the officers of this Synod have the honour to invite
The Orthodox Presbyterian Church to participate in the next Reformed Ecumenical
Synod which, the Lord willing, is to meet in August 1953 in Edinburgh. Receiving church
will be The Free Church of Scotland.

The officers include a copy of the basis for the proposed Reformed Ecumenical Synod,
as it has been set up by the Reformed Ecumenical Synod of Amsterdam; and express their
confidence that the

Orthodox Presbyterian Church will agree with this basis, and may be willing to par-
ticipate in the Reformed Ecumenical Synod of Edinburgh upon it. She is requested to
appoint three delegates to this Synod, who are expected to agree personally with the Re-
formed Confessions of faith and with the basis mentioned above.

The officers kindly request a favourable reply at the earliest possible date, and, if
suitable, likewise of the names of the appointed delegates, at the address of the second
clerk, Dr. P. G. Kunst, Victorieplein 31a, Amsterdam-Z.

Committing the Orthodox Presbyterian Church to the guidance of the Holy Spirit,
and praying for the Lord’s particular blessing,

the officers of the Reformed Ecumenical Synod
of Amsterdam
G. C. AALDERS, Chairman
P. G. KUNST, Second Clerk

May 25, 1950

Rev. Robert Eckardt
Stated Clerk
Sixteenth General Assembly
Dear Mr. Eckardt:

The Presbytery of the Dakotas, meeting in Volga, S. D., March 29, 1950, voted to
extend an invitation to the General Assembly to meet in Denver, Colo., during July, 1951.
Respectfully submitted,
MELVIN B. NONHOF, Stated Clerk

Amsterdam, November 17, 1949

Rev. Robert W. Eckardt,
Clerk of the General Assembly
of the Orthodox Presbyterian Church,
340 Highland Avenue,
Westville, N. J., U.S.A.
Dear Sir and brother in Christ,

We are in receipt of your letter dated September 14th, 1949, communicating to us the
resolution adopted by the Sixteenth General Assembly of the Orthodox Presbyterian Church

In regard to membership of your church in the International Council of Christian Churches.

In reply we wish to state that we are indeed very happy to receive this application of the Orthodox Presbyterian Church for admission to constituent membership of the I.C.C.C. We see in your application for membership an answer to our prayers and the prayers of others. But more, we believe that the oneness for which our Lord prayed will thereby receive a fuller manifestation in the world.

We are fully aware, as you undoubtedly are too, that the application of your church is somewhat different from applications which have come to us from other churches in that you have expressed in the resolution the intention of recommending that certain changes be made in the wording of two statements, contained in the Constitution.

The Constitution provides that at the Second Plenary Congress such questions may be acted upon. Your delegate will, therefore, be given liberty to raise these points at the Congress. There are good reasons to believe that most of those from various countries who drew up and approved the Preamble and the Doctrinal Statement will again be present and they will undoubtedly be interested to hear the viewpoint of your church on these matters.

In so far as the representative of your Church participated in the First Plenary Congress and was helpful in the formulation of the Constitution and after a careful reading of your application we are persuaded to believe it to be, in spite of its somewhat unusual character, a bona fide and non-conditional application and we accept it as such. We assume that we are correct in this unless we hear from you otherwise.

It is a great joy to us and a matter of thanksgiving to God to welcome the Orthodox Presbyterian Church to the fellowship of the International Council of Christian Churches and we look forward in faith and prayer to mutual blessing and help resulting from this relationship.

With fraternal greetings,
Yours in Christ,
ARIE KOK
FRANCIS SCHAEFFER
For the Credentials Committee of the International Council of Christian Churches

The Clerk read the proposed docket.
The motion to adopt the docket as amended was carried.
Mr. Eckardt made a report for the Committee on Arrangements.
The report of the Travel Fund Committee was received.

REPORT OF THE TRAVEL FUND COMMITTEE TO THE
17TH GENERAL ASSEMBLY MEETING IN PHILADELPHIA, PA.
MAY 25, 1950

Brethren:

Your committee is very appreciative of the fine response to our appeal(s) for a more wholehearted support of the Assembly Travel Fund. We are happy to report some fifty replies indicating a favorable intention on the part of at least 35 churches to contribute a total of approximately $800. to this fund. Thus half the churches are supporting the fund; and of the others a few are taking care of their own commissioners, and several pleaded financial inability just now.

We submit the following recommendations to expedite handling of the fund:

1) Since no member of the committee will be present, we regret to say, we recommend that the moderator appoint a committee of three to handle the travel fund matters during the course of the Assembly.
2) We suggest that commissioners be requested to submit their requisitions against the travel fund by Saturday, May 27, if possible.
3) The Committee, having ascertained what amounts have been paid through the Committee on Home Missions, shall endeavor to collect any unpaid promises by May 30; and if the need exists shall seek further contributions from others.
4) We recommend that the committee be guided, but not necessarily bound by the following suggestions:
a) Commissioners shall be paid at the rate of 2c per mile for round-trip mileage by the shortest route, less 300 miles.

b) If funds allow, consideration be given to paying commissioners travelling in excess of, say 2000 miles, at the rate of 3c per mile in view of the extra expenses involved in longer travel time on the road.

c) Commissioners shall remain until the close of the Assembly, unless excused by the Assembly, in order to be entitled to travel allotment.

5) We recommend that the 17th General Assembly take definite action to assure the continuance of a travel fund plan, either along present lines or something better. We call attention to the fact that reference is made to frequent failures of said fund in connection with an overture from the Presbytery of the Dakotas; and that the Presbytery of Wisconsin has submitted an overture which deals with the travel fund question.

Respectfully yours,
ROBERT E. NICHOLAS, Chairman
For the Committee

On motion the recommendations were considered seriatim.

On motion recommendation No. 1 was adopted.

It was moved and carried that commissioners to the Assembly be requested to submit their requisitions against the travel fund by Friday noon.

It was moved that recommendation No. 3 be adopted. It was moved that the words "by May 30th" be deleted, and the words "before the adjournment of the Assembly" be substituted.

It was moved that the words "before September 15" be substituted for the words "before the adjournment of the Assembly."

The Moderator ruled that the amendment was in order. Appeal was taken from the decision of the Moderator. The Moderator was sustained.

It was moved and carried that the entire matter be laid on the table until after reconvening Friday morning, and that the Travel Fund Committee at that time report as to the amount of money already received.

The following amended motion carried:

a. That commissioners submitting mileage vouchers shall be paid at the rate of 2 cents per mile for the round-trip mileage by the shortest route.

b. That where three or more commissioners submitting mileage vouchers are travelling 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 pay.

c. That commissioners travelling the most miles shall receive first consideration. The point at which compensation shall begin shall be the number of miles above which all commissioners may receive compensation as defined above.

d. That in case the point at which compensation begins falls to 300 miles consideration shall be given to commissioners travelling in excess of 2,000 miles, at the rate of 3 cents per mile in view of the extra expenses involved in longer travel time on the road.

e. That commissioners shall remain until the close of the Assembly unless excused by the Assembly, in order to be entitled to travel allotment.

It was moved and carried that recommendation No. 5 be referred to the Committee on Overtures and Papers.

The Moderator appointed Messrs. Clelland (convener), Glenn R. Coie and Ruling Elder Anderson to the Travel Fund Committee.

The Clerk of the Sixteenth General Assembly reported concerning the General Assembly Fund as follows:

REPORT TO THE SEVENTEENTH GENERAL ASSEMBLY
FROM THE CLERK OF THE SIXTEENTH GENERAL ASSEMBLY

Brethren:

The Sixteenth General Assembly instructed the Clerk "to set a quota for each presbytery of its share of (the General Assembly) budget based on the proportion of the com-
municant members of its churches to the total number of members in the denomination"; and "to report to the following Assembly the quotas set for and the amounts received from each presbytery."

In accordance with these instructions, the Clerk reports as follows:

<table>
<thead>
<tr>
<th>Presbytery</th>
<th>Quota Set</th>
<th>Amount Received</th>
</tr>
</thead>
<tbody>
<tr>
<td>California</td>
<td>$286</td>
<td>$219.80</td>
</tr>
<tr>
<td>Dakotas</td>
<td>237</td>
<td>221.46</td>
</tr>
<tr>
<td>New Jersey</td>
<td>412</td>
<td>210.36</td>
</tr>
<tr>
<td>New York and New England</td>
<td>235</td>
<td>332.80</td>
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<tr>
<td>Ohio</td>
<td>42</td>
<td>15.00</td>
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<td>Philadelphia</td>
<td>523</td>
<td>441.60</td>
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<td>Wisconsin</td>
<td>265</td>
<td>270.40</td>
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<tr>
<td><strong>TOTALS</strong></td>
<td><strong>$2,000</strong></td>
<td><strong>$1,711.42</strong></td>
</tr>
</tbody>
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Respectfully submitted,

ROBERT W. ECKARDT
Clerk of Sixteenth General Assembly

It was moved that the time for recess be extended to allow for the complete reading of the report of the Committee on Foreign Missions.

Mr. Price read the report of the Committee on Foreign Missions. Mr. Phillips read the Treasurer's report of the Committee on Foreign Missions.

REPORT OF THE COMMITTEE ON FOREIGN MISSIONS
OF
THE ORTHODOX PRESBYTERIAN CHURCH
TO
THE SEVENTEENTH GENERAL ASSEMBLY

During the year the following were on the missionary roll of the Committee:

Rev. Egbert W. Andrews  
Rev. and Mrs. Clarence W. Duff  
Rev. and Mrs. Richard B. Gaffin  
Miss L. Frances Healy, R. N.  
Rev. and Mrs. Bruce F. Hunt  
Rev. and Mrs. Francis E. Mahaffy  
Rev. R. Heber McIlwaine  
Rev. and Mrs. Charles E. Stanton

FIELDS OF OPERATION

Since the recent war our church has conducted missionary work in three countries: China, Korea, and Eritrea. During the year plans were completed to re-enter Japan and it was expected that these plans will materialize during the present year.

JAPAN

The Rev. R. Heber McIlwaine has served another year with the General Board of Missions of the Presbyterian Church in Canada, in Formosa, China, completing three years of service in this status while on leave from service with our Committee. The Committee has terminated this arrangement with the consent of Mr. McIlwaine, and plans have been made for him to go to Japan for service there under this Committee. When the McIlwaines left this country three years ago shortly after their marriage, Mrs. McIlwaine had not been appointed as a missionary by this Committee. She will of course be with her husband in Japan and serve actively with him in his missionary labors. Present plans call for their arrival in Japan in July or August, 1950.

It is a source of joy to our church that we shall have a missionary voice in Japan once more. The McIlwaines will work in close cooperation with the Reformed Church in Japan, probably in the general area of Tokyo. There appear to be greater opportunities for the gospel in Japan than ever before and we should pray diligently that the gospel may find wide acceptance there, and that Modernism, to which the doors are just as open as to the gospel, may be of none effect.
China


The Rev. Egbert W. Andrews was in this country on furlough during the greater part of the past year. His furlough had begun in November, 1948, and he left this country again January 20, 1950. Before his furlough Mr. Andrews had labored in Shanghai, but since the Communists have occupied the city we were unable to gain entrance for his return to that place. Even had entrance been obtainable it would have been inadvisable for the Committee to send him there. In view of these conditions another place of service was sought for Mr. Andrews and the island of Formosa, under the control of the Chinese Nationalist government, was decided upon. The obtaining of the necessary residence visa for Formosa was facilitated by an invitation from the National University of Taiwan, in the city of Taipheh, to be a part-time teacher of English, and by an invitation from one of the presbyteries of the Presbyterian Church of Formosa to work among them. The Committee looks upon the connection with the University as particularly fortunate since it affords Mr. Andrews many contacts among the university students, numbering about 6,000, to whom he is particularly able to present the gospel in a most effective way. He arrived in Formosa about March 1. His schedule of nine hours of English classes a week is well worth the advantages which this work gives him.

The Rev. Richard B. Gaffin remained in Shanghai for about ten months after Mr. Andrews' departure and until after the Communists had occupied the city. By that time it had become clear that his family would be unable to join him and, in accordance with the Committee's agreement with him to allow him to return to this country in such an eventuality, he returned arriving in October. Since that time the Committee has been exploring the possibilities of various fields for the ministry of the Gaffin family, and hopes to be able to reach a decision which will enable them to leave this country during the summer of 1950.

Eritrea

The Rev. and Mrs. Francis E. Mahaffy, after a foreshortened furlough of ten months in this country, sailed for Eritrea in November and arrived at their destination in December. Their son, John, whose illness necessitated their leaving the field in December of 1948, appears to have been completely cured and they do not anticipate a return of the disease though reinfection is always a present danger.

Miss Frances Healy, R. N., resigned from the service of the Committee in October, after nine months on the field. The basic cause of this action was the inability, which is found frequently in foreign missionary work, to make the adjustments necessary to such an extreme change of living conditions. The Committee, through the General Secretary and the Duffs, sought to enable her to alter her decision, but since the conditions could not be changed their efforts could be of no avail. Miss Healy has returned to this country and the Committee is glad to report that she is now improving in health.

The Rev. and Mrs. Charles E. Stanton and children arrived in this country in October on furlough. The Rev. and Mrs. Clarence W. Duff would normally have preceded them on furlough since Mr. Duff had preceded them to the field. However, the Committee had had under advisement for some months certain difficulties between the missionaries on this field and having consulted with Mr. and Mrs. Mahaffy during their furlough, the Committee wished to consult with Mr. and Mrs. Stanton before it should reach a decision. It did not wish to postpone the decision unduly, so the Duffs consented to remain longer in Eritrea in order that the Stantons might return. After conferring with the Stantons the Committee, taking cognizance of the fact that deepseated personality disparities and divergencies of method had caused such a degree of incompatibility between the Duffs and Mahaffys on the one hand and the Stantons on the other, was of the unanimous opinion that the most satisfactory solution to the problem was to decide not to return the Stantons to the Eritrea field, and to seek another field of labor for them. The Committee has retained the Stantons on the roll of missionaries, but the Stantons have not wished to remain idle and have, with the permission of this Committee, accepted appointment under the Committee on Home Missions and Church Extension.

The Rev. and Mrs. Clarence W. Duff, after six and one half years on the field for Mr. Duff, and five years for Mrs. Duff and the children, are expected home on furlough
in late spring or early summer.

The Rev. William E. Welmers, Ph.D., has traveled across the continent to Africa with his family to visit our Eritrea mission for the purpose of aiding our missionaries in the difficult language work. He arrived there early in March and expects to stay through the month of May. His help will be of inestimable value in hastening the day when there will be written languages for the peoples to whom we minister with its consequent opportunity to make available to them the Word of God in their own language.

With our mission staff consisting of only two families it will be extremely difficult for them to minister adequately to the three language groups in Eritrea. We must look forward to supplementing our mission staff at the earliest possible time.

KOREA

The Rev. and Mrs. Bruce F. Hunt continue to be our only missionaries in Korea although the Committee has made known to the church its desire for candidates for service on this field, and has approached through the General Secretary several individuals with a view to their application to the Committee. The Hunts continue their heavy labors and if reinforcements are not soon forthcoming the weight of the work will necessitate the furlough of the Hunts before the end of their normal term on the field.

NEED FOR EXPANSION

Of immediate need is the appointment of four missionaries — two for Eritrea and two for Korea. It is also most desirable that two additional missionaries be appointed for Japan, although Korea first, and Eritrea second, must have priority. It is hoped that the church by sacrificial giving of its sons, daughters, and money, may enable us to perform much more adequately the task which God has committed to us. In view of the present situation in our Korea and Eritrea fields the need for single or married men is particularly urgent.

CONTRIBUTIONS

Contributions from the churches and regular individual contributions for the work of the Committee were approximately $1,500, or five percent, greater than in the previous year.

The amount received by this Committee in the November Thank Offering was $9,701.45. It can be seen that regular contributions from the churches were considerably less than in the previous year, and that the Thank Offering is the reason for the total increase over the previous year. Such a condition is not healthy and we call the attention of the church to the need for systematic consistent giving for our foreign missionary work.

BUDGET

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionaries' salaries and child allowances</td>
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</tr>
<tr>
<td>Missionary Expense</td>
<td>10,731</td>
</tr>
<tr>
<td>Office and Administrative Expense</td>
<td>4,390</td>
</tr>
<tr>
<td>Promotion</td>
<td>1,485</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>302</td>
</tr>
</tbody>
</table>

$35,013

ELECTIONS TO THE COMMITTEE

The terms of the following members expire at this Assembly:

Ministers — John P. Clelland, John Murray, Bruce A. Coie
Elders — Lewis W. Roberts, Thomas G. Kay

M A I N a n d C O M P A N Y
Certified Public Accountants
2222 PACKARD BUILDING
RI-6-9640

April 24, 1950

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

8
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, 1950, and submit herewith a statement of the recorded cash receipts and disbursements for the year then ended.

We have examined certain cancelled checks and warrants authorizing expenditures and traced these disbursements to the cash disbursements records. Recorded cash receipts were reconciled in total to deposits shown on bank statements for the entire year. The cash balance at March 31, 1950 was reconciled to that of the depository, and this latter balance is being confirmed by direct correspondence.

A translation of the Italian deed to the property located in Ghinda, Eritrea, and stock certificates for 30 shares of United Carbon Company common stock evidencing the ownership of these recorded assets of the Committee were examined. It was noted, in the deed to the property in Eritrea, that the land is government owned and that the Committee has only purchased the right inherent in a concession given by the Eritrean government to the original concessionaire. The Committee actually owns only the building.

We have 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

STATEMENTS OF RECEIPTS AND DISBURSEMENTS
FOR THE YEAR ENDED MARCH 31, 1950
OF THE COMMITTEE ON FOREIGN MISSIONS
OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.

Balance, April 1, 1949

Funds:

General ........................................... $6,739.87
Stanton Child Allowance not disbursed (2) .................... 265.93
Intermediary .................................. 935.29
Gaffin Travel Fund ................................ 970.21
Miss Healy Fund ................................ 332.84
Total ........................................... 9,244.14

Receipts:

Contributions
General Fund ...................................... 29,142.38
Support of Designated Missionaries ....................... 4,865.74
Missionary Travel ................................ 274.93
Miss Healy Fund ................................ 145.00
Total ........................................... 34,428.05

Bequest Estate of Viola E. Hughes ......................... 2,393.79
Dividend Income ................................ 60.00
Intermediary .................................... 2,917.84
Total cash receipts ................................ $39,799.68

Total cash available ................................ $49,043.82

Disbursements:

Missionary expenses ................................ $12,811.10(1)
Salaries ...........................................

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### Travel and equipment
- Travel and equipment: $8,305.08
- Medical care: $984.94
- Child allowance: $4,748.43

**Total:** $26,849.55

- Paid from General Fund: $21,708.88
- Paid from Contributions:
  - Support of Designated Missionaries: $4,865.74
  - Missionary travel expenses: $274.93

**Total:** $26,849.55

### Office and Administrative Expense
- Salary - General Secretary: $2,049.79
- Salary - Office: $1,182.02
- Rent: $285.00
- Telephone and telegraph: $244.51
- Postage and office supplies: $687.02
- Miscellaneous: $33.92
- Surety Bond: $82.92

**Total:** $4,794.43

### Disbursements:
- Audit: $100.00
- Corporation expense: $27.00
- Committee meeting expense: $102.25
- Travel: $2,918.94

**Total disbursements:** $36,658.25

**Balance, March 31, 1950:** $12,385.57

### Accounts:
- General: $10,513.34
- Stanton Child Allowance not disbursed: $934.19
- Intermediary: $688.89
- Gaffin Travel Fund: $249.15

**Total:** $12,385.57

**Represented by:**
- Cash in Pennsylvania Company for Banking and Trusts: $12,385.57

**NOTES:**
1. Net of refunds
2. Child allowance funds result from monthly allocations of General Funds, reduced by disbursements made at the direction of missionary parents.
3. These funds represent portions of General Funds allocated for specific missionaries.

### Assets of the Committee
**March 31, 1950**

**Cash (as per above):** $12,385.57
Subject to accompanying comment.

The Moderator appointed the following Committees:
- Committee on Overtures and Papers: Messrs. De Waard (convener), Olson, Stonehouse, Bryan and Muir.
- Committee on Presbyterial Records: Messrs. Holkeboer (convener), Bradford, and Cole.
- Committee on Date and Place of next Assembly: Messrs. Nonhof (convener), Kellogg, and Kay.

The Assembly recessed at 5:07 p.m. with prayer by Mr. Gaffin.

THURSDAY EVENING

- The Assembly reconvened at 8 p.m. with prayer by Mr. Davies.
- The Assembly proceeded to the election of members for the class of 1953 of the Committee on Foreign Missions.

The Clerk read a communication from Mr. Woolley in which Mr. Woolley submitted his resignation from the class of 1952 of the Committee on Foreign Missions.

May 22, 1950

Rev. Robert W. Eckardt, Stated Clerk,
5 Center Avenue
Crescent Park, N. J.

Dear Bob:

Will you kindly present to the Assembly, before the elections for the Committee on Foreign Missions are held, my resignation from membership on that Committee, effective with the beginning of the first meeting to be held after the elections.

I think sufficient reason for this resignation, the necessity of which I regret, is supplied by the fact that there is a regular conflict between my Seminary schedule and the regular day for the meetings of the Committee, thus effectively preventing me from being present at the meetings.

Sincerely yours,

PAUL WOOLLEY,
Registrar and Secretary

A motion to accept this resignation was lost.

Messrs. Clelland, Murray, Bruce A. Coie, Kay, Roberts, Neel, Eyres, were nominated. Messrs. Clelland, Murray, Coie, Roberts and Neel were elected to the class of 1953 of the Committee on Foreign Missions.

The Assembly was addressed briefly by missionaries Duff, Gaffin and Stanton.

The Assembly was led in prayer by Mr. Price for our missionaries, and, in particular, for Mr. Hunt.

The Committee on Overtures and Papers submitted a preliminary report and recommended that paper No. 4 be referred to the Committee on Date and Place of the next Assembly. On motion the recommendation was adopted.

The report of the Committee on Home Missions and Church Extension was read by Mr. Glenn Coie.

REPORT OF
THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION
OF
THE ORTHODOX PRESBYTERIAN CHURCH
TO
THE SEVENTEENTH GENERAL ASSEMBLY

As of March 31, 1950 aid was being granted to the following persons:
Rev. Bruce A. Coie, Fair Lawn, N. J.
Rev. John Davies, Morgan Siding, Wis.
Rev. Robert W. Eckardt, Crescent Park, N. J.
Rev. Edwards E. Elliott, Baltimore, Md.
Rev. Lawrence R. Eyres, Portland, Ore.
Rev. George W. Marston, Evergreen Park, Ill.
Rev. Herman T. Petersen, National City, Calif.
Rev. Charles E. Stanton, Albany, N. Y.
Rev. Henry A. Tavares, Center Square, Pa.
Miss Harriet Z. Teal, Oak Creek, Colo.
Rev. Robert L. Vining, Franklin Square, N. Y.
Rev. Earl E. Zetterholm, Seattle, Wash.

Aid to the Rev. Robert L. Vining, pastor of the church in Franklin Square, N. Y., was discontinued as of March 31, since as of that date the church had received aid for the ten year period allotted by the salary scale.

During the year several changes were made in pastorates. In August, 1949, the Rev. Charles G. Schauffele left the National City, California field to take up other labors; in November, 1949, the Rev. Herman T. Petersen went to National City from Albany; in February, 1950, the Rev. Charles E. Stanton became Stated Supply at Albany; in March, 1950, the Rev. Edmund P. Clowney left the Westchester-La Grange, Ill., field to take up other work; and in March, 1950, the Rev. Lawrence R. Eyres went to the Westchester-La Grange field from Portland, Oregon.

**Salaries Scale**

The Salary Scale remains the same as that which was reported to the Fifteenth General Assembly, in spite of the rise in the cost of living since that time. The Committee is undertaking a study of the salary scale and hopes to increase the maximum salaries as soon as possible.

**Extension Activities**

During the fiscal year no new fields were entered, though building projects were instituted in three of the existing fields. A brick building was constructed in Evergreen Park, Illinois, at a cost of approximately $21,000, and another of similar structure and cost was begun in Westchester, Illinois, with completion expected by late spring or early summer. A cement block and stucco building was erected in Fair Lawn, New Jersey, at a cost of approximately $19,000.

The Committee has agreed to grant temporary aid to Gethsemane Church, Philadelphia. The Committee believes that the minister who has been called by this church will make the aid a worthy investment of our funds. The aid is to be for one year, at the end of which time the matter will be reviewed.

**Contributions**

Contributions from the churches during the past year were the highest they have ever been in the history of our church. Such contributions were more than $10,000, or 44% greater than in the previous year which was, up to that time, the highest in contributions. The Thank Offering accounted for almost the entire amount of this gain, and monthly contributions were almost identical with those of the previous year, although contributions in the three months following the Thank Offering were greater than in the corresponding months of the previous year.

As a result of the rise in contributions from the churches, together with reductions in the budget, the difference between expenditures and contributions from the churches was reduced from the $19,000 of the year 1948-49 to $3,000 in 1949-50. We have thus come within reaching distance of our goal of meeting the budget through contributions from the churches. We are most thankful to our God who has given His people the increase of grace which has made this improvement possible.

While the Thank Offering made it possible for us to pay all our obligations by the end of the year it should be borne in mind that through each of the first seven months of the fiscal year there was an operating deficit ranging from $1,000 to $1,800, and we were
able to pay missionaries' salaries and other expenses only by virtue of a large gift from an individual. It should be apparent that we cannot expect to do this again, and that we must not wait until November to meet our budget, but must do it each month. We have demonstrated that we are able to do this, and must diligently labor and pray to the end that we shall do it.

**THANK OFFERING**

Contributions to this Committee received in the special Thank Offering were received during the months of November and December, and totalled $10,575.81. As was said above, this enabled us nearly to meet our normal expenses. The average per communicant for the entire offering in the three committees averaged slightly less than $5.00 per communicant member.

The desire for a similar offering this year has been expressed by so many in the church that the Committee plans to sponsor such an offering again in the fall, calling upon the church to give sacrificially for Him who sacrificed His life for us.

**GENERAL ASSEMBLY FUND**

By last year the increasing deficit of the General Assembly Fund had reached $993.50. During the year bills amounting to $481.48 were paid, including honoraria to the Clerks of the Fourteenth, Fifteenth, and Sixteenth Assemblies. Contributions to the General Assembly Fund, most of which were received in the latter part of the year, amounted to $1,421.30. The present deficit is $53.68, with the expenses of various special committees of the Sixteenth General Assembly unpaid, and the cost of the printing of the Minutes of the Sixteenth General Assembly also unpaid.

**BUDGET OF THE COMMITTEE**

The following budget has been adopted by the Committee:

**GENERAL BUDGET**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionaries' salaries</td>
<td>$30,480</td>
</tr>
<tr>
<td>Promotion expense</td>
<td>1,215</td>
</tr>
<tr>
<td>Church Extension expense</td>
<td>2,743</td>
</tr>
<tr>
<td>Office and Administrative expense</td>
<td>4,445</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>377</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$39,260.00</strong></td>
</tr>
</tbody>
</table>

**CONTINGENT BUDGET**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Building for Home Missions projects</td>
<td>$9,500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$48,760.00</strong></td>
</tr>
</tbody>
</table>

**ELECTIONS TO THE COMMITTEE**

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

**Ministers:** Lewis J. Grotenhuis, Arthur O. Olson, Robert L. Vining

**Elders:** Cyrus B. Ferguson, Wilfred R. Moses

April 26, 1950

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, 1950, and submit herewith a statement of the recorded cash receipts and disbursements for the year then ended.

Our examination, sufficient in scope to prepare this statement, consisted of an examination of all cancelled checks for the year ended, March 31, 1950 and the tracing of them to the recorded cash disbursements for the same period. These cancelled checks were traced to Warrants authorizing the disbursements for a portion of the year. Recorded receipts were reconciled in total to the receipts recorded on the bank statements for the year. The recorded cash balance on deposit, was reconciled to the bank balance as of March 31, 1950, and the latter balance is being confirmed by direct correspondence.

In accordance with prior years practice, we also submit a schedule of Assets Owned by the Committee. This schedule has been prepared from the cash records maintained by the Committee and other available records. Our examination of records evidencing ownership of these assets and discussion with Reverend Galbraith, revealed the following:

Of the total asset value of $5,967.87 carried on the books as land and building for the Evergreen Park, Illinois property, $2,500.00 represents an advance toward the construction of the chapel, which advance the Committee is considering a loan. This congregation has not been organized as a separate church as of this date and there is no note or security for this advance. It has further been noted that the total cost of this chapel is considerably in excess of the $2,500.00 advanced by the Committee, and to secure financing to cover this additional cost, a $12,000.00 mortgage has been given, secured by the land and building. This mortgage liability has not been reflected on the Committee's records because the congregation is to assume responsibility for the interest and principal payments, and the Committee does not believe it is liable under the mortgage.

However we were advised the Committee has given the mortgage and should the congregation default on the payments due the mortgagee, the Committee will lose its investment in this property unless it assumes full responsibility for the debt. Even if the mortgage is paid by the congregation and they acquire full title to the building a question will arise regarding the ownership of the land. Somewhat similar situations appear to exist respecting some other properties on which Chapels are being constructed. However no figures were available to indicate the amounts involved.

We strongly advise that the Committee secure competent counsel for careful legal guidance and to prepare written agreements for the consummation of these transactions, in order that the Committee's intentions and desires may be clearly effected and proper records made.

As a result of these exceptions to the property records, and the short period of time given for the presentation of this report, we present the Statement of Assets Owned by the Committee as recorded in the records without further verification thereof.

Respectfully submitted,

MAIN AND COMPANY
Certified Public Accountants

STATEMENT OF RECORDED CASH RECEIPTS AND DISBURSEMENTS
FOR THE YEAR ENDED MARCH 31, 1950
THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION
OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.

Balance, April 1, 1949
General Fund .......................................... $ 4,009.08
General Assembly ..................................... 995.50
Committee on Constitution
  General Assembly .................................. 195.40
  Intermediary ....................................... 150.00
  Contingent Fund .................................. 3,223.15 $ 6,584.13

General Fund
Receipts
Contributions
  General Fund ...................................... 43,596.49

14
Support of designated missionaries ........................................ 368.51

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rental income</td>
<td>$120.00</td>
</tr>
<tr>
<td>Book royalties</td>
<td>21.05</td>
</tr>
<tr>
<td>Loan received</td>
<td>2,000.00</td>
</tr>
<tr>
<td>Proceeds from bond issue</td>
<td>5,000.00</td>
</tr>
<tr>
<td>Miscellaneous -- refunds received</td>
<td>135.00</td>
</tr>
<tr>
<td>Proceeds from sale of stocks owned</td>
<td>1,224.70</td>
</tr>
</tbody>
</table>

Total receipts ..................................................................... $52,465.75

Disbursements

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionaries - salaries and aid</td>
<td>$28,022.99</td>
</tr>
<tr>
<td>Paid from General Fund</td>
<td>368.51</td>
</tr>
<tr>
<td>Paid from designated contributions</td>
<td>$28,391.50</td>
</tr>
<tr>
<td>Missionary travel and moving expense</td>
<td>1,028.82</td>
</tr>
<tr>
<td>New investments - payment on lots and building, Westchester, Illinois</td>
<td>7,500.00</td>
</tr>
<tr>
<td>Reduction of mortgage balances payable</td>
<td>156.11</td>
</tr>
<tr>
<td>La Grange, Illinois</td>
<td>293.22</td>
</tr>
<tr>
<td>Fair Lawn, New Jersey</td>
<td>329.56</td>
</tr>
</tbody>
</table>

Office and administrative expenses

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary, General Secretary</td>
<td>2,070.97</td>
</tr>
<tr>
<td>Salary, office</td>
<td>1,160.83</td>
</tr>
<tr>
<td>Rent</td>
<td>285.00</td>
</tr>
<tr>
<td>Telephone and telegraph</td>
<td>95.70</td>
</tr>
<tr>
<td>Office and postage supplies</td>
<td>666.47</td>
</tr>
<tr>
<td>Maintenance of Delaware office and filing fee</td>
<td>27.00</td>
</tr>
<tr>
<td>Audit</td>
<td>100.00</td>
</tr>
<tr>
<td>Committee meeting expense</td>
<td>182.17</td>
</tr>
<tr>
<td>Miscellaneous expenses</td>
<td>207.61</td>
</tr>
</tbody>
</table>

Church extension expense

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expenses of church property owned</td>
<td>451.45</td>
</tr>
<tr>
<td>Interest paid on mortgage liability</td>
<td></td>
</tr>
<tr>
<td>La Grange, Illinois</td>
<td>$204.13</td>
</tr>
<tr>
<td>Fair Lawn, New Jersey</td>
<td>297.42</td>
</tr>
<tr>
<td>Westchester, Illinois</td>
<td>39.49</td>
</tr>
<tr>
<td>Travel</td>
<td>77.26</td>
</tr>
</tbody>
</table>

Promotion expense

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Travel of General Secretary</td>
<td>579.73</td>
</tr>
<tr>
<td>&quot;Messenger&quot; expense</td>
<td>569.83</td>
</tr>
<tr>
<td>Other promotion expenses</td>
<td>284.51</td>
</tr>
</tbody>
</table>

Refund of contributions                                           | 10.49    |

Total cash disbursements                                          | $45,009.27 |

Net increase in General Fund cash                                 | $7,456.48 |

General Assembly

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Receipts</td>
<td>1,422.80</td>
</tr>
</tbody>
</table>
### Disbursements

<table>
<thead>
<tr>
<th></th>
<th>481.48</th>
</tr>
</thead>
<tbody>
<tr>
<td>Net increase in General Assembly cash</td>
<td>$ 941.32</td>
</tr>
</tbody>
</table>

#### Contingent Fund

**Receipts**

Proceeds from loans and notes receivable

<table>
<thead>
<tr>
<th>Principal</th>
<th>Interest</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Orthodox Presbyterian Church, Denver, Colo.</td>
<td>$300.00</td>
</tr>
<tr>
<td>First Orthodox Presbyterian Church, San Francisco, Cal.</td>
<td>$344.57</td>
</tr>
<tr>
<td>Fort Lauderdale Orthodox Presbyterian Church</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>Rev. H. Tavares</td>
<td>$220.00</td>
</tr>
<tr>
<td>Rev. Clowney</td>
<td>$325.00</td>
</tr>
</tbody>
</table>

$2,189.57  $143.57  $2,333.14

Interest received from Westminster Orthodox Presbyterian Church of Evergreen Park.
Asset held in General Fund, credited to Contingent Fund per committee

<table>
<thead>
<tr>
<th>Contribution</th>
<th>$100.00</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash held in trust for Grace Church, Milwaukee</td>
<td>$3,000.00</td>
</tr>
</tbody>
</table>

Total cash receipts

$9,433.14

#### Disbursements

| Loan to Park Hill Orthodox Presbyterian Church, Denver, Colo. | $1,000.00 |
| Loan to Fair Lawn Church, New Jersey | $1,500.00 |

Total disbursements

$2,500.00

Net increase in Contingent Fund cash

$6,933.14

#### Designated Loans to Churches (Agency Account)

**Receipts**

<table>
<thead>
<tr>
<th>Principal</th>
<th>Interest</th>
</tr>
</thead>
<tbody>
<tr>
<td>Covenant Orthodox Presbyterian Church, Berkeley, Calif.</td>
<td>$445.00</td>
</tr>
<tr>
<td>First Orthodox Presbyterian Church, Portland, Oregon</td>
<td>$642.00</td>
</tr>
</tbody>
</table>

$1,087.00  $266.92

Total receipts

$1,353.92

Disbursements

Disbursed to principal by this agency

$1,353.92

Net change in Designated Loans to Churches cash

$10,844.93

#### Intermediary

- Receipts
- Disbursements

Net increase in Intermediary cash

161.30
Net cash increase — all funds .................................................. 15,492.24
Cash balance, March 31, 1950 .................................................. $22,076.37

Accounted for as follows:
General Fund ........................................................................... $11,465.56
General Assembly .................................................................... ( 53.68)
Committee on Constitution — General Assembly .................... 196.90
Intermediary ............................................................................. 311.30
Contingent Fund ....................................................................... 10,156.29 $22,076.37

Represented by:
Cash in bank ........................................................................... $22,051.37
Petty cash ................................................................................ 25.00 $22,076.37

NOTE: Subject to accompanying comment.

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

MARCH 31, 1950

Cash on hand and in bank .............................................................. $22,076.37

General Fund Assets
House — Saddle River Township, New Jersey ......................... $ 8,667.05
House — La Grange, Illinois ................................................... 7,838.51
Lot — Fair Lawn, New Jersey .................................................. 1,000.00
Lot and Westminster Chapel, Evergreen Park, Illinois ......... 5,967.87
Lot — La Grange, Illinois ....................................................... 3,350.00
Lot and building — Westchester, Illinois ............................... 10,000.00 $36,823.43

Contingent Fund Assets
Notes and advances receivable
First Orthodox Presbyterian Church
San Francisco, California ....................................................... $ 559.43
Fort Lauderdale Orthodox Presbyterian Church,
Fort Lauderdale, Florida ....................................................... 2,000.00
Park Hill Orthodox Presbyterian Church,
Denver, Colorado .................................................................. 1,000.00
Re — Property — Fair Lawn, New Jersey ................................ 1,500.00
Greyfriars Orthodox Presbyterian Church,
Los Angeles, California ....................................................... 5,500.00
Rev. George W. and Pauline P. Marston .............................. 1,795.19
Rev. E. P. Clowney ............................................................... 725.00
Rev. H. Tavares ..................................................................... 115.00 13,194.62

Loans Receivable from Designated Churches
First Church of Portland, Oregon
Interest at 4% amortized at 20% from 7-1-50 ......................... $ 4,358.00
Covenant Church of Berkeley, California
Interest at 4% amortized at $800.00 per year ......................... 1,650.00 6,008.00

$78,102.42

NOTES: Assets listed above are shown at values carried on books and do not reflect mortgage payable balances to which these assets may be subject.
Subject to accompanying comment.
The Assembly recessed at 10 p. m. Mr. Bachman led in prayer.
Following a devotional service conducted by Mr. Gaffin the Assembly was called to order at 9:05 a.m. and led in prayer by the Moderator.

The minutes of the sessions of May 25th were read and approved as corrected.

The matter of the Travel Fund Committee’s report was taken from the table, but the Committee reported that it was unable to make a report of the funds on hand. The matter was continued on the table.

The Assembly resumed consideration of the report of the Committee on Home Missions.

The Assembly proceeded to the election of members for the class of 1953 of the Committee on Home Missions.

The following were nominated: Messrs. Marsden, Ferguson, Moses, Commeret, Grotenhuis, Vining, Le Roy B. Oliver, and Olson.

On motion the clerk cast a white ballot for the election of Messrs. Moses and Ferguson as ruling elder members of the class of 1953 of the Committee on Home Missions.

It was moved and carried that the reports of the Committees on Christian Education, Revisions to the Form of Government, the report of the Delegate to the Reformed Ecumenical Synod, and the report of the Committee on Ecumenicity be placed following the report of the Committee on Local Evangelism.

The Report of the Committee on Secret Societies was read by Mr. Kuiper.

REPORT OF THE COMMITTEE ON SECRET SOCIETIES
TO THE SEVENTEENTH GENERAL ASSEMBLY
OF THE ORTHODOX PRESBYTERIAN CHURCH

Esteemed Brethren:

The first part of our report entitled HISTORY and relating in summary how other Presbyterian and Reformed churches in which the question how to deal with members of the Masonic Order and similar organizations has loomed as an important issue have disposed of this matter, was submitted to the Fifteenth and Sixteenth General Assemblies. We now present to the Seventeenth General Assembly the two remaining parts of our report entitled PRINCIPLES and PRACTICE and dealing respectively with the demands of Presbyterian polity for dealing with persons affiliated with such orders who either are church members or seek membership in the church and the application of those demands at this time and under present circumstances in The Orthodox Presbyterian Church.

II. PRINCIPLES

The Eighth General Assembly of The Orthodox Presbyterian Church elected a committee “to investigate . . . the principles and practices of oath-bound secret societies . . .” That committee reported to the Ninth General Assembly. The present committee does not interpret its mandate as requiring that it study anew the principles and practices of such societies. Its task is clearly restricted to the setting forth and the application of the principles of Presbyterian polity that should guide the church in dealing with church members who are affiliated with the Masonic Order or similar orders and with members of such organizations who seek membership in the church.

The conclusion of the earlier report, just alluded to, was as follows: “The committee finds that the evidence presented concerning the religion of Masonry permits but one conclusion. Although a number of the objections commonly brought against Masonry seem to the committee not to be weighty, yet it is driven to the conclusion that Masonry is a religious institution and as such is definitely anti-Christian. Far be it from the committee to assert that there are no Christians among the members of the Masonic fraternity. Just as a great many who trust for eternal life solely in the merits of Christ continue as members of churches that have denied the faith, so undoubtedly many sincere Christians, uninformed, or even misinformed, concerning the character of Freemasonry, hold membership in it without compunction of conscience. But that in no way alters the fact that membership in the Masonic fraternity is inconsistent with Christianity” (Minutes of the Ninth General Assembly, p. 59).

The present committee is fully aware that that report with its conclusion was never
adopted by a general assembly of our church. It is not customary for general assemblies of The Orthodox Presbyterian Church to adopt reports of that nature. And even if that report had been adopted by a general assembly, that would not have given it constitutional standing. On the other hand, it is significant that the thrust of that report, which has now been before our churches for seven years, has to the best of our knowledge encountered no contradiction from their midst. It is no less significant that the Committee on Christian Education of our church saw fit to publish that report as a tract under the title Christ or the Lodge? and so reported to the Fifteenth General Assembly. Further, it is clear that, although the present committee cannot be expected to evaluate anew the principles and practices of Masonry and similar secret societies, yet some evaluation of such organizations must underlie its work. Therefore, the committee not only feels free to proceed on the assumption that the earlier report was substantially correct, but it considers itself in duty bound to proceed thus.

Basic to this part of the committee’s report is the question whether or not membership in the Masonic Order and similar fraternities constitutes sin. If that question is answered in the negative, it is of little concern to the church whether its members are affiliated with such organizations. In that case, even if membership in such societies could easily lead to sin, the church could properly do no more than warn its members against associating themselves with fraternities of that kind, and the exercise of judicial discipline would be out of the question. If, on the other hand, the answer to the above question must be in the affirmative, the church that tolerates in its membership Masons or members of kindred organizations without taking any sort of disciplinary action against them, is by that very token guilty of sinful neglect.

Beyond all doubt, the report on Masonry that was submitted to the Ninth General Assembly regards membership in the Masonic Order as sin. It asserts that “Masonry is a religious institution and as such is definitely anti-Christian” and that “membership in the Masonic fraternity is inconsistent with Christianity.” It must be admitted, however, that there is no perfect agreement on this specific question among Reformed theologians and adherents of the Presbyterian type of church government.

The historical portion of this committee’s report makes it clear that the Reformed Presbyterian Synod and the Christian Reformed Church take the unequivocal position that such membership is sin. It is clear also that the General Synod of the Reformed Churches in the Netherlands took that position — although not unanimously — with reference to membership in the Independent Order of Odd Fellows. On the other hand, the Reformed Church in America, the Presbyterian Church in the U.S.A and the Presbyterian Church in the U.S. have in their highest judicatories refused to take that position:

Worthy of special note in this connection are some of the grounds on which so outstanding an authority as Dr. H. H. Kuyper, Professor of Church Polity at the Free University of Amsterdam, protested against the stand of his church on the matter of membership in the Independent Order of Odd Fellows. The Synod had decided: “That, in case the member concerned persists in this evil, the session is to apply ecclesiastical censures.” That was an unequivocal way of saying that membership in that fraternity is sin. But Kuyper contended that “the mere fact of one’s membership in an association, even when the character of the association is reprehensible . . ., does not render one subject to censures, inasmuch as one becomes subject to censures only by the transgression of a divine commandment” and that, although it was clear “that questionable features lurk in the Order of Odd Fellows,” conclusive proof had not been presented “that he who becomes a member of that association is compelled thereby to maintain unchristian practices and doctrines” (See Minutes of the Fifteenth General Assembly, pp. 52f.). It is clear that H. H. Kuyper took the position that, whatever evils may be found in the Independent Order of Odd Fellows, membership in that order is not in itself sinful.

In the year 1893 Dr. Abraham Kuyper Sr. wrote several articles on Freemasonry in his weekly religious journal, De Heraut (Numbers 775, 783, 785 and 793). His position on the question how the church should deal with those of its members who are Masons was considerably stronger than that which was subsequently taken by his son, H. H. Kuyper. Abraham Kuyper asserted: “Freemasonry is without doubt a secret society which by virtue of its principles stands opposed to the Christian religion and the kingship of Christ.” And, while he was very insistent that church members affiliated with that fra-
...ernity should not be hastily excommunicated, but should rather be patiently instructed and admonished, yet he came to the conclusion that a session which has been informed that a member of the church is affiliated with the Masonic Order "may not rest until such a member has broken with Freemasonry." Beyond all doubt, he deemed membership in the Masonic Order inconsistent with Christianity and therefore sinful.

Obviously the situation is complicated and the problem is a difficult one. On the one hand, there are Reformed and Presbyterian churches as well as eminent Reformed theologians who unhesitatingly denounce membership in the Masonic Order as sin. On the other hand, there are Reformed and Presbyterian churches as well as eminent Reform- ed theologians who take the position that, whatever faults may cleave to Freemasonry and similar orders, membership in this type of organization is not in itself sinful. Our commit- tee proffers the following solution of this problem.

We believe that II Corinthians 6:14-18 gives the Scriptural answer to the question whether membership in the Masonic Order or kindred orders constitutes sin.

Because of its importance for the present study we quote this passage in its entirety —

"Be ye not unequally yoked together with unbelievers: for what communion hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

What is the precise meaning of this passage?

It has often been interpreted as a condemnation of mixed marriages. Beyond all doubt, Scripture forbids the marriage of a believer to an unbeliever, but whether that is the point of this particular passage is another matter. Neither in the text nor in the context is there any direct reference to the subject of marriage. The very most that can be said is that this passage has implications for mixed marriages. Calvin comments: “Many are of the opinion that he (Paul) speaks of marriage, but the context clearly shows that they are mistaken.” And, after stating the principle that is taught here, he adds: “On this principle marriage will also be prohibited, inasmuch as it is a means by which both men and women are entangled into an agreement with impiety; but what I mean is simply this, that Paul’s doctrine is of too general a nature to be restricted to marriage exclusively, for he is discoursing here on the shunning of idolatry, on which account also we are prohibited from contracting marriages with the wicked.”

An exceedingly loose but popular view of this passage is that to all practical intents and purposes it prohibits believers from companying with unbelievers. More than a few advocates of the so-called separated life incline to this view. But in his first epistle to the Corinthians Paul himself refutes it. Says the apostle: “I wrote unto you in an epistle not to company with fornicators; yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world” (I Cor. 5:9,10).

A rather wide-spread popular interpretation of this passage is that it forbids the asso- ciation of believers with unbelievers in any kind of organization. It is argued that, when believers and unbelievers are members of the same organization, they are “yoked together,” and precisely that is forbidden. The fallacy of this interpretation too is obvious. The text makes it perfectly clear that the apostle is here speaking, not of any and every kind of organization, but specifically of religious association. Besides, Scripture teaches by implication, if not explicitly, that it is permissible in certain instances for believers to be members of the same organization with unbelievers. For one example, Abraham the father of the faithful, entered into a confederacy with Aner, Eshcol and Mamre, Amorite chieftains, and Scripture does not give so much as an inkling of disapproval of this arrangement (Gen. 14: 13). Is it not clear from Scripture also that believers and unbelievers are properly citizens of the same nation, and is not a nation a very real sort of organization? The apostle Paul knew himself to be a citizen of the Roman empire and on various occasions made use of his citizenship. And to say that a Christian may not hold membership with unbelievers in a book club, an automobile club, or a civic improvement association certainly is unwarranted
extremism.

The question arises how far a believer who is a member with unbelievers of the same social or political association is responsible for evil elements in the constitution of such an organization and for evil deeds committed by such an organization. This brings up the complicated matter of corporate responsibility or guilt by association. While it is the committee's opinion that it is not obligated to thresh out this matter in detail for the reason that a thorough-going study of it is not essential to the solution of our problem, a few observations on this subject are, no doubt, in order. That there is such a thing as corporate responsibility is perfectly plain. Scripture teaches it repeatedly and most emphatically. For a believer not to protest, to say the very least, against evil elements in the constitution or practice of an organization in which he holds membership is, beyond doubt, a sin of omission. However, the problem concerns the extent of corporate responsibility. Without any attempt to say the last word on the subject, it may be noted that to a considerable extent there is striking agreement here between leading civil jurists and authorities on ecclesiastical polity. In 1943 the Supreme Court of the United States, in the case *Schneiderman v. United States* said: "That under our traditions beliefs are personal and not a matter of mere association, and that men in adhering to a political party or other organization notoriously do not subscribe unqualifiedly to all of its platforms or asserted principles" (320 U. S. 118). And the late Dr. H. Bouwman, who taught Church polity and church government at the Kampen seminary of the Reformed Churches in the Netherlands, says in his volume *De Kerkelijke Tzacht*: "It is possible that members of the church unite with secret societies or with associations whose principles are contrary to the Word of God or which strive toward a political or social end in a manner which does not agree with the manner which the Christian church deems necessary. It is clear that a church member may not permit himself to be used as an instrument to oppose the cause of God's people. The principles of a society which advocates teachings contrary to the Word of God or of an association which occupies the standpoint of revolution are diametrically opposed to the principles and the life of the church. Nevertheless, it will not do, as has sometimes been done in America and also in this country, for the church simply to decide that members of certain societies and associations cannot be members of the church. In such instances the church acts in a way which is out of harmony with the character and the essence of discipline. For the object of discipline is not a body or a society or an association, but a member of the church who has become remiss in doctrine or life. Besides, such a decision is far too general. It can become necessary to discipline some one because of an erroneous conviction in the social or political domain, when his departure concerns the fundamentals of doctrine. However, in such a case the member of the church is censured, not because he is a member of an association or a society, but because he departs personally from the way prescribed by Christ in His Word" (pp. 166f.). As was already shown, Dr. H. H. Kuypers took the identical position as regards guilt by association.

For the proper understanding of *11 Corinthians 6:14-18* one must take note of the absolute character of this apostolic injunction. It is indeed couched in absolute language. The apostle does not forbid that believers be yoked together with unbelievers if they can possibly avoid this. Nor does he command them ordinarily to come out from the midst of unbelievers and to be separate. No, throughout the whole passage he employs the most absolute terminology. He describes the antithesis between believers and unbelievers as absolute. It is as absolute as the antithesis between righteousness and unrighteousness, light and darkness, Christ and Belial, the temple of God and idols. The conclusion which he draws from this absolute antithesis is the necessity of absolute separation. Believers may never be unequally yoked together with unbelievers; they are to come out from among them in a final way and be separate; they are not so much as to touch the unclean thing. Not only must they refrain from the evil practices of unbelievers, they may not even be associated with unbelievers. The separation demanded is as absolute as the antithesis.

The absolute character of this injunction can be accounted for in but one way, and that way is obvious. Paul is not speaking here of social or political contacts, but of religious and spiritual relationships. The members of the church at Corinth had recently come out of paganism into Christianity. Some of them found it difficult to make the break with paganism complete. Paul tells them that to do that very thing is their most solemn duty. And, while this complete break does not entail an absolute separation from unbelievers in
social and political matters, it does most emphatically entail an absolute separation in things religious and spiritual. Such is the burden of this passage. One is inescapably driven to that conclusion by the absolute character of this entire passage, and particularly by the last and climactic description of the antithesis: “What agreement hath the temple of God with idols?”

The conclusion is unavoidable that the Christian may not be associated with a religious organization which is not itself Christian. It is unqualifiably wrong for him to be a member of, for instance, a Buddhist, a Confucianist or a Mohammedan congregation. When it has become unmistakably clear that an erstwhile Christian church has ceased being a true church and has degenerated into a synagogue of Satan, it is sinful for a Christian to remain associated with it. Masonry too is a religion. Masonry boasts of being a religion. But it is clear beyond the shadow of a doubt that its religion is not Christianity. It is a false religion. Consequently to be a member of that order or a similar order is sin. It is as clearly sinful to be a member of the Masonic Order as to be a member of a false church or a Buddhist congregation.

At this point a serious fallacy must be pointed out in the argumentation of H. H. Kuyper, a fallacy which also appears in the quotation given above from Bouwman’s work on ecclesiastical discipline. Both fail to distinguish between the association of believers with unbelievers in social and political organizations and such association in religious organizations. They contend that it is not necessarily sinful for a believer to be a member together with unbelievers of an organization of a social or political nature, even when such an organization holds to evil tenets and commits evil deeds. That may and must be granted. It is not necessarily and in every instance and under all circumstances wrong for a Christian to be a member of a golf club that operates on the Lord’s Day or of a labor union which occasionally resorts to violence. But H. H. Kuyper and Bouwman err when they apply this rule indiscriminately to all organizations. The former applies it specifically to the Independent Order of Odd Fellows, and the latter applies it more generally and vaguely to “secret societies.” It is altogether likely that neither of them was fully aware of the significant fact that such secret societies as Freemasonry and others patterned after it are definitely religious organizations and that their religion is positively anti-Christian. It is perfectly clear that they cannot have had that fact in mind when they took the position under discussion. Only on that score can their position be accounted for. For it is a matter of common knowledge that both of them held unequivocally that membership in a false church is sin, and it is quite inconceivable that either of them would have been willing to grant that a Christian may be an adherent, be it but nominally, of a false religion.

The fallacy of H. H. Kuyper and Bouwman may be stated in another way. Both teach that the mere membership of a Christian in an organization which has evil tenets and does evil deeds does not render him subject to ecclesiastical censure. Only then, say they, does he become subject to discipline when he himself transgresses the law of God. That argumentation is sound enough when the organization concerned is of a social or political character. However, when the organization concerned is religious in its nature, and its religion is anti-Christian, the very membership in that organization constitutes a transgression of the law of God. For God has forbidden it in II Corinthians 6:14-18.

Scripture teaches that it is a sin for a Christian to be a Mason. It does not follow that this sin is in all instances equally great. No doubt, many Christians hold membership in the Masonic Order without being in the least aware of its anti-Christian character. They have never made a study of its principles, and no one has ever called their attention to the evil in these principles. From the fact that other Christians, many of them prominent churchmen, are Masons they have concluded that this matter is perfectly innocent and perhaps even praiseworthy. These are far less guilty than are those who are fully enlightened concerning the religion of Freemasonry and still persist in holding membership. But even the former are guilty. Ignorance is never a valid excuse for sinning. Scripture teaches that “as many as have sinned without law will also perish without law” (Rom. 2:12), and that, while “that servant which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes,” “he that knew not, and did commit things worthy of stripes shall be beaten with few stripes” (Luke 12:47f.) His stripes will be few, to be sure, but he will be beaten.

It follows inescapably that sessions of churches may not freely admit Masons to mem-
bership and that they are in duty bound to deal by way of censure with such church members as are Masons and, after instruction and admonition, refuse to sever their connection with that order. The mode of procedure will be discussed at a later point, but at this point it is clear that some disciplinary action must be taken.

It might be objected that thus there is set up an extra-constitutional requirement for church membership, the one and only constitutional requirement being faith in the Lord Jesus Christ. True faith has implications as well as presuppositions. Some of its presuppositions are a certain amount of doctrinal knowledge and a conviction of sin. Its unmistakable implication is a life in essential harmony with God's commandments. That is also the test of saving faith. He who truly believes on Jesus Christ as his Saviour not only must, but actually will, acknowledge Him as his Lord also. "As the body without the spirit is dead, so faith without works is dead also" (James 2:26). Nor is the church performing its duty if it fails to apply this test to its members, but leaves it to its members to apply this test to themselves. It is the duty of the church to bar or remove from its membership those who manifest in their lives that they are not true believers. One of the "preliminary principles" of ecclesiastical government is, in the words of our Form of Government: "That our blessed Saviour, for the edification of the visible church, which is his body, hath appointed officers, not only to preach the gospel and administer the sacraments, but also to exercise discipline, for the preservation both of truth and duty; and that it is incumbent upon these officers, and upon the whole church, in whose name they act, to censure or cast out the erroneous and scandalous, observing, in all cases, the rules contained in the Word of God" (1,3). And our Directory for the Public Worship of God stipulates: "Before permitting any one to make profession of his faith in the presence of the congregation, the session shall examine him in order to assure itself so far as possible that he possesses the doctrinal knowledge requisite for active faith in the Lord Jesus Christ, relies for salvation on the merits of Christ alone, and is determined by the grace of God to lead a Christian life" (V,2).

The notion is wide-spread among Christians that there are heinous sins which require censure and other relatively minor sins which may be passed over without ecclesiastical censure; and there are those who, although admitting that membership in the Masonic Order or similar orders is an evil, place this sin in the second category. Concerning this aspect of our problem it must first be said that, while there are undoubtedly different degrees of sin, sin is never trivial, and the making of such a distinction is perilous. Who but God can with certainty draw a line of demarcation between great sins and less great sins? Besides, he who commits a so-called small sin persistently and obstinately may well have to be dealt with more severely by the church than he who commits a great sin but repents quickly and from the heart. Finally, in view of the indisputable fact that Freemasonry is a false religion, it is difficult to see by what reasoning membership in this order may be classified as a small sin. The condemnation in II Corinthians 6:14-18 of this type of sin excels in severity.

One more argument of a popular nature against the censuring of church members who are Masons must be considered. It is often said that, since undoubtedly some members of the Masonic fraternity are Christians and consequently will one day enter into the church triumphant, therefore Masons should not be excluded from the militant church. That argument is easily answered. It would be folly to deny that there are true children of God who, ignorant of the evils of Freemasonry, continue until the day of their death as members of that order. But that does not relieve the church of its duty to instruct its prospective and actual members concerning these evils and, having done that adequately, to bar or remove from membership in the church those who persist in the sin of membership in that order. To be sure, the church is not infallible. Only God, who knows the hearts and tries the reins, can pass infallible judgment on man. The church can never tell with absolute certainty whether or not a given Mason is a Christian. No Protestant will claim infallibility even for the ecclesiastical act of excommunication. De intimis non iudicat ecclesia quia de intimis iudicare nequit. Nevertheless, according to the Word of God the church is in sacred duty bound to exercise judicial discipline. Lack of infallibility is indeed a compelling reason for caution in the exercise of discipline, but it is not a valid excuse for the neglect of judicial ecclesiastical discipline.
III. PRACTICE

We come now to that part of our report which will deal with the question precisely how the church, particularly The Orthodox Presbyterian Church, is to deal with Masons who either would become members or are members of the church.

If the position taken in the second chapter of this report is correct, there are two conceivable ways of dealing with this matter. One is to write into the constitution of the church a rule barring all Masons from membership and making it obligatory for the lower judicatories to instruct and admonish such church members as are Masons and, in case they fail to give heed, to discipline them, if need be to the point of excommunication. The other method is, not to name this matter specifically in the constitution, but to trust the judicatories of the church to deal with this matter in the manner just described. The question which of these two methods is to be preferred, particularly for The Orthodox Presbyterian Church, will now be considered.

In some Reformed churches decisions by the highest judicatory, be it a synod or a general assembly, have constitutional force. Such decisions are binding upon the churches unless and until it has been shown that they are unscriptural. Such is not the case, however, in The Orthodox Presbyterian Church. Only that which is written in our constitution, consisting of the Westminster Confession of Faith and Catechisms, the Form of Government, the Book of Discipline and the Directory for the Public Worship of God, has constitutional validity. It is also true that our constitution cannot be altered by a mere decision of a general assembly. "Amendments or alterations of the Form of Government, Book of Discipline and Directory for the Public Worship of God may be made only in the following manner: the general assembly, after due discussion, may propose changes to the presbyteries, but they shall not be regarded as having constitutional validity until they have been approved in writing by a majority of the presbyteries before the next ensuing assembly; and it shall be the duty of the next ensuing assembly to declare that such changes have been adopted and are in effect" (Form of Government, XXIV, 1). And "amendments or alterations of the Confession of Faith and Catechisms, and of the forms of subscription required of ministers, licentiates, ruling elders and deacons as these forms are found in the Form of Government, shall not be regarded as having constitutional validity unless sent down to the presbyteries by a two-thirds vote of the general assembly, approved by two-thirds of the presbyteries in writing, and finally adopted by a two-thirds vote of the general assembly next ensuing. Before any of the changes described in this section are proposed to the presbyteries, the general assembly shall appoint a committee to consider the proposed changes and to report to the next assembly" (Form of Government, XXIV, 2). It follows that a mere resolution adopted by a general assembly of The Orthodox Presbyterian Church to the effect that no Mason may be admitted to membership in the church and that Masons within the church must be disciplined would not be binding on the sessions or presbyteries.

Further, in case a session in The Orthodox Presbyterian Church should censure a church member for holding membership in the Masonic fraternity, and the member concerned should carry an appeal from this decision to the general assembly, and the general assembly should sustain the session, it would not yet follow necessarily that all Masons within the church should be disciplined. Every case of discipline is a case by itself and should be dealt with on its own merits. The principle of stare decisis is out of harmony with the mode of government adopted by The Orthodox Presbyterian Church. It is difficult to over-emphasize the fact that only that which is written in the constitution of our church has binding force upon the churches and its judicatories.

Should The Orthodox Presbyterian Church amend its constitution so as to bar Masons from membership?

There is a strong argument for this procedure. No doubt, it would be the simplest, as well as the most effective and conclusive, way of dealing with this problem. In a word, this method would work. It would succeed in keeping Masons out of the church. The Church Order of the Christian Reformed Church definitely bars Masons from membership in that denomination, and it is safe to say that not a single known Mason is tolerated in that communion. It is even exceedingly doubtful whether there is as much as one unknown Mason in the Christian Reformed Church. To this may be added incidentally that many members of the Christian Reformed Church are wondering at this very time how The Orthodox Presbyterian Church will decide to deal with this problem and that they would
be highly pleased to see it adopt a position identical with that of their own church. There is good reason to believe that the esteem in which the Christian Reformed Church is to hold our church depends to some extent on our falling in line in this matter with Christian Reformed practice.

On the other hand, it can hardly be denied that there is at least one weighty argument against the regulation of this matter by specific constitutional provision. That argument will now be stated.

The Book of Discipline of The Orthodox Presbyterian Church says: "Judicial discipline is concerned with the prevention and correction of offenses, an offense being defined as anything in the doctrine or practice of a member of the church which is contrary to the Word of God" (1,2). That is the only definition of an offense contained in the Book of Discipline, and nowhere does it seek to be more specific. In other words, our Book of Discipline abstains strictly from what has sometimes been denominated the cataloguing of sins. It is clear that, if a provision demanding that members of the Masonic fraternity be disciplined were inserted in our constitution, that would constitute a departure from our present policy. In that case we would have begun to catalogue sins. More precisely expressed, in that case, of all possible sins the only one named in our Book of Discipline would be membership in the Masonic Order, and this would constitute a significant step in the direction of the cataloguing of sins.

Not infrequently one hears the cataloguing of sins condemned as an unmitigated evil. While there may be a difference of opinion as to what constitutes cataloguing of sins, the committee takes the view that its unqualified condemnation lies, to say the least, open to serious misinterpretation. In certain instances and in certain contexts the church not only may, but is in duty bound, to condemn specific sinful practices. In its exposition of the decalogue the Westminster Larger Catechism is not content with generalities but names numerous practices which are forbidden by the law of God; and who will assert that it is in error in so doing? Obviously the church would be remiss in the performance of one of its most sacred duties if it did not in its pulpits explicitly denounce the regnant sins of the times. Again, in the case of sins which are not generally regarded as sins and of which even church members make light, it is the bounden duty of the church to expose in the light of the Word of God such sins as sins indeed. The very sin with which this report deals is an example of that type of sin.

Although it is unwarranted to condemn all cataloguing of sins by the church, history shows that it may easily be carried so far as to become fraught with undesirable consequences. This danger becomes especially great when the church in its official book of discipline seeks to enumerate the precise sins which render their doers subject to ecclesiastical censures. Three of such undesirable consequences will be named.

It is obviously impossible for the church to draw up a complete catalogue of sins. Any list is certain to be a partial one. The almost unavoidable result will be that the members of the church will receive an unbalanced view of the Christian life. For example, let us suppose that a church catalogues as offenses certain types of worldliness, as gambling, the performance or viewing of immoral or sacrilegious theatricals, and many forms of modern dancing. The danger is far from imaginary that the psychological effect of such partial cataloguing will be that other forms of worldliness, which in the sight of God are no less reprehensible, such as the love of money, the telling of salacious jokes by toastmasters and other speakers at banquets, the display of wealth in a palatial dwelling, and the stressing of the numerical rather than the spiritual growth of a church, to name no more, will be condoned and even overlooked. In another respect too the cataloguing of sins is liable to result in an unbalanced conception of the Christian life. It may easily impart the impression that Christian living is essentially negative rather than positive. Church members will be led to stress the separated life at the expense of the consecrated life. Very plainly put, they will conclude that merely not to do this and that and a third thing is the essence of Christian living and is proof of the Christianity of him who abstains from these things.

A second danger involved in the cataloguing of sins by the church is that it easily results in restriction of the Christian liberty of its members. We do not say that this evil is inherent in the cataloguing of sins, but history shows that it frequently is its concomitant and even more often becomes its result. Sooner or later the church that has begun to
catalogue sins will almost surely be tempted to include so-called *adiaphora*, indifferent things, in its list. Yielding to that temptation is an exceedingly great evil, for history shows that he who today forbids what God allows will all too frequently tomorrow allow what God forbids. The Lord Jesus may well have had reference to that when He rebuked the scribes and Pharisees of His day for binding heavy burdens and grievous to be borne and laying them on men’s shoulders, burdens which they themselves would not move with one of their fingers (Matt. 23:4), and chided them for straining out gnats and swallowing camels (Matt. 23:24). He had in mind this sort of thing when He denounced them for holding scrupulously the traditions of men, as the washing of pots and cups, while laying aside the commandment of God (Mark 7:8). In *De Kerkelijke Tucht* Dr. H. Bouwman warns against this evil in the following words: “It happened in medieval times that the church declared itself on problem after problem and threatened violators with excommunication. Whole books were published which indicated to the minutest details what the members of the church might do and what they might not do. The church thought for the individual, prescribed for each member how he was to deport himself, and thus freedom of conscience...was put to death” (p. 167). The legislation of certain churches in modern times against smoking and the use of alcoholic beverages is another example in point. And if a church should go so far—we are not aware that any church has—as to place an absolute ban for its members on all movie attendance and card playing, that church would have fallen into the self-same evil.

In the third place, the cataloguing of sins may easily result in the substitution of the conscience of the church for the conscience of the individual Christian. As was already said, in 1893 Abraham Kuyper discussed the problem of the church’s attitude to Freemasonry in several issues of his religious weekly, *De Heraut*. In one of his articles on this subject occurs the significant sentence: “The question how far ecclesiastical discipline should extend has often been answered in a sense which not only virtually puts to death all Christian liberty, but also abolishes all personal responsibility of the Christian, so that the conscience of ecclesiastical judicatories is substituted for his conscience.” And H. Bouwman says concerning the church of the middle ages: "The church thought for the individual, prescribed for each member how he was to deport himself, and thus...the awareness of responsibility was put to death, and the heart was cut out of the church" (*De Kerkelijke Tucht*, p. 167). The question may well be asked whether in those churches which have catalogued membership in the Masonic Order as a sin barring from membership in the church and have long operated under that rule there are not many who are opposed to Masonry for the reason that the church condemns it, but are totally ignorant of the reprehensible character of this order and of the reason or reasons underlying the position of their church. Says the Reverend I. Van Dellen in his 1942 brochure on *Ecclesiastical Decrees*: "We do not believe in following almost blindly some leaders who speak as if they had found the stone of wisdom. As Protestants we do not believe in popes, who proclaim their decisions ex cathedra. We do not say yea and amen because certain persons or groups have stated their viewpoint or even because the majority takes a certain stand" (p. 7). That is a way of saying that the conscience of the individual Christian may never be stifled by ecclesiastical decrees. And this principle must be upheld, not only when ecclesiastical decrees go contrary to Scripture or beyond it, but also when they are in accordance with Holy Writ. The Christian must never behave in a certain way merely because the church bids him do so, but must ever walk consciously in the way of God’s commandments. He must lead a Christian life not in obedience to the church, but in obedience to Christ as Lord. Virtue practiced because the church commands it is not virtue. Only then is virtue virtue when it is practiced because Christ commands it. History shows that the cataloguing of sins by the church is sometimes conducive to neglect of that momentous principle.

We conclude that the reasons for not amending the constitution of The Orthodox Presbyterian Church so as to bar Masons from membership outweigh the arguments thus far considered for so doing.

At this point, however, a question of great practical import thrusts itself into the foreground. If, in the absence of a denominational rule barring members of the Masonic Order from membership in the church, it is left to the sessions and presbyteries to deal with Masons according to their best judgment, is there not greater danger that some judicatories
will be less faithful in this regard than others; that, in consequence, the denomination will become a house divided against itself; and that sooner or later the evil of Masonry will be rampant in the church? The history of the Reformed Church in America would seem to prove that this certainly may occur and likely will. The general synods of that church have consistently refused to take a definite position against Masonry, have always held that it was not within their province to deal with the relationship of Masons to the church, and have left it to the consistories of the particular churches to follow their own judgment in this matter. The outcome is confusion worse confounded. Some consistories admit Masons to membership. Others do not. The applicant for church membership who last week was rejected by one consistory because he is a Mason is this week accepted with open arms by another consistory in the same denomination, and even in the same classis. Members in full communion and in good standing in one congregation cannot, in case of removal to another community, be certain, if they are Masons, of being received into the fellowship of another congregation of the same denomination. Ministers of the gospel who refuse to accept Masons into the fellowship of the church are compelled to recognize as brethren in the Lord fellow-ministers who are Masons. Ministers and elders who refuse to admit Masons to the table of the Lord in the particular church partake of Holy Communion with Masons at the general synod. Are not these glaring inconsistencies the direct, and perhaps the inevitable, result of the church’s refusal to adopt a denominational rule in reference to the Masonic problem?

In answer to this query it must first of all be stated that uniformity on a denominational scale in this matter is not only desirable but necessary. If the Word of God teaches that membership in the Masonic fraternity is inconsistent with Christianity and therefore sinful, it certainly is a great evil for any part of the church to deny this. To deny it by deed is an even more flagrant evil than to deny it by word and in theory.

In the second place, however, it must be noted that, when uniformity is rooted merely in tradition and not in conviction, it ceases to be a virtue. If the session of a church bars Masons from membership for the sole reason that a denominational rule demands this, it will indeed accomplish the end of keeping Masons outside the church, but its mode of accomplishing that good end will be reprehensible. Only then does a session perform its full duty in this regard when it bars Masons from membership because of the conscious conviction that membership in the Masonic fraternity is inconsistent with Christianity and consequently sinful. A denominational rule may never become a substitute for that conviction. The church that has no denominational rule against Masonry but all of whose sessions are convinced that Masonry is anti-Christian is in an incomparably stronger position than is the church which has a denominational rule against Masonry but some of whose sessions are unable to justify that rule on Scriptural grounds. Thus it appears that the ideal method of achieving uniformity in the matter under discussion is not by the imposition of a denominational rule on the lower ecclesiastical judicatories, but by the thorough and continuous instruction of the members of these judicatories in the scriptural principles that concern this matter. On the one hand, a denominational rule without such instruction will indeed by a short cut achieve uniformity, but a uniformity which is dead. On the other hand, such instruction, if it be truly thorough and continuous, will, even in the absence of a denominational rule, make for a uniformity that is vital.

In the third place, it must be noted that The Orthodox Presbyterian Church finds itself in a most fortunate position to achieve uniformity in a matter of this kind. Its constitution makes very broad provision for supervision of the activities of the lower judicatories. We have reference particularly to Chapter X of our Book of Discipline. It deals with Complaints. It defines a complaint as “a written representation, other than an appeal or a protest, charging a judicatory with delinquency or error” (1). It goes on to say who may bring complaint and against whom a complaint may be brought. “It may be brought by an officer or other member of the church against the session, or the presbytery to which he is subject, by one session against another session, by a session against the presbytery which has jurisdiction over it, or by one presbytery against another presbytery” (1). It states still further that a complaint may be carried from a lower to a higher judicatory and even to the general assembly (3-5).

Particularly worthy of note is the provision of our Book of Discipline as to who may make a complaint and against whom a complaint may be made. Very few churches have
a provision that even approaches this one in point of broadness. In the Presbyterian Church U.S.A. "one or more persons, subject to and submitting to the jurisdiction of a lower judicatory" may complain "against a particular delinquency, action, or decision of such lower judicatory in the exercise of administrative discipline" (Book of Discipline of the Presbyterian Church U.S.A., XII, 8). And in the Reformed Church in America "any member of the church, or any minority or any member of such minority in a lower church judicatory, who shall consider any act or judicial decision or any part of the formal proceedings thereof to have been so erroneous as to affect injuriously the interests of truth, godliness, or the Kingdom of God, may present a complaint against such act or decision to the next higher judicatory for examination or decision" (The Constitution of the Reformed Church in America, section 174). It is clear that in both the Presbyterian Church U.S.A. and the Reformed Church in America one may complain only against the judicatory to which one is subject, and in the former a complaint may be made only in a matter of administrative discipline, while in the latter it may be made also in a matter of judicial discipline. In comparison with these provisions, the provision of The Orthodox Presbyterian Church for complaints is broad indeed. Not only may complaints concern either administrative or Judicial matters, but — what is extremely significant — complaints may in certain instances be made against judicatories to which the complainant is not subject. For example, one session may complain against another session and one presbytery against another presbytery.

Right here is a most significant difference between the government of the Reformed Church in America and that of The Orthodox Presbyterian Church. In the former one consistory cannot complain against another consistory, nor one classis against another classis; in the latter one session may complain against another session and one presbytery against another presbytery. The bearing of this difference on the Masonic problem is not difficult to see. If in the Reformed Church in America one consistory honors Masons as members of the church, there is nothing that any other consistory, even in the same classis, can do about it. Such is by no means the case in The Orthodox Presbyterian Church. If a session fails to do its duty with reference to Masons that are members of the church or apply for membership, another session may complain. Our Book of Discipline does not even restrict this right to sessions within the same presbytery. It simply says that a complaint may be brought "by one session against another session." And further, if one session should be remiss in the matter of Masonry, and another session should complain on that score to the presbytery, and the presbytery should fail to sustain the complaint, it would still be possible for another presbytery to complain against that presbytery. Besides, complaints can always be carried to the general assembly of the church.

A more nearly fool-proof provision would be difficult to devise. Under these rules there is little danger indeed that in The Orthodox Presbyterian Church the Masonic problem will ever lead to the inconsistencies and the havoc in which it has resulted in the Reformed Church in America. So far as matters of this kind are concerned, the two denominations are operating under radically different rules. If the time ever comes that Masonry makes inroads upon The Orthodox Presbyterian Church, it will be only because there is not left in our church any considerable consciousness of the evil of membership in the Masonic Order. For that consciousness a denominational rule barring Masons from membership in the church would be an exceedingly poor substitute. In fact, it would be no substitute at all. Only then does the barring of Masons from membership in the church have any value when it springs from the conscious conviction that it is demanded by the Word of God.

It is the opinion of this committee that the report on the principles and practices of Freemasonry that was submitted to the Ninth General Assembly contributed much toward creating and strengthening the conviction among the members of our church that membership in the Masonic Order is inconsistent with Christianity. It may also be recorded that since the publication of that report some members of the Masonic Order have severed their connection with our church. Whether any of our members have in recent years severed their connection with the Masonic Order we are not prepared to say. It must, however, be admitted that even at the present time the conviction that membership in the Masonic fraternity is inconsistent with Christianity is not as wide-spread among us, nor in every instance as strong, as it ought to be. There are some Masons among us. The reason lies at hand. When The Orthodox Presbyterian Church was organized in 1936, it was constituted
almost entirely by former members of the Presbyterian Church U.S.A. In that denomination they had not been taught that Masonry is an evil. Much more than a few of its most prominent members and officers were, and are, Masons. The view that Masonry is anti-Christian is practically non-existent in that church. In consequence, to many who clearly saw the evil of Modernism in the Presbyterian Church U.S.A. and because of the prevalence of this evil broke with that communion, it had not so much as occurred that consistency required that they break also with Masonry.

The question arises how, under these specific circumstances, The Orthodox Presbyterian Church should deal with those of its members who are affiliated with Freemasonry. It is the considered opinion of this committee that it would be contrary to the genius of ecclesiastical discipline to take hasty and drastic action. This aspect of our problem was discussed by Abraham Kuyper in his articles previously referred to, in De Heraut. On the one hand, he said: “ Freemasonry is without doubt a secret society which by virtue of its principles stands opposed to the Christian religion and the kingship of Christ.” On the other hand, he was convinced that many Masons know very little of the principles of that order. “Consequently,” said he, “they have never before their consciences fought through the conflict between the lodge and the church.” He advised that the church pray for such of its members, and instruct and admonish them. And he ventured the opinion that, if that were done faithfully, excommunication would seldom prove necessary, for the true child of God would as a matter of course come out of Freemasonry. In Kuyper’s own words: “The way of the church must be and must remain, so long as at all possible, the way of persuasion . . . The church of Christ will ever gain the mightiest triumphs with spiritual weapons, and only then will strength issue from excommunication when the spiritual fight has previously been fought to its very finish.” Our committee is convinced that this advice is applicable in a high degree to The Orthodox Presbyterian Church in the present stage of its development.

But what of members of the Masonic fraternity who seek membership in The Orthodox Presbyterian Church? Two courses of action are conceivable. They might be admitted to membership with the distinct understanding that they be willing to be instructed and admonished by the church concerning this matter. Or they might be instructed before being received as members of the church, and their willingness to accept this instruction and to act accordingly might be made the condition of their reception into the church. That the second of these methods is the only proper one is evident. To deal patiently, as well as firmly, with church members who are living in sin is one matter. To admit into the membership of the church those who live in sin is quite another matter. The former is not only proper but necessary. The latter is highly improper. To tell an applicant for church membership that the church is willing to receive him in spite of a sin in which he lives, but that the church will immediately after his reception begin to discipline him, however patiently, for that sin is quite illogical, to say the least. It is inconsistent with the dignity and purity of the church of Christ.

Finally, we return to the overture of the Presbytery of Wisconsin which occasioned this study. The committee finds itself in full accord with the main thrust of that overture. The committee agrees that the report on the principles and practices of the Masonic Order and kindred orders which was submitted to the Ninth General Assembly was correct in concluding that “Masonry is a religious institution and as such is definitely anti-Christian.” The committee agrees that “it is . . . impossible to approve the teachings of Masonry and at the same time believe the doctrine of salvation taught in the Bible ‘to be the perfect and only true doctrine of salvation’.” The committee further agrees “that membership in the Masonic fraternity is a sin.” And the committee deems both proper and wise in the main the following procedure suggested by the overture to sessions for dealing with members of oathbound secret societies:

“As concerns all persons seeking admission into the Church:
1. Every applicant shall be asked whether or not he is a member of any oath-bound secret society.
2. If the applicant is a member of the Masonic Lodge, he shall be informed of the church’s attitude toward Masonry and the reasons for this attitude.
3. After being duly informed, applicant will be received into the Church only on condition that he renounce his affiliation with Masonry.
4. If applicant is a member of any other oathbound secret society, decision upon his application shall be held in abeyance until the Session shall have taken sufficient time to determine the character of such society. If it is determined that membership therein is sinful, the above procedure shall be followed:"

"As concerns all members of the Church:
1. The Church shall be kept informed of the evils of the oathbound secret societies periodically through sermons or other appropriate means.
2. Any member of the Church who is a member of the Masonic Lodge shall be informed of the Church's attitude toward Masonry and the reasons for this attitude.
3. After being duly informed, he shall either renounce his affiliation with Masonry or be subjected to the discipline of the Church.
4. If any member of the Church is a member of an oathbound secret society other than the Masonic Lodge, the Session shall take appropriate steps to determine the character of such society. If it be determined that membership therein is sinful, the above procedure shall be followed."

The committee would, however, alter the above procedure at two points. For the paragraph numbered 2 of the first section it would substitute: "If the applicant is a member of the Masonic Lodge, he shall be advised that such membership is inconsistent with membership in the Christian Church." And for the paragraph numbered 2 in the second section it would make the following substitution: "Any member of the church who is a member of the Masonic Lodge shall be advised that such membership is inconsistent with membership in the Christian Church."

The committee is not convinced that it would be proper for a general assembly of The Orthodox Presbyterian Church to "recommend" as requested by the Presbytery of Wisconsin "to all the presbyteries that they request their respective churches to adopt" the foregoing declarations concerning Masonry and the above method of dealing with members of oathbound secret societies. Nor is the committee convinced that a general assembly should, as requested by the Presbytery of Wisconsin, "require the presbyteries to report back" to the next ensuing general assembly "the specific action taken on this matter by each one of the churches under their jurisdiction." On the one hand, such actions of a general assembly would savor of government from the top down, which is hierarchism, government from the bottom up being of the essence of Presbyterianism. On the other hand, merely to "recommend" to the presbyteries that they "request" the churches to take certain actions might well prove futile. Yet under our constitution higher judicatories may not issue orders to lower judicatories in matters of this kind.

The committee is convinced that the present provisions of the constitution of The Orthodox Presbyterian Church, if faithfully carried out, are sufficient for dealing with the Masonic problem.

Because the committee is convinced that instruction and persuasion are the prime requisites, particularly at this time, for The Orthodox Presbyterian Church in dealing with the Masonic issue, it recommends:

1) That the Seventeenth General Assembly send the committee's entire report covering the matters of HISTORY, PRINCIPLES, and PRACTICE to the sessions and presbyteries of the church for serious study.

2) That the Assembly urge all the members of our church to study carefully that report as well as the report on the principles and practices of Masonry that was submitted to the Ninth General Assembly.

Respectfully submitted,
GLENN A. ANDREAS
J. P. GALBRAITH
OSCAR HOLKEBOER
EDWARD L. KELLOGG
R. B. KUIPER, Chairman

Messrs. Marsden, Grotenhuis and Le Roy B. Oliver were elected to the class of 1953 of the Committee on Home Missions.

The Assembly recessed at 12 noon and was led in prayer by Dr. Van Til.

FRIDAY AFTERNOON

The Assembly reconvened at 1:35 p. m. with prayer by Mr. Freeman.
The Assembly resumed consideration of the report of the Committee on Secret Societies.

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

On motion recommendation No. 1 was adopted.
On motion recommendation No. 2 was adopted.

The following amended motion was carried that the Assembly urge the sessions and presbyteries to apply in their instruction and discipline the approach recommended in the report submitted to the 17th General Assembly.

The Report of the Committee on Texts and Proof Texts was read by Mr. Murray.

REPORT OF COMMITTEE ON TEXTS AND PROOF TEXTS

The Committee on Texts and Proof Texts respectfully submits to the Seventeenth General Assembly that it has completed the revision of the proof texts for the Confession of Faith.

Respectfully submitted,
JOHN MURRAY
Chairman of the Committee

The following amended motion was carried: that the Committee on Texts and Proof Texts be continued and requested to make definite recommendations to the 18th General Assembly regarding the text of and proof texts for the Confession of Faith.

On motion the Committee on Texts and Proof Texts was authorized to circulate its report in the Church prior to the next General Assembly.

The Committee on Overtures and Communications reported and made the following recommendations:
1. That no action be taken on paper No. 1, an overture from the Presbytery of Wisconsin regarding the Travel Fund.
   Your Committee does not favor the adoption of the Wisconsin plan regarding the General Assembly Travel Fund, as presented in Paper No. 1, for the reason that it holds that it is advisable to maintain the principle that the Church as a whole should undertake the responsibility for paying expenses connected with the meetings of the General Assembly.
   On motion the recommendation was adopted.
2. That Paper No. 2 regarding the meeting of the Assembly biennially be sent down to the presbyteries for study.
   It was moved and carried that the Assembly take no action on this overture.
3. Regarding Paper No. 5, a letter from the International Council of Christian Churches, no action was taken.

The matter of the Travel Fund was taken from the table. Mr. Clelland reported for the Committee that a total of $519.25 had been received from the churches and that an additional $180 had been assured. On motion recommendation No. 3 of the report of the Committee on Travel Fund was adopted as amended: that the Committee, having ascertained what amounts have been paid through the Committee on Home Missions, endeavor to collect any unpaid promises before the adjournment of the Assembly, and, if the need exists, seek further contributions from others.

The report of the Committee on Local Evangelism was read by Mr. Cummings.

REPORT OF THE COMMITTEE ON LOCAL EVANGELISM

The Committee herewith respectfully submits to the Seventeenth General Assembly reports on “Preserving the Results of Evangelism” and “Radio Evangelism.”

There remains one more subject on which to report, “The Subjects of Evangelism.” The Committee expects to report on this subject at the Eighteenth General Assembly, Lord willing.

PRESERVING THE RESULTS OF EVANGELISM

THE TASK DEFINED

Evangelism is bringing the full-orbed gospel to the lost by means of public preaching or private teaching. The results of evangelism are those individuals and family units
which have manifestly embraced Jesus Christ by faith as He is freely offered to them in
the gospel.

Difficulty is sometimes experienced in determining who are and who are not bona
fide results of evangelism. Man is quite fallible in his judgments as to whether there has
been a real work of saving grace among his fellow-men. The Scriptures, however, provide
a standard or norm for true conversion. It is Scriptural to expect that true faith in Jesus
Christ will issue in love for and obedience toward Christ. "Faith . . . worketh by love"
(Gal. 5:6). "If ye love me keep my commandments" (John 14:15). The inherent falli-
bility of men makes it all the more requisite that any who desire to confess Christ as
Saviour be given abundant opportunity to prove their faith by their love and obedience.

The fruits of evangelism must be preserved. Individuals and family units that have
manifestly embraced Jesus Christ must be nurtured and edified in the faith. The task of
the church is to provide such instruction as will enable the new Christian to witness a
good confession of Christ before men and to advance the witness of Christ's church.

The pastor and church that fails to preserve the results of evangelism, leaving the
lambs to the devouring wolves of error and sin, has failed to realize and fulfil a God-given
responsibility. The Great Shepherd of the Sheep said, "Feed my lambs . . . feed my
sheep." Our responsibility is clearly set forth in the Apostolic charge: "Take heed . . .
to all the flock over the which the Holy Ghost hath made you overseers, to feed the church
of God, which he hath purchased with his own blood."

It is essential to the preservation of the fruits of evangelism that we work with the
whole family through the individual convert. If the new convert is a parent, the whole
family should be instructed in the Christian faith and life. If the new convert is simply
a member of the family an effort should be made to reach the parents with the claims of
Christ. The tender plant of a new life in Christ Jesus is best nurtured in the soil of a
Christian family life. The implications of the covenant of grace for the children of be-
lieving parents can hardly be over-emphasized. The inclusion of children of believing
parents within God's promises of grace brings with it a solemn responsibility to teach these
children the salvation that God has provided for them in Christ.

PASTORAL CLASSES OF INSTRUCTION

The responsibility for the instruction of Christ's sheep and lambs lies squarely with
the under-shepherd of the sheep. Christ assigned to Peter the apostle and pastor the task
of feeding the sheep (John 21:15-17). It is incumbent upon the pastor, therefore, to
provide classes of instructions for new converts.

It has been found exceedingly helpful in preserving the results of evangelism to in-
corporate into any invitation to confess Christ an invitation to attend a class of further
instruction in the Word of God. If there has been a real work of grace in the heart the
convert will be only too glad to attend such a class. If the convert is not willing to attend
such a class, we should seriously consider delaying his reception as a communicant member
of the church. A number of our pastors have witnessed a marked success that has attended
this type of invitation at evangelistic services. The listener whose mind and heart has been
changed by the Spirit applying the Word is invited, encouraged, and exhorted to attend a
class of instruction to aid him in making a good confession of Christ before the church and
the world. He is not asked to confess Christ more formally before the church

An individual should not be asked to confess Christ before the church until he has
had full instruction and has given a credible confession of faith before the local session.

The number, time, and place of instruction classes will vary according to local con-
ditions. Most pastors seem agreed, however, that not less than four and not more than
eight such classes should be held. Some have found that holding these classes in the homes
of the new converts is conducive to fellowship and an informality and freedom in dis-
cussion that is quite helpful. Others find it more convenient to have these classes at the
church. Usually the classes will need to be held in the evening if the men are to be
instructed. If a suitable time cannot be arranged for all, then the pastor will have to ar-
range to teach each individual or family separately. The length of the classes will vary
from one to two hours according to the number of classes that are being held. A total of eight hours of instruction seems to be the average that many pastors deem advisable.

The doctrinal ground covered in such a course of instruction should include the following subjects: Why the Bible is God’s Word, Christ-His Person and Saving Work, Repentance, Faith, and the Christian Life, The Church and the Means of Grace. “Communicant Church Membership” by the Rev. George W. Marston is an admirable text for a pastor’s instruction class. The author of this booklet recommends that the instruction might better begin with the section on the Bible as this is the foundation of the entire course. Attendants upon this class should be encouraged to ask questions on any aspect of the subject that is being discussed. This enables the teacher to learn the views of those in attendance and is a valuable aid in imparting truth. Discussion clarifies and enlivens instruction.

The ultimate aim of these classes of instruction is to enable the new convert to witness a good confession of Christ before men and to become a responsible member of Christ’s visible church. Throughout the course of instruction it cannot be over-emphasized that although uniting with the church does not make one a Christian, one cannot hope to live a consistent Christian life apart from the ministry and fellowship of the church of Jesus Christ. Faithful attendance upon all the services of the church must be presented as essential to the Christian’s growth in the knowledge and grace of Christ. This will prove the best method of all for instruction in the Word of God.

PASTORAL VISITATION

The Pastor’s responsibility for the new convert does not end with his last class of instruction. In a real sense, it has only begun when the class concludes. Private visitation must follow public instruction. Hand-picked fruit is always the best. Each individual will have different spiritual needs that must needs be given personal care and private counsel. Usually this type of visitation can most profitably be done after the class of instruction has been concluded. If, however, the new convert is the only Christian of the family, pastoral visitation should precede the class of instruction in an effort to have all adult or adolescent members of the family attend the class.

Two purposes should be clearly in view in the pastoral care of the new convert. First, careful attention must be given to the individual — his knowledge, experience, background, and temptations. Second, every effort must be put forth to lead the entire family into Christ’s church and to establish a Christian home.

1 — THE INDIVIDUAL

In dealing with the individual who is considering making a public confession of faith and uniting with Christ’s church there are certain essential elements which normally should be included.

a) The individual will need to be examined as to his understanding of the doctrine of grace. He should be able to set forth simply and clearly the way of eternal life through Christ Jesus. If he is unable to do this, then the Pastor will need to set forth from the Scriptures the great essentials of the doctrine of grace.

b) The individual, once he is clear on the essentials of the Christian faith and life will then need to be examined as to his personal trust in Christ alone for salvation. Oftentimes there will be a remnant of trust in his works. Sometimes he will be resting in his feelings rather than in the promise of God for salvation. All too frequently there will be a lack of complete assurance of salvation. What a privilege to set forth from the Word of God that saving faith is simply to receive and rest upon Christ alone for salvation as He is offered to us in the gospel. Normally, a Christian should be able to testify “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” (II Timothy 1:12).

c) The Pastor should endeavor to ascertain whether the new convert has any doubts or questions concerning what he should believe or how he should live as a Christian. He should be encouraged to express any confusion or uncertainty that he might have so that the Pastor may deal with it from the Scriptures. Sometimes more can be accomplished by dealing pointedly with a specific problem than by many months of general teaching or preaching.

d) Through observation and through questioning, if necessary, about background and environment, the Pastor should then counsel the young convert concerning certain pitfalls
into which he may fall. Much care will need to be taken to try to discover the frailties, temptations, and sins to which the young convert may be particularly inclined. There seem to be two important aspects of the Christian life which the average young Christian is in serious danger of neglecting. They are: the keeping of the Christian Sabbath, and the daily use of the means of grace — God’s Word and prayer. It can hardly be overemphasized in our day of growing Sabbath desecration even among Christians that the fourth commandment is the law of God and that no Christian who plans to unite with Christ’s church has the right to do so until he indicates a sincere desire to keep God’s day holy. It will be most helpful to give the young Christian constructive suggestions for making the Sabbath a delight rather than a burden. The proper keeping of the Lord’s Day by the young convert is probably the most important single element in truly preserving the results of evangelism. It is God’s ordained means of preserving the results of evangelism. Apart from the keeping of the Lord’s day we have no Scriptural warrant for expecting that the results of evangelism will be preserved. It is likewise essential that the young convert establish the habit of private Bible reading and prayer. He should be encouraged to study the Bible and come to the Pastor with questions whenever he does not understand what he reads. These, too, are God’s ordained means for the preservation of the results of evangelism — no hope without them.

e) The fellowship of the sinful world will constantly threaten to engulf the young Christian. The tender plant of Christian faith can best be nurtured in the soil of a Christian fellowship and culture. The Pastor will do well to advise ways and means of securing Christian friendships and fellowship. The young convert should be encouraged to avail himself of every opportunity for spiritual and social fellowship with Christians.

f) The backwash of modern secularism has come like a flood into the average American home. If the young convert is to be preserved against the constant bombardment of secularism from the press, the radio, and now television, a vigorous effort will have to be made to place Christian magazines and books in the home of the young convert.

g) The young Christian should have suggested to him specific things that he can do in Christ’s church. He should be given responsibility. Let him be given the responsibility of witnessing for Christ among his friends. A wise pastor will endeavor to find some work for the church that the young convert can perform. Christian service is conducive to spiritual growth and deepens interest in Christ’s church.

h) Finally, every young convert should be advised to count the cost of being a Christian. The Christian life cannot be presented as the easy way but as the hard way. “If any man will come after me, let him deny himself, and take up his cross, and follow me” said Christ. To make the way easy is not only an illusion but will leave the young Christian quite unprepared for life as it really is. If the young convert is unwilling to pay the price of being a Christian he should be advised of the terrible price he will have to pay for not being a Christian. It will be kind neither to the convert nor to Christ to encourage him to unite with the church unless he is willing to pay the price.

2 — THE FAMILY

When one or both parents have received Christ as their Saviour and Lord, the Pastor has before him a tremendous opportunity and responsibility. He has not fulfilled his full Scriptural duty until he has endeavored to establish the Christian religion in the home and to channel the entire family group into the life-stream of the church, that it may receive all the benefits and share all the obligations entailed in membership in the visible body of Christ.

In God’s one and only covenant of grace, revealed in the Scriptures of the Old and New Testaments, it is made abundantly plain that God always regarded the entire household as under the privileges and responsibilities of the covenant. “I will establish my covenant between me and thee and thy seed” (Gen. 17:7, said the Lord to Abraham. The Lord said to Abraham, “I know him, that he will command his children and his household after him, and they shall keep the way of the Lord . . .”(Gen. 18:19). At Pentecost the Apostle Peter declared “For the promise is unto you, and to your children . . .” (Acts 2:39). Lydia of Thyatira was baptized, and her whole household (Acts 16:15). To the Philippian jailer Paul said, “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house” (Acts 16:31).

The Pastor’s task will be twofold: to establish Christianity in the home, to bring the
whole family under the ministrations of the church of Christ.

a) Establishing Christianity in the home. It is here that the personal contact of the Pastor is so vital. The parent is apt to be more receptive to counsel coming from one who in love has been used of the Lord to lead him or her to Christ. Scarcely ever do both parents arrive at a conviction of their need of Christ in heart and home at the same time or with the same intensity of desire. Usually the wife and mother is most deeply affected by this desire. Here the Pastor must counsel wisely and cautiously. To urge a wife to be rashly aggressive in this sudden renovation of home life could be the means of permanently antagonizing the husband. Better to urge the wife do anything short of compromising to get Christianity established in the home. The wife should further be counselled to keep the family together, if it is at all possible, in all religious activity, even though she could make easier and quicker progress alone. She should be instructed as to the power of a quiet Christian example and bearing (see 1 Peter 3:1-6), together with the importance of her own personal need for daily Bible reading and prayer — that God answers the effectual prayers of the righteous.

If it is the husband that has been won to Christ rather than the wife, the task is a bit more complex. Since it is the wife that has closest contact with the children and, for that very reason, has more to say as to the spiritual habits of the family, the assertion of his manly prerogative as head of the home should be exercised very cautiously. Much depends on the degree of the wife’s opposition. If it is strong, patience, much prayer, a godly example in the home before the family, seizing of all opportunities to give informal instruction to the children, and a firm insistence that children (if old enough) attend the Sabbath school and perhaps the house of God with him. If the mother can be induced to attend with them, all the better. But contention on matters of religion in the home should be avoided if at all possible. What makes this task so difficult is that few men naturally find the courage to insist upon a Christian home when faced with the opposition and indifference of an unregenerate wife. It is very often hopeful, if the situation can be found to make it casual, to enlist the support of one of the wives in the congregation to strike up a friendship with the unsaved wife. An occasional social visit of one of the lay-families of the church or family outings together may also be of help.

When this first contact with the evangelized wife or husband has been made, and proper spiritual counsel has been given as to how to make the home a Christian one, the Pastor’s task has only begun. He should enquire when the whole family will be at home and call at such a time — by appointment, if necessary. Then a heart-to-heart talk on spiritual things will not fail to impress any but the most hardened. If the conversation does not easily turn to spiritual things, turn the conversation to the spiritual needs of the children. The saying, “He that lays his hand on the head of a child lays it on the heart of the parent,” is certainly true. Let a pastor only convince a father or a mother that he, like the children’s Saviour, truly loves the souls of his or her little ones, and the parent’s heart is moved. Then be as direct as possible: show how important it is, if their children are to know the Lord, that the parents first know Him; explain the way of salvation for the benefit of the unconverted parent.

Where the husband and wife are united in their faith in Christ, the Pastor should proceed to set forth the importance of the husband being the prophet, priest and king in his home. As prophet the Word of God is to be read and the doctrines of God’s Word as summarized in the catechisms of our church are to be learned by the parents and taught to their children. As priest he is to gather his family together daily for prayer before the throne of grace. As king he is to rule well his household according to the revealed will of God. The wife and mother is to be instructed from the Scriptures about reigning as queen and mother in her home. Her great high-calling to set a godly example for her children and to teach them God’s Word should be exalted before her. An honest young Christian will admit to a feeling of inadequacy when he is instructed in the responsibilities of a Christian parent. He should then be informed that God has graciously provided the church to help him. Let him know that the church stands equipped and ready to aid him in becoming the kind of parent that God wants him to be. The various services of the church that are available should be explained. Sometimes a call from some ladies or men

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of the church inviting young Christians to some special service of the church is quite helpful in getting the parents interested in the activities of the church. The importance of having the whole family attend the services of the church requires constant emphasis. Parents will need to be appraised of the fact that “sending” their children to Sabbath school is certainly not enough. It should be noted that the example of the parents has a far more powerful influence over the thought and conduct of their child than all of their commands and teachings combined. Eventually, these children will do what the parents do and not what they say.

Numerous visits are usually required to obtain the desired results of seeing the family attend God’s house every Lord’s day. But nowhere will patience and perseverance be more richly rewarded than when endeavoring to have these new families in Christ attend the ministry of God’s Word.

Essential Supplements

While the primary responsibility for the care of the young convert lies with the Pastor, it is not his responsibility solely. Although pastoral care will do much to lead and keep Christ’s little ones in the fold, pastoral care alone is not enough. We can mention here only some of the more important supplements to pastoral care.

1 — Parents Class. A class should be provided in the Sabbath school for young Christian parents. This will encourage parents to come with their children to the Sabbath school. It will provide instruction when most needed and when it is most likely to be received. One well versed in the Word of God and the Reformed Faith should teach this class.

2 — Congregational Visitation. The congregation should manifest a real love and interest in the young converts. “Behold how they love one another” is an essential attribute of the Christian church. This love must needs express itself not simply by a friendly hand-shake and greeting. Members of the church should take the initiative in visiting in the homes of those who have recently confessed Christ. It is particularly desirable that members about the same age as those being received into the church put forth a special effort to visit those of similar age. Let them invite them to their homes. “Be given to hospitality.” Seek one another’s spiritual and social fellowship. Be Christian friends with the love of Christ burning in your bosom. Christian love is a powerful means of cultivating the young convert. It is woefully neglected in many churches today.

3 — The Christian School. What finer way of preserving the results of evangelism than to have the children of young converts placed in a Christian school. To have the facts of the universe taught from a Christian viewpoint is one of the most effective ways of keeping the young Christian in the paths of God’s truth and righteousness.

4 — Church Nursery. Numerous churches have found that by providing care for young children (three and under, normally) during the church service, young Christian parents are able to attend the Sabbath morning worship service together and without nervous tension. This is most desirable.

5 — Church Discipline. Without the faithful exercise of church discipline, not one, or a few, but eventually all the results of evangelism may well be lost. Church discipline restores the wayward and neutralizes the influence of the impenitent and profane.

6 — Christian Literature. The cultivation of the reading of good Christian literature would seem to be increasingly important in any effort to preserve the results of evangelism. We can mention here only the barest minimum of Christian literature that should be in the home of every young convert if at all possible. We give the following brief list:

- The Bible
- Westminster Confession of Faith and Catechisms
- Marian’s Big Book of Bible Stories by Marian Schoolall or
- Child’s Story Bible by Mrs. Catherine Vos
- The Presbyterian Guardian, The Banner

Christian novels, Christian biographies, Christian apologetics, and studies in Christian doctrine should be made available to young converts. Few are so poor today that at least some books could not be purchased for the home. Money is spent freely on things far less important and far more costly. The church should provide a lending library, particularly for young people and for those who cannot afford as many good books as they would like to have.
7 — A Christian World and Life View. We may never forget the importance of having a vital personal experience of the Lord's saving grace. However, this is not all of the truth. If a sinner under the preaching of the Word is converted and has a genuine experience of regeneration and quickening and does not go further than this, he is falling far short of his holy vocation. The new Christian must be brought to see the "earth is the Lord's and the fulness thereof," that all of life, the grand whole of existence is of God, reveals God in a glorious way and that even in its sinful and rebellious state should be claimed for God. The great enemy of thus viewing the world is secularism, so much a part of our civilization. Secularism begins at the edge of the circle and then gradually works in, claiming more and more territory. Thus it is in our present system: the sphere of the secular constantly enlarges while the sphere of Christianity consequently grows smaller and narrower. So it is that most Christians today are left with only their own personal religion. In such a case, the Christian has not been trained or awakened to the vision of the Kingdom of God. His faith and knowledge lack scope; they do not operate beyond the realm of personal salvation. This unchristian narrowness constitutes a sad lack. Furthermore, it will be difficult to preserve in any adequate way that which has been so stunted and under-developed. This man whose personal religion is divorced from any notion of the world and life view of the Kingdom of God may look wistfully for some little sphere of influence. But the tragedy is that he will seriously doubt if his personal faith has any relevancy in the great moving life currents outside of him. Really, to preserve the results of evangelism, we must enlarge the circle of a man's thinking, ambition and interest. A robust Christian theism is our heritage. We are to set forth the God who is sovereign in all dimensions of life. There is no possible area of life that is neutral. All of life owes its true meaning to God the Creator and Sustainer: "of him, and through him, and to him are all things." To the redeemed soul comes the supreme challenge to face all enemies and reclaim every foot of ground for Christ and His Kingdom. In other words, a Christian culture is the fertile soil in which faith grows to its true proportions. Without this the tender plant is swamped by a worldly culture and becomes unfruitful.

RADIO EVANGELISM

Beneath a veneer of Christianity lies the heathen heart of America. The majority of people in this country do not attend any church at all, and the majority of those who do attend with regularity have never received adequate instruction in the Word of God.

The United States of America needs the gospel. If the people will not come to church then the church must go to the people with the message of salvation. The radio is an effective means of gaining entrance to the homes of America. It is a potent instrument for personal work, conversions, church attendance, and church membership.

THE OPENING DOOR

Until quite recently it has been very difficult to "get on the air". But there are indications that this situation is changing. Radio stations are beginning to solicit religious programs for economic reasons. Business firms are trimming their advertising budgets. Television is competing with radio for commercial programs. A recession or depression would leave many radio stations with unoccupied time.

Broadly speaking, there are two types of broadcasts, daily and weekly. These differ both as to length and content. The daily program, for various reasons, should be limited to a fifteen minute period, the weekly broadcast to half an hour.

In seeking a "spot" for a daily broadcast it would be well to make inquiry concerning the periods which immediately follow hourly news broadcasts. Radio stations sometimes have difficulty in disposing of this split period.

Sufficient time for a half hour or even an hour is sometimes available on Sabbath mornings. In this connection the possibility of broadcasting part or all of the morning service in the church should be considered.

In the approach to radio stations for time on the air the distinctiveness of our position not only in contrast with Roman Catholicism but also in contrast with modernism and fundamentalism should be made plain. Fundamentalism has created an unfavorable impression upon radio station management. We should, therefore, present ourselves as the representatives of the best tradition of historic protestantism. If at all possible, our application should be accompanied by a transcribed sample program.
THE BROADCAST

The committee suggests that a fifteen minute daily program might consist of singing God's praise, scripture reading, prayer, and a message. The message might occupy approximately five minutes. It would be well to locate the program, if possible, at a period of the day when families could be reached as units, and, in such cases, the message could well be in the form of a devotional meditation.

In the half hour broadcast more time may be devoted to the message. Some of the foremost religious broadcasters in this country devote twenty minutes of a half hour period to the preaching of the Word. The musical quality of the singing should be of a high order: gospel broadcasts have often been brought into disrepute by the inferior quality of the music. The Scripture should be read with care and with the dignity appropriate to the Word of God. A short portion of Scripture read with understanding and with the proper emphasis is one of the most effective ways of conveying the message of the Word. Prayer, as on all other occasions, should be characterized by reverence. Too frequently prayer does not create the impression that the person offering the prayer is imbued with a sense of the majesty of God, and this is particularly liable to enter under the circumstances attendant upon radio broadcasting.

With reference to the message, its aim must ever be, not the presentation of a denomination, but the proclamation of the gospel in its fullness. It should be prepared with great care and written in its entirety. Since most radio listeners are unacquainted with the Bible and with the Christian faith, it is proposed that the most helpful and fruitful method is that of a synthetic study of the teaching of God's Word on a given subject, illustrated by current events, and applied to present-day conditions and situations. The subject must be developed logically, the words chosen carefully, the language colorful and graphic. It is well to make free use of metaphors and figures of speech. Before going on the air the message should be read aloud a number of times in order to perfect the speaker's delivery, emphasis, inflection and timing.

FINANCES

Our testimony with radio management will depend upon the manner in which we meet our financial obligations. The Lord's work must be conducted in a businesslike way; bills must be paid promptly.

In the matter of appeals for money over the air, great reserve must be practiced. The public has received the impression from the pleas for financial help which accompany many fundamentalist broadcasts that these men are after money. Such an impression is detrimental to the presentation of the gospel. An effort should, therefore, be made to finance the broadcast through the local church or through the denomination. If it is necessary to appeal for outside help, this appeal should be made, not to the public in general, but to Christian people whose letters may have indicated an interest in the broadcast. A mailing list for this purpose can be more readily compiled if it is announced in the course of the broadcast that those who write will receive a response either in the way of literature or by way of a personal letter.

"BACK TO GOD HOUR"

In place of an Orthodox Presbyterian national broadcast, which appears at the present time neither possible nor advisable, attention is called to the Reformed testimony of the "Back to God Hour," broadcast over the "Mutual" broadcasting network. A helpful relationship can be maintained between this broadcast and the Orthodox Presbyterian Church. The Rev. Peter Eldersveld has taken the initiative in sending to Orthodox Presbyterian Churches the addresses of those contacts in areas where there are no Christian Reformed Churches. Orthodox Presbyterian Churches can cooperate by following up these contacts, by contributing to this broadcast, and by advertising it in local papers.

Respectfully submitted,

CALVIN KNOX CUMMINGS,
Chairman

It was moved and carried that the Committee on Local Evangelism be continued and be instructed to report to the 18th General Assembly.

It was moved and carried that the report of the Committee on Local Evangelism be recommended to the sessions for study.

The report of the Committee on Christian Education was read by Mr. Cummings.
The treasurer's report of the Committee on Christian Education was read by Mr. Elliott.

REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION TO THE SEVENTEENTH GENERAL ASSEMBLY OF THE ORTHODOX PRESBYTERIAN CHURCH

The Committee on Christian Education reports for the period extending from June 1, 1949 to April 1, 1950, except for the financial report which is for the period extending from April 1, 1949 to March 31, 1950. During the year, three day-meetings were held and one evening meeting.

EDITOR AND WRITER

As of January 1, 1950, the Committee voted to employ the services of the Rev. Edmund P. Clowney to edit and write the Committee's materials. Mr. Clowney is under contract for a period of six months. It is confidently expected that the Committee will employ the services of Mr. Clowney for an extended period of time. This can be done, of course, only if the Committee's finances warrant it.

The Committee feels that the services of a full-time writer and editor are quite indispensable. We are deeply grateful that God has raised up one so eminently qualified for this work. We believe that the church is due to benefit greatly through this invaluable addition to the Committee's staff. We earnestly solicit the church's increased financial support to permit the continuance of Mr. Clowney's splendid services.

PUBLICATIONS SECRETARY

The Rev. Lewis J. Grotenhuis has continued to serve the Committee as its Publications Secretary. Mr. Grotenhuis manages the publication of all Committee materials. For a very small sum Mr. Grotenhuis does a prodigious amount of work with a maximum of efficiency. Largely through his efforts there is a growing confidence that the Committee's publications will appear properly and promptly. It has been a gracious providence, too, that has provided the services of Miss Betty Colburn. Miss Colburn is not only well qualified for the various types of office work, but is well trained for the task of writing materials for young children. The Committee has utilized this training and ability.

SABBATH SCHOOL LESSONS

The Committee has regarded as its first major project the task of improving the Committee's Summer Bible School materials. Pursuant to this, the Committee discontinued
some courses previously offered, revised others, and added some new courses. The most noticeable change was made in the Intermediate course. An entirely new three-year cycle of lessons, better adapted to the intermediate level, has been planned. Accompanying this report is a prospectus for the entire three year cycle for Beginner, Primary, Junior, and Intermediate grades. This prospectus describes in detail the four courses that will be published by the Committee for this year's Summer Bible Schools. The Committee's Summer Bible School lessons will appear under the title GREAT COMMISSION Summer Bible School Courses. We give here the four-department, three-year cycle plan as adopted by the Committee:

BEGINNER (4-5) — Jesus, the Children's Saviour (Stories from the synoptics) (re-written). Our Home on Earth and Our Home in Heaven (Creation, Providence, Redemption). (Two-year cycle).


The Committee has taken steps to make its materials better known, and we have reason to believe that there will be a very sizeable increase in the demands for our materials this year, particularly from ministers and churches outside of our denomination. The worth of these materials both as to content and format, we believe, is self-evident.

YOUNG PEOPLE'S LESSONS

At its March meeting the Committee adopted the following recommendations concerning young people's materials:

1. Recognizing the paucity of Junior Society material suitable in either content or method, we suggest the use of the following with advice of pastors and sessions:
   b. Parables of Jesus — Flanoblot set of Gospel Folio Press, lessons with visual aid figures
      To be used with Trench's "Parables" or some other dependable expository work on the subjects.
   d. Gospel of John — Flannelgraph set by Ranney (obtainable from Scripture Press)

2. Since there is need for Young People's materials on the Junior High School level we recommend that the following and like sets of our Young People's Topics be revised in permanent form, under the direction of the Rev. Charles Schauffele, for use within and without our constituency:

   Inspiration of Scripture ......................................................8 lessons
   Exploring Bible Truths Systematically ..................................9 and 4 lessons
   Joining the Church ............................................................4 lessons
   Means of Grace .................................................................4 lessons
   Evangelism ...........................................................................8 lessons
   Short Tracts ..........................................................................5 lessons
   Great Leaders ....................................................................9 lessons
   Your Missionaries ..............................................................5 lessons

3. Because the aims and objectives of Young People's groups are largely contingent upon the counsel and guidance of sponsors in planning and directing programs and activities, we recommend the writing and publication of a "Sponsors Manual" for use in the Young People's societies. The Rev. Charles Schauffele was requested to supervise the preparation of such a manual.

The Committee has under advisement the revision of its present lessons for Senior High young people, together with the publication of some new lessons.

TRACTS

The Committee did not deem it advisable to attempt the publication of any new tracts during the year. It has endeavored to re-stock in those tracts for which there is a
steady demand. It has recommended to the churches tracts currently being published by
the Christian Reformed Publishing House.

The subject of tracts is the next important item of business to be considered by the
Committee. The Committee has decided to have prepared for publication a workbook on
the Shorter Catechism. The Committee has in mind the continued publication, through
a revolving fund, (1) of the Tracts for Today series, (2) of special problem tracts in small
editions, and (3) controversial tracts.

SEX EDUCATION

Pursuant to the request of the Twelfth General Assembly to this Committee “to pre-
pare or to recommend suitable material which may be placed in the hands of parents” to
give their young people adequate information concerning matters of sex, the Committee
presents the attached report on SEX EDUCATION.

CHRISTIAN DAY SCHOOLS

The Committee would keep before the Church the importance of the work of Christ-
ian Schools. Several Christian Schools are now in operation in Orthodox Presbyterian
church communities, and parents should be reminded of the need of supporting these
schools, and, when possible, of forming new school societies.

PROPOSED BUDGET

(1950-1951)

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<th>Description</th>
<th>Amount</th>
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<tr>
<td>Salaries</td>
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<tr>
<td>Travel Expense</td>
<td>450.00</td>
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<tr>
<td>Postage</td>
<td>350.00</td>
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<tr>
<td>Stationery</td>
<td>150.00</td>
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<tr>
<td>Advertising</td>
<td>300.00</td>
</tr>
<tr>
<td>Printing</td>
<td>1,000.00</td>
</tr>
<tr>
<td>Production Supplies</td>
<td>1,750.00</td>
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<tr>
<td>Office Rent</td>
<td>750.00</td>
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<tr>
<td>Miscellaneous</td>
<td>600.00</td>
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$11,350.00

ELECTIONS TO THE COMMITTEE

The terms of the following members of the Committee expire with this Assembly:
Ministers: Eugene Bradford, Leslie A. Dunn, Edwards E. Elliott; Elders: Glenn A. An-
dreas, R. D. Grove. Elder William A. DeJonge (1951) has requested that his resignation
be accepted.

RECOMMENDATION

The Committee recommends to the Seventeenth General Assembly that it exhort the
churches to support the plan of the Missions Committees, concurred in by the Committee
on Christian Education, to secure funds for the work of the standing committees by the
taking of a special thank-offering in the month of November. Apart from last year's special
offering the Committee never could have secured the services of its present Editor, and
we wish to commend the churches for the encouragement thus given. The Committee's
projected program cannot, in our judgment, be carried out without similar support during
the coming year.

Baltimore 16, Md.
May 12, 1950

Committee on Christian Education
The Orthodox Presbyterian Church
Room 728 Schaff Building
Philadelphia 2, Penna.

Gentlemen:
At the request of your treasurer, Mr. Elliott, I have examined the books of account of
your Committee and without checking each transaction in detail have ascertained that
proper records have been kept in accordance with sound accounting principles. It is my
opinion that the enclosed reports give an accurate picture of the financial operations of
your Committee for the period April 1, 1949 through March 31, 1950, inclusive, and its
financial condition as at March 31, 1950. These reports have been prepared in the light of available information which might have affected them.

Very truly yours,

HOWARD A. PORTER, Accountant

COMMITTEE ON CHRISTIAN EDUCATION
THE ORTHODOX PRESBYTERIAN CHURCH
STATEMENT OF CONDITION
March 31, 1950

ASSETS

CURRENT ASSETS

Cash in Bank $ 3,274.95
Petty Cash Fund 50.00
Accounts Receivable 428.81

Total Current Assets $ 3,753.76

FIXED ASSETS

Furniture and Fixtures 4,372.83

Total Assets $ 8,126.59

LIABILITIES AND NET WORTH

CURRENT LIABILITIES

Accounts Payable – Trade Creditors $ 708.09
Accrued Income Taxes Withheld from Salaries 64.26

Total Current Liabilities $ 772.35

Net Worth 7,354.24

Total Liabilities and Net Worth $ 8,126.59

STATEMENT OF REVENUES AND EXPENDITURES
PERIOD: APRIL 1, 1949 TO MARCH 31, 1950

INCOME FROM SALES OF:

Tracts $ 745.94
Covenant Children's Course 2.60
Summer Bible School Materials 1,430.62
Young People's Lessons 63.50
Beginner's Sunday School Supplies 1,135.03
Primary Sunday School Manuals 213.60
Catechisms 45.99
Miscellaneous 290.36
Postage 184.09

Total Income from Sales $ 4,111.73

EXPENSES

Salaries $ 3,328.64
Travel Expense 451.53
Postage 324.65
Stationery and Office Supplies 275.50
Advertising 179.84
Printing 4.10
Production Supplies 1,133.57
Items Purchased for Resale 1,279.01
Office Rent and Utilities 690.21
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<td>Net Operating Deficit</td>
<td>$4,115.13</td>
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<td>Other Income – Gifts</td>
<td>7,393.99</td>
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<tr>
<td>Net Excess of Income over Expenditures</td>
<td>$3,278.86</td>
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**ANALYSIS OF CASH TRANSACTIONS FOR PERIOD: APRIL 1, 1949 TO MARCH 31, 1950**

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<td><strong>BALANCE – APRIL 1, 1949</strong></td>
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<tr>
<td>In Bank</td>
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<tr>
<td>In Petty Cash Fund</td>
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<td>366.17</td>
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<td><strong>RECEIPTS</strong></td>
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<td>Gifts</td>
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<td>Total Accountable</td>
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**DISBURSEMENTS**

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<td>Payment of Accounts Payable owed at end of last fiscal year</td>
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<tr>
<td>Payment of current operating expenses</td>
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<td>Purchase of new office equipment</td>
<td>752.50</td>
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<tr>
<td>Retirement of loan</td>
<td>1,000.00</td>
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<tr>
<td></td>
<td>9,555.36</td>
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<tr>
<td><strong>Balance – March 31, 1950</strong></td>
<td></td>
</tr>
<tr>
<td>In Bank</td>
<td>$3,274.95</td>
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<tr>
<td>Petty Cash Fund</td>
<td>50.00</td>
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<tr>
<td></td>
<td>3,324.95</td>
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On motion the recommendation of the Committee on Christian Education was adopted. The Assembly proceeded to the election of members for the class of 1953 of the Committee on Christian Education. It was moved and carried that the resignation of Mr. De Jonge as a member of the Committee on Christian Education be accepted. The following were nominated: Messrs. Elliott, Bradford, Clough, Kuschke; Commeret, Dunn, Charles Ellis, Sloat, Garrison, Grove. Walter T. Oliver, Ralph Ellis, Hayman. On separate motions permission was granted Messrs. Clough and Charles Ellis to have their names withdrawn from nomination. It was moved and carried that if three of the ruling elders receive a majority of the votes cast, the one receiving the least number of votes be placed in the class of 1951, and the two receiving the highest number of votes be placed in the class of 1953. It was moved and carried that the time for recess be extended so as to allow for the casting of the first ballot. The Assembly recessed at 5:09 p.m. with prayer by Mr. Clelland.

Friday Evening

The Assembly reconvened at 6:53 p.m. with prayer by Mr. Glenn R. Coie. Tellers announced the election of Messrs. Bradford, Kuschke, Dunn, Garrison and Grove to the class of 1953 of the Committee on Christian Education. The Report of the Committee on Revision to the Form of Government was presented by Mr. Galbraith.

**REPORT OF THE COMMITTEE ON REVISIONS TO THE FORM OF GOVERNMENT TO THE SEVENTEENTH GENERAL ASSEMBLY OF THE ORTHODOX PRESBYTERIAN CHURCH**

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Fathers and Brethren,

The Committee on Revisions to the Form of Government has received from several presbyteries and individuals suggestions for changes in the Form of Government. With such suggestions in view the Committee has made a preliminary overall review of the Form of Government. It considers that the Form of Government is defective in several respects, and plans to propose to the Eighteenth General Assembly a rather extensive revision. The Committee recommends that it be continued.

Respectfully submitted,
JOHN P. GALBRAITH; Chairman

On motion the recommendation of the committee was adopted.

Tellers announced the election of Mr. Ralph Ellis to the class of 1951 of the Committee on Christian Education.

It was moved and carried that the report of the Committee on Christian Education on Sex Education be read. Mr. Cummings read the report.

REPORT ON SEX EDUCATION

I. AVAILABLE LITERATURE

By Christian Writers
1. Strictly Confidential, by Alice M. Hustad. Augsburg Publishing House, Minneapolis 15, Minn. 102 pp., $2.00.

This, in our judgment, is far and away the best book available, written primarily for teen age girls. It is directed to the girls themselves, creating in their minds the desire to have certain information and then supplying it. It deals with the problems of the adolescent girl in general, stressing the various phases of personality, and brings in the more intimate matters of sex only as one phase of the overall interest of the reader. It is thoroughly Christian in its approach. There are a number of allusions to Scripture and in each case the application is so natural and free from pedantry that it fits perfectly and does not seem out of place. The point of view is distinctly conservative and such matters as the use of alcohol and tobacco are approached with excellent judgment. Another fine thing about the volume is that things are itemized and made so very definite that no one could miss the points. The book is certainly free from preaching and should be well received by girls in general, particularly those who are Christians. I consider it one which would be helpful in respect to all matters of personality, and, while it does not deal in detail with all matters pertaining to sex, there is probably no book that does, and certainly one gets a good orientation from reading its pages.


This volume is on somewhat the same order as that by Miss Hustad. It differs, however, in that it is for both young men and young women, but like Strictly Confidential is also geared particularly for teen age youth. Its co-authors are a medical doctor and a clergyman. It is balanced and practical. There is one reference in the volume to baptismal regeneration, but for the most part the book is free from any objectional "Lutheranisms." It should be well received by Orthodox Presbyterians. The writer believes that the use of this book and that by Miss Hustad should solve the problem of sex education materials for the teen age.


This little volume is for college age youth. It is written by Christian doctors. The viewpoint is almost entirely British, and most of the vocabulary and illustrations and references are distinctly of that flavor. There is abundant reference to Scripture. We should not hesitate to place it in the hands of our college age young people, especially those who are thinking seriously about marriage or one's relation to the opposite sex. The biology of sex is mentioned only in the appendix, a knowledge of it being assumed on the part of the ordinary reader. As far as marital relations are concerned, the authors advise the reader to secure information directly from someone who is happily married. If one has received some sex education during high school years or before, the book will be helpful in giving counsel regarding right choices for life partnership and proper preparation for the same.

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It contains material not only upon proper relationships but also deals with disorders in the sexual realm. It is a worthy volume.


The book is said to be for “Parents, Teachers and Students.” Its chief design, however, seems to be for parents, that they might be enabled to know what to tell (or to read to) their children at the various age levels: Children Five to Eight; Children Nine to Twelve; Adolescents from Thirteen to Twenty-Five. The author is a Canadian evangelist. The material for the youngest age group is good, as far as it goes. The story is set forth in the book as it should, or might be, or has been told. That is a good feature, for the difficulty most parents encounter is inability to tell what they know in the way in which it ought to be told. As the book progresses, it diminishes in directness and in cohesion of materials, and some things are poorly presented. In some places one gets the impression that the author took a batch of clippings from his file and merely pieced them together. However, materials for the younger age are so few and far between and so questionable in value that we recommend this book for parents to use in determining how to talk to their children about matters of sex. One unusual and helpful feature of the book is that it has in one chapter a clean sex vocabulary.


This book is imbued with Scripture and makes a sincere effort to clothe the subject of sex in a garb of religion and ideals — perhaps to such an extent that many youth would shy away from it. It is frank at points, and yet at other points does not deal with problems in as direct a way and practical a way as might be desired. Moreover, it has a number of trichotomic references. It is particularly for young people. It is in the main acceptable but we cannot recommend it highly.

6. Some articles by Henry Schultzze were published in *The Banner* from March 21 to April 18, 1941. They are brief, relate specially to very young children and are patterned largely after materials which appeared under Christian authorship some fifty years ago. To our knowledge, they constitute about the only literature on sex education which has come out of Reformed circles, except for a book for very small children, *More Wonderful than Fairytales*, by Marian M. Schoolland, Gospel Folio Press, 817 N. Ave., Grand Rapids, Mich. We question whether the book just mentioned would be of much use for sex education, but it might be helpful as a starter.

Perhaps reference should also be made to articles by Prof. Paul Woolley in the *Presbyterian Guardian* in 1940, a Banner article in the March 27, 1942 issue, and a book review by Prof. R. B. Kuiper in the May, 1942 *Westminster Theological Journal*.

Sometime during the past three and one half years the Banner carried advertisements of some books on Sex Problems, reference to which is made on page 1333 (year not known). The books have helpful information but are spoken of as not altogether sound theologically.

7. Miscellaneous Materials. Zondervan Publishing House, Grand Rapids, Mich., published a series of books by Alfred Murray on *Youth’s Problem No. 1, Youth’s Courtship Problems* and *Youth’s Marriage Problems*. Another series by the same publishers has Bertrand Williams as author and the books are entitled *Christian Girl’s Problems* and *Christian Boy’s Problems*. We understand that these volumes have a large sale in Christian book stores, but our cursory examination of them left us with the judgment that they are inferior to the works cited above in that they are less direct, less specific, not as well written and not as well printed.

II. OBSERVATIONS AND CONCLUSIONS

A. Recommended Materials

- Tiny Tots: *More Wonderful than Fairytales*, Marian Schoolland
- Teen Age: (Girls) *Strictly Confidential*, Alice Hustad
  (Girls and Boys) *Vital Facts of Life*, Harman and Marquardt
- College Age: *Heirs Together*, Canper and Williams
- For Use by Parents: *Manual of Sex Education*, Clayton F. Derstine
  *(A Formula for Sex Education, Am. Social Hygiene Ass’n)
- Pamphlets — *(Some Information for Mother,)* Am. Social Hygiene Ass’n
(Sex Education in the Home, Am. Social Hygiene Ass'n
What a Young Girl Ought to Know, Wood-Allen
(Out of print.)

B. Observations

The most obvious lack, as far as materials in print are concerned, is material either for those below teen age or for parents to use with children at this stage of development. It would be helpful if Mrs. Wood-Allen's book could be reprinted, for, if nothing more it serves as a guide to parents as to the approach that may be taken. Children below teen age begin to get information through unsavory channels. They should rather get it directly from their parents (or lacking that, from Sunday School teachers or Christian doctors or nurses or ministers) or from carefully-prepared books. Strictly Confidential contains a bibliography, some of which we have not had opportunity to examine, but there might be some books which would help this age group. It seems to the writer, however, that there is a definite lack of suitable materials at this point and that a good volume ought to be welcomed by Christian people if someone would only set himself to the task of preparing it.

Most parents feel a sense of inadequacy, both as to knowing what to pass on to their children and how to express what they know they ought to say. A satisfactory book, therefore, ought to go into detail and provide the very phraseology to use as well as to suggest what points should be gotten across to the children. "A Formula for Sex Education" sets forth the points quite well, except that it is entirely secular, and from the very beginning the approach ought to be thoroughly Christian. Here is a challenge to someone to study this pamphlet and translate it into a Christian document, enlarging it into book form, if possible.

The Committee is convinced that if we could lay an intelligent, Christian foundation regarding sex during the pre-teen age years and then place even a minimum of proper literature in the hands of our youth for their own perusal during high school and college years we would eliminate much of the problem which is ours today. We do well if we follow the principle of not waiting until questions are asked before orientating our children in the things which pertain to the origin of life, but too many lack the knowledge, vocabulary or ingenuity to be successful in their training if they have only a general idea as to how to proceed.

The delegate to the Reformed Ecumenical Synod in Amsterdam in 1949, Dr. Ned B. Stonehouse, reported as follows:

REPORT OF DELEGATE TO THE
REFORMED ECUMENICAL SYNOD OF AMSTERDAM, 1949

In fulfillment of the appointment by the Sixteenth General Assembly, as the delegate of the Orthodox Presbyterian Church to the Reformed Ecumenical Synod of Amsterdam, I attended the sessions of the Synod which was held from August 9-19, 1949. I desire, first of all, to give expression to my appreciation of the honor of representing the Orthodox Presbyterian Church at this memorable assembly.

Since the Minutes of the Fourteenth General Assembly (1947), pp. 24ff., set forth at some length the character and significance of the First Reformed Ecumenical Synod held in Grand Rapids in August, 1946, it will not be necessary to delineate the background of this movement nor to enlarge upon its basic aims in this report.

It will be recalled that only three churches were represented by official delegates at the Synod in Grand Rapids, and that it was anticipated that the following Synod would far more fully justify the designation "ecumenical." This expectation was realized to a considerable degree. The final count of churches with official delegates was fifteen.

The Reformed Churches of the Netherlands were represented by three pastors and an elder. The number was actually brought up to six by the addition of a ministerial delegate from the churches of Ostfriesland and Bentheim in Germany and an elder delegate representing the Reformed Churches of Belgium and France. The Christian Reformed Church of the same country had not had a Synod for a considerable time, and hence had not been able to elect official delegates, but it did have three observers present. Other churches in Europe with official representatives were the Free Church of Scotland with three ministers and the Irish Evangelical Church with one.

There were four church groups from South Africa, as compared with one in 1946.
Five persons had been fully appointed to act as their spokesmen, with at least three having made the long trip specifically for this purpose. One or two were ministers taking graduate work in Amsterdam.

Four Indonesian churches, established through the missionary labors of the Dutch churches, were also present, and thus Asia was included for the first time. One group known as the Reformed Churches of Indonesia had as spokesmen a Dutch minister and elder; and others were Javanese, Sumbanese and Malay-Chinese churches and were represented by native ministers and elders.

Only two American churches were represented. The Christian Reformed Church sent three delegates and the Orthodox Presbyterian Church one. Besides, the Free Magyar Reformed Church in America had accredited Dr. Bouma, of the Christian Reformed Church, to act in its behalf.

Thus, though the Synod had a distinctly international character, it remained a rather small group. Due to tensions and difficulties of one sort or another the ideal had not been fully realized. But on the credit side there is the fact that this movement from the beginning has been motivated by the determination not to be guided by purely empirical considerations and organize as a block of nominally Presbyterian and Reformed Churches. Taking realistic stock of the apostasy of the present day, and aware that church discipline even in the case of ministers has become a dead letter in many churches with Reformed confessions, it was determined to invite only denominations that gave positive evidence of loyalty to the historic Reformed Faith. This approach involved the risk of overlooking some sound churches and hurting the feelings of others, but it also possessed the incalculable advantage of building on the bedrock of principle. If the result so far has not formed a powerful combination of Reformed churches, that may safely be said to reflect the generally weak state of the Church today. And the positive significance should not be minimized. For it is thrilling to consider that Reformed churches of four continents could join together in common commitment to the authority of Christ speaking through the infallible Scriptures and could confer on their common problems in a spirit of cooperation and mutual helpfulness.

As a matter of fact the assembly was considerably larger than the approximately twenty-five voting delegates which have been accounted for. The Dutch committee in general charge of arrangements invited about twenty persons to be present as guests, and since they were given the privileges of the floor and even took part in the work of the committees which met during the sessions to expedite its business, they added substantially to the company which deliberated on the various questions that came before the body. Moreover, following the practice of the Dutch synods, the professors of theology were given the role of advisers, with the result that ten or more members of the theological faculties of the Free University and of the Kampen Theological Seminary were in regular attendance.

The guests added greatly to the international flavor of the gathering. For they, for the most part, were rather isolated pastors who came from various parts of Europe: from France, Germany, Denmark, Wales and England. Hungary was represented in this category by a number of young clergymen who were students in Amsterdam, for it had become impossible for the Hungarian Church to get its leaders in front of the iron curtain. A minister of the Bible Presbyterian Synod stationed in Europe also was a guest. And a number of orthodox men from the Hervormde (Old State) Church of Holland attended in this capacity.

The official languages of the sessions were English and Dutch. A large central section was reserved for those who understood only one of these languages, and here a modern communication system had been erected with earphones wired to the translators' microphones. Speeches in Dutch were translated into English and vice versa. The Dutch, South Africans and Americans sat on both sides of this central section since they did not require the services of an interpreter. The four interpreters were capable and worked valiantly. But I received the impression that, for all of the science and energy and good intention of the Dutch, the system was far from an unqualified success. Those who did not understand Dutch were at a particular disadvantage, for it proved exceedingly difficult, in the nature of the case, for the interpreters offhand to provide precise and accurate translations. And most of the speeches were in Dutch. Perhaps the Dutch felt most at home and uninhibited, and it may be that they are more talkative anyhow than, say, the
Scotch. And there was the factor that there were so many professors present! I have heard from some quarters the criticism that the Synod was too strongly Dutch in character. To an extent, in the historic situation in which the Reformed and Presbyterian churches find themselves today, that seems to me to have been more or less inevitable, and hence I do not altogether agree with the criticism. Nevertheless, I do think there is a measure of truth in it, and in the future even greater thought will have to be given to the problem of communication. Perhaps the problems involved will be quite different when the Synod convenes in Edinburgh in 1953!

Since the meetings began with an informal reception on Monday afternoon, August 8th, and did not reach adjournment until 9:30 P. M. on August 19th, the Synod lasted about ten days. Not all of this time indeed was devoted to synodical deliberations, for there were times devoted to prayer and worship and still others were of a social character. On the opening evening a very large audience was present in one of the largest churches of Amsterdam for a period of prayer and inspiration. The service was in charge of Dr. G. C. Berkouwer, a professor in the theological faculty of the Free University, who spoke movingly on the words of Psalm 25:4: “Show me thy ways, O Jehovah; teach me thy paths.”

The Docket for the 1949 sessions was largely determined by the decisions reached at the meeting held in Grand Rapids in 1946. That meeting established several committees to consider various problems which had emerged in the African, American and European churches represented, and to prepare reports which might be reviewed or acted upon by the 1949 Synod. These committees were on Inspiration, Evolution, Eschatology, the Church, Church and State, Christian Education, and Divorce. Evidently there was no lack of problems which were puzzling or disturbing the churches!

The committees appointed to deal with the first and last topics did not succeed in completing their work, but all the others had reports available. Hence there was a full program of work facing the delegates when the 1949 Synod convened last August. And to the credit of the Synod it may be said that several subjects were dealt with in a very painstaking and conscientious fashion. Following the traditional procedure of Dutch Synods, the reports did not immediately come to the floor, but were first committed to synodical committees for preliminary consideration. The members of the Synod, the accredited guests and professorial advisors were assigned to membership in these sub-committees (or committees of pre-advice, as they have come to be known). There were four such committees.

Especially during the first week of the Synod, far more time was spent by the delegates in carrying out the tasks of their respective committees than in the sessions of the Synod as a whole. This approach has the advantage that approximately one-fourth of the members of the Assembly has studied each topic rather carefully. A disadvantage that appeared at times is that, though the recommendations of such a preliminary committee would not necessarily reflect the majority judgment of the entire membership of the Synod, the very fact that the recommendations are definite and formal makes it exceedingly difficult to set them aside or even to amend them. I make special mention of this observation because in my judgment it was a factor influencing the final decision on the ecumenical question.

Several of the reports prepared by committees appointed in 1946 were of high merit, and the evaluation of them at the 1949 Synod was also noteworthy. Since I cannot undertake a survey of them, I may express the hope that they will attract some attention when they are published as a part of the Acts of the Synod. The last word on these subjects was not of course pronounced. In certain instances, as in the cases of the treatment of education and eschatology, the Synod was not completely satisfied with the original reports, and either amended them considerably or referred them to a new committee.

On one subject it was widely held that refreshing progress was made during the Synodical sessions. That was the question of the relation of Church and State. This has been, as you know, a most pressing question for centuries, though it has emerged with special urgency in times when either the Church or the State has appeared to threaten the peculiar rights of the other. Political circumstances and views almost inevitably affects one’s judgments on the question. Accordingly in one country and another quite different perspectives will appear – the thinking of the twentieth century is also certain to differ from that of the sixteenth and seventeenth. It may be recalled in this connection that the
form of the Westminster Confession of Faith in force among American Presbyterians generally accords to the state considerably less power than was true of the original Confession. In Chapter XXIII, in particular, a radical change was introduced. The original article includes the stipulation that the civil magistrate has the authority and duty "to take order that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered and observed." The American form, on the other hand, states, to mention but one point, that the civil magistrate may not "in the least interfere with matters of faith."

Similar differences have emerged in connection with Article XXXVI of the Belgic Confession, one of the historic standards of churches of Dutch origin. Within the present century both in the Netherlands and in America such churches have independently amended the original text, which maintains a position similar to that of the Westminster Confession. In South Africa, perhaps due partially to the differing political circumstances, there has been no comparable movement towards revision. Nevertheless, it has appeared that some difficulties in the sphere of interpretation were apparent. And in any case the divergent evaluations on this basic matter, especially among "sister" churches, were generally acknowledged as presenting the very type of problem which called for consideration in an ecumenical gathering. No complete agreement was indeed arrived at, nor was a revision of the Belgic Confession formulated. But the approach which was thought to give good promise of progress was one in which, independently of the historic formulations, certain basic principles were stated.

ARTICLES ON CHURCH AND STATE

The statement included the following four articles:

"1. The Synod declares that, in accordance with the Confessions of the Churches represented here, it maintains that the magistracy is ordained of God and is vested with authority to promote . . . the maintenance of human life and its development in accordance with both tables of the Law of God;

"2. That accordingly the magistracy is called to protect with all God-given means the preaching of the gospel and the entire worship of God in order that freedom of conscience to serve God according to His Word may be guaranteed, and all anti-Christian forces in so far as they interfere with the Church in the exercise of its worship may be opposed and frustrated.

"3. That the Church shall recognize and honor the magistracy in this divinely conferred power and ministry; that she shall faithfully proclaim the full requirement of the gospel both as regards the life of the magistracy and of those subject to it; and that she shall remember the command of the apostle 'that supplications! prayers, intercessions, thanksgivings, be made for all men, for kings, and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity.'

"4. That the magistracy, at the peril of forsaking its sacred office and of lapsing into tyranny, must refrain from infringing upon the rights and power of the only King of the Church, Jesus Christ, who from heaven rules and protects His Church and one day shall completely deliver her; and thus that it shall be recognized that the Church with her office-bearers is subject and accountable to Him alone in all things entrusted to her as her task and privilege, and that the Church shall place its expectation of the coming of the kingdom and the destruction of the kingdom of the Antichrist alone in the power of His Spirit and the revelation of His glory."

Just how influential and valuable this formulation will be remains to be seen. Churches faced with the problem of revision of the Belgic Confession are still confronted with difficult questions of interpretation and formulation. And others will have important questions to raise regarding interpretation and application. But it is of some moment that representatives of such widely diverse political backgrounds as the Dutch and British and South Africans and Americans appeared to be in substantial agreement regarding certain basic principles on this thorny problem.

Sufficient has perhaps been intimated to indicate something of the scope of the interests of the Synod. I now turn to the controversial issue of the world ecumenical movement. The urgency of this matter had not been foreseen at Grand Rapids. But both
Dutch and South African synods overtured the Ecumenical Synod of 1949 to advise them with regard to the World Council and their ecumenical stand generally. The crystallization of the ecumenical movement in the formation of the World Council in Amsterdam in 1948, and the establishment of the International Council of Christian Churches at the same time and place, had served to raise the issue in an acute fashion.

The development of thought and action on this matter in the large Dutch denomination known as the "Reformed Churches" is of special importance for the proper evaluation of the action of the ecumenical Synod. As the Assembly of the World Council was approaching, this Church was urged by the Ecumenical Council of the Netherlands to participate, and it became evident that there were ministers and others within the Church who advocated favorable action upon the invitation. The question was taken up at the Synod of Zwolle in 1946, and it was determined not to join, chiefly on the ground that the doctrinal basis of the projected World Council — the confession of Jesus as God and Saviour — was not being maintained in the full Scriptural sense. It was decided, moreover, that the Church should not even be represented at the World Council by an official observer. At the same time, however, it was determined to ask the Reformed Ecumenical Synod to consider the broad question of ecumenical unity and cooperation. And a committee of seven was set up which, among other things, was to advise the regular Synod of the Church when it convened in August 1949, shortly after the close of the Ecumenical Synod.

There was some further agitation for the World Council, and when a special Synod convened at Eindhoven in 1948, the matter was again considered. But the position taken at Zwolle was reaffirmed. In the meantime, however, this church had received the invitation issued by the American Council to participate in the establishment of the International Council. This invitation was not accepted, but it was decided to have a representative present as an official observer. The man eventually chosen was Professor Aalders of the Free University, who had been elected chairman of the Committee on Ecumenicity.

This step failed to achieve unity of viewpoint. Dr. Aalders was indeed present at the Congress which brought the International Council into being, and took an active and influential part in its proceedings. Several other ministers and members of his church participated, somewhat more formally, and it appeared that this movement had won significant support from many leaders in the Netherlands, including especially those who were vigorously opposed to the World Council. The situation was complicated, however, by the fact that about the same time the American N. A. E. initiated activity in Europe, and also gained some supporters among ministers of this denomination. And though the Synod had twice rejected membership in the World Council, its advocates continued to carry on vigorous propaganda on its behalf.

This divided state of opinion was clearly reflected in the report of the Committee appointed by the Zwolle Synod of 1946, which was published in the late spring of 1949. The Committee had not been able to come to unanimity. Five members supported a report (though because of the illness of one member it was signed by only four) which argued vigorously against membership in the World Council, and advocated membership in the International Council. The N. A. E. was also briefly reviewed, and though the consideration that the Christian Reformed Church as a "sister" church had joined it was a fairly weighty point, it was judged that the I.C.C.C. was strongly to be preferred. Because of its more distinctly ecclesiastical character and because of the general stand that had been made at the time of its origin in Amsterdam in August 1948.

A minority report, signed by a professor at Kampen and by a minister, however, came out definitely for a quite different evaluation of the World Council. Although allowing that there might be sound practical reasons for delaying participation in the World Council, it insisted that there was no objection in principle to such membership. In support of its stand on the principles involved, the minority maintained that the World Council intends to be a community of Churches of Jesus Christ as God and Saviour and claiming to be Churches of Jesus Christ; that many churches are to be considered as churches of Jesus Christ even though they manifest a sinful deformation; and that it is more necessary than ever before for all churches to submit to the criticism and discipline of the Word of God in order to discover their sins and realize more adequately what the Church should be with a view to the fulfillment of its mission of preaching the gospel of Salvation through the blood of Jesus Christ.

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Thus the lines were rather sharply drawn in Holland when the Reformed Ecumenical Synod convened. And because all or most of the delegates from other lands had been compelled to face the issue raised by the World Council, and could not fail to regard it as raising or as constituting the most burning question facing modern Christendom, they likewise did not approach this issue in a merely academic spirit.

One must take care not to exaggerate the extent of the support for the World Council position which actually found expression at the Ecumenical Synod of 1949. It was surely significant that none of the six delegates of the large Reformed Church in the Netherlands (Gereformeerde Kerken) favored the position taken in the minority report which was circulating in their Church. And as time went on it appeared that support for the World Council position among the delegates of other Churches was almost negligible. A significant exception however resulted from the fact that at least one of the young Oriental churches had joined the World Council, apparently without mature deliberation. And there seemed to be a strong feeling of solidarity among the several East-Indian members. Moreover, the tensions in the international political situation as it concerned the Netherlands and Indonesia perhaps influenced some delegates to take as conciliatory an attitude as possible towards this issue. And among the professorial advisers and guests there were a few who took a flexible if not a positively favorable attitude toward the World Council. Hence, it soon became apparent that among the delegates, guests and advisers there were remarkably divergent viewpoints, and that no other question before the Synod was so potentially explosive.

One of the synodical committees was charged with the preliminary evaluation of this question. Its membership included one or two spokesmen for the World Council viewpoint, and one gathered that the committee was able to reach unanimity only after a considerable struggle. Finally its report was ready, and was first presented at a special evening session held on the Tuesday of the second week of the Synod. The report included the following:

**Committee Report**

"The objections against joining the W.C.C. shared by all members of your Committee were the following:

1. The 'Basic Formula' of the W.C.C. according to the official text of the resolutions of the Amsterdam Assembly of 1948 is phrased, it is true, in the words of the Apostles' Creed, but as appears from the action of the World Council itself and from statements by leading figures in the W.C.C. the basic formula is not taken seriously. Though the World Council repeatedly asserts that it does not wish to exercise discipline over the delegates of the participating churches (a task which only concerns those churches themselves) the fact that there is a basic formula certainly implies the maintaining of it. Some members of your Committee expressed the opinion that the total absence of any such formula might completely change our attitude. Moreover your Committee maintains that no interpretation of any basic formula can be given detached from the Word of God.

2. In connection with this matter your Committee took good note of the letter from the Ecumenical Council (of the Netherlands), in which an attempt is made to remove a misconception: 'The W.C.C. does not pretend to be a super-church.' Though your Committee had an open eye for the arguments advanced in support of this point of view, it still maintains that the danger of being or becoming a 'super-church' has in practice not been eliminated. The World Council passes resolutions, and it comes forward with acts on the world-front. It is not only a meeting-place for churches, but it aims at creating a spiritual unity, underestimating the problem of liberalism in the church.

3. The danger is not imaginary that the levelling and blurring of confessional truths in the participating churches is advanced in an extraordinary measure, and no one would be served thereby.

4. Salvation for sinners is found in the redemption through the blood of Christ, the Son of God, and in that alone; and cooperation in one working community with those who do not thus believe would inflict damage on the Church itself.

The importance of joining the World Council was however supported in your Committee with the following arguments:

1. It cannot be denied that the W.C.C. aims to assign all churches in the world..."
their own place in the larger whole; that here an opportunity is offered to voice our own
Reformed beliefs and to witness to the Christ of the Scriptures, particularly if an interna-
tional fellowship of Reformed Churches could unitedly make itself heard there. It is pre-
 cisely outside of our own circle that clarity and certainty are urgently needed.
"2. Some churches represented at this Synod by delegates and others by guests, are
already members of the World Council. Especially the younger churches, which in pre-
vailingly heathen or Mohammedan lands felt compelled to join themselves together (and
for whom the problem of modernism does not exist in the same measure as for the 'western'
churches), should be offered the greatest possible support.
"3. We should ask ourselves if our responsibility towards the stream of staunch and
sincere believers in the World Council does not demand our utmost effort to find a way
to exercise our positive influence to the advantage of this group.
"Your Committee was in agreement that it would not suffice to give a simple 'No' to
the World Council. An extensive letter to the Ecumenical Council in the Netherlands,
with a copy to the W.C.C., would have to contain a well-established exposition of all our
objections and an appeal to the Council to remove them.
"The objections in principle to the World Council which have been mentioned do not
apply to the International Council. The I.C.C.C. was initiated by the action of the
American Council of Christian Churches to permit the voice of the orthodox churches to
be heard. The Christian Reformed Church in America decided for practical reasons not
to join the I.C.C.C. but did join the N.A.E. It appeared to some members of your Com-
mittee that, so far as their churches were concerned, there was no reason for a separate
ecumenical movement in this form alongside of the existing regional or national councils
(which were created for practical purposes).
"The N.A.E. also possesses a Scriptural basis. Though consisting primarily of church-
es, it also includes some Christian organizations and individuals. Created in the United
States for the same purposes as the I.C.C.C. it has also recently become an ecumenical
movement. Here too the question arises whether we have need for such an organization,
and if we do to which organization preference is to be given. Due to lack of information
your Committee as a whole judged itself incompetent to answer these questions.
"The decision in your Committee revealed repeatedly that not all members were well-
informed as to the activities of the ecumenical movements. Nor do the churches appear
to be sufficiently prepared to come to conclusions. Moreover it was judged desirable that
the churches participating in the Reformed Ecumenical Synod should come to a unanimous
viewpoint. Thus the bond between the Reformed Churches throughout the world would
be greatly strengthened. Accordingly a decision to join or not to join could better be
postponed until the well-established advice of the Reformed Ecumenical Synod is obtained.
"The report of the synodical committee concluded with the formulation of recommend-
at ions concerning the World Council and the other ecumenical movements. They are
presented here as originally proposed by the Committee. But the interests of clarity may
be served if it is intimated at once that the first recommendation was eventually adopted
as proposed, while the second recommendation was substantially modified. The Report
continued:
"Your Committee advises the Synod to consider the following proposals:
"1. The Synod, taking into consideration
"a. the serious and various objections which have arisen to membership in this or-
 ganization (the W.C.C.);
"b. that it is not considered to be in the best interests of the Reformed Churches to
follow divergent paths, but rather that it is preferable to take the same course;
"c. that the discussion and decision concerning this matter has not been sufficiently
prepared for in advance in view of the different situations in the several churches: decides;
"a. to address an extensive letter to the Ecumenical Council of the Netherlands in
answer to its communication, and a copy of the same to the World Council, with an appeal
to the Council to remove these objections;
"b. to advise the churches not to join the World Council at this stage;
"c. to appoint an international Committee with the mandate to give further study to
these points and to report to the following Synod.
"2. The Synod, having taken cognizance of the questions raised . . . concerning the
I.C.C.C. and the N.A.E. refers this matter to the same Committee mentioned under (1.) and authorizes it to delegate observers to the meetings of the I.C.C.C. and the N.A.E in order to become fully informed. Pending this investigation Synod advises the Churches not to join either of these organizations.

It at once appeared that this Report was a compromise which sought to do justice to differing viewpoints on the major issue. It contained arguments both for and against the World Council. It did not come to grips with the issues raised by the I.C.C.C. and the N.A.E. One prominent member of the committee informed me that, though he himself was quite unrelenting in his opposition to the World Council, he had felt that it was imperative that the unity of the Reformed Ecumenical Synod should be maintained since in his judgment it promised far more for the well-being of the Churches than any of the other ecumenical movements.

Following the presentation of this report, it was opened up to debate. And more than twenty speeches were delivered, none of exceptional brevity and at least two extending to forty minutes! In justice to those who took a positively favorable or conciliatory position towards the World Council, it must be admitted that there was nothing in their argument that suggested that they were not completely and enthusiastically loyal to the Bible and the Reformed Faith in their personal beliefs. They were not arguing that the antithesis between Modernism and Christianity should be obliterated or even toned down. They seemed to me for the most part to be moved largely by idealistic reasons, by the desire to avoid a complacent isolationism and to seize an opportunity, as it seemed to them, of testifying to the glories of the gospel of grace. But I did feel that they were completely unrealistic as to the supposed opportunities which would be afforded by the World Council, and strangely unaware of the genius of that movement. No doubt peculiar historical circumstances in the Netherlands contributed their part. The war had forced people to cooperate against the enemy who occupied their country. The theological and ecclesiastical situation was somewhat less hardened and antithetical than it had once been. And there was a strong sense of calling to confer with other Christians about the faith and life of the churches. Nevertheless it was alarming that there was not a greater awareness of the philosophy of church unionism, characterized by a deep doctrinal indifference and pragmatism, which has been the inspiration of and has given direction to the modern ecumenical movement.

In evaluating the conclusions of the Ecumenical Synod, brief account must be taken of an effort to amend the report in a number of particulars. One of these proposed amendments would have substituted for the recommendation advising the churches not to join the World Council “at this stage,” one that advised them not to join it “so long as these objections are not removed and to suggest that the Reformed Churches which have already joined it take these objections into serious consideration.” This amendment was defeated by a close vote. My impression is that it would have carried except for the fact that certain persons apparently felt they should remain loyal to their committee report. I felt that the recommendation containing the words “at this stage” was misleading, easily creating the impression, when taken from the context, that the Ecumenical Synod had taken a quite equivocal attitude on the subject of affiliation with the World Council. It was especially for this reason that I cast a negative vote when the final action was taken by a roll-call vote. I am indicating this fact since all the other regular delegates became sufficiently reconciled to it to vote for it, and there has been some public discussion of the significance of my negative vote.

Another objection to the Report was that it advised all the churches to postpone their decision with regard to membership in the I.C.C.C. or the N.A.E. until such a time as an investigation might be made by a committee appointed by the Ecumenical Synod. So much time was taken in debating the World Council issue that virtually none was given at the Synod to the evaluation of the evangelical movements. Nevertheless, my judgment was that such full information concerning the I.C.C.C. and the N.A.E. was available to the churches that it was hardly the prerogative of the Ecumenical Synod to advise the churches to postpone their decision regarding their relation to those movements.

To some extent my disappointment at this evaluation was moderated by the fact that one amendment to the final proposal was passed. The amendment took the form of authorizing the appointment of a committee with the charge to study these evangelical move-
ments and to consider "the possibility of one organization of all churches which accept the absolute authority of God's infallible Word and confess and maintain the great fundamentals of the Christian religion." This Committee, which is asked to report to the churches if possible within a year, consists of Dr. C. Bouma of Calvin Seminary, a Reformed elder of the Netherlands who has been a delegate to both ecumenical synods and as well actively supported the formation of the I.C.C.C., and myself. The presence of the two organizations in this country is a stumbling block to most non-Americans, and no doubt in this country also there are many who wish devoutly that it might prove possible to unite them in one effective Christian organization. Whatever may or may not be done along this line, it remains significant that the Ecumenical Synod, while concerned itself to remain specifically Reformed, gave clear expression to the hope that true ecumenicity might be realized on a broader basis as well.

My observations indicate therefore that I was not completely happy with the decision of the Synod on the ecumenical question. But I believe that I should add that the Report, in spite of certain objectionable features, is not as compromising as some apparently have supposed. There is after all a most significant distinction between its criticisms of the World Council and its report of arguments in favor of it. The latter are presented merely as arguments brought forward in the committee. The basic criticisms are presented as being shared by all the members of the committee. These include the devastating judgment that in the World Council "the basic formula is not taken seriously." In saying that much, the Report, and the Synod in adopting it, actually presented a very severe and basic indictment of the World Council. Read in the light of its unequivocal affirmations the Report is certainly not a middle-of-the-road document, and it does not give honest support to the friends of the World Council. Unfortunately however the testimony of the Synod was obscured somewhat in a time when a forthright and vigorous testimony was demanded by the facts and circumstances.

In spite of this measure of disappointment it is my judgment that the movement represented by the Reformed Ecumenical Synod is of incalculable possibilities for the advance of Reformed Christendom. It serves to take the separate churches out of their isolation and absorption with their own problems and perspectives and affords an opportunity for a contemplation of the world-wide mission of the Church of Jesus Christ. And this effort to foster unity and cooperation does not fall into the error besetting the modern ecumenical movement as a whole, of selling the truth short and being content to live and let live. Through mutual counsel and vigorous common testimony to the truth it may serve to lengthen the cords and strengthen the stakes of the Church.

Respectfully submitted,

NED B. STONEHOUSE

The Committee on Overtures and Communications reported that

The Committee recommends with regard to the communication from the Reformed Ecumenical Synod (Paper No. 3) that the General Assembly consider the invitation to send delegates to the Reformed Ecumenical Synod, which is scheduled to meet in Edinburgh in 1953, following upon the presentation of the report of the delegate to the Reformed Ecumenical Synod of Amsterdam.

The following amended motion carried: that the General Assembly consider the invitation to send delegates to the Reformed Ecumenical Synod, which is scheduled to meet in Edinburgh in 1953, following upon the Report of the Committee on Ecumenicity. The report of the Committee on Ecumenicity was read by Dr. Stonehouse. Minority reports were read by Messrs. Murray and Bordeaux.

REPORT OF THE COMMITTEE ON ECUMENICITY
TO THE SEVENTEENTH GENERAL ASSEMBLY

The Committee on Ecumenicity elected by the Sixteenth General Assembly was charged with the following tasks:

I. To set forth the principles that should govern the relation of the Orthodox Presbyterian Church to other denominations.

II. To set forth the principles which should govern the relation which the Orthodox Presbyterian Church should sustain to the State.

III. To study the Constitution of the International Council of Christian Churches.
with particular reference to the statement of purposes in the Preamble, and to Paragraph 8, Article II entitled "Doctrinal Statement," and to bring recommendation to the Seventeenth General Assembly suggesting changes in the Constitution of the International Council of Christian Churches.

IV. To submit to the Seventeenth General Assembly a report on the changes, if any, which it considers should be made in the Constitution and/or the practice of the American Council of Christian Churches before our denomination should seek affiliation with that Council.

V. To solicit funds (to send a representative to the second meeting of the International Council of Christian Churches to be held in Geneva, Switzerland, in August, 1950) to be received and disbursed by the Committee on Home Missions and Church Extension of The Orthodox Presbyterian Church.

The members elected to the committee are Bordeaux, Clelland, C. B. Ferguson, Galbraith, Moses, Murray and Stonehouse. The Committee invited Prof. R. B. Kuiper, who had been elected as representative of the Church to the Second Congress of the International Council, to take part in its deliberations. It also carried on some correspondence with a somewhat similar committee of the Christian Reformed Church. The Committee has held seven meetings.

I.

PRINCIPLES OF COOPERATION WITH OTHER DENOMINATIONS

The first task of the Committee is construed as that of setting forth the principles that should govern the Orthodox Presbyterian Church in cooperating with other denominations.

A. The Activities in which the Church of Christ may properly engage.

In order to determine these principles it is necessary first of all to ask what a Church is and in what activities it may properly engage. It should be apparent that our Church may not cooperate in spheres and activities other than those in which it properly operates or engages.

The Orthodox Presbyterian Church is an organization constituted and organized in accordance with the institution of Christ and for the discharge of certain functions appointed by the Head of the Church. The Church is not simply the aggregate of the persons in its membership; it is a corporate entity. It consists of those who are comprised in its membership associated together by divine appointment or prescription and it operates as such within the sphere defined by Scripture as the proper sphere of its activity. The sphere of the Church's activity, therefore, is to be distinguished from the many other spheres in which the members of the Church are properly and necessarily active. In considering the question of the sphere of the Church we inquire as to the functions which the Church properly and necessarily performs. But the question arises further as to the propriety of various activities other than the specific functions of the Church which may be essential to the discharge of these functions.

1. Specific Functions which the Church as Church properly and necessarily performs.

These include corporate worship, the exercise of government and discipline, evangelization, the care of the poor, and taking of offerings for the maintenance and promotion of the work of the Church.

Among the functions discharged by the New Testament Church in accordance with divine prescription and approval is that of the worship of God in assembly. Corporate worship might be said to be the primary function of the Church. This worship consisted of various elements such as the reading and preaching of the Word, prayer, thanksgiving, praise in song and the administration of the sacraments. This type of worship is specific and is to be distinguished from the generic worship or devotion which must cover the whole life of the Christian and is summed up in the apostolic injunction that whatsoever we do we must do to the glory of God.

The New Testament Church was constituted under government and discipline. Government and discipline are, therefore, functions of the Church.

The New Testament Church was given the commission to make disciples of all the nations. Evangelization is, therefore, a distinct function and may be distinguished from the preaching of the Word which is a necessary part of the worship of the Church referred
to above. Not all proclamation of the gospel falls into the specific category of the worship of the Church. Oftentimes the gospel is proclaimed where there is no assembly of the saints. But the Church is rightly said to perform this function. It does so through its representatives.

The New Testament Church cared for the poor and took collections for this purpose. Much activity that properly belongs to the Church falls into this category, such as ministering to the sick and infirm. In our time a good deal that goes under the name of relief work is not only the proper function but the obligation of the Church.

The taking of collections for the maintenance and promotion of the work of the Church is a necessary part of the Church’s function. They who preach the gospel should live of the gospel. This involves the proper administration and distribution of such funds.

2. Activities which, though not included under its specific functions, are properly engaged in since they concern circumstances or incidentals essential to the discharge of these functions in the world.

These include the following:

a. The discharge of its specific functions in its worldly environment requires engaging in various business activities, and such activities may be carried on in so far as they promote the specific work of the Church. As examples of such activities mention may be made of the acquisition of property, securing legal incorporation and entering into contracts.

b. Other activities arise from the fact that the Church exists alongside of the state, or, to be more concrete, that denominations exist alongside of governments, and under certain circumstances may find it necessary to deal with governments in the interest of accomplishing their own mission. The functions of the Church differ from those of the State, and each has its proper sphere. And thus the Confession of Faith (XXXI, v) insists that the Church is “to handle or conclude nothing but that which is ecclesiastical” and “is not to intermeddle with civil affairs.” But it goes on to state that “in cases extraordinary” it may make humble petition to governments, and in cases of conscience it may offer advice. In particular, if the State encroaches upon the sphere of the Church, or threatens to do so, the Church may be under a sacred compulsion to protest such action and even to resist it, in loyalty to the Head of the Church.

c. Somewhat similar activities may arise from the fact that a denomination exists alongside of other organizations, including other denominations, and that conflicts may develop because of differences of judgment concerning the specific sphere of the respective organizations. One church or a group of churches may take measures which would discriminate against the rights of another church, and then the aggrieved church may properly make such protestations and take such other actions as may serve to preserve its liberty to discharge its specific functions. As examples of such discrimination mention may be made of such actions as a church or a group of churches might take to secure a monopoly in conducting missionary work in a certain territory, or in the use of radio time.

B. The Basis for Cooperation between denominations.

Cooperation between churches must rest upon the recognition of the existence of a plurality of churches of Jesus Christ, and that the plurality of the churches must be held in harmony with the recognition of the unity and catholicity of the Church. The Church must act upon the basis of that unity. This view of the Church and the churches is taught and implied in the Westminster Confession of Faith, Chapter XXV. Particular churches are declared to be members of the catholic church and are said to be “more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.” It further teaches that “the purest churches under heaven are subject both to mixture and error”, and thus implies that no church may make the claim of being perfectly pure. Nevertheless, a qualitative distinction is drawn between the “more or less pure” churches of Christ and such as “have so degenerated as to become no churches of Christ, but synagogues of Satan.” It may be added that in these statements the pluriformity of the church is viewed as an historical fact, but not as a necessary or essential feature of the Church of Christ. Hence also there is not present in this doctrine a basic indifference to the divisions among the churches. The more ultimate emphasis falls upon the unity of the churches, a unity that persists in spite of their being more or less pure. And there is the implication that churches must seek to become more pure by reforming their life and doctrine.
may properly therefore cooperate to promote such reformation as well as cooperate in various activities on the basis of actual unity.

It hardly needs to be stated that cooperation between churches must necessarily be restricted to activities which the church may legitimately perform, for no church may leave its proper sphere without being in rebellion against Christ. But it must also be emphasized that cooperation between churches may never permit of compromise of the specific doctrine and practice to which a church stands committed. For no church in the interest of cooperation may set aside or compromise its own doctrinal and governmental position without denying its right to separate existence as a denomination.

In order to maintain faithfully its commitment to what the Scriptures teach concerning faith and practice, it follows that a church may cooperate in the performance of the specific functions of the Church only with denominations of like purity of faith and practice. In the case of the Orthodox Presbyterian Church this would mean, for example, that cooperation in worship and evangelization would be permissible only with denominations which are specifically committed to the Reformed faith and life and are similarly faithful in maintaining discipline in accordance with this commitment.

The Orthodox Presbyterian Church is not the only Church of Christ on earth nor even within those areas in which it exists as a corporate entity. The Orthodox Presbyterian Church must therefore recognize that it is not the only organization that with propriety and divine commission discharges these functions. In some cases it will have to recognize that other bodies discharge these functions with an equal degree of purity and fidelity. It would appear to follow from this that in certain circumstances the Orthodox Presbyterian Church might fulfill all of the functions delineated above in cooperation with other denominations of similar purity and fidelity.

Before considering ways of cooperation two observations have to be made at this point. First it does not fall within the task of this Committee to consider the question of organic union with such Churches as, within those areas where the Orthodox Presbyterian Church exists, maintain faith and practice with equal or greater purity and devotion. This is a question of grave concern to our Church, but we cannot deal with it now. Second, in the matter of cooperation in corporate worship, it has to be borne in mind that there cannot in the nature of the case be denominational cooperation. Even within a denomination all the congregations cannot at any time assemble together for corporate worship. Hence even when we grant in principle that two denominations may cooperate all along the line of the specific functions in which they properly engage, it should be apparent that there are in the nature of the case very definite limitations placed upon the actual application of this principle.

In the matter of worship congregations of the Orthodox Presbyterian Church could quite properly cooperate with congregations of other denominations provided this cooperation would not impair the witness of the Orthodox Presbyterian Church. Congregations might hold joint services under the auspices of the respective sessions of the cooperating churches and that for longer or shorter periods. It does not appear that any principle would be violated thereby provided the foregoing assumption obtains.

In the matter of government and discipline it is not easy to see how joint operation could be practised. Yet there is a large and indispensable place for cooperation in matters of government and discipline. For example, respecting discipline, churches should cooperate to the fullest extent in maintaining standards of purity. A person disciplined on a proper ground in one denomination should not be allowed the privileges of membership in another and thereby evade or flout the requirements of discipline. Denominations may and should cooperate in these matters to the fullest extent. Likewise in the granting of privileges. One denomination in fellowship with another may delegate to that other the right to administer baptism, for example, in its name. Various avenues of cooperation are therefore feasible even in matters of government and discipline.

It is particularly in connection with evangelization in home and foreign mission fields that cooperation may prevail to the fullest degree. Churches may jointly conduct missionary work in the various kinds of activity which missionary work comprises. In such cases the respective denominations would exercise jurisdiction over their own representatives in this joint undertaking, and governing bodies in the respective denominations could harmoniously agree with one another as to the conduct of the mission concerned and promote
similar cooperation on the part of those who actually conduct the missionary work.

A great deal of cooperation between such denominations could also be carried on in the care of the poor and the conduct of relief work at home and abroad.

Hence there are large areas in which cooperation may take effect between the Orthodox Presbyterian Church and other denominations of like purity in faith and practice.

The situation is different, however, with regard to the other activities which have been set forth above under A. 2, as proper, though not established as specific functions of the Church. Cooperation with non-Reformed churches is permissible in dealing with matters which arise out of the necessity of performing its functions in the world inasmuch as questions concerning the maintenance of purity in doctrine and practice are not involved. Such denominations might cooperate, for example, in leasing property, in protesting to the government because of encroachments upon the sphere of the Church, and in undertaking to protect itself against the discrimination which might be practised by one or more denominations against others. If the Orthodox Presbyterian Church were to cooperate with other denominations, including non-Reformed denominations, in such activities, its fidelity to the system of doctrine and the principles of government taught in Holy Scripture would not be relinquished. It would be acting upon the basis of the unity of the Church without compromising its own right to existence.

C. Instruments of cooperation.

If the right of churches to cooperate is acknowledged, and the lines laid down as to the limits of this cooperation are maintained, the question arises as to how the church may proceed to put such cooperation into effect. Since the church will be concerned, in the first place, with the discharge of its own specific functions, and in the second place with activities essential or incidental to the accomplishment of its task in the world, it may not transfer these functions to another denomination or to a non-ecclesiastical organization. In the very act of cooperation it must remain true to its commitments as a church of Jesus Christ. But this is not to say that a church acting with other denominations may not establish an instrument or agency to effect cooperation in performing legitimate functions. If, for example, cooperating churches decide to establish a joint committee to accomplish certain legitimate tasks, such a committee would not be a church nor yet a non-ecclesiastical organization. It would be an ecclesiastical instrument erected to perform ecclesiastical functions.

On this background one may evaluate the right of the establishment of a council of churches. If a council were conceived of as an organization existing independently of the churches cooperating in it, it could not be justified. Even less could its right to existence be maintained if it acted as a superchurch which directly, on its own initiative, engaged in the performance of the specific functions of the Church. But if a council of churches were regarded as being in reality a joint committee established by several churches, it may be wholly justified.

The legitimacy of such a council would not be affected by the consideration that it may be necessary for it, as distinguished from an ordinary committee, to operate under a constitution, which in the nature of the case would have to be approved by the cooperating churches. For such a constitution would be in essence a working agreement between the churches and would define the specific tasks of the council. Such a council might also elect officers and committees to discharge its responsibilities. The fact that the organization of the council may be more complex than that of an ordinary committee would not affect its essential character as an instrument of cooperation erected by churches to realize certain legitimate ends.

Operating under a constitution approved by the cooperating churches, it would be proper for such a council to pass on the qualifications of particular denominations which might seek to join the council and on the exclusion of others which give evidence of not being in agreement with the position to which the cooperating churches are committed in establishing the terms of cooperation. Each church must be recognized as possessing the ultimate right of determining with which churches it would choose to cooperate, and this basic right may not be relinquished to a council of churches. This right could be exercised at the time when a church considers the question whether it approves of the constitution and is prepared to cooperate in the council. And a church could withdraw at any time that it judged that the constituency of the council was such that it could no longer justify
cooperation. So long, however, as a church participated in a council of churches, it could recognize that the council might, under the terms of the constitution, determine whether any particular denomination was in such agreement with the others as to permit its inclusion in the group of cooperating churches. Such action on the part of the council would, as indicated above, be subject to review by each participating denomination. And it would be essential that the denominations would take this responsibility seriously if they were to preserve their own prerogatives as churches and to be properly aware of the implications of their cooperation with other churches. But the fact would remain that if a council consisting of several churches were to function at all, and to be concerned with the maintenance of its essential character, it would have to be recognized as possessing the proximate right to act upon the inclusion or exclusion of churches.

Such a council might also publicize its own activities. It could act for the churches in making known the reasons for the erection of the council and defend the council against eventual attacks upon its right to exist or upon its activities. It could urge other qualified churches to join in the cooperative activity by arousing them to awareness of the situation that had led to the erection of the council. Such publicity might require the issuance of testimonies and manifestos. It would be imperative indeed for a council which includes non-Reformed churches to take care to avoid transgressing upon the specific work of the church including that of Evangelization, but the right to carry on various activities for the churches would include the right to publicize and defend such activities.

It may be observed that the argument presented above would establish the right of a denomination to participate in a council of churches. But it would not support the right of a denomination to participate in, as a Church, an organization which was not distinctly ecclesiastical, and included in its constituent membership, for example, other organizations or individuals. In participating in the latter type of organization, a church would cease to be acting in an ecclesiastical manner.

On the foregoing analysis, the Orthodox Presbyterian Church would have the right to participate in two types of councils of churches. It might be a member of a Reformed council of churches and of a council which included non-Reformed churches in its membership.

D. Special considerations bearing upon participation in a non-Reformed Council of Churches at the present time.

Though the evaluation given above restricts sharply the activities in which the Orthodox Presbyterian Church might cooperate with non-Reformed churches, there are other considerations which at the present time particularly commend cooperation in the broader areas which have been outlined above. These are bound up with the recognition of the fact that extraordinary developments in the political and ecclesiastical world affect or may affect profoundly the Church and the churches. Their liberty to prosecute their task as Christian churches, if not their very existence, is and may be further threatened.

That our times have been marked by a sharp increase in the power of civil governments and by tendencies toward totalitarianism is tragically apparent. Moreover, though world government may not be realized, the division of the world into two gigantic power blocs has the effect of aggravating a situation, which had already become very serious as a result of the War, in which the political sphere has come to be accorded a dominating place. Though it remains incumbent upon the churches “not to intermeddle with civil affairs”, the growth of governmental power and influence over the affairs of men indicates that there might be special reasons at the present time for a church, or churches in cooperation, to petition governments. And there may be special urgency in supporting a council of Christian churches at a time when there is peculiar danger that the state will encroach upon the sphere of the church.

It is in the ecclesiastical sphere, however, that the most compelling reasons have developed for cooperation among Christian churches. The establishment of the World Council of Churches as a colossal organization comprised of nearly all the large and many small non-Roman churches constitutes a serious threat to the liberty of churches outside the Council to fulfill their mission according to their convictions as to the requirements of obedience to Christ. This organization appears to wish to act as the voice of the Christian Church throughout the world. And especially in dealing with governments regarding the right to conduct missionary activities, there would be great danger that there would be
discrimination against churches not participating in the World Council. Discrimination against such churches must be resisted. Such resistance may properly be carried on by churches in cooperation. It surely will be done much more effectively if churches act together through an organization which they have brought into existence to accomplish this, and other legitimate, tasks.

II

PRINCIPLES GOVERNING THE RELATION OF THE ORTHODOX PRESBYTERIAN CHURCH TO THE STATE

Both Church and State are divine institutions. The State no more than the Church owes its origin and authority to human expedient or contract. It is true, of course, that the form of government and the bounds within which a particular government wields its jurisdiction may be and often have been determined by the will and consent of the governed. It is also true that the constitution and laws may be established by the vote of the people. But the institution of civil government is by divine ordination, and it is only because government has divine sanction that those who govern may exercise this authority and those who are governed submit to it. The civil magistrate is the minister of God and he is the minister of God for good.

Civil government has its own distinct sphere of operation and jurisdiction. This sphere is that of guarding, maintaining, and promoting justice, order, and peace. It is its function to prevent the encroachment upon, and to guard the exercise of, the God-given liberties, rights, and privileges of the citizens, and it must provide against attempts to deprive the citizens of the opportunity to discharge their divine obligations. In maintaining and promoting these ends the civil magistrate is invested with the power of the sword to restrain evil, to punish evildoers, and to promote good (cf. Rom. 13:1-6; I Pet. 2:13, 14).

Since the civil magistrate is invested with this authority by God and is obliged by divine ordinance to discharge these functions, he is responsible to God, the one living and true God who alone has ordained him. The magistrate is, therefore, under obligation to discharge the office devolving upon him in accordance with the revealed will of God. The Bible is the supreme and infallible revelation of God's will and it is, therefore, the supreme and infallible rule in all departments of life. The civil magistrate is under obligation to recognize it as the infallible rule for the exercise of civil magistracy.

It must be recognized, however, that it is only within his own restricted sphere of authority that the civil magistrate, in his capacity as civil magistrate, is to apply the revelation of God's will as provided in Scripture. It is only to the extent to which the revelation of Scripture bears upon the functions discharged by the State and upon the performance of the office of the civil magistrate that he, in the discharge of these functions, is bound to fulfill the demands of Scripture. If the civil magistrate should attempt, in his capacity as magistrate, to carry into effect the demands of Scripture which bear upon him in other capacities or the demands of Scripture upon other institutions, he should immediately be guilty of violating his prerogatives and of contravening the requirements of Scripture.

The sphere of the Church is distinct from that of the civil magistrate. Its sphere of cooperation has been defined in the first section of this report. What needs to be appreciated now is that its sphere is coordinate with that of the State. The Church is not subordinate to the State, nor is the State subordinate to the Church. They are both subordinate to God and to Christ in His mediatorial dominion as Head over all things to His body the Church. Both Church and State are under obligation to recognize this subordination and the corresponding coordination of their respective spheres of operation in the divine institution. Each must maintain and assert its autonomy in reference to the other and preserve its freedom from intrusion on the part of the other. But while this diversity of function and of sphere must be recognized, guarded, and maintained, the larger unity within this diversity exists must not be overlooked. The principle that defines this unity is the sovereignty of God and the obligation emanating from it is the requirement that both Church and State must promote the interests of the Kingdom of God. It is only on the basis of such principles that any Christian conception of the relation of Church and State can be developed.

To the Church is committed the task of proclaiming the whole counsel of God and, therefore, the counsel of God as it bears upon the responsibility of all persons and institutions. While the Church is not to discharge the functions of other institutions such as the
State and the Family, nevertheless it is charged to define what the functions of these institutions are and the lines of demarcation by which they are distinguished. It is also charged to declare and inculcate the duties which devolve upon them. Consequently when the civil magistrate trespasses the limits of his authority, it is incumbent upon the Church to expose and condemn such a violation of his authority. When laws are proposed or enacted which are contrary to the law of God it is the duty of the Church to oppose them and expose their iniquity. When the civil magistrate fails to exercise his God-given authority in the protection and promotion of the obligations, rights, and liberties of the citizens, the Church has the right and duty to condemn such inaction and by its proclamation of the counsel of God to confront the civil magistrate with his responsibility and promote the correction of such neglect. The functions of the civil magistrate, therefore, come within the scope of the Church's proclamation in every respect in which the Word of God bears upon the proper or improper discharge of these functions, and it is only misconception of what is involved in the proclamation of the whole counsel of God that leads to the notion that the Church has no concern with the political sphere.

When it is maintained that the Church is concerned with civic affairs, is under obligation to examine political measures in the light of the Word of God, and is required to declare its judgments accordingly, the distinction between this activity on the part of the Church and political activity must be recognized. To put the matter bluntly, the Church is not to engage in politics. Its members must, but they do so in their capacity as citizens of the State not as members of the Church. The Church is not to create or foster political parties or blocs. The proclamation of the Church may indeed induce the members of the Church and others to affiliate themselves, in their capacity as citizens, with one party rather than with another or, perhaps, to form a political party for the promotion of good politics. If the proclamation of the Church is sound, the Church has no need to be ashamed of the influence its proclamation exerts in this direction nor does it need to be troubled by the charge that may be levelled against it to the effect that it is engaged in politics. In such circumstances the Church must be prepared to pay the price for its faithful witness to the political implications of the message committed to it.

It might appear that this position regarding the duty of the Church is inconsistent with the statement of our Confession, to wit: “Synods and councils are to handle, or conclude nothing, but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or, by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate” (Chapter XXXI, Section V). It may be that the conception of the right and duty of the Church in reference to the functions of the civil magistrate and his discharge of, or failure to discharge, these functions, set forth in this report, goes beyond that envisaged by the framers of the Confession. If so, the Confessional statement does not make it necessary for us to resile from this conception. The Confession is not to be our supreme standard. But it is not apparent that there is an inconsistency. Two observations need to be made. First, it should be remembered that the Confession defines the sphere of the magistrate’s jurisdiction and it incorporates such a definition in what was intended to be the Confession of the Church (cf., especially chapter XXIII). The framers, therefore, consider it proper for the Church to declare what the prerogatives of the civil magistrate are and what limitations circumscribe the sphere of his jurisdiction. It is surely implied that it is the right and duty of the Church to declare from time to time what the applications and implications of such a definition of authority are. History has demonstrated how ready Churches adopting the Confession were to resist arrogations and intrusions on the part of the State. Second, the Confession says that “synods and councils are to handle, or conclude nothing, but that which is ecclesiastical”. But to declare the whole counsel of God in reference to political matters, as well as other matters, is definitely an ecclesiastical function and was surely considered to be such by the framers of the Confession. Furthermore, the terms used by the Confession to designate the type of activity denied to synods and councils, namely, handling, or concluding, or intermeddling with, “civil affairs which concern the commonwealth” indicate that what is regarded as beyond the province of synods and councils is something quite different from proclamation of the whole counsel of God as it bears upon the conduct of civil affairs. The intermeddling prohibited can well be regarded as the kind of political activity which is not by any means...
accorded to the Church in the thesis propounded in this report. The Church is certainly not to be regarded as handling or concluding political affairs when it declares the religious and moral implications of political measures; it does not determine civil affairs, it simply propounds and defends the requirements of God's revealed will in reference to civil affairs. Finally, the Confession grants to synods and councils the right of "humble petition in cases extra-ordinary" and of "advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate." This provision contemplates direct appeal to the civil magistrate in reference to what is specifically commonwealth business and goes further than the proclamation, in reference to political affairs, which the Church in the discharge of its function may at all times perform.

The question remains: how is the Church to proclaim the counsel of God as it bears upon civil affairs? It is obvious that there are two means, in particular, of proclaiming the Word of God, namely, the pulpit and the press. The Church lives in the world and it lives within the domain of political entities. If it is to be faithful to its commission it must make its voice heard and felt in reference to public questions. The Church may not supinely stand aside and ignore political corruption, for example, on the ground that to pronounce judgment on such issues is to intermeddle in politics. Political corruption is sin, it is public sin, and the Church denies its vocation if it does not reprove it. When there is political revolution which contravenes the principles of God's Word and is directed against the Kingdom of God, the Church may not be an idle spectator on the ground that the powers that be are ordained of God. It must assess the revolution for what it is in the light of the Word of God and proclaim in pulpit and press what the judgment of the Word of God is. If political revolution is right, displaces usurpation and tyranny, and is in the interests of equity, the Church may not refrain from expressing by like media the favorable judgment which the principles of the Word of God dictate.

It will happen, of course, in the imperfection which characterizes the Church that there will be dissident voices. The judgments of men will differ. But this does not affect the principle that the official representatives of the Church are under obligation to proclaim in Christ's name the judgment of His Word on all questions to which that Word is relevant, and such spokesmen ought to strive for unity of thought and expression in accordance with the Word of Christ. There ought to be in this matter, also, the unity of the Spirit in the bond of peace.

This proclamation may also take the form of corporate pronouncement. That is to say the Church may in its corporate capacity through its assemblies, whether provincial, national or international, make official pronouncement regarding the religious and moral implications of political measures or movements. In certain situations it is under obligation to do this for the instruction and warning of its own members and adherents as well as for the instruction of others, including those in whom is vested civil authority. Such pronouncements are for the purpose of proclaiming the Word of God and of vindicating His authority in the issues involved. To deny such a prerogative as belonging to the Church is to compromise on the universal relevance of the Word of God and on the testimony which the Church must bear to the world.

It is necessary to be reminded that great caution and reserve must be exercised by the Church in making pronouncements regarding political affairs. This caution is particularly necessary in connection with the pronouncements and resolutions of assemblies of the Church. Hasty analyses and proclamations must be avoided and great care must be exercised to insure that pronouncements are in accord with and necessitated by the requirements of the Word of God. Too frequently the Church has brought reproach upon the name of Christ and has seriously curtailed its influence for good by making pronouncements which are not supported by the requisite evidence or which are beyond the prerogative of the Church. And the representatives of the Church in the performance of their official ministrations must beware of turning the pulpit into a forum for the discussion of political questions, especially a forum for political partisanship. A lopsidedness prejudicial to the proclamation of the whole counsel of God is only too liable to characterize those who are alert to the religious and moral issues at stake in political trends and movements. Balance and moderation must be preserved here as elsewhere. But abuse and the liability to abuse do not rule out the obligation and the necessity of bringing the proclamation of God's Word to bear upon every department of life and, specifically, upon that department of life concerned with civil government.
III

PROPOSED AMENDMENTS TO THE CONSTITUTION
OF THE INTERNATIONAL COUNCIL

The third task of the Committee, that of suggesting changes in the Constitution of the International Council of Christian Churches, is in its outworking simply a practical application of the principles of cooperation as formulated in Part I of this report to the Constitution of the International Council. It will be recognized that the International Council does not fall into the category of an instrument of cooperation between churches of like purity and practice with the Orthodox Presbyterian Church but into the category of an instrument of cooperation between churches which may cooperate only in the matter of circumstances or incidentals essential to the discharge of the specific functions of the church. It is with this fact particularly in mind that the Committee considers the present constitution of the International Council as requiring substantial revision, particularly in respect of the Preamble and Functions of the Council.

The Committee therefore recommends that the Seventeenth General Assembly recommend to the Second Plenary Congress of the International Council of Christian Churches the adoption of the following amendments:

1 — The substitution of the following for the present Preamble:

"Whereas an increasing number of civil governments are under the domination of forces opposed to the gospel of Jesus Christ; and

"Whereas professing churches in increasing numbers are being swept into the paganizing stream of modernism, and there has been a notable growth of autocratic domination on the part especially of modernistic leaders by whom the rightful powers of the churches are often usurped and are now being usurped; and

"Whereas we believe in the oneness, in Christ, who rules by His Word and Holy Spirit, of all true believers, and acknowledge the divine demand for separation from unbelieving and corrupted churches; and

"Whereas we are convinced that the times make urgent the cooperation of all true believers against encroachments upon Christian faith and practice by unbelieving civil and ecclesiastical organizations;

"Therefore we, bodies of various nationalities and languages throughout the world, do now band ourselves together for the purpose of unitedly resisting such encroachments and protecting the rights and facilitating the discharge of the obligations which inhere in the commission of Christ to His Church to make known the gospel of Christ to every kindred and tongue and tribe and nation."

2 — The revision of Article II g to read as follows:

"Salvation, not by works, but by grace through faith, the effect of regeneration by the Spirit and the Word."

3 — The substitution in Article III, Section 1, Paragraph 2, first sentence for the words, "or by any Committee to which the Council may delegate this power," the following:

"or provisionally by any committee to which the Council may delegate this power until the next meeting of the Council at which time the Council itself shall act upon the application."

4 — The revision of Article VI, Functions of the Council, as follows:

"The Council shall act for the constituent churches as an instrument of cooperation in matters that have been delegated to it by the churches. It shall not perform the specific functions of the church but shall act for the churches with regard to circumstances or incidentals essential to the discharge of these functions in the world. The functions of the Council shall be:

(1) To maintain and defend the rights of the cooperating churches against any threats to their liberty to fulfill their God-given calling.

(2) To seek to facilitate by the means proper to this Council the conduct of missionary work of the cooperating churches.

(3) To act as an agent in promoting such cooperation and to arouse other Christian churches throughout the world to participate in the Council by warning them of the sin of compromise with modernism and other religious systems which do not acknowledge Jesus Christ as the eternal Son of God and do not receive the Scriptures as being the inerrant Word of God."
IV

SUGGESTED CHANGES IN THE CONSTITUTION AND/OR PRACTICES OF THE AMERICAN COUNCIL

The fourth task of this Committee was to evaluate the Constitution and/or practices of the American Council of Christian Churches.

The Committee has adopted the position that the association of our church with other Christian churches, in certain prescribed spheres, and the organizing of that association as a "council of churches", is not contrary to any basic principles in the Word of God and is therefore in itself legitimate, provided that such a council be neither independent of nor above the churches but essentially a committee representing various Christian churches and existing merely as an instrument of cooperation.

The Committee, therefore, finds no principal impediment to membership in an association of Bible-believing churches. Furthermore, the Committee believes that there should be such an association: (1) to oppose the pretension of the Federal Council to speak for American Protestantism. An overwhelming phenomenon of our day is the apostasy and unbelief of the major portion of the visible church. The very foundations of our faith are under attack. The Federal Council in its programs, activities and the public statements of its leaders is a clearing house and center of this apostasy. Evangelical churches should band together to oppose the Federal Council's claims and expose its unchristian character. (2) to defend the right of the gospel to be heard. This is a day of increasing state power and religious syncretism. Our freedom to preach and proselytize is threatened.

The American Council is an association of Bible-believing churches and in many respects it has done yeoman service in defense of the gospel. Consequently our church has rightly felt itself under obligation either to join the Council or justify its refusal to do so. Nevertheless, two main faults have been found with the practices of the American Council of Christian Churches.

First are those activities of the American Council which have been deemed to be proper for a church, but improper for a council of churches. Among such practices which have been engaged in by the American Council as such, are preaching ("devotional", "inspirational", "evangelistic") and teaching ("Bible study", and Sunday school lessons).

The fact that such activities are the function of the church but not the function of a council of churches has been presented to previous General Assemblies, notably the Twelfth (p. 59f.), obviates the necessity of our laboring the point here. Suffice it to make the summary statement that since a council of churches is not itself a church it may not perform the ecclesiastical duties of a church, i.e., administering the sacraments, conducting ecclesiastical worship, preaching of the Word, exercising discipline, ordaining officers, or performing the work of the deaconate. Nor must we fail to mention the added practical difficulty which arises when one member of such a council, which is composed of churches of many shades of evangelical theology, presumes to act for all the members in any of these ecclesiastical duties of the church: that he cannot, nay must not, divorce himself from his own theology. In so doing, such a member necessarily misrepresents to his audience those members whose theology is different from his.

The second group of activities in which the American Council has been engaged are certain activities which are felt by many to be not legitimate for either a church or a council of churches. These activities fall mainly under the heading "political", and have been expressed by the passing of resolutions on a variety of non-religious subjects.

One further practice which has been a prominent, though less important, factor in the refusal of The Orthodox Presbyterian Church to seek affiliation with the American Council has been that insufficient care has been exercised at times by officials of the Council in making public declarations.

It seems quite apparent that some, if not most, of the practices alluded to above are consequent upon the form of the Constitution, and that therefore the Constitution of the American Council should receive primary, rather than secondary, attention. The deficiencies of the Constitution lie first in the statement of purposes in the Preamble, and second in omissions from the Constitution of paragraphs which would carefully delimit the ac-
tivities of the Council and its officers.

We believe that the following changes would remove the objections of our church to the Constitution of the American Council of Christian Churches:

1. **Preamble**
   a. Substitute for the introductory clauses ("Whereas . . . adherence to") the following or similar words: Whereas it is desirable for Christian believers to band themselves together against the encroachments of a progressing apostasy, and for the preservation of the freedom of true churches of Christ to proclaim without compromise or evasion . . .

   **Reason for change:** — The Constitution states that the purposes of the Council are "to make a common testimony to their (believers) glorious faith . . . as a witness to the glory of God and the historic faith of the Church universal . . ." Thus the Constitution makes it almost obligatory for the Council to enter into the ecclesiastical functions of the church, or at the least, into the sphere of preaching, i.e., "testimony", "witness".

   b. Add as a separate paragraph the following or similar words: Therefore does this Council exist to be an instrument of cooperation for its members, in those spheres where cooperation will neither compromise the distinctive witness of the members nor involve the member churches in activities which are not directly relevant in aiding them in performing their individual functions in the world.

   **Reason for the addition:** — To eliminate activities by the council which are proper only for the church (e.g. preaching) and those which are not proper for either church or council (e.g. political).

2. **Article III, Section 4**

   Add the following as a part of the now existing sentence: " . . . nor shall any officer or member of the Council make any public statement as an officer or member of the Council without the approval of a majority of the executive committee."

   **Reason for the addition:** — To prevent any officer or member from committing the Council to any view or position on his own initiative.

3. **By-Laws, Article I**

   Add a new Section 3 and renumber the following sections accordingly: The purpose of these departments shall be to aid true churches of Christ to preserve full freedom of action in these spheres; and in no case shall their purpose be to proclaim the gospel by the Council or its representatives.

   **Reason for the addition:** — To apply to these specific items the principles enunciated in the amended Preamble; to prevent the Council from engaging in the church's functions in these spheres.

The suggested wording of the amended sections would thus be:

**Preamble**

Whereas it is desirable for Christian believers to band themselves together against the encroachments of a progressing apostasy, and for the preservation of the freedom of true churches of Christ to proclaim, without compromise or evasion, these truths among others equally precious: the full truthfulness, inerrancy, and authority of the Bible, which is the Word of God; the holiness and love of the one sovereign God, Father, Son, and Holy Spirit; the true deity and sinless humanity of our Lord Jesus Christ, His virgin birth, His atoning death, "the just for the unjust", His bodily resurrection, His glorious coming again; salvation by grace through faith alone; the oneness in Christ of those He has redeemed with His own precious blood;

Therefore does this Council exist to be an instrument of cooperation for its members, in those spheres where cooperation will neither compromise the distinctive witness of the members nor involve the member churches in activities which are not directly relevant to aiding them in performing their individual functions in the world.

**Article III, Section 4**

The Council shall have no authority over its members, but shall be their servant and voice in matters requiring joint testimony and united action; nor shall any officer or member of the Council make any public statement as an officer or member of the Council without the approval of a majority of the executive committee.
However even if the Constitution of the American Council met with complete approval there would remain the practical difficulty of what appears to be the settled policy of the Council to make pronouncements which cannot be shown to be warranted by the Word of God and are therefore beyond the legitimate sphere of the Council. As instances of such pronouncements we cite: the Council's advocacy of universal military training in peacetime; its petitions to the United States government for intervention in Korea and Greece; the resolution passed by the Seventh Annual Convention in Philadelphia, October 28-31, 1948, "We call upon the representatives of freedom-loving nations for a complete and frank showdown with Russia"; the demand made in the election campaign of 1948 that John Foster Dulles not be appointed Secretary of State; the resolution passed at Atlanta, Georgia, May 6-9, 1948, "The F. E. P. C. is a vital part of the communist program . . . In the name of civil rights, the proposed Civil Rights program will destroy America's most fundamental civil liberties"; and a continuous identification of modern capitalism with the teachings of the Bible. It is not that we necessarily disagree with the positions taken in these resolutions, but we hold rather that the moral and spiritual issues are not sufficiently clear on the basis of Scripture to warrant adoption of such statements by a council of churches. By such actions as those mentioned above, the American Council of Christian Churches has become embroiled in politics in a way beyond the province of the church and unless this policy were revised membership in the Council would inevitably involve our church in action and propaganda of a partisan political character.

We recommend that the General Assembly urge the American Council to desist from the issuance of such political pronouncements, and to give serious consideration to the suggested constitutional amendments.

V

Solicitation of Funds for the Purpose

Of Sending a Representative of the Orthodox Presbyterian Church to the
Second Plenary Congress of the International
Council of Christian Churches

Your Committee wishes to express appreciation to those individuals and churches who have been most helpful in contributing to this fund. It was estimated that $500 would be adequate for all expenses of one delegate. At the present time, the Committee on Home Missions and Church Extension reports total receipts of $365.75, and the expectation of further receipts.

Respectfully submitted on behalf of the Committee,
NED B. STONEHOUSE, Chairman

A Minority Report Submitted to the Seventeenth General Assembly

I, the undersigned, a minority of the Committee on Ecumenicity elected by the Sixteenth General Assembly, respectfully submit the following minority report to the Seventeenth General Assembly. In doing so I wish to express my agreement with the greater part of the report of the Committee. I am deeply gratified that, both in the enunciation of principles and in the application of these principles, agreement covers so large an area. I am convinced that the report of the Committee makes an estimable contribution to the clarification and resolution of those questions which were referred to the Committee by the Sixteenth General Assembly.

My dissent from the report of the Committee respects only some specific points. I particularly dissent from the provision made in the first part of the report whereby an instrument of cooperation is accorded the proximate right to act upon the inclusion or exclusion of Churches. Since an instrument of cooperation is an instrument erected by the cooperating Churches I do not deem it to be a proper function of the instrument of cooperation to act upon the inclusion or exclusion of Churches. I consider that the utmost of prerogative which an instrument of cooperation might perform in such a matter is to consider the qualifications of such Churches as might seek to cooperate with the other cooperating Churches and make recommendations accordingly to the cooperating Churches. It would be the prerogative of the cooperating Churches to act upon the inclusion or exclusion of Churches.

Furthermore, I consider that a succinct statement of principles which should govern the Orthodox Presbyterian Church in cooperating with other denominations is a desider-
atum, and that, in accordance with these principles, a sharp line of distinction should be
drawn between cooperation on the part of the Orthodox Presbyterian Church with Churches
of like purity in faith and practice, on the one hand, and cooperation with non-Reformed
Churches, on the other. This distinction is sometimes liable to be blurred in the first part
of the Committee's report and the application of this distinction to the question of the
American Council of Christian Churches is not as apparent as I deem necessary.

Hence, in order to serve the end of validating my objection to the provision which ac-
cords to an instrument of cooperation the proximate right of acting on the inclusion or ex-
clusion of Churches and in order to provide a succinct statement of principles, particularly
in their application to membership in the American Council of Christian Churches and the
International Council of Christian Churches, I submit the following observations:

(1) The Orthodox Presbyterian Church may cooperate with other Reformed Churches
of like purity in faith and practice in the discharge of those functions which are most
specifically the functions of the church. The ways in which such cooperation may be
conducted are varied and it would be impossible to reduce them to one stereotyped pattern.
The method of cooperation would be dictated by the nature of the particulars in which
cooperation would be conducted and by the circumstances and conditions whether local or
denominational.

(2) Such cooperating Churches may erect and, in certain cases, might be required to
erect an "instrument of cooperation" for the actual execution of certain cooperative enter-
prises. There are obviously limitations to the functions which might be committed to an
instrument of cooperation. For certain functions would have to be performed by, and
directly under the auspices of, the courts of the respective Churches and could not even be
executed by an instrument of cooperation. The administering of the sacraments and the
exercise of discipline would be cases in point.

(3) The Orthodox Presbyterian Church itself, whether it be the General Assembly,
in cases of denominational cooperation, or the Presbyteries and Sessions, in cases of local
cooperation, must determine with what Churches it may thus cooperate. It is not the
prerogative of the instrument of cooperation to determine this; the existence of the instru-
ment of cooperation presupposes that the Churches concerned have decided to cooperate
and have determined to erect this instrument of cooperation to carry into effect certain
purposes or projects.

(4) Neither the A.C.C.C. nor the I.C.C.C. falls into this category because they com-
prise and intend to comprise in their membership Churches of non-Reformed persuasion.

(5) The Orthodox Presbyterian Church may cooperate with non-Reformed Churches
in matters which are not specifically the functions of the Church but which are essential to
the discharge of these functions. These may be called "essential incidentals". They com-
prise such activities as the securing of property in which to conduct the God-given ob-
ligations of the church, the making of representation or protestation to civil authorities in
reference to the rights of the church, and the securing of the right to enter various fields
in order to fulfill the Lord's commission.

(6) Such cooperating Churches may erect an instrument of cooperation in order that
such an instrument may more effectively perform the ends in view.

(7) Such an instrument of cooperation must be erected by the Churches cooperating
and the Churches must determine what the character of the instrument is to be, how it is
to be constituted, and what functions it is to perform.

(8) The Orthodox Presbyterian Church must determine with what Churches it is to
cooperate. It may not commit the determination of that question to any other organization
nor to the instrument of cooperation. It must not assume the risk of finding itself in
cooperation with a denomination with which it did not itself decide to cooperate.

(9) Such an instrument of cooperation as may be erected by such cooperating Church-
es may not carry into execution any of those functions which are specifically the functions
of the church but only certain functions as have been defined above in terms of essential
incidental. It may not conduct, for example, evangelism.

(10) If the A.C.C.C. and the I.C.C.C. could be construed simply as instruments of
cooperation, they would fall into this second category, namely, instruments of cooperation
for cooperation with churches other than Reformed.

(11) Neither the A.C.C.C. nor the I.C.C.C. conforms to the prescriptions outlined
above for the reasons given in the report of the Committee, to wit, that the functions per-
formed by these Councils are to a very considerable extent those which would apply to cooperation with Reformed Churches of like purity in faith and practice with the Orthodox Presbyterian Church.

(12) If the I.C.C.C. were permanently to follow the pattern laid out in the present form of its constitution the Orthodox Presbyterian Church would not be warranted in being a member of it.

(13) In the matter of cooperation with other Churches and in devising instruments of cooperation which will carry into effect certain tasks which the Churches cooperating may perform together, the minority considers that it is necessary to rethink the whole question lest we become involved in the pattern of those organizations which have grown up in the last half century which have loaded themselves, or have been loaded, with prerogatives which trespass upon the functions which are to be performed by the church itself and not even by an instrument of cooperation. It appears to the minority that neither the A.C.C.C. nor the I.C.C.C., however noble the intentions of those who established them, has proceeded on the basis of those principles that should guide the Churches concerned in erecting an instrument or instruments of cooperation.

Respectfully submitted,

JOHN MURRAY

A MINORITY REPORT SUBMITTED TO THE SEVENTEENTH GENERAL ASSEMBLY OF THE ORTHODOX PRESBYTERIAN CHURCH

I, the undersigned, a minority of the Committee on Ecumenicity elected by the Sixteenth General Assembly, respectfully submit the following minority report to the Seventeenth General Assembly. In doing so, I should like to indicate my complete accord with much in the official report of the Committee, whose work may well prove to be of considerable profit to both the American and the International Councils of Christian Churches. Both these Councils being composed of fallible men, notwithstanding their regeneration, it is but to be expected that mistakes of judgment shall from time to time be made. Nor it is my opinion that the Constitution of either organization as formulated at this moment is the ultimate in excellence or perfection. Therefore, I view with appreciation the well-meaning attempts of any Christian men to make recommendations designed to achieve a more perfect instrument in each of these aforementioned Constitutions.

I concur fully with the Committee sentiment that “Our Church has rightly felt itself under obligation either to join the (American) Council or justify its refusal to do so.” Tho this may be said with intent to honor the American Council, the end result is that of doing much harm to the Council; for, it is tantamount to saying, “Our report reveals such serious defects in the Constitution and practice of the American Council as justifies the Orthodox Presbyterian Church, and by necessary inference, would justify all other Bible-loyal Protestant churches, in standing aloof from the American Council of Christian Churches.” With this conclusion I cannot agree, for I am persuaded that facts will not sustain so serious and unfavorable a verdict. One could quite as easily build this case: That because of the imperfections in the Orthodox Presbyterian Church, those unaffiliated but of Reformed persuasion are justified in refraining from uniting with our denomination.

It is my deep and unalterable conviction that the Orthodox Presbyterian Church erred in not identifying itself years ago, in the so-called “formative years,” with the American Council; and, that the failure of our Church to apply for General Constituent Membership during these past three Assemblies constitutes a continuance of that mistake. In the light of what the American Council may be fifty years from now, it is still in the formative period. For a more effective combatting of the forces of modernist unbelief and championing of the cause of the historic Christian faith, it is my opinion that the Orthodox Presbyterian Church should immediately seek membership in the American Council of Christian Churches. By such action, our Church would encourage other churches free from the blight of modernism to do likewise, and an increasing number of our members who have desired this relationship for years would thereby be encouraged. Above all other considerations, it is our considered opinion that the presence of our denomination in the American Council of Christian Churches would be to the advantage of the church universal, and would bring glory to Christ, its exalted Head.

Respectfully submitted.

WM. HARLLEE BORDEAUX
The Assembly recessed at 10 p.m. with prayer by Mr. Dunn.

Saturday Morning

Following a devotional service conducted by Mr. Eyres the Assembly reconvened at 9:05 a.m. with prayer by the Moderator.

The minutes of the sessions of May 26 were read and approved as corrected.

It was moved and carried that the Assembly proceed to the consideration of the recommendations appearing under section III of the report of the Committee on Ecumenicity.

On motion the recommendation of the Committee regarding proposed amendment No. 1 was adopted.

The Travel Committee reported a total of $699.25 on hand, and recommended that the previous rate of disbursement of funds for those travelling above three hundred miles be increased to 2.7 cents per mile and for those travelling above two thousand miles to 3.7 cents per mile.

On motion the recommendation was adopted.

It was moved that the recommendation of the Committee on Ecumenicity regarding proposed amendment No. 2 be adopted.

It was moved that the motion be amended so that the statement shall read: "Salvation, the effect of regeneration by the Spirit and the Word, not by works, but by grace through faith."

It was moved as a substitute that the words "which faith is" be inserted between the word "faith" and the words "the effect."

The Assembly recessed at 12 noon with prayer by Mr. Bruce Coie.

Saturday Afternoon

The Assembly reconvened at 1:33 p.m. with prayer by Mr. Betzold.

The amended motion regarding Article II g of the Constitution of the I.C.C.C., that the proposed amendment No. 2 read as follows, "Salvation, the effect of regeneration by the Spirit and the Word, not by works, but by grace through faith" was carried.

It was moved that amendment No. 3 be adopted.

The following substitute was moved: that this Assembly urge the Second Plenary Congress of the International Council of Christian Churches to revise Article III, particularly Section I, of the Constitution in such a way that applications for constituent membership in the Council shall not be acted upon by the Council or by any committee to which the Council may delegate this power but rather by the cooperating Churches themselves so as to insure that the rights and prerogatives of the cooperating Churches may be fully conserved in reference to the reception of members. The substitute was lost.

Messrs. Murray, Kuschke, Freeman, and Hills requested that their affirmative votes be recorded.

Amendment No. 3 was adopted by the Assembly.

It was moved and carried that the following amendment be recommended: that the following sentence be added to paragraph 2 of Article III, Section 1, "The Council or such committee shall once each year inform each constituent member of the Council of the bodies which have been either finally or provisionally received into membership of the Council."

On motion the Assembly recessed at 3:28 p.m. with prayer by Mr. Phillips.

Monday Morning

Following a devotional service conducted by Dr. Young the Assembly reconvened at 10:30 a.m. with prayer by Mr. Churchill.

The minutes of the sessions of May 27th were approved as amended.

It was moved that the Assembly recommend that Article III, Section 1, paragraph 2 of the Constitution of the I.C.C.C. be amended as follows: that the words be added: "in order that any member may exercise within 18 months from the date of notification the right of veto upon the entrance of any newly received body."

It was moved as an amendment that for the words "veto upon" the words "making objection to" be substituted and that the following sentence be added: "Reception into membership of the Council shall not be deemed final until such objection shall have been acted upon by the Council."

The Assembly recessed at 12 noon, with prayer by Mr. Georhan.

Monday Afternoon

The Assembly reconvened at 1:38 p.m. with prayer by Mr. DuMont.
The Clerk read the following greetings from the General Synod of the Reformed Presbyterian Church in North America:

May 25, 1950

The General Assembly,
Orthodox Presbyterian Church
Rev. Robert Eckardt, Stated Clerk,
Crescent Park, N. J.

Dear Brethren in Christ:

Your letter of greeting in Christ’s name was received and read at the meeting of our General Synod. The General Synod of the Reformed Presbyterian Church meeting at Houston, Ky., gratefully acknowledged said greetings and wishes to send greetings to you in the name of Christ, the King and Head of the Church.

Many are the problems that face the Church of Christ today but they shall only be met as we remain true to Him and not through compromise with the forces of evil.

May the only King and Head of the Church guide you and bless you in all of your deliberations in your Assembly.

Yours in Christ,
ROBERT W. STEWART,
Stated Clerk of General Synod

The following amended motion was lost: that the Assembly recommend to the Second Plenary Congress of the I.C.C.C. the amendment of Article XI, Section 1, paragraph 2, by the addition of the words “in order that any member may exercise within 18 months from the date of notification the right of making objection to the entrance of any newly received body”; and the sentence: “Reception into membership of the Council shall not be deemed final until such objection shall have been acted upon by the Council.”

Messrs. Kuiper, Murray, Kuschke and Freeman requested that their affirmative votes be recorded.

It was moved and carried that the points under proposed amendment No. 4 of the recommendation of the Committee on Ecumenicity be considered seriatim and that the first paragraph of that proposed amendment be considered a separate point.

On motion the first paragraph of the proposed amendment was adopted.

Point No. (1) was adopted in the following form: To maintain and defend by spiritual means the rights of the cooperating churches against interference with their liberty to fulfill their God-given calling.

On motion point No. (2) was adopted.

It was moved that point No. (3) be adopted.

It was moved as an amendment the substitution of the word “association” for the word “compromise.” This amendment was carried.

It was moved and carried that the amended motion be laid on the table until after consideration of point No. (6).

On motion the requests of Messrs. Marston and Eyres to leave the Assembly at the time of recess was granted.

On motion the request of Mr. Holkeboer to leave the Assembly at the time of recess was granted.

On motion point No. (4) was adopted.

Point No. (5) was adopted in the following amended form: To encourage all members of the Council to advocate on every continent an educational system for all ages which shall be free from the blight of rationalism and in which the Bible shall be basic, to the end that education may again become the handmaid of the Church rather than the foe to the whole Christian conception of God and the world.

On motion point No. (6) was adopted.

Point No. (3) was taken from the table.

Point No. (3) was adopted in the following form: To act as an agent in promoting such cooperation and to arouse other Christian churches throughout the world to participate in this Council as over against religious associations which do not acknowledge Jesus Christ as the eternal Son of God and do not receive the Scriptures as being the inerrant Word of God.
It was moved that no action be taken on that part of the report of the Committee on Ecumenicity concerning changes in the constitution of the American Council of Christian Churches.

It was moved and carried that the report of the Committee on Presbyterial Records be made the order of the day immediately after recess.

The Moderator ruled that the time for recess had come. Appeal was taken from the ruling. The Moderator was not sustained.

It was moved and carried that the Assembly recess at 5:20 p.m. and reconvene at 6:50 p.m.

It was moved as a substitute for the motion on the floor that the report of the Committee on Ecumenicity concerning the American Council of Christian Churches be referred to the 18th General Assembly.

The Assembly recessed at 5:24 p.m. with prayer by Mr. Skilton.

MONDAY EVENING

The Assembly reconvened at 6:55 p.m. with prayer by Mr. Ellis.

The report of the Committee on Presbyterial Records was read by Mr. Holkeboer.

REPORT OF THE COMMITTEE ON PRESBYTERIAL RECORDS

Your committee has examined the records submitted to it, and makes the following recommendations:

I. That the records of the Presbyteries of Wisconsin and California be approved without exception.

II. That the minutes of the Presbytery of Ohio be approved with the following exceptions:
   1. In the minutes of October 27, 1949, p. 35, the word "in" should read "into."
   2. The meeting of "November 4th, 1950" should be "November 4, 1949." This meeting is called an "adjourned" meeting but we could find no action recorded in the previous minutes calling for such a meeting. The third paragraph in these minutes is ambiguous and the typography and phraseology of all the minutes of the meeting are poor. Words misspelled are:
      (a) "minutes"
      (b) "Steubenville"
   In the last line the phrase "in prayer" should read "with prayer."

III. That the minutes of the Presbytery of New York and New England be approved with the following exceptions:
   1. In the minutes of October 27, 1949, p. 35, the word "in" should read "into."
   2. The meeting of "November 4th, 1950" should be "November 4, 1949." This meeting is called an "adjourned" meeting but we could find no action recorded in the previous minutes calling for such a meeting. The third paragraph in these minutes is ambiguous and the typography and phraseology of all the minutes of the meeting are poor. Words misspelled are:
      (a) "minutes"
      (b) "Steubenville"
   3. Meeting of April 18, 1950. Paragraph 7 is not clear.
   4. The word "Orthodox" is missing from the name: "First Orthodox Presbyterian Church."

IV. That the minutes of the Presbytery of the Dakotas be approved with the following exceptions:
   1. In the minutes of May 16, 1949, page 365, "advice" should be "examinations."
   2. On page 217 a communication is referred to without indication of its contents.

V. That the minutes of the Presbytery of Philadelphia be approved with the following exceptions:
   1. In the minutes of May 16, 1949, page 365,
(a) The term "regular meeting" should read "stated meeting."
(b) In the record of the roll call, of those listed as absent, three names were almost obliterated with pencil. In the next line these names appear as excused. Though excused they should be listed as absentees.
(c) The term "Sessions absent" should read "sessions not represented."

   (a) Page 372. This sentence appears ambiguous: "On motion, Mr. Mitchell, at his own request, was released as elder of Knox Church."
   (b) Page 372. Where the complete name is used the title should be affixed, e.g., Mr. A. W. Kuschke should read Rev. A. W. Kuschke, etc.
   Page 374. The word "adjourn" is used where the word "recess" is apparently intended.
   (d) Words misspelled: enrollment, and, that (page 372), Messrs., further, Kuschke (page 375), and Seneca (page 379).

VI. That the minutes of the Presbytery of New Jersey be approved with the following exceptions:
1. On page 109 of the meeting of April 26, 1949, no mention is made of the presbyterial affiliation of a minister from another presbytery who took part in an ordination service.
2. The minutes of the stated meeting held October 18, 1949, are placed in the record following the minutes of the special meetings of November 16 and December 9, 1949.
3. Page 112. In the minutes of September 27, 1949, there is no indication that the provision of the last sentence of Chapter 18, Section 3, of the Form of Government was observed. Presbytery should take formal cognizance of the change of a minister's function from pastor to evangelist.
4. Page 117. October 18, 1949. No reasons are recorded for granting to two ministers permission to labor outside the bounds of presbytery.
5. Page 119. January 17, 1950. The pulpit of the Pittsgrove church is reported as being "temporarily supplied by Mr. Pederson, a —— student of Philadelphia School of the Bible." It is contrary to Form of Government, Chapter 21, Section 3, for the pulpit to be regularly supplied by any other than licentiates and ministers of the Orthodox Presbyterian Church.

VII. This Committee also recommends that each Presbytery incorporate in its records as submitted to the General Assembly for examination a copy of the rules or by-laws under which that Presbytery operates.

Respectfully submitted.

OSCAR HOLKEBOER, Convener
EUGENE BRADFORD

It was moved and carried that the recommendations of the committee be adopted, and that the last sentence of recommendation No. 5, exception 2, e be deleted.

It was moved and carried that the Assembly proceed to the consideration of the Report of the Committee on Ecumenicity on Suggested Changes in the Constitution and/or Practices of the American Council of Christian Churches.

It was moved that the portion of the report of the Committee on Ecumenicity concerning the American Council of Christian Churches and its recommendations be adopted.

It was moved and carried that the question be divided.

The following substitute for the first part of the divided question was carried: that the contents of the report concerning the American Council of Christian Churches be brought to the attention of the American Council of Christian Churches.

On motion, the latter part of the divided question, the recommendation of the Committee on Ecumenicity concerning the American Council of Christian Churches was adopted.

It was moved and carried that the Clerk of the 17th General Assembly and Mr. Galbraith be appointed a committee of two to communicate the action of the Assembly regarding suggestions made to the Second Plenary Congress of the International Council of Christian Churches.

The Moderator requested Mr. Clelland to take the chair. It was moved and carried that the Assembly elect a second delegate to the Second Plenary Congress of the Inter-
national Council of Christian Churches to go if funds become available.

The Moderator resumed the chair.

Messrs. Stonehouse, Galbraith, Kuschke, and Hills were nominated for the position of delegate to the Second Plenary Congress of the International Council of Christian Churches.

Messrs. Kuschke and Hills requested permission to have their names withdrawn from nomination. On separate motions their requests were granted.

On the first ballot Dr. Stonehouse was elected as second delegate to the Second Plenary Congress of the International Council of Christian Churches.

It was moved and carried that the 17th General Assembly acknowledge the invitation of the Reformed Ecumenical Synod of Amsterdam to participate in a Reformed Ecumenical Synod in Edinburgh in 1953, and express our hope that the Orthodox Presbyterian Church may be able to be represented by one or more delegates but determine not to undertake the election of a delegate or delegates at this Assembly.

The Report of the Committee on General Benevolence was read by Mr. Phillips.

REPORT OF THE COMMITTEE ON GENERAL BENEVOLENCE

Your Committee wishes to report the following facts and to ask a directive for its future labors:

1. The Committee has endeavored to care for the needs of those not normally under the care of particular churches, as these needs were brought to our attention.
   a. Three shipments of wool, were sent to the pastors of the Christian Reformed Church of Japan.
   b. A check was sent to a needy widow of a minister who died while seeking admission to the Orthodox Presbyterian Church.
   c. Reports were received of packages sent from individual churches.
   d. Recommendations were made when requests for information were received.

2. The Committee believes that more of the churches should endeavor to send packages containing yarns, wool sweaters, other warm clothing, stationary, and Calvinistic books to both the Reformed ministers of Japan and the men at the Korea Theological Seminary, Pusan, Korea.

3. The Committee stands ready to consider each cause presented to it, inviting the suggestions of members and ministers of the various churches.

4. The Committee would like a directive relative to the following problem:
   Correspondence has been had with regard to a property gift to the Committee, and we would like to inquire into the advisability of incorporating under the name of the Committee.

5. The financial report as presented by the treasurer is, as follows:

   Balance, July 1, 1949 .................................................. $ 1,021.37
   Receipts to May 15, 1950 ............................................. 182.38

   $ 1,203.75

   Expenses, July 1, 1949 to May 15, 1950 ......................... 133.52
   Balance, May 15, 1950 .............................................. $ 1,070.23
   Balance accounted for, as follows:
   Saving account, Oxford National Bank ......................... $ 901.16
   In personal checking account .................................. 169.07

   $1,070.23

6. Only ten churches have sent gifts to the Committee this year.

7. The Committee recommends:
   a. That it be continued.
   b. That local churches be reminded of its purpose, and be urged to support its work.

Respectfully submitted,

HENRY D. PHILLIPS, Chairman

On motion recommendation No. 1 was adopted.
On motion recommendation No. 2 was adopted.
On motion the Committee on General Benevolence was commissioned to present to
the local churches specific needs in the sphere of general benevolence.

On motion the Committee on General Benevolence was advised to incorporate if the Committee deems the gift of sufficient value to warrant incorporation.

A report on behalf of the Committee on a Hymnal was read by Mr. Marsden.

REPORT ON BEHALF OF THE COMMITTEE ON HYMNAL
TO THE SEVENTEENTH GENERAL ASSEMBLY

The Committee on Hymnal has begun a study of the Presbyterian Hymnal, Revised (Edition of 1911) as the beginning of its work.

The removal of the Rev. Donald C. Graham from The Orthodox Presbyterian Church creates a vacancy on the Committee.

It is the sense of the Committee that it should be continued.

Sincerely,

ROBERT S. MARSDEN, Chairman

It was moved and carried that the Committee on Hymnal be continued and that a member be elected to take the place of the Rev. Donald C. Graham.

Mr. Murray requested that his negative vote be recorded.

Messrs. Cummings, Howard A. Porter, Poundstone, Wilfred G. Clelland, Harry Remein, and Freeman were nominated for position of member of the Committee on Hymnal.

Messrs. Cummings and Freeman requested permission to have their names withdrawn from nomination. On separate motions their requests were granted.

On the first ballot Mr. Wilfred G. Clelland was elected as a member of the Committee on Hymnal.

The Committee on Overtures and Papers reported as follows:

The Committee on Overtures and Papers recommends with regard to Point No. 5 of the Report of the Travel Fund Committee of the 17th Assembly that a committee of three be appointed to serve as a Travel Fund Committee for the 18th General Assembly; that the committee be requested to give consideration to principles and procedures, and explore the possibility of improving upon the present approach to this problem; that it be responsible for raising money to meet the needs of this fund; and that it be requested to coordinate its efforts in connection with the raising of funds with those of the Clerk of Assembly in his responsibility for soliciting the General Assembly Fund in order that the churches may be informed concerning all of the needs of the General Assembly at the same time.

On motion the recommendations were adopted.

It was moved that the Committee on Hymnal be instructed to include in the hymnal all of the one hundred and fifty Psalms.

It was moved as an amendment that before the word "include" the words "seek to" be inserted and that following the word "hymnal" the words "metrical versions based on" be inserted.

On motion the matter was laid on the table.

The Report of the Committee on Date and Place of Next Assembly was read by Mr. Nonhof.

COMMITTEE ON DATE AND PLACE OF NEXT ASSEMBLY

Your Committee reports that it has received the following invitations:
1. From the Presbytery of Dakotas to meet in Denver, Colo., July, 1951.
2. From Westminster Theological Seminary to meet on its campus in May, 1951.

After due consideration your Committee recommends the acceptance by the General Assembly of the invitation of Westminster Theological Seminary to meet on its campus, May 24, 1951.

Respectfully submitted for The Committee,
by MELVIN B. NONHOF

On motion the recommendation of the Committee was adopted.

The Report of the Committee on Arrangements of the 17th General Assembly was read by Mr. Marsden.
REPORT OF THE COMMITTEE ON ARRANGEMENTS

The Committee on Arrangements has sold meals to the commissioners and to friends. The financial report of this element of the Committee's work is as follows:

RECEIPTS:

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<th>Description</th>
<th>Amount</th>
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<tr>
<td>Sale of Surplus Food</td>
<td>1.39</td>
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<th>Amount</th>
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</thead>
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<tr>
<td>Food</td>
<td>$161.39</td>
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<tr>
<td>Help</td>
<td>101.00</td>
</tr>
<tr>
<td>Gasoline for Seminary truck</td>
<td>2.00</td>
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<tr>
<td>Laundry</td>
<td>5.00</td>
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<td>$269.39</td>
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</tbody>
</table>

Balance on hand, May 29, 1950 $55.67

Robert S. Marsden,
Treasurer

On motion the balance of $55.67 of the funds of the Committee on Arrangements was donated to the Westminster Theological Seminary.

The Moderator appointed Messrs. Glenn R. Coie, Kellogg, and Neel to the Travel Fund Committee for the 18th General Assembly.

The Minutes of the 16th General Assembly were presented in printed form for approval.

The final report of the Travel Fund Committee was read by Mr. Clelland.

TRAVEL FUND COMMITTEE

The Travel Fund Committee appointed to act during the 17th General Assembly reports that 31 churches contributed a total of $707.25. Travel expenses totaling $685.77 have been paid to eleven commissioners. The Committee recommends that the balance of $21.48 be turned over to the Travel Fund Committee for the 18th General Assembly.

For the Committee,

John P. Clelland

On motion the recommendation of the Committee was adopted.

It was moved and carried that the Moderator appoint a committee of three as a Committee on Arrangements for the 18th General Assembly and that the Committee include the Clerk of this Assembly.

The Moderator appointed Messrs. Bradford, Van Til and Vining to the Committee on Arrangements for the 18th General Assembly.

It was moved and carried that the Assembly approve a budget of $1200 for the General Assembly Fund.

It was moved and carried:

1. That the Clerk of Assembly set a quota for each Presbytery of its share of the budget based on the proportion of the communicant members of its churches to the total number of members in the denomination.

2. That the Clerk of Assembly be required to inform each presbytery of the amount of its quota.

3. That the Clerk of Assembly be required to report to the following Assembly the quotas set for and the amounts received from each presbytery.

4. That the General Assembly respectfully request the presbyteries to take appropriate action regarding this financial arrangement before the end of the calendar year.

It was moved and carried that the Minutes of the 16th General Assembly in printed form be approved.

It was moved and carried that the Clerk be instructed to indicate in the annual statistical report that Deacon’s Fund receipts be included under the heading of Benevolences.

It was moved and carried that the 17th General Assembly express its sincere and
hearty appreciation to the Committee on Arrangements and to Westminster Theological Seminary for the gracious and efficient manner in which provision has been made for our needs.

The day's minutes were read and approved as corrected.
It was moved and carried that the minutes as a whole be approved.
It was moved and carried that the Assembly be dissolved.

The Moderator made the following declaration: "By virtue of the authority delegated to me by the Church, let this General Assembly be dissolved, and I do hereby dissolve it, and require another General Assembly, chosen in the same manner, to meet at Westminster Theological Seminary, Philadelphia, Pennsylvania, on the 24th day of May A. D., 1951."

After leading in prayer, the Moderator pronounced the Apostolic Benediction.
The sessions of the Assembly were concluded at 11:30 p.m., May 29, 1950.
ROBERT L. VINING,
Clerk of Assembly
APPENDIX

STATISTICAL REPORT FOR THE YEAR ENDING MARCH 31, 1950

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<td>2</td>
<td>Total Membership, March 31, 1950</td>
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<td>Communicant Members, March 31, 1950</td>
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<td>Baptized Children, March 31, 1950</td>
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<td>Gain, Communicant Members, Confession of Faith</td>
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<td>6</td>
<td>Gain, Reaffirmation of Faith</td>
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<td>Gain, Transfer</td>
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<td>8</td>
<td>Loss, Communicant Members, Death</td>
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<td>Net Gain or Loss of Baptized Children</td>
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<td>Net Gain or Loss, Sunday School Membership</td>
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<td>Total Receipts for Special Purposes</td>
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PRESBYTERY OF CALIFORNIA

The Rev. H. Wilson Albright, Stated Clerk, 1206 Manhattan Ave., Manhattan Beach, Calif.

<table>
<thead>
<tr>
<th>Location</th>
<th>Membership</th>
<th>Confession</th>
<th>Reaffirmation</th>
<th>Transfer</th>
<th>Death</th>
<th>Gain</th>
<th>Loss</th>
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Total Receipts:

- General: $4,717
- Benevolences: $612
- Special Purposes: $832

Total Receipts for Benevolences: $1,250

Total Receipts for Special Purposes: $1,344
OREGON

Bend, Westminster
  Robert E. Nicholas
Portland, First, V.
  8245 N.E. Fremont St. (20)

WASHINGTON

Seattle, First
  3003 61st Ave., S.W.
  Earl E. Zetterholm

TOTAL

1038 1174 884 290 42 58 41 7 13 27 + 55 1658 — 23 $61,428 $12,875 $16,994

Average Contribution
Per Communicant Member

$69.48 $14.56 $19.22

Ministerial Changes

Ministers Added to Roll:
  David Calderwood, from Los Angeles Presbytery, United Presbyterian Church, April 21, 1949
  Herman T. Petersen, from Presbytery of New York and New England, January 18, 1950

Ministers Removed from Roll:
  Lawrence Eyres, to Presbytery of Wisconsin, January 27, 1950
  John F. Gray, letter of standing to Presbytery of Allegheny of United Presbyterian Church,
  Malcolm C. Frehn, name dropped at own request, April 20, 1949
  G. Arthur Hutchinson, name dropped at own request, April 20, 1949

Other Ministers of Presbytery:
  Bruce F. Hunt
  Louis E. Knowles
  Charles G. Schafffele
  Delbert G. Schowalter
  Robert Sander

PRESBYTERY OF THE DAKOTAS

The Rev. Melvin B. Nonhof, Stated Clerk, Box 9, Bancroft, S. D.

COLORADO

Denver, Park Hill
  141 140 105 35 5 2 2 1 + 1 120 — 10 5,500 800 2,000

NEBRASKA

Oak Creek, Chapel, V.
  90 + 60
<table>
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Licentiates: John Alexander, John Finley, Norman Hoeflinger, Donald Stanton, Harold Hanson.

Total Ministers - 9
Total Churches - 14
Total Chapels - 2
### PRESBYTERY OF NEW JERSEY

The Rev. Charles H. Ellis, Stated Clerk, 56 S. Munn Ave., East Orange, N. J.

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**TOTAL**

- **FLORIDA**
  - Ft. Lauderdale, Ft. Lauderdale
  - 807 N. E. 15th Ave.
  - John C. Hills, Jr.
- **NEW JERSEY**
  - Bridgeton, Calvary
  - 137 W. Commerce St.
  - Robert G. Eckardt
  - East Orange, Covenant
  - 56 S. Munn Ave.
  - Charles H. Ellis
  - Fair Lawn, Grace Chapel
  - E. Amsterdam at N. Broadway
  - Bruce A. Coie
  - Pittsgrove, Faith, V.
  - Ringoes, Calvary
  - Meredith G. Kline
  - Vineland, Covenant
  - Landis Ave. & State St.
  - Everett C. De Velde
  - West Collingswood, Immanuel
  - Elm & Calvert Aves.
  - Edward L. Kellogg
  - Westfield, Grace
  - 600 Westfield Ave.
  - Edmund P. Clowney
  - White Horse, Grace
  - 416 White Horse Ave.
  - Theodore J. Georgian
  - Wildwood, Calvary
  - E. Rio Grande Ave.
  - Leslie A. Dunn
- **TOTAL**

**Average Contribution**

- **Per Communicant Member**

**TOTAL**

- **FLORIDA**
  - Ft. Lauderdale, Ft. Lauderdale
  - 807 N. E. 15th Ave.
  - John C. Hills, Jr.
- **NEW JERSEY**
  - Bridgeton, Calvary
  - 137 W. Commerce St.
  - Robert G. Eckardt
  - East Orange, Covenant
  - 56 S. Munn Ave.
  - Charles H. Ellis
  - Fair Lawn, Grace Chapel
  - E. Amsterdam at N. Broadway
  - Bruce A. Coie
  - Pittsgrove, Faith, V.
  - Ringoes, Calvary
  - Meredith G. Kline
  - Vineland, Covenant
  - Landis Ave. & State St.
  - Everett C. De Velde
  - West Collingswood, Immanuel
  - Elm & Calvert Aves.
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  - Westfield, Grace
  - 600 Westfield Ave.
  - Edmund P. Clowney
  - White Horse, Grace
  - 416 White Horse Ave.
  - Theodore J. Georgian
  - Wildwood, Calvary
  - E. Rio Grande Ave.
  - Leslie A. Dunn
- **TOTAL**

**Average Contribution**

- **Per Communicant Member**

**TOTAL**
Ministerial Changes

Ministers Added to Roll:
- Ralph E. Clough, from Presbytery of New York and New England, December 9, 1949
- Theodore J. Georgian, by Ordination, May 5, 1949

Ministers Removed from Roll:
- Donald C. Graham, to Presbytery of Florida, Presbyterian Church, U.S., February 23, 1950

Licentiates: Robert Hamilton

Other Ministers of Presbytery:
- Wm. Harllee Bordeaux
- Richard W. Gray
- Lewis J. Grotenhuis

Edward Heerema
James W. Price

Total Ministers — 15
Total Churches — 11
Total Chapels — 1

PRESBYTERY OF NEW YORK AND NEW ENGLAND

The Rev. Herbert DuMont, 55 Hoover Drive, Rochester, N. Y.

CONNECTICUT

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</table>
Rochester, Covenant
55 Hoover Drive
Herbert V. DuMont
Memorial
650 Merchants Rd.
John J. DeWaard
Schenectady, Calvary
Rugby Rd. & Glenwood Blvd.
Raymond M. Meiners
Worcester, Calvary
John C. Rankin

TOTAL

872 895 658 237 19 9 6 5 5 + 11 646 — 57 $35,816 $ 8,455 $14,509

Average Contribution
Per Communicant Member

Ministerial Changes
Ministers Removed from Roll:
Ralph E. Clough, to New Jersey Presbytery, November 17, 1949
Herman T. Petersen, to California Presbytery, November 17, 1949
Other Ministers of Presbytery:
Burton L. Goddard
Floyd E. Hamilton
John Murray
John H. Skilton
Charles E. Stanton

PRESBYTERY OF OHIO
The Rev. James G. Spencer, Stated Clerk, 2608 Kemper Lane, Cincinnati 6, Ohio

INDIANA
Indianapolis, Covenant, V.
1355 N. Riverview Dr.

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

OHIO
Cincinnati, First
Taft Rd. 8 Kemper Ln.
James G. Spencer

TOTAL

Average Contribution
Per Communicant Member
Ministerial Changes

Ministers Added to Roll:
Wm. Young, from Presbytery of New York and New England, October 27, 1949

Ministers Removed from Roll:
Martin J. Bohn, to Presbytery of Steubenville, United Presbyterian Church, October 27, 1949
Thomas M. Gregory, to Presbytery of Indiana, United Presbyterian Church, October 27, 1949

Other Ministers of Presbytery:
Lawrence B. Gilmore, Th.D.
Wm. Young, Th.D.

Total Ministers = 4
Total Churches = 3
Total Chapels = 1

PRESBYTERY OF PHILADELPHIA

The Rev. Edwards E. Elliott, Stated Clerk, 3552 Elmley Ave., Baltimore 13, Md.

<p>| DELAWARE       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |
|----------------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|
| Middletown, Grace | 1   | 2    | 3    | 4    | 5    | 6    | 7    | 8    | 9    | 10   | 11   | 12   | 13   | 14   | 15   | 16   |
| Pennington St.  | 69   | 72   | 48   | 24   |      |      |      |      |      |      |      |      |      |      |      |
| William C. Goodrow |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |
| Wilmington, Eastlake | 321 | 324  | 249  | 75   | 4    | 2    | 4    | 1    | 2    | +    | 4    | 188  | —    | 18   | 8,085| 3,157| 3,878|
| 27th &amp; Market Sts.  |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |
| John P. Clelland |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |
| MARYLAND        |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |
| Baltimore, St. Andrew's  | 35  | 35   | 27   | 8    | 2    | 1    | 1    |      |      |      |      |      |      |      |      |
| 3552 Elmley Ave.  |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |
| Edwards E. Elliott |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |
| Silver Spring, Knox | 146 | 160  | 107  | 53   | 8    | 6    | 1    | 2    | 5    | +    | 8    | 298  | —    | 9    | 10,574| 3,436| 178  |
| Granville Dr. &amp; Sutherland Rd.  |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |
| Glenn R. Coie |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |
| PENNSYLVANIA     |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |       |
| Branchton, New Hope | 108 | 111  | 79   | 32   | 3    |     |      |      |      |      |      |      |      |      |      |
| LeRoy B. Oliver |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |
| Center Square, Community | 45  | 54   | 31   | 23   | 6    |      |      |      |      |      |      |      |      |      |
| Henry Tavares |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |</p>
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<th>Location</th>
<th>Communicant</th>
<th>Revenue 2010</th>
<th>Revenue 2011</th>
<th>Revenue 2012</th>
<th>Revenue 2013</th>
<th>Revenue 2014</th>
<th>Revenue 2015</th>
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<td>Grove City, Wayside, V.</td>
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<td>141</td>
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<td>31</td>
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<td>91 — 3</td>
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<td>LeRoy B. Oliver Kirkwood</td>
<td>196</td>
<td>191</td>
<td>151</td>
<td>40</td>
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<td>229</td>
<td>265</td>
<td>180</td>
<td>85</td>
<td>13</td>
<td>14 + 13</td>
<td>395+ 10</td>
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<td>Middletown, Calvary</td>
<td>163</td>
<td>156</td>
<td>113</td>
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<td>89</td>
<td>69</td>
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<td>2</td>
<td>5 13 — 4</td>
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<td>51</td>
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<td>Church Rd. &amp; Willow Grove Ave.</td>
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<td>Eugene Bradford Gethsemane</td>
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<td>*36</td>
<td>*34</td>
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<td>65th below Elmwood (42)</td>
<td>90</td>
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**Ministerial Changes**

- Ministers Added to Roll:
  - Raymond E. Commeret by Ordination, June 3, 1949
  - David Freeman, from Reformed Church of America, September 19, 1949
  - Lester Bachman, from Presbytery of Great Lakes, Bible Presbyterian Church, Nov. 21, 1949

**Average Contribution**

- Per Communicant Member: $46.03 $14.16 $11.73

*Includes branch S. S.*
Ministers Removed from Roll:
  George Willis, to Albemarle Presbytery, Presbyterian Church in U. S., May 16, 1949
Congregation Received:
  Wayside, Grove City, Pa., November 21, 1949
Other Ministers of Presbytery:
  Egbert W. Andrews
  John W. Betzold
  Thomas M. Cooper
  Clarence W. Duff
  R. B. Kuiper
  Arthur W. Kuschle
  Francis E. Mahaffy
  Robert S. Marsden
  Clarence L. McCoy
  R. Heber McIlwaine
  Leslie W. Sloat
  Ned B. Stonehouse
  Cornelius Van Til
  Edward Lynne Wade
  Wm. E. Wemers
  Thayer Westlake
  Paul Woolley
  Edward J. Young
Licentiate of Presbytery:
  Marten Woudstra

Total Ministers - 32
Total Churches - 18
Total Chapels - 1

PRESBYTERY OF WISCONSIN
The Rev. John Davies, Stated Clerk, R. D. 1, Gresham, Wisconsin

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<tr>
<th>ILLINOIS</th>
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<th>WISCONSIN</th>
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<td>Evergreen Park, Westminster Chapel</td>
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<td>Cedar Grove, Calvary</td>
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<td>Oscar Holkeboer</td>
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<td>John Davies</td>
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<td>Lawrence R. Eyres</td>
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<td>Oostburg, Bethel</td>
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<td>7th Ave. &amp; 49th St.</td>
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<td>Lawrence R. Eyres</td>
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<td>68</td>
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Total Ministers - 32
Total Churches - 18
Total Chapels - 1

*102 $*1,602 $*190 $*7,386
TOTAL

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<th>717</th>
<th>440</th>
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<th>5</th>
<th>9</th>
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<th>4 + 17</th>
<th>705</th>
<th>+ 20</th>
<th>$37,784</th>
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<td>$52.69</td>
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Congregation Dissolved:
Grace, Milwaukee, Wisconsin, by Presbytery, April 29, 1949, at request of congregation

Other Ministers of Presbytery:
Edward F. Hills  Richard B. Gaffin  Edmund P. Clowney  Jacob Mellema

Total Ministers — 9
Total Churches — 4
Total Chapels — 2
# SUMMARY OF STATISTICS

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<td>+ 121</td>
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<td>203</td>
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<td>101</td>
<td>43</td>
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Average Contribution per Communicant Member, 1950: $51.53 $15.59 $16.25 $83.38
Average Contribution per Communicant Member, 1949: $47.90 $12.73 $21.01 $81.64
Average Contribution per Communicant Member, 1948: $45.45 $13.31 $18.00 $76.76
### MINISTERS OF THE ORTHODOX PRESBYTERIAN CHURCH

Corrected to September 15, 1950

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

<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
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<tr>
<td>Ahlfeldt, Carl A., P.</td>
<td>8245 N. E. Fremont Street, Portland 20, Oregon.</td>
<td></td>
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<tr>
<td>Albright, H. Wilson, P.</td>
<td>529 Manhattan Beach Blvd., Manhattan Beach, Calif.</td>
<td></td>
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<tr>
<td>Andrews, Egbert W., F.M.</td>
<td>P. O. Box 53, Taipaih, Formosa, China.</td>
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<tr>
<td>Atwell, Robert L., P.</td>
<td>449 Oak Hill Drive, Middletown, Pa.</td>
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<tr>
<td>Bachman, Lester R., Phi.</td>
<td>6227 Elmwood Avenue, Philadelphia 42, Pa.</td>
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<tr>
<td>Balcom, Curtis A., D.</td>
<td>422 Avenue C, Bismarck, N. D.</td>
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<tr>
<td>Bird, Herbert S., P.</td>
<td>326 North 26th Street, Lincoln, Nebraska.</td>
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<tr>
<td>Bordeaux, Wm. Harllee, Th.D.</td>
<td>15 Park Row, New York 7, N. Y.</td>
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<tr>
<td>Brown, James B., D.D., P.</td>
<td>7930 El Capitan Drive, La Mesa, Calif.</td>
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<tr>
<td>Busch, Calvin A., P., Y.</td>
<td>5 Grand Street, Portland, Maine.</td>
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<tr>
<td>Calderwood, David, Th.D., P.</td>
<td>2740 El Roble Drive, Los Angeles 41, Calif.</td>
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<tr>
<td>Churchill, Robert K., P., W.</td>
<td>Cedar Grove, Wisconsin</td>
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<tr>
<td>Clelland, John P., P.</td>
<td>210 West 27th St., Wilmington, Del.</td>
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<td>Clough, Ralph E., P.</td>
<td>137 West Commerce Street, Bridgeton, N. J.</td>
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<td>Clowney, Edmund P., P.</td>
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<td>Coie, Bruce A., H.M., J.</td>
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<tr>
<td>Coie, Glenn R., P.</td>
<td>120 Normandy Drive, Silver Spring, Md.</td>
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<td>Cooper, Thomas M., Phi.</td>
<td>300 E. Seneca Street, Tucson, Arizona.</td>
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<td>1070 Chestnut Avenue, Long Beach 13, Calif.</td>
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<td>Davies, John P., W.</td>
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<td>De Velde, Everett C., P.</td>
<td>Landis Ave. and State Street, Vineland, N. J.</td>
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<td>De Waard, John J., P.</td>
<td>967 Highland Avenue, Rochester 10, N. Y.</td>
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<tr>
<td>Duff, Clarence W., F.M.</td>
<td>2338 Old Welsh Road, Willow Grove, Pa.</td>
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<tr>
<td>Du Mont, H. V. G., P.</td>
<td>55 Hoover Drive, Rochester, N. Y.</td>
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<td>Dunn, Leslie A., P.</td>
<td>308 E. Hand Avenue, Wildwood, N. J.</td>
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<td>Eckardt, Robert W., P.</td>
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<td>Elliott, Edwards E., P.</td>
<td>224 Clayton Street, San Francisco 17, Calif.</td>
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<td>Ellis, Charles H., P.</td>
<td>56 S. Munn Avenue, East Orange, N. J.</td>
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<td>Eyres, Lawrence R., H.M.</td>
<td>744 South 9th Avenue, La Grange, Ill.</td>
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<td>Freeman, David, P.</td>
<td>720 Carpenter Lane, Philadelphia 19, Pa.</td>
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<td>Gaffin, Richard B., F.M.</td>
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<td>Georgian, Theodore J., P.</td>
<td>416 White Horse Avenue, Trenton 10, N. J.</td>
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<td>Goddard, Burton L., Th.D., Prof., Y.</td>
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<tr>
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<tr>
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<tr>
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<td>406 N. Easton Road, Willow Grove, Pa.</td>
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<td>Grotenhuis, Lewis J., P.</td>
<td>R. D. 2, Phillipsburg, N. J.</td>
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</tbody>
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