MINUTES OF THE
EIGHTEENTH GENERAL ASSEMBLY
OF
THE ORTHODOX PRESBYTERIAN CHURCH
WESTMINSTER THEOLOGICAL SEMINARY
CHESTNUT HILL, PHILADELPHIA, PENNSYLVANIA
MAY 24-29, 1951
THURSDAY, MAY 24th

THURSDAY MORNING

The Moderator of the Seventeenth General Assembly, the Rev. Leslie W. Sloat, opened the devotional service preceding the Eighteenth General Assembly at 11:00 A.M., May 24, 1951, in the Library Auditorium of Westminster Theological Seminary, Philadelphia, Pennsylvania. Mr. Sloat preached a sermon entitled, “Shepherding the Flock of God,” based on 1 Peter 5:2. Following the sermon the sacrament of the Lord’s Supper was administered by Mr. Sloat, assisted by the Rev. Robert H. Graham and the Rev. Clarence W. Duff and by Ruling Elders Justus L. Bryan, George O. Cotton, Robert Kopenhaver and Thomas M. Broekhuizen.

THURSDAY AFTERNOON

The Eighteenth General Assembly was convened at 2:05 P.M., Thursday, May 24, 1951, with prayer by Mr. Sloat.

The roll of commissioners follows:

THE ROLL OF THE ASSEMBLY

Presbytery of California


Presbytery of the Dakotas

Ministers: Herbert Bird, Arthur O. Olson.
Elders: George O. Cotton, Donald F. Stanton.

Presbytery of New Jersey

Elders: Justus L. Bryan, Alexander Thomson.

Presbytery of New York and New England

Ministers: Calvin A. Busch, Herbert Van G. DuMont, Raymond M. Meiners, John Murray, John H. Skilton, Charles E. Stanton.
Elder: Thomas M. Broekhuizen.

Presbytery of Philadelphia

Presbytery of Wisconsin


The printed minutes of the Seventeenth General Assembly were presented and approved.
The Clerk of the Seventeenth General Assembly presented the statistical report informally.

Nominations were declared in order for the office of Clerk. Mr. Vining was nominated. A white ballot was cast for Mr. Vining's election.

Nominations were declared in order for the office of Moderator. Messrs. Cummings, Oliver, Price and Eyres were nominated. The request of Mr. Cummings that his name be withdrawn was granted.

On motion the Rev. Clarence Van Ens, fraternal delegate from the Synod of the Christian Reformed Church, was invited to sit as a corresponding member.

Mr. Eyres was elected Moderator on the second ballot.

Nominations were declared in order for the office of Assistant Clerk. Mr. Clough was nominated. A white ballot was cast for Mr. Clough's election.

The Clerk read the following communications:

Gresham, Wisconsin, R. D. 1
December 11, 1950

The Rev. R. L. Vining, S. C.
Orthodox Presbyterian Church
Nottingham, Pennsylvania

Dear Bob,

Presbytery of Wisconsin took the following action at its fall meeting in Waterloo, Iowa, October 10, 1950:

"That the Presbytery of Wisconsin overture the 18th General Assembly of the Orthodox Presbyterian Church to add the following paragraph to the Book of Discipline, Chapter VI: 'When a minister, not retired by reason of age or infirmity, fails to engage in the active work of the ministry for a period of two years he shall be required to appear before presbytery to show cause why his name should not be dropped from the rolls of presbytery.'"

This action was in the form of adopting a recommendation of presbytery's Home Missions Committee.

Sincerely in Christ,

JOHN DAVIES, Stated Clerk

Action taken at Presbytery of New York and New England
Albany, N. Y.
April 11, 12, 1951

Whereas the Constitution of the International Council of Christian Churches requires, as a condition of constituent membership, that denominations etc. "by official action, approve and accept the preamble and doctrinal statement of the Constitution"; and whereas the preamble of the Constitution declares that "the times demand the formation of a world-wide agency, for fellowship and co-operation on the part of Bible-believing Churches for the proclamation and defense of the Gospel, for the maintenance of a testimony pure, steadfast and world-wide to those great facts and revealed truths of historic Christianity and especially to the great doctrines of the Protestant Reformation"; and whereas this declaration fails to make clear that "the proclamation and defense of the Gospel" and "the maintenance of a testimony pure, steadfast and world-wide" to the facts and truths of
historic Christianity and to the doctrines of the Protestant Reformation are specifically the functions of the church rather than of the Council; and whereas this declaration should, in accordance with its terms, be most reasonably interpreted to mean that the Council is "a world-wide agency" for "the proclamation and defense of the Gospel" and for "the maintenance of a testimony pure, steadfast and world-wide"; and whereas this interpretation is supported by the conclusion of the preamble, to wit, that "the bodies of various nationalities and languages forming this Council, do now establish it as an agency, without compromise or evasion, unreservedly dedicated as a witness to 'the faith once for all delivered unto the saints'"; and whereas The Orthodox Presbyterian Church cannot cooperate with non-Reformed Churches in such a specific function as the proclamation and defence of the Gospel and the maintenance of a pure and steadfast testimony to the facts and truths of historic Christianity and the doctrines of the Protestant Reformation; and whereas the International Council of Christian Churches includes in its membership non-Reformed Churches and bodies, be it therefore resolved that this General Assembly declare that The Orthodox Presbyterian Church is not a member of the International Council of Christian Churches.

P. O. Box 101
Mt. Holly, N. J.
April 23, 1951

The Rev. Robert L. Vining
Nottingham, Pennsylvania

Dear Bob:

At the meeting of the Presbytery of Philadelphia held March 19, 1951, the following two overtures to the General Assembly were adopted, and are herewith transmitted to you for presentation to that body:

1. The Presbytery of Philadelphia respectfully overtures the 18th General Assembly of The Orthodox Presbyterian Church to divide the Presbytery of Philadelphia in such manner that churches west of Tyrone, Penna., be included in the Presbytery of Ohio, and that that Presbytery be renamed the "Presbytery of Ohio and Western Pennsylvania."

2. Whereas the Constitution of the International Council of Christian Churches provides that official approval and acceptance of the preamble and doctrinal statement of the Constitution shall be a condition of membership in the Council, and whereas the preamble of the Constitution commits the Council to "the proclamation and defense of the Gospel," and "the maintenance of a pure testimony to the great doctrines of the Protestant Reforma- tion," and whereas the Council includes in its membership non-Reformed bodies with which The Orthodox Presbyterian Church cannot cooperate in such matters, be it therefore resolved that this General Assembly declare that The Orthodox Presbyterian Church is not a member of the International Council of Christian Churches.

Yours truly,

LESLIE W. SLOAT, Stated Clerk
Presbytery of Philadelphia

Bancroft, S. D.
May 1, 1951

The Rev. Robert L. Vining
Clerk of The General Assembly, The Orthodox Presbyterian Church,
Nottingham, Pa.

Dear Mr. Vining:

At the regular Spring meeting of the Presbytery of the Dakotas, the following action
was taken: “It was moved and carried that the Presbytery of the Dakotas request The General Assembly to determine what is included in the expression “System of Doctrine” as it appears in the ordination of ruling and preaching elders.” (Minutes, page 239.)

Fraternally yours,
MELVIN B. NONHOF, Clerk
Bancroft, S. D.
May 1, 1951

The Rev. Robert L. Vining
Clerk of The General Assembly,
The Orthodox Presbyterian Church,
Nottingham, Pa.

Dear Mr. Vining:

At the regular Spring meeting of the Presbytery of the Dakotas, the following action was taken: “It was moved and carried that the Presbytery invite the General Assembly of The Orthodox Presbyterian Church to meet in Denver, Colo., in July, 1952.” (Minutes, page 239.)

Fraternally yours,
MELVIN B. NONHOF, Clerk

The Committee On Foreign Missions
The Orthodox Presbyterian Church
728 Schaff Building
Philadelphia 2, Pennsylvania
Rev. John P. Galbraith
General Secretary
May 3, 1951

The Stated Clerk,
The Eighteenth General Assembly of
The Orthodox Presbyterian Church,
Meeting at Westminster Theological Seminary,
May 24, 1951.

Fathers and Brethren:

I have been instructed by the Committee on Foreign Missions to communicate with you on what it believes to be an important matter.

We have learned through the Acts of the Reformed Ecumenical Synod, held in Amsterdam in 1949, and by correspondence, that the Reformed Ecumenical Synod, of which The Orthodox Presbyterian Church was a member, decided to form an International Reformed Missionary Council. The task of this Council is to study and disseminate Reformed mission principles, to keep informed on what is done on the various mission fields, and to assist the churches with advice wherever needed, and to seek ways in which the various Reformed churches can come to closer cooperation in the field of missions, and to give mutual assistance. The Council is to be composed of a representative of each of the churches who are invited to take part in the Reformed Ecumenical Synod of 1953. This includes The Orthodox Presbyterian Church. The Council is at present expected to meet in 1952, the time being as yet undetermined.

We have been informed that among the subjects proposed for discussion by the Council are such as these: The Biblical foundation of our missionary task; the principles, policies, methods, and message of the missionary task in the light of the Word of God as interpreted in Reformed confessional standards; the indigenous church and methods of arriving at it; the proper use of missionary money; cultivating the home base; recruiting of missionaries;
preparation and training of missionaries; the relation of older and younger churches; and
the relation of the International Reformed Missionary Council to other international Chris-
tian organizations.

In view of the fact that we as a young church must study many principles of missions
and form many policies, it would be most unfortunate if our church did not take ad-
vantage of the opportunity for mutual instruction with other Reformed churches which
this Council will afford.

Each minister and session in The Orthodox Presbyterian Church has received a copy
of the Acts of the Reformed Ecumenical Synod of Amsterdam, in 1949, and is perhaps
therefore aware of the formation of the International Reformed Missionary Council. How-
ever, this information and the further information that the General Assembly should elect
a delegate to the first meeting of the Council, if we are to have a part in it, has not been
formally presented to the General Assembly. Therefore, the Committee on Foreign Mis-
sions takes this opportunity of calling the attention of the General Assembly to the form-
ation of the International Reformed Missionary Council. The Committee also believes that
this Council may prove of great aid in the conduct of the work of this Committee, and
consequently in the conduct of the missionary work of the denomination as a whole, and
therefore strongly urges the Eighteenth General Assembly to appoint a delegate to attend
the first meeting of the Council and to take whatever steps are necessary to implement such
appointment.

Sincerely yours in Christ,
JOHN P. GALBRAITH,
General Secretary.
Office of Division Chaplain
Hq 7th Inf. Division
APO 7
San Francisco, California
29 November 1950.

General Assembly of Orthodox Presbyterian Church,
Att.: Stated Clerk,
Schaff Building, 15th and Arch Streets,

Reverend and dear Sir:

This letter concerns one of your members, Chaplain John Betzold now serving in our
splendid Division, and I, the correspondent, am the Division Chaplain. It is my wish to
convey to you, in an unofficial manner, a report to you on Chaplain (Capt.) Betzold.

Chaplain Betzold is currently assigned to the 17th Inf. Regiment, which recently
completed a drive to the Yalu River against an implacable foe. He reported to the Division
in early September, and he was not long with his assigned unit when his very presence,
jealous attitude, and devotion to duty was noted by officers and enlisted men alike. He is
affable, gracious, most generous with his time, means and energy, an excellent liaison be-
tween our armed forces and the civilian elements of this beleaguered land. He is well be-
loved by his commanding officer and the men with whom he works.

During the past few weeks we have been engaged in operations along the Pukchong,
Pungsan, Hyesanjin Axis and his unit had an important part in that drive. During this
concerted action he exemplified calmness, fortitude, and exemplary leadership which was
coupled with his high ideals of spirituality. This was surely in keeping with the highest
traditions of the Service and the Chaplains' Corps, and this likewise distinguishes him as
one of our finest chaplains.

It is with great pleasure and justifiable pride that as his Division Chaplain I hasten
to make this commendable report. He is a credit and honor to the Service, a wonderful chaplain in every way, spiritually, morally and physically. I should also add that he has made a fine impression among the men because of his speaking ability; his sermons have been the topic of many fine tributes.

With every kind wish in the Lord, I remain,

Sincerely yours in Christ,  
MAURICE E. POWERS,  
Division Chaplain.

The American Council of Christian Churches  
15 Park Row, New York 7, N. Y.  
January 26, 1951.

The Rev. Robert L. Vining, Stated Clerk  
General Assembly of the Orthodox Presbyterian Church  
Nottingham, Pennsylvania.

Dear Mr. Vining:

At a recent meeting of the Executive Committee of the Council your communication of September 26th, together with enclosures was a subject for consideration.

After some discussion by the Executive Committee, the decision rendered was that, “The present constitution of the Council is expressive of the spirit and purpose of the movement, and therefore the Executive Committee can see no reason for changes in the same at this time.”

I am sure that you have known for a long time how earnest has been my desire and that of other ministers in the Orthodox Presbyterian Church that this denomination might see fit to present an unqualified application for general constituent membership in the American Council of Christian Churches. Such a step, I believe, would assuredly make more effective that denomination’s opposition to Modernism and would constitute a further encouragement to all Bible-believers to stand solidly together against the unbelief which is so rampant in many of the larger denominational bodies of our day.

Cordially yours in Christ,  
WM. HARLLEE BORDEAUX,  
General Secretary.

The General Secretary Committees on Home and Foreign Missions  
Rev. John P. Galbraith,  
The Clerk of the General Assembly of the Orthodox Presbyterian Church  
Rev. Robert L. Vining,  
64 Garfield Street,  
Franklin Square, N. Y., U.S.A.

Dear brethren in Christ,

On behalf of the International Council of Christian Churches I thank you for your kind letter dated June 20, 1950, by which you inform me that the General Assembly will have two representatives of your Churches present at our Second Plenary Congress at Geneva.
We remember with gratefulness that in 1948 your Churches were represented by Dr. Ned B. Stonehouse. Dr. Stonehouse has indeed been of great assistance to us in laying the foundation for the I.C.C.C. and we are looking forward to having Dr. R. B. Kuiper together with Dr. Stonehouse this time as your representatives. You may be assured that these brethren will receive a most hearty welcome in our midst and we are convinced that their advice will prove to be most profitable to us during the discussions of our Congress.

We are quite aware of the fact that when your Church made its application, you noted that you would in all probability suggest to the Second Plenary Congress certain possible changes in the Constitution of the Council. I am glad to be able to give you the assurance that the Congress will give its most careful consideration to the matters in question. Already a few weeks ago the whole problem was discussed by the Netherlands members of the Executive Committee amongst whom were Prof. G. C. Aalders and Prof. van der Schuit. I will send copies of your letter and my reply to the Executive Committee members in the U. S. A. and other lands.

I have duly received the annexes of your above mentioned letter and I express here-with my profound thanks for sending not only a copy of the "Proposed Amendments to the Constitution of the International Council," but also a copy of the "Principles of Co-operation with other Denominations."

We are grateful for the painstaking work of which these documents give evidence and I am convinced that the I.C.C.C. will profit by your work.

Thanking you for all your labour not only on behalf of the I.C.C.C. but also on behalf of the many true believers all over the world, who through our contacts will be acquainted with the results of your study.

May God bless you in all your labours for Him and for His Church.

Yours in our Lord,

ARIE KOK, General Secretary
of the International Council of
Christian Churches
The Presbytery of California
of
The Orthodox Presbyterian Church
Herman T. Petersen, Clerk
2110 Kimball Lane
National City, Calif.
May 14, 1951

Rev. Robert L. Vining, Clerk
General Assembly of the Orthodox Presbyterian Church
Westminster Theological Seminary
Chestnut Hill,
Philadelphia 18, Pennsylvania
Dear Bob,

At the Spring meeting, California Presbytery moved to seek the advice of the 18th General Assembly on the matter of the necessity of re-ordaining a ruling elder to the ministry.

Presbytery further voted to overture the General Assembly to appoint a doctrinal committee to make a thorough study of Dispensationalism and report its findings to the 19th General Assembly.

Please convey my greetings and my regrets in not being able to attend to the brethren
at the 18th General Assembly. My prayers are with the Assembly.

Yours in Christ,

HERMAN T. PETERSEN, Clerk
Presbytery of California

The Clerk read the proposed docket.
The motion to adopt the docket as amended was carried.
The Moderator appointed the following to the Committee on Presbyterial Records:
Messrs. Verhage, Elliott and Broekhuizen.
The Moderator appointed Messrs. Clelland and Bird to the Committee on Date and Place of the Next Assembly.
On motion a committee of five on Overtures and Communications was elected to which were submitted papers 1, 3, 5, 11 and 12; and a Committee of five on Ecumenicity was erected to which were submitted papers 2, 4 and 7; and it was determined that each of these Committees should contain not less than one ruling elder.
Mr. Van Til made a report for the Committee on Arrangements.
The report of the Travel Fund Committee was received.

REPORT OF THE TRAVEL FUND COMMITTEE

The Seventeenth General Assembly took the following action concerning the work of the Travel Fund Committee:
"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 co-ordinate 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 the needs of the General Assembly at the same time."

In accordance with this instruction your Committee estimated the amount needed for the 18th General Assembly Travel Fund at 30c per communicant member. Your Committee then notified the Clerk of Assembly of this estimate in order that he might inform the churches. Your Committee also made a study of principles and procedures and reports as follows:

PRINCIPLES

The General Assembly is a court of the Church. It meets to conduct the business of the Church and therefore its expenses should be defrayed by the Church. Though it is fitting and proper that individuals make contributions for the work of the General Assembly, yet it is not proper that an individual be coerced or placed in a position where he is compelled to pay for the work of the General Assembly. The obligation rests not directly upon the individual but rather upon the entire Church.

A proper and necessary expense of the General Assembly is that incurred in transporting the commissioners to and from the place of meeting. Since they are traveling to the place of the Assembly in order to conduct the work of the Church, the Church is under obligation to defray their expenses. If the commissioners were chosen by the Presbyteries then the Presbyteries would be responsible for raising the necessary funds and defraying the traveling expenses of their commissioners or of contributing a proportionate amount to a General Assembly Travel Fund. The fact that the Form of Government of the Orthodox Presbyterian Church does not call for the choosing of commissioners each year by the various Presbyteries does not remove the obligation of the Church to defray traveling expenses.

Our Form of Government is a representative form of government. When a Presbytery
elects men as commissioners to each Assembly this representative principle is clearly followed but when all ministers are, by virtue of their office, commissioners, regardless of whether their ministerial work is performed in denominational or non-denominational agencies, there might be some question as to whom they represent. In regard to this our Constitution states, CHAPTER XI:1,2:

"1. The General Assembly is the highest judicatory of the Orthodox Presbyterian Church. It shall represent, in one body, all the particular churches of this denomination; and shall bear the title THE GENERAL ASSEMBLY OF THE ORTHODOX PRESBYTERIAN CHURCH.

"2. The General Assembly shall consist of every minister and of one elder from every particular church, and two or more elders from every collegiate church in proportion to the number of its pastors."

According to our Constitution, therefore, elders are chosen to represent particular congregations but ministers by virtue of their office represent the churches and Presbyteries every year. Therefore, though their ministerial work may be performed in agencies which are not under the jurisdiction of Presbyteries or of the General Assemblies they nevertheless represent the Church in its highest judicatory. They are therefore not representatives of the agencies in which they labor but of the Presbyteries to which they belong and the congregations of the denomination.

Since according to the Constitution they are members of the Assembly which represents the particular churches of the denomination it would seem proper that their expenses also be defrayed. Nevertheless, this arrangement would present a practical problem to our small church. The percentage of ministers who serve in non-Orthodox Presbyterian agencies is fairly high. These agencies do not normally contribute to the Travel Fund, and since they are not under the jurisdiction of the courts of the Church, the Church is not in a position to instruct them to make contributions. Though some of these agencies are intimately bound up with our denomination, others have practically no connection. In view of these facts and of the very limited resources of the Orthodox Presbyterian Church it would seem proper temporarily to make a distinction between ministers serving in denominational and in non-denominational agencies. Such a distinction, however, should be carefully made so as not to discriminate in the least against the rights of all ministers of the Orthodox Presbyterian Church to serve as commissioners; furthermore, such a distinction should only be a temporary arrangement due to the limited resources of our small denomination.

In regard to the payment of travel expenses for pastors of Orthodox Presbyterian congregations it should be remembered that the responsibility for paying traveling expenses rests not on a part but on the whole Church. Therefore, some relation should be established between the receiving and dispensing of this fund. One particular congregation might decide to direct all its contributions to other causes than the Travel Fund while its pastor and elder commissioner would seek to collect full traveling expenses from that fund. Another congregation might have as urgent calls for its contributions by other causes and yet contribute to the Travel Fund. Such arrangements would not seem entirely equitable since the obligation rests upon the whole Church.

In regard to ministers serving as secretaries of denominational committees it would seem that normally the proper conduct of the work of the committee would require the presence of the secretary at the General Assembly; therefore, the committee would be warranted in defraying the traveling expenses of its secretary at least until such a time as the Church contributions to the Travel Fund were adequate to include such expenses.

THE PRACTICE OF OTHER DENOMINATIONS

Though your Committee was not instructed to report on the practices of other denominations in regard to the receiving and disbursing of funds for travel expense, neverthe-
less it considered that such a report might be helpful in formulating our own procedure.

**BAPTIST:** Normally each local church pays the expenses of its pastor to the Annual Conference.

**UNITED PRESBYTERIAN:** A communicant assessment is made for the members of the churches. This assessment is received through the Presbyteries and turned over to the General Assembly Treasurer. All such funds are due 30 days before the opening of the Assembly. Expense accounts are turned in by the commissioners. A certain rate of payment is employed for transportation, etc.

**PRESBYTERIAN U. S. A.:** The Presbyterian Church in the U.S.A. pays each commissioner the lowest possible round-trip railroad fare plus $1.40 per meal, three meals a day for the number of days on the train, plus the cost of a lower berth in case of night travel. The Assembly decides on the per diem allowance of the commissioners for hotel expense and meals. These expenses are defrayed by a per capita communicant apportionment which is sufficient to cover Assembly committee expenses, etc. The per capita amount runs about 19c. This money is collected by the Presbyteries and turned over to the Assembly Treasurer. The Presbytery may add an additional amount to defray its own expenses. About 1/3 of the total fund received by the Assembly is used to defray the expenses of the commissioners.

**SOUTHERN PRESBYTERIAN:** Apparently similar to the Presbyterian Church in the U.S.A. with an adjustment for travel by automobile.

**BIBLE PRESBYTERIAN:** No assessment is made. The expenses of commissioners are defrayed by offerings received. The church which invites the Assembly usually agrees to do its best to defray expenses. Thus the Tacoma, Wash. church contributed $2,000 and the St. Louis church $500 when Synods were held in these places.

**EVANGELICAL AND REFORMED CHURCH:** The General Synod meets once every three years. The voting delegates of the General Synod turn in expense accounts and the particular Synods contribute toward the expenses of the General Synod.

**PROCEDURE**

**Deciding on the Amount Needed for the Travel Fund.** The Travel Fund Committee, in addition to its report to the General Assembly, shall also submit to the Clerk of the Assembly a recommendation concerning the amount to include in the budget for travelling expenses for the following Assembly. In recommending the amount of this item the Committee shall take into account the place of the next Assembly and any other factors which would affect the cost of travel. When the Assembly adopts the budget for the following year it shall consider the recommendation of the Committee and decide on the amount to be included for that purpose.

**Receiving Contributions to the Travel Fund.** The Clerk of the Assembly shall inform the clerks of the various Presbyteries of the total per capita amount needed to cover Assembly expenses including traveling expenses as decided upon by the Assembly. The Presbyteries shall be responsible for receiving the required amount from their churches. This amount shall be turned over to the Committee on Home Missions and Church Extension, acting as the fiscal agent. It shall be sent to this Committee not later than 30 days before the next Assembly convenes. In the event that a particular church sends its travel fund contribution direct to the Committee on Home Missions and Church Extension it shall, nevertheless, report to the Presbytery. The Presbytery shall in turn submit a report of funds received to the Clerk of the following Assembly.

**Dispensing Contributions from the Travel Fund.**

1. Pastors and elders of particular congregations: Commissioners from churches that contribute less than the per capita amount decided on by the previous Assembly shall receive the same percentage of their traveling expenses as the percentage of the allotment for their church which was sent in. Traveling expenses shall be paid for not more than one elder commissioner from each church.
(2) Home and foreign missionaries: Home missionaries serving fields where there is not an organized Orthodox Presbyterian Church shall receive the full amount of their traveling expenses. Foreign missionaries serving under the Committee on Foreign Missions of the Orthodox Presbyterian Church shall receive the full amount of their traveling expenses from their place of furlough residence unless they attend the Assembly from a closer point.

(3) Committee secretaries, et al: Paid employees, other than missionaries, of committees and agencies of the church shall not have their expenses paid from the Travel Fund.

(4) Ministers serving non-Orthodox Presbyterian agencies: Ministers who serve in churches, agencies or institutions which are independent of the Orthodox Presbyterian Church shall not have their expenses paid from the Travel Fund.

The Amount to be Paid from the Travel Fund.

(1) All commissioners eligible under these rules for travel compensation shall submit mileage vouchers indicating the round-trip mileage by the shortest route, such vouchers to be submitted to the Travel Fund Committee at a time early in the Assembly designated by the Moderator.

(2) Ministers shall receive an amount equal to the lowest round-trip railroad clergy fare from their homes to the place of Assembly. Elder commissioners shall receive an amount equal to the lowest round-trip second-class fare from their homes to the place of the Assembly. Expenses for meals, train berths, or overnight lodging en route to and from the Assembly shall not be included.

(3) If a commissioner comes by car and has no other commissioners with him in the car he shall receive an amount equal to the lowest round-trip fare by railroad as stated above. If he brings other commissioners with him or picks them up en route they shall not receive traveling expenses for that portion of the trip made in the car. The commissioner who provides this transportation, however, shall receive from the Travel Fund an amount equal to the lowest round-trip fare as stated above for the distances which he transported each of these commissioners, in addition to the amount which he would receive for his own transportation, it being understood that the total amount received by any driver shall not exceed 5c per mile for the miles traveled.

(4) If a commissioner comes by transportation which costs more or less than the cost of the lowest round-trip railroad fare he still is entitled to an amount equal to that railroad fare, but no more than that.

(5) Commissioners shall remain until the close of the Assembly unless excused by the Assembly, in order to receive travel compensation.

(6) The expenses of a minister or elder commissioner shall not be paid if the church or churches in which they serve have not contributed to the Travel Fund.

Recommendation

Your Committee recommends the adoption of that portion of the report entitled "PROCEDURE".

Respectfully submitted,
REV. GLENN R. COIE
REV. EDWARD L. KELLOGG
ELDER WILLARD E. NEEL

On motion an amendment to the recommendation of the Committee was adopted:
1. 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.
2. In case the point at which compensation begins falls to 300 miles, commissioners travelling in excess of 2000 miles shall receive one additional cent per mile in view of extra expenses involved in longer time on the road.
The Moderator appointed the following to the Committee on Ecumenicity: Messrs. Churchill, Skilton, Price, B. Coie, and Kopenhaver.

Messrs. Atwell, Olson, Graham, Woolley and Bryan were appointed to the Committee on Overtures and Communications by the Moderator.

The Assembly recessed at 5 P. M. with prayer by the Moderator.

THURSDAY EVENING

The Assembly reconvened at 6:45 P. M. with prayer by Mr. Marsden.

The following amendment was adopted as a substitute for paragraph No. 1 on “Dispensing Contributions from the Travel Fund.” The pastor and one elder commissioner from each congregation (except collegiate congregations which shall be entitled to expenses of the pastors and expenses for one elder commissioner for each minister) shall be entitled to travelling expenses.

It was moved and carried to delete Sections 1 through 4 under “Dispensing Contributions from the Travel Fund,” and to insert the following: Every commissioner to the General Assembly qualified according to the Form of Government XI, 2, who applies for compensation, shall be compensated according to the rules stated below.

It was moved and carried to delete No. 6 under “The Amount to be Paid from the Travel Fund,” and that the remaining two sections should be renumbered accordingly.

On motion the words “If sufficient funds are available” were inserted before section No. 2 under “The Amount to be Paid from the Travel Fund,” and the word “and” was inserted between the words “Assembly” and “elder.”

On motion section No. 3 was deleted.

On motion the recommendation as amended was adopted.

It was moved and carried that the General Assembly express its deep thanks to the

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

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

Brethren:

The Seventeenth 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 communicant 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:

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<th>Presbytery</th>
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<th>Amount Received</th>
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<td>Ohio</td>
<td>21.42</td>
<td></td>
</tr>
<tr>
<td>Philadelphia</td>
<td>328.02</td>
<td>320.38</td>
</tr>
<tr>
<td>Wisconsin</td>
<td>150.57</td>
<td>204.65</td>
</tr>
</tbody>
</table>

Totals: $1210.23 $1210.48

It should be added that the contributions received were during the period, April 1,
1950 to May 10, 1951.

Respectfully submitted,

ROBERT L. VINING
Clerk of Seventeenth General Assembly

Mr. Price read the report of the Committee on Foreign Missions. Mr. Clelland 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 EIGHTEENTH 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
Rev. and Mrs. Bruce F. Hunt
Rev. and Mrs. Francis E. Mahaffy
Rev. R. Heber McIlwaine
Rev. and Mrs. Charles E. Stanton

In view of the decision of the Committee not to return the Rev. and Mrs. Charles E. Stanton to Eritrea, reported to the Seventeenth General Assembly, and in view of the fact that the Committee has not secured another field of service for them, the Stantons resigned from the roll of missionaries. The resignation has been accepted by the Committee as of March 31, 1951.

FIELDS OF OPERATION

Missionary work has been continued in Eritrea and China, and in addition we have recently resumed work in Japan. Our work in Korea has been suspended temporarily due to the ill health of Mr. Hunt, and to the war in that country.

Eritrea

The Rev. and Mrs. Clarence W. Duff and their children have been in this country on furlough since May, 1950. They plan to return to Eritrea after the school year has been completed.

The Rev. and Mrs. Francis E. Mahaffy and children have been living at our station in Ghinda among the Tigre-speaking people during the furlough of the Duffs. A third son was born to the Mahaffys on September 24, 1950.

The Mahaffys have attempted to carry on our work in the three different language areas where we have ministered. However, it has not been possible to go to the Dankali area, in the southernmost part of the country, and extremely dangerous bandit activity around our station in the Sao area (Irafalo) forced their return from there after having been there only a short time. Travel in every area is much restricted due to the bandit activity and we are thankful that the family has not been harmed. Mrs. Mahaffy has done a great deal of medical work when able. Mr. Mahaffy has carried on worship services on the Lord's Day in Ghinda through interpreters, conducted numerous classes in Bible and reading each week for believers and for Coptic and Mohammedan inquirers, and has made trips to Massawa and Asmara where he has witnessed to crowds and sold portions of Scripture. There are at present three professing believers in the Ghinda area, and the sacrament of the Lord’s Supper was administered to them by Mr. Mahaffy for the first time in December.

Korea

Early in the spring of 1950, the Rev. Bruce F. Hunt suffered a serious nervous break-
down. Among the causes for the breakdown were overwork and tensions which existed in the religious life of Korea. A contributing factor was the circumstance that the Hunts were our only missionaries there so that they felt heavy responsibilities resting upon them. The Hunts were instructed to return to this country for furlough. A matter of days before they were scheduled to leave Korea for the furlough, the war in Korea necessitated their evacuation with other missionaries. They arrived in the United States early in August.

Mr. Hunt has been under medical care since his arrival, has been permitted to fill only a very limited number of preaching engagements, and has improved measurably in health. It is anticipated that he will be capable of returning to Korea in due course.

Since the beginning of hostilities in Korea during the past year, access for missionaries to that country has been restricted, and we cannot predict when the Hunts will be able to return. We shall resume our work in Korea as soon as possible.

CHINA

Due to the restrictions caused by the Communist control of the mainland of China, our China field is now centered on the Island of Formosa.

The Rev. Egbert W. Andrews, as was reported to the Seventeenth General Assembly, has been in Formosa since March 1950. Mr. Andrews is living in Taipei where he continues to teach ten hours of English in the National Taiwan University. His missionary activities consist in personal work among the University students and instructors, numerous Bible classes, and preaching.

The Rev. Richard B. Gaffin has been sent to Formosa. He arrived there in February, 1951. Mrs. Gaffin and the children have remained in this country, although it is the hope of the Committee that the political conditions may soon allow them to go to Formosa likewise.

In view of the long separation of the family while Mr. Gaffin was in Shanghai in 1948-50, it was decided that Mr. Gaffin be sent to Formosa for a term of one year with the privilege of returning to this country at the end of that period if his family has not been able to rejoin him by that time. The Committee hopes that by the beginning of 1952 the future of Formosa may be more definite. Mr. Gaffin is at present attempting to form a judgment as to the best place for him to center his work.

JAPAN

The resumption of our missionary work in Japan, contemplated in the Committee’s report to the Seventeenth General Assembly, has now become a reality. After a preliminary survey trip to Japan by the Rev. R. Heber McIlwaine, from Formosa, he has decided to live in Watari, in the area of Sendai on the Island of Honshu. There he will be in close contact with the Reformed Church in Japan and will co-ordinate his work with theirs, Mr. and Mrs. McIlwaine are now in Japan.

NEW APPOINTMENTS

For the past year the Committee has been seeking candidates for appointment as missionaries to fill vacancies in our missionaries staff. Several applications now have been received and it is hoped that appointments can be made during the year.

The Committee calls the attention of the churches to the need of turning the eyes of our youth toward foreign missionary service and of preparing them for such service.

CONTRIBUTIONS

During the year under review, contributions again increased over those of the previous year. Contributions from the churches increased seven per cent, and overall contributions ten per cent. They have more than doubled in the past four years.

The budget was balanced during the past year, for the first time since the inactivity of the years during World War II, but this was accomplished partly because of three vacancies in the missionary roll.

The portion of the Thank Offering received by this Committee amounted to $10,875.
11. This is $1,169.66 more than was received last year from this source. The total contributed to the Thank Offering, divided among the three standing committees, was $27,187.79. The total last year was $24,327.70.

It will be observed from the report of the auditors that the Committee closed the year with a balance in the General Fund of approximately $15,000. When the expected appointments of new missionaries are made, travel and salaries will make quick inroads on this balance, and the continuing increase in contributions will be necessary to keep our financial status in good condition. We are attempting now to prepare for heavy expenses in the near future without placing a sudden burden upon the church. The Committee is deeply grateful to the pastors and the sessions of the churches for the leadership they have given their congregations in seeking to grasp the many opportunities opened before us, to the members of the church at large for their increasing response, and to God who has bestowed both the graces and the gifts. It is our hope that the church will be more and more sacrificial in its giving for missions so that we may more fully obey the command to preach the gospel to all the world.

Bequest

During the year a bequest from the late Mrs. Amanda M. Rix, a member of Trinity Orthodox Presbyterian Church of Bridgewater, South Dakota, in the amount of $1502.44 was received.

The Committee is grateful for the concern for the extension of Christ's Kingdom which is expressed in such a final disposition of one's earthly possessions. We are hopeful that many of the members of our church will remember our missionary endeavors when drawing up their wills.

General Secretary's Residence

It became necessary, in the course of the year under review, to purchase a house as a General Secretary's residence. Its location in Ardsley, Pennsylvania, was selected to provide ready access to the office of the Committee, to one of our congregations, and to a Christian school.

The house was purchased jointly with the Committee on Home Missions and Church Extension. The purchase price was $16,000, of which each Committee is responsible for half. A down payment of $6,900 was made ($3,450 by this Committee) with the remaining $9,100 carried on a 20-year mortgage at 43½% interest. The salary of the General Secretary was adjusted so as to provide for most of the carrying charges.

Budget

The following budget has been adopted by the Committee:

Missionaries' salaries and child allowances $18,525
Missionary expense 8,550
Office and Administrative expense 4,102
Promotion 1,775
Miscellaneous 697

$33,649

Elections to the Committee

The terms of the following members expire at this Assembly:

Ministers: — Charles H. Ellis, James W. Price, John H. Skilton
Elders: — William E. Brown, Edward L. Harting

The Rev. Paul Woolley, of the Class of 1952, resigned from the Committee as of the previous General Assembly, and has not served during the year.
Committee on Foreign Missions
of The Orthodox Presbyterian Church, Inc.
Philadelphia, Pennsylvania

Gentlemen:

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

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

for the year ended March 31, 1951, 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, 1951 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, 1951, and the latter balance is being confirmed by direct correspondence.

During the year under review a house was purchased by the Committee on Home Missions and Church Extension and the Committee on Foreign Missions for the General Secretary in Abington Township, Pennsylvania. The cost of the house was $16,190.26 and a mortgage was secured from The Philadelphia Savings Fund Society, in the amount of $9,100.00 at a rate of 4½% interest. All costs and expenses of the property are to be shared equally by the Committees.

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

STATEMENT OF RECEIPTS AND DISBURSEMENTS
FOR THE YEAR ENDED MARCH 31, 1951
THE COMMITTEE ON FOREIGN MISSIONS
OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.

Balance, April 1, 1950
Funds:
General $10,513.34
Intermediary 934.19

16
### RECEIPTS:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions:</td>
<td></td>
</tr>
<tr>
<td>General Fund</td>
<td>32,043.83</td>
</tr>
<tr>
<td>Support of Designated Missionaries</td>
<td>3,971.11</td>
</tr>
<tr>
<td>Missionary Travel Expense</td>
<td>449.35</td>
</tr>
<tr>
<td>Screen Fund (2)</td>
<td>50.00</td>
</tr>
<tr>
<td>Dividend Income</td>
<td>66.75</td>
</tr>
<tr>
<td>Intermediary</td>
<td>2,813.11</td>
</tr>
<tr>
<td><strong>Total cash receipts</strong></td>
<td><strong>$39,394.15</strong></td>
</tr>
<tr>
<td><strong>Total cash available</strong></td>
<td><strong>$51,779.72</strong></td>
</tr>
</tbody>
</table>

### DISBURSEMENTS:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary expenses</td>
<td></td>
</tr>
<tr>
<td>Salaries</td>
<td>9,970.05</td>
</tr>
<tr>
<td>Equipment and supplies</td>
<td>1,500.68(1)</td>
</tr>
<tr>
<td>Medical care</td>
<td>678.14</td>
</tr>
<tr>
<td>Child allowance</td>
<td>3,944.97(1)</td>
</tr>
<tr>
<td>Rent, language study and travel</td>
<td>6,712.45(1)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$22,806.29</strong></td>
</tr>
<tr>
<td>Paid from General Fund</td>
<td>$18,385.83</td>
</tr>
<tr>
<td>Paid from Contributions</td>
<td></td>
</tr>
<tr>
<td>Support of Designated Missionaries</td>
<td>3,971.11</td>
</tr>
<tr>
<td>Missionary travel expenses</td>
<td>449.35</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$22,806.29</strong></td>
</tr>
<tr>
<td>New investments—payment on house of the General Secretary</td>
<td>3,545.13</td>
</tr>
<tr>
<td>Reduction of mortgage balance payable on House, General Secretary</td>
<td>23.50</td>
</tr>
</tbody>
</table>

### OFFICE AND ADMINISTRATIVE EXPENSE:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary — General Secretary</td>
<td>2,125.08</td>
</tr>
<tr>
<td>Salary — Office</td>
<td>1,227.29</td>
</tr>
<tr>
<td>Telephone and telegraph</td>
<td>164.32</td>
</tr>
<tr>
<td>Rent</td>
<td>343.14</td>
</tr>
<tr>
<td>Postage and office supplies</td>
<td>291.94</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>128.30</td>
</tr>
<tr>
<td>Audit</td>
<td>100.00</td>
</tr>
<tr>
<td>Corporation expense</td>
<td>2.00</td>
</tr>
<tr>
<td>Committee meeting expense</td>
<td>119.44</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>4,501.55</strong></td>
</tr>
</tbody>
</table>

### PROMOTION EXPENSE:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Travel</td>
<td>536.13</td>
</tr>
<tr>
<td>Travel by General Secretary</td>
<td>161.09</td>
</tr>
</tbody>
</table>
"Messenger" expense 621.03
Other expense 278.76
Intermediary 2,871.30

Total disbursements $35,344.78

Balance, March 31, 1951 $16,434.94

ACCOUNTED FOR AS FOLLOWS:

<table>
<thead>
<tr>
<th>Fund</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund</td>
<td>$15,508.94</td>
</tr>
<tr>
<td>Intermediary</td>
<td>876.00</td>
</tr>
<tr>
<td>Screen Fund</td>
<td>(2) 50.00</td>
</tr>
</tbody>
</table>

(2) Represents fund set up for the purchase of a motion picture screen for Mahaffy Fund.

REPRESENTED BY:

Cash in Pennsylvania Company for Banking and Trusts $16,434.94

NOTES: (1) Net refunds.
(2) Represents fund set up for the purchase of a motion picture screen for Mahaffy Fund.

ASSETS OF THE COMMITTEE
March 31, 1951

<table>
<thead>
<tr>
<th>Asset</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash (as per balance)</td>
<td>$16,434.94</td>
</tr>
<tr>
<td>30 shares of United Carbon Company</td>
<td>945.00</td>
</tr>
<tr>
<td>Property owned</td>
<td>4,332.15</td>
</tr>
<tr>
<td>Ghinda, Eritrea</td>
<td>8,095.13</td>
</tr>
<tr>
<td>Cost of one-half interest in House of General Secretary</td>
<td>12,427.28</td>
</tr>
</tbody>
</table>

| Total                                | $29,807.22 |

NOTE: 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 proceeded to the election of members to the Committee on Foreign Missions. Messrs. Price, Ellis, Skilton, Eyres, Vining, Sloat, Bachman, M. Thompson, Harting, L. Brown and Broekhuizen were nominated.

It was moved and carried that the ministerial nominee finally receiving the fourth highest number of votes should be elected to the class of 1952.

It was moved and carried that we reconsider the motion to close the nominations. The name of R. Clouser was put in nomination.

Messrs. Price, Ellis, Skilton, Thompson and Clouser were elected to the class of 1954.

Mr. Sloat was elected to the class of 1952.

Mr. Atwell presented the report of the Committee on Home Missions and Church Extension.
REPORT OF
THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION
OF
THE ORTHODOX PRESBYTERIAN CHURCH
TO
THE EIGHTEENTH GENERAL ASSEMBLY

As of March 31, 1950, aid was being granted to the following persons:

- Rev. Carl A. Ahlfeldt, Portland, Oregon
- Rev. Lester R. Bachman, Philadelphia (Gethsemane) Pa.
- Rev. Bruce A. Coie, Fair Lawn, New Jersey
- Rev. John Davies, Gresham, Wisconsin
- Rev. Robert W. Eckardt, Crescent Park, New Jersey
- Rev. Lawrence R. Eyres, La Grange, Illinois
- Rev. John C. Hills, Fort Lauderdale, Florida
- Rev. George W. Marston, Evergreen Park, Illinois
- Rev. Herman T. Petersen, National City, California
- Rev. Russell D. Piper, Alexandria and Bridgewater, South Dakota
- Rev. J. Lyle Shaw, D.D., Newport, Kentucky
- Rev. Charles E. Stanton, Albany, New York
- Rev. Henry Tavares, Center Square, Pennsylvania
- Rev. Earl E. Zetterholm, Seattle, Washington

During the year several changes in pastorates were made. As of April 1, 1950, the Rev. Lawrence R. Eyres took up the work in the La Grange-Westchester, Illinois, field. In May, 1950, the Rev. Carl A. Ahlfeldt replaced Mr. Eyres at First Church, Portland, Oregon. In July, 1950, the Rev. Edwards E. Elliott left St. Andrew's Church, Baltimore, Maryland, having accepted a call to another congregation. As of the close of the fiscal year no successor to Mr. Elliott had been chosen since it is the judgment of the Committee that it would not be a wise expenditure of funds to continue the work in its present location. If the necessary funds can be obtained to erect a building on the lot owned by the church, the Committee judges that flourishing work can result and is therefore doing all in its power to aid the church. Since early in the summer of 1950, Miss Harriet Z. Teal has been unable to carry on the work in Oak Creek, Colorado, due to illness. Mr. Kenneth Meilahn, a graduate of Westminster Theological Seminary in the class of 1950, was employed to conduct the work in Oak Creek during the summer of 1950.

**SALARY SCALE**

An increase in the basic salary scale for missionaries and aid-receiving pastors, reported to the previous General Assembly as being under consideration, was made this year. The increase was of four per cent. As of April 1, 1951 the base salaries of the scale were further revised by an increase of $16 per month.

The limitation of child allowances to the five youngest children has been removed. Child allowances have been placed on an age basis as follows:

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Urban</th>
<th>Rural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Up to 6 years of age</td>
<td>$15 per month</td>
<td>$12 per month</td>
</tr>
<tr>
<td>7 to 12 years of age</td>
<td>$20 per month</td>
<td>$16 per month</td>
</tr>
<tr>
<td>13 to 21 years of age</td>
<td>$25 per month</td>
<td>$20 per month</td>
</tr>
</tbody>
</table>

The terminal age in each group is to be understood as including the year following that birthday, but the allowance shall be terminated immediately upon a child’s completion of four years of college work if that shall be prior to his twenty-second birthday.

In the past, the amount deducted from the pastor’s salary for his use of a Committee-
owned or congregation-owned residence varied considerably in some cases, and resulted in inequities among the pastors. A set rate of twenty per cent is now charged against the pastor's total salary for the use of such a residence, with $60 per month as the maximum deduction.

The salary scale now in effect is as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Urban</th>
<th>Rural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>$214</td>
<td>$193</td>
</tr>
<tr>
<td>2nd</td>
<td>218</td>
<td>196</td>
</tr>
<tr>
<td>3rd</td>
<td>222</td>
<td>199</td>
</tr>
<tr>
<td>4th</td>
<td>226</td>
<td>202</td>
</tr>
<tr>
<td>5th</td>
<td>230</td>
<td>205</td>
</tr>
<tr>
<td>6th</td>
<td>234</td>
<td>208</td>
</tr>
<tr>
<td>7th</td>
<td>239</td>
<td>212</td>
</tr>
<tr>
<td>8th</td>
<td>243</td>
<td>215</td>
</tr>
<tr>
<td>9th</td>
<td>247</td>
<td>218</td>
</tr>
<tr>
<td>10th</td>
<td>250</td>
<td>221</td>
</tr>
<tr>
<td>11th</td>
<td>255</td>
<td>224</td>
</tr>
<tr>
<td>12th</td>
<td>260</td>
<td>228</td>
</tr>
<tr>
<td>13th</td>
<td>266</td>
<td>232</td>
</tr>
<tr>
<td>14th</td>
<td>271</td>
<td>236</td>
</tr>
<tr>
<td>15th</td>
<td>276</td>
<td>241</td>
</tr>
</tbody>
</table>

EXTENSION ACTIVITIES

Attendance at the worship and Sunday school services in the fields aided by the Committee has shown an encouraging increase during the year. Attendance at the church services was increased twenty-five per cent, and at Sunday schools, thirty-six per cent.

In October a brick and masonry church building in Westchester, Illinois, was completed at a cost of approximately $21,500. Experience here, as elsewhere, has proved that people are more easily drawn to the hearing of the gospel in a church building than in a make-shift meeting place. It is the hope of the Committee that we may be able to aid other of our home mission churches to undertake building programs, and shall do so if funds become available.

CONTRIBUTIONS

Contributions from the churches again reached a new high mark in the past fiscal year. These contributions were $5,200, or 18%, greater than last year’s, and our church has become one of the leaders among American churches in per capita giving to missions.

The portion of the Thank Offering received by this Committee amounted to $12,234.50. This is $1,513.31 more than was received last year from this source. The total contributed in the Thank Offering, and divided among the three standing committees, was $27,187.79. The total last year was $24,327.70.

Except for two unusual expenditures toward the end of the year, contributions would have provided for all expenses without the aid of large donations from any individual. We therefore have good hope that our aim of a balanced budget will be attained next year. The Committee is deeply grateful to the pastors and sessions of the churches for the leadership they have given their congregations in seeking to grasp the many opportunities opened before us, to the members of the Church at large for their increasing response, and to God who has bestowed both the graces and the gifts. We believe that God is prospering the work of our church's ministry and, lest that ministry be diminished in anyway, we draw the church's attention to the fact that we were able to meet all expenses last year because, in addition to the increase in contributions, we had begun the year with an $11,000 General Fund cash balance. We have begun the new year with $2,000 less than that amount.
It is our trust that the church will continue its fine strenuous effort to extend our work in the kingdom of Christ.

**BEQUEST**

During the year a bequest from the late Mrs. Amanda M. Rix, a member of Trinity Orthodox Presbyterian Church of Bridgewater, South Dakota, in the amount of $1502.44 was received.

The Committee is grateful for the concern for the extension of Christ's Kingdom which is expressed in such a final disposition of one's earthly possessions. We are hopeful that many of the members of our church will remember our missionary endeavors when drawing up their wills.

**GENERAL SECRETARY'S RESIDENCE**

It became necessary, in the course of the year under review, to purchase a house as a General Secretary's residence. Its location in Ardsley, Pennsylvania, was selected to provide ready access to the office of the Committee, to one of our congregations, and to a Christian school.

The house was purchased jointly with the Committee on Foreign Missions. The purchase price was $16,000 of which each Committee is responsible for half. A down payment of $6,900 was made ($3,450 by this Committee) with the remaining $9,100 carried on a 20-year mortgage at 4½% interest. The salary of the General Secretary was adjusted so as to provide for most of the carrying charges.

**GENERAL ASSEMBLY FUND**

Contributions to the General Assembly Fund were $1,024.55, approximately $400 less than the previous year. Bills in the amount of $1,123.41 have been paid, including those for the printing of the minutes of both the Sixteenth and Seventeenth General Assemblies. The Fund is debtor to the Committee on Home Missions and Church Extension in the amount of $154.04, with several bills outstanding.

**GENERAL ASSEMBLY TRAVEL FUND**

The Committee has acted as custodian of the funds for General Assembly travel, and reports that as of March 31, 1951, it had received $545.27 and is holding it for distribution by the Committee on General Assembly Travel of the Eighteenth General Assembly.

**BUDGET**

**GENERAL FUND**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionaries' Salaries</td>
<td>$33,824.00</td>
</tr>
<tr>
<td>Promotion Expense</td>
<td>1,425.00</td>
</tr>
<tr>
<td>Church Extension Expense</td>
<td>3,981.19</td>
</tr>
<tr>
<td>Office and Administrative Expense</td>
<td>3,997.52</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>702.48</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$43,930.19</strong></td>
</tr>
</tbody>
</table>

**CONTINGENT FUND**

Loan to Calvary Church, Glenside, Pa. 5,000.00

**Total** 48,930.19

**ELECTIONS TO THE COMMITTEE**

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

**Ministers:** Calvin A. Busch, Glenn R. Coie, Robert W. Eckardt.

**Elders:** Justus L. Bryan, Bert L. Roeber.

Elder Bernardus H. Vos, of the class of 1952, has regretted his inability to attend any meetings during the past year and consequently tenders his resignation so that someone may be elected in his place.
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, 1951, 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, 1951, and the tracing of them to the recorded cash disbursements for the same period. These cancelled checks were traced to Warrants authorizing the disbursement for a portion of the year. Recorded receipts were reconciled in total to the deposits listed on the bank statements for the year. The recorded cash balance on deposit, was reconciled to the bank balance as of March 31, 1951, and the latter balance is being confirmed, by direct correspondence. Petty cash was checked by actual count during the time of our examination.

In accordance with prior years’ practice, we also submit a schedule of recorded assets owned by the Committee. This schedule has been prepared from the cash books. 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 as a loan. This congregation has been organized as a separate church as of this date. There is no note or security held 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 placed, 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 that the Committee has given the mortgage and should the congregation default on the payments to 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.

During the year under review a house was purchased by the Committee on Home
Missions and Church Extension and the Committee on Foreign Missions for the General Secretary in Abington Township, Pennsylvania. The cost of the house was $16,190.26 on which a mortgage was secured from The Philadelphia Savings Fund Society, in the amount of $9,100.00 at 4½% interest. All costs and expenses of the property are to be shared equally by these two committees. We present the statement of assets owned by the Committee as recorded in the records without further verification thereof.

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

STATEMENT OF RECORDED CASH RECEIPTS AND DISBURSEMENTS
FOR THE YEAR ENDED MARCH 31, 1951
THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION
OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.

<table>
<thead>
<tr>
<th>Account</th>
<th>Balance, April 1, 1950</th>
<th>General Fund</th>
<th>General Assembly</th>
<th>Committee on Constitution—</th>
<th>General Assembly</th>
<th>Intermediary</th>
<th>Contingent Fund</th>
</tr>
</thead>
<tbody>
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<tr>
<td>Balance, April 1, 1950</td>
<td>$11,465.56</td>
<td></td>
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<td></td>
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<tr>
<td>General Fund</td>
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<td></td>
<td></td>
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<tr>
<td>Receipts</td>
<td></td>
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<tr>
<td>Contributions</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>General Fund</td>
<td>$39,412.13</td>
<td></td>
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<tr>
<td>Support of designated missionaries</td>
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<tr>
<td>Rental income</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Book royalties</td>
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<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Miscellaneous — refunds received</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>Total receipts</td>
<td>$40,406.17</td>
<td></td>
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<td>Disbursements</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Missionaries salaries and aid</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>Paid from General Fund</td>
<td>$29,329.86</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Paid from designated contributions</td>
<td>692.78</td>
<td></td>
<td></td>
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<td></td>
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<tr>
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<td>$30,022.64</td>
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<tr>
<td>Missionary travel and moving expense</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>New investments — payment on manse of the General Secretary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Reduction of mortgage balances payable</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>La Grange, Illinois</td>
<td>163.90</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fair Lawn, New Jersey</td>
<td>309.52</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>Westchester, Illinois</td>
<td>813.72</td>
<td></td>
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23
<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manse, General Secretary</td>
<td>23.50</td>
</tr>
<tr>
<td><strong>Office and administrative expenses</strong></td>
<td></td>
</tr>
<tr>
<td>Salary, General Secretary</td>
<td>2,125.09</td>
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<tr>
<td>Salary, Office</td>
<td>1,227.30</td>
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<tr>
<td>Rent</td>
<td>343.14</td>
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<tr>
<td>Telephone and telegraph</td>
<td>80.32</td>
</tr>
<tr>
<td>Postage and office supplies</td>
<td>300.16</td>
</tr>
<tr>
<td>Delaware filing fee</td>
<td>2.00</td>
</tr>
<tr>
<td>Audit</td>
<td>100.00</td>
</tr>
<tr>
<td>Committee Meeting expense</td>
<td>168.56</td>
</tr>
<tr>
<td>Interest on Manse</td>
<td>24.98</td>
</tr>
<tr>
<td>Miscellaneous expenses</td>
<td>58.82</td>
</tr>
<tr>
<td><strong>Church extension expense</strong></td>
<td></td>
</tr>
<tr>
<td>Expenses of church property owned</td>
<td>663.84</td>
</tr>
<tr>
<td>Interest paid on mortgage liability</td>
<td></td>
</tr>
<tr>
<td>La Grange, Illinois</td>
<td>196.34</td>
</tr>
<tr>
<td>Fair Lawn, New Jersey</td>
<td>281.12</td>
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<tr>
<td>Westchester, Illinois</td>
<td>239.22</td>
</tr>
<tr>
<td><strong>Travel and survey</strong></td>
<td>84.78</td>
</tr>
<tr>
<td><strong>Promotion expense</strong></td>
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</tr>
<tr>
<td>Travel of General Secretary</td>
<td>297.61</td>
</tr>
<tr>
<td>&quot;Messenger&quot; expense</td>
<td>621.04</td>
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<tr>
<td>Other promotion expenses</td>
<td>235.89</td>
</tr>
<tr>
<td><strong>Total cash disbursements</strong></td>
<td><strong>$42,464.12</strong></td>
</tr>
<tr>
<td>Net decrease in General Fund cash</td>
<td><strong>(2,057.95)</strong></td>
</tr>
<tr>
<td><strong>General Assembly</strong></td>
<td></td>
</tr>
<tr>
<td>Receipts</td>
<td>1,024.55</td>
</tr>
<tr>
<td>Disbursements</td>
<td>1,123.41</td>
</tr>
<tr>
<td><strong>Net decrease in General Assembly cash</strong></td>
<td><strong>(98.86)</strong></td>
</tr>
<tr>
<td><strong>Contingent Fund</strong></td>
<td></td>
</tr>
<tr>
<td>Receipts</td>
<td></td>
</tr>
<tr>
<td>Proceeds from loans and notes receivable</td>
<td></td>
</tr>
<tr>
<td><strong>Principal</strong></td>
<td><strong>Interest</strong></td>
</tr>
<tr>
<td>First Orthodox Presbyterian Church, San Francisco, Cal.</td>
<td>360.50</td>
</tr>
<tr>
<td>Grace Orthodox Presbyterian Church, Los Angeles, Cal.</td>
<td>275.00</td>
</tr>
<tr>
<td>Fort Lauderdale Orthodox Presbyterian Church</td>
<td></td>
</tr>
<tr>
<td>Rev. H. Tavares</td>
<td>115.00</td>
</tr>
<tr>
<td>Rev. Edmund Clowney</td>
<td>725.00</td>
</tr>
<tr>
<td><strong>$1,475.50</strong></td>
<td><strong>$201.68</strong></td>
</tr>
<tr>
<td><strong>24</strong></td>
<td><strong>$1,677.18</strong></td>
</tr>
</tbody>
</table>
Interest received from Westminster
Orthodox Presbyterian Church, Evergreen Park, Ill.
Asset held in General Fund, credited to
Contingent Fund per committee direction 100.00

Total Cash receipts 1,777.18

Disbursements
Loan to Westchester Orthodox Presbyterian Chapel, Westchester, Ill. 5,145.36

Net decrease in Contingent Fund cash (3,368.18)

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, California</td>
<td>$ 50.00</td>
</tr>
<tr>
<td>First Orthodox Presbyterian Church, Portland, Oregon</td>
<td>158.00</td>
</tr>
<tr>
<td>Total Receipts</td>
<td>$ 208.00</td>
</tr>
</tbody>
</table>

Disbursements
Disbursements to principal by this agency 443.49

Net change in Designated Loans to Churches Intermediary — Receipts 16,445.39
Intermediary — Disbursements 16,211.42

Net increase in Intermediary cash 233.97
Net cash decrease—all funds (5,251.02)
Cash balance, March 31, 1951 16,785.35

Accounted for as follows:
General Fund $ 9,407.61
General Assembly (154.04)
Committee on Constitution — General Assembly 198.40
Intermediary 545.27
Contingent Fund 6,788.11 $16,785.35

Represented by:
Cash in bank $16,760.35
Petty cash 25.00 $16,785.35

NOTES: Subject to accompanying comment.
ASSETS OF THE COMMITTEE
THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION
OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.
March 31, 1951

Cash on hand and in bank .......................................................... $16,785.35

General Fund Assets
House—Saddle River, New Jersey .............................................. $ 8,667.05
House—La Grange, Illinois ...................................................... 7,838.51
One half interest in house—General Secretary,
    Abington Township, Pennsylvania ......................................... 8,095.13
Lot—Fair Lawn, New Jersey ...................................................... 1,000.00
Lot and Westminster Chapel, Evergreen
    Park, Illinois ...................................................................... 5,967.87
Lot and building—Westchester, Illinois ................................. 10,000.00
Lot—La Grange, Illinois .......................................................... 3,350.00

Contingent Fund Assets
Notes and advances receivable
    First Orthodox Presbyterian Church,
        San Francisco, California .................................................. 198.93
    Grace Orthodox Presbyterian Church,
        Los Angeles, California .................................................... 5,225.00
    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
    Westchester Orthodox Presbyterian Chapel,
        Westchester, Illinois .............................................................. 5,145.36
    Rev. George W. and Pauline P. Marston .................................... 1,795.19

Loans Receivable from Designated Churches
    First Church of Portland, Oregon
        Interest at 4% amortized at $1,000.00 per year from July 1, 1950 ...
        4,200.00
    Covenant Church of Berkeley, California
        Interest at 4% amortized at $800.00 per year ..................... 1,600.00
        5,800.00

$84,368.39

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.

On motion the resignation of B. H. Vos was accepted.
The Assembly proceeded to the election of members to the Committee on Home
Missions.
Messrs. Busch, G. Coie, Eckardt, Bryan, Roeber, Kopenhaver, Kuschke, Commeret
and Meiners were nominated.
It was moved that we elect an elder member to the class of 1952.
The Assembly was recessed with prayer by Mr. Elliott at 10 P. M.
FRIDAY MORNING

Following a devotional service conducted by Mr. Bachman the Assembly was called to order at 8:53 A. M. and led in prayer by the Moderator.

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

The Moderator announced that he had appointed Mr. Oliver to replace Mr. Woolley on the Committee on Overtures and Papers.

Mr. Atwell presented the preliminary report of the Committee on Overtures and Communications.

On motion the Assembly proceeded to the election of members for the class of 1954 of the Committee on Home Missions.

It was moved and carried that this Assembly declare Messrs. Bryan, Roeber and Kopenhaver elected and that we proceed to ballot for classes, the two receiving the highest number of votes to be placed in the class of 1954, and the one receiving the third highest to be placed in the class of 1952.

It was moved and carried that the Assembly consider the preliminary report of the Committee on Overtures and Communications.

PRELIMINARY REPORT OF THE COMMITTEE ON OVERTURES AND COMMUNICATIONS

1. Regarding Communication No. 1, an overture from the Presbytery of Wisconsin, your committee recommends that the name of the Committee on Revisions to the Form of Government be changed to the Committee on Revisions to the Form of Government and Book of Discipline and that this overture be referred to that Committee."

2. Regarding Communication No. 3, the overture from the Presbytery of Philadelphia relating to the division of the Presbytery, your committee recommends the adoption of the overture with the deletion of the words “and that that Presbytery be renamed the ‘Presbytery of Ohio and Western Pennsylvania.’”

3. Regarding Communication No. 5, the request of the Presbytery of the Dakotas, your committee recommends that this request be referred to the Committee on Revisions to the Form of Government and that this committee be asked to consider whether, in the light of this request, there be a need for clarification of chapters XIII, XIV, and XV of the Form of Government.

4. Regarding Communication No. 11, a request from the Presbytery of California on the matter of reordaining a ruling elder, your committee recommends that this matter be considered at the time when the General Assembly considers the report of the Committee on Revisions to the Form of Government.

5. Regarding Communication No. 12, a request from the Presbytery of California on the matter of Dispensationalism, your committee recommends no action.

The first recommendation of the committee was amended to insert following the word "Discipline", the clause, "and this Committee be authorized to make changes in the Book of Discipline as well as in the Form of Government.”

Messrs. Busch, G. Coie and Eckardt were elected to the class of 1954 of the Committee on Home Missions. Elders Bryan and Roeber were elected to the class of 1954. Elder Kopenhaver was elected to the class of 1952.

Recommendation No. 1 was adopted as amended.

Recommendation No. 2 was adopted.

It was moved that the motion on the request of the Presbytery of the Dakotas be referred to the Committee on Revision of Form of Government and Book of Discipline. The recommendation as amended was adopted.

Recommendation No. 4 was adopted.

Recommendation No. 5 was adopted.

It was moved and carried that the report of the Committee on Ecumenicity be placed
following the report of the delegates to the International Council of Christian Churches.

The Rev. Clarence Van Ens brought fraternal greetings from the Synod of the Christian Reformed Church.

On behalf of the General Assembly Mr. Clelland responded to these greetings.

It was moved and carried that the report of Mr. Van Ens concerning the Christian Sanatorium be heard at this time.

On motion the Assembly expressed its deep appreciation to the Christian Sanatorium for the treatment afforded Orthodox Presbyterians and recommended the support of the sanatoria at Wykoff, N. J., Cutierville, Mich., and Denver, Colorado, to the members of the church.

It was moved and carried that the following motion be substituted as the main motion: that the Committee on Home Missions be instructed to put into effect as far as possible the policy of using for church extension building purposes gifts so designated only.

The Assembly recessed at 12 noon. Mr. Young led in prayer.

FRIDAY AFTERNOON

The Assembly reconvened at 1:34 P. M. with prayer by Mr. Busch.

It was moved and carried that the motion before the Assembly and the policy which it contemplated be referred to the Committee on Home Missions for study and that the Committee on Home Missions report to the Nineteenth General Assembly.

On motion the docket was amended to omit items involving a business session for Friday evening and that the closing hour for the afternoon session be extended from 5 P. M. to 6 P. M.

It was moved that the Committee on Home Missions and Church Extension be instructed to appoint one or more missionaries at large as soon as funds and suitable workers shall warrant, with the understanding that the Committee shall not be expected to assume financial responsibility beyond the salary and expenses of such missionaries themselves.

It was moved and carried that this motion be referred to the Committee on Home Missions and Church Extension.

Mr. Cummings presented the Report of the Committee on Christian Education, and also the Treasurer's Report of the Committee.

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

The Committee on Christian Education reports for the period extending from April 1, 1950, to March 31, 1951. During the year three regular meetings and one special meeting were held.

EMPLOYEES

The Rev. Edmund P. Clowney is employed by the Committee as editor and writer. During the year he has written and edited the Sunday School teachers' manuals, together with the Summer Bible School materials. As a part-time employee of the Committee, Mr. Clowney divides his time between the work of his church and the work of the Committee. This arrangement is woefully inadequate to the conduct of the Committee's program, and the Committee looks forward to the day when it can employ at least one full-time editor and writer in addition to a General Secretary.

The Rev. Lewis J. Grotenhuis serves as the Publication Secretary, supervising the publication of all Committee materials. Miss Betty Colburn continues with the Committee doing the general work of the office as well as writing materials for the teachers' manual and writing the Beginner Summer Bible School lessons.
SABBATH SCHOOL LESSONS

During the year the Committee has published a teachers' manual in conjunction with the Christian Reformed Publishing House. The teachers' manual and the Good News Sunday School materials are used by 34 of our churches and by 8 Sunday Schools outside of the denomination. Samples of the teachers' manual have been sent to the Christian Reformed Publishing House for free distribution to Christian Reformed Mission Sunday Schools. The Committee believes that since the aims of the Christian Reformed Mission Sunday Schools and those of the Orthodox Presbyterian Sunday Schools are so nearly identical that a full program of cooperation should be entered into. Although Mr. Clowney has conferred with the men responsible for the publishing of the Good News materials, no definite program of cooperation has been established. The Committee submits at the conclusion of this report a recommendation relative to this matter.

Beginning with the third quarter the teachers' manual will appear with a new format and will be designed for use by both parents and teachers.

SUNDAY SCHOOL WORKSHOPS

Early in 1951 the Committee sponsored two Sunday School workshops, one in Bridgeton, N.J., and one in Westfield, N.J. The purpose of the workshops has been to instruct the Sunday School teachers in the field of visual education, pedagogy, and the general principles of Sunday School technique. The workshops were successful and profitable, and the Committee urges the churches to sponsor similar workshops within the bounds of their presbyteries. The Christian Education staff will be glad to help arrange such workshops.

SUMMER BIBLE SCHOOL MATERIALS

The Committee has completed the first year of its new three-year course on Summer Bible School materials. We believe these materials speak for themselves both as to form and content. Last year 44 of our churches and 19 churches outside our denomination used the materials, with a 25% overall increase in sales. The second year of the course is now being completed, with the third year scheduled for completion early in 1952. A primary change in the materials has been the changing from a three-week to a two-week course.

So far as is known our Committee is the only publisher of reformed materials for use in Summer Bible Schools. We believe that sales of the material on a wide scale will be possible upon the completion of the three-year cycle. We urge ministers to tell others of Reformed persuasion about the materials.

YOUNG PEOPLE'S LESSONS

Under the direction of the Rev. Charles Schauffele the Committee is still engaged in the revision of its former Young People's lessons, and expects to publish them in a new and permanent form for young people's use in 1952. A sponsor's manual written by Mr. Schauffele will be ready for publication in 1951.

Along with the materials recommended by the Committee in its report to the 1950 General Assembly we would recommend, particularly for Senior High use:

"The Life of Christ" ..........................William Goulooze
Basic Questions of Christian Behavior ..........Leonard Greenway
Basic Questions About the Bible ..............Leonard Greenway
"The Christian Life" ..........................Peter Y. DeJong

TRACTS

During the year new editions of "The Rich Young Ruler," "Life's Greatest Question," "Why I Believe in God," and "The Meaning of Life" were printed. An edition of 10,000 of Dr. Lawrence Gilmore's "Asleep on a Railroad Track" has been published. In the coming year the Committee expects to publish several new long and short evangelistic tracts, one of which has been completed by Dr. E. J. Young. The Committee also calls the attention of the General Assembly to the long evangelistic tract "But How Can I Know?" published by the Concordia Publishing House, St. Louis, Missouri.
The following additions to the "Tracts for Today" series are in the process of being written: "Since 1936," "On Infant Baptism," and "Evolution." A new cover design for this series of tracts is being designed by the Rev. Mr. Clowney. The Committee would urge a wider and more effective use of this method of evangelization.

The Committee plans to begin this year a workbook on the Shorter Catechism, designed for use with the young people, and also to complete a new Communicant Membership Training Course.

CHRISTIAN DAY SCHOOLS

The Committee would keep before the Church the importance of the work of Christian 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. Information relative to the formation of Christian schools may be obtained from The National Union of Christian Schools, Grand Rapids, Michigan. The Christian Home and School Magazine, a periodical of the National Union, is recommended by our Committee. A representative of our committee was invited to attend the 1950 convention of the National Union in Grand Rapids.

Great progress is being made in the preparation of textbooks for Christian schools by the Christian Education Foundation, working in conjunction with the National Union.

PROPOSED BUDGET

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>$6,000.00</td>
</tr>
<tr>
<td>Travel</td>
<td>150.00</td>
</tr>
<tr>
<td>Postage</td>
<td>350.00</td>
</tr>
<tr>
<td>Office Supplies</td>
<td>150.00</td>
</tr>
<tr>
<td>Advertising</td>
<td>250.00</td>
</tr>
<tr>
<td>Printing</td>
<td>1,600.00</td>
</tr>
<tr>
<td>Production Supplies</td>
<td>2,000.00</td>
</tr>
<tr>
<td>Rent and Utilities</td>
<td>1,000.00</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>600.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$12,100.00</strong></td>
</tr>
</tbody>
</table>

ELECTIONS TO THE COMMITTEE

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

Ministers: Edward J. Young, Cornelius Van Til, Edmund P. Clowney.

Elders: Mr. Ralph Ellis, Mr. Arthur Armour.

Elder Robert Garrison (1953) has requested that his resignation be accepted. The Rev. Eugene Bradford is no longer a member of the Orthodox Presbyterian Church, leaving a vacancy in the Class of 1953.

RECOMMENDATIONS

1. The Committee recommends to the Eighteenth 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 could never have proceeded with its program, 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.

2. The Committee further recommends that the General Assembly overture the 1951 Synod of the Christian Reformed Church to join with The Orthodox Presbyterian Church in setting up a Committee, composed of three representatives of the Christian Reformed Church and two representatives of The Orthodox Presbyterian Church, to supervise the
In accordance with your authorization, we have examined the accounts maintained by
THE COMMITTEE ON CHRISTIAN EDUCATION OF
THE ORTHODOX PRESBYTERIAN CHURCH, INC.
for the year ended March 31, 1951. We submit herewith the following financial state-
ments:

Schedule A—Statement of Recorded Assets Owned and Recorded
Liabilities, March 31, 1951
Schedule B—Statement of Income and Expenses for the Year Ended
March 31, 1951
Schedule C—Summary of Cash Receipts and Disbursements for the
Year Ended March 31, 1951

Cancelled checks were traced to recorded cash disbursements for the year. Recorded
cash receipts were traced to the deposits reported by the Provident Trust Company for a
representative period. The cash book was added for a representative period and the postings
therefrom were traced to the general ledger accounts.

The ledger bank balance was reconciled to the balance reported by the Provident
Trust Company, and the latter balance is being confirmed by direct correspondence.

Vouchers supporting disbursements and acknowledgement of receipts were examined
in part and were traced on this test basis to recorded disbursements and receipts.

During the period under examination, the Committee purchased a Time-Master Com-
bination Dictating and Transcribing Machine for $475.40 and a plastic binder for $279.00.
Provision for depreciation of Furniture and Fixtures has not been made on the records or
the attached statements.

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

Respectfully submitted,

MAIN AND COMPANY
Certified Public Accountants
THE COMMITTEE ON CHRISTIAN EDUCATION OF
THE ORTHODOX PRESBYTERIAN CHURCH, INC.

STATEMENT OF RECORDED ASSETS OWNED AND RECORDED LIABILITIES
March 31, 1951

Current
Cash in bank and on hand ________________________________ $1,294.09
Accounts receivable ________________________________ 218.93

31.
<table>
<thead>
<tr>
<th>Account</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Loan receivable for cash advanced</td>
<td>500.00</td>
</tr>
<tr>
<td>Furniture and fixtures at recorded cost</td>
<td>$2,013.02</td>
</tr>
<tr>
<td>Total recorded assets</td>
<td>5,127.23</td>
</tr>
<tr>
<td>Liabilities</td>
<td>$7,140.25</td>
</tr>
<tr>
<td>Accounts payable</td>
<td>37.71</td>
</tr>
<tr>
<td>Taxes withheld from employees salaries</td>
<td>101.93</td>
</tr>
<tr>
<td>Excess of recorded assets owned over recorded liabilities</td>
<td>139.64</td>
</tr>
<tr>
<td>This excess consists of Balance, April 1, 1950</td>
<td>7,354.24</td>
</tr>
<tr>
<td>Excess of expenses over income during the</td>
<td>353.63</td>
</tr>
<tr>
<td>year ended March 31, 1951</td>
<td></td>
</tr>
<tr>
<td>Excess of recorded assets at March 31, 1951</td>
<td>7,000.61</td>
</tr>
</tbody>
</table>

**SCHEDULE B**

**STATEMENT OF INCOME AND EXPENSES**

**APRIL 1, 1950 to MARCH 31, 1951**

**INCOME**

**Sales**
- Summer Bible School materials: $1,997.55
- Christian Reformed Sunday School papers: 750.94
- Tracts: 564.44
- Sunday School manuals: 355.12
- Flannelgraph: 99.98
- Prophecy courses: 63.00
- Catechisms: 61.42
- Covenant Children's course: 41.90
- Young People's lessons: (7.47)

**Miscellaneous income**: 391.10
**Postage charge on outgoing mail**: 114.40
Total Income: $3,926.88

**EXPENSES**

<table>
<thead>
<tr>
<th>Expense</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>$5,836.29</td>
</tr>
<tr>
<td>Production supplies</td>
<td>2,853.53</td>
</tr>
<tr>
<td>Items purchased for resale</td>
<td>1,870.30</td>
</tr>
<tr>
<td>Office rent</td>
<td>562.85</td>
</tr>
<tr>
<td>Postage</td>
<td>389.13</td>
</tr>
<tr>
<td>Telephone</td>
<td>312.70</td>
</tr>
<tr>
<td>Printing</td>
<td>178.82</td>
</tr>
<tr>
<td>Miscellaneous expense</td>
<td>171.17</td>
</tr>
<tr>
<td>Advertising</td>
<td>168.25</td>
</tr>
<tr>
<td>Stationery and office supplies</td>
<td>152.73</td>
</tr>
<tr>
<td>Travel</td>
<td>108.78</td>
</tr>
</tbody>
</table>

Total Expenses: $12,604.55

Net Income: (8,172.17)
**Schedule C**

**Summary of Cash Receipts and Disbursements**
For the Year Ended March 31, 1951

<table>
<thead>
<tr>
<th>Part</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance, April 1, 1950</td>
<td></td>
</tr>
<tr>
<td>Cash in bank</td>
<td>$3,274.95</td>
</tr>
<tr>
<td>Cash on hand</td>
<td>50.00</td>
</tr>
<tr>
<td></td>
<td>$3,324.95</td>
</tr>
<tr>
<td><strong>Receipts</strong></td>
<td></td>
</tr>
<tr>
<td>Cash sales and</td>
<td>$4,136.76</td>
</tr>
<tr>
<td>collections of</td>
<td></td>
</tr>
<tr>
<td>accounts receivable</td>
<td></td>
</tr>
<tr>
<td>Postage and</td>
<td>505.50</td>
</tr>
<tr>
<td>miscellaneous income</td>
<td></td>
</tr>
<tr>
<td>Gifts</td>
<td>7,818.54</td>
</tr>
<tr>
<td></td>
<td>12,460.80</td>
</tr>
<tr>
<td></td>
<td>$15,785.75</td>
</tr>
<tr>
<td><strong>Disbursements</strong></td>
<td></td>
</tr>
<tr>
<td>Payment of accounts</td>
<td>$772.35</td>
</tr>
<tr>
<td>payable owed at end of</td>
<td></td>
</tr>
<tr>
<td>last fiscal year</td>
<td></td>
</tr>
<tr>
<td>Current operating</td>
<td>12,464.91</td>
</tr>
<tr>
<td>expenses</td>
<td></td>
</tr>
<tr>
<td>Purchase of new</td>
<td>754.40</td>
</tr>
<tr>
<td>office equipment</td>
<td></td>
</tr>
<tr>
<td>Loan receivable</td>
<td>500.00</td>
</tr>
<tr>
<td></td>
<td>14,491.66</td>
</tr>
<tr>
<td><strong>Balance March 31, 1951</strong></td>
<td>$1,294.09</td>
</tr>
</tbody>
</table>

Accounted for as follows:

<table>
<thead>
<tr>
<th>Part</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash in bank</td>
<td>$1,244.09</td>
</tr>
<tr>
<td>Cash on hand</td>
<td>50.00</td>
</tr>
<tr>
<td></td>
<td>$1,294.00</td>
</tr>
</tbody>
</table>

On motion the first recommendation was adopted.
On motion the second recommendation was adopted.
On motion the resignation of Mr. Garrison was accepted.
The Assembly proceeded to the election of members to the Committee on Christian Education.
Nominated were: Messrs. Clowney, Van Til, E. J. Young, Commeret, Price, Clough, A. Armour, Broekhuizen, D. Stanton and Hayman.
On motion the request of Mr. Clowney to have his name removed from the list of nominees was granted.
Messrs. Van Til, E. J. Young, Commeret, A. Armour and Hayman were elected to the class of 1954. Messrs. Price and D. Stanton were elected to the class of 1953.
Mr. Murray presented the Report of the Committee on Texts and Proof Texts.

**Report of the Committee on Texts and Proof Texts**
The Seventeenth General Assembly requested the Committee on Texts and Proof Texts "to make definite recommendations to the Eighteenth General Assembly regarding the text of and proof texts for the Confession of Faith" and was "authorized to circulate its
The Committee recommends that the text and proof texts herewith presented be submitted to the Presbyteries and Sessions of The Orthodox Presbyterian Church for careful study.

Respectfully submitted,

JOHN MURRAY
Chairman of the Committee

On motion the recommendation was adopted.

It was moved and carried that the Committee on Texts and Proof Texts be discharged by Mr. Galbraith.

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

Fathers and Brethren,

In accordance with the instructions given to the Committee on Revisions to the Form of Government of The Orthodox Presbyterian Church by the Fifteenth General Assembly, and continued by the Sixteenth and Seventeenth General Assemblies, your Committee reports that it has given prolonged and careful consideration to Chapters I through IX and presents the following proposed revisions:

A. The adoption of the following as a Preface to the Form of Government:

THE PREFACE

Jesus Christ, upon whose shoulders the government is, whose name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, of the increase of whose government and peace there shall be no end, who sits upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice, from henceforth even forever, having all power given unto him in heaven and in earth by the Father, who raised him from the dead, and set him at his own right hand, far above all principalities and power, might and dominion, and every name that is named, not only in this world but also in that which is to come, and put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all; he being ascended up far above all heavens, that he might fill all things, received gifts for his church and gave offices necessary for the edification of his church and perfecting of his saints.

B. The Revision of Chapters I, II, III, IV, V, VIII, and IX as follows:

CHAPTER I

Basic Principles

The Orthodox Presbyterian Church, in setting forth the form of government which it
maintains as being founded upon and agreeable to the Word of God, affirms, by way of introduction, certain governing principles:

1. The church is the institution of Christ its Head, distinct from other institutions, neither exercising supremacy over them nor subordinate to them but coordinate with them, and consists of those who are united to Christ and are the members of his body.

2. The government of the church is ordained by Christ himself and is revealed to us in his Word.

3. We believe that the government which Christ has ordained for the church is the presbyterian form of government, to wit, that the church is ruled by presbyters or elders who are set apart for this purpose by solemn ordination and who exercise this authority by delegation from Christ. Such presbyters or elders perform this function of government jointly and on a parity with one another. Inasmuch as other forms of church government are without warrant or sanction from the Scripture, we do not believe that they are founded upon or agreeable to the Word of God.

4. It is requisite that presbyters or elders rule the church of God in the fear of God and according to his Word, not as being lords over God’s heritage but as examples to the flock.

5. While we recognize that the principles of presbyterian church government are of divine institution and are therefore prescribed in Scripture, yet we also recognize, in accordance with the confession of faith of The Orthodox Presbyterian Church, that there are certain circumstances of the government of the church “which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.”

6. It is the right and duty of those who rule in the church of God to maintain order and exercise discipline, for the preservation both of truth and duty. It is incumbent upon these officers and upon the whole church to censure or cast out the ignorant, erroneous, or scandalous, observing, in all cases, the rules contained in the Word of God.

7. All church power is only ministerial and declarative, that is to say, that the Holy Scriptures are the only infallible rule of faith and manners. No church judicatory ought to pretend to make laws to bind the conscience in virtue of its own authority; all its decisions should be founded upon the Word of God. “God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are, in any thing, contrary to His Word; or beside it, in matters of faith, or worship.”

8. The church is under obligation to declare the terms of admission into its communion and the qualifications requisite for the exercise of office in the church. It must take care to insure that these terms of communion and qualifications for office are neither too lax nor too rigid but in accord with the Word of God.

9. Christ, the Head of the church, has not only made provision for the government of the church but also for its instruction and edification. Therefore he has appointed officers to preach the gospel and administer the sacraments. It is necessary to make effectual provision that all who are admitted as teachers be sound in the faith and equipped with those qualities and accomplishments which will make them effective ministers of the Word.

10. The character, qualifications, and authority of church officers are laid down in the Holy Scriptures, as well as the proper method of their investiture and institution, yet the election of persons to exercise this authority may properly reside with the people.

CHAPTER II
Of The Church

1. Jesus Christ, who is now exalted far above all principality and power, hath established his church in this world, over which he rules as Head and King.

2. The church universal consists of all those persons, in every nation, who are united to Christ and are members of his body.
3. Since the Lord alone knows infallibly those who are his, all those who profess the true religion and their children are subject to the government which is vested in the church.
4. (This was formerly Section 3) As this immense multitude cannot meet together in one place to hold communion or to worship God, it is reasonable, and warranted by Scripture example, that they should be divided into many particular churches.
5. A particular church consists of a number of believers and their children, associated together, in accordance with Christ’s institution, for divine worship, gospel witness, mutual fellowship, and godly living, and submitting to a certain form of church government.

CHAPTER III

OF THE OFFICERS OF THE CHURCH

1. Our blessed Lord, at first, collected his church out of different nations, and formed it into one body, by the mission of men, such as apostles and prophets, endued with miraculous gifts which have long since ceased.
2. The ordinary and perpetual officers of the church are elders, or presbyters, and deacons.
3. Elders, also called bishops, are charged with the oversight of the church. Within the eldership, however, the New Testament distinguishes between those whose oversight is particularly that of ruling and those whose oversight also includes labor in the Word and teaching. The latter are often called teaching elders to distinguish them from ruling elders.

CHAPTER IV

OF TEACHING ELDERS

1. Teaching elders are designated pastors and teachers, and may also be called evangelists. As pastors they are concerned with ruling in the church and feeding the flock with spiritual food. As teachers they are called to instruct both old and young in the doctrine of the Word. As evangelists they are charged with the proclamation of the gospel. Since these functions are so intimately concerned with the ministry of the Word of God teaching elders may also be called ministers of the Word.
2. These various functions may be combined in one person and ordinarily are exercised by one and the same minister in a particular church. Where there are several ministers serving the same congregation they may be appointed to different activities according to the diversity of their gifts. Where there is but one minister in a particular congregation he is to perform so far as he is able the whole work of the ministry.
3. Ministers who possess special gifts and qualifications for teaching or evangelization may be appointed to devote themselves to one or the other of these tasks rather than to that of the pastorate of a particular congregation.

CHAPTER V

OF RULING ELDERS

Christ who has instituted government in his church has furnished some men, beside the ministers of the Word, with gifts for government, and with commission to execute the same when called thereunto. Such officers, chosen by the people from among their number, are to join with the ministers in the government of the church, and are properly called ruling elders.

CHAPTER VIII

OF CHURCH GOVERNMENT AND THE SEVERAL KINDES OF JUDICATORYES

1. It is absolutely necessary that the government of the church be exercised under some certain and definite form. We hold that government by presbyters is the form of government prescribed by Scripture and appointed for the church to the end of the world. Presbyters exercise this government in congregational, presbyterial, and synodical judicatories.
CHAPTER IX
OF THE CHURCH SESSION

1. The church session consists of the pastor or pastors and ruling elders of a particular congregation.

2. Of this judicatory, two elders if there be so many, with the pastor if there be only one, or one of the pastors if there be more than one, shall be necessary to constitute a quorum.

3. The session shall always choose its own moderator. It is proper and sometimes highly expedient that the pastor should be elected to serve in this capacity. But since those who rule in the church of God perform this function on a parity with one another it is not requisite that the pastor should be moderator of the session. The moderator shall serve for a term of one year or for such a longer or shorter term as the session shall determine.

4. When, for prudential reasons, it may appear advisable that some other minister or an elder from another session should be invited to preside, the session may invite such other minister or elder as they may see meet, belonging to the same presbytery, to preside in that case.

5. When a church is without a pastor the session may meet and proceed to business without the presence of a minister. But it is usually expedient in such cases that a minister appointed by the presbytery or invited by the session should be present and, in such an event, he may be elected to preside. This is particularly advisable when the session is constituted for judicial business. In the case of the illness or absence of the pastor the same procedure may be followed.

6. When a church is without a pastor or when by reason of absence or illness the pastor is unable to be present, three elders, if there be so many, shall be necessary to constitute a quorum. In no case may the work of the session be performed where there are less than two in attendance.

7. The church session is charged with maintaining the spiritual government of the congregation. For this purpose they have power to inquire into the knowledge and Christian conduct of the members of the church; to call before them offenders and witnesses, being members of their own congregation, and to introduce other witnesses, where it may be necessary to bring the process to issue, and when they can be procured to attend; to receive members into the church; to admonish, to rebuke, to suspend or exclude from the sacraments, those who are found to deserve censure; to determine all matters concerning the conduct of worship and of other religious services; to concert the best measures for promoting the spiritual interests of the congregation, including the supervision of the Sunday school and of other organizations within the church; and to appoint delegates to the higher judicatories of the church.

8. The moderator has power to convene the session when he may judge it requisite; and he shall always convene it when requested to do so by any two of its members. The session shall also convene when directed so to do by the presbytery.

9. Every session shall keep an accurate record of its proceedings, which record shall be, at least once in every year, submitted to the inspection of the presbytery.

10. Every session shall keep registers or rolls of the members of the church, both of communicants and of their baptized children; of baptisms, with the date of birth of the individuals baptized; of persons admitted to the Lord's table; of suspensions from the Lord's table; and of the deaths and other removals of church members.

11. By vote of the session it may, at the request of a member, dismiss him to a particular congregation of The Orthodox Presbyterian Church, or of a denomination of like purity in faith and practice, in token whereof a letter commending him to the care of that session shall be sent to it under the hand of the clerk. The request of the head of the family, on behalf of the family, shall be deemed sufficient request for the dismissal of the
The session may refuse to grant a request for dismissal to a congregation of another denomination if in its judgment such refusal is warranted. If a member desires dismissal to a church not of like purity in faith and practice, and cannot be dissuaded, the session shall be obliged to grant him a certificate of standing, and shall erase his name from the roll. When the session of the receiving church has received a person into its membership the clerk shall send notification in writing to the session of the dismissing church. Upon receipt of such notice the clerk shall remove his name from the roll of the church, and the session shall record the fact in its minutes.

The Committee recommends:

1. That this General Assembly discuss the proposed revisions, and, rather than propose them to the presbyteries for approval, submit them to the presbyteries and sessions for study pending the completion of the work of the Committee.

2. That the Committee be continued and instructed to report to the Nineteenth General Assembly.

Respectfully submitted,

JOHN MURRAY
NED B. STONEHOUSE
JOHN P. GALBRAITH, Chairman

It was moved that recommendation No. 1 be adopted.

It was moved and carried that the question be divided after the word "revisions."

It was moved and carried to discuss the first part of the recommendation, as divided.

On motion the last section of recommendation No. 1 was laid on the table until the discussion was finished.

On motion the discussion was suspended.

On motion the recommendation be amended by the insertion of the words "without prejudice" after the word "them" and before the word "to."

The recommendation was adopted as amended.

It was moved and carried that the attention of the Committee on Revision of the Form of Government be called to Chapter VI in our Form of Government and that it consider revision of it.

The recommendation as amended was adopted.

It was moved in reply to the communication from the Presbytery of California that it is the judgment of the General Assembly that the parity of presbyters is such that no presbyter shall be ordained for a second time. The procedure shall be that on request the presbyter shall be examined in accordance with the Form of Government. If the examination be sustained the presbyter shall be transferred to the roll of ministers of the presbytery.

It was moved that this motion be referred to the Committee on Revision of Form of Government and Book of Discipline and that it be asked to report to the General Assembly.

The Assembly recessed at 6 P. M. with prayer by Mr. Duff.

SATURDAY MORNING

Following a devotional service conducted by Mr. Dunn the Assembly was called to order at 8:55 A. M. and led in prayer by Mr. Marsden.

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

On motion a representative of the American Home Bible League, Mr. Ackerman, was given the privilege of the floor to present the work of the League.

A substitute motion was presented: That the Committee on Overtures and Communications be instructed to prepare a reply to the request from the Presbytery of California relative to re-ordaining elders who become ministers, which reply shall concern itself, only with the teaching of our subordinate standards on this subject, and that the general subject brought up by the request from the Presbytery of California be referred to the Com-
mittee on Revisions to the Form of Government and the Book of Discipline, and that the Presbytery of California be informed of this action.

The Moderator ruled that the motion on the floor was in order. Appeal was taken from the ruling. The Moderator's ruling was sustained.

The substitute motion became the main motion and was passed.

Mr. Cummings presented the Report of the Committee on Local Evangelism.

**THE SUBJECTS OF LOCAL EVANGELISM**

Man did not invent the gospel of the Triune God, and the content of the message of redeeming grace is not put at man's disposal to modify or amend as he deems fit. The gospel is a "good deposit" committed to us, a "pattern of sound words" setting forth the realities of God's salvation. It is the Word of God which is quick and powerful to pierce the soul of the unconverted. But the merciful wisdom of God has not given us one standardized formulation of the gospel message to be recited to the unconverted. Just as God's work of redemption was not accomplished in a moment but wrought through the centuries to prepare for its climax in Christ, so God's revelation is marvelously rich and varied in its content. Nothing less than the whole Bible with its inexhaustible treasures of revelation is the message of the gospel. The preacher of the gospel is limited to no one stereotyped presentation. From the Law or the Prophets, the Psalms or the Gospels, the evangelist may, like Philip, begin at that same Scripture and preach Jesus.

The abounding fullness of the gospel message meets every need of the sinner's heart, whether he be rich or poor, wise or foolish, Jew or Gentile, male or female. There follows from this an important duty for evangelism. While the proclaimer of the gospel message dare not diminish the offense of the cross to please the carnal mind, yet, on the other hand, he has the obligation, so far as in him lies, to challenge the sinner with just those warnings which are most applicable to his condition, and to spread before him just those promises which point to his most evident needs.

The example of Paul is most instructive in this regard. The manner in which he presented the gospel to the Jews and proselytes in the synagogue of Antioch of Pisidia differs markedly from the manner in which he presented the same gospel to the men of the Areopagus at Athens. The pertinent variations that marked Paul's approach to sinners have been described by his own general statement regarding his manner of addressing himself to men: "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some" (1 Cor. 9:20-22.)

Above all we have the example of our Lord Himself in this regard. We need but compare Christ's dealings with Nicodemus, the rich young ruler, the woman at the well, and the sinful woman in Simon's house to see the importance of applying the gospel directly to the particular needs of the individual sinner.

Effective evangelism must always take into consideration the characteristics of those being addressed.

But granted the importance of knowing those who are the subjects of evangelism, it might still be questioned whether any brief study of so vast a field could be fruitful. In personal work certainly there is no substitute for "knowing your man." We should not regard those whom we seek to win for Christ simply as "souls" but we should seek to build up a discerning knowledge of them as persons that will provide the best background for applying the gospel directly to the individual need. But while the knowledge the soul winner must gain cannot be found in reports, there is yet some value in classifying and study-
ing general characteristics of large groups of individuals. Such a study should help us in
determining the broader methods of applying the gospel message to the needs of our age,
and the basic approaches to individuals of the various classes. This report therefore will dis-
cuss some of the characteristics of the lost from a theological, psychological, and sociological
standpoint. It will then relate these characteristics to the particular manifestations in various
social groups: bio-social, economic, cultural, and religious. Finally, there will be given a few
suggestions concerning the relation of these facts to the evangelistic method.

I. CHARACTERISTICS OF THE UNSAVED

A. Theologically Considered

All the Biblical doctrines regarding the nature of man are of importance for the work
of evangelism. The teachings of the Bible regarding the origin of man, the unity of man-
kind, the nature of man as composed of soul and body, and the divine image in man all
have a very evident relevance to the question of presenting the gospel to man. Of particular
importance is the doctrine of sin. The Scriptures teach that men are “dead in sin, and
wholly defiled in all the parts and faculties of soul and body” (Confession of Faith, VI, 2).
Men not only transgress God's law, but these acts of transgression proceed from a nature
that is corrupt, “utterly indisposed, disabled, and made opposite to all good, and wholly in-
clined to all evil . . .” (Confession of Faith, VI, 4). This corruption extends to all parts of
man, both physical and psychical. The whole soul is depraved: the understanding is dark-
ened, the will perverted, and the emotions deranged. The Scriptures do not teach that
depavity is developed or expressed in all equally, but the Scriptures do teach that all men
are dead in trespasses and sins. Further, man is utterly unable to change his character. He
cannot discern, love, or choose the things which are well pleasing to God.

These doctrines are of the greatest importance for evangelism, for they show that a
man cannot save himself, but shut him up rather to faith in God. Any evangelistic method
which seeks by flattery to build up confidence in the flesh may win a better hearing, but
it will not win souls. Any suggestion of an appeal to a better self in the sinner is contrary
to these teachings of Scripture and works toward the ruin, not the salvation of the soul it
foolishly flatters.

Again, a recognition of these doctrines throws the greatest stress upon the importance
of prayer in the work of evangelism. Except the Spirit of God move, the evangelist will
preach in vain over the valley of dead bones. However skillfully the message may be adapt-
ed to the specific needs of the hearers, it will fall on deaf ears apart from the quickening
of the Spirit. The work of evangelism must be conducted in the very atmosphere of prayer.
Such a dependence upon the sovereign power of God will rule out not only the flattering
of the natural man, but also cajoling, hypnotic, or hysterical appeals that are based on the
energy of the flesh rather than on a humble dependence on the Spirit.

An understanding of another doctrine of Scripture is important for a balanced approach
in evangelism: the doctrine of God's common grace. This may be defined as including any
favor of any kind or degree, falling short of salvation, which this sinful world enjoys at the
hand of God. A mercy of God to all men is shown by the fact that God has, in longsuffer-
ing, withheld His judgment upon the world. Along with this Divine forbearance there is
exercised a Divine restraint upon human sin and evil. God restrains evil in the world of
nature also and bestows natural blessings on the just and on the unjust. And God endows
sinful men with natural talents through the exercise of which many things that are rela-
tively good, noble, and beautiful are achieved by the ungodly. In such institutions as the
family and the state, and in such fields of activity as art, science, and industry are evi-
dences of God's common grace.

There are many implications of this doctrine relating to evangelistic method. An ele-
ment of the evangelistic appeal is to remind men of the mercies they have received from
the hand of God and the blessings of their daily lives. Men should be told of the long-
suffering forbearance of God and warned not to despise the richness of His goodness and forbearance and longsuffering (Romans 2:4). This should be done not only in a general way, but specifically as applied to particular mercies that groups or individuals have enjoyed. Such an approach in evangelism will also make evident that while the gospel condemns sin in every form, and in all its manifestations, yet it does not condemn man as man, but only man as a sinner. The blessings of common grace are not annihilated but rather transformed by the gospel. The presentation of the gospel should make it plain that its call is not that men should turn from life, but from sin, and its promise is that they should have life and have it more abundantly. The appeal of the gospel may be falsified by asceticism; an understanding of the doctrine of common grace will prevent such a misconception.

Again, the evangelist should thankfully utilize the fruit of the non-saving operations of the Spirit in the heart of the unsaved as a means of gaining a hearing for the gospel message. For example, a man who is not a Christian may be greatly concerned that his children should have a Christian education. His love for his children and his desire that they should have good things are evidences of God's common grace, and form an obvious means of approach in discussing with the man the welfare of his own soul.

Paul's sermon on Mars Hill is a powerful pattern for evangelistic preaching which fully recognizes God's common grace, yet unsparingly declares the ignorance of the truth and the need for repentance which characterizes the condition of the lost.

B. Psychologically Considered

The man who is spiritually dead in trespasses and sins is also psychologically disorder-ed. Where there is disrelationship to God, there must be disrelationship in the self. God has created man in His image and no man can be balanced or normal whose heart is not centered on God. The sinner makes himself his god and in so doing destroys himself.

One immediate result of this basic psychological disorder is the development of illusions. The illusions are the product of man's effort to integrate his experience apart from God. The basic illusion is of course that by which man seeks most directly to replace the knowledge of God. Man creates for himself a god in his own image. Whether or not this be a matter of handcraft in the manufacture of idols, it is basically a matter of thought-craft, and modern civilized man is guilty of idolatry as much as the ancient worshippers of Baal.

A second focus of illusion is man's estimate of his own nature and that of other men. The sinner who will not put his trust in God often has the greatest optimism regarding human nature, its goodness and perfectibility. This basic creed of humanism is the implicit presupposition in the idealistic aspect of every culture. It is held with varying degrees of confidence. Some hold that all men are basically good; others believe that the majority of men are "decent" or men of "good will"; still others regard this group as a minority. (A great many men, for practical purposes, look upon it as a minority of one!) Often this confidence finds expression in great enthusiasm for science, for education, or for schemes for economic betterment which it is believed will serve to release the walled-in goodness of the human heart.

Another characteristic of the disrelationship in the self is the fact that the heart of the sinner abounds in tensions and conflicts. Basic to all of these is the conflict of the sinner with God. The sense of rebellion and the consciousness of guilt before God are never completely absent from the sinner's heart. This basic hostility to God is a central disturbance which prevents the heart of the sinner from knowing any true peace. There follows from this tension and conflict in the self. The harmony of the God-centered life is gone, and in the resulting disorder one aspect of human nature wars with another: the bodily appetites with the intellectual ideals, the conscious with the unconscious, the emotional with the volun tive.

The conflict in the self is soon translated into conflict with society also. Social life on
every level moves from one crisis of conflict to another. Such conflicts exist in the home life and with the diminution of social restraint in our own country, homes are being broken up with increasing frequency by the outbreak of such conflict. The same conflict prevails between various segments of society, and between nations in the form of war. Such conflict on all levels is not rare or exceptional, but normal in the activity of fallen man. Sociologists have pointed out that it is peace, not war which is exceptional in relations among nations, and periods of peace are in general largely spent in preparation for further war. (1) Pitrim Sorokin: *Contemporary Sociological Theories*

Another pervading characteristic of the psychological disorder produced by sin is a sense of insecurity. When true love for God and man is missing, there is always a resulting loneliness of isolation. The present is filled with conflicts, the future with fear. Underneath all immediate fears there is the fear of death and of judgment. The deep sense of insecurity in the heart of the sinner man manifest itself in the hopelessness of frustration or in frenzied activity. Often a struggle for material gain is prompted not so much by a love of the materials goods themselves as by a desire to overcome this sense of insecurity.

C. Sociologically Considered

Many different cultures have been produced by fallen man. Because of the influences of common grace, these cultures have all had elements of order. But because they are cultures developed by sinful men, they manifest on the social level the same basic disorder that exists in the heart of the individual sinner. Students of sociology and history have sought to classify and evaluate the characteristics of the various cultures the world has seen. The Christian student will do well to consider the characteristics of the culture to which we seek to bring the gospel. It is interesting to note that sociologists have classified the Western European culture of our own environment as sensate rather than as ideational. Its interest is in things rather than in ideas. The materialistic character of American culture is evident. Science is honored and developed, not for the sake of a deeper understanding of the universe, but because of its ability to produce machines. Our approach to all problems is characteristically mechanistic. The problems of economics and society are studied with a view to ascertaining a method of mechanical and outward adjustment which will remedy the difficulty. Ideas and values are approached in the same fashion. The truth of ideas is to be determined by the desirability of the results they produce. Whatever works is valid. Our culture has given up absolute standards of truth or of morality. The consequences are to be found not only in the decay of philosophic thought and in the corruption of education, but in the stony indifference to questions of religion found among even the most uneducated members of a materialistic society.

A second characteristic of our own society, of interest from the standpoint of evangelism, is the subordination of the individual. Mass production has brought standardization. Public education and mass communication are bringing about standardization of thought. The thinking of many on political and economic questions is a faithful reflection of the views of a prominent radio commentator or newspaper editor. The secularized view of life which is powerfully instilled in the public school is carried forward by the media of mass communication. The reason for the influence of such public institutions and media of communication is to be found not only in their scope and efficiency, but in the authority that most people attach to their representations.

A third aspect of our society that may well be noted in connection with the work of evangelism is its romanticism. While our culture has been chiefly concerned with material things no human culture can be purely materialistic. Insofar as our own culture has sought higher objectives, these have been most characteristically in the realm of aesthetics, rather than in occupation with moral or intellectual pursuits. The characteristic aesthetic pattern of our own environment may be called romanticism because of the close alliance that it has with sex. Reciprocal sexual passion is conceived of as providing the supreme joy and the
supreme good of life. Such an ideal cannot but lead to extremes of eroticism reflected in much modern literature, art, and music. However, even where the extremes of sexuality are avoided, the ideal of the highest happiness and satisfaction is expressed in aesthetic terms that are basically romantic in character. “Love” as thus understood is added to material success as the goal of life.

Before discussing the implications of this analysis for evangelism, let us consider the particular manifestations of these characteristics of the sinner in the various social groups.

II Particular Manifestations in Social Groups, of the Characteristics of the Unregenerate

A. Bio-Social Groupings
1. Race

The social tensions alluded to above are particularly manifest at the present time with respect to the racial groupings of men. The present crises of race relationship have been brought about not simply through the dissolving of the insulating barriers of distance and lack of communication, but more particularly through the exploitation of Africans, Asians, and Indians by the Europeans. At this point, as at so many others, the effectiveness of the message of the gospel will be greatly influenced by the degree to which the precepts of the gospel are manifested in the lives of Christians. The Christian must not only recognize that God has made of one blood all men, he must also manifest his conviction that there is one Christian church in which all human distinctions are swallowed up in the unity of the true Body of Christ.

2. Sex

In our culture there is not the need of a distinct approach in evangelism to men and to women as has sometimes been the case (in certain oriental countries, for example, where the evangelization of the women presented a particular difficult problem). The problems presented by the falsification of the sexual relation and the undermining of the home have been alluded to above.

3. Age Groups

Children: The insecurity and conflict of the home that is without Christ makes an early and deep mark in the life of the child. This is often aggravated by unwillingness on the part of the parent to accept the responsibilities of the training and nurture of the child. Material things, in the form of expensive toys, clothing and entertainment are often substituted for time and affection. Parents frequently subject their children to emotional overstimulation through the movies, television, and comic books chiefly as a means of relieving the parents of the care of supervising the child’s activities. However, the emotional unbalance of the non-Christian parent may take an opposite form and express itself in an idolization of the child. In either case, discipline is usually at a minimum.

The importance of this particular group for evangelism can scarcely be overestimated. The child should be reached with the gospel before the deadening effects of secularization have made him so callous that he refuses to hear the gospel message. At the same time child evangelism must be thorough-going and intensive. No one carrying the gospel to children should satisfy himself with eliciting a few childish responses and then abandoning the child to a godless home, school, and community. Child evangelism must be instructional, laying a broad and deep foundation in a knowledge of the Word of God. One hour a week in the Sabbath School will not provide for the Christian training of a covenant child, nor will one hour a week in the Sabbath School be a satisfactory means of evangelizing non-Christian children. Wherever possible, such evangelization should be carried on in conjunction with day school instruction as well.

One who works with children needs to have not only a realistic grasp of the fact of original sin, but also a compassionate and sympathetic understanding of the child. Outbursts of temper and vindictiveness are often reflections in the child of the conflicts and
tensions that exist in his home and in his school and play experience. The Christian teacher should acquaint herself, so far as possible, with the whole life of the child she is instructing.

Adolescents: The adolescent period is often one of crisis in the life of the individual. The sense of insecurity is frequently deepened. The youth is often frightened at his inability to control his strong, sexual desires. At the same time insecurity is often compensated for by either day dreams or fiercely burning ambition. Evangelistic approach to the young people must bear in mind the rapid changes characteristic of this period. The message of the gospel should be presented with the greatest urgency. Young people should be warned of the fatal consequences in delay in committing their lives to Christ. Particular attention should be given to the questions and problems of young people. The firm and clear answers which the Word of God gives to the questions of life afford a strong foundation that the adolescent can find nowhere else. The program by which the church seeks to reach children should not taper off at the adolescent period, as is so often the case in the evangelistic Sabbath School. Rather the program must be so designed as to afford particularly individualized care and interest for the adolescent. This period represents the climax of the work that has gone before, and if it is not properly dealt with, many years of earlier preparation may prove in vain.

Adults: The psychological and sociological characteristics discussed above apply primarily, of course, to the adult level, but there are certain particular characteristics of the adult stage of experience that might be marked by the evangelist. The landmarks of life should not be neglected in an effort to present the gospel to the unsaved. Marriage, the birth of children, the death of loved ones, sickness, and financial crisis, all these things may be used as occasions for the renewed presentation of the gospel message. The physical changes of middle life may occasion not only moods of despair, but provide an opportunity thereby for the effective application of the gospel. Even the bitterness so often characteristic of the old age of the sinner may bring a complete disillusionment through which a real hearing for the gospel may be gained.

B. Economic-Cultural Groups

There are various groups of social outcasts who require particular consideration as subjects of evangelism. Included among these are the alcoholics and the prostitutes. Some of the methods of evangelism which have been developed with a view to reaching men and women on “Skid Row” are well known. From the standpoint of local evangelism the particular church should consider what economic or social groupings exist in the area where it ministers. The importance of such groupings is often recognized, but sometimes the recognition takes the form of an explicit or tacit understanding that members of a given group are not included among the “prospects” which the church is seeking to reach. Any such attitude is very wrong, whether the particular groups be at the top or the bottom of the social ladder. Efforts should be made to reach them in a way adapted to their own particular needs. Immigrant groups, itinerant workers, the country club set, all should be approached with the gospel. The church, of course, has a particular responsibility to show mercy in Christ’s name to the poor, the needy, and the outcasts. Here again an important principle is an understanding of the background of the particular class that is being approached with the gospel.

C. Religious Groupings

1. The Indifferent: From a religious standpoint, by far the largest group of the subjects of evangelism must be put in this class, as would be anticipated from a study of our culture generally. Everyone who has sought to present the gospel has felt at times that any attitude would be preferable to that of stony indifference. It must be remembered, however, that every sinner has a heart of stone and is deaf to the Word of the Cross apart from the working of God’s Holy Spirit. The indifferent man is no better or worse in this re-
gard than every man who is lost. Even indifference, in a sense, constitutes an opportunity. No man can be ultimately indifferent to God, and the present attitude of seeming indifference is certainly preferable to a fanatical zeal for some false religion.

The first requisite of the Christian worker dealing with the indifferent is a real awareness of the man's need. Often the one who is religiously indifferent will create the outward impression of being perfectly happy and content. He will give no outward evidence of lacking anything that he does not have. Dealing with such a man, one must learn to penetrate the "front" that he has set up. The subject must be helped to recognize his own need. To this end the presentation of the law of God is vital. It is sometimes possible to move from a secondary need that is recognized to the primary need concerning which the man has been deluding himself. A man may be concerned about some sin which he regards in a very light way as a rather annoying bad habit. There may be a question he has concerning some particular point in the Christian message as he understands it. There may be a family problem. People are never as indifferent as they seem. When a man does appear to be indifferent to religion we must seek to discover what he is concerned about, and try to move from that concern to the deepest issues of life.

2. **Roman Catholics:** In dealing with this class it is best first to remember the wide variations among people who may be called or who will call themselves Catholics. The Roman church lays claim, in statistics at least, to every person it baptizes, no matter what his subsequent religious history. Many people who call themselves Catholics neither believe nor practise Romanist religion. Such people will have to be dealt with according to the beliefs that they do hold. Other special groups of Catholics include those of particular national backgrounds. Many areas have communities of Italian, Polish or Irish, Roman Catholics. Christians of similar backgrounds have an evident advantage in reaching such groups.

Since Roman Catholicism is essentially a good works religion it is important to present to Roman Catholics the doctrine of salvation by grace and justification by faith, using particularly Paul's exposition of these doctrines in Romans and Galatians. The sacerdotalism characteristic of Roman Catholicism must also be confronted with the teaching of the Bible regarding the direct operation of God in the heart of the sinner and the direct appeal of the sinner to God as his Saviour. Frequently, Roman Catholics will be found to be quite cynical about the abuses of power characteristic of certain priests, or about the continual pressure of the church for money and the evident commercialism with which religion is frequently dispensed. In such cases an opportunity exists to point out that these abuses, together with the encouragement of superstition and the minimizing of the teaching of Scripture, are not accidental, but flow from the fundamental presuppositions of Romanist religion: that salvation is dispensed by man, and merit can be earned by good works.

Roman Catholics should be urged to read the Bible, if possible, the Revised or Authorized versions. However, if the Roman Catholic refuses to read any version not approved by the Church, urge him to do this at least and to concentrate on the text rather than on additional notes.

One great task which our Church faces is the education of laymen in the evangelization of Roman Catholics. As a rule Roman Catholics will not come to Protestant church services since their church forbids it. Work with the Roman Catholics will therefore depend almost exclusively upon the witness of laymen. Roman Catholics will sometimes attend informal meetings in the home where the Bible is discussed. It must be remembered that even the most fanatical Roman Catholic cannot find peace of heart and the knowledge of sins forgiven in the religion of Rome. One should not be discouraged if efforts to point out the errors of Romish teaching seem futile. A positive presentation of the comforting realities of the gospel of grace is a central part of the presentation of the gospel to any lost sinner, including the Roman Catholic.
3. **The Modernist**: This category is again a most inclusive one. It is important to determine in just what sense, to what degree, and for what reasons the particular subject of evangelism holds to modernistic views. Sometimes it will be found that one basic misunderstanding of the Scripture is pivotal in the modernistic thinking of a particular person. Sometimes it is a misunderstanding concerning the nature of inspiration. At other times it is incredulity regarding miracles. In such cases it is of the greatest importance, of course, to give the Scriptural answer to the problem involved. In many other instances modernistic beliefs are the product of training in liberal churches, and the subject is utterly unaware of the teachings of Biblical Christianity. It is always important in dealing with modernists to make it plain that modernism is not Christianity, but another gospel. Dr. Machen’s *Christianity and Liberalism* is an excellent summary of considerations which should be placed before the modernist. It must be remembered that modernism’s naive confidence in the goodness of human nature has suffered severe disillusionment in the course of two world wars. Evangelists should stress the realism of the approach to sin in the Scriptures and the supernatural power of God’s salvation in Christ. Often the best approach to a modernist is a discussion of the meaning of the incarnation, the resurrection and the Lord’s Supper. The modernist will consider such matters essential parts of Christianity, and the exposition of any one of them can make clearly evident the distinction between Christianity and liberalism. The appeal of the book of Galatians against turning back from Christianity to a false gospel of good works applies directly to modernism and should be used directly by the evangelist.

4. **Sects**: It is of great importance that the particular positions taken in the teachings of a given sect be known in dealing with members of that sect. It is also important to analyze what might be called the psychological motif of a given sect and in particular the reason for the adherence of the individual subject of evangelism to that particular sect. Some sects, such as Mormonism, have established a community and cultural life of their own. Some sects, such as Christian Science, show a lessening emphasis on doctrine even their particular doctrines, and are little different in character from the liberal churches with which they are sometimes affiliated. Other sects, such as Jehovah’s Witnesses, demand the greatest zeal of their followers and conduct a vigorously polemic program of proselytization. It is often most illuminating to discover how the particular individual came to be an adherent of this last sect. Often a contributing factor is disgust with the liberal counterfeit of Christianity or with the Romanist church. Here is, of course, an excellent point of contact for the evangelistic approach.

5. **The Anti-Religionist**: Once again the importance of discerning the causes of the subject’s attitude toward religion should be noted. Most frequently the individual who claims to be an atheist has had a Catholic background and judges Christianity by Catholicism. Often the subject has suffered a profound disillusionment at the conduct of a professing Christian towards him. Children of hypocritical parents often rebel against religion. But while it is important to discover the reasons for the subject’s attitude, it is also important to talk over with him his opposition to the gospel. The prohibition which the evangelist must observe is not that of avoiding all discussion or argument with the unbeliever, but that of identifying his own pride with the cause of the gospel and becoming angry or excited in the discussion. The avowed atheist is undoubtedly familiar with heated arguments and presumably enjoys them. He may be much impressed, however, by a winsome and loving defense of the truth. The evangelist must have a vigorous Scriptural apologetic to deal with the educated atheist or agnostic. This class of persons has been on the increase for many years in our own country due to the antitheistic system of education.

6. **Those with Covenant Background**: The evangelist has a great advantage in dealing with children of the covenant who have once been instructed in the truth, or who have apparently made an intelligent profession of faith in Christ. The particular warnings
of the Scripture against those who trample under foot the blood of the covenant should be employed to emphasize the seriousness of turning back to a life of sin after professing faith in Christ or having been instructed in the way of truth. The Scriptural account of Christ’s restoration of Peter after his sin may be used to call such persons back to repentance.

III APPLICATION TO EVANGELISTIC METHOD

The above outline of the subjects of evangelism suggests a number of considerations with regard to evangelistic method.

The importance of awareness of the need of the unconverted has already been stressed. Any study of the true condition spiritually, psychologically, and socially of the lost reveals the desperate need in the heart and life of the sinner. A real awareness of this fact helps the evangelist to penetrate the facade of happy normality which the sinner seeks to erect.

A second consideration is the importance of applying the gospel to the individual needs of the particular sinner. The diversity encountered even in the highly generalized classifications of this report is great. Such diversity is many times multiplied when the individual subjects of evangelism are considered. This means that one basic form of evangelistic method must always be personal work. Often evangelism is unthinkingly equated with mass evangelism. Scripture abounds in instances of personal work, and the missionary campaigns in the New Testament used personal witnessing and preaching of the Word from house to house as an integral part of their advance. Another consideration supporting this conclusion is the fact that the secularism of our culture makes it increasingly difficult to bring people together to hear the preaching of the Word. The most lavish publicity for evangelistic meetings leaves hosts of Americans untouched, and the effectiveness of evangelistic campaigns of this character is largely dependent upon personal work both before and after the meetings.

A third consideration is the importance of sympathy and tact in the evangelistic approach. Because the subjects of evangelism do differ so vastly, we must not come with one stock approach in seeking to reach the lost.

Fourth, the whole Bible must be used in evangelism. The gospel is an absolute and complete answer to every need in the heart of the sinner, but the whole gospel must be employed. A portion of Scripture neglected in the evangelistic message may be the very portion of Scripture which will strike home to certain particular subjects of evangelism. The preaching of the Old Testament and of the law of God are especially necessary to arouse men from the carelessness and indifference of secularism that has been found so characteristic of the subjects of our local evangelism. The law of God should also be applied to the concrete problems and sins of our time. Man should hear the application of the Word to the problems of the particular sphere of life in which they are interested.

Fifth, the gospel appeal should be supported by the evidence and utilization of kingdom forces. The daily walk of the Christian in his business and social relationships has a direct relationship to the effectiveness of his own witness and that of the Christian evangel in his own community. The Christian whose own standards have succumbed to the materialism and romanticism of our culture is in a very bad position for propagating the gospel. On the other hand, the Christian whose life manifests the implications of Christian living in godly walk, preaches the gospel by his very conduct, and his words will come with power.

What is true of individual Christians is true also of the Christian community. Christians must be prepared to make the greatest sacrifices so as to evince to the world the character of the relation of Christians to one another. Particularly in urban areas it is often the case that members of the Christian church fellowship together only on the Lord’s Day, and are swallowed up in the environment of the world throughout the rest of the week. Christians should fellowship and work together for the kingdom of God. There is great power in Christian work done by small groups of Christians A few Christians fellow-
shiping together in a home in the afternoon may invite non-Christians to meet with them
and in an informal and social atmosphere discuss the Scriptures. Christians at a factory or
office may make similar contacts during the lunch hour. Christians should also work to-
gether in seeking civic betterment. Many opportunities for evangelism may be opened
through such activity. The responsibility that Christians have for the instruction of their
children affords also a means of evangelism. The activities of a Christian School Society
are a witness to the community of the power of the gospel. Often non-Christian children
and their parents may be evangelized through the work of a Christian school.

Sixth, a diversified literature of evangelism must be developed. Such literature must
include tracts aimed at the various broad classes of the subjects of evangelism. The liter-
ature ought also to recognize the characteristics of our culture and seek to present the
gospel in a form that will gain a hearing. There is a great opportunity to present the gospel
through the discussion of current sociological, political, and psychological problems from
a Christian standpoint. The inculcation of antitheistic theories in public education calls
for a literature of Christian apologetics and evidences, particularly in the fields of biology,
geology, and archaeology. The literature of the gospel need not be limited to exposition and
argument. There is room also for Christian novels and poetry. The works of C. S. Lewis
are a fascinating example of how religious principles may be presented to modern readers
in the form of a novel (the trilogy, Out of the Silent Planet, Perelandra, That Hideous
Strength).

Seventh, other methods of mass communication should be utilized in the service of
the gospel. While this principle is generally recognized and much is being done along these
lines, there is much more activity possible, especially on the local level. Local support by
way of advertising and promotion of the Back to God Hour, for example, could be greatly
increased. Local newspapers and radio stations should be contacted from time to time so
that opportunities which arise may not be missed. The local distribution of Christian maga-
zines is another means of accomplishing this purpose.

With this report the Committee completes the series of reports which it had proposed
in the plan submitted to earlier General Assemblies.

The Committee recommends:
1. That the report on “The Subjects of Local Evangelism” be submitted to the
Presbyteries and Sessions for study;
2. That the Committee be continued and authorized to edit and arrange the series
of reports submitted to successive General Assemblies with a view to publication by the
Committee on Christian Education.

Respectfully submitted,
C. K. CUMMINGS
Chairman of the Committee

The Assembly recessed at 12 Noon and was led in prayer by the Moderator.

SATURDAY AFTERNOON

The Assembly was reconvened at 1:30 P. M. with prayer by Mr. Van Ens.
The first recommendation of the Committee on Local Evangelism was adopted.
The second recommendation was amended by inserting the word “possible” before
the word “publication”, and was adopted as amended.

It was moved and carried to amend the docket to insert at this time the report of the
Committee on Overures and Communications.

The following recommendation was adopted: That this Assembly reply to the Presby-
tery of California that, in the opinion of this Assembly, chapters III, IV, V, VI, XIII, XV
of our Form of Government, on the background of the uniform, or almost uniform, prac-
tice of Presbyterian and Reformed Churches, envision that any candidate admitted to the
ministry is to be ordained to that office.
Appeal was taken from a ruling of the Moderator that a motion to amend the docket at this point was undebatable. The Moderator was sustained.

It was moved that the senior member of the delegation to the International Council of Christian Churches present his report first. Mr. Kuiper gave the following report on the Second Plenary Congress of the International Council of Christian Churches:

REPORT OF R. B. KUIPER TO THE EIGHTEENTH GENERAL ASSEMBLY OF THE ORTHODOX PRESBYTERIAN CHURCH CONCERNING THE SECOND PLENARY CONGRESS OF THE INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES

Esteemed Brethren:

Following is a brief report of the Second Plenary Congress of the International Council of Christian Churches, which was held in Geneva, Switzerland, from August 16 to 23, 1950. It is obviously impossible to present an exhaustive report of all the proceedings of the Congress. No doubt, my fellow-delegate will relate a number of significant matters in addition to those on which I am about to touch. I shall restrict myself in the main, but not altogether, to matters in which the Orthodox Presbyterian Church may be presumed to have a special interest in view of the problem of its future relationship to the International Council. I beg the Assembly's indulgence for the rather frequent use of the pronoun of the first person.

Together with my esteemed colleague, Dr. N. B. Stonehouse, it was my privilege to represent the Orthodox Presbyterian Church at the Congress. Other ministers of our church who were present were Dr. W. Harllee Bordeaux, General Secretary of the American Council of Christian Churches, and Rev. Calvin A. Busch of Portland, Maine, who attended as a visitor.

An exhilarating atmosphere of ecumenicity pervaded the sessions of the Congress. It is hardly an exaggeration to say that Christian churches "out of every nation under heaven" were represented. The program listed speakers from the following countries among others: the United States of America, Australia, Scotland, the Netherlands, Brazil, Argentina, Chile, Bolivia, Mexico, France, Japan, England, the Phillipines, India, New Zealand, Sweden, Switzerland, Korea.

The Hon. Arie Kok, since deceased, General Secretary of the International Council of Christian Churches, reported ably on the activities of the Council during the past two years. He emphasized especially the strenuous efforts put forth by the Council, in opposition to the World Council of Churches, to keep doors open in various parts of the world, notably in Asia and South America, for the preaching of the true gospel. Apparently these efforts had been richly blessed. I must confess reluctantly that my joy was tempered somewhat by apprehension regarding the methods employed by the Council in this matter. I could not altogether suppress the fear that in its zeal to get results the Council may at times have neglected principles. There was no clear evidence that in dealing with civil governments the Council had been fully aware of the principle that the church of Jesus Christ preaches the gospel, not by the grace of earthly rulers, but by the authority of its divine Head.

A large part of the time was allotted to addresses, and much time was also given to the transaction of business. The topics of all the main addresses centered about the Bible as the Word of God. "The Authority of the Bible," "The Catholicity of the Bible," "The Holy Spirit and the Bible" were but a few of the many topics treated. Under the head of business the preparation and adoption of resolutions was prominent. Dr. Stonehouse took an active part in the work of the committee which drew up sound resolutions on The Church and Reformation, while the undersigned was a member of the committee on Roman Catholicism.

It was my privilege to deliver an address on "The Atonement According to the Bible."
Perhaps I may be pardoned for saying that I aimed to make this address distinctively Reformed, and that it was well received. A brother who certainly does not rate as a rock-ribbed Calvinist paid me the somewhat dubious compliment that he agreed with almost all I said. While it goes without saying that not nearly all the addresses delivered and the resolutions adopted were distinctively Reformed, and while occasionally un-Reformed views came momentarily to expression, there was an almost complete avoidance of theological matters on which evangelical churches are commonly known to differ. This was as might be expected. Yet the undersigned adhered to no such policy. It is his firm conviction, to which he sought to adhere particularly in his address, that the witness of the Orthodox Presbyterian Church may never be less than Reformed.

In our day it is not unusual for church councils to go beyond the teaching of Holy Scripture in their resolutions on matters social and political. In my opinion the Second Plenary Congress of the International Council avoided that evil very largely, if not entirely.

A question of the greatest importance is how the International Council of Christian Churches in its Second Plenary Congress dealt with the amendments of its constitution proposed by the Seventeenth General Assembly of the Orthodox Presbyterian Church. For the proper understanding of that matter it is necessary that the following facts be borne in mind.

The committee on ecumenicity erected by the Sixteenth General Assembly reported to the Seventeenth Assembly. In that report a distinction was made between "specific functions which the Church as Church properly and necessarily performs," such as "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" (Minutes, p. 55) and "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" as, for example, making petitions and offering advice to governments in extraordinary cases and the avoidance of monopolies by a church or a group of churches in conducting missionary work in a certain territory or in the use of radio time (Minutes, p. 56).

The committee took the position that, while the Orthodox Presbyterian Church may properly cooperate with denominations of like purity in faith and practice in the specific functions of the church, cooperation with non-Reformed churches is permissible only "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" (Minutes, p. 58). Speaking of a council including non-Reformed churches, the committee went on to say: "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 has led to the erection of the council. Such publicity might require the issuance of testimonies and manifestos." But immediately there is added: "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" (Minutes, p. 59).

It was in view of these principles that the committee on ecumenicity found it necessary to recommend to the Seventeenth General Assembly that it propose certain amendments to the constitution of the International Council of Christian Churches. Said the committee: "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" (Minutes, p. 63).

With some slight modifications the specific amendments proposed by the committee were adopted by the Seventeenth General Assembly and recommended to the International Council (Minutes, pp. 69, 70).

These amendments were considered by the Executive Committee of the International Council, which met in Geneva in the course of the week preceding the sessions of the Second Plenary Congress. When the Executive Committee recommended to the Congress certain amendments to the constitution it became apparent that not nearly all the amendments proposed by our church had found favor in the eyes of the Executive Committee. Indeed very few of them were recommended to the Congress for adoption. As Dr. Stonehouse is a member of the Executive Committee and was present when it deliberated on the proposed amendments, I leave it to him to report on this matter in detail.

When it became apparent at the sessions of the Congress that the amendments proposed by our church met with little favor, I made the following motion: "That the Executive Committee be instructed to give serious consideration once more to the changes in the constitution proposed by the Orthodox Presbyterian Church and to make recommendations concerning these proposals to the Third Plenary Congress." In support of this motion I spoke in effect as follows: "Much emphasis has been placed in the sessions of this Congress on those doctrines on which the various churches here represented are in substantial agreement. While this is easily understandable and altogether proper, it may not be forgotten that there are important doctrinal differences among us. Think, for instance, of the difference between the Reformed faith and Arminianism. Because these differences affect in a direct way the preaching of the gospel, the International Council should not engage in evangelism.

As a Calvinist I would not wish to be held responsible for what I consider to be Arminian errors, and I imagine that my Arminian brethren would not consent to become responsible for my distinctively Calvinistic presentation of the gospel. There are indeed wide areas in which the churches constituting the Council can cooperate, but evangelism is not one of them." In the course of the discussion Dr. McIntire, the president of the Council, agreed that the Council should not engage in evangelism and insisted that the Council was not actually so engaged, but he stated that he did not want a statement to that effect included in the constitution. He added that, if the Orthodox Presbyterian Church were to keep agitating the inclusion of this matter in the constitution, he would prefer to have our church sever its connection with the Council. In this context I called attention to a statement by Dr. McIntire which had recently appeared in the Christian Beacon: "The International Council has now reached the day when its teams will begin to appear, we trust, from land to land, from season to season, for the salvation of souls."

When I contended that such activity was indeed evangelism, I was repeatedly interrupted by disapproving remarks from the floor. Some said that the work of such teams was not evangelism. Others said that it was indeed evangelism, and what better thing could the Council do than engage in evangelism. In further debate it was intimated that I was lacking in zeal for evangelism. I was even charged with causing John Calvin to turn over in his grave. My motion was overwhelmingly defeated, only three votes being cast in its favor.

When the Committee on Evangelism was preparing resolutions for the Congress, its chairman kindly informed me that the committee was about to recommend a resolution stating that "the Church is the Scriptural agency for Evangelism." He expressed the hope that such a resolution would satisfy me. When the resolution came up for adoption I stated from the floor that I was, of course, in full and even enthusiastic agreement with the position that the church is the Scriptural agency for evangelism but that in the given situation
this principle was of such importance that it should be expressed not merely in a resolution
binding on no one but unambiguously in the constitution of the Council. The resolution
was adopted, I think, unanimously. Members of the Independent Board for Presbyterian
Foreign Missions voted for it, and so did certain brethren who felt that evangelism con-
ducted by a council of churches is evangelism conducted by the churches constituting the
council. In the discussion on this resolution I took the opportunity to assure those present
that the zeal of the Orthodox Presbyterian Church for evangelism was, in my opinion, sur-
passed by that of none of the churches represented.

At one point the question was raised by the President whether our church was really
a member of the Council. The occasion for this question was the fact that when our church
made application for constituent membership, it did not unreservedly subscribe to the con-
stitution of the Council. After some discussion that question was dropped. But when the
amended constitution had been adopted, the President made the statement that in his
opinion, if our church could not subscribe to the constitution in its present form, it could
not be considered a constituent member of the Council. With that I expressed agreement.

Far be it from me to intimate that the matters on which I have enlarged in his report
constituted the most important activities of the Congress. And it certainly is true that sev-
eral fine addresses were delivered and a great many good resolutions were adopted. No
doubt, Dr. Stonehouse will enlarge on some commendable aspects of the Council's work
in addition to those that I have named. My reason for stressing the matters on which I
have dwelt at some length is not at all that I would belittle the good that was said and
done in the Congress, but solely that I considered it to be my first duty, as a representative
of the Orthodox Presbyterian Church, to stress these matters because they bear most direct-
ly on a serious problem now confronting our church: viz., the question of its future relation-
ship to the International Council. I regret keenly that I had to sound what was regarded
as a discordant note, but I did it as a matter of duty. In conclusion I may say that several
of those present expressed to me their personal agreement with the position which I took,
but very few indeed did so publicly on the floor of the Congress.

From the foregoing it must be evident that my stay at Geneva was not all pleasure.
But I did leave the city of Calvin with "a good conscience." I can only hope that I served
the Orthodox Presbyterian Church well.

Mr. Stonehouse presented the following report:

REPORT OF DELEGATE TO THE CONGRESS OF THE INTERNATIONAL
COUNCIL OF CHRISTIAN CHURCHES, HELD AT GENEVA, SWITZERLAND,
AUGUST 16-23, 1950.

First of all, may I express my appreciation of the honor conferred upon me by my
election. The journey was an exhausting one and the responsibilities at Geneva were oner-
ous. Nevertheless, I was able to enjoy some of the thrilling beauties of Switzerland and the
opportunity of contacts with new and old Christian friends.

Following about five days of meetings of the Executive Committee, the Congress it-
self convened with more than 400 in attendance as delegates or visitors, perhaps half of
whom had come from the United States, most in chartered planes. More than 40 denomi-
nations were represented in this company. The Congress' arrangements were well handled.
In fact, various individuals and committees had done a prodigious amount of labor in pre-
paring for it and considerable sums of money were raised to make it possible for representa-
tives of many nations to be present who otherwise could not have made the journey. These
included, for example, about ten men from South America, men from the Phillipines, Siam,
Korea and other distant areas. Through the cooperation of the authorities in Geneva the
spacious Grand Theatre was secured for the meetings. The International Business Ma-
chines Corporation made available free of charge its simultaneous translation system, which
permitted much of what was said to be heard in English, French, Dutch, Spanish and
Portuguese. The program of speeches was a very full one, and it was generally agreed that at future meetings it would be advisable to allow more time for business meetings and other matters. But the speeches were on the whole of a very high order. The Reformed viewpoint was prominently represented; besides Professor Kuiper who spoke on “The Atonement and the Bible” special mention may be made of addresses by Dr. G. N. M. Collins of the Free Church of Scotland, Rev. W. R. McEwen of the Reformed Presbyterian Church of Ireland, Professor Aalders of the Gereformeerde Kerken and Professor Van der Schuit of the Christelijke Gereformeerde Kerken of the Netherlands, though this list is not exhaustive.

Many resolutions were adopted at the Congress, resolutions on the World Council, the N. A. E., Roman Catholicism, Communism, Evangelism, the Church and Reformation, and other subjects. Reference will be made to the latter resolutions below. Perhaps special mention should be made of the resolution sent to the United Nation’s Assembly on behalf of the Amboinese people of the South Moluccan Islands in view of the aggression of the Indonesian government.

Though many other aspects of the Congress might be reflected upon, and the matters mentioned above set forth at greater length, it seems wise to confine this report largely to the constitutional questions raised by the Orthodox Presbyterian Church at past assemblies and with which the present Assembly will be concerned. I shall not attempt to set forth in detail all the changes made in the Constitution or to relate them specifically to the suggested changes proposed by our last Assembly, but shall confine my observations largely to the Preamble and Doctrinal Statement in view of their crucial significance for membership. In the Doctrinal Statement* the article concerning Salvation as proposed by our Assembly was adopted. In the Preamble the changes were rather minor, though not insignificant. The revised form stresses the fact that the Council is an organization of churches. A comma was omitted before the phrase “for the proclamation and defense of the Gospel” in the interest of showing that this activity is not coordinated with the language which preceded. As is well known, the fact that the Congress did not remove or alter substantially certain phrases to which we had objected has caused the Preamble to be the particular center of interest and criticism within the Church during the last several months.

To a number of persons the issue facing the Orthodox Presbyterian Church appears to be a very simple one. Without doubt membership in the International Council of Christian Churches involves approval of the Preamble and Doctrinal Statement. Objections raised to the Doctrinal Statement have been overcome, but the proposals with regard to the Preamble were to a large extent not accepted. To be consistent with the position taken at the 1950 Assembly, it is said, accordingly, the Church cannot approve the Preamble, and so little is left but to declare that we are not a member of the Council.

In my judgment, however, the issue facing the Church is a far broader and deeper one. The interpretation of the language of the Preamble is indeed crucial. But this matter cannot be settled in the abstract. In the first place, we owe it to ourselves and to the cause represented by the I.C.C.C. to examine the significance of the failure of the I.C.C.C. to adopt our proposed Preamble in the light of and in relation to the official position taken by our Church. And in the second place, in view of the nature of much of the current criticism of the I.C.C.C., we should face the broader issue whether any such council standing on any such doctrinal platform and concerned with the doctrinal issue between Christianity and Modernism may be justified. My own conclusion is that, if we do not adopt the position that we may not participate in a council with such a doctrinal platform, and if we consider the action or lack of action on the Preamble in the light of various pertinent facts, membership in the I.C.C.C. is tenable.

A brief review of the positions taken by previous Assemblies may not be superfluous. For many years committees of the Assembly considered the question of membership in church councils, and, while the Church did not become affiliated with any council, it is of
some interest that neither majority nor minority reports ever took the position that membership in a council of churches including non-Reformed bodies was per se unjustifiable. (Cf. especially the Report in the Minutes of the 1945 Assembly, pp. 56ff.) In 1948 the Assembly took the position that it could quite properly be represented at the Congress in Amsterdam, even though the invitation had come from the American Council, since it was judged that one could not fairly identify the A.C.C.C. and the I.C.C.C. or suppose that the objections to the A.C.C.C. would necessarily apply to the I.C.C.C. The Assembly of 1949, acting on the background of the report of its delegate to the Congress of Amsterdam, applied for membership and yet in the same breath offered objections to the Preamble and Doctrinal Statement. The result was an equivocal statement, which apparently still today is understood differently by different persons, some maintaining that the application for membership was not a bona fide one. No wonder the Committee of the Council charged with passing on applications was puzzled. At any rate, after considerable deliberation, it concluded that we seriously meant to apply for membership and accepted the Orthodox Presbyterian Church as a constituent member. The 1949 and 1950 Assemblies, in voting to send regular delegates, evidently assumed that we would have the status of membership.

A few remarks may be in place with regard to the Report of the Committee on Ecumenicity presented to the 1950 Assembly and the proposals of that Assembly with regard to the Constitution of the I.C.C.C. As to the general thrust of the Report and the proposals, it should be noted that we clearly avoided taking the position that, if the Council did not accept our proposals, we would necessarily resign our membership. We did not present an ultimatum, but presented certain amendments which were judged to bring to expression certain basic principles that had been enunciated. As a self-respecting church, we dare not do less than try to review that meaning of developments in the light of every pertinent fact. As to the contents of the Report and the actions, it appears to me that the full significance of their position has been widely misunderstood. It is true that a most important distinction is drawn between councils of Reformed churches and councils including non-Reformed bodies, and stress is placed upon the fact that as a Reformed Church we may not cooperate in the proclamation of the Gospel except with Reformed churches of like purity of faith and practice. But if nothing more than this aspect of the Report and actions is taken account of, a large part of its disposition is lost sight of. To a considerable extent the Report is an argument for the legitimacy of membership in councils of churches, including, under certain conditions, also councils including non-Reformed churches. Basic to the argument of the Report and the actions is the view that there exists in the world a plurality of churches of Jesus Christ. There was no discussion of the legitimacy of the formulation of a doctrinal platform like that of the I.C.C.C. simply because there appeared to be no serious division on this question. The very fact that the Assembly of 1949 criticized the formulation of a single article of the doctrinal platform presupposed the legitimacy of the formulation of such a platform, and the proposal of the 1950 Assembly on the same subject likewise is unintelligible if the Church all the while did not acknowledge that it might properly approve and adopt a doctrinal statement of that general character. The Report also clearly envisages the issue that brought the I.C.C.C. into existence as a doctrinal issue, and contemplates a program in which the doctrinal viewpoint expressed in the Platform would necessarily come to expression in the work of the Council, especially over against the World Council of Churches.

I now turn to events at Geneva as they bear upon the evaluation of the disposition of our proposals. It might be concluded that the Council was obviously unsympathetic with our approach and that it repudiated our principles. But these conclusions in my judgment are contrary to fact. In the first place, a full day was given to the consideration of our point of view and our proposals at a meeting of the Executive Committee immediately preceding the meetings of the Congress. The statement of principles was heard with cordial interest.
The President of the Council informed me that he had read the statement twice, and was in thorough agreement with it. Moreover, there is no evidence that there was any objection in principle to a single one of our proposals regarding modification of the Constitution. Why then did the Executive Committee not favor acceptance of our amendments in detail, and in particular our proposal with regard to the Preamble? One reason no doubt is that we had made a psychological blunder in proposing such extensive alterations of the Constitution as we did. We did so in good faith, indeed, and in my judgment the Constitution would have been considerably improved by the adoption of our proposed amendments. But we should have been far wiser if we had concentrated attention on major difficulties. As it was it appeared to many that we did not seriously mean to cooperate for the progress of the Council but were ready to throw a monkey wrench into the works. In the second place, the Committee did not favor adoption of certain proposals bearing on the subject of evangelism because they took the position that they agreed with us on the subject of the Church and Evangelism, and so did not see any point in overhauling drastically a constitution that had served the movement well. I hasten to add, however, that in connection with the declarations to the effect that they were in agreement with us in our zeal that the Council should not become an agency of evangelization there developed the fear that our opposition was deeper and more comprehensive; that besides being opposed to the conduct of evangelization under the auspices of the Council we were seeking to restrict the program of the Council by way of appeal to doctrinal considerations. Let no one be in doubt that the leaders of the Council regard the Council as existing only because of a profound doctrinal cleavage in the organized church and believe that the Council can carry forward its functions only if it speaks plainly in doctrinal terms. As I have indicated, my understanding of the Statement of Principles of the Committee on Ecumenicity is not in disagreement with this viewpoint.

Nevertheless, I did regret that the Executive Committee did not guard certain points in its approval of certain amendments proposed to the Council. And for some time I considered introducing on the floor of the Congress a motion to amend the constitution so as to make clear the Council would not have in view a program of evangelism. However, in view of various developments, it did not appear to me to be wise or practicable to do so.

One consideration was that the Council passed a salutary resolution on evangelism, a resolution which no doubt was influenced to some extent by the zeal of our Church on this point, though the basic positions taken in it are not viewed as published simply to meet a practical situation. The text of this resolution is as follows: "Realizing that the attacks of unbelief upon the verities of our Christian faith have destroyed the testimony of many churches, we believe the primary task of our Bible-believing churches is Evangelism, in obedience to the Word of God, and that the proclamation and defense of the Gospel is the only effective antidote to counteract the unbelief that is so rife on every hand, and indeed that this pure Gospel of Christ is the only hope for this sin-sick world.

"It is the view of this Council that the Church is the Scriptural agency for Evangelism. As a Council we strongly urge our constituent denominations to emphasize the presentation of the Gospel to all whom they may be able to reach directly as well as throughout the whole world. "We would encourage on the part of all spiritual leaders, and indeed upon all Christians, a greater emphasis upon the personal reading and study of the Word, upon prayer, and upon a personal witnessing of the saving power of Christ for lost souls. Evangelism is effective only as we have God's Word as our message and as every believer is a soul winner. It is urged that we sow the seed and urge the claims of Christ, with the prayer that the Holy Spirit may convict and bring men to a saving knowledge of Christ.

"It is further stressed that our churches do all in their power to conserve the results of
evangelism, that converts be directed to churches which are pure in doctrine and in fellowship, free from compromise with apostasy, where they may grow in the Faith, and that these babes in Christ be further established by consistent teaching of the Word of God.

“We urge a constructive, aggressive evangelism in our churches, and dedicate ourselves to that end.”

Moreover, it became clear in the discussions in the Executive Committee and later on that the Council has not engaged in evangelism and does not intend to do so. It is necessary in this connection to distinguish between official activity of the Council and activity which may be carried on unofficially, though in close connection with the work of the Council. Resolutions passed at the Congress fall under the former head, and I may cite a resolution entitled, “The Church and Reformation,” as such a pronouncement which expounds the basic viewpoint of the Council.

The Council has also sent out teams to promote the work of the Council by arousing churches to an awareness of the issues involved in its establishment. The Report presented last year (Minutes, 1950, p. 59) definitely allows for such activity, and it appears to me to imply that this will necessarily involve discussion of the doctrinal issues which divide Christianity and Modernism. On the other hand, it does not follow that every word spoken or sermon preached by representatives of the Council in a tour sponsored by the Council would have the nature of an official pronouncement, and that other members would be bound by all the doctrinal utterances of such persons. When such a person preached, for example, upon invitation of a particular church, it would be preposterous to demand that he should not have perfect liberty to proclaim the Word of God according to his own convictions.

Among the official actions of the Council was the sponsoring of the Congress at Geneva, and various actions there had the character of official pronouncements. The several speakers who delivered lectures or sermons from the official platform were, however, given entire freedom of utterance. As a matter of fact many of these were ringingly Reformed, and all or most of these might have been classified as splendid examples of Reformed evangelism. But non-Reformed members did not regard them as official pronouncements of the Council; nor were Reformed members bound in any way by speeches which may not have measured up to Reformed standards. In such freedom on the part of persons who may be invited officially to take part in the program of the Council there is no encroachment upon the Church as the Scriptural agency for evangelism, although the utterances may be fairly classified as evangelism in the broader sense.

In view of these considerations, it is fair to conclude that, though the language of the Preamble is not guarded carefully, the intent is in agreement with the position of the Orthodox Presbyterian Church. And there does not appear to be a substantial reason why we may not remain as members, though it may be desirable to continue to seek clarification of the Preamble.

Moreover, in view of the past accomplishments of the Council, the hope that it provides that it may become an even more effective instrument of cooperation for churches worthy of the name Christian, and the perils that confront us together with other churches in a time when an increasing number of civil governments are under the domination of forces opposed to the gospel of Jesus Christ and professing churches in increasing numbers are being swept into the paganizing stream of modernism, there are weighty reasons why we should continue to stand together.

Respectfully submitted,
NED B. STONEHOUSE

Mr. Churchill presented the report of this Assembly's Committee on Ecumenicity.

COMMITTEE ON ECUMENICITY

phia, that the General Assembly, after it has heard the reports of the delegates to the Second Plenary Congress of the International Council of Christian Churches, proceed to consider the question of the ratification by the Orthodox Presbyterian Church of the Constitution of the International Council of Christian Churches as amended in final form by the Second Plenary Congress of the International Council of Christian Churches.

2. The Committee recommends, in connection with communication No. 7 in re the appointment of a delegate to the International Reformed Missionary Council, that the General Assembly appoint a delegate to attend the first meeting of the International Reformed Missionary Council and that the Assembly take whatever steps are necessary to implement this appointment.

On motion the following substitute motion became the main motion and was adopted:
That the Assembly proceed to consider the relationship of the Orthodox Presbyterian Church to the International Council of Christian Churches.

The Assembly recessed at 3:30 P. M. Mr. Murray led in prayer.

MONDAY MORNING
Following a devotional service led by Mr. Clelland the Assembly reconvened at 10:22 A. M. with prayer by Mr. DuMont.

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

A telegram was read from Mr. Gaffin and Mr. Andrews who sent greetings to the Assembly.

On motion the Clerk was directed to record in the minutes that a communication in the form of a petition from Mr. Kelly G. Tucker was read, and that its bearing on the current debate in the Assembly was noted.

On motion the request that Mr. Holkeboer be excused from further sessions of the Assembly was granted.

It was moved and carried that the Assembly go into a Committee of the Whole.

The Assembly recessed at 11:58 A. M., and was led in prayer by Mr. Churchill.

MONDAY AFTERNOON
The Assembly reconvened at 1:30 P. M. Mr. Oliver led in prayer.

The chairman of the Committee of the Whole rose to report "no action".

It was moved and carried that the Assembly recess at 5:15 P. M. to reconvene at 6:30 P. M.

The Assembly recessed at 5:15 P. M. and was led in prayer by Mr. Bordeaux.

MONDAY EVENING
The Assembly reconvened at 6:30 P. M. and was led in prayer by Mr. Kuschke.

The following motion as amended was carried: That the Eighteenth General Assembly affirm membership in the International Council of Christian Churches, and in so affirming state its approval and acceptance of the Preamble and Doctrinal Statement of the Constitution of the International Council of Christian Churches; that in connection with this action, the Assembly inform the Council that, while we recognize that the Council is properly concerned on behalf of the proclamation and defense of the gospel, we regard the language of the Preamble as at certain points capable of the understanding that the International Council of Christian Churches is itself directly committed to a program of evangelism. In affirming membership, therefore, we do so in the light of evidence that, as a matter of fact, the Council regards evangelism as the work of the church and does not interpret the language of the Preamble as authorizing the Council to enter upon such a program.

The following requested that their negative votes be recorded: Elliott, Kuschke, Murray, Oliver, Kuiper, Skilton, Broekhuizen, M. F. Thompson, C. Stanton, Bachman and Clowney.

The following motion as amended was carried: The Eighteenth General Assembly of The Orthodox Presbyterian Church informs the Executive Committee of the International...
Council of Christian Churches that in view of Article V, Section 3, Paragraph 3 of the Constitution of the International Council of Christian Churches it challenges the telegram sent to General Douglas MacArthur in April, 1951, in the name of the Council. The Assembly asserts that the Executive Committee or the President of the Council had no right to speak in such a political issue for the International Council of Christian Churches in general and for The Orthodox Presbyterian Church in particular.

It was moved and carried as amended that the Eighteenth General Assembly petition the Executive Committee of the International Council of Christian Churches to reconsider carefully the suggestion of The Orthodox Presbyterian Church concerning the Preamble of the Constitution of the International Council of Christian Churches presented to them in 1950.

The following motion was lost: that this General Assembly urge the International Council of Christian Churches through its Executive Committee to desist from cooperation with such conferences as the Pan-American Evangelical Conference whose expressed purpose is to evangelize South America.

Mr. M. F. Thompson requested that his affirmative vote be recorded.

Appeal was taken from the ruling of the Moderator that the motion on the floor—to recess until 9 A. M., Tuesday—was not debatable. The Moderator was sustained.

A substitute motion to recess for ten minutes carried.

The Assembly recessed at 10:04 P. M.

The Assembly reconvened at 10:15 P. M.

It was moved and carried that the request of Mr. Busch to be excused from the Assembly before its adjournment be granted. On motion Messrs. Albright, Churchill, Verhage, Bird, Du Mont, and Cummings were also granted permission to be excused from the Assembly before its adjournment. Mr. Clelland requested that his dissenting vote be recorded.

A paper protesting the action taken by this Assembly in its relation to the International Council of Christian Churches was read by Mr. Kuschke.

We, the undersigned, respectfully protest the action of the Eighteenth General Assembly in voting to affirm membership in the International Council of Christian Churches, and in so affirming to approve and accept the Preamble and Doctrinal Statement of the Constitution of the I.C.C.C. We protest this action on the following grounds:

I. We maintain that the language of the Preamble, according to its most obvious meaning, commits the I.C.C.C. to a program of evangelism, inasmuch as the Preamble affirms that the I.C.C.C. has been established as an agency "for the maintenance of a testimony pure, steadfast and world-wide to those great facts and revealed truths of historic Christianity and especially to the great doctrines of the Protestant Reformation", and also "as an agency, without compromise or evasion, unreservedly dedicated as a witness to 'the faith once for all delivered unto the saints'". We protest the action of the Assembly in giving any countenance to the position that the I.C.C.C. may properly engage in such functions.

II. In taking this action, the Assembly admitted that "the language of the Preamble was at certain points capable of the understanding that the I.C.C.C. is itself directly committed to a program of evangelism". The very admission that the language of the Preamble was ambiguous on this question would have been a sufficient reason for the Assembly to refrain from approving and accepting the Preamble. The Orthodox Presbyterian Church cannot afford to be in any position of ambiguity on the matter of co-operation with non-Reformed churches in evangelism.

III. The Assembly was fully aware of the fact that non-Reformed churches are members of the I.C.C.C. But it is not feasible for the Orthodox Presbyterian Church to co-operate with non-Reformed churches in the work of evangelism. In taking the action which it took the Assembly abandoned the principles which were set forth in the following terms to the Seventeenth General Assembly by a Committee on Ecumenicity: "Cooperation with non-
Reformed churches is permissible in dealing with matters which arise out of the necessity of performing (the church's) functions in the world inasmuch as questions concerning the maintenance of purity in doctrine and practice are not involved... 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". (Minutes of the Seventeenth General Assembly, pp. 57 and 58.)

Arthur W. Kuschke, Jr.             Raymond Commeret
John Murray                           Edmund P. Clowney
Murray Forst Thompson               Charles E. Stanton
Thomas M. Broekhuizen               Bruce F. Hunt
LeRoy B. Oliver                      Edwards E. Elliott
John C. Hills, Jr.                   John Verhage
R. B. Kuiper                           Leslie W. Sloat
Lester R. Bachman                    C. Van Til
Henry de A. Tavares                  John H. Skilton
Meredith G. Kline

On motion recommendation No. 2 of the Assembly's Committee on Ecumenicity was adopted.

The motion that Mr. Galbraith be elected to represent us at the International Reformed Missionary Council was laid on the table.

It was moved and carried that the Assembly proceed to the election of a delegate to the International Reformed Missionary Council.

The following were nominated: Galbraith, Stonehouse and Van Til.

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

It was moved and carried that the Committee on Foreign Missions be authorized to provide for proper implementation for the delegate to the International Reformed Missionary Council according to its best judgment.

Mr. Marsden presented the report of the Committee on a Hymnal.

REPORT OF THE COMMITTEE ON A HYMNAL
TO THE EIGHTEENTH GENERAL ASSEMBLY

The committee on a hymnal has continued its work during the past year, and has begun a list of hymns and psalms as the preliminary basis for its final list for inclusion in the projected hymnal. The evaluation of the Presbyterian Hymnal, edition of 1911, has been continued, in part at three regular meetings of the committee but principally by the members individually, as they have studied the words and music of the various hymns of this edition in comparison with those in other hymnals. After completing the evaluation of the Presbyterian Hymnal the committee expects to proceed to add to its list by studies of other important hymnals and also of the distinctive contributions to Christian hymnody and psalmody which have been made at various times and in different nations.

The committee will be glad to receive and to consider suggestions as to important sources for psalms and hymns, and also lists of recommended titles or music.

The committee recommends that it be continued.

On motion the recommendation was adopted.

Mr. Galbraith was elected as the delegate to represent the Orthodox Presbyterian Church at the International Reformed Missionary Council.

It was moved and carried to amend the docket to provide for the report of the Travel Fund Committee at this point.

Mr. G. Coie presented the following report of the Travel Fund Committee.
REPORT OF THE TRAVEL COMMITTEE TO THE
EIGHTEENTH GENERAL ASSEMBLY

Balance on hand April 1, 1950 $ 44.00
Received since April 1, 1950 1,232.15

Available for disbursement $1,276.15
Disbursed for traveling expenses of commissioners
to the Eighteenth General Assembly 1,276.15

Balance on hand May 28, 1951 None

Travel Committee,
EDWARD L. KELLOGG
GLENN R. COIE
WILLARD G. NEEL

It was moved and carried that the report of the Committee on Arrangements be given
at this time. Mr. Van Til presented the report as follows:

COMMITTEE ON ARRANGEMENTS OF THE
EIGHTEENTH GENERAL ASSEMBLY

Total Received $ 371.46
Food $ 179.22
Wages 131.13 310.35

Balance $ 61.11

Respectfully submitted,
C. VAN TIL

It was moved and carried that the balance on hand of the Committee on Arrange-
ments be donated to Westminster Theological Seminary.

Mr. Eckardt presented the following report of the Committee on General Benevolence.

COMMITTEE ON GENERAL BENEVOLENCE

Fathers and Brethren:

The work of your committees was carried on this year by correspondence.

Your committee was informed of certain needs that arose, which it believed fell within
its jurisdiction and responded to those needs as it was financially able. During the year
monies were sent to supplement the Veteran's compensation received by Mrs. Dean Adair,
to assist Dr. J. Lyle Shaw, our veteran home missionary, whose wife is even now undergo-
ing prolonged medical and hospital care, and to the work of Korean Relief.

Let it be said that in the able presence of our Korean missionary, it was considered
wisest to allow Mr. Hunt to take the leadership in Korean relief. The fact that almost
$5,000 was contributed through this avenue justified this position. Mr. Hunt said that this
relief arrived most providentially, and did much to relieve the awful need. Let us thank our
sovereign, omniscient God.

Relative to Korean Relief it may be said that the official in charge of APO will pass
packages along to the missionaries for relief, but that churches east of the Mississippi can
send by International Mail about as cheaply as by APO. Mr. Hunt is now investigating the
facility of "Sea freight."

The chairman of your committee would call your attention to the fact that the church
must face the question of ministerial pensions with more seriousness than on former occa-
sions when the matter was before us. Several men are even now, or are fast approaching the
time when they will have to discontinue their labors. Have we no responsibility to them
and their families?
Appended to this report is the auditor's statement for 1950-51. Through a misunderstanding the auditor did not audit the treasurer's book for 1948-49, or 1949-50, as was requested.

Respectfully submitted,
HENRY D. PHILLIPS
Chairman for the Committee

REPORT OF TREASURER OF GENERAL BENEVOLENCE FUND

RECEIPTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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<tr>
<td>Balance on hand May 15, 1950</td>
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<td>Received from churches to May 1, 1951</td>
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<td>Interest on Savings Account</td>
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Total: $1,146.27

DISBURSEMENTS

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<th>Amount</th>
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<td>Cash Assistance to Members</td>
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<td>Korean Relief</td>
<td>202.75</td>
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</table>

Total: $752.75

Balance on hand, May 1, 1951 $393.52

Respectfully submitted,
HENRY D. PHILLIPS, Treasurer

Audited May 1, 1951
Lewis W. Roberts

It was moved and carried that the Committee on General Benevolence be continued and be augmented by two ministers, the Committee to be authorized to investigate ministerial pensions and report to the Nineteenth General Assembly on this matter with recommendations.

The Moderator stated that nominations were in order to this committee. Marsden, Vining, Dunn and Olson were nominated.

Mr. Vining presented the following report of the delegate, Mr. Marston, to the Synod of the Christian Reformed Church.

REPORT OF DELEGATE
TO
GENERAL SYNOD OF THE CHRISTIAN REFORMED CHURCH
AT
GRAND RAPIDS, MICHIGAN
JUNE 14-17, 1950

Father and Brethren:

As your delegate I attended an afternoon session of the Synod of the Christian Reformed Church held in Grand Rapids, Michigan, June 14-17, 1950.

My visit was made on the first day of the Synod. I was graciously entertained and extended every courtesy. I listened to the examination of candidates for the Gospel ministry. These examinations were very thorough. I noted with interest that several very pointed questions were asked on matters in the realm of the adiaphora. As a fraternal delegate I was invited to address the Synod. My remarks on this occasion have been published in the Presbyterian Guardian.

I deeply regret that I was unable to attend all the sessions of the Synod. I feel that I failed adequately to fulfill the privileges and responsibilities of a delegate and that the result was a loss to myself and perhaps also to the Orthodox Presbyterian Church.
In my opinion our delegate should exercise the privileges of the floor granted to him to express from time to time the views of our denomination on subjects under discussion. He should also report back to our denomination the views of the Christian Reformed Church on problems of mutual interest which were discussed at the meeting of Synod.

In this way both denominations may benefit from an exchange of viewpoints on matters of common interest and our fraternal relationship with the Christian Reformed Church will be strengthened.

Respectfully submitted,

GEORGE W. MARSTON

It was moved and carried that we proceed to elect a delegate to the 1951 Synod of the Christian Reformed Church.

Messrs. Stonehouse and Churchill were nominated.
Mr. Marsden was elected to the Committee on General Benevolence on the first ballot.
Mr. Verhage made the report of the Committee on Presbyterial Records.

REPORT OF THE COMMITTEE ON PRESBYTERIAL RECORDS

Your committee has examined the records submitted for its perusal, from the following presbyteries: New York and New England, Philadelphia, Wisconsin, New Jersey, California and the Dakotas. The presbytery of Ohio submitted no record.

We make the following recommendations:

I. That the records of the presbyteries of New Jersey and Philadelphia be approved without exception.

II. That the records of the presbyteries of New York and New England, and California, be approved with this exception: the names of absent ministers should be recorded.

III. That the record of the presbytery of Wisconsin be approved with these exceptions:

1. The names of absent ministers should be recorded.
2. No mention is made of prayer at the time of the noon recess at the spring meeting, April 11, 1950.

IV. That the record of the presbytery of the Dakotas be approved with these exceptions:

1. No names of absentees are recorded. But we would commend this presbytery for its practice of having a final roll call before adjournment.
2. Discussion of sermonic material is no necessary part of the record.
3. On page 233 there is a change from third person to second in the middle of a resolution.

Respectfully submitted,

JOHN VERHAGE
EDWARDS E. ELLIOTT
THOMAS M. BROEKHUIZEN

The following amended motion was carried: that the records of the Presbyteries of New York and New England, New Jersey, Philadelphia and California be approved without exception.

The Presbyterial records of Wisconsin and the Dakotas were approved with the exceptions noted.

Mr. Vining was elected to the Committee on General Benevolence.
Mr. Stonehouse was elected as a delegate to the 1951 Synod of the Christian Reformed Church.

It was moved and carried that it is the judgment of this Assembly that the clerks of all Presbyteries should record the names of those present and the names of those absent at the meetings of Presbytery.
Mr. Clelland presented the following report of the Committee on Date and Place of the Nineteenth General Assembly.

The Committee on Date and Place of the next Assembly recommends that the Nineteenth General Assembly convene at Westminster Theological Seminary on May 22, 1952.

For the Committee,

JOHN P. CLELLAND

The following motion became the main motion and was adopted: that the Assembly accept the invitation of the Presbytery of the Dakotas to the Nineteenth General Assembly on July 10, 1952.

It was moved and carried that a liaison representative be elected to work with the American Home Bible League.

On motion Mr. Edward F. Klokow was elected as our liaison representative to the American Home Bible League, and Mr. Phares Le Fever was elected as alternate.

On motion this General Assembly was directed to express through its fraternal delegate to the Synod of the Christian Reformed Church the appreciation of the Orthodox Presbyterian Church for the ministry of the Back To God Hour and the consequent aid offered our pastors in doing home missionary work.

On motion the Travel Fund Committee was continued.

On motion the request of Mr. G. Coie that his resignation from the committee be accepted was granted.

On motion Mr. Atwell was added to the Travel Fund Committee.

A statement of Cash Receipts and Disbursements of the General Assembly Fund was read by the Clerk.

GENERAL ASSEMBLY FUND

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

April 1, 1950 to May 25, 1951

RECEIPTS

As reported to Mr. Vining, May 10, 1951 $ 1,252.94*

Received since May 10 —

Omaha, Nebraska Church $ 15.54
Calvary, Middletown, Pa. 37.00
Bancroft, South Dakota 9.45 61.99

Total $ 1,314.93

DISBURSEMENTS

May, 1950—Telephone Expense $ .95
June, 1950—Mimeographing Reports, Committee on Ecumenicity 63.35
Mimeographing Reports, For Rev. R. B. Kuiper 31.26
Printing Minutes—16th General Assembly 425.00
Postage and Envelopes 6.76
July, 1950—Stationery — Clerk of Assembly 12.75
August, 1950—Postage and Envelopes 2.82
November, 1950—Clasp Envelopes 1.94
December, 1950—Printing Minutes 17th General Assembly 558.00
January, 1951—Expenses, Clerk of Assembly 10.28
Postage — Minutes 6.65
March, 1951—Type Reports, Committee on Revision of Form of Government 2.26
Postage 1.39

63
April, 1951—To Mr. Grotenhuis—

Report on Secret Society .................................. $50.00
Report on Form of Government ............................ 15.00
Mailing and Postage ........................................ 8.75
Envelopes for Mailing ...................................... 4.30
Type. Envelopes, Mail., etc. .............................. 4.00 82.05

Envelopes—Minutes of Ecumenical Synod .............. 3.98

May, 1951—To Mr. Bradford, Committee on Arrangements .......................... 1.80

Printing Confession of Faith, Envelopes, Postage, Mailing, etc. ..................... 98.28
Postage—Minutes, Ecumenical Synod ..................... 8.49
Miscellaneous Postage ...................................... .71

Total Disbursements ........................................ $ 1,318.72
Deficit as of April 1, 1950 .............................. 53.68  $ 1,372.40

Deficit as of May 25, 1951 .............................. $  57.47

* Includes $42.46 from sale of Minutes

An amended motion that the Assembly approve a budget of $1150 for the General Assembly Fund and that the chairman of the Travel Fund Committee shall submit as soon as possible to the Clerk an estimate of the Travel Fund for the Nineteenth General Assembly was carried.

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 Eighteenth 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 Moderator appointed the following to the Committee on Arrangements for the Nineteenth General Assembly: Male, Vining, WilliamColsman, and as an alternate, Virgil Bellinger.

The day's minutes were read and approved as corrected.

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 Denver, Colorado, on the 10th day of July A.D., 1952.”

After leading in prayer, the Moderator pronounced the Apostolic Benediction.

The sessions of the Assembly were concluded at 1:35 A. M., May 29, 1951.

ROBERT L. VINING,
Clerk of Assembly
APPENDIX

STATISTICAL REPORT FOR THE YEAR ENDING MARCH 31, 1951

1. Total Membership, April 1, 1950
2. Total Membership, March 31, 1951
3. Communicant Members, March 31, 1951
4. Baptized Children, March 31, 1951
5. Gain, Communicant Members, Confession of Faith
6. Gain, Reaffirmation of Faith
7. Gain, Transfer
8. Loss, Communicant Members, Death
9. Loss, Communicant Members, Dismissal
10. Loss, Erasure or Discipline
11. Net Gain or Loss of Baptized Children
12. Sunday School Enrollment, March 31, 1951
13. Net Gain or Loss, Sunday School Membership
14. Total Receipts, General
15. Total Receipts for Benevolences
16. Total Receipts for Special Purposes

PRESBYTERY OF CALIFORNIA
The Rev. Herman T. Petersen, Stated Clerk, 2110 Kimball Lane, National City, Calif.

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Ministerial Changes

- Edwards E. Elliott, from Presbytery of Philadelphia, October 4, 1950
- James E. Moore, from Presbytery of Potomac, Presbyterian Church, U. S., April 12, 1951

Other Ministers of Presbytery:
- James E. Brown
- Bruce F. Hunt
- Louis E. Knowles

Licentiates of Presbytery:
- Robert Knudsen
- Robert D. Sander

Total Ministers - 16
Total Churches - 12
### PRESBYTERY OF THE DAKOTAS

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

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<th>Nebraska</th>
<th>North Dakota</th>
<th>South Dakota</th>
</tr>
</thead>
<tbody>
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<td><strong>Denver, Park Hotel</strong>&lt;br&gt;E. 31st Ave. &amp; Albion St.&lt;br&gt;W. Benson Male&lt;br&gt;Oak Creek, Chapel, V.</td>
<td><strong>Aurora, Aurora, V.</strong>&lt;br&gt;Lincoln, Pioneer Chapel&lt;br&gt;R. D. 1&lt;br&gt;Faith&lt;br&gt;40th &amp; Randolph Sts.&lt;br&gt;Herbert S. Bird&lt;br&gt;Omaha, Omaha&lt;br&gt;50th &amp; Hickory Sts.&lt;br&gt;Reginald Voorhees</td>
<td><strong>Carson, Bethel</strong>&lt;br&gt;Walter J. Magee&lt;br&gt;Lark, First&lt;br&gt;Walter J. Magee&lt;br&gt;Leith, First&lt;br&gt;Walter J. Magee</td>
<td><strong>Alexandria, Bethel</strong>&lt;br&gt;Russell D. Piper&lt;br&gt;Bancroft, Murdock Memorial&lt;br&gt;Melvin B. Nonhof&lt;br&gt;Bridgewater, Trinity&lt;br&gt;Russell D. Piper&lt;br&gt;Hamill, Westminster&lt;br&gt;Edward Wybenga&lt;br&gt;Manchester, Manchester</td>
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<td>140 161 111 45 3 11 1 2 5 + 10**205 + 85 8,000 1,600 2,500</td>
<td><strong>32 27 23 4 1 4 38 + 8 1,399 581</strong></td>
<td><strong>35 35 16 19</strong>&lt;br&gt;23 + 1 1,120 153 1,100</td>
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**PRESBYTERY OF NEW JERSEY**

The Rev. Charles H. Ellis, Stated Clerk, 56 S. Munn Ave., East Orange, N. J.
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<th>Location</th>
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<td>332 353 288 65 16 13</td>
<td>9 7 + 8 230 + 1</td>
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<td>West Collingswood, Immanuel</td>
<td>342 352 260 92 7 4</td>
<td>4 5 1 + 9 200 + 19</td>
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<td>65 70 56 14 1 2 1 + 3 76 + 2</td>
<td>4 234 1,630 1,907</td>
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<td>2,188 494 470</td>
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<td>Wildwood, Calvary</td>
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<td>$49,242 $21,890 $21,906</td>
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**Ministerial Changes**
- Ministers Added to Roll:
  - Edmund P. Clowney, from Presbytery of Wisconsin, October 17, 1950

**Other Ministers of Presbytery:**
- Wm. Harllee Bordeaux
- Richard W. Gray
- Lewis J. Grotenhuis
- Edward Heerema
- Meredith Kline
- James W. Price

**Licentiate Dismissed:**
- Robert Hamilton, to Philadelphia Presbytery, Bible Presbyterian Church, April 10, 1951

**Total Ministers** — 16
**Total Churches** — 11
**Total Chapels** — 1
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Worcester, Calvary
John C. Rankin

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<td>897</td>
<td>901</td>
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Average Contribution
Per Communicant Member
Ministerial Changes

Ministers Removed from Roll:
Robert L. Vining, to Philadelphia Presbytery, August 8, 1950

Other Ministers of Presbytery:
Burton L. Goddard
Floyd E. Hamilton

Licentiate Dismissed:
G. Travers Sloyer, to Philadelphia Presbytery

Total Ministers = 11
Total Churches = 9
Total Chapels = 4

PRESBYTERY OF OHIO

The Rev. William Young, Stated Clerk, 4728 College Ave., Indianapolis, Indiana

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INDIANA
Indianapolis, Covenant, V.

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

OHIO
Cincinnati, First, V.
Taft Rd. & Kemper Lane

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Average Contribution
Per Communicant Member
Ministerial Changes

John Murray
John H. Skilton

$131.94 $ 9.48
Ministers Removed from Roll:
James G. Spencer, to Mississippi Presbytery, Presbyterian Church, U. S.
Other Ministers of Presbytery:
Wm. Young
Total Ministers — 2
Total Churches — 3
Total Chapels — 1

PRESBYTERY OF PHILADELPHIA

The Rev. Leslie W. Sloat, Stated Clerk, P. O. Box 101, Mt. Holly, N. J.

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MARYLAND

|                  |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
|                  |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Baltimore, St. Andrew's, V. |    |    |    |    |    |    |    |    |    |    |    |    | 1,916 | 801 | 256 |    |
| 3552 Elmley Ave. |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Silver Spring, Knox |    |    |    |    |    |    |    |    |    |    |    |    | 160   | 188 | 122 | 66  |
| Granville Dr. & Sutherland Rd. |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Glenn R. Coie |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |

PENNSYLVANIA

|                  |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
|                  |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Branchton, New Hope |    |    |    |    |    |    |    |    |    |    |    |    | 111   | 114 | 77  | 37  |
| Le Roy B. Oliver |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Center Square, Community |    |    |    |    |    |    |    |    |    |    |    |    | 110   | 112 | 88  | 24  |
| Henry Tavares |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Grove City, Wayside |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Henry D. Phillips |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Harrisville, Faith |    |    |    |    |    |    |    |    |    |    |    |    | 141   | 138 | 104 | 34  |
| Le Roy B. Oliver |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Kirkwood, Kirkwood |    |    |    |    |    |    |    |    |    |    |    |    | 190   | 193 | 150 | 43  |
| Raymond E. Commeret |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Middletown, Calvary |    |    |    |    |    |    |    |    |    |    |    |    | 265   | 254 | 162 | 92  |

*Note: The numbers in the table represent the number of members in each church. The symbols ** indicate special events or changes.
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Thomas Cooper  
-Clarence W. Duff  
John P. Galbraith  
R. B. Kuiper  

Robert S. Marsden  
C. L. McCoy  
R. H. McIlwaine  
L. W. Sloat  
E. L. Wade  
W. E. Welmers  
Paul Woolley  
E. J. Young  

Licentiate of Presbytery:  
Marten Woodstra  
Travers Sloyer, from Presbytery of New York and New England, January 25, 1951  
Robley J. Johnston, March 19, 1951  

Congregation Dissolved:  
New Covenant, May 26, 1950, at its request  

Total Ministers - 31  
Total Churches - 17  
Total Chapels - 1  

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

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<th>ILLINOIS</th>
<th>IOWA</th>
<th>WISCONSIN</th>
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| Evergreen Park, Westminster Chap  
9544 S. St. Louis Ave.  
George W. Matson  
La Grange, Chapel  
7th Ave. & 49th St.  
Lawrence R. Eyres  
Westchester, Westminster Chapel  
Mannheim Rd. & Wight St.  
Lawrence R. Eyres  
Waterloo, First  
6th St. & Byron Ave.  
Oscar Holkeboer  
Cedar Grove, Capitol  
Robert K. Churchill |
<p>| 33  14  19  10  8  4  147 + 45  2,451  239  1,616 76  64  36  28  1  1  2  1 — 11  53 — 4  9,330  2,050  1,968 594 607 405 202 7 19 6 10 4 + 7 215 21,307 8,465 2,240 |
| 45 — 20  493  65  312 44 — 24  958  65  1,481 66 79 30 49 3 1 1 + 10 50 + 2 677 440 |</p>
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<tr>
<th>John Davies</th>
<th>Oostburg, Bethel</th>
<th>408 415 250 165 2 1 2 4 + 10 157 + 3 7,512 7,503 307</th>
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<td>John Verhage</td>
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<td>TOTAL</td>
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<td>1144 1198 735 463 21 3 29 9 16 9 + 16 711 + 2 $42,728 $18,827 $7,924</td>
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Average Contribution Per Communicant Member $58.13 $25.61 $10.78

Ministerial Changes

Ministers Added to Roll:
- Lawrence R. Eyres, from California Presbytery, June 19, 1950

Ministers Removed from Roll:
- Edmund P. Clowney, to New Jersey Presbytery, May 22, 1950
- Edward F. Hills, to Meridian Presbytery, Presbyterian Church, U. S., August 19, 1950

Other Ministers of Presbytery:
- Richard B. Gaffin
- Jacob Mellema

Congregation Received:
- Westminster, Evergreen Park, Illinois, June 19, 1950

Total Ministers — 8
Total Churches — 5
Total Chapels — 2
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Average Contribution per Communicant Member, 1951

Average Contribution per Communicant Member, 1950

Average Contribution per Communicant Member, 1949
MINISTERS OF THE ORTHODOX PRESBYTERIAN CHURCH

Corrected to December 31, 1951

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

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Betzold, John W., Capt., Chap., Phi.—1820 D, Fort Meade Heights, Md.
Bird, Herbert S., P., D.—3935 Randolph, Lincoln, Nebraska.
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Brown, James B., D.D., ret., C.—2527 Hoyt Ave., Everett, Wash.—died—.
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Coie, Glenn R., P., Phi.—120 Normandy Drive, Silver Spring, Md.
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Cooper, Thomas M., Phi.—908 E. Hampton, Tucson, Arizona.
Coray, Henry W., P., C.—1070 Chestnut Avenue, Long Beach 13, Calif.

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Meiners, Raymond M., P., Y.—1138 Parkwood Blvd., Schenectady 8, N. Y.
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Rankin, John C., P., Y.—Worcester, N. Y.

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Tucker, Kelly G., P., Y.—Stop 15, Central Ave., Albany, N. Y.
Uomoto, George Y., F.M., C.—215 Funabashi Machi, Setagayaku, Tokyo, Japan

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Verhage, John P., W.—Oostburg, Wisconsin.
Vining, Robert L., P., Phi.—Nottingham, Pa.
Voorhees, Reginald, P., D.—1925 S. 49th Street, Omaha 6, Nebraska.
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Woolley, Paul, Prof., Phi.—505 E. Willow Grove Ave., Philadelphia 18, Pa.
Wybenga, Edward P., D.—710 W. 3rd St., Winner, S. D.
Young, Edward J., Ph.D., Prof., Phi.—1444 Fitzwatertown Rd., Willow Grove, Pa.
Young, William, Th.D., Prof., O.—4728 College Avenue, Indianapolis 5, Ind.
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Ned B. Stonehouse, Th.D.

DELEGATE TO THE INTERNATIONAL REFORMED MISSIONARY COUNCIL.
John P. Galbraith

80
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ELDERS: James Harkema, Ph.D., S. Warren Windle

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Th.D.
ELDERS: Nelson Kellogg, Robert Kopenhaver

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