TWENTY-SIXTH GENERAL ASSEMBLY

MINUTES OF THE
TWENTY-SIXTH GENERAL ASSEMBLY
of the
ORTHODOX PRESBYTERIAN CHURCH
MEETING AT GLENSIDE, PENNSYLVANIA
May 27 - June 2, 1959

WEDNESDAY EVENING, MAY 27

The Rev. Edmund P. Clowney, Moderator of the Twenty-fifth General Assembly, opened the Worship Service preceding the Twenty-sixth General Assembly at 8:00 o’clock, May 27, 1959, at the Calvary Orthodox Presbyterian Church, Glenside, Pa. Mr. Clowney delivered a sermon, an exposition of his text, John 2:17. Following the sermon the Sacrament of the Lord’s Supper was administered by Mr. Clowney, assisted by the Rev. Messrs. R. Heber McIlwaine and Theodore J. Georgian, and by ruling elders J. Enoch Faw, David H. Henry, Garret A. Hoogerhyde, and Richard C. Zebley.

THURSDAY MORNING

The Twenty-sixth General Assembly was called to order at 9:05 o’clock and was constituted with prayer by Mr. Clowney, following a devotional service at 8:40 o’clock led by the Rev. Edward L. Kellogg.

The roll of commissioners follows:

Presbytery of California

Presbytery of the Dakotas
Ministers: Lionel F. S. Brown, Elmer M. Dortzbach, Robert D. Knudsen, Ph.D., Robert D. Sander.
Ruling Elder: Thomas E. Redford.

Presbytery of New Jersey

Presbytery of New York and New England

Presbytery of Ohio
Ministers: Calvin K. Cummings, Wendell L. Rockey, Jr., Cromwell G. Roskamp, William Young, Th.D., B. Litt. (Oxon.).

Presbytery of Philadelphia
TWENTY-SIXTH GENERAL ASSEMBLY


Presbytery of the South
Ministers: Arthur A. Froehlich, John P. Clelland, Glenn R. Coie.

Presbytery of Wisconsin
Ruling Elder: Clarence Roskamp.

Total Commissioners: Ministers 78; Ruling Elders 21, alternates 13.

Mr. L. Oliver presented the report of the Stated Clerk as follows:

The Minutes of the Twenty-fifth General Assembly were published and distributed by the Committee on Home Missions and Church Extension early in November, 1958. The following errata were called to the attention of the Clerk:

page 88, at the end of the third line in the letter from the Church of the Covenant, Albany, the name Zinck is misspelled.

page 74, in the second line of the last paragraph, "presumptuous" should be "presumption."

page 61, last line of the last full paragraph, the word "progressively" is misspelled.

page 133, on the line beginning "Ministers Received", the word "formerly" is misspelled.

The Statistical Report could not be printed in time for distribution at the General Assembly since all the reports were not on hand by the deadline set by the printer. The report is now complete and will be printed with the Minutes of this Assembly.

The following is the report of the General Assembly Fund:

GENERAL ASSEMBLY FUND
Statement of Cash Receipts and Disbursements
June 2, 1958 to May 26, 1959

Balance on Hand, June 2, 1958 $ 2,041.17

RECEIPTS
Contributions from 64 churches and chapels $ 2,442.85
Minutes sold 86.00
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2,528.85

DISBURSEMENTS
Minutes - Printing $ 1,130.00
Mailing 32.62
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1,162.62

Committee to Confer with the
Christian Reformed Church - Travel 5.00
Committee on Correspondence with
Other Churches - Travel 14.00
Committee on Pensions - Travel $ 328.27
Post., Supplies, etc. 95.34
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423.61

Committee to Study the Doctrines and Practices
of the Peniel Bible Conference - Travel 339.56
Delegate to Bible Presbyterian Synod 40.00
Delegate to Christian Reformed Synod 89.96
Delegate to Eureka Classis 183.00
Reformed Ecumenical Synod - Travel $ 1,155.50
Acts 141.28
Freight & Post. 37.14
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1,333.92

Total
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$ 4,570.02
Postage, Supplies, Telephone, Clerical Help, etc. ... 48.88
Fee — Assistant Clerk ________________________________ 25.00
Fee — Clerk of Assembly _______________________________ 100.00 $ 3,765.55

Balance on Hand, May 26, 1959 __________________________ 804.47

The following COMMUNICATIONS were presented:
No. 1, from the Reformed Presbyterian Church in North America, General Synod certifying that the Rev. John H. Morton had been appointed fraternal delegate from that denomination to this General Assembly.
No. 2, from the Rev. R. J. Danhof, Stated Clerk of the Synod of the Christian Reformed Church, certifying that the Rev. Nicholas J. Monsma had been appointed fraternal delegate from that denomination to this General Assembly.

On motion the Rev. John H. Morton of the Reformed Presbyterian Church in North America, General Synod was invited to sit as a corresponding member of this Assembly.

The following were nominated for election to the office of Stated Clerk: Messrs. Vining, Kuschke, and L. Oliver.
On motion Mr. Vining's request that his name be withdrawn from nomination was granted.
On motion Mr. Kuschke's request that his name be withdrawn from nomination was granted.
The Moderator declared that nominations were reopened. There being no further nominations, nominations were closed, and the Moderator declared Mr. L. Oliver elected to the office of Stated Clerk.

The following were nominated for election to the office of Moderator: Messrs. Atwell, Dunn, Hills, Eyres, and Eckardt.
A ballot was cast.
On motion the General Assembly received the Rev. Nicholas J. Monsma as the fraternal delegate from the Christian Reformed Church.
On motion the Rev. William A. Mahlow of the Bible Presbyterian Church, Inc., was invited to sit as a corresponding member of this Assembly.

Mr. Atwell presented the report of the Committee on Arrangements.

Mr. Dunn was elected to the office of Moderator on the fourth ballot.
Mr. Dunn was escorted to the chair by Mr. Vining where he was greeted by Mr. Clowney and presented with the gavel. Mr. Dunn responded appropriately.

The following were nominated for election to the office of Assistant Clerk: Messrs. DuMont, Eckardt, and H. Oliver. Mr. H. Oliver was elected.

The following OVERTURES were presented:
1. From the Presbytery of Philadelphia to amend the Standing Rules of the General Assembly by substituting the following Paragraph 52, entitled "OF STANDING COMMITTEES":

52. There shall be three kinds of committees which serve the General Assembly, namely, Standing Committees, Special Committees, and Temporary Committees.

53. Standing Committees shall be continuing or permanent committees. Each shall be composed of three classes, the term of each class being three years, members being chosen by ballot at the annual General Assembly. Vacancies which occur between General Assemblies shall be filled by the next succeeding annual General Assembly. There shall be five Standing Committees, namely, The Committee on Home Missions and Church Extension, The Committee on Foreign Missions, The Committee on Christian Education, The Committee on
General Benevolence, and The Committee on Pensions. The Committees on Home Missions and Church Extension, Foreign Missions, and Christian Education shall each consist of 15 members, three ministers and two ruling elders being in each class. The Committee on General Benevolence shall consist of six members, one minister and one ruling elder or deacon being in each class. The Committee on Pensions shall consist of nine male members, each class including at least one minister and at least one ruling elder.

54. Special Committees shall be those erected to serve until the next General Assembly. They shall be elected or appointed as determined by the General Assembly, and may be continued by succeeding General Assemblies if they so decide.

55. Temporary Committees shall be those erected to serve for the duration of a General Assembly, and shall be appointed by the moderator of the Assembly. In addition to committees which may be appointed upon order of the Assembly the following shall be appointed:
   a. Date and Place of Next Assembly, composed of two members, whose duty shall be to recommend to the Assembly a time and location for the following assembly.
   b. Overtures and Communications, composed of five members, whose duty shall be to examine, consider, and make recommendations concerning all overtures and communications addressed to the General Assembly and requiring action by the Assembly, those papers being excepted whose disposition shall be otherwise determined by the Assembly. The Committee may, if it deems it advantageous to the Assembly, recommend that the Assembly erect other Temporary Committees to deal with matters which have been brought before it.
   c. Presbyterial Records, composed of three members, whose duty shall be to examine the records of each presbytery and report to the Assembly concerning them.
   d. Travel Fund, composed of three members, whose duty shall be to make recommendations to the Assembly for the distribution of the funds available for the travel of commissioners to the Assembly, to receive such funds from their custodian, and to disburse them according to the Assembly's direction.

2. From the Presbytery of the Dakotas — to remove the distinction in the salary scales of rural and urban pastors supported by the Committee on Home Missions and Church Extension so that all ministers are under the urban salary scale.

3. From the Presbytery of the Dakotas — to avoid setting the time of future Assemblies during the last week of May or the month of June.

4. From the Presbytery of California — to amend the Standing Rules of the General Assembly as follows: that travel compensation shall not be given to commissioners to the General Assembly unless (1) they attend every session of the Assembly, or (2) a request is granted at the time of their enrollment to excuse an early departure from the Assembly. Men who are allowed to leave by later Assembly action shall receive not more than half the amount they would otherwise be entitled to.

5. From the Presbytery of New Jersey — to amend the Standing Rules of the General Assembly, (1) by the addition of the following after Paragraph 3, OF THE FISCAL YEAR
   4. The fiscal year for which reports shall be made to the General Assembly shall be the period January 1 to December 31. (2) by renumbering the succeeding paragraphs of the Standing Rules.
The Presbytery of Philadelphia of the Orthodox Presbyterian Church would respectfully draw the attention of the Twenty-sixth General Assembly of the Orthodox Presbyterian Church meeting May 27, 1959, at Glenside, Pennsylvania, to the following considerations:

1. There have been no fraternal relations between the Orthodox Presbyterian Church and the Reformed Presbyterian Church in North America, General Synod, for several years.

2. The 136th General Synod of the Reformed Presbyterian Church in North America (G.S.) has appointed a fraternal delegate to the 26th General Assembly of the Orthodox Presbyterian Church.

3. Certain friendly gestures were made recently to the Orthodox Presbyterian Church, both on the floor of the Presbytery of Philadelphia, and on the floor of the General Synod of the Reformed Presbyterian Church in North America, General Synod.

The following MEMORIAL was presented:

The Reverend LeRoy B. Oliver
Stated Clerk
The Orthodox Presbyterian Church
624 Schaff Building
1505 Race Street
Philadelphia 2, Pa.

Dear Mr. Oliver:

April 22, 1959

We were indeed pleased to receive the news that the Rev. Donald Stanton will be the fraternal delegate to represent the Orthodox Presbyterian Church at the 49th Annual Session of Eureka Classis. He will be most cordially welcomed.

Thank you also for your invitation to Eureka Classis to send a fraternal delegate to the Twenty-sixth General Assembly of the Orthodox Presbyterian Church. The matter was considered at our Executive Committee meeting yesterday. It is unfortunate that both our assemblies will be in session at the same time. Since we are a small organization and have only a few ministers, it is not possible for us to send a representative to your assembly this year. However, we hope that in the future we will again be able to be represented at your sessions.

We appreciate the interest and prayers of the Orthodox Presbyterian Church in our behalf. We will likewise uphold the deliberations and labors of the Orthodox Presbyterian Church at the throne of grace.

On behalf of Eureka Classis, I send greetings to the Twenty-sixth General Assembly of the Orthodox Presbyterian Church. May our God richly bless you in the great work you have undertaken for Him.

Cordially in our Lord,

Norman C. Hoeftinger, Stated Clerk

No. 5, from Dordt College, Sioux Center, Iowa, as follows:

Rev. LeRoy B. Oliver, Stated Clerk
624 Schaff Building
1505 Race Street
Philadelphia 2, Pa.

Dear Mr. Oliver:

I am writing in connection with Dr. Zinkand's correspondence from you. Since it will be impossible for any representative of Dordt College to be present at the Assembly this year, would you submit a request from our institution to have a place on next year's Assembly docket.
It is our hope that a working agreement of some kind be worked out with your churches so that students can be enrolled on the same basis as those from our denomination. We do have such an arrangement with the De Wolff section of the Protestant Reformed Churches in Classis West of that group. These churches have agreed to take one or more offerings per year with the understanding that their young people can then enjoy the same tuition rates as those coming from the Christian Reformed Church.

We are willing to make the same proposition to the Orthodox Presbyterian Church. If the Assembly wishes to consider this proposition now, we would be happy about it. If the Assembly prefers to wait until a representative appears in person next year, this too will be fine.

I shall be happy to hear from you.

Fraternally,

B. J. Haan, President

No. 6, from De Gereformeerde Kerken in Nederland, as follows:
To the Orthodox Presbyterian Church of America
c/o Robert S. Marsden, Clerk
460 N. Union Street, Middletown, Pa., U.S.A.

Dear Mr. Marsden:
The General Synod of De Gereformeerde Kerken in Nederland will meet D.V. at Utrecht from Tuesday, August 25th on, at 10 o'clock in the morning. The sessions will be held in the Westerkerk, 9 Catharijnekade.

You are kindly invited to send one or more delegates from your Church to our General Synod. The Synod will highly appreciate your representation. We shall be glad to know the name(s) of your representative(s) at your convenience.

Yours sincerely in Jesus Christ,

P. D. Kuiper, President
A. Warnaar, Secretary

No. 7, from the Presbytery of the South, informing the Assembly of the formal organization of the Presbytery and its membership.

No. 8, from the Rev. E. Lynne Wade, sending greetings to the Assembly and requesting the interest and prayers of the Church in the work in Guam.

No. 9, from the Eritrean Mission, as follows:
Brethren:
The Eritrean Mission gathered for its quarterly meeting in Senafe sends greetings to the General Assembly with assurances of its interest and prayers.

The Mission would call the Assembly's attention to the fact that its Ghinda station has in recent days been deprived of the services of the two nurses on loan from the Red Sea Mission Team with no replacements in sight. With treatments at the Clinic this year averaging close to 1,400 per month the lack of certified medical personnel has resulted in a critical situation. It is our hope that the church will join us in beseeching the Lord of the Harvest to send forth workers to this needy field.

Sincerely yours in Christian fellowship,
Herbert S. Bird, Mission Secretary

No. 10, from the Bible Presbyterian Church, Inc., as follows:
The Rev. Robert S. Marsden
Stated Clerk
The Orthodox Presbyterian Church

Dear Mr. Marsden:
At the recent General Synod meeting of our Church in Lakeland, Florida we took real pleasure in welcoming the Rev. John Clelland of Valdosta, Georgia, and in having him bring to us the fraternal greetings of your church.
The Synod also took action by which it encouraged our Committee on Fraternal Relations to continue negotiations and friendly discussions with the Committee on Correspondence with Other Churches of the Orthodox Presbyterian Church.

Sincerely in Christ,
Robert Hastings, Stated Clerk

No. 11, from the Rev. Paul M. Lovik requesting excuse from attendance at the General Assembly and sending greetings and assurances of prayer.

No. 12, from the Taiwan Mission, as follows:
Greetings to the 26th General Assembly of the Orthodox Presbyterian Church meeting at Glenside, Pa., May 27th, 1959.

Your brethren in Asia greet you in the name of Jesus Christ, your Lord and ours, the Prince of the kings of the earth and the Savior of the world. We would greet not only you — the officers of our beloved mother Church — but also, through you, all the members of the Orthodox Presbyterian Church, our brothers and sisters in Christ.

Our greeting this year again comes out of a context of desperate need for leaders who are epistemologically self-conscious. As we represent you in a strange land, so we think of you as representing us to the stranger in your midst. Studying in your cities and towns are some 6,000 Chinese students. With the exception of those from nearby Canada, they are the largest foreign student group. We look upon you as the Church best qualified to bring the Gospel to them and to encourage their growth in the Faith. Your showing of a sustained friendly interest in the one or two you meet may accomplish more for the Kingdom of God than many missionaries.

We shall be praying in these days that the blessing of God may be upon you in your deliberations and actions.

Your brothers and sisters of like precious faith,
in Asia.

(per the missionaries of the Taiwan Mission of the Orthodox Presbyterian Church).

No. 13, from Mr. Walter T. Oliver, Clerk of Session of Redeemer Presbyterian Church, Unaffiliated, Manoa, Pa., informing the Assembly of the circumstances of the withdrawal of the congregation from the Orthodox Presbyterian Church.

It was moved that the times of convening, recess, and reconvening suggested in the proposed docket be adopted with the exception that on Thursday and Friday evenings business sessions be conducted from 7:30 to 10 o'clock.

On motion the exception was deleted. Mr. Marsden recorded his negative vote.

It was moved as an amendment that at the conclusion of this item on the docket the Assembly recess for 15 minutes.

On motion it was determined that the Rev. Nicholas J. Monsma, fraternal delegate from the Christian Reformed Church, be invited to address the Assembly at 11:30 o'clock this morning.

On amended motion, the times of convening, recess, and reconvening were set as follows:

- Daily — Convene at 9:00 a.m. following a 20-minute devotional service.
- Recess 10:30-10:45 a.m.
- Recess 12:00 noon, reconvene 1:15 p.m.
- Recess 3:15-3:30 p.m.
- Recess 6:00 p.m.
- Saturday, recess at 3:00 p.m.

The Rev. Nicholas J. Monsma addressed the Assembly, bringing the fraternal greetings of the Christian Reformed Church. Mr. Clowney responded for the Assembly.

On amended motion the docket was adopted.

It was moved that the five overtures, the memorial, and communication No. 5 on Dordt College be referred to the Committee on Overtures and Communications; the in-
The Assembly recessed at 12:00 noon after prayer by the Rev. John D. Johnston.

THURSDAY AFTERNOON

The Assembly reconvened at 1:16 o'clock with prayer by Mr. De Velde.

The motion on the floor relating to the disposition of overtures and communications was carried.

The Moderator appointed the following to the Committee on Overtures and Communications: the Rev. Messrs. Thoburn, Verhage, Brown, and ruling elders Clarence Roskamp and C. F. Johnston.

The Rev. Messrs. Moore, Galbraith, and DuMont were appointed to the Committee on Date and Place of the 27th General Assembly.

The Rev. Messrs. Kuschke, Georgián, and ruling elder Barker were appointed to the Committee to Examine Presbyterial Records.

Mr. Moore presented a preliminary report of the Committee on Travel Fund as follows:

The Committee recommends:

1. That commissioners receive travel compensation upon presentation of mileage vouchers, mileage being computed according to the Rand-McNally United States Mileage Chart,

2. That requests for excuse from attendance on any session of the Assembly must be granted prior to the afternoon recess of Thursday, May 28, for full compensation.

3. That men excused from attendance by later action of the Assembly receive one-half the amount to which they would otherwise be entitled.

4. That all vouchers must be presented by Thursday, 6:30 p.m.

On motion the recommendations of the report were adopted with the amendment that the words "except by a two-thirds vote of the Assembly" be added to recommendation No. 3.

On motion the offering received at the Communion Service Wednesday evening was designated for the Travel Fund.

Mr. Cummings, President of the Committee on Christian Education, presented the report of the Committee as follows:

REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION

I. ADMINISTRATION

Three regular meetings of the Committee were held during the year.

In May, 1958, the Committee moved its offices from the seventh to the sixth floor of the Schaff Building, obtaining larger and more suitable quarters. The Committee continues to employ a full-time bookkeeper and office secretary with occasional extra help in typing and preparing the advertising mailings. Mr. Paul Keating, Art and Advertising Assistant to the General Secretary, has served the Committee on a half-time basis.

On November 17, 1958, in conjunction with the Committees on Home and Foreign Missions, the Committee on Christian Education secured the services of Mr. Lewis W. Roberts as Business Manager. Mr. Roberts' responsibilities include the supervision of the Committee's accounting and bookkeeping, as well as the oversight of the Committee's sales and general office operations. His activities should ultimately relieve the General Secretary of most routine responsibilities and free him for much more editorial and promotional work.

During the year, Mrs. Robert W. Anderson, Mrs. Charles H. Ellis, and Mrs. Harvey Faram have been employed on a limited basis as writers for the catechetical and Sunday school programs. At its meeting on December 30, 1958, the Committee authorized the General Secretary to secure a full-time writer to engage in the preparation of Sunday school materials. Efforts are now being made to find a suitable person for this position.
Although the sale of Committee materials did not increase at the same rate as in the previous year, income from sales rose 6% over last year's record mark. Several hundred new customers have been added to the Committee's accounts, representing a significant expansion in the distribution of its publications.

1. VACATION BIBLE SCHOOL MATERIAL

The vacation Bible school material for 1959, under the trade name Great Commission Publications and bearing the name of the Orthodox Presbyterian Church, will be largely a repetition of the materials used in 1956. New promotional items, including new posters, dodgers, buttons, certificates, bulletins, etc., have been prepared for use with the material this year. The course of study for this year is as follows:

- **Beginner**: “Homes that God Made” — Teacher's manual, pupil's coloring book, and worksheets
- **Primary**: “Fathers and Sons” — Teacher's manual, pupil's workbook and worksheets
- **Junior**: “The Ten Commandments” — Teacher's manual, pupil's workbook and worksheets
- **Intermediate**: “The Exodus” — Teacher's manual, pupil's workbook, worksheets, and Flan-L-Map by Visuals

Sales of vacation Bible school materials in 1958 did not come up to the expectations of the Committee reflected in last year's budget. Nevertheless, income from sales of these materials rose 15% to total $10,700 for the year. Approximately 265 schools used Great Commission materials, with over 200 of these being churches outside the denomination. Based on the numbers of workbooks sold, it is estimated that 22,500 children were enrolled in these schools representing an increase of 5,000 over 1957.

This improvement was achieved only after considerably more extensive advertising than in any previous year. Therefore, in an effort to increase still further the distribution of our materials, the VBS advertising program was expanded again in preparation for the 1959 season. A somewhat more elaborate catalog was mailed to approximately 8,500 individuals and the mailing was made two weeks earlier than ever before. Advertisements were placed in the following religious periodicals: *The Banner, The Southern Presbyterian Journal, Eternity,* and *Christianity Today.* Sample Packets were offered for sale by mid-February and complimentary copies were sent to religious magazines for review.

The Committee regrets that so far it has been unable to arrange for distribution centers for vacation Bible school materials in the western states.

The Committee plans the following steps to increase the scope and effectiveness of the ministry of these materials:

a. Continued expansion of the advertising program.

b. Continued effort to arrange for distribution facilities in the West.

c. Publication of a revised course for Intermediates for 1960.

d. Continued effort to expand the workshop program.

2. STUDY COURSES

A new printing of *Old Testament Prophecy* by the Rev. Edward J. Young, Ph.D., was necessitated a year ago by a large order from The Back to God Hour of the Christian Reformed Church, which regularly distributes this course to its radio audience. Aside from this, sales of this course have been very few during the year. It appears that there are large numbers of people in the church who have not studied this course and the Committee calls attention to it as a fruitful study for various adult groups.

Although lack of funds and time during the year prevented the publication of the handbook for use with *Biblical Evangelism Today* mentioned in last year's report, it is the Committee's hope to publish this handbook in the present year.

3. CATECHETICAL MATERIALS

Once again, sales of all editions of the Shorter and Larger Catechisms and of the Confession of Faith were larger than in any previous year, reflecting an increasingly extensive use of the confessional Standards in the Christian education program of the local churches.

The *Bible Doctrine* series of workbooks based on the Westminster Shorter Catechism was completed this year with the publication of Unit II, Book II in October. These work-
books enjoyed their widest use to date during this year with sales to 43 Orthodox Presbyterian churches and 140 churches outside the denomination. This represents a distribution to churches in at least 12 denominations in the United States and Canada and to 15 customers in foreign countries. New printings of each of the first three workbooks were required during the year. Ministers are reminded once more that a brochure describing the Bible Doctrine series is available for free distribution in their contacts with other churches.

Work is in progress on the preparation of the next units in the catechetical program. Contrary to previous announcement, the Bible Survey course for Grade 10 will be ready for publication before the unit on “Church Membership” for Grade 9.

It is the Committee’s plan to publish the Old Testament unit of the course on “Bible Survey” as early in the present year as possible.

4. **Tracts**

Without having to resort to a tract writing contest, the Committee was able to obtain manuscripts for seven new leaflet tracts during the past year. Although these tracts were sent to the printer early in March, they were not finished in time for distribution during the period covered by this report.

After last year’s 100% increase in the sale of tracts, sales this year fell off approximately 33-1/3%. A late upsurge of interest in tracts followed the mailing of the new catalog in January, but was not sufficient to make up for the slower activity earlier in the year. The following tracts were reprinted during the year:

- Too Much Religion
- The Auburn Heresy
- Lest We Forget
- Are You a Christian?
- Confessing Christ
- Christ or the Lodge?
- Are you Sure?
- Are You a Biblical Baptist?
- Having an Operation?
- Ora Pro Nobis
- The Rich Young Ruler
- The Ordained Lampstand
- What about the Bible?
- Why the Orthodox Presbyterian Church?

During the present year the Committee hopes to publish another series of six or seven evangelistic tracts in addition to those mentioned at the beginning of this section.

5. **Church Bulletins**

In spite of increases in the price of weekly church bulletins, the number of churches using this service has continued to grow. The weekly church bulletins are now used in 65 Orthodox Presbyterian churches and 20 churches outside the denomination, a total increase of nine during the year. The total weekly circulation of the bulletins is now approximately 7,500. The Committee wishes to express its appreciation to those who have contributed manuscripts for use in this program. The fact that more ministers contributed a larger number of manuscripts this year made the execution of this part of the Committee’s program considerably easier. Increasing participation in this program on the part of the ministers of the church is earnestly solicited by the Committee.

6. **Sunday School Materials**

Once again the Committee regretfully reports that the publication of Sunday school materials will almost certainly be impossible during the present year. In order to assure uninterrupted publication once the program is begun it is necessary that at least one year of a given course be completely written in advance. With the funds available and with only part-time writers it has been impossible thus far to contract for the writing which is required.

The action of the Committee authorizing the hiring of a full-time writer was taken in an effort to guarantee the earliest possible progress in this program. As this report is written the Committee is still awaiting replies from several individuals who have been recommended for this position.
7. Machen League Materials

Some of the same obstacles which have prevented publication of Sunday school materials stand in the way of progress in preparing materials for use in young people's societies. The Committee continues to be aware of the great need for such material and is constantly exploring possible ways of meeting that need. The current studies in connection with a church paper have suggested that such a publication, if undertaken, might provide through its page for young people a possible source of guidance and suggestion for conducting meetings of the Machen League.

8. Permission to Reprint Committee Publications

In response to the request of the Rev. John Heenan on behalf of the Reformed Churches of Australia, the Committee has granted permission to reprint publications of the Committee for sale and distribution in Australia. Provisional permission has also been granted to reprint these materials without the imprint of the Orthodox Presbyterian Church. Changes in copy and format and methods of distribution are to be subject to approval by the Committee and a royalty to be determined will be paid to the Committee.

III. Promotion

1. The Messenger

The Committee on Christian Education continues to use one page of each issue of the Orthodox Presbyterian Messenger to promote interest in the work of Christian education and to inform the church of progress in the Committee's activities.

2. Sunday School Attendance Contest

The third Sunday School Attendance Contest was held this year from October 19 to November 23. Although fewer schools participated, the contest this year was the most successful one since the beginning of the contests three years ago. A total of 46 Sunday schools were enrolled in three divisions:

- Group I—schools with an enrollment of over 150
- Group II—schools with an enrollment between 75 and 150
- Group III—schools with an enrollment under 75

This year's winners all scored very considerable gains in attendance:

- Group I—Covenant, Vineland 24%
- Group II—Paradise Hills, San Diego 103.6%
- Group III—Calvary, Whittier 144.9%

The contest resulted in an increase of 706 in average weekly attendance in the 46 schools enrolled. Sizeable gains were recorded by a greater number of schools this year than in previous years. It is the present plan to hold the next contest in 1960.

In July 1958 an achievement award in the form of a handsome trophy was awarded to Calvary, Whittier, for the best record during the 22 weeks following the contest a year ago. This trophy will be given to the school which makes the best postcontest record during the 19 week period following this year's contest.

3. Roadside Signs

Roadside signs bearing the name "Orthodox Presbyterian Church" and an appropriate insignia went on sale in June 1958. Approximately 225 signs have been sold and 125 remain in stock. These signs of heavy gauge steel with holes punched top and bottom should prove to be a valuable tool for advertising our churches in their respective communities. In view of the low price of the signs ($3.50 each) the Committee would urge the churches to use just as many of them as possible. A single sign or two within a block of the church itself may easily be overlooked, but signs placed at intervals along the highways into town and on every approach to the church are almost certain to be seen.

4. Advertising

A much larger proportion of the Committee's expenditures this year went into advertising. More widespread distribution of catalogs, continued generous use of free samples to interested individuals, and more extensive use of magazine advertising have all played their part in this expansion of our advertising effort. While it is not possible to justify the rather considerable expense of such an advertising program by the immediate response it receives, nevertheless this effort has already resulted in attracting several hundred new customers for the Committee's literature.
The size of the mailings of advertising catalogs, etc., has been increased this year from approximately 5,000 to upwards of 8,500. One mailing of the general catalog, and one of the vacation Bible school catalog were made during the year. Special inserts advertising bulletins, Bible Doctrine workbooks, etc., were included in these mailings. No effort was made this year to circulateize students in theological seminaries. Advertisements of the VBS materials were placed in The Banner, The Southern Presbyterian Journal, Eternity, and Christianity Today. The number of insertions in these periodicals was increased from four to six.

IV. FINANCES

In the four years since 1955 the Committee has experienced a rapid expansion of its operation. Income from sales has risen from $11,013.72 in 1955 to $25,555.80 this year and contributions are up from $13,961.20 in 1955 to $20,251.48 during the past year. Thus, this year’s income from sales alone amounted to more than the Committee’s total income in 1955. Total income this year was $20,821.93 greater than four years ago.

In the same period the cost of operating the Committee has also increased. The hiring of a General Secretary and the opening of administrative offices, the hiring of an artist and a business manager have increased administrative costs from $4,000 to $20,000 per year. The wider distribution of the Committee’s materials has increased production costs by upwards of $3,000 per year. In its endeavor to promote the circulation of its literature outside the Orthodox Presbyterian Church the Committee has spent upwards of $5,000 during the past year. In all, the Committee’s annual expenses have risen approximately $24,000 above the level of 1955.

In order to pay for this expansion of the Committee’s staff and operation, every effort has been made during the past three years to realize the greatest possible income from the sale of Committee publications by increasing their distribution. However, there is a definite limit to the expansion possible with the publications now available. A glance at the figures shows that the increase in contributions has not kept pace with the enlarged activity of the Committee as reflected in sales. Where our sales have increased by over $14,000 above the 1955 level, contributions this year were only $6,200 more than in 1955. This increase in total income of $20,000 has not been sufficient to cover the increase in expenses of approximately $24,000.

Obviously, any new advances in the church’s program of Christian education will require much larger contributions to this Committee than it has received to date. Two years ago the Committee indicated that a minimum of 6c per member per week in regular contributions is required to guarantee the continued progress of the Committee’s work. Although the General Assembly has recommended that the churches seek to contribute at least this amount, regular contributions this year have amounted to only 3c per member per week in spite of the fact that a number of churches have given considerably more than the suggested minimum.

The opportunities for the Orthodox Presbyterian Church to minister to the church at large are greater now than ever before. The needs of our denomination for Sunday school and young people’s material are crying needs in other churches as well, and many of them are looking to the Orthodox Presbyterian Church to supply them. The Committee on Christian Education is anxious to meet these needs just as soon as possible and to that end it has determined to seek full-time writers to prepare the materials which have been repeatedly requested by the church. But in order to embark on a more extensive program, the full financial support of the church will be necessary. Only an immediate effort to increase contributions to the level suggested in previous reports of this Committee will make it possible to continue the Committee’s endeavor to meet the basic Christian education needs of the church.

V. BUDGET

The following budget has been adopted by the Committee for the new fiscal year:

<table>
<thead>
<tr>
<th>Expense Type</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Production Expense</td>
<td>$26,750</td>
</tr>
<tr>
<td>Administrative Expense</td>
<td>22,065</td>
</tr>
<tr>
<td>Promotion Expense</td>
<td>6,855</td>
</tr>
<tr>
<td>Selling Expense</td>
<td>2,330</td>
</tr>
</tbody>
</table>
The Committee reports the resignation of the Rev. Edward J. Young, Ph.D., class of 1960. The terms of the following members of the Committee expire with this Assembly:

Ministers: Edmund P. Clowney, Lawrence R. Eyres, Carl J. Reitsma
Ruling Elders: Arthur Armour, Leonard G. Brown

VII. Treasurer's Report

April 15, 1959

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

Gentlemen:
In accordance with your authorization, we have reviewed certain of the accounting records of

THE COMMITTEE ON CHRISTIAN EDUCATION OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.

for the year ended March 31, 1959, and submit herewith the following statements:

Schedule A - Balance Sheet, March 31, 1959
Schedule B - Statement of Income and Expense, For the Year Ended March 31, 1959
Schedule B-1 - Schedule of Income, For the Year Ended March 31, 1959
Schedule B-2 - Schedule of Cost of Goods Sold, For the Year Ended March 31, 1959
Schedule B-3 - Schedule of Expenses, For the Year Ended March 31, 1959

Our examination consisted of the following procedures:

1. An examination was made of cancelled checks, for a representative portion of the year under review, and they were compared to recorded cash disbursement entries.
2. Recorded receipts were reconciled in total to the deposits listed on bank statements for the year.
3. The recorded cash balance was reconciled to the balance as shown on the bank statement of March 31, 1959, and the latter balance was confirmed by direct correspondence with the depository.
4. Petty cash was counted by us during the course of our examination.
5. We reviewed the transactions in the office furniture and equipment account and computed depreciation for the year.

Except as to the foregoing procedures, the accompanying statements were prepared from the records without independent verification. We, therefore, do not express a formal accountants' opinion concerning them.

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

Respectfully submitted,

MAIN AND COMPANY
Certified Public Accountants

SCHEDULE A
BALANCE SHEET
MARCH 31, 1959
ASSETS

CURRENT ASSETS
Cash in bank ................................................................. $ 1,978.69
Petty Cash ...................................................................... 150.00
Accounts receivable ......................................................... 2,297.61
Inventories (as taken and priced by committee employees)
Merchandise $16,023.26
Office and shipping supplies 1,341.45
Prepaid insurance 115.08
Prepaid postage expense 256.46
Total current assets 22,162.55

Equipment
Office furniture and equipment (cost) 6,538.57
Less: Accumulated depreciation 1,867.28
Total assets $26,833.84

Liabilities and Net Worth

Current Liabilities
Accounts payable $2,089.22
Taxes withheld from employees' salaries 432.31
Credit balances - accounts receivable 244.87
Total current liabilities 2,766.40

Sunday School Publication Fund (1)
Net Worth
Balance - April 1, 1958 $24,137.55
Excess of expenses over income during year ended March 31, 1959 (Schedule B) 2,070.11
Balance - March 31, 1959 22,067.44
Total liabilities and net worth 26,833.84

Notes: Subject to accompanying certificate.
(1) Bequest received from the Mary G. Clement estate January 6, 1959 designated for Sunday School Publication expenditures.

Schedule B
Statement of Income and Expense
For the Year Ended March 31, 1959

Income from sales (Schedule B-1) $25,555.80
Cost of goods sold (Schedule B-2) 20,269.73
Gross profit on sales 5,286.07
Selling expenses (Schedule B-3) $2,371.99
Administrative expenses (Schedule B-3) 19,533.00
Promotion and advertising expenses (Schedule B-3) 5,959.61
Contributions (Schedule B-1) 20,251.48
Sunday school attendance contest fees 256.94
Net decrease in net worth 20,508.42

Note: Subject to accompanying certificate.

Schedule B-1
Schedule of Income
For the Year Ended March 31, 1959

Income from Sales
Audio-visual $1,008.56
"Biblical Evangelism Today" 42.00
**TWENTY-SIXTH GENERAL ASSEMBLY**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bulletins</td>
<td>6,557.75</td>
</tr>
<tr>
<td>Catechisms</td>
<td>425.52</td>
</tr>
<tr>
<td>Catechetical workbooks</td>
<td>2,370.06</td>
</tr>
<tr>
<td>Confession of faith</td>
<td>199.58</td>
</tr>
<tr>
<td>&quot;Covenant Children’s Catechumen Course&quot;</td>
<td>92.59</td>
</tr>
<tr>
<td>Daily vacation Bible school materials</td>
<td>10,707.01</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>577.89</td>
</tr>
<tr>
<td>Prophecy course</td>
<td>47.50</td>
</tr>
<tr>
<td>&quot;Roadside Signs&quot;</td>
<td>1,010.40</td>
</tr>
<tr>
<td>&quot;The Standards of The Orthodox Presbyterian Church&quot;</td>
<td>97.75</td>
</tr>
<tr>
<td>Tracts</td>
<td>2,419.19</td>
</tr>
</tbody>
</table>

Total income from sales .......................................................... $25,555.80

**INCOME FROM CONTRIBUTIONS**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regular contributions from Orthodox Presbyterian Churches</td>
<td>$10,428.65</td>
</tr>
<tr>
<td>Thank Offering contribution</td>
<td>8,514.18</td>
</tr>
<tr>
<td>Contributions from other sources</td>
<td>1,308.65</td>
</tr>
</tbody>
</table>

Total income from contributions .............................................. $20,251.48

**NOTE:** Subject to accompanying certificate.

**SCHEDULE B-2**

**SCHEDULE OF COST OF GOODS SOLD**

For the Year Ended March 31, 1959

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Merchandise inventory – April 1, 1958</td>
<td>$13,168.20</td>
</tr>
<tr>
<td>Purchases for resale</td>
<td>4,211.64</td>
</tr>
</tbody>
</table>

Less: Purchase discounts .......................................................

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cost of goods manufactured</td>
<td>$14,788.74</td>
</tr>
<tr>
<td>Printing contracted</td>
<td>$14,788.74</td>
</tr>
<tr>
<td>Salaries – art work</td>
<td>2,499.99</td>
</tr>
<tr>
<td>Production supplies</td>
<td>319.00</td>
</tr>
<tr>
<td>Salary of writer</td>
<td>280.26</td>
</tr>
<tr>
<td>Writing contracted</td>
<td>828.75</td>
</tr>
<tr>
<td>Art work contracted</td>
<td>548.79</td>
</tr>
</tbody>
</table>

Cost of goods manufactured ...................................................

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cost of goods available for sale</td>
<td>36,626.55</td>
</tr>
<tr>
<td>Merchandise inventory – March 31, 1959</td>
<td>16,023.26</td>
</tr>
<tr>
<td>Cost of goods used for advertising during year ended</td>
<td>333.56</td>
</tr>
<tr>
<td>March 31, 1959</td>
<td>16,356.82</td>
</tr>
</tbody>
</table>

Cost of goods sold .............................................................. $20,269.73

**NOTE:** Subject to accompanying certificate.

**SCHEDULE B-3**

**SCHEDULE OF EXPENSES**

For the Year Ended March 31, 1959

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Selling Expenses</td>
<td>$1,369.79</td>
</tr>
<tr>
<td>Shipping supplies used and shipping wages</td>
<td>674.40</td>
</tr>
<tr>
<td>Postage</td>
<td></td>
</tr>
<tr>
<td>Insurance on merchandise inventory</td>
<td>147.80</td>
</tr>
<tr>
<td>Rent on storage of merchandise inventory</td>
<td>180.00</td>
</tr>
</tbody>
</table>

Total selling expenses $2,371.99

**Administrative Expenses**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Office supplies used</td>
<td>$831.16</td>
</tr>
<tr>
<td>Salary—general secretary</td>
<td>3,796.96</td>
</tr>
<tr>
<td>Housing allowance—general secretary</td>
<td>1,500.00</td>
</tr>
<tr>
<td>Office salaries</td>
<td>7,104.26</td>
</tr>
<tr>
<td>Rent</td>
<td>2,678.75</td>
</tr>
<tr>
<td>Utilities</td>
<td>306.65</td>
</tr>
<tr>
<td>Travel—general secretary</td>
<td>435.02</td>
</tr>
<tr>
<td>Travel—committee</td>
<td>782.95</td>
</tr>
<tr>
<td>Pensions</td>
<td>495.00</td>
</tr>
<tr>
<td>Postage</td>
<td>360.00</td>
</tr>
<tr>
<td>Depreciation of office furniture and fixtures</td>
<td>613.90</td>
</tr>
<tr>
<td>Insurance—contents of office</td>
<td>32.88</td>
</tr>
<tr>
<td>Employment taxes</td>
<td>204.66</td>
</tr>
<tr>
<td>Miscellaneous expenses</td>
<td>390.81</td>
</tr>
</tbody>
</table>

Total administrative expenses $19,533.00

**Promotion and Advertising Expenses**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Travel—general secretary</td>
<td>$335.10</td>
</tr>
<tr>
<td>Postage</td>
<td>648.52</td>
</tr>
<tr>
<td>Advertising—direct mail, publications and samples</td>
<td>4,548.71</td>
</tr>
<tr>
<td>Miscellaneous promotion expenses</td>
<td>427.28</td>
</tr>
</tbody>
</table>

Total promotion and advertising expenses $5,959.61

Note: Subject to accompanying certificate.

On motion it was determined that the Report of the Treasurer be included in the Minutes without being read.

The following were nominated for election to the Committee on Christian Education: Ministers—Clowney, Reitsma, Nicholas, E. J. Young, and Knudsen; Elders—Arthur Armour, Leonard G. Brown and Howard A. Porter.

On motion it was determined that the ministerial member elected with the least number of votes on the last ballot be declared elected to the class of 1960. A ballot was cast.

On motion the request of Mr. L. F. S. Brown to be excused from the Assembly after the last session Monday, June 1, in the event that the Assembly should last until then, was granted.

Mr. L. Oliver, fraternal delegate to the 1958 Synod of the Christian Reformed Church, presented his report as follows:

**Report of the Fraternal Delegate to the 1958 Synod of the Christian Reformed Church**

In response to the invitation of the Committee on Correspondence with Other Churches it was the privilege of your representative to attend the Synod of the Christian Reformed Church held in Grand Rapids, Michigan, June 11-21, 1958. Your delegate was warmly welcomed and entertained most graciously by the brethren. During the three days of the second week of the sessions of the Synod there was opportunity to meet and converse with many of the ministers and elders during the pleasant coffee breaks. A number of the ministers and elders expressed appreciation for the work of our church.
The thoroughness with which the Synod was organized was impressive. Committees set up to digest reports and present advice to the Synod enabled the delegates to accomplish a great deal in a comparatively short time. This custom commended itself to your delegate as one that might well be considered by our General Assembly.

It was the privilege of your representative to address Synod on Wednesday evening, June 18, 1958. In these remarks acknowledgment was made of the debt which our church owes to the Christian Reformed Church both for the Reformed witness which the church has maintained and the leadership which has been supplied the Orthodox Presbyterian Church in teachers reared in Christian Reformed churches and institutions. Tribute was paid to the example of the establishment of Christian day schools, the Back to God Hour, and Calvin College and Seminary. Also the Synod was exhorted to continue steadfast adherence to her Reformed standards and, in particular, to the basic doctrine of the full authority of the Bible as the infallible Word of God. In response to this address the Rev. Howard B. Spaan spoke of the stimulus the Orthodox Presbyterian Church had given his denomination in various areas of the church's life.

It was apparent that the Christian Reformed Church faces serious problems related to her witness throughout the world. Particularly difficult is the matter of the establishment of a seminary in Northern Nigeria in which a number of denominations of diverse creedal standards will be associated. The Christian Reformed Church has been asked for support for this project. Strong opinions on both sides of the question were expressed.

Your delegate left the Synod with gratitude for what God has enabled this great church to do but also with the determination to pray and to seek the prayers of the Orthodox Presbyterian Church that God in His mercy may guard and guide the Christian Reformed Church through difficult days ahead.

Dr. Stonehouse, delegate to the Fourth Reformed Ecumenical Synod at Potchefstroom, South Africa, presented his report as follows:

REPORT OF THE DELEGATE TO THE FOURTH REFORMED ECUMENICAL SYNOD

In presenting a brief report concerning the Reformed Ecumenical Synod of Potchefstroom, which met August 6-13, 1958, I wish, first of all, to express renewed appreciation of the honor which the General Assembly of The Orthodox Presbyterian Church conferred upon me in appointing me as its delegate. The assignment was not an easy one but I am deeply thankful for the privilege of undertaking this journey and entering into the fellowship and work of the Synod. My own interest is obviously strengthened by the consideration that it has been my privilege, a privilege granted to no other person, to be present at the meetings in Grand Rapids, Amsterdam, and Edinburgh as well as Potchefstroom.

An extensive report does not appear to be necessary inasmuch as the Acts of the Synod have been distributed, and thus rather full information concerning the deliberations and decisions of the Synod has become available. To my deep regret, I feel compelled to observe, however, that the form of the Acts leaves much to be desired and at times, I fear, can only leave the reader in confusion. It is lamentable that the copy was not prepared for the printers with sufficient care. One example is that at the top of p. 62 of the Acts the subject of Ecumenicity and Inter-church correspondence is introduced, seemingly referring to a report of the committee appointed at Potchefstroom. There then follows, however, on pp. 62-67 an extensive report on this subject from the Synod of the Christian Reformed Church, which was indeed before the Synod of Potchefstroom for information but had nothing to do with the report of the Potchefstroom committee. On p. 68, the report of this latter committee is abruptly introduced, with the words, “Synod adopted the following resolutions.” A perhaps even more confusing instance is found in the introduction, in connection with the consideration of the subject of marital problems, of nearly thirty pages of Christian Reformed material (pp. 68-96) and the abrupt introduction at the middle of p. 96 of the report of the advisory committee appointed at Potchefstroom under the heading “A. General Remarks.” I fear that the final disposition of this entire matter is also somewhat lacking in clarity since the final action, expressed on p. 99 in the words, “Adopted to refer to the churches for study and report,” might lead to the inference that the Synod of Potchefstroom adopted various conclusions on this subject. The actual situation, on the
contrary, is that the Synod was not sufficiently satisfied with the formulations of its advisory committee, both from the point of view of clarity of statement, biblical basis, and content to come to any definite conclusions. Accordingly, it decided to refer the entire matter to the churches for further study. Other criticisms of less substantial import might be made of the Acts but there are perhaps few if any others that are serious obstacles in the way of one's understanding what took place in Potchefstroom.

I may perhaps assume that most of the delegates to this Assembly have perused the two rather extensive articles which I wrote for The Presbyterian Guardian, a general article which appeared in the October, 1958, issue, and one on "The Race Question at Potchefstroom" which was published in November. Nevertheless, making use in part of what I have written in these articles, I am undertaking a summary report concerning various phases of the Reformed Ecumenical Synod.

The Reformed Ecumenical Synod, it may be well to remind ourselves, is an ecclesiastical development of rather recent origin. The first Synod, which was somewhat preparatory in character, convened in Grand Rapids in 1946. The second was held in Amsterdam in 1949, the third in Edinburgh in 1953. The Synod of Potchefstroom was the fourth. Briefly stated, the Synod seeks to bring together delegates of all Presbyterian and Reformed churches marked by an earnest concern to maintain their confessional commitment. The goal in view is that thus Reformed churches throughout the world may consider together their peculiar or common problems in the hope that they may arrive at the greatest possible clarity regarding them and may be able to testify to the world and to one another on the basis of the Holy Scriptures as the Word of God.

Constituency of the Synod

The movement, besides being in its infancy, remains a weak one. This weakness appears conspicuously in the small numbers of delegates present at the various Synods. At Potchefstroom, for example, there were only thirty voting delegates representing a total of fourteen denominations. This weakness of the Reformed Ecumenical Synod, it should be kept in view, is due to a substantial extent to the distressing declension of sturdy Presbyterianism in our times. Many of the larger Presbyterian and Reformed churches, while still nominally committed to Reformed creeds, have allowed them to become more or less of a dead letter. Another factor accounting for the small number of churches and delegates is, however, that travel costs make it virtually prohibitive for many small denominations to be represented at synods held thousands of miles away. When the next synod convenes in Grand Rapids, as it is scheduled to do in 1963, it is to be hoped that measures will have been taken to insure the presence of delegates from such distant points as Ceylon, Indonesia and New Zealand.

The extent to which the Synod was made up of South Africans must also be noted. Only one other church in the United States was represented, the Christian Reformed Church, with three delegates. The large Reformed Churches in the Netherlands (Gereformeerde Kerken) was represented by four delegates. The Free Church of Scotland sent the Rev. G. N. M. Collins, who was president of the Edinburgh Synod. France had only one representative in the person of Professor Jean Cruvellier of the Seminary in Aix-en-Provence of the Evangelical Reformed Church. The Irish Evangelical Church and the Presbyterian Church of Eastern Australia were also represented, and it is noteworthy that in both cases missionaries laboring in South Africa were delegated. Accordingly, only four delegates travelled from the United States and six from Europe to attend the Synod.

All the other delegates were from South African churches. One of these churches was the Church of England in South Africa which was ably represented by a layman, Dr. Jack Allen. The Gereformeerde Kerk, one of the three denominations officially represented in the Synod of 1946, had two delegates. All the others were from the closely related churches of the Cape, the Orange Free State, the Transvaal, Natal, and South West Africa. Although these five churches are distinct, they are generally known as the Dutch Reformed Church (Nederduitsche en Gereformeerde) and have essentially the same historical origins and character. Since these churches, especially in the Cape area and the Transvaal, have memberships including a large proportion of the white population of South Africa in addition to many of other races, they were entitled in most cases to four delegates. The result was that a full half of the delegates were from these five bodies.
This summary statement underscores the lack of completely satisfactory representation at the Synod and points up the strongly South African character of the assembly. This feature is even heightened somewhat by the further observation that, following the custom of previous synods, professors of theological seminaries could be delegated as advisors. So there were even more South Africans regularly participating in the sessions than has been indicated in the references to official voting delegates. This feature is not to be glossed over as of no consequence. Yet it must be added that it did not prove to be nearly so disadvantageous as one might have supposed. For there was by no means complete agreement among all these delegates, and the sessions were marked by the utmost freedom of discussion and debate in which delegates from other continents also took a vigorous part.

The following officers were chosen: Professor E. P. Groenewald of Pretoria of the Dutch Reformed Church (Transvaal) as President; Professor S. P. van der Walt of Potchefstroom of the Gereformeerde Kerk as First Clerk; Dr. J. T. Hoogstra of the United States as Second Clerk; the Rev. P. N. Kruyswijk of the Netherlands and the Rev. G. N. M. Collins of Scotland as Vice-presidents.

The Race Question

The race question, it soon became clear, was the question of questions before this particular Synod. In view of what has been indicated regarding the constituency of the Synod one can quite well understand that it was in the foreground of interest among the delegates. This was also reflected in the general attendance upon the public sessions of the Synod and in the coverage given by the secular press. The committee charged with preliminary consideration of the reports and papers bearing on this question devoted much time to the preparation of resolutions. The subject was discussed on the floor for many hours.

Conclusions on Inspiration

Another question of great moment before the Synod was that of the inspiration of the Scriptures. This question is of crucial significance because the entire movement stands or falls upon the issue whether the constituent churches intelligently, faithfully and vigorously maintain the Scriptures as the Word of God. At the Synod of 1946 a brief declaration was made in this area and plans were initiated for the preparation of a more adequate and extensive report. This did not materialize, however, until the present time when a report prepared in the United States came formally before the Synod for consideration. Since the report was of considerable length (extending to more than twenty pages of fine print in the Agenda) it could not be anticipated that it would be approved as a whole. Nevertheless, it was heartening that its conclusions, after minor verbal changes, were adopted unanimously. If there was any weakness at that point it was that these conclusions were adopted with very little discussion on the floor of Synod. But it is gratifying to report that evidently within the Synod there was no tendency to question the clear-cut commitment to the inspiration of Scripture which found expression in the report.

Spiritual Crisis in Africa

Many other subjects besides the race question and the doctrine of inspiration were under discussion in Potchefstroom. These include modern warfare, creation and evolution, marriage and divorce. It hardly appears wise to enlarge upon these matters at the present time. And it seems more important to call attention to another side of this Synod which may well mark a significant forward step.

The Reformed Churches in the Netherlands, taking account of the results of previous Synods, had issued a warning that if the Reformed Ecumenical Synod, if it was to be truly fruitful in the future, should take pains not to exhaust its energies in discussions and resolutions. The practical, everyday aspects of the life and work of the churches, they held, should be kept in the foreground. This was a note which was also struck in the splendid sermon delivered at the opening of the Synod by Professor S. du Toit of Potchefstroom on the subject “United Service.” Speaking on the text, Zephaniah 3:9, Dr. du Toit eloquently and vigorously pleaded that a strong accent should be placed upon the motive of service.

This direction of thought and action was also stimulated by the consideration that there was before the Synod an informative and stimulating report from the Gereformeerde Kerk in South Africa relating to “The Spiritual Crisis in Africa.” Dealing in succession
with indigenous religions, Mohammedanism, Copticism, Communism and Roman Catholicism the report turned finally to an analysis of the Protestant situation and mission in Africa and concluded with an earnest appeal to the Synod and the constituent Reformed churches to cooperate so as to meet the deep spiritual crisis on the African continent. Calling attention to the more than forty per cent of African population still dwelling in the darkness of animistic paganism (a total of more than 80,000,000 people) "an urgent invitation, a cry of distress, but also a challenge par excellence" was issued to Reformed Christianity generally to address itself to this situation. The urgency of the spiritual crisis in Africa is heightened by the observation that another forty per cent and more are Mohammedans and that this religion is showing a new vitality and energy in seeking and gaining converts. Nearly 8,000,000 adherents of the syncretistic religion of the Copts add acutely to the crisis, whereas the threat and activity of Communism and the energy and accommodating policy of Roman Catholicism help to fill out the picture. Protestantism, on the other hand, apparently accounts for hardly more than six per cent of the total population and is greatly weakened by a distressing tendency toward sectarianism, there being more than 1300 sects in South Africa alone. Summing up some of its observations the Report says:

"The future of Christianity in Africa is not very promising. On the one hand there are millions of Mohammedans who are still practically untouched, while Christians among the heathens south of the Sahara everywhere form an incoherent minority with a usually superficial Christianity by which many followers still think and act like heathens, and consequently have practically no Christian influence on those with whom they come into contact. Opposed to this Christianity are the masses of uprooted natives who lost their own religion and have landed in an extremely dangerous spiritual vacuum without a spiritual home."

During the course of the Synod, on the background of the stirring impact made by this Report, a survey was made of missionary work being carried on in Africa by churches holding membership in the Reformed Ecumenical Synod. It was discovered that no fewer than seven of the churches represented in Potchefstroom have been conducting such missionary labors, in some cases for over a century, in others for a relatively brief period. One of the most gratifying and promising actions of the Synod was the establishment of a standing committee, consisting of missionaries or missionary leaders of various denominations, to deal with the situation with which the Synod had been confronted. If this committee can meet with some regularity it offers genuine hope of a significant step forward in the conduct of Christian missions in Africa. Thus mutual counsel regarding common problems may be realized and the conduct of missionary work in any particular area may be placed in sounder perspective as the needs of the whole of Africa are kept constantly in view. And the initiation of cooperation in Africa may well clear the way for similar cooperation on other continents. How much success will attend this effort, no one can predict but it is possible that it may be immensely fruitful for the future. If it should lead to some genuine progress in the work of Christian missions the Synod of Potchefstroom and the Reformed Ecumenical Movement generally will have proven its real worth.

So far the impact of the Reformed Ecumenical Synod has hardly been so significant as to stir the emotions of the members of our churches. The passing of resolutions unfortunately often appears largely academic. The cause of Christian missions is, however, close to the heart of even the humblest believer.

**The Next Synod**

I should like to add a few words regarding the prospects for the next Synod, which has been called to convene in Grand Rapids in 1963. Without much question many significant subjects will be studied and discussed at that time. A long-awaited report on Eschatology may be available. Questions relating to the nature of the church and regarding marriage and divorce and many other matters evidently will be discussed. But among all possible questions it is quite likely that the subject of ecumenicity, which was considered rather fully in Amsterdam in 1949 and Edinburgh in 1953, but was largely passed over in Potchefstroom, will be the question of deepest concern. At present members of the Reformed Ecumenical Synod are sharply divided at least with regard to the practical aspects
of the matter. There is vigorous opposition to the World Council of Churches in many areas but, in addition to an Indonesian Church, two of the largest Churches in South Africa are members of the World Council. A study committee has been erected and it is to be hoped there will be adequate preparation of a report or reports which will inform the next synod as to the latest stage of developments of ecumenicity and develop guiding principles for the churches.

The further success of the Reformed Ecumenical Synod depends to a very large extent upon the effectiveness of the work of the various study committees. Experience has taught, however, that apart from prodding by officers or a steering committee such labor often tends to bog down. The Synod of Potchefstroom decided to follow in the line of the Edinburgh Synod by constituting the officers of the Synod with an additional person as the Interim Committee. To this committee was also given the authority, if the way be clear, to appoint a general secretary who shall carry on the necessary correspondence and publicize the work of the Synod. My hope is that someone may be found in the near future who will be able and willing to give a substantial amount of time to this cause. Above all, may the constituent churches develop a more vital interest in this movement which is so full of potential for the strengthening of Reformed life and witness throughout the world.

The tellers reported the election of Messrs. Clowney, Reitsma, Nicholas, Brown and Porter to the class of 1962 of the Committee on Christian Education, and Dr. Knudsen to the class of 1960.

The Moderator announced that Mr. Kuschke had resigned as a member of the Committee to Examine Presbyterial Records and that Mr. Eckardt had been appointed to take his place. Mr. Georgian was appointed convener of the Committee. Mr. Eckardt, President of the Committee on Home Missions and Church Extension, presented the report of the Committee as follows:

**REPORT OF THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION**

During the past fiscal year home missionary work was conducted as follows, in:

- **California**
  - Chula Vista
  - San Diego (formerly National City)
  - Whittier
- **Colorado**
  - Thornton
- **Florida**
  - Hialeah
- **Illinois**
  - Evergreen Park
  - Westchester
  - Wheaton
- **Maine**
  - Bangor
  - Ludlow, Smyrna, Houlton
- **Maryland**
  - Baltimore
- **Massachusetts**
  - Fall River
- **Nebraska**
  - Lincoln
- **New Jersey**
  - Bellmawr (formerly Crescent Park)
- **Pennsylvania**
  - Fair Lawn
  - Stratford
  - Oklahoma City
- **Oklahoma**
  - Center Square
  - Hatboro
  - Philadelphia
- **Wisconsin**
  - Gresham

**NEW WORK**

New work undertaken during the year was that of partial support to a new congregation — Knox Church — in Oklahoma City, Oklahoma, in the amount of $200 per month. The charter members of the church were formerly, with the pastor, the Rev. William J. Bomer, members of the United Presbyterian Church.

**SELF-SUPPORT**

We are deeply gratified to report that of the 21 fields listed above four became self-supporting either during or by the end of the fiscal year. They are San Diego, Bellmawr, Philadelphia, and Center Square. Fair Lawn indicated its intention to become self-supporting during the new year, nearly two years ahead of the required schedule.
Two important steps were taken in this field early last year. The first, in March, 1958, was the securing of a different meeting place—a Seventh Day Adventist church—which enabled them to have both morning and evening worship services. The second step, on April 23, 1958, was the organization of the group as a particular congregation, with 22 communicant members and 10 non-communicant members. Attendance at the church services and Sunday school is increasing and there is prospect that in the near future home building on an extensive scale will begin in the vicinity of the land owned by the church. This land was given to the congregation by our San Diego church. A study of building needs and plans is being made, and the building fund is growing. With the new year the church is to be in its second year on the schedule of aid. The missionary pastor is the Rev. Jack J. Peterson.

This church became self-supporting on October 1. An additional six months of partial support was given to the church beyond the normal 10-year period due to unusual circumstances in previous years. Large building obligations have been undertaken by the congregation and we are thankful that they were willing to shoulder the added burden of self-support. Attendance at all services has increased substantially in the new building and classes of instruction by the pastor for inquirers are constantly in progress. The pastor is the Rev. Edward L. Kellogg.

In the period during which the Committee supported this work, July, 1944, through September, 1958, the church received a total of $36,938 from the Committee in salary contributions. In the same period the church contributed $5,167.98 to Home Missions and $5,883.73 to Foreign Missions.

A highlight of the work in this field this past year was the use of the chapel building, where services had first been held in January, 1958. The building was converted from a garage into an attractive chapel which seats up to 120 persons, at a cost of $3,800. Attendance began to climb immediately. In May the congregation was organized as Calvary Church and two elders were elected. A successful vacation Bible school and an enthusiastic effort in the denomination’s Sunday school contest were outstanding achievements. During the Sunday school contest attendance increased 145% over the previous year’s average. Noteworthy is the fact that the Sunday school contest was the means of gaining the interest of a number of families which have since been instructed and received into church membership. Membership more than doubled during the year. Young people and adult groups have been organized and an attempt is being made to organize lay-visitiation evangelism. The great need is for additional space for Sunday school, with a number of classes now being held outdoors. Building will be difficult since the congregation already has a debt of $26,000 on the present property. However, with a growing community and its great opportunities, a way must be found. The missionary pastor is the Rev. Dwight H. Poundstone.

Since the summer of 1955 we have had a full-time missionary in this field. Without a church building difficulties have abounded, with changes of meeting place often being forced upon the group, with the result that net growth has been negligible. However, in spite of discouragements the missionary saw the great potential and has steadfastly persevered; communicant membership almost doubled during the year. During the year the Committee was able to lend funds for the construction of a building which was completed in October. In the three months following the occupation of the new building there were more visitors in the worship services and Sunday school than there had been in the previous three years. Instruction classes are being conducted and new contacts are being made in the neighborhood of the church. The missionary is teaching a course in personal evangelism preliminary to the inauguration of a program of lay-visitation evangelism in the community. The missionary is the Rev. Laurence N. Vail.
The past year has seen a large increase in attendance and interest at all the services of the church. Facilities are being taxed to the utmost so that there is a desperate need for additional space. Plans for an addition are being considered. At the present time the new home of the pastor, adjacent to the church, is being used for Sunday school classes. Machen Leagues for junior and senior young people have been organized. Instruction classes are held in homes of prospects. There are now three congregations of other denominations on the same street with Sharon Church, but many more homes will probably be built in the area. The missionary pastor is the Rev. Glenn R. Coie.

A new manse located on the church lot has been erected through the refinancing of the church’s debt and the cooperation of a builder who is a member of one of the local Christian Reformed congregations.

This field was without a pastor for six weeks during the summer between the departure of the Rev. Lawrence R. Eyres to another pastorate and the arrival of Licentiate Glenn T. Black. Mr. Black has since been ordained to the gospel ministry. During the year, while no great numerical gains have been reported, the congregation has been strengthened. Giving has increased substantially. A number of persons whose attendance was sporadic have been attending services regularly. The missionary makes use of a welcome service company in locating newcomers to the community. This service indicates that 70 per cent of the population in Westchester is Roman Catholic. While this is not unusual for most suburbs of Chicago, it does offer a challenge to the congregation to witness to the grace of God amidst Romish error and superstition.

This field has been without a missionary since January, 1959, when the Rev. Edwin C. Urban left to prepare himself for foreign missionary work. Services have been conducted by ministers of the Presbytery of Wisconsin and efforts have been made to find a suitable person to carry on this strategic work. New homes are being built in the Wheaton area and new churches of other denominations are being established. A number of new families have been added to the nucleus who desire to see the work established. Students from Wheaton College attend Sunday school and worship services.

Following the resignation of the Rev. Dale N. Snyder as pastor at the end of May, the services of a seminary student were obtained for the summer months, and the Rev. George G. Weeber came to the field to serve as pastor in late November. Lack of a church building continues to hamper the work, but a full program of activities for all age groups is carried on using the homes of the pastor and other members. A substantial building fund has been accumulated and ceaseless efforts are being made to find a suitable building and location. Contact has been made with a teacher in the University of Maine, which is only a few miles from Bangor, and there is the possibility of a Bible class being held there. The expansion of the Dow Air Force base near Bangor promises increased opportunity for evangelistic activity among military personnel. The organization of a Christian Day School Society has also been part of the activity of the pastor.
In addition to continuing the work of Bethel Church at Ludlow, services have been begun in Houlton, where a large house has been purchased by the Committee for use as a manse and meeting place. Houlton, a population center in Aroostook County, offers greater opportunity for the preaching of the gospel than does the rural area. The Committee assisted for a portion of the year in the support of a broadcast of the Back-to-God Hour radio program on a local station. Follow-up calls on contacts gained through this effort are made by the missionary, who has also sought to indoctrinate the congregation through a well-balanced program of preaching and teaching. Four instruction classes for inquirers were held during the past year. Young people meet regularly and attend the conferences conducted by the Presbytery. A witness through placing of tracts in strategic public places has shown results in that the tracts are taken and read. An active women's missionary society has found an avenue for Christian service by making articles for the local hospital. It is hoped that during the coming year an expanded program of calling in Houlton and a permanent meeting place will result in the establishment of a growing church. The missionary is the Rev. C. Herbert Oliver.

Baltimore

New attendance highs have been recorded at St. Andrew's Church during the past year. Lack of personnel for the eldership and Sunday school teaching continues to be a problem. As happens in many metropolitan areas bright prospects for church members and leaders frequently move because of a change in employment. The pastor has accepted a call to another pastorate, effective in July, and the congregation will be faced with the task of seeking a pastor. The congregation has regularly assumed its increasing share of the missionary's salary and at the same time has been reducing the debt on the church building.

Fall River

During the year a substantial increase in the membership of Grace Church was achieved, one of the results of two instruction classes conducted by the pastor. A well-planned program of Bible distribution with the faithful cooperation of the men of the church has provided many new contacts for follow-up work. With brief assistance from the Committee the pastor conducted a weekly radio program and now continues it without such assistance. During recent months much of the pastor's time has been devoted to assisting the newly-formed Orthodox Presbyterian congregation in nearby Cranston, Rhode Island. The church building purchased by the congregation several years ago is being constantly improved and beautified and the loan from the Committee has been paid in full. The missionary pastor is the Rev. G. I. Williamson.

Lincoln

The departure of faithful members to other communities has been a blow to this work this year. Yet, in spite of this, new highs in attendance were noted. This field includes both Faith Church in the city of Lincoln, and Pioneer Chapel just outside the city. With the population of Lincoln increasing, and new housing growing toward the area in which the Chapel is located, this promises to be a more fruitful field of labor. The missionary is able to make contact with new families in the community through the use of a statistical service which is available in Lincoln. A number of persons in mixed marriages of Roman Catholic and Protestant have been contacted and in some cases have received instruction in the faith.

Bellmawr

(formerly Crescent Park)

The past year was this church's tenth year of salary assistance from the Committee. During that year a $65,000 building program was successfully completed, and at the end of the year the congregation became self-supporting. Beginning with the first Sunday on which the new building was occupied attendance made a large increase. Gains have been maintained. The congregation continues to occupy a large field where there are no other Presbyterian churches and few evangelical churches of other denominations. An active young people's program is one of the notable aspects of this work. The missionary pastor is the Rev. Albert G. Edwards, III.
In the period during which the Committee supported this work, October 1946, through March, 1959, the church received a total of $20,032 from the Committee in salary contributions. In the same period the church contributed a total of $4,294.58 to Home Missions, and $3,844.91 to Foreign Missions.

**Fair Lawn**

Additional space is now needed for worship services and Sunday school, and efforts are being made to finance an addition to the building. The congregation has also assumed the full cash salary of the pastor for the new fiscal year and plans to purchase the manse from the Committee as part of the building program. Outstanding in this work was the increase of giving during the past year. An every-member canvass was conducted with excellent results. While the building of new homes in the immediate vicinity of the church has slowed down, new families are moving into the area constantly. The missionary pastor is the Rev. Raymond E. Commeret.

**Stratford**

The group was organized as a particular congregation in November, and its new church building was occupied in December. The building, erected through loan assistance from the Committee, has proved to be a definite stimulus to attendance at all services. The congregation, with its building located on a main thoroughfare and directly across the street from a large housing development, is in a position to grow. A full program of activities for men, women, and children is carried on. A great number of contact calls have been made in Stratford and surrounding area, and instruction classes have been held in the homes of prospects. From the one family which helped to begin the work the congregation has grown to 21 communicant members and 15 non-communicant. The missionary is endeavoring to start services in the nearby community of Oak Valley if a satisfactory meeting place can be obtained. The missionary is the Rev. Harvie M. Conn, who has served as stated supply while awaiting activation of appointment to foreign missionary service.

**Oklahoma City**

The original members of this new church were formerly members of a United Presbyterian church. They were organized as a particular Orthodox Presbyterian congregation by the Presbytery of the Dakotas upon their request in the fall of last year. The Presbytery requested partial salary aid from the Committee and it was granted. Two gifts of $10,000 each enabled the congregation to purchase a manse and a church building in an excellent location from the Christian Reformed Church for $40,000 and services were begun there in September. The church is in an area of Oklahoma City which is developing and which is close to a main artery of traffic which goes around the city. The Rev. William J. Bomer, who was the pastor of the United Presbyterian congregation from which our members came, was received by the Presbytery of the Dakotas and installed as pastor in November. Members of the congregation with the pastor have started a program of visitation evangelism.

**Center Square**

In spite of many efforts on the part of the missionary, no great strides forward numerically have been taken by the congregation. Encouraging signs in the work are increased attendance at the Sunday evening services, when a combination Bible study-worship service is held, and increased interest on the part of some in understanding the doctrines of the faith. Although the congregation will not be able to provide sufficient support for the pastor, no aid has been asked or planned for the new fiscal year. The physical property of the church stands in need of improvement but the lack of funds makes improvements not feasible at this time. Westminster Seminary students have been of help in conducting Sunday school and young people's work.

**Hatboro**

An important event in the life of this congregation was the purchase of a property including a manse and three and two-thirds acres. Having met for several years in a community building for morning worship and Sunday school and in the basement room of a bank building for evening worship, the congregation strongly feels the need for a building of its own. The first step toward this goal, the election of a building committee, has been
taken by the congregation. With a large number of covenant children on its roll and being the only Presbyterian congregation in Hatboro, the congregation seems to be in a position to grow. The missionary on this field for the past six years has been the Rev. Robert L. Thoburn, who left Hatboro at the end of the fiscal year to take up new labors in Vienna, Virginia. Mr. Thoburn conducted several weekly Bible classes in 1958 resulting in the addition of seven communicants and 12 baptized children to the church. Two new elders and two deacons, elected recently, are providing leadership for the group and are praying that the vacancy in the pastorate will soon be filled.

**Philadelphia**

A small amount of aid was granted to Mediator Church to bring the salary of the pastor up to the scale for home missionaries. Since last September attendances at all services have increased materially. New interest has been manifested in every department of the church's work. New families have been gained, and the financial picture has improved. The congregation has appreciated the aid which has been given and voted at its annual meeting to become self-supporting at the beginning of the new year. The community in which the church is located is composed of a large Jewish and Roman Catholic population to whom a gospel witness must be given. The missionary pastor has been the Rev. William J. Rankin.

**Gresham**

Our missionary continues to labor faithfully in the Old Stockbridge Church at Morgan Siding, and on the Menominee Reservation at Neopit in the face of the opposition of paganism and Romanism. The distribution of clothing to needy Indians occupies a sizeable portion of the time of the missionary and his family in the spring and fall seasons. There is the continuing problem of low morality of various types to deal with. In an effort to meet this situation the missionary has sought to stress the ethical implications of the gospel by teaching the Book of Proverbs and a study in "What is Christian marriage and home-life" to an adult Bible Class at the Chapel. A Bible study coupled with wholesome recreation and handwork for young people has been conducted in cooperation with a government agent on the Reservation. New converts from among the Menominees have been added to the church but they face severe temptations on the Reservation. The Menominee is facing a social upheaval as the federal government brings its supervision of the tribe to a conclusion at the beginning of 1960. It appears that even greater social work may have to be done in the future by local governmental units and church agencies. One of the young people of the Old Stockbridge Church has completed a course of study at the Reformed Bible Institute in the hope that she may be of service in the church.

The missionary pastor has been the Rev. Henry D. Phillips.

**Attendance in Home Mission Fields**

The following figures are weekly averages for a three-month period; they are for the first quarter of the year, except as noted, in order to provide as recent a comparison as possible.

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### Old Stockbridge

<table>
<thead>
<tr>
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<td></td>
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</table>

### Westchester

<table>
<thead>
<tr>
<th></th>
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<th>1958***</th>
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<tr>
<td></td>
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<td>70</td>
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<tr>
<td></td>
<td>32</td>
<td>28</td>
<td>28</td>
<td></td>
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</table>

### Gresham, Menominee Chapel

<table>
<thead>
<tr>
<th></th>
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<th>1959</th>
<th>1958***</th>
<th>1959***</th>
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### Wheaton

<table>
<thead>
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<td>70</td>
<td>74</td>
</tr>
<tr>
<td></td>
<td>32</td>
<td>28</td>
<td>28</td>
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</tbody>
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### Whittier

<table>
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<th>1959</th>
<th>1958***</th>
<th>1959***</th>
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<tr>
<td></td>
<td>47</td>
<td>60</td>
<td>47</td>
<td>53</td>
</tr>
<tr>
<td></td>
<td>26</td>
<td>27</td>
<td>26</td>
<td></td>
</tr>
</tbody>
</table>

### Hialeah

<table>
<thead>
<tr>
<th></th>
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<th>1959</th>
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<td></td>
<td>36</td>
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<td>16</td>
<td>27</td>
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<tr>
<td></td>
<td>16</td>
<td>35</td>
<td>67</td>
<td>105</td>
</tr>
</tbody>
</table>

### 4th Quarter

### 2nd Quarter

### 3rd Quarter

The total average weekly attendance for all fields combined, indicating the number of people who hear the gospel in our home mission fields each week, and compared with last year, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>A.M.</th>
<th>P.M.</th>
<th>S.S.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1958</td>
<td>964</td>
<td>488</td>
<td>1,095</td>
</tr>
<tr>
<td>1959</td>
<td>1,228</td>
<td>547</td>
<td>1,370</td>
</tr>
<tr>
<td>Gain</td>
<td>27.3%</td>
<td>12%</td>
<td>25.1%</td>
</tr>
</tbody>
</table>

### EXTENSION WORK

The work of acquainting members of the former United Presbyterian Church of North America with our church and its work has largely ended with the union of that church with the Presbyterian Church in the U.S.A. Past work seems to indicate that although few people were willing to refuse to enter the union there will be a number of instances in the future where people will realize their error and withdraw. It is not likely, however, that entire congregations will now withdraw.

During the past year 10 congregations were added to our church roll, and of these four were instituted by persons who had been members of the former United Presbyterian Church. They are the churches in Cranston, R.I., Lisbon, N.Y., Nashua, Pa., and Oklahoma City, Okla. None of these churches is large but the first two named plan to be self-supporting.

There are opportunities for the opening of new fields constantly before us. We are unable to consider any new work at present because of lack of funds, but plan to do so as soon as monthly contributions make it possible. The Committee is actively engaged in a study of ways to extend our testimony without cost to the Committee in areas where our churches now exist, so as to release Committee funds for outreach in new territory.

### SUMMER WORKERS

Last summer the Committee employed five seminary students to work in home mission fields. They were Laurence C. Sibley, Jr., in Bangor, Maine; Richard L. Larson, in Chula Vista, San Diego and Whittier, California; Arnold S. Kress in Fairfax, Virginia; Peter J. Steen in Fall River, Massachusetts; and Jonathan D. Male in Hialeah, Florida.
There were eight applicants for work during the coming summer but we were unable to employ any. But efforts have been made to locate as many of these men as possible with churches that would be able to pay them without assistance from the Committee. Several churches have indicated a desire to have men for the summer and at least two are being placed in Hialeah, Florida, and Silver Spring, Maryland. It has been found that marriage has frequently been a distinct hindrance to men's taking advantage of such opportunities as a part of their training while in Seminary.

The Committee will renew this summer program as soon as funds permit because we believe it to be a virtual necessity in the training of our men for the ministry of the gospel.

BUILDINGS

During the past year in our mission fields four church buildings were constructed or purchased, one house was purchased for use as church and manse, and one manse was constructed. Building plans are now in various stages of progress for the new year in three more fields, while an urgent need for a building exists in three others.

Buildings constructed last year were in:
Bellmawr — the $65,000 was obtained by contributions and pledges from members with the help of the Wells Organization, and a locally-placed mortgage.
Thornton — a building costing approximately $30,000 was erected on a lot previously purchased by the Committee. The cost of the building was lent by the Committee.
Stratford — a building costing approximately $38,000 was erected on a lot previously purchased by the Committee. Of the total cost $30,000 was advanced as a loan to the congregation by the Committee and $8,000 was borrowed by the Committee on behalf of the church from a bank on a first mortgage. Payments on the lot, the mortgage, and the Committee loan are being made by the congregation.

Buildings purchased last year were in:
Oklahoma City — the church building and manse owned by the Christian Reformed Church were purchased by our Knox Church after the Christian Reformed work was terminated. Combined cost of the properties was $40,000 and was facilitated by two large gifts for the purpose. Since the congregation is small the Committee was asked by the mortgagee to co-sign for the church, and the Committee agreed to do so.

Other properties obtained were in:
Houlton — a large and substantial house in a prominent location with ample grounds was purchased by the Committee for use as church and manse. The purchase price was $6,000.00 and the congregation will purchase the property from the Committee over a period of 20 years or less.
Evergreen Park — the congregation constructed a manse on property owned by the Committee. It was financed by giving a mortgage of $26,000 on the entire property. The congregation will make all payments.

A pressing need for church buildings exists in Chula Vista, Whittier, and Bangor, while in Fair Lawn and Hialeah the need for expansion of present facilities is urgent.

CHURCH EXTENSION FUND

By the end of the year our Church Extension Fund had grown to $53,840.10. Of this amount $43,030.10 was received during the past year, and $40,800 has been lent to churches as follows:

Grace Church, Fair Lawn, N. J. $200.00
Houlton, Me. 6,000.00
Paradise Hills Church, San Diego, Calif. 6,000.00
Winner, S. D. 1,000.00
Immanuel Chapel, Thornton, Colo. 1,000.00
Park Hill Church, Denver, Colo. 3,000.00
Second Church, Portland, Ore. 3,000.00
Brentwood Church, S. San Francisco, Calif. 15,000.00
Greyfriars Church, Los Angeles, Calif. 5,000.00
Trinity Church, Hatboro, Pa. 600.00

$40,800.00
Of this amount repayments of principal totalling $1,778.26 have been made. Interest on all loans currently being made is 5½%.

DENOMINATIONAL OFFICE

The Committee has continued to act as denominational office and to provide free facilities and services for various denominational functions, including the receiving and disbursing of funds for the General Assembly Fund, the General Assembly Travel Fund, and special committees of the General Assembly; the publication of the minutes of the General Assembly, and the storing of its records; and beginning last year, the handling of all financial transactions and records of the Committee on Pensions. The latter Committee plans to pay for the services received, and it is hoped that in the interest of those who contribute to our home missionary work this Assembly will approve an item in its budget for the defraying of these General Assembly expenses.

FINANCES

It is to be noted that General Fund contributions appear to have been less than similar contributions in the previous year. The decrease is due entirely to the necessity of having weighted the Thank Offering apportionment in favor of the Committee on Foreign Missions.

Apart from the Thank Offering contributions to the General Fund from churches and individuals during the year under review were $52,753.92. In the previous year they had been $47,983.41. Including the Thank Offering, General Fund contributions were $69,675.07, as compared with $71,942.64 in the previous year. The total Thank Offering was $56,929.35 last year, of which this Committee received $16,921.15; in the previous year the Thank Offering had been $53,238 of which this Committee received $23,959.23. For purposes of comparison it may be noted that if the same percentage allotment of the Thank Offering for the two missions committees had been maintained as heretofore this Committee's share would have been $25,618.21, and our total contributions would have been $78,372.13. We are grateful to God for these increases and are mindful that they are possible because many have been moved to give sacrificially.

Our missionaries are doubtless making far greater financial sacrifices than most, and we wish to express to them our appreciation for their steadfastness and determination in the face of financial hardship. The Committee is conscious that the salaries of the missionaries should be increased. However, it has been necessary, in order to pay even their present salaries, to make use of funds which had been set aside for other important purposes.

With the summer months before us, when contributions are frequently omitted during vacations and not made up later, this period will be critically difficult. Some churches have made plans for special offerings and we commend this plan together with much prayer, to all our churches. We are continuing our program, which is bringing increased contributions from individuals, and are seeking new means of presenting the joy and challenge of missions to our churches. And we are at present experimenting with advertisements in religious magazines, aiming at Presbyterians particularly. Some results have already been noted, but it is too early to make a judgment on its effectiveness.

ELECTIONS TO THE COMMITTEE

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

Ministers: Robert K. Churchill, Everett C. De Veldt, Robert S. Marsden

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

BUDGET

On April 1, 1958, we were supporting work in 19 fields. With the addition of one field during the year and the termination of salary aid to four fields at the end of the year, we expect to be supporting only 16 fields during the new year on a correspondingly reduced budget. We believe that our church is not in a position to attempt any new work that will necessitate the expenditure of funds until our present commitments are being met by monthly contributions, and that for the present we should concentrate our expansion efforts in endeavors which can be carried on by local congregations without additional expense.
The General Fund budget of the Committee for fiscal 1959-60 is as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>1959-60</th>
<th>1958-59</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Salaries</td>
<td>$45,556</td>
<td>$52,891</td>
</tr>
<tr>
<td>Church Extension</td>
<td>$17,496</td>
<td>$21,756</td>
</tr>
<tr>
<td>Office and Administration</td>
<td>$11,444</td>
<td>$11,174</td>
</tr>
<tr>
<td>Promotion</td>
<td>$5,125</td>
<td>$3,682</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>$1,400</td>
<td>$1,649</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$81,021</strong></td>
<td><strong>$91,152</strong></td>
</tr>
</tbody>
</table>

REPORT OF THE TREASURER

The report of the Treasurer, as audited by Main and Company, Certified Public Accountants, is as follows:

April 15, 1959

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, 1959, and submit herewith the following statements:

Schedule A — Balance Sheet of Funds, March 31, 1959
Schedule B — Statement of Recorded Cash Receipts and Disbursements, For the Year Ended March 31, 1959

Our examination consisted of the following procedures:

1. Cancelled checks were traced to recorded cash disbursements and to warrants authorizing the disbursements for a representative portion of the year ended March 31, 1959.
2. Recorded receipts were reconciled in total to the deposits listed on the bank statements for the year under review. Duplicate copies of receipts issued for contributions received were traced to the cash receipts records for a representative portion of the year.
3. The recorded cash balances on deposit were reconciled to the bank balance as of March 31, 1959, and the latter balance was confirmed by direct correspondence with the depository.
4. Petty cash was checked by actual count by us and reconciled to the recorded balance at March 31, 1959.
5. We examined documents evidencing ownership of all stock, bond and real estate investments. We examined notes or agreements concerning all loans receivable but we did not confirm the loans in any other manner.
6. We examined a $10,000.00 fidelity bond covering the Treasurer and other employees who handle funds of this Committee and the Committee on Foreign Missions.

Except as to the foregoing procedures, the accompanying statements and supplementary information were prepared from the records without independent verification. We, therefore, do not express a formal accountants' opinion concerning them.

Your attention is invited to the supplementary information which follows the financial statements.

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

Respectfully submitted,

MAIN AND COMPANY
Certified Public Accountants
## TWENTY-SIXTH GENERAL ASSEMBLY
## SCHEDULE A
## BALANCE SHEET OF FUNDS
## MARCH 31, 1959

**Funds**

### ASSETS

<table>
<thead>
<tr>
<th></th>
<th>General</th>
<th>Church Extension</th>
<th>Contingent</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash in bank and on hand</td>
<td>$2,439.38(1)</td>
<td>$13,226.10(2)</td>
<td>$15,521.41</td>
<td>$31,186.89</td>
</tr>
<tr>
<td>Notes and loans</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>receivable</td>
<td>335.58</td>
<td>39,021.74</td>
<td>11,895.13</td>
<td>51,252.45</td>
</tr>
<tr>
<td>Investments — cost</td>
<td>23,018.68</td>
<td>2,361.74(2)</td>
<td>14,614.50</td>
<td>16,976.24</td>
</tr>
<tr>
<td>Real estate</td>
<td>329.24</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intermediary funds</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Total**

|                      | $26,122.88 | $54,609.58 | $215,726.49 | $296,458.95 |

### LIABILITIES AND RESERVES

<table>
<thead>
<tr>
<th></th>
<th>Notes payable $53,840.10(2)</th>
<th>$5,100.00</th>
<th>$58,940.10</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Assembly funds</td>
<td>$1,854.91</td>
<td></td>
<td>1,854.91</td>
</tr>
<tr>
<td>Church funds held in trust</td>
<td>3,000.00</td>
<td></td>
<td>3,000.00</td>
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<tr>
<td>Mortgages payable</td>
<td>11,408.70</td>
<td>48,157.15</td>
<td>59,565.85</td>
</tr>
<tr>
<td>Reserve accounts</td>
<td>9,859.27</td>
<td>769.48</td>
<td>173,098.09</td>
</tr>
</tbody>
</table>

**Total**

|                      | $26,122.88 | $54,609.58 | $215,726.49 | $296,458.95 |

### NOTES:

1. **Cash in bank — General Fund** is restricted as follows:
   - Designated General Assembly funds
     - Regular: $715.67
     - Committee on Constitution: $217.67
     - Travel: $921.57
     - Church funds held in trust: 3,000.00
     - Excess of Intermediary fund disbursements over receipts: 329.24
     - Excess of general operating disbursements over undesignated receipts: 2,086.29
     - Cash in bank and on hand — General Fund: $2,439.38

2. **Church Extension Fund** cash in bank is restricted in the amount of $1,134.83, which together with the investment in United States Treasury Bonds in the amount of $2,361.74 comprises a reserve, as determined by the Committee, of 20% of the 3½% notes outstanding and payable. Details of this computation are listed as follows:
   - 3½% demand notes payable and outstanding: $17,482.85
   - Required reserve: $3,496.57

   **Composition of reserve:**
   - Investment in United States Treasury Bonds: $2,361.74
   - Restricted cash on deposit with The Philadelphia Saving Fund Society: $1,134.83

Subject to accompanying certificate. $3,496.57
## SCHEDULE B

### STATEMENT OF RECORDED CASH RECEIPTS AND DISBURSEMENTS

**For Year Ended March 31, 1959**

#### FUNDS

<table>
<thead>
<tr>
<th></th>
<th>General</th>
<th>Church</th>
<th>Contingent</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>RECEIPTS</strong></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Contributions</td>
<td>$65,014.34</td>
<td></td>
<td></td>
<td>$68,519.82</td>
</tr>
<tr>
<td>General</td>
<td>3,505.48</td>
<td>$68,519.82</td>
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<tr>
<td>Designated missionary support</td>
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<td></td>
<td>$10,629.70</td>
<td>$10,629.70</td>
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<tr>
<td>Designated Contingent Fund</td>
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<td>2,000.00</td>
<td>2,000.00</td>
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<tr>
<td>Bequests — headquarters</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Interest</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>On notes and loans receivable</td>
<td>81.21</td>
<td>$1,010.13</td>
<td>1,231.87</td>
<td>2,323.21</td>
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<tr>
<td>On savings accounts</td>
<td>4.69</td>
<td></td>
<td>44.39</td>
<td>49.08</td>
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<tr>
<td>Dividends</td>
<td></td>
<td></td>
<td>1,424.85</td>
<td>1,424.85</td>
</tr>
<tr>
<td>Proceeds from sale of securities</td>
<td>58,587.78</td>
<td>58,587.78</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Payments received on notes and loans receivable</td>
<td>18,059.42</td>
<td>4,565.76</td>
<td>31,419.48</td>
<td>54,044.66</td>
</tr>
<tr>
<td>Payments received from various churches for purchase of committee owned real estate</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Borrowed on notes and loans payable</td>
<td>10,000.00</td>
<td>43,080.10</td>
<td>1,021.81</td>
<td>1,021.81</td>
</tr>
<tr>
<td>Borrowed on mortgages payable</td>
<td>8,000.00</td>
<td></td>
<td>8,000.00</td>
<td>8,000.00</td>
</tr>
<tr>
<td>General Assembly Fund receipts</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Regular</td>
<td>3,085.18</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Committee on Constitution</td>
<td>1.75</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Committee on Travel</td>
<td>2,879.89</td>
<td>5,966.82</td>
<td></td>
<td>5,966.82</td>
</tr>
<tr>
<td>Intermediary receipts</td>
<td>30,023.22</td>
<td></td>
<td></td>
<td>30,023.22</td>
</tr>
<tr>
<td>Total receipts</td>
<td>$132,655.18</td>
<td>$48,655.99</td>
<td>$114,359.88</td>
<td>$295,671.05</td>
</tr>
</tbody>
</table>

#### DISBURSEMENTS

<table>
<thead>
<tr>
<th></th>
<th>General</th>
<th>Church</th>
<th>Contingent</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionaries expenses</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salaries and allowances</td>
<td>$50,102.23</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pension premiums</td>
<td>2,789.00</td>
<td>52,891.23</td>
<td></td>
<td>52,891.23</td>
</tr>
</tbody>
</table>
Paid from general contributions  $49,385.75
Paid from designated contributions  3,505.48

$52,891.23

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Office and administrative expenses</td>
<td></td>
</tr>
<tr>
<td>Salaries and allowances</td>
<td>6,793.18</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>238.40</td>
</tr>
<tr>
<td>Postage and office supplies</td>
<td>1,129.11</td>
</tr>
<tr>
<td>Rent</td>
<td>1,270.35</td>
</tr>
<tr>
<td>Telephone</td>
<td>490.14</td>
</tr>
<tr>
<td>Taxes, repairs, interest, etc. on General Secretary's manse</td>
<td>381.83</td>
</tr>
<tr>
<td>Committee meeting expense</td>
<td>389.09</td>
</tr>
<tr>
<td>Audit</td>
<td>350.00</td>
</tr>
<tr>
<td>Advisory - accounting procedures</td>
<td>283.50</td>
</tr>
<tr>
<td>Equipment purchased</td>
<td>1,014.35</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>323.04</td>
</tr>
<tr>
<td>Church extension expenses</td>
<td></td>
</tr>
<tr>
<td>Salary - Associate Secretary</td>
<td>4,495.18</td>
</tr>
<tr>
<td>Pension - premiums</td>
<td>299.00</td>
</tr>
<tr>
<td>Taxes, repairs, interest, etc. on Associate Secretary's manse</td>
<td>591.01</td>
</tr>
<tr>
<td>Expenses of church property owned</td>
<td>1,122.61</td>
</tr>
<tr>
<td>Travel</td>
<td>2,568.64</td>
</tr>
<tr>
<td>Summer workers</td>
<td>3,491.07</td>
</tr>
<tr>
<td>Moving expenses</td>
<td>2,338.86</td>
</tr>
<tr>
<td>Tracts</td>
<td>482.00</td>
</tr>
<tr>
<td>Missionary conference</td>
<td>779.97</td>
</tr>
<tr>
<td>Bond agents</td>
<td>134.99</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>848.40</td>
</tr>
<tr>
<td>Promotion expenses</td>
<td></td>
</tr>
<tr>
<td>&quot;Messenger&quot; expenses</td>
<td>1,234.44</td>
</tr>
<tr>
<td>Travel</td>
<td>653.78</td>
</tr>
<tr>
<td>Publicity</td>
<td>1,094.85</td>
</tr>
<tr>
<td>Solicitation</td>
<td>701.67</td>
</tr>
</tbody>
</table>

$12,662.99

$12,662.99

$17,151.73

17,151.73

3,684.74

3,684.74
**Schedule B (Statement of Recorded Cash Receipts and Disbursements) Continued**

<table>
<thead>
<tr>
<th>Description</th>
<th>April 1, 1958</th>
<th>March 31, 1959</th>
<th>April 1, 1958</th>
<th>March 31, 1959</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interest on notes and loans payable</td>
<td>51.06</td>
<td>$ 397.60</td>
<td>$ 1,068.99</td>
<td>1,517.65</td>
</tr>
<tr>
<td>Miscellaneous expenses</td>
<td>155.67</td>
<td></td>
<td></td>
<td>155.67</td>
</tr>
<tr>
<td>Paid from designated contribution to Oklahoma City Church - Building Fund</td>
<td></td>
<td></td>
<td>10,000.00</td>
<td>10,000.00</td>
</tr>
<tr>
<td>Loans to Committee on Foreign Missions</td>
<td>3,000.00</td>
<td></td>
<td>18,500.00</td>
<td>21,500.00</td>
</tr>
<tr>
<td>Church Extension Fund – loans</td>
<td></td>
<td></td>
<td>34,200.00</td>
<td>34,200.00</td>
</tr>
<tr>
<td>Loan to missionary</td>
<td></td>
<td></td>
<td>270.00</td>
<td>270.00</td>
</tr>
<tr>
<td>Purchase of real estate</td>
<td></td>
<td></td>
<td>64,798.38</td>
<td>64,798.38</td>
</tr>
<tr>
<td>Purchase of United States Treasury Bonds</td>
<td></td>
<td></td>
<td>2,361.74</td>
<td>2,361.74</td>
</tr>
<tr>
<td>Payment of loans and notes payable</td>
<td></td>
<td></td>
<td>10,000.00</td>
<td>10,050.00</td>
</tr>
<tr>
<td>Payment of mortgage liability</td>
<td>898.53</td>
<td></td>
<td>2,181.54</td>
<td>3,080.07</td>
</tr>
<tr>
<td>General Assembly Fund-disbursements</td>
<td></td>
<td></td>
<td>3,890.15</td>
<td>6,402.92</td>
</tr>
<tr>
<td>Regular</td>
<td></td>
<td></td>
<td>6,402.92</td>
<td>6,402.92</td>
</tr>
<tr>
<td>Travel</td>
<td>2,512.77</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intermediary disbursements</td>
<td>30,094.25</td>
<td></td>
<td>30,094.25</td>
<td></td>
</tr>
<tr>
<td>Total disbursements</td>
<td>$136,993.12</td>
<td>$37,009.34</td>
<td>$96,818.91</td>
<td>$270,821.37</td>
</tr>
</tbody>
</table>

**Net Increase (Decrease) in Cash, April 1, 1958 to March 31, 1959**

<table>
<thead>
<tr>
<th>Description</th>
<th>April 1, 1958</th>
<th>March 31, 1959</th>
<th>April 1, 1958</th>
<th>March 31, 1959</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash Balance, April 1, 1958</td>
<td>$ (4,337.94)</td>
<td>$11,646.65</td>
<td>$17,540.97</td>
<td>$24,849.68</td>
</tr>
<tr>
<td>Cash Balance, March 31, 1959</td>
<td>$ 2,439.38</td>
<td>$12,226.10</td>
<td>$15,521.41</td>
<td>$31,186.89</td>
</tr>
</tbody>
</table>

**Cash Balance, March 31, 1959**

| Represented By:                                                             |               |                |               |                |
| Cash in Provident Tradesmens Bank and Trust Co.                             | $ 1,437.55    |                | $ 15,324.55   | $ 16,762.10    |
| Cash in Philadelphia Saving Fund Society                                    | 613.25        | $13,182.23     |                | 13,795.48      |
| Cash in Liberty Federal Savings and Loan Association                        | 138.58        |                | 196.86        | 335.44         |
| Petty cash on hand                                                          | 250.00        |                |               | 250.00         |
| Coupons from United States Treasury Bonds on hand, due February 15, 1959   |               |                | 43.87         | 43.87          |

**Note:** Subject to accompanying certificate.

<table>
<thead>
<tr>
<th>Description</th>
<th>April 1, 1958</th>
<th>March 31, 1959</th>
</tr>
</thead>
</table>
NOTES AND LOANS RECEIVABLE
The following is a detailed list of all notes and loans receivable by funds:

**General Fund**
- Missionary loan ........................................... $ 335.58

**Church Extension Fund**
- Grace Church, Fair Lawn, New Jersey .................. $ 200.00
- Bethel Church, Houlton, Maine .......................... 6,000.00
- Paradise Hills Church, San Diego, California ....... 4,656.46
- Park Hill Church, Denver, Colorado .................. 3,000.00
- Chapel, Winner, South Dakota .......................... 1,000.00
- Immanuel Church, Thornton, Colorado ................. 1,000.00
- Second Church, Portland, Oregon ...................... 2,565.28
- Trinity Church, Hatboro, Pennsylvania .............. 600.00
- Brentwood Church, San Francisco, California ....... 15,000.00
- Greyfriars Church, Los Angeles, California .......... 5,000.00

**Total** ................................................................ $ 39,021.74

**Contingent Fund**
- Missionary Loan ............................................ $ 245.00
- Immanuel Church, Bellmawr, New Jersey .............. 1,200.00
- Trinity Church, Hatboro, Pennsylvania .............. 1,580.00
- Paradise Hills Church, San Diego, California ...... 5,084.66
- Calvary Church, Glenside, Pennsylvania .......... 900.00
- Grace Church, Fair Lawn, New Jersey ............... 1,500.00
- Westminster Church, Westchester, Illinois ........ 1,385.47

**Total** ................................................................ $ 11,895.13

**INVESTMENTS**
The following securities were owned by the Committee at March 31, 1959:

<table>
<thead>
<tr>
<th>Market Value</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>3-31-59</td>
<td></td>
</tr>
<tr>
<td><strong>Contingent Fund</strong></td>
<td></td>
</tr>
<tr>
<td>Regular</td>
<td></td>
</tr>
<tr>
<td>15 shares American Telephone and Telegraph Company</td>
<td>$ 3,618.75</td>
</tr>
<tr>
<td>110 shares Standard Oil of New Jersey</td>
<td>$ 5,623.75</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>$ 9,242.50</td>
</tr>
<tr>
<td><strong>Headquarters</strong></td>
<td></td>
</tr>
<tr>
<td>58 shares Minneapolis-Honeywell Regulator Co.</td>
<td>$ 7,061.50</td>
</tr>
<tr>
<td>$5,000.00 Combustion Engineering Co., Inc., 3-3/8% Conv. Debentures, due 1981</td>
<td>$ 6,150.00</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>$ 13,211.50</td>
</tr>
<tr>
<td><strong>Total Contingent Fund</strong></td>
<td>$ 22,454.00</td>
</tr>
</tbody>
</table>

**Church Extension Fund**
- $2,500.00 United States of America Treasury Bonds, 2-5/8%, due February 15, 1956 | $ 2,306.50 | $ 2,361.74
REAL ESTATE

General Fund
One-half interest in manse of General Secretary in Abington Township, Pennsylvania $ 8,095.13
Manse for Associate Secretary, Abington Township, Pennsylvania 14,923.55
Total $ 23,018.68

Contingent Fund
Immanuel Church, Thornton, Colorado $ 29,978.34
Manse, Thornton, Colorado 11,834.22
Lot, Thornton, Colorado 7,585.00
Stratford Church, Stratford, New Jersey 34,150.29
Lot, Thornton, Colorado 7,585.00
Sharon Church, Hialeah, Florida 12,500.75
Lot, Hialeah, Florida 3,600.00
Manse, Fair Lawn, New Jersey 8,667.05
Lot, Fair Lawn, New Jersey 1,000.00
Manse, Westchester, Illinois 19,909.80
Lots, Westchester, Illinois 5,000.00
St. Andrews’ Church, Baltimore, Maryland 33,295.40
Lot and Church, Evergreen Park, Illinois 3,467.87
Total $173,695.45

(1) During the year ended March 31, 1959, the Committee agreed to advance to the Stratford Church, Stratford, New Jersey, a sum of $30,000.00 toward the construction of a church building. The Committee further negotiated a mortgage loan in the amount of $8,000.00 with the Peoples National Bank of Laurel Springs, New Jersey, to provide additional funds for construction. Under the terms of the above agreement, the Stratford Church will make the principal and interest payments necessary to amortize the mortgage loan in ten years, directly to the Peoples National Bank, although the Committee remains primarily liable for these payments. Of the available $38,000.00 for construction, $34,347.04 has been advanced to the Stratford Church and the balance of $3,652.96 will be advanced at some future date. The details of these transactions are listed as follows:

Funds available for construction agreed to be advanced by committee $ 30,000.00
Proceeds of mortgage loan 8,000.00

Total $ 38,000.00
Funds advanced to March 31, 1959 34,347.04
Balance to be advanced $ 3,652.96

Committee’s interest in Stratford Church
Funds advanced to March 31, 1959 $ 34,347.04
Less: Mortgage loan principal payments made by Stratford Church to March 31, 1959 196.75

Total $ 34,150.29

Committee’s liability on mortgage loan
Proceeds of mortgage loan
(Peoples National Bank) $ 8,000.00
TWENTY-SIXTH GENERAL ASSEMBLY

Less: Mortgage loan principal payments made by Stratford Church to March 31, 1959 196.75

Balance due 7,803.25

NOTES PAYABLE
The following is a detailed list of all notes payable by funds and interest rate:

Church Extension Fund
- 5 year notes at 4% per annum $17,596.00
- 10 year notes at 4-1/2% per annum 18,761.25
- Demand notes at 3-1/2% per annum 17,482.85

Total $53,840.10

Contingent Fund
- 5 year note at 4-1/2% per annum $5,000.00
- Demand note at 4% per annum 100.00

Total $5,100.00

CHURCH FUNDS HELD IN TRUST
These funds, totalling $3,000.00 are held in trust for the dissolved Grace Church, Clifford A. Jorgenson, Treasurer, Milwaukee, Wisconsin, as per agreements recited in letters dated May 27, and May 31, 1949.

MORTGAGES PAYABLE
The following detail is presented regarding the mortgage balances payable, secured by the properties owned by the Committee:

<table>
<thead>
<tr>
<th>General Fund</th>
<th>Date of Final Current Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manse, Abington Township, Pennsylvania</td>
<td>1-29-71</td>
</tr>
<tr>
<td>Manse, Abington Township, Pennsylvania</td>
<td>4-13-71</td>
</tr>
<tr>
<td>Total</td>
<td></td>
</tr>
<tr>
<td>Contingent Fund</td>
<td></td>
</tr>
<tr>
<td>St. Andrew's Church, Baltimore, Maryland</td>
<td>10-1-73</td>
</tr>
<tr>
<td>Manse, Westchester, Illinois</td>
<td>1-22-63</td>
</tr>
<tr>
<td>Manse, Fair Lawn, New Jersey</td>
<td>9-1-63</td>
</tr>
<tr>
<td>Manse, Thornton, Colorado</td>
<td>12-1-84</td>
</tr>
<tr>
<td>Lot, Stratford, New Jersey</td>
<td>4-14-60</td>
</tr>
<tr>
<td>Church, Stratford, New Jersey (See (1) preceding)</td>
<td>4-1-69</td>
</tr>
<tr>
<td>Total</td>
<td></td>
</tr>
</tbody>
</table>

On motion it was determined that the report of the Treasurer be included in the Minutes without being read.

The Assembly recessed at 6:00 o'clock after prayer by Mr. L. F. S. Brown.

FRIDAY MORNING
Following a devotional service led by Mr. Meiners, the Assembly reconvened at 9:04 o'clock with prayer by Mr. Dorman.

The Minutes of previous sessions of the Assembly were read and approved as corrected.
Mr. Moore, chairman of the Committee on Travel Fund, presented an additional report of the Committee, as follows:

Balance from the Twenty-fifth General Assembly $179.18
Contributions $2,426.81

Total $2,605.99
Disbursed to 31 commissioners $2,125.80
Expenses of the Committee 8.00

Total $2,133.80
Balance carried forward $472.19

The Committee recommends that commissioners be paid at the rate of 3 cents per mile for total mileage in excess of 200 miles with an additional cent for all mileage in excess of 1500 miles.

On motion the order of the day, namely, the consideration of the report of the Committee on Overtures and Communications, was deferred until the completion of consideration of the report of the Committee on Travel Fund.

On motion the recommendation of the report of the Committee on Travel Fund was adopted.

Mr. Thoburn, chairman of the Committee on Overtures and Communications, presented the report of the Committee as follows:

Overtures

1. From the Presbytery of Philadelphia regarding an amendment to the Standing Rules — Your committee recommends that this Assembly propose to the Twenty-seventh General Assembly that the changes proposed by this overture be adopted with the following additions:
   (a) That in 55c the following be added after the word members: “at least one of whom shall be an elder.”
   (b) “That the succeeding paragraphs of the Standing Rules be renumbered from 53 and 54 to 57 and 58 respectively.”

2. From the Presbytery of the Dakotas regarding the salary scale of the Committee on Home Missions and Church Extension — Your committee recommends that this overture be referred to the Committee on Home Missions and Church Extension.

3. From the Presbytery of the Dakotas regarding the time of future Assemblies — Your committee recommends no action.

4. From the Presbytery of California regarding the amendment of the Standing Rules with respect to travel compensation — Your committee recommends that this Assembly propose to the Twenty-seventh General Assembly that the changes proposed by this overture be adopted with the following addition: (to be inserted at the end) “except those who are excused because of an unforeseen emergency.”
   The Committee also recommends that this entire change in the Standing Rules be entitled “OF TRAVEL FUND” and be numbered 56.

5. From the Presbytery of New Jersey regarding an amendment of the Standing Rules with respect to the fiscal year — Your committee recommends that this Assembly propose to the Twenty-seventh General Assembly that the word “December” be substituted for the word “March” in Standing Rule 20, section e.

Communication No. 5. From Dordt College regarding the sending of a representative to the General Assembly to explain a proposition the college wishes to make — Your committee recommends that the Clerk be instructed to invite Dordt College to send a representative to the 27th General Assembly to present their proposition.

A Memorial from the Presbytery of Philadelphia regarding the Reformed Presbyterian Church in North America, General Synod — Your committee recommends that this memorial be referred to the Committee on Correspondence with Other Churches.

On motion the recommendation of the Committee regarding Overture No. 1 was adopted as amended by the addition of the words “and at least one a minister” to paragraph
TWENTY-SIXTH GENERAL ASSEMBLY

55c, and the change of the title of the section from "Of Standing Committees" to "Of Committees".

It was moved that this Assembly propose to the 27th General Assembly that the words "and at least one of whom shall be a minister" be added following the word "elder" in Standing Rule No. 27.

On motion the matter on the floor was referred to the Committee on Overtures and Communications.

On motion the second recommendation of the report was adopted.

On motion the third recommendation of the report was adopted.

On motion the fourth recommendation of the report was adopted.

It was moved that the recommendation regarding Communication No. 5, respecting Dordt College, be adopted.

On motion this matter was referred to the Committee on Overtures and Communications.

On motion the Rev. John H. Morton, of the Reformed Presbyterian Church in North America, General Synod, was invited to present the fraternal greetings of his church at this time.

Mr. Morton addressed the Assembly. Mr. Rankin responded for the Assembly.

On motion the recommendation of the Committee on Overtures and Communications regarding the Memorial from the Presbytery of Philadelphia was adopted with the following amendment: that the Committee on Correspondence with Other Churches be instructed as follows: (1) to appoint a fraternal delegate to the 137th General Synod of the Reformed Presbyterian Church in North America, General Synod, meeting in Darlington, Pa., May 17, 1960; (2) to investigate avenues of fellowship and cooperation with the Reformed Presbyterian Church in North America, General Synod, and report to the 27th General Assembly of the Orthodox Presbyterian Church.

On motion the Rev. John W. Sanderson of the Bible Presbyterian Church, Inc., was invited to sit as a corresponding member of this Assembly.

The Assembly recessed at 12:00 noon, after prayer by Mr. Shafer.

FRIDAY AFTERNOON

The Assembly reconvened at 1:20 o'clock with prayer by Mr. Hoogerhyde.

The following were nominated for election to the Committee on Home Missions and Church Extension: Ministers — Churchill, De Velde, Marsden, Thoburn, and Kellogg; Elders — Moses, L. B. Wagoner, Lenker, and Cyrus B. Ferguson.

On motion it was determined that the elder receiving the lowest majority on the last ballot be declared elected to the class of 1961.

A communication from the Rev. Gerald G. Latal greeting the Assembly was read by the Clerk.

The Clerk presented the report of the Liaison Representative to the World Home Bible League, Mr. Edward F. Klokow, as follows:

REPORT OF
THE LIAISON REPRESENTATIVE TO THE WORLD HOME BIBLE LEAGUE
Dear Brethren in Christ:

I have served as Liaison Representative to the American and World Home Bible League for eight years. It is a privilege to work with such a dedicated group. Many of the members of the International Board contribute a large amount of their time, and, by those who are able, considerable sums of money. Many field trips are made, and often at the members' own expense. Their one objective is to reach the unsaved with the Word of God.

To be able to accomplish such a tremendous distribution requires a large outlay of funds. The Lord has blessed the League generously in this respect. The total income available for League operation in 1958 was $181,937.32. The total amount spent for Bibles and the direct cost of distribution was $150,318.05. The balance was for General Admini-
strative and Promotional Expense. The members of the League have stepped forward boldly, trusting in the Lord for His blessing. He has supplied their every need and yet has often brought them to their knees before doing so.

To illustrate the type of work being done, let me point to the recent work in Cuba. Here are a few highlights from the Cuba Report submitted at the International Board meeting held on April 7, 1959.

A. In Havana a native pastor enthusiastically reported, “I have distributed over 300 New Testaments, and, as a result of this, 112 persons were brought to a saving knowledge of Christ and are now members of my church.

B. Another pastor in Havana reported, “We do not have enough Testaments. Some of the families I am working with are sharing their Testaments with five other families."

C. Testaments were distributed in a prison in Havana. One prisoner testified that the revolution resulted in a twenty-nine-year sentence of hard labor, but he was not sorrowful, for here he had found Christ.

D. A pastor at Holguin expressed his gratitude for Testaments given him by the League. He said that he and his family often went hungry because he wanted to buy scriptures for Bibleless homes.

E. One pastor reported that his church has distributed over 4000 Testaments to unchurched Bibleless homes. In the city of Holguin they make around 1200 calls per month.

F. The Reverend Mr. Reineró, a native Cuban pastor, reported that rebels can be seen sitting everywhere on Sunday reading their Testaments.

G. One man that learned of Christ through the Testament he had received said, as he went before the firing squad, “By the grace of God I am your brother in Christ”.

H. A man was in prison and sentenced to die. He had received a Testament and had confessed Christ as his personal Saviour. A pastor went there to comfort him. He said, “Don’t feel sorry for me; I am ready to die”. The pastor said that the visit had encouraged and inspired him rather than the prisoner.

I. A certain missionary was shot twice in the back while riding in a jeep. The rebels were sorry when they found the occupants were Americans. With blood running down his face the missionary witnessed to six rebel soldiers and gave each of them a Testament.

These are but a few of the many incidents mentioned in the report, but they serve to illustrate the effectiveness of the distribution of the Spanish Testaments in Cuba. 59,000 Spanish Testaments and 120,000 Spanish God Speaks booklets have been distributed and all without cost to the receivers. The distribution is being carried on by about 300 Cuban pastors.

The story is ever the same, “Wherever the League has gone, marvelous things have been accomplished by the distribution of the Word. May we ask your prayers for the League.

On motion Mr. Edward F. Klokow was appointed Liaison Representative to the World Home Bible League and the Rev. Bruce A. Cole, alternate.

Mr. Marsden, chairman of the Committee on a Hymnal, presented the report of the Committee as follows:

REPORT OF THE COMMITTEE ON A HYMNAL

After considering estimates from several printing companies the committee has completed arrangements with the Rayner-Dalheim Co. of Chicago to print the hymnal. The committee believes that the book will be of fine quality at reasonable cost. The cost of engraving the music plates will be approximately $12,000, and the composition of the remaining pages about $2,000. The printing and binding of 10,000 copies of the hymnal, with 760 pages, using 30 lb. Marquette hymnal offset paper, will be $13,805. The printer estimates that the engraving will require at least a year, and that the printing can be done in a comparatively brief time thereafter.
The committee has agreed to pay for the engraving at the rate of $1000 per month, and two payments have thus far been made.

Meanwhile the committee is engaged in final editing of the copy, which is being sent to the printer periodically, and at the same time in correcting the proofs which the printer provides.

In order to carry out the instructions of the Twenty-fifth General Assembly to print the text of the Confession of Faith and of the Shorter Catechism in the hymnal, the committee has prepared the text of the Confession and has begun to prepare a critical text of the Shorter Catechism.

In expectation of the appearance of the hymnal, financial obligations become pressing. The previous appeal for funds to enable the church to publish the hymnal met with full response from a number of churches but from by no means all. It is now necessary to make a further appeal in order to complete publication of the hymnal.

The committee has not yet discovered a satisfactory name for the hymnal other than *The Hymnal of the Orthodox Presbyterian Church*.

The committee recommends that it be continued.

Mr. L. Oliver presented the report of the Treasurer of the Committee on a Hymnal as follows:

**REPORT OF THE TREASURER**

**RECORD OF CASH RECEIPTS AND DISBURSEMENTS**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash on hand or in bank, May 23, 1958</td>
<td>$12,915.04</td>
</tr>
<tr>
<td>Received from churches</td>
<td>$610.77</td>
</tr>
<tr>
<td>Received from individuals</td>
<td>$105.00</td>
</tr>
<tr>
<td>Interest on Savings Account</td>
<td>$281.74</td>
</tr>
<tr>
<td>Miscellaneous Income</td>
<td>$29.55</td>
</tr>
<tr>
<td><strong>Total Accountable</strong></td>
<td>$13,942.10</td>
</tr>
</tbody>
</table>

Disbursements

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rayner Dalheim Co. — On Account</td>
<td>$2,000.00</td>
</tr>
<tr>
<td>Committee Travel</td>
<td>$168.86</td>
</tr>
<tr>
<td>Preparation for publication</td>
<td>$213.80</td>
</tr>
<tr>
<td>Preparation of sample pages</td>
<td>$61.25</td>
</tr>
<tr>
<td>Copyright Research</td>
<td>$75.42</td>
</tr>
<tr>
<td>Payment for use of Copyright material</td>
<td>$515.88</td>
</tr>
<tr>
<td>Telephone, Postage, etc.</td>
<td>$28.94</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash on hand and in bank, May 7, 1959</td>
<td>$10,877.95</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Philadelphia National Bank</td>
<td>$197.14</td>
</tr>
<tr>
<td>In Philadelphia Sav. Fund Society</td>
<td>$10,675.26</td>
</tr>
<tr>
<td>Petty Cash</td>
<td>$5.55</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td>$10,877.95</td>
</tr>
</tbody>
</table>

I have examined the books of the Committee on a Hymnal of the Orthodox Presbyterian Church, for the period May 23, 1958, to May 7, 1959. The examination has included a comparison of recorded receipts with duplicates of receipts issued to individual donors, tracing the receipts to their deposit in the bank, and checking expenditures against warrants or other authorizations of payment. Balances on hand at the end of the period were reconciled to appropriate bank statements.

Respectfully submitted,

Lewis W. Roberts

On motion members of the Assembly were requested to leave the last two rows of seats for visitors to the Assembly.
The tellers reported the election of Messrs. Churchill, De Velde, Marsden, Moses, and Ferguson to the class of 1962 of the Committee on Home Missions and Church Extension.

A second ballot was cast. The tellers reported the election of Mr. Wagoner to the class of 1961 of the Committee on Home Missions and Church Extension.

On motion the recommendation of the report of the Committee on a Hymnal that the Committee be continued was adopted.

The Clerk presented a report of the Committee on Home Missions and Church Extension regarding the matter referred to it by the Twenty-fifth General Assembly as follows:

REPORT ON THE MATTER REFERRED TO
THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION

The following motion was referred by the Twenty-fifth General Assembly to the Committee on Home Missions and Church Extension "for study and report to the next General Assembly":

That our Committee on Home Missions and Church Extension be instructed, as present funds are released and new funds become available, to use these funds to appoint and support at least one missionary-at-large in each presbytery of the denomination, with the understanding that in new work started by them the Committee would not expect to be called on for help in purchasing land or buildings for local churches.

The Committee has given consideration to the above motion and respectfully reports to the Twenty-sixth General Assembly as follows:

That while the Committee does not disapprove of the appointment and support, by the Committee, of a missionary whose primary function is the establishment of churches rather than becoming the settled pastor of one, it does disapprove of such labor if it would prevent the missionary from exercising constant and close care and oversight of the flock, which labor would be normal for a missionary-at-large. The Committee also does not approve the emphasis which is placed by the motion on limiting the use of available funds to existing presbyteries when there are such vast areas in this country not yet touched by our church. Nor does the Committee agree with the thesis that the Committee should depart from its practice of lending money, when available, for the purchase of land or the erection of buildings, for we regard these as important equipment in the performance of our missionary task in America today.

Having said these things the Committee would however approve and give thanks for the evident desire behind the motion that our church shall ever be reaching out farther and farther with its glorious message of God's grace in Christ. And the Committee will continue to welcome and examine any suggestions made to it for the improvement and amendment of methods and practices which it follows.

Mr. Vining, a member of the Committee on Foreign Missions, presented the report of the Committee as follows:

REPORT OF
THE COMMITTEE ON FOREIGN MISSIONS

The foreign missionaries of our church now number 12 families, one more than at this time last year. They work in Eritrea, Formosa, Japan, and Korea, and are assigned as follows:

Eritrea
The Rev. and Mrs. Herbert S. Bird
The Rev. and Mrs. Clarence W. Duff
The Rev. and Mrs. Francis E. Mahaffy
The Rev. and Mrs. Donald H. Taws

Formosa
The Rev. and Mrs. Egbert W. Andrews
The Rev. and Mrs. Richard B. Gaffin
The Rev. (and Mrs.) John D. Johnston
Japan
The Rev. (and Mrs.) R. Heber McIlwaine
The Rev. and Mrs. George Y. Uomoto
Korea
The Rev. and Mrs. Theodore Hard
The Rev. and Mrs. Bruce F. Hunt
The Rev. (and Mrs.) Arthur B. Spooner

Those whose names appear in parentheses have not been appointed by the Committee.

In the summer of 1958 the Birds, Hunts, and Uomotos returned to their fields after regular furloughs, and the Gaffins and McIlwaines came home on regular furlough.

During the late spring and early summer it is planned that the Gaffins and McIlwaines will depart for their fields and the Hards and Johnston be returned for furlough.

In the past we have usually tried to have our missionaries visit each of our churches while at home on furlough. However, with the growth of our church — there are now 90 organized congregations, as compared with 72 only four years ago — such a schedule is becoming a distinct burden on the missionaries. We plan, therefore, that in the next few years each missionary will visit about half the churches on each furlough. Mr. Hard has been granted permission to spend the academic year 1959-60 in study and will be available only for very limited engagements during that time. An itinerary will be planned for him at other times in the year as his health and studies permit.

NEW MISSIONARIES

In the spring of 1958 contributions were obtained from churches outside our denomination which made it possible for us to send Licentiate and Mrs. Donald H. Taws, previously approved for service, to Eritrea. After Mr. Taws' ordination, he, his wife, and daughter Beth, sailed from New York on August 29.

The Rev. and Mrs. Harvie M. Conn have remained ready to go to Korea as soon as funds should become available. Toward the close of the fiscal year a plan suggested by the Korea Mission for sending them without increasing the expenditures of the Committee was under consideration.

The Committee urges the pastors of our congregations to keep constantly before our young people the privilege and imperative of preaching the gospel to a world lost in sin.

REPORT ON THE FIELDS

This report covers the calendar year 1958.

FORMOSA

The Formosa Mission was at full strength during the first half of the year until the Gaffins left for furlough at the end of May. Our three missionary families were based in three different cities but were able to confer frequently, and regular monthly meetings of the Mission were held. Mr. Gaffin left late in May for furlough at home where he was able to visit most of our churches. Mrs. Gaffin also visited many of the churches and had opportunity to speak to many women's groups.

There are many Protestant missionaries on Formosa, and perhaps many more Roman Catholics. Most of the Protestants are evangelicals. A sizeable number are not engaged in any regular or systematic way in the work of the organized Church, and a few do not even believe in the administration of the sacraments. Instead, despite evangelistic rallies and campaigns, Bible classes and Bible conferences, correspondence courses and other publications, quite a number stop short, after setting forth the fundamental teachings of the Bible. A great many others are engaged in a most systematic way in establishing branches of the visible Church of Jesus Christ, but it is to be feared that in many cases they are shown to be antinomian in their failure to declare the requirements of God's Law, especially when these requirements clash with the customs of society and with the demands of the state. While our missionaries properly lay no claim to perfection in carrying out their responsibilities, yet we rejoice that they have sought to preach Christ and Him crucified in season and out of season, and have not shunned to declare any of the whole counsel of God. We further rejoice that they have seen fruits from their labors as souls have given evidence of true repentance and faith in Christ as only Redeemer.
I. Preaching and Evangelism

Taipei — In 1958 as in 1957, the Rev. Egbert W. Andrews continued to minister to the two Taipei congregations of the Reformed Fellowship, preaching about once a month in the mornings, almost every Sunday evening, and obtaining other preachers of like faith to fill the pulpit the balance of the time. He also conducted a weekly English Bible class, evangelistic in purpose, for Senior Middle School students. At various times during the year Mrs. Andrews conducted classes for women, young women, and Junior Middle School students, all of them evangelistic in purpose. Both Mr. and Mrs. Andrews taught English Classics to some 180 students in Tamkang College of Arts and Science, using selections from the Bible and from Christian literature as a vehicle to teach English and to get across the basic teachings of Christianity. That a measure of rapport was achieved is evidenced by the fact that, on an occasion when a class of almost 60 students was invited to their home just before Christmas, more than 86% responded by coming. These young people come from all over Formosa and we must pray that they may believe the gospel and carry it to their homes. Both the Andrews have, throughout the year, spent a considerable amount of time in seeking to acquire the Formosan dialect, which is the mother tongue of approximately 7,000,000 people on the island. Both had one semester of foundation studies in The Missionary Language Institute of Taiwan, which Mr. Andrews, as its first Director, had part in founding. The progress made has been encouraging and we are hopeful that the day is not far off when we shall have a wider ministry to the people of the more neglected areas.

Hsin Chu — The work of the Rev. John D. Johnston in this Hakka area has been largely in the country districts, although he has also preached about twice a month at the Hsin Chu East Gate Chapel, which he had a large part in starting. Mr. Johnston has concentrated his efforts in three towns with populations ranging from 15,000 to 30,000 and located from 25 to 50 miles south of Hsin Chu. There has been encouraging response in these towns, the largest of which is the rapidly-growing and strategically-located town of Tungshih which is the terminal of a trans-island highway at present under construction. Mr. Johnston has also preached in five other towns in the vicinity of Hsin Chu. Mrs. Johnston, in addition to her household duties and the rearing of a family of five young and active children, has held classes, evangelistic in nature, for the women residing in the vicinity of the Johnston home and also for those living near the East Gate Chapel.

Taichung — The work of the Taichung Station where the Rev. and Mrs. Richard B. Gaffin are located, is centered in the ministry of the Reformed Gospel Bookroom at 188 Fu Hsing Road. In preparation for the Gaffins’ return home on furlough at the end of May 1958, arrangements were made for Mr. and Mrs. Liu Kuan-hsiung to carry on the work in the Bookroom. All of the meetings except for the English Bible Classes have been continued by them. Mr. Liu has reported a marked increase in the attendance at the Sunday school and Vacation Bible Schools. The average attendance has been 150. Two Vacation Bible Schools were held, one in July for two weeks and one in February for one week. Because Mr. Liu is Taiwanese the attendance of those from the mainland has dropped off markedly, although the true believers have continued to come. Mr. Liu has been making visits into the homes of the children who come to the Bookroom but has not had any response. This is a special subject for our prayers for we know that unless we can reach the parents with the gospel it will be very difficult to hold the children as they grow older. Mr. Liu feels the need for further study and he is now seeking entrance into a college in the United States near one of our churches.

The meetings are as follows:

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<thead>
<tr>
<th>Meetings</th>
<th>Time</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday School</td>
<td>8:30 a.m.</td>
<td>150</td>
</tr>
<tr>
<td>Morning Worship</td>
<td>10:00 a.m.</td>
<td>15</td>
</tr>
<tr>
<td>Evening Worship</td>
<td>7:00 p.m.</td>
<td>50</td>
</tr>
<tr>
<td>Wednesday Hymn Sing &amp; Prayer</td>
<td>7:00 p.m.</td>
<td>5</td>
</tr>
<tr>
<td>Saturday Bible Class</td>
<td>7:00 p.m.</td>
<td>5</td>
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The missionaries have sought to engage in regular visitation evangelism, but they are acutely aware that there has not been enough of this type of work. During the year under review the Mission published 10,000 copies of a Chinese translation of a tract entitled
“Three Things about Salvation” by the Rev. George W. Marston, which is very useful for evangelistic purposes.

II. The Administration of the Sacraments

In both Taipei and Hsin Chu, a Chinese translation of the Rev. George W. Marston’s “Communicant Church Membership” was used to help prepare candidates for baptism. In Taipei, for the first time, a series of communicant classes on five Sunday afternoons was held both in the spring and the fall, the more thoroughly to prepare the candidates for baptism. In both Taipei and Hsin Chu ten adults and one infant received the sacrament of baptism, the infant in Hsin Chu being six-month-old David Philip Johnston. In Taipei, the sacrament of the Lord’s Supper was administered four times, on each occasion the week previous being announced as preparatory week and being preceded by an appropriate sermon on the opening Sunday. During the year, a first printed edition of 1,000 copies of “Communicant Church Membership” came off the press, to replace the mimeographed edition previously in use.

III. Teaching all Things

Your missionaries continued to teach in the Taiwan Theological College in Taipei and in The Presbyterian Bible School in Chubei, in the Hsin Chu area. The Andrews in Taipei had approximately 60 students in their classes; Mr. Johnston in Chubei had some 36. The missionaries in both places realized that personal contacts with their students were in some ways more important than the class-room relationship. Students were welcomed into the missionaries’ homes and they were utilized in teaching Sunday school and in the work of Daily Vacation Bible Schools. Five seminary students were at different times associated with the Andrews in the work of the Reformed Fellowship in Taipei; three members of the East Gate Chapel of Hsin Chu were students; two in the Bible School and one in seminary. The Johnstons assumed the full support of two Bible School students; the Andrews assumed partial support of one seminary student.

Another phase of the teaching of young people has been that done in Sunday School and Daily Vacation Bible School. Although the Sunday School is considered mainly an evangelistic medium, in our work here in Taiwan it is also largely didactic. Much time is spent on teaching, repetition by rote with a view to memorization, and catechetical instruction. In Taipei there are two Sunday Schools with from 60 to 100 pupils; in Hsin Chu, three with considerably more. In the Hsin Chu area a series of Daily Vacation Bible Schools was held in five different places, with Bible School students doing the teaching. Over ten-day periods a total of about 400 children received instruction from the excellent materials published by the China Sunday School Union.

The missionaries have sought to make known to the Church at large, as well as to the local congregations, the Biblical view as to the Confession of the Church and also its practice. Following the mailing in 1953 of a mimeographed copy of a Chinese translation of the Westminster Confession of Faith to all the congregations of the Presbyterian Church of Formosa, the Chinese version of a statement of the position of our missionaries on these matters was mailed in 1958 to some 555 congregations and a number of individuals. This was in response to a proposal from their denominational leaders that our missionaries enter into an official relationship to the Presbyterian Church of Formosa. The position of our missionaries is simply that, being committed to the propagation of the Reformed Faith, they cannot have a united witness with a church that is not thus committed. And the Presbyterian Church of Formosa to date has only the Apostles’ and Nicene Creeds as its standards. It has not adopted any Reformed confession.

To the local congregations the missionaries also sought to give instruction concerning the doctrine, nature, and function of the Church. In the three days following Easter the Rev. Messrs. Gaffin and Andrews were invited to conduct a teaching mission at the East Gate Church in Hsin Chu. On the first two evenings Mr. Gaffin brought messages on the “Inspiration and Authority of Holy Scripture.” On the second and third evenings Mr. Andrews spoke on the “Nature of the Church.” In Taipei, on the five Sunday mornings of June, Mr. Andrews preached sermons on “The Five Points of Calvinism” to the two congregations. The attendance and interest in the mid-week Bible class in Chinese increased in Taipei as the year progressed. A factor in this increase was the English Bible class conducted by Mrs. Andrews for young women which preceded the class in Chinese.
In the early half of the year the self-study courses produced by a Southern Presbyterian Bible scholar on Genesis and Exodus were used in their Chinese translations. The study of Leviticus was undertaken in the latter part of the year, but since no study text was available in Chinese the competence of our missionary in the use of the Chinese language was put to a difficult test. It was most encouraging that the numbers who came increased to twice what they had been before and that on occasion there were as many as 18 in attendance. In Taipei also there was instruction in stewardship, Mr. Andrews preaching two sermons in the fall on "Tithes" and "Free-Will Offerings". The Taipei congregations provided scholarship aid to four different seminary students who assisted in the Sunday schools; contributions to the Building Fund were more than 1½ times what they were in the previous year; and when a special offering was taken up for the relief of the wounded and to aid those placed in distress by the bombardment of Quemoy and Matsu, our two congregations in Taipei each contributed an average of NTW$324.00 as compared to an average per Protestant congregation of NTW$76.85 for the island as a whole. To clear up some of the confusion that exists in this part of the world concerning the nature and function of the visible church, the tract "The Ordained Lampstand" by the Rev. Edwards E. Elliott was translated and published in an edition of 5,000.

The missionaries rejoice to have certain co-laborers in the Lord from that part of the world. In Taipei there is Daniel Hong who has just recently been ordained a deacon, although he has been devotedly and sacrificially engaged in deacon's work for more than five years. Not long ago Mr. Hong asked that he no longer be paid a salary as the helper of Mr. Andrews, since he felt that an example of voluntary work for the Lord might encourage others to realize their responsibilities. Also, Miss Sylvia Lo, who teaches Taiwanese to Mrs. Andrews, does voluntary calling and other work. In Hsin Chu, Mr. Johnston has had the assistance of Joseph Tai, a faithful and zealous worker. And we all rejoiced in the coming to Formosa in May of the Rev. and Mrs. J. C. Kim as the first missionaries from the Presbyterian Church of Korea.

The Mission, and we with them, are thankful to Almighty God who has permitted us, in this year of tension in the Taiwan Strait, to carry on our work without any interruption. Visitors to the island at the time of greatest crisis were amazed at the unruffled way in which everyone was going about his business and at the complete lack of evidence in the towns and countryside that hundreds of thousands of shells were being rained on an island a mere hundred miles away.

We are anxious that our church not allow its vision to be restricted either to our present missionary staff or to our present mission fields. It is fitting therefore that we quote the last paragraph of the report of the Mission to the Committee: "We would share with you our vision for the future. There are a dozen millions of Chinese in the lands of southeast Asia, many of whom have the same mother tongue — Taiwanese — as the people of this island. The Presbyterian Church of Formosa at its General Assembly in February of 1958 appointed its first foreign missionary to southeast Asia. It is our hope and prayer that, with God's blessing on the labors of His servants, there may emerge in Formosa, as there emerged in Ceylon, a church wholly committed to the grand sweep of truth set forth in the Holy Scriptures and zealous to proclaim it to the uttermost parts of the earth. The Chinese alone, of the peoples where the Orthodox Presbyterian Church has a witness, have gone in appreciable numbers to the lands of southeast Asia. Some of these lands, such as Malaya and Indonesia, are strongly Moslem. In these days of ferment in Islam, if there is to be an impact for Christ on the 315 millions of Mohammedans throughout the world, the Asian Chinese will far more likely receive a sympathetic hearing than will a Caucasian American. But for such a church to emerge and for such a vision to become reality, we shall need much more help than we now have."

JAPAN

With only two missionary families in Japan, consecutive furloughs for these families kept our staff at half strength for most of the year, and for a few weeks in the summer we had no missionaries in the country. The McIlwaines left for furlough on June 7 and the Uomotos arrived in Japan after furlough on August 15. These circumstances prevented the submission of a report by the Mission.
The McIlwaines lived in Watari until their departure for furlough, and it served as their base in working in nearby areas. They expect to move to another area after their return to the field this summer. Mr. McIlwaine’s activities included the following: preaching at some of the services of the Watari Reformed Church (Reformed Church of Japan), at our East Sendai station, at the Sendai Reformed Church (RCJ), and at the Shiroishe Reformed Church (RCJ); holding preaching services at Arakawa twice monthly; holding weekly meetings at Okuma; holding weekly meetings and Bible classes, and visiting individuals at the Yamashita and Nishitaga Sanatorias; teaching weekly English Bible class for high school and college youth; participation in preparing for publication a translation of *The Origin of Paul’s Religion* by J. Gresham Machen, financed partly from our Price Memorial Literature Fund; and attending meetings of the Eastern Presbytery of the Reformed Church of Japan and of the Kobe Reformed Theological Seminary. Mrs. McIlwaine taught Bible classes, including one for nurses at the Yamashita Sanatorium, for women at East Sendai, and for girls at a high school in Sendai. During their furlough, both Mr. and Mrs. McIlwaine reported to most of our churches concerning their work.

The work of the Uomotos during the early part of the year consisted in visiting and reporting to our churches. Mrs. Uomoto was able to do little of this because of family responsibilities, but Mr. Uomoto visited almost every church. After their return to Japan in mid-August the work consisted first in language review, and then in resuming the main work in East Sendai as well as additional work in the Nishitaga and Yamashita sanatoria and in the town of Ishinomaki. He also attended meetings of the Eastern Presbytery, the Board of Kobe Seminary, and of the annual synod of the Reformed Church of Japan. Preliminary work was also done in surveying prospective new fields with a view to starting work in other locations. The program of the East Sendai Chapel, in which assistance is given by members of the Sendai Reformed Church and by a young man and young woman employed by the Mission, consists of weekly Sunday school, morning service, and evening service; a woman’s Bible class two afternoons a month; a girls’ society each Friday evening; and an English Bible class and a girls’ high school group each Saturday afternoon. The chapel membership is now nine adults and five children.

**KOREA**

The work of the Korea Mission like that of our Japan Mission is very closely allied with an already established native church, which is seeking to make a Reformed witness. This Korean Presbyterian Church, which is known as the “Koryu Group”, because of its connection with the Korea Seminary, now numbers 558 churches, with a total communicant membership of 15,998, 115 ordained ministers, 12 licentiates, and 346 church-paid lay evangelists.

*Educational Work* — Because of the critical need for more well-trained workers, if the church is to keep its Reformed character, we feel that teaching in Korea Seminary is important. During the past year Mr. Hard taught five hours a week in the Seminary, Mr. Spooner taught one hour a week; and during the fall term Mr. Hunt taught six hours a week, and is serving again as vice-president.

The return of Dr. Park and Mr. Lee to the faculty has been a great encouragement to the Seminary. It now has eight teachers on the faculty, four of whom are full-time professors. They are looking forward to the return of at least four well-trained men who are now studying in America and Holland, three of whom are working on doctor’s degrees. This year the Seminary has an enrollment of 73 students, with 21 in the graduating class.

One of the big needs of the Seminary is for well-qualified students. Out of 214 graduates only 54 are “regular”, that is, had graduated from college, or had the equivalent of college training, before entering the Seminary. Most of these have graduated from the Preparatory Course, or what is now Calvin College. For this reason, as well as to encourage the church in providing Christian education for its covenant youth, mission members have given time to teaching in Calvin College. Mr. Hard taught four hours a week during the spring term, and six hours in the fall term. Mr. Hunt taught four hours in the fall term, and Mrs. Hunt seven hours.

Calvin College is entirely supported by the Koreans. All the members of the Board of Trustees belong to the Koryu Group. It is a struggling institution with inadequate faculty and heavy debts, but it has shown improvement during the year.
Because of the great number of lay leaders in the Korean Church, Bible Institutes have an important part in the church program. In addition to the Higher Bible Institute in Pusan, the church has 10 other Bible Schools, two of which are night schools, one a leper Bible Institute, five part-time schools, and two other full-time Bible Institutes. These are located in six different presbyteries.

Mr. Hard taught three hours a week in the Pusan Higher Bible Institute during the spring term, and Mr. Hunt taught there two hours a week in the fall term. Mr. Spooner gave a course of eight lectures at the Kyung Nam Bible Institute. The Koreans are very anxious to have the missionaries teach in the other Bible schools and we feel that this would be a very important contribution to the work of the church, but so far have not had the necessary personnel.

Many of the graduates of the Higher Bible Institute look forward to studying in the Seminary. In fact 47 of the present seminary undergraduates are former Bible Institute students.

Evangelistic Work — Mr. Hard made 17 trips to out-of-town groups and spoke in 73 local churches. Mr. Spooner visited 14 distant churches and spoke in 10 local churches. Since his return from furlough in August, Mr. Hunt visited 24 different churches. Many of these are new groups without ordained pastors, started by seminary or Bible Institute students. When possible, the missionary tries to stay several days in a locality, holding Bible classes in the morning, going house-to-house calling in the afternoon and holding street meetings, and having evangelistic meetings in the evening to which non-Christians have been invited.

Mr. Spooner and Mr. Hard have also spoken three times each at “Students for Christ” meetings. This organization is maintaining an important witness among the high school and university students.

Literature — Although the work in the Book Store has had to be curtailed because of government regulations, and because of the rise in the missionary exchange rate, Mr. Hard reports that the total receipts for the year were $2,365.00. He has taken a small store of books and Bibles on his trips to country churches, selling about $140.00 worth of literature in this way. Mr. Hard has also started a colportage work by loaning books and funds from the bookstore totaling about $375.00 in value to several evangelists and other Koreans, on a rotating loan basis at 4% interest compounded semi-annually. He says, “Sales are small but provide a cash supplement to their meager salary, and getting the literature into the hands of people who actually pay for it, insures that it will be read in most cases, I believe, and thus spreads the gospel”. He also has obtained and released about 200,000 tracts for distribution.

Both Mr. Hard and Mr. Spooner have been active in “The Korea Society for Reformed Faith and Action”, and “The Pusan Evangelical Library”, both of which were formed largely to increase the availability of evangelical literature in Korea. This year the “Korea Society for Reformed Faith and Action”, of which Mr. Hard is the Secretary-Treasurer, has published a 2300-copy edition of Loraine Boettner’s *Inspiration of the Scriptures* in a 79-page paperback in Korean, and has sent to the press a completed translation of Cornelius Van Til’s “Has Karl Barth Become Orthodox?” Also in hand and nearly ready for publication of Meeter’s *Calvinism* and Berkhof’s *History of Christian Doctrine*, both translated by Professor Kim, Chin Hong of Korea Seminary. Also $600.00 has been sent for publication of the last two titles by the Spiritual Relief Committee of the Christian Reformed Church as a gift. Several dozen volumes of requested Reformed titles have been received by the Seminary library through the Society’s hands from the International Association for Reformed Faith and Action.

Mr. Hard and Mr. Spooner have presented papers at the Evangelical Library meetings. Mr. Spooner is president of this organization. Mr. Hard has assisted the librarian in recording and classifying the 177 books received to date, among which are many out-of-print works by Puritan and strong English evangelicals of the past.

Mr. Hard and his language helper have also spent many hours recording, classifying, and repairing books in the libraries of Calvin College and Korea Theological Seminary. Books and pamphlets, plus a few journal copies, number about 1700 in the Seminary and about 2380 in the College.
Language Study — Mr. Spooner spent the major part of his time this year on language study, attending the Korean Language School and Yonsei University in the morning, and studying with his teacher in the afternoon. Mrs. Hard has not spent any time on regular language study this year, but uses Korean in the home, and has obtained sufficient proficiency that she can understand and talk to Korean visitors. The language committee considers that she would be able to do 3rd year language study. Mrs. Spooner attended language school for one term.

Relief Work — Out of approximately 1875 orphans being cared for by Christians in our movement, 12 are being supported by Orthodox Presbyterian churches. In addition many other gifts have been received for relief work. The receiving and distribution of these sums, plus shipments of Multi-Purpose Food, leper medicine, quilts, clothing, etc., takes precious time, but we feel we cannot ignore the need in a country so largely dependent on relief, and these gifts demonstrate the Christian concern of our churches in America. Through the work of the missionary societies of the Orthodox Presbyterian Church, the Seminary, Bible Institute, and College have an adequate supply of quilts for the present. We are now trying to fill the request from 17 leper colonies for 245 quilts for their most needy families.

Both Mr. Hard and Mr. Spooner have acted as trustees of the Sung Wha Wun (Christian Veterans' Home) during the past year. With the setting up of a rice-straw bag-making factory, donated by Miss Hanson of the Independent Board, and the acquisition of some good livestock (including 11 thorough-bred "Hanson" leghorns which Mr. Hunt brought with him from America), this institution is beginning to take important steps toward self support.

Work with U. S. Army Personnel — During the past year there have been no regular meetings for service men, but the Spooners have entertained them frequently in their home. The Spooners and Hards have taken turns attending the Fellowship Meetings at the army base, where they have spoken a number of times. Mr. Hard reports that $170.00 worth of Christian literature has been sold there.

Mr. Spooner has held regular services with the navy group in Chinhae during the past fall, and while he does not feel that he can continue to go himself, has taken the responsibility for seeing that someone goes to hold services there once a month.

Contacts with American service men who have returned home from Korea have been maintained. It is encouraging that many are growing in grace and that at least seven are going into special fields of Christian service (including one who plans to enter Westminster Seminary next fall). Contributions amounting to several hundred dollars have been received during the year for various aspects of the work from ex-service men, and also books for the school libraries.

Personal — As the Hunts were on furlough, the Hards and Spooners carried on the work during most of the year. Both Mr. Spooner and Mr. Hard were incapacitated for some time with attacks of hepatitis. Mr. Spooner has completely recovered but Mr. Hard has suffered recurrent attacks. Mrs. Hard has suffered from chronic back trouble.

A new member was added to the Mission with the arrival of Gregory Hard on November 5, 1958.

Both Mrs. Hard and Mrs. Spooner have spent much time teaching in the Christian School for Americans, of which Mrs. Hard is the principal. Mr. Spooner is the president and Mr. Hard the secretary of the Board of Trustees.

General — Requests have been received for our missionaries to serve in several of the other presbyteries, but until Mr. Spooner's language study has been completed these requests have been tabled, with the hope that arrival of reinforcements may make possible the establishment of a new station.

Serious problems are confronting the Korean Church: dissatisfaction of one of the presbyteries amounting to practical withdrawal; the increasing pressure of other groups with more money and personnel, especially the Roman Catholic Church which is pouring in relief, largely U. S. government surplus; and the influx of many cults such as the Mormons, Christian Scientists and Jehovah's Witnesses, who call themselves Christians. There is a sharp struggle going on in the larger Presbyterian denomination between modernism and fundamentalism. The need for a strong, pure, doctrinally self-conscious Reformed church
in Korea is crucial. In spite of its weaknesses, we praise God that the movement with which we are working purposes to be such a church, and that they are looking to us to help them.

**Eritrea**

The Mahaffys and Duffs were on the field during the entire year, the Birds returned from furlough the end of September, and Mr. and Mrs. Taws joined the mission force at that time.

The missionaries in Senafe have had encouragement in their evangelistic efforts by very well attended meetings in Senafe and Addi Caieh, where considerable interest in the message has been evidenced from time to time by discussions following it. Several men have come to the missionaries to talk further about the teaching of God's Word, and a priest of the Coptic Church has openly repudiated the Church's legalism and its false teaching about mediators, priestcraft and Mariolatry, renounced his priesthood and made public profession of his faith in Christ as his only Savior and in the Bible as the only rule of faith and life. He has stood firm in the face of considerable ostracism and persecution on the part of his relatives and the priests, including the loss of his rights to cultivate certain income-producing portions of the village land, and has been a real help to the missionaries in dealing with others in meetings and in visits to villages.

During the week Bible classes have been conducted, some for believers and others for interested young people and children. During Mr. Mahaffy's vacation (before Mr. and Mrs. Bird had returned from furlough) a young man who has been attending school near Addis Ababa volunteered to carry on the classes for young people. Bible pictures have been shown in Addi Caieh and Senafe to large crowds.

Mr. and Mrs. Taws lived in Ghinda most of the last three months of 1958 and took some part in the meetings, though their main assignment was the study of the Arabic language. The Sunday services in town were conducted through the year by the Duffs with the help of the Red Sea Mission Team workers and Johannes and Kiflom, who not only frequently gave their own messages from the Word and conducted the services, but interpreted into Tigrinya from Amharic or English for others. Attendance has run from 20 to 30 children and from 10 to 20 adults, a number of whom have given appreciative attention to the message, though unwilling to go to the extent of receiving and acting on the truth. As one old man recently expressed it at the close of the message: "What you say sounds good, but I am not taught (i.e. cannot read) and am too old to learn"; and another: "You say the Bible teaches thus and thus, but our priests tell us otherwise. We shall follow the priests" — as he walked out.

Two men who promise better things are the young man who works as houseboy for the Red Sea Mission Team nurses and the one who helps in odd jobs about the clinic and grounds. The former has told us that he believes in Christ alone for salvation, but has made no very clear or public profession of his faith. The second is always an interested listener at meetings and appears eager to know what the Bible teaches. He was taught in the Ethiopic Church schools and is steeped in the Church's doctrines and is still very much under the influence of the priests. A young Moslem teacher in the Ghinda school said he wanted to learn what the Bible teaches and has come for Bible study with some regularity.

Several visits to villages below Ghinda and on the Red Sea coast were made during the year, during which medical work was combined with gospel witnessing. The ministry at the hot water health resort at Ailet was curtailed last summer on account of Mr. Duff's health, but Mr. Mahaffy spent several days there and the Duffs visited it a number of times. Orderly and appreciative crowds of men, women, and children attended the outdoor pictures and preaching.

**Publications**

The following short tracts were printed during the year:

Saho: "The Glory of Mary"
"Who is the Prophet Jesus?"
"What is Prayer?"
"Two Religions"
Dankali: "Who is God?"
Amharic: "The Glory of Mary"
English: "Christianity and Communism"

The Saho, Dankali and English tracts were printed on the Mission's duplicating machine from typewritten originals.

Work on the translation of the *Gospel of John* into Saho was continued by Mr. Mahaffy.

A typewriter for the Amharic and Tigrinya languages in the Ethiopic script has been obtained and should facilitate the production of literature.

**Medical Work** — The medical work at Ghinda was continued with the help of trained nurses loaned by the Red Sea Mission Team. For a period of almost two months, as well as for shorter periods when the nurse was absent or ill, the Duffs had to carry on the medical work without a nurse. Thoughout the year Mrs. Duff did a good deal of medical work, sometimes assisting the nurse and interpreting for her in homes, and relieving her for language study which the Red Sea Mission Team required of her. The change of nurses twice during the year made the work more difficult.

The following brief summary indicates a considerable increase in number of patients and in receipts over the previous year:

<table>
<thead>
<tr>
<th>Treatments:</th>
<th>General</th>
<th>13,829</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Midwifery cases</td>
<td>31</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>13,860</strong></td>
</tr>
</tbody>
</table>

These figures include 1,069 house visits.

Receipts were $2,240.90 U.S., of which $1,919.43 was for treatments and medicines sold.

It may be of interest to the Church that members of the Red Sea Mission Team, as well as Mr. Grey, their Secretary from England, who recently visited Ghinda, consider it an ideal training ground for the pioneer medical work in which they expect their nurses to engage, and are most enthusiastic in regard to the opportunities for evangelistic witness here. The happy dedication of the young women who have been helping our Mission ought to be a challenge to young people of our church to prepare and offer themselves for service in the cause of Christ in this field. Where are the nurses from the Orthodox Presbyterian Church for whom our Mission has so long been calling?

On the last day of 1958 permission was granted by the Eritrean Government for our Mission to establish work in the city of Massawa. The arrival of Mr. and Mrs. Taws and funds contributed by an individual made possible an advance into this area. Massawa is the main port of Eritrea and the city of next importance to the capital, Asmara. The opening of a small bookshop and reading room on the main island and an evangelistic center in the large suburb of Adega Berai are planned for the near future. Rooms have been rented for the bookshop and others for the living quarters for the Taws family, and Mr. and Mrs. Taws moved to Massawa early in February. Mr. Bird expects to help select and order books and prepare for opening the bookroom.

For this advance into a stronghold of Islam mixed with degenerate Christianity, a city where immorality abounds and sin is taken very lightly, we ask the prayers of the whole Church that God may be pleased to break the power of false or corrupt religion and bring many out into the freedom which is in Christ. And this we ask as well for all the areas where we work, and where there exist no less formidable obstacles to be overcome.

The field in which your Eritrea Mission labors may not be large nor the population great. Visible results after quite a few years' work may not be very encouraging. Yet the need for the pure gospel of Christ could not be greater nor the opportunity to proclaim that gospel more unrestricted. May God give us together with the whole church the faith and perseverance and patience that will glorify Him and, if it please Him, result in a strong and faithful church in Eritrea.

**FINANCES**

In the sphere of finances perhaps the one matter that has overshadowed others is the difficulty which we have had in meeting our expenses from month to month. This difficulty became especially acute in the last months of the fiscal year and it appeared that in
April, the first month of the new fiscal year, it would become necessary to withhold portions of the salaries of the missionaries and of the men in the Committee's office.

While our difficulties have been prominent we are very grateful to God for the substantial increase in contributions both from members of our churches and from others. These increases, totalling some $17,000, plus a change in the percentage of the Thank Offering favorable to this Committee, provided a total increase of approximately $27,000 and enabled us to end the year with a small cash balance though with far from sufficient reserves to carry the work through the summer months. Expenses which were unexpected, such as pension premiums, advance payment of furlough travel, certain medical expenses, field supplements, are the prime cause of our present situation.

Though the road before us and our missionaries is going to be hard we have no reason for despair. God has promised to provide for His church, and He has given our people abundant resources. The necessary increase is almost negligible in terms of the money we spend on ourselves each week. We have rejoiced too in the evident fruit from the leadership in missionary interest and giving which has been provided by a number of our pastors.

**BUDGET**

The budget for the new fiscal year provides for the expenditure of approximately $9,000 less than was spent last year. It is likely that some non-budget expenditures will be added, but they would be paid out of funds designated for the purpose. The budget is as follows:

<table>
<thead>
<tr>
<th></th>
<th>1959-60</th>
<th>1958-59</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Expense</td>
<td>$66,902</td>
<td>$75,462</td>
</tr>
<tr>
<td>Field Expense</td>
<td>14,322</td>
<td>10,681</td>
</tr>
<tr>
<td>Office &amp; Administration</td>
<td>11,831</td>
<td>11,348</td>
</tr>
<tr>
<td>Promotion</td>
<td>5,125</td>
<td>4,191</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>1,893</td>
<td>2,250</td>
</tr>
<tr>
<td></td>
<td><strong>$100,073</strong></td>
<td><strong>$103,932</strong></td>
</tr>
<tr>
<td>Non-budget items (Designated)</td>
<td><strong>5,009</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>$108,941</strong></td>
<td></td>
</tr>
</tbody>
</table>
An examination was made of cancelled checks, which were traced to warrants authorizing the disbursements, for a representative portion of the year ended March 31, 1959.

Recorded receipts were reconciled in total to the deposits listed on the bank statements for the year under review. Duplicate copies of receipts issued for contributions received were traced to cash receipts records for a representative portion of the year.

The recorded cash balances on deposits were reconciled to the bank balance as of March 31, 1959, and the latter balance was confirmed by direct correspondence with depository.

We examined documents evidencing ownership of all investments and real estate except the Andrews house, Taipei, Formosa, and the lot, Hsin Chu, Formosa.

We have examined a $10,000.00 fidelity bond covering the Treasurer, and other employees who handle funds of this Committee and the Committee on Home Missions and Church Extension.

Except as to the foregoing procedures the accompanying statements and supplementary information were prepared from the records without independent verification. We, therefore, do not express a formal accountants' opinion concerning them.

We invite your attention to the supplementary information which furnishes additional information regarding the accompanying statements.

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

Respectfully submitted,

MAIN AND COMPANY
Certified Public Accountants
## SCHEDULE A
### BALANCE SHEET OF FUNDS
#### MARCH 31, 1959

<table>
<thead>
<tr>
<th>Funds</th>
<th>General</th>
<th>Headquarters Reserve</th>
<th>James W. Price Memorial Literature</th>
<th>Handyside Memorial Student Sponsorship</th>
<th>Endowment</th>
<th>Total All Funds</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ASSETS</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cash in bank (Note 1)</td>
<td>$5,160.47</td>
<td>$5,944.82</td>
<td>$742.81</td>
<td>$39.83</td>
<td>$320.56</td>
<td>$12,208.49</td>
</tr>
<tr>
<td>Notes and loans receivable</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Investments - at cost</td>
<td>965.63(2)</td>
<td>10,417.54</td>
<td></td>
<td>1,000.00</td>
<td></td>
<td>12,383.17</td>
</tr>
<tr>
<td>Real estate</td>
<td>37,998.96</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>37,998.96</td>
</tr>
<tr>
<td>Total assets</td>
<td><strong>$44,125.06</strong></td>
<td><strong>$16,362.36</strong></td>
<td><strong>$1,853.31</strong></td>
<td><strong>$1,039.83</strong></td>
<td><strong>$320.56</strong></td>
<td><strong>$63,701.12</strong></td>
</tr>
<tr>
<td><strong>LIABILITIES AND RESERVES</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social security taxes payable</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td><strong>$82.13</strong></td>
</tr>
<tr>
<td>Notes payable</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td><strong>3,818.40</strong></td>
</tr>
<tr>
<td>Intermediary funds</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td><strong>1,514.08</strong></td>
</tr>
<tr>
<td>Mortgage payable - one-half of balance of mortgage on manse of General Secretary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td><strong>3,050.42</strong></td>
</tr>
<tr>
<td>Reserve accounts (Note 3)</td>
<td>35,660.03</td>
<td></td>
<td><strong>$16,362.36</strong></td>
<td><strong>$1,853.31</strong></td>
<td><strong>$1,039.83</strong></td>
<td><strong>$320.56</strong></td>
</tr>
<tr>
<td>Total liabilities and reserves</td>
<td><strong>$44,125.06</strong></td>
<td><strong>$16,362.36</strong></td>
<td><strong>$1,853.31</strong></td>
<td><strong>$1,039.83</strong></td>
<td><strong>$320.56</strong></td>
<td><strong>$63,701.12</strong></td>
</tr>
</tbody>
</table>

**NOTES:**
1. Cash in bank—General Fund is restricted as follows:
   - Designated—missionary support, special projects $611.72
   - Designated—Eritrea mission 4,543.50
   - Designated—General Secretary's field travel 1,577.97
   - Intermediary funds held 1,514.08
   - Funds collected for payment of social security taxes 82.13
   - Total restricted and designated funds 8,329.40
   - Excess of general operating and missionary expenditures over undesignated receipts (3,168.93)
   - Cash in bank—General Fund $5,160.47
(2) This stock was received as a gift and is reflected at its market value on the date received, October 25, 1937. Only 15 shares were received at that time. The additional 31 shares have been received as a result of two stock splits and one stock dividend.

(3) The General Fund reserve account contains $3,500.00 received by the Committee under the terms of a written agreement which provides that 5% interest per annum be paid in semi-annual installments and upon the death of the donor, the liability for the principal and interest ceases.

Subject to accompanying certificate
# Schedule B

## Statement of Recorded Cash Receipts and Disbursements

**For Year Ended March 31, 1959**

### Funds

#### Receipts

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions—General</td>
<td>$86,114.07</td>
</tr>
<tr>
<td>— Designated</td>
<td>20,856.63</td>
</tr>
<tr>
<td>Bequests</td>
<td>$2,000.00</td>
</tr>
<tr>
<td>Dividends</td>
<td>115.74</td>
</tr>
<tr>
<td>Interest</td>
<td>35.31</td>
</tr>
<tr>
<td>Intermediary receipts</td>
<td>9,881.18</td>
</tr>
<tr>
<td>Proceeds from loans payable</td>
<td></td>
</tr>
<tr>
<td>Committee on Home Missions</td>
<td>21,000.00</td>
</tr>
<tr>
<td>Proceeds from notes payable</td>
<td>200.00</td>
</tr>
<tr>
<td>Proceeds from loans receivable</td>
<td>150.00</td>
</tr>
<tr>
<td>Rent—Korean property</td>
<td>250.00</td>
</tr>
<tr>
<td>Excess of receipts over disbursements of social security funds withheld and to be remitted</td>
<td>12.00</td>
</tr>
<tr>
<td>Total receipts</td>
<td>$138,614.93</td>
</tr>
</tbody>
</table>

#### Disbursements

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary expenses</td>
<td></td>
</tr>
<tr>
<td>Salaries and child allowances</td>
<td>$40,735.68</td>
</tr>
<tr>
<td>Pension premiums</td>
<td>4,334.00</td>
</tr>
<tr>
<td>Exchange supplements</td>
<td>702.02</td>
</tr>
<tr>
<td>Purchase of lot—Formosa</td>
<td>1,900.00</td>
</tr>
<tr>
<td>Housing rent</td>
<td>3,486.96</td>
</tr>
<tr>
<td>Housing—repairs and expenses</td>
<td>2,055.59</td>
</tr>
<tr>
<td>Principal Payments—Property loans</td>
<td>2,024.47</td>
</tr>
<tr>
<td>Medical and dental care</td>
<td>3,630.44</td>
</tr>
<tr>
<td>Vacations</td>
<td>1,296.93</td>
</tr>
<tr>
<td>Travel to and from field</td>
<td>10,574.14</td>
</tr>
<tr>
<td>Travel on field</td>
<td>2,350.40</td>
</tr>
<tr>
<td>Travel at home</td>
<td>4,106.26</td>
</tr>
<tr>
<td>Equipment and supplies</td>
<td>948.29</td>
</tr>
<tr>
<td>Automobile repairs and expenses</td>
<td>2,176.85</td>
</tr>
</tbody>
</table>

**Total Disbursements**

<table>
<thead>
<tr>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>$140,998.78</td>
</tr>
<tr>
<td>Description</td>
</tr>
<tr>
<td>-------------------------------------------------</td>
</tr>
<tr>
<td>Language study</td>
</tr>
<tr>
<td>Native help</td>
</tr>
<tr>
<td>Clinic—Eritrea Mission</td>
</tr>
<tr>
<td>Literature, publication and distribution</td>
</tr>
<tr>
<td>Interest on notes payable</td>
</tr>
<tr>
<td>Special projects (from designated contributions) relief, etc.</td>
</tr>
<tr>
<td>Miscellaneous</td>
</tr>
<tr>
<td>Total missionary expenses</td>
</tr>
<tr>
<td>Paid from general contributions</td>
</tr>
<tr>
<td>Paid from designated contributions</td>
</tr>
<tr>
<td>Office and administrative expenses</td>
</tr>
<tr>
<td>Salaries and allowances</td>
</tr>
<tr>
<td>Pension premiums</td>
</tr>
<tr>
<td>Postage, stationery and supplies</td>
</tr>
<tr>
<td>Rent</td>
</tr>
<tr>
<td>General Secretary’s manse</td>
</tr>
<tr>
<td>Taxes, repairs, interest, etc.</td>
</tr>
<tr>
<td>Principal payment</td>
</tr>
<tr>
<td>Telephone and telegraph</td>
</tr>
<tr>
<td>Equipment</td>
</tr>
<tr>
<td>Audit</td>
</tr>
<tr>
<td>Delaware office expenses</td>
</tr>
<tr>
<td>Advisory-accounting procedures</td>
</tr>
<tr>
<td>service</td>
</tr>
<tr>
<td>Committee meeting expense</td>
</tr>
<tr>
<td>Bank service charges</td>
</tr>
<tr>
<td>Travel by General Secretary</td>
</tr>
<tr>
<td>other than promotion</td>
</tr>
<tr>
<td>Miscellaneous</td>
</tr>
<tr>
<td>Description</td>
</tr>
<tr>
<td>-----------------------------------</td>
</tr>
<tr>
<td>Promotion expenses</td>
</tr>
<tr>
<td>Travel</td>
</tr>
<tr>
<td>&quot;Messenger&quot; expense</td>
</tr>
<tr>
<td>Publicity</td>
</tr>
<tr>
<td>Solicitation</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
<tr>
<td>Loans on notes and advances</td>
</tr>
<tr>
<td>receivable</td>
</tr>
<tr>
<td>Intermediary disbursements</td>
</tr>
<tr>
<td>Payment of loans—Committee on</td>
</tr>
<tr>
<td>Home Missions</td>
</tr>
<tr>
<td><strong>Total disbursements</strong></td>
</tr>
<tr>
<td><strong>NET INCREASE (DECREASE) IN</strong></td>
</tr>
<tr>
<td>CASH April 1, 1958 to March 31, 1959</td>
</tr>
<tr>
<td>CASH BALANCE, April 1, 1958</td>
</tr>
<tr>
<td>CASH BALANCE, March 31, 1959</td>
</tr>
<tr>
<td><strong>REPRESENTED BY:</strong></td>
</tr>
<tr>
<td>Cash in The First Pennsylvania</td>
</tr>
<tr>
<td>Banking and Trust Company</td>
</tr>
<tr>
<td>Cash in Liberty Federal Savings</td>
</tr>
<tr>
<td>and Loan Association</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
</tr>
</tbody>
</table>

NOTE: Subject to accompanying certificate.
INVESTMENTS
The following securities were owned by the Committee at March 31, 1959:

<table>
<thead>
<tr>
<th>Security Description</th>
<th>Cost</th>
<th>Market Value March 31, 1959</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund</td>
<td></td>
<td></td>
</tr>
<tr>
<td>46 shares United Carbon Co. — common stock</td>
<td>$965.63</td>
<td>$3,634.00</td>
</tr>
<tr>
<td>Headquarters Reserve Fund</td>
<td></td>
<td></td>
</tr>
<tr>
<td>65 shares Minneapolis-Honeywell Regulator Co. — common stock</td>
<td>4,895.16</td>
<td>7,913.75</td>
</tr>
<tr>
<td>$5,000 W. R. Grace and Co. convertible subordinated debentures 3½% due May 15, 1975 — bonds</td>
<td>5,522.38</td>
<td>5,100.00</td>
</tr>
<tr>
<td></td>
<td>$10,417.54</td>
<td>$13,013.75</td>
</tr>
<tr>
<td>Handyside Memorial Student Sponsorship Fund</td>
<td></td>
<td></td>
</tr>
<tr>
<td>$1,000.00 — The Committee on Home Missions and Church Extension of the Orthodox Presbyterian Church, Inc. Note, 4½% due January 9, 1969</td>
<td>1,000.00</td>
<td>1,000.00</td>
</tr>
<tr>
<td>Total all Funds</td>
<td>$12,383.17</td>
<td>$17,647.75</td>
</tr>
</tbody>
</table>

REAL ESTATE
This asset consists of the following properties listed below:

<table>
<thead>
<tr>
<th>Property Description</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund</td>
<td></td>
</tr>
<tr>
<td>One-half interest in manse of General Secretary, Ardsley, Abington Township, Pa.</td>
<td>$8,095.13</td>
</tr>
<tr>
<td>Sendai, Japan, Uomoto house</td>
<td>6,872.33</td>
</tr>
<tr>
<td>Ghinda, Eritrea</td>
<td>5,223.62</td>
</tr>
<tr>
<td>Pusan, Korea, Hard house</td>
<td>5,000.00</td>
</tr>
<tr>
<td>Pusan, Korea, Spooner house</td>
<td>4,400.00</td>
</tr>
<tr>
<td>Pusan, Korea, Hunt house</td>
<td>955.00</td>
</tr>
<tr>
<td>Taipei, Formosa, Andrews house</td>
<td>5,552.88</td>
</tr>
<tr>
<td>Lot — Hsin Chu, Formosa</td>
<td>1,900.00</td>
</tr>
<tr>
<td>Total</td>
<td>$37,998.96</td>
</tr>
</tbody>
</table>

The Moderator requested Mr. Hills to take the chair.

On motion it was determined that the report of the Treasurer be included in the Minutes without being read.

On invitation of the Assembly, the Rev. John D. Johnston, missionary to Formosa, addressed the Assembly.

The resignation of Dr. Stonehouse from the Committee on Foreign Missions was read.

The resignation of Mr. Gilbert Bird from the Committee on Foreign Missions was presented.

The following motion was lost: that the Assembly instruct the Committee on Foreign Missions to instruct the missionaries in Eritrea to refrain from using pictures representing biblical scenes or persons in the course of their missionary operations. Dr. W. Young and Mr. Williamson recorded their affirmative votes.

The Moderator resumed the chair.
The following were nominated for election to the Committee on Foreign Missions: Ministers — Edwards, Murray, Bordeaux, Graham, Williamson, and Kline; Elders — Jorgensen, Lenker, Gilbert, and De Jonge.

On motion it was determined that the minister receiving the lowest majority be declared elected to the class of 1961 and the elder receiving the lowest majority be declared elected to the class of 1960.

The Moderator requested Mr. Ellis to take the chair.

The tellers reported the election of Messrs. Edwards, Murray, Graham, Jorgensen, and Lenker to the class of 1962 of the Committee on Foreign Missions, Dr. Kline to the class of 1961, and Mr. Gilbert to the class of 1960.

The Moderator resumed the chair.

The Assembly recessed at 6:08 o'clock after prayer by Mr. Knight.

SATURDAY MORNING

Following a devotional service led by Mr. Peterson, the Assembly reconvened at 9:04 o'clock with prayer by Mr. Davies.

The Minutes of Friday were read and approved as corrected.

The following communication was read:

The 26th General Assembly
Orthodox Presbyterian Church

c/o Rev. Edmund P. Clowney
Brethren:

The Eureka Classis Reformed Church in the United States meeting in 49th annual session at Menno, South Dakota send warm Christian greetings to you in your 1959 Assembly. May our Lord Jesus Christ bless your deliberations in behalf of the Reformed Faith to His own glory.

It was moved that the General Assembly go on record that it believes the Missions Committees are morally and ethically obligated to meet fully and regularly every salary obligation they have contracted. Therefore, the Assembly directs the Missions Committees to pay these salaries fully and regularly as long as any monies are available.

On motion the matter was laid on the table. Mr. Knight recorded his negative vote.

On motion it was determined that the General Assembly gratefully acknowledge the financial assistance provided by the Second Orthodox Protestant Reformed Church of Grand Rapids, Michigan which has made it possible for the Committee on Foreign Missions to send the Rev. Donald H. Taws and his family to Eritrea.

On motion it was determined to proceed with the docket.

On motion the Rev. William A. Mahlow, of the Bible Presbyterian Church, Inc., was invited to bring fraternal greetings from his church. Mr. Mahlow addressed the Assembly. Mr. Edwards responded for the Assembly.

Mr. Vining, President of the Committee on General Benevolence, presented the report of the Committee as follows:

REPORT OF THE COMMITTEE ON GENERAL BENEVOLENCE

During the fiscal year ending March 31, 1959, the Committee has continued to provide for the care of our aged, retired home missionary in the Pine Rest Sanatorium, Grand Rapids, Michigan.

Due to a lack of full attendance at the September meeting of the Committee, there was no election of officers. At the April, 1959, meeting of the Committee, the matter of elections was further deferred until the fall meeting of September 25, 1959. The officers retained were: President, the Rev. Robert L. Vining; Vice President, Mr. Irving J. Triggs; Secretary-Treasurer, the Rev. Lester R. Bachman.
The Committee was instructed by the Twenty-fifth General Assembly to re-issue the questionnaire on group insurance, after furnishing the ministers of the Orthodox Presbyterian Church with pertinent information as to the advantages in benefits and savings in premiums of group hospitalization and group accident insurance. The Committee has endeavored to comply with these instructions, and is in the process of getting materials in the mail so that ministers may have them before the meeting of this Assembly.

The Committee is continuing its efforts to increase the scope and effectiveness of its ministry. It is our purpose and desire to keep the churches better informed about our activities and needs through direct communications and through informative articles in the pages of the Presbyterian Guardian. We hope to intensify our efforts in these matters and to seek new channels for the promotion of interest in the ministry of Christian compassion throughout the church.

The Committee is happy to announce to the churches the following encouraging advances made during the past year:

1. The number of churches sending contributions to the Committee increased from 44 to 56 during the past year. In addition, four individuals sent gifts for designated purposes.

2. Total receipts increased almost $1,000 during the year, and the Committee was able to send increased amounts of money to provide food for the hungry, medicine for the lepers, and care for the orphans in Korea, besides many bales of good used clothing for the needy there.

3. During the year two churches determined to contribute 12c per month per communicant member to the Committee in accordance with the recommendation of the Twenty-fifth General Assembly. Several of our churches have exceeded this amount in their contributions. Three churches now send monthly gifts, ten contribute quarterly, and forty-three give annually.

4. Six churches are now sending monthly gifts of $7.00 or more for the support of a Korean orphan, and three churches send monthly gifts for Multi-Purpose Food. Five churches sent gifts for leper medicine, and nine sent contributions to pay for the baling and shipping of used clothing to Korea.

5. The Committee has instituted a savings account of $500.00 as an interest-bearing reserve fund for the care of such as may need the services of “The Aged and Infirm Ministers’, Ministers’ Widows’ and Orphans’ Fund.” We hope to increase this account as funds are available.

The Committee has adopted the following budget for the coming year:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Current needs for the care of our aged home missionary</td>
<td>$2,300.00</td>
</tr>
<tr>
<td>‘The Aged and Infirm Ministers’, Ministers’ Widows’ and Orphans’ Fund”</td>
<td>$2,500.00</td>
</tr>
<tr>
<td>Meals for Millions (Multi-Purpose Food)</td>
<td>$350.00</td>
</tr>
<tr>
<td>Support for Korean Orphans</td>
<td>$500.00</td>
</tr>
<tr>
<td>Leper Medicine for Korea</td>
<td>$250.00</td>
</tr>
<tr>
<td>Contingent Fund</td>
<td>$500.00</td>
</tr>
<tr>
<td>Office expense, and travel expense for Committee members</td>
<td>$150.00</td>
</tr>
<tr>
<td>Funds for baling and shipping used clothing to Korea</td>
<td>$150.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$6,700.00</strong></td>
</tr>
</tbody>
</table>

In order that this budget may be met, the Committee strongly urges the General Assembly to adopt the following recommendations to be referred to the churches for appropriate action:

1. That the General Assembly urge the churches to adopt a minimum goal of 12c per month per communicant member for the work of the Committee.

2. That the General Assembly urge the churches to meet this goal by regular contributions from the Deacons’ Funds; by encouraging the Sunday school, Machen leagues, and missionary society to adopt a program for securing monthly contributions for one or more of the items in the budget.
The Committee would like to encourage the new churches who have entered our denomination to join with us in ministering to the needs which claim our loving attention at home and abroad.

The Committee will welcome any criticisms, and solicits the suggestions of our churches in order that we may improve the extent and the effectiveness of the ministry which we are striving to perform in our Savior's Name.

The terms of the Rev. Robert L. Vining, Minister, and Mr. Irving J. Triggs, Deacon, expire with this General Assembly. Ruling Elder Henry L. Griswold has resigned from the Committee, and his unexpired term of two years should be filled by the Assembly.

The Treasurer's report is appended. Mr. Ross Noblett was appointed to audit the Treasurer's books, and after careful examination reported "audited and found correct."

**REPORT OF THE TREASURER**

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on hand, April 1, 1958</td>
<td>$1,381.62</td>
</tr>
<tr>
<td>RECEIPTS</td>
<td></td>
</tr>
<tr>
<td>Undesignated</td>
<td>$2,752.84</td>
</tr>
<tr>
<td>Aged and Infirm Ministers' Fund</td>
<td>275.00</td>
</tr>
<tr>
<td>Meals for Millions</td>
<td>175.90</td>
</tr>
<tr>
<td>Support for Korean Orphans</td>
<td>166.50</td>
</tr>
<tr>
<td>Leper medicine for Korea</td>
<td>188.90</td>
</tr>
<tr>
<td>Gifts for shipping used clothing to Korea</td>
<td>90.15</td>
</tr>
<tr>
<td>Gift missent (for Thank Offering)</td>
<td>24.00</td>
</tr>
<tr>
<td>Otherwise designated</td>
<td>40.00</td>
</tr>
<tr>
<td><strong>Funds available during the year</strong></td>
<td>$3,713.29</td>
</tr>
<tr>
<td>DISBURSEMENTS</td>
<td></td>
</tr>
<tr>
<td>Care of aged home missionary</td>
<td>$2,280.35</td>
</tr>
<tr>
<td>Meals for Millions</td>
<td>245.90</td>
</tr>
<tr>
<td>Support for Korean Orphans</td>
<td>205.00</td>
</tr>
<tr>
<td>Leper medicine for Korea</td>
<td>188.90</td>
</tr>
<tr>
<td>Shipping used clothes to Korea</td>
<td>139.75</td>
</tr>
<tr>
<td>Office expense</td>
<td>29.99</td>
</tr>
<tr>
<td>Gift missent (for Thank Offering)</td>
<td>24.00</td>
</tr>
<tr>
<td>Advanced for minister's pension premium</td>
<td>200.00</td>
</tr>
<tr>
<td>Deposited in Chase-Manhattan Bank (Savings Fund)</td>
<td>500.00</td>
</tr>
<tr>
<td>for The Aged and Infirm Ministers' etc. Fund</td>
<td>3,813.89</td>
</tr>
<tr>
<td><strong>Balance on Hand, April 1, 1959</strong></td>
<td>$1,281.02</td>
</tr>
</tbody>
</table>

Assets of the Committee include the following:
- Cash in the National Bank of Oxford, Oxford, Pa. $1,281.02
- Savings Account in the Chase-Manhattan Bank, New York, N.Y., Reserve for The Aged and Infirm Ministers' etc. Fund $500.00
- **Total Cash available** $1,781.02

Lot No. 126, Section 35 in Mt. Moriah Cemetery, Philadelphia, Pa.

On motion it was determined that the report of the Treasurer be included in the Minutes without being read.

On motion the first recommendation of the report was adopted.

On motion the second recommendation of the report was adopted.

The following were nominated for election to the Committee on General Benevolence:
- Minister — Vining; Elders or Deacons — Hoogerhyde, Triggs, Crowe.
- The Moderator declared Mr. Vining elected to the class of 1962 of the Committee on General Benevolence.

A ballot was cast.

On motion it was determined that either the elder or deacon elected with the lowest number of votes be declared elected to the class of 1961 of the Committee on General Benevolence.
The Committee to Study the Constitution of the Synod of the Reformed Presbyterian Church of North America, through its chairman, Mr. Cummings, recommended that the Committee be discontinued and its work carried on by the Committee on Correspondence with Other Churches.

On motion the recommendation was adopted.

Mr. Thoburn, chairman of the Committee on Overtures and Communications, presented the first recommendation of a supplementary report of the Committee as follows: That this Assembly propose to the 27th General Assembly that Standing Rule No. 27 be amended by deleting the following words: "composed of three members, at least one of whom shall be an elder", and "composed of two members".

On motion the recommendation was adopted.

The tellers reported the election of Mr. Triggs to the class of 1962 and Mr. Crowe to the class of 1961 of the Committee on General Benevolence.

Mr. Thoburn, chairman of the Committee on Overtures and Communications, presented the second recommendation of the supplementary report of the Committee as follows: That the communication relating to Dordt College be referred to the Presbytery of the Dakotas for their consideration.

It was moved that the recommendation be adopted.

The following substitute motion was adopted: That a representative of Dordt College be invited to address the 27th General Assembly for approximately 20 minutes.

On motion the Clerk of the Assembly was instructed to prepare mimeographed copies of the Standing Rules with the proposed amendments to be sent to the ministers and sessions of the churches.

In recognition of this day as Memorial Day the Moderator requested Mr. Moore to lead the Assembly in prayer for our country.

Mr. De Velde, chairman of the Committee on Pensions, presented the report of the Committee as follows:

REPORT OF THE COMMITTEE ON PENSIONS

The Committee on Pensions is happy to report that the Pension Plan which was submitted to, and approved by, the Twenty-fifth General Assembly was activated and put into effect on December 31, 1958. It had been planned that the effective date would be January 1, 1959, but we were informed by the Presbyterian Ministers' Fund that if the date were moved up to December 31, 1958, we should be able to benefit by a special dividend which was to be declared for all policies written during the calendar year 1958.

Following the Twenty-fifth General Assembly the Committee met on June 17 to make plans and to adopt methods of presenting the Pension Plan to the ministers and the churches. One of the stipulations of the Plan, a prerequisite for the acceptance of our group and our rates by the Presbyterian Ministers' Fund, was that at least 75% of those ministers who were eligible to enter the Plan should do so by having their applications in and their first premiums paid by December 31, 1958.

After much correspondence and telephone conversation, the Committee at its next meeting, on December 19, was able to present a sufficient number of actual applications along with those promised, and the Presbyterian Ministers' Fund accepted the group and decided to go ahead with the Plan. On December 29, when settlement was made through a sub-committee, the Committee was able to present 68 applications and premiums to the Presbyterian Ministers' Fund — almost exactly 75% of the 90 who were considered eligible plus two others that were accepted on special arrangements. At that time the premiums totaled $28,591.90, and a life insurance coverage of $521,500 was involved.

In addition the Committee held the premiums of two of our ministers who are in their late sixties whose pensions are being arranged separately from the Presbyterian Ministers' Fund at this time under a special annuity provision now in process.

The third meeting of the Committee, on April 14, 1959, was spent largely in developing certain necessary qualifying amendments to the Plan as it was adopted at the last
Assembly. When these amendments approved by the Committee are also approved by the ministers included in the Plan, individual policies will be drawn up and sent to the ministers included in and covered by the Plan.

It is intended that the Pension Plan will soon be printed in booklet form and circulated throughout the church. This will not only benefit the members of the Plan but it will be of especial help to newly-received ministers who wish to consider and enter the Plan.

It should be understood that ministers who are eligible to be included in the Plan but who are not now so included may apply for coverage at any time. If such can sustain an acceptable medical examination they will be protected from the time of their entrance until December 31 of the year in which they enter by term life insurance which also includes the disability benefits included in the Pension Plan (waiver of premiums in the event of total and permanent disability, and disability income of $10 per month per $1,000 of insurance). On the following December 31 they will come under the regular arrangements and coverage of the Plan. Ministers of the church who are not now employed by the church and are therefore not eligible at present for coverage under the Plan become eligible if they become employed by the church at a future date and others who are received hereafter into the ministry and employment of the church become eligible at the time of their reception and employment. Such ministers may enter the plan without medical examination if they make application within 60 days of their becoming eligible.

Presbyteries are herewith urged to be alert in informing ministers who become eligible so that they may enter the Plan without the necessity of a medical examination. Presbyteries are also urged to encourage particular churches to include pension arrangements in the calls that are issued to ministers for their pastoral services.

The treasurer of the Committee is the Rev. John P. Galbraith and premium payments should be sent to him at 624 Schaff Building, 1505 Race Street, Philadelphia 2, Pa. It is suggested that ministers and churches pay their premiums quarterly on the first day of March, June, September, and December, the full premium being due by the latter date.

The gratitude of the Committee on Pensions goes to all the ministers and churches who made the Pension Plan a success and a reality, some at very great effort and difficulty. In not a few cases it was loyalty to our denomination and its welfare that brought out sacrificial measures for the support of the Plan at the crucial time of its inception. To the Lord we shall ever be grateful for His oversight and direction in the development and establishment of the Pension Plan. May it continue always to glorify Him.

The report of the treasurer to March 31, 1959, is as follows:

The facilities of the Committees on Home and Foreign Missions for the keeping of records have been made available to the Committee on Pensions and the following records are being kept for the Committee:

1. Premiums received from ministers and their employers.
2. Premiums paid to the Presbyterian Ministers' Fund.
3. Dividends received for each individual policy.
4. Dividends deposited to the account of the Committee.

A checking account has been opened with the Girard Trust Corn Exchange Bank, Philadelphia, and a savings account has been opened with the Philadelphia Saving Fund Society, Philadelphia.

A statement of cash receipts and disbursements to March 31, 1959, follows:

**RECEIPTS**

<table>
<thead>
<tr>
<th>Premiums for year 1959(1)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>From churches, etc.</td>
<td>$18,828.88</td>
</tr>
<tr>
<td>From ministers</td>
<td>10,396.35</td>
</tr>
<tr>
<td>Total</td>
<td>29,225.23</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Premiums for year 1960</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>From churches, etc.</td>
<td>$ 1,134.64</td>
</tr>
<tr>
<td>From ministers</td>
<td>207.28</td>
</tr>
<tr>
<td>Total</td>
<td>1,341.92</td>
</tr>
</tbody>
</table>

| Total                  | $30,567.15 |
### TWENTY-SIXTH GENERAL ASSEMBLY

#### DISBURSEMENTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Premiums to Presbyterian Ministers' Fund(2)</td>
<td>$28,406.24</td>
</tr>
<tr>
<td>Supplies</td>
<td>$1.98</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$28,408.22</strong></td>
</tr>
</tbody>
</table>

Balance on Hand March 31, 1959: $2,158.93

Balance accounted for as follows:

- In Philadelphia Saving Fund Society: $1,384.00
- In Girard Trust Corn Exchange Bank: $774.93

<table>
<thead>
<tr>
<th>Total Balance on Hand</th>
<th>$2,158.93</th>
</tr>
</thead>
</table>

(1) Net after refund on cancelled policy.
(2) Net after reduction of one policy from $10,000 to $5,000, and increase of one policy from $1,500 to $2,000.

The books of the Committee have been audited by Mr. Lewis W. Roberts who reports as follows:

I have examined the books of the Committee on Pensions of the Orthodox Presbyterian Church, for the period ending March 31, 1959. The examination has included a comparison of recorded receipts with the individual policyholder records, tracing the receipts to their deposit in the bank and checking expenditures against authorizations of payment. Balances on hand at the end of the period were reconciled to the appropriate bank statements.

Respectfully submitted,

John P. Galbraith, Treasurer

On motion it was determined that the report of the Treasurer be included in the Minutes without being read.

It was moved that the Committee on Pensions be constituted a standing committee which shall consist of nine male members, each class including at least one minister and one ruling elder or deacon, and that the Assembly proceed to elect this committee at this time.

It was moved that the Standing Rules be suspended to allow for the passage of the pending motion.

The Moderator ruled that the motion to suspend the Standing Rules is in order. Appeal was taken from the ruling of the Moderator.

The Assembly recessed at 12:00 noon after prayer by Mr. Busch.

**SATURDAY AFTERNOON**

The Assembly reconvened at 1:15 o'clock with prayer by Mr. Kellogg.

In re the appeal from the ruling of the Moderator, the Moderator was sustained.

The motion to suspend the Standing Rules was adopted.

The motion concerning the constituting and election of the Committee on Pensions was adopted.

The following were nominated for election to the Committee on Pensions: Ministers – De Velde, Clough, Galbraith, Bordeaux, Chanoux, Graham, Kellogg; Elders – William C. Colsman, Haug, Burton S. Holmes, Hoogerhyde, Comstock, Hugh A. McConaghy, Henry; Laymen – Herman Dykema, Jr., William C. Cobb.

On motion the request of Mr. Henry that his name be withdrawn from nomination was granted.

On motion it was determined that the Assembly elect one class at a time.

On motion the request of Mr. Kellogg that his name be withdrawn from nomination was granted.

A ballot was cast.

On motion the request of Mr. Clarence Roskamp that he be excused from the Assembly on Monday morning at 11:30 o'clock with full compensation was granted.

On motion it was determined that the Committee on Travel Fund consult with Mr. Shafer concerning travel compensation and bring a recommendation to the Assembly as soon as possible.
The tellers reported the election of Messrs. De Velde, Dykema, and Haug to the class of 1962 of the Committee on Pensions. Another ballot was cast.

Mr. Moore, chairman of the Committee on Date and Place of the 27th General Assembly, presented the report of the Committee as follows:

The Committee recommends:
1. That the invitation of the First Presbyterian Church (Orthodox) of Manhattan Beach, California be accepted.
2. That the Assembly convene on Thursday, June 30, 1960, at 9:00 a.m.
3. That a devotional service be held Wednesday, June 29, at 7:30 p.m.

It was moved that the first recommendation be adopted.

The tellers reported the election of Messrs. Clough, Colsman, and Holmes to the class of 1961 of the Committee on Pensions. Another ballot was cast.

The first recommendation of the report of the Committee on Date and Place of the 27th General Assembly was adopted.

The tellers reported the election of Messrs. Bordeaux, Hoogerhyde, and Cobb to the class of 1960 of the Committee on Pensions.

The following substitute for the second recommendation of the report of the Committee on Date and Place of the 27th General Assembly was adopted: that the 27th General Assembly convene July 13, 1960, at 9:00 a.m.

On amended motion the third recommendation of the report of the Committee on Date and Place of the 27th General Assembly, that a devotional service be held July 12, 1960, at 7:30 p.m., was adopted.

On motion the recommendations as a whole were adopted.

On motion the order of the day was extended five minutes to enable Mr. McCullough to finish his remarks.

On motion it was determined that the Assembly reconvene at 10:00 o'clock Monday morning.

The Assembly recessed at 3:14 o'clock after prayer by Dr. Freeman.

MONDAY MORNING
Following a devotional service at 9:40 o'clock led by Mr. C. G. Roskamp, the Assembly reconvened at 10:12 o'clock with prayer by Mr. Williamson.

The Minutes of Saturday were read and approved as corrected.

Mr. Moore, chairman of the Committee on Travel Fund, presented a report of the Committee as follows:
1. That the travel voucher of Mr. Shafer be honored.
2. That Mr. Shafer be excused from attendance at the Assembly after the close of the afternoon session Monday, June 1.

On motion the recommendations of the Committee were adopted with the addition of the words "with full compensation" to the second recommendation.

Mr. Skilton, chairman of the Committee to Study the Doctrines and Practices of the Peniel Bible Conference, and Messrs. Cummings and Kline presented the report of the Committee as follows:

The Twenty-fifth General Assembly elected a Committee of five "to study the doctrines and practices of the Peniel Bible Conference as to their agreement with the Word of God and our subordinate standards, and that this Committee report to the Twenty-sixth General Assembly." This Committee was instructed by the General Assembly "to consult with ministers of the Orthodox Presbyterian Church who are associated with the Peniel Bible Conference, with former adherents of the Peniel Bible Conference, and with any others with whom the Committee deems it wise to consult."
The members elected to this Committee were: the Rev. Messrs. Cummings, Kline, Meiners, Skilton, and Stonehouse.

The Committee had five day meetings during the year.

The Committee had available the following materials relating to the doctrines and practices of the Peniel Bible Conference:

1. Complaint and statements of 13 members of the Redeemer Orthodox Presbyterian Church.
2. Majority statement of the Session of the Redeemer Orthodox Presbyterian Church.
6. Statement of the doctrinal position of the Peniel Bible Conference.
7. Statement of Members of the Peniel Bible Conference to Philadelphia Presbytery.
8. Any statements or studies on the doctrines of the Peniel Bible Conference prepared by any Committees of the Presbytery of New York and New England.
12. Communications to the 25th General Assembly from the Peniel Bible Conference and from Members of the Peniel Bible Conference.
15. Letter from Grunstra, Oliver and Sloyer, to Pastors and Elders of the Orthodox Presbyterian Church, May 13, 1958.
17. Papers and Publications belonging to Nancy Lee Brown.
18. Peniel News Letters and copies of the Peniel Trumpet Call.
23. Transcript of the record of the Examination of Mr. Sloyer before Philadelphia Presbytery, November 17, 1952.
25. Some Aspects of the Peniel Issue — by Dr. N. B. Stonehouse.
28. Communion Expressed — Third part of a study on the Communion of the Spirit with the Believer.
30. Resisting the Devil.

The Committee invited the Rev. Messrs. Kuschke, Sloat and Young to confer with the Committee. The Committee also invited the Rev. Messrs. DuMont, Malefyt and Sloyer, representatives of the Peniel Bible Conference, to confer with the Committee.
Rev. Thompson Casey, as representative of those who withdrew from the Peniel Bible Conference, presented his views to the Committee.

Members of the Committee availed themselves of opportunities to consult any that they, as individuals, felt might be able to contribute to a clearer understanding of the doctrines and practices of the Peniel Bible Conference. The Committee's report is presented herewith in three sections:

I. The Peniel Bible Conference Teaching and Practice regarding Sanctification.

II. The Peniel Bible Conference Teaching and Practice with respect to the Guidance of the Holy Spirit.

III. The Peniel Bible Conference and the Church.

In submitting the evaluations that have been approved by the Committee, the Committee wishes to make clear that it is not subscribing to every detail of the evaluations, but is expressing its substantial agreement with the basic evaluations.

THE DOCTRINES AND PRACTICES OF THE PENIEL BIBLE CONFERENCE ON SANCTIFICATION

I.

The Peniel Bible Conference was born of a concern arising from the pronounced lack of spiritual life and holiness among professing Christians. Among the founders of this conference, there was a deep desire to contribute to the sanctification of God's people. This aim is to be recognized as a most worthy purpose and welcome endeavor. Who of us, as ministers and members of the Orthodox Presbyterian Church, do not feel the need for a deeper spiritual life and for greater holiness. What thoughtful person among us is not concerned about the low ebb of spiritual life in American Protestantism in general and among Presbyterian and Reformed churches in particular. Numerous Reformed leaders of young people have expressed grave concern for the spiritual life of the young people of Presbyterian and Reformed persuasion. If the current study of the doctrines and practices of the Peniel Bible Conference will impress upon us the need for greater sanctification among our Orthodox Presbyterian Church constituency and contribute to a more accurate understanding of the scriptural doctrine of sanctification, our studies will not have been in vain, but under the blessing of our sovereign God, might contribute to the furtherance of His Kingdom.

A. Statement of the Peniel Bible Conference on Sanctification

The Peniel Bible Conference purposes to make a significant contribution toward the sanctification of professing Christians in the various Protestant denominations of our day. To accomplish this purpose, the leaders of the Peniel Bible Conference have developed a teaching and a method. The Peniel doctrine and practice of sanctification is set forth in its statement of Doctrinal Belief and Teaching — with Scriptural proof texts.

"V. We believe that every person born into this world is born in sin, without spiritual life (Gen. 6:5, I Kings 8:46, Romans 3:23, Isaiah 53:6, Isaiah 64:6). Man is saved from sin by the grace of God through faith in the Lord Jesus Christ, Who Himself bare our sins in His own body on the tree; suffering, the just for the unjust, that He might bring us to God (I Peter 2:24, I Peter 3:18). When a man accepts the Lord Jesus as his Saviour through the regeneration of the Holy Spirit he has spiritual life and is then able to comprehend God's plan and purpose for his life (Eph. 2:1-10, John 10:27, 28). We believe that a man, once having received by faith the Lord Jesus, will persevere unto the end (Eph. 4:30, Phil. 1:6), for all those whom He justifies He will also glorify (Romans 8:30). We believe that God's requirement for each of His children is holiness. Though this holiness is never fully attained in this life, it is to be sought after through the diligent use of the means of grace by an experiential acquiescence to the crucifixion of the self life with the Lord Jesus Christ on the cross of Calvary (Romans 6, Gal. 2:20, Gal. 5:24, Gal. 6:14), an appro-
priation of the resurrection life of Christ, and a daily reckoning of self to be dead indeed unto sin, but alive unto God through Jesus Christ, our Lord. (Col. 3:1-7).

"VII. We believe that there exists a personal devil, Satan, who is the sworn enemy of the Lord Jesus Christ and of all who put their trust in Him (Eph. 6:12, Heb. 2:14,15, I John 3:8). Jesus Christ has won open and complete triumph over Satan by His death on Calvary and by His resurrection from the dead (Eph. 1:21, Col. 2:15). This victory of the Lord Jesus is shared by all His saints (Eph. 2:6, Col. 2:10-15). However, a daily advance in the expression of this victory is possible only as they know experientially their death and resurrection union with Him (Jas. 4:7, I Pet. 5:8, 9)."

(From the Statement of Doctrinal Belief and Teaching with Supporting Scriptural Texts, published by The Peniel Bible Conference, Inc., Schenectady, New York, June, 1947.)

B. Statements of our Westminster standards on sanctification and the means of grace.

"I. They, who are once effectually called, and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by His Word and Spirit dwelling in them: the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified: and they more and more quickened and strengthened in all saving graces, to the practice of true holiness, without which no man shall see the Lord.

a. I Thess. 5:23; II Thess. 2:13, 14; Ezek. 36:22-28; Tit. 3:5; Acts 20:32; Phil. 3:10; Rom. 6:5, 6
b. John 17:17, 19: Eph. 5:26; Rom. 8:13, 14; II Thess. 2:13
c. Rom. 6:6, 14
d. Gal. 5:24; Rom. 8:13
e. Col. 1:10, 11; Eph. 3:16-19
f. II Cor. 7:1; Col. 1:28; Col. 4:12; Heb. 12:14
II. This sanctification is throughout, in the whole man, yet imperfect in this life, there abiding still some remnants of corruption in every part: whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh.

g. I Thess. 5:23; Rom. 12:1, 2
h. I John 1:8-10; Rom. 7:14-25; Phil. 3:12
i. Gal. 5:17
III. In which war, although the remaining corruption, for a time, may much prevail, yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so, the saints grow in grace, perfecting holiness in the fear of God.

k. Rom. 7:23
l. Rom. 6:14; I John 5:4; Eph. 4:15, 16; see Rom. 8:2
m. II Pet. 3:18; II Cor. 3:18
n. II Cor. 7:1"

(From the Westminster Confession of Faith, Chapter XIII.)

88. What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption? The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are, his ordinances, especially the Word, Sacraments, and prayer, all which are made effectual to the elect for salvation.

89. How is the Word made effectual to salvation? The Spirit of God maketh the reading, but especially the preaching, of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.

90. How is the Word to be read and heard, that it may become effectual to salvation? That the Word may become effectual to salvation, we must attend thereunto
with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives.

b. Acts 2:41, 42  
h. Ps. 119:18  
c. Neh. 8:8; James 1:21  
i. Rom. 1:16  
d. Acts 20:32; Rom. 15:4  
j. II Thess. 2:10  
e. II Tim. 3:15  
l. Ps. 119:11  
f. Deut. 6:6, 7  
m. James 1:25

(From the Westminster Shorter Catechism with Proofs from the Scriptures, John Knox Press)

C. The distinctive principles of the Peniel Bible Conference doctrine of sanctification and the means of grace. It becomes evident from a comparison of the Peniel Bible Conference statement of sanctification and the means of grace with that of the Westminster standards on sanctification and the means of grace, that there is a distinct difference between the two. The Peniel Bible Conference states: "Though this holiness is never fully attained in this life, it is to be sought after through the diligent use of the means of grace by an experiential acquiescence to the crucifixion of the self life with the Lord Jesus Christ on the cross of Calvary, an appropriation of the resurrection life of Christ, and a daily reckoning of self to be dead indeed unto sin, but alive unto God through Jesus Christ, our Lord." and "However, a daily advance in the expression of this victory is possible only as they know experientially their death and the resurrection union with Him." Our standards indicate quite clearly that "the outward and ordinary means of grace for the sanctification of the believer are "his ordinances, especially the Word, Sacraments, and prayer" unconditioned and unrestricted. According to the Peniel doctrine, the effectiveness of the means of grace for the sanctification of the believer is conditioned by and restricted to "an experiential acquiescence to the crucifixion of the self life with the Lord Jesus Christ on the cross of Calvary, an appropriation of the resurrection life of Christ, and a daily reckoning of self to be dead indeed unto sin, but alive unto God through Jesus Christ, our Lord". We believe that the Peniel Bible Conference statement on sanctification definitely restricts the means of grace in a manner not warranted by the Scriptures. It is of some significance that at one time there was not the inclusion of the means of grace as essential to the process of sanctification. In the original Constitution and By-Laws of the Peniel Bible Conference, there was not included the statement that appeared in its later doctrinal statement of June, 1947. The clause "this holiness . . . is to be sought after through the diligent use of the means of grace" does not appear. It is gratifying that the leaders of the Peniel Bible Conference recognized this serious deficiency in its original doctrinal statement and corrected it to a limited extent. This observation, however, does serve to indicate the serious error that characterized the beginnings of the Peniel Bible Conference. We believe that this error has not been satisfactorily eliminated by the current doctrinal statement of the Peniel Bible Conference. The effectiveness of the use of the means of grace is still definitely restricted to or conditioned by "an experiential acquiescence to the crucifixion of the self life with the Lord Jesus Christ on the cross of Calvary, an appropriation of the resurrection life of Christ, and a daily reckoning of self to be dead indeed unto sin, but alive unto God through Jesus Christ, our Lord.

The Scriptures, it must be recognized, teach the necessity of appropriating personally our death to sin through Christ's death for our sin and by virtue of our union with Christ by faith. Paul speaks of this, for example, when he writes, "that I may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10). In the Peniel statement of belief, however, the point of emphasis seems to be not on the use of the means of grace, but on a certain subjective experience in the use of the means of grace. We do not believe that the Scriptures warrant this restriction of the means of grace, nor this subjective emphasis in the use of the means of grace. The conditions laid down in Scripture whereby the Word becomes effectual unto sanctification are quite different
from those set forth in the doctrinal statement of the Peniel Bible Conference. The
teaching of Scripture on this point is accurately summarized in the words of our
catechism: “that the Word may become effectual to salvation, we must attend there-
unto with diligence, preparation, and prayer; receive it with faith, and love, lay it up
in our hearts, and practice it in our lives.”
A further difference between the Peniel statement on sanctification and the statement
of our Confession on sanctification is its emphasis upon man’s work rather than God’s
work in sanctification. We recognize, of course, that according to the Scriptures, the
sanctification of the believer is at once the work of God and of man. Both of these
aspects of our sanctification need to be emphasized, but we dare not emphasize man’s
part more than God’s part in sanctification. The emphasis in Scripture is upon God’s
initiative, prevailing power and sovereign grace in the sanctification of believers.
“Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but
now much more in my absence, work out your own salvation with fear and trembling,
For it is God which worketh in you both to will and to do of his good pleasure.”
(Phil. 2:12, 13)
The Peniel Bible Conference statement on sanctification in our judgment does not
adequately enunciate or safeguard the doctrine of the sufficiency of Scripture. Our
standards affirm the complete sufficiency of the Word by the Spirit for the sanctifi-
cation of the believer. This is clearly the teaching of God’s Word as set forth in the
words of Paul to the Corinthians: “But we all, with open face beholding as in a
glass the glory of the Lord, are changed into the same image from glory to glory, even
as by the Spirit of the Lord.” (II Cor. 3:18)
D. Practices resulting from the distinctive teaching of Peniel Bible Conference on sanc-
tification.
The Peniel Bible Conference restricts the process of sanctification and the use of the
means of grace by a “certain experiential acquiescence” and “knowing experientially
their death and resurrection union with Him”. It is of basic importance, therefore,
that we inquire just what is meant by this “experiential acquiescence”. It becomes
evident from a study of the literature of the Peniel Bible Conference and reliable
testimony of those associated with the Peniel Bible Conference, that there are numer-
ous experiences involved in attaining this “experiential acquiescence”. There is pre-
scribed a certain pattern to facilitate the process of sanctification. While some leaders
of Peniel would disavow that there is any sacrosanct schematism that must always be
followed, it is nevertheless apparent that there is general agreement as to the steps
requisite for the realization of an “experiential acquiescence to the crucifixion of the
self life with the Lord Jesus Christ on the cross of Calvary, an appropriation of the
resurrection life of Christ, and a daily reckoning of self to be dead indeed unto sin,
but alive unto God through Jesus Christ, our Lord.” We shall consider these recom-
ended steps for the sanctification of the believer.
1. “Knowing the Old Man”
Terminology. The position of the Peniel Bible Conference appears to be that the
“old man” is the name for the Christian’s indwelling sin and that the regenerate
person has two “natures”, the old man and the new man. In the magazine *Peniel*
for July, 1940, it is stated “the new man cannot sin” and that “the old man
cannot help sinning” (Page 6). We believe that a mature exegesis of Scripture will
reveal that there is a faulty terminology here. We believe that the teachings of
Scripture are most accurately set forth in the words of Professor John Murray in
his book, *Principles of Conduct*: “The old man is the unregenerate man; the new
man is the regenerate man created in Christ Jesus unto good works. It is no more
feasible to call the believer a new man and an old man, than it is to call him a
regenerate man and an unregenerate. And neither is it warranted to speak of the
believer as having in him the old man and the new man. This kind of terminology
is without warrant and it is but another method of doing prejudice to the doctrine
which Paul was so jealous to establish when he said, ‘our old man has been cru-
cified’ ” (Page 218).
The use of faulty terminology, however, does not necessarily involve heretical
doctrine. Louis Berkhof in his *Reformed Dogmatics* states: “But when John says that they who are born of God do not sin, he is contrasting the two states, represented by the old and the new man, as to their essential nature and principle. One of the essential characteristics of the new man is that he does not sin.” (Page 139, Section 4, *Reformed Dogmatics*, Volume II.) Moreover, one should note the approval with which the Rev. Raymond Meiners, one of the leaders of Peniel, quotes Dr. Charles Hodge in his description of the Christian’s nature. (The Report of the Committee of Three to the Presbytery of New York and New England, 1950 - page 4). We believe, therefore, it is unwarranted to charge that faulty terminology at this point involves heretical doctrine.

In expressing the meaning of “knowing the old man”, Grunstra and Sloyer have stated that “by this phrase we believe that the Peniel Bible Conference is seeking to point up the believer’s responsibility to know his own sin according to the Scriptures and to allow God to specify the extent in the sentiment of Psalm 139: 23, 24.” (Document 4, page 4). It is true, of course, that if the believer is to die more and more unto sin, he must know his sin. The method, however, by which he is to come to know his sin is through the Word and the law. This is not emphasized, and sometimes not even mentioned, in the writings of Peniel dealing with “knowing the old man”. This can lead to a false mysticism. It should be recognized also that knowing one’s sin involves more than just knowing particular sins, essential as that is. It involves knowing the depth and breadth and strength of sin in our hearts. The expression “allow God to specify it” permits if it does not definitely imply an Arminian interpretation which would impinge upon the sovereignty of the Holy Spirit. It is possible, however, that what is intended here is that we should be willing to let the light of God’s reproof and correction bear upon our sins. Sadly enough, we do not allow the word of correction to take proper effect and we do resist the Holy Spirit.

A commonly followed procedure at Peniel Bible Conferences is to have individuals with sin problems seek the counsel of members of the “Prayer Council”, believed to be peculiarly equipped to deal with these sin problems. It is the testimony of a number who have been associated with the Peniel movement — including ordained ministers — that this practice has in their experience resulted in some member of the Prayer Council, however unintentionally, becoming the Lord of their conscience. This constituted a major reason for their severance with the movement. “God alone is Lord of the conscience and hath left it free from the doctrines and commandments of men”. (Westminster Confession of Faith, Chapter XX, Page II).

2. “Meeting the Cross”, or “Choosing Death to the Old Man” and “Knowing the Full Victory of the Cross”.

The best meaning that can be attached to these expressions is given by Mr. Grunstra and Mr. Sloyer: “Here we believe the doctrine of mortification is in view.” “In ‘meeting the cross’ we believe that certain implications and demands of true discipleship are in view, such as the Lord’s challenge in Luke 14:26, 27: ‘If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.’ ” “It is meant to elucidate the extent of one’s obedience; namely, that he should as a Christian be willing to follow, if necessary, unto the death: ‘Whosoever doth not bear his cross cannot be my disciple.’ ” “As for ‘choosing death to the old man’, we understand it to intend such things as are referred to in Romans 8:12, 13: ‘Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.’ ” “Again, Col. 3:15 – ‘Mortify therefore your members which are upon the earth’, and Col. 3:8 – ‘But now ye also put off all these; anger, wrath, etc. Here in these commands it is the language of choice and responsibility. We dare not be neutral in reference to those sins which still cling to us. We must constantly, and in faith, pray that they may be more and more weakened and broken in their power over us, in
virtue of the union which we sustain with Christ Jesus." “In the phrase ‘knowing the full victory of the cross’, we believe Peniel is seeking to instruct those believers who may be unaware of the full implications of Christ’s victory at Calvary. See Paul’s words in Rom. 6:3: ‘Are ye ignorant that so many of us as were baptized into Jesus Christ were baptized into his death?’ The phrase simply means that believers often require instruction as to what their inheritance is as Christians and once instructed, may be expected to profit thereby.”

The official publications of the Peniel Bible Conference attach additional and different meanings to these explanations: The Peniel Trumpet Call, published by the Peniel Bible Conference carries a study of this subject in the issue of April, 1957. It says: “This choosing of the cross for the Christian is the fundamental crisis in life” (Page 3). “To have gone through the supreme crisis of accepting the cross, of accepting God’s sentence of death upon our old man, does not mean that henceforth the old man will automatically be kept on the cross in the place of death, and that there will be no more crises, no more deaths to die . . . The tragedy is that so many Christians, at some crisis hour in their lives, choose the cross, and then do not allow it to operate consistently in their lives. There is a coming down from the cross when the death-pains are felt . . . Real discipleship begins with a crisis — the crisis of accepting the cross for oneself; but that crisis must be followed by a process — the process of keeping the flesh in the place of death upon the cross”. (Page 4). The subject is continued in the issue of May, 1957: “The apostle Paul said of himself, ‘I am crucified with Christ’ (Gal. 2:20) . . . what Paul meant was that his crucifixion with Christ which historically took place on Calvary, and actually, so far as his own personal experience was concerned, took place when he voluntarily chose the cross for himself, had effects which continued right to the day he wrote these words; but these effects continued only because he chose that his flesh remain on the cross. And so he says of himself, in I Cor. 15:31, ‘I die daily’. The flesh does not die once for all; it must be kept in the place of death. It must never be forgotten that the flesh remains with us as long as we live; it is never eradicated or destroyed . . . There is only one cross for the Christian, just as there was only one cross for Christ. That cross is the cross on which we die to sin; but death is made experimental only as we choose that the cross operate upon our old man. Taking up our cross means death — to the old man. It entails death-pangs suffered by the old man as we allow God to pass the sentence of death upon him . . . And then there is the daily keeping of the flesh on the cross, the keeping up-to-date of our co-crucifixion with Christ, which is impossible without a real knowledge of the Holy Spirit of God and a real recognition of his voice. When these two conditions are met, we are in a position to look to Him for His will for our lives” (Pages 1-2).

It is a Biblical truth and practice to engage in the faithful mortification of sin as that which is contrary to our union with Christ in His death on the cross where we died in Christ and were made dead with him from the rudiments of the world. It should be observed that Grunstra and Sloyer in their statement recognize that this mortification takes place “in virtue of the union which we sustain with Christ Jesus”.

However, to appeal to Paul’s expression “I die daily” (I Cor. 15:31) as a valid support for the mortification of sin, is not sound exegesis. Paul means here simply that he is in daily jeopardy of physical death in the administration of his apostolic office.

The practice that is recommended by these expressions tends to obscure the decisive significance in our effectual calling of our union with Christ in the virtue of his death and the power of his resurrection, because it teaches that we can experience the victory secured by Christ on the cross “only because” we choose that our “flesh remain on the cross,” “only as we choose that the cross operate on our old man”. Our Confession speaks quite clearly of the once-for-all-ness of our sanctification when it declares: “They who are once effectually called, and re-
generated, having a new heart, and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by His Word and Spirit dwelling in them: the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified; and they are more and more quickened and strengthened in all saving graces, to the practice of true holiness, without which no man shall see the Lord." Paul speaks of the once-for-all-ness of our sanctification in our being crucified with Christ when he declares in Romans 6:6: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." An accurate translation here would be "was crucified". John Murray, in an exposition of this text has written: "The term 'crucified' is that of being crucified with Christ, and therefore indicates that the old man has been put to death just as decisively as Christ died upon the accursed tree. To suppose that the old man has been crucified and still lives or has been raised again from this death is to contradict the obvious force of the import of crucifixion. And to interject the idea that crucifixion is a slow death and therefore to be conceived of as a process by which the old man is progressively mortified until he is finally put to death is to go flatly counter to Paul's terms. He says 'our old man has been crucified'." (John Murray, Principles of Conduct, Pages 212, 213).

The writer to the Hebrews also testifies to the decisiveness of our sanctification in Christ when he writes: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all. For by one offering he hath perfected forever them that are sanctified." (Hebrews 10:10,14).

The word of God declares that "sin shall not have dominion over you; for ye are not under the law, but under grace." (Romans 6:14). With reference to Romans 6:14, Paul is not simply giving an exhortation, "He is making an apodictic statement to the effect that sin will not have dominion over the person who is under grace. He gives exhortation in very similar language in the context, but here he is making an emphatic negation — 'sin will not have dominion'. Respecting this freedom from the dominion of sin, this victory over the power of sin, it is likewise to be recognized that it is not achieved by a process, nor by our striving or working to that end. It is achieved once for all by union with Christ and the regenerating grace of the Holy Spirit." (John Murray, Redemption Accomplished and Applied, Pages 178, 179). "The person who has died to sin no longer lives and acts in the sphere or realm of sin. In the moral and spiritual realm there is a translation as real and decisive as in the realm of the psychico-physical on the event of ordinary death. Those who still live in the realm of sin and whose life is constituted by sin may say with reference to the person translated from it, 'he passed away, and, lo, he was not: yea, I sought him, but he could not be found'. The place that knew him knows him no more." (John Murray, Principles of Conduct, Page 204).


We find nothing unscriptural in "resisting" Satan. In fact, the Scriptures exhort us to "resist the Devil". In this connection, the Committee would note, however, that according to reliable descriptions of certain private gatherings of certain Peniel adherents for prayer, considerable attention has frequently been given to the direct address of Satan. The Committee judges such an emphasis to be without Biblical warrant and indeed to be a dangerous distortion of true Christian piety.

We believe, moreover, that there is no warrant in Scripture for the Peniel Bible Conference practice of "binding" Satan, whether in themselves or in others. Certainly we cannot "bind" Satan. Only our sovereign Lord can do that. How then can we appear to pose as those who can tame this terrifying dragon? Truly, greater is He that is in you than he that is in the world", but it is He that is greater and He only, not we. It is dangerous to give any impression that we are greater in power than Satan. Our only hope is in the supernatural power of God's grace.
4. "Asking the Holy Spirit to take his rightful place".

This step logically follows the "binding" of Satan and logically precedes the "guidance of the Holy Spirit".

The Christian is to pray that he might be filled with the Holy Spirit. Our Lord taught us to pray for the help of His Holy Spirit when he promised: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13).

Paul, in writing to the Ephesians, exhorts them, "And be not drunk with wine, wherein is excess, but be filled with the Spirit". (Eph. 5:18).

It is something quite different, however, to ask the Holy Spirit to take his "rightful place". This impinges upon the sovereign power and love of the Holy Spirit in the believer. He will never renounce his rightful place in the hearts of his own. That is our only hope. He will never leave us, nor forsake us. He loves with a jealous and a tenacious love. As James wrote, "the spirit that dwelleth in us lusteth to envy". (James 4:5).

Seeking the "witness of the Holy Spirit" is the last and one of the most important steps to be taken, according to Peniel teaching, for the attainment of sanctification. This teaching and practice is considered under the section of this report on "The Guidance of the Holy Spirit". Reference at this point is made to that section for the treatment of this subject.

THE GUIDANCE DOCTRINE OF THE PENIEL BIBLE CONFERENCE

II.

Evaluation of the doctrine of guidance taught by the Peniel Bible Conference is perplexed by the dearth of documentary evidence for which the Conference is prepared to accept responsibility. The Statement of Doctrinal Belief and Teaching (Schenectady, New York; June, 1947) contains a few allusions to the subject of guidance, but these are too brief and general to establish from them by themselves anything more than a recognition of the operation of the Holy Spirit as the prerequisite for a true apprehension of the will of God. This 1947 Statement is, moreover, an Article (a revision of the original Article III) in a Constitution of the Conference which, according to the observation of this committee, is not taken seriously by leading members of the Conference, if indeed they are familiar with its contents.

The state of ambiguity and flux in which the creedal position of the Conference is left enjoys the advantage of defying intelligible criticism because it defies intelligible definition. At the same time this creedal ambiguity constitutes as formidable a barrier to membership in the Conference as would demonstrable heterodoxy for all who are solemnly committed to Reformed doctrine and may not, therefore, involve their testimony and dissolve their theological commitment in a fluid credo.

In the present study of Peniel's guidance doctrine, attention will be focused on a Statement to the Presbytery of Philadelphia, October 26, 1957, on "Some Principles of Guidance as Held by the Peniel Bible Conference". Concentration on this document is advisable because it is an official statement made in the name of the Conference and because it is the most lengthy recent statement on this subject available to this committee. Its recency is especially significant since allegedly the doctrine of the Peniel Bible Conference has through the years been undergoing development in a Reformed direction.

Another document, Studies in Christian Doctrine and Practice as Set Forth by the Peniel Bible Conference, (April, 1959), became available on the eve of this Committee's final meeting. These Studies, however, do not have official standing equal to that of the 1957 Statement for according to the covering letter of R. McCullough, President of the Conference, no more is claimed for them than that "generally speaking" they "represent the official position of the Peniel Bible Conference in the doctrines in dispute". In its own labors, the present Committee, being concerned to discover the official position of the Peniel Bible Conference, is obliged to follow the official 1957 Statement rather than secondary opinions like the equivocally endorsed 1959 Studies should there be conflict between them. Particular mention might be made of the anonymous first study, "Is Guidance a Knowledge of God's Decretive or His Preceptive Will?" This was evidently pre-
pared in the light of a preliminary draft of the present report and recants to an extent on certain errors pointed out by this report, though without actual acknowledgment of the errors in its official 1957 Statement.

Critical Analysis of October 26, 1957 Statement on Guidance by the Peniel Bible Conference

It must be noted that this 1957 Statement is characterized by an obscurity of formulation which cannot be dismissed on the basis of its own introductory plea of short notice. Since this teaching of the Peniel Bible Conference has been the occasion of serious disturbance of the peace of the Orthodox Presbyterian Church for many years, Orthodox Presbyterian Church leaders who identify themselves with the Peniel Bible Conference ought to be well prepared to give a clear account of the distinctive teaching of that Conference if they would not be found seriously negligent of both the peace and purity of the Church.

It will be the burden of the present analysis to establish that a series of closely related major errors governs this Statement's formulation of principles of guidance.

A. Obscurity of the Distinction between the Decretive and Preceptive Will of God.

Previous committees have confronted the Peniel Bible Conference with the necessity of observing the fundamental distinction between the decretive and preceptive will of God. In particular, it has been emphasized that divine guidance in the sense of normative direction as to duty in matters of right and truth is the exclusive concern of the preceptive will of God. Moreover, since the preceptive will of God is disclosed to men in this age exclusively in the objective revelation of Holy Scripture, the normative guidance which the Holy Spirit affords to the people of God with respect to ethical-religious distinctions is always and only through the Scriptures and in content no other than and no more than the revelation contained in those Scriptures. The necessity of the illuminating work of the Holy Spirit for true understanding of the Scriptural revelation must be recognized, but that may not be allowed to obscure the fact that the material source of normative ethical guidance is solely the objective contents of Scripture.

While stressing the fact that normative ethical guidance is the exclusive concern of the preceptive will of God, it is well to mention that there is in addition to this guidance of precept, what may be called the guidance of providence. By the guidance of providence is meant that the people of God are brought by Him to their appointed destiny, all things working together for their good, as one aspect of God's execution in history of His eternal decrees. Of course, Providence embraces all things and therefore embraces the special revelation given in Scripture which is the source of preceptive guidance. However, what is meant in this report by the guidance of Providence is a divine providential activity exclusive of all supernatural revelation of law such as is presently available to men only in the Bible.

This work of providential guidance consists in part in bringing into existence and bringing man into intelligent confrontation with the continuing, kaleidoscopic combinations of circumstances which carry with them ethical obligations for man. It is in part then, a form of guidance which involves the imparting of information to men. By this light of nature a man becomes acquainted with the several factors which at any given moment may enter into his particular life situation and constitute that situation an ethical problem peculiarly his own. It is to be carefully observed, however, that this guidance of providence does not articulate the ethical demands inherent in the particular life situation which it has arranged. It does not itself provide any normative ethical interpretation of the existential situation it produces. It imparts information to men, but not normative information as to the duty of man.

Taken as a whole, this divine activity which is here called the guidance of providence calls for a response of love and gratitude, but it does not confront man with particular normative propositions as to ethical obligations. It does not acquaint man with particular commandments by obedience to which he might manifest his love and gratitude to the God who, like a gentle Shepherd, leads him all his journey through.
The continued failure of the Peniel Bible Conference to employ this distinction between decretive and preceptive will at any point in its official 1957 formulation of its principles of guidance is especially noteworthy. And the explanation is evidently found in the fact that the Conference does not find this distinction to be compatible with its doctrine of guidance. That such is actually the case is shown by the confusion evidenced in its 1957 Statement between the guidance of precept and the guidance of providence. These two are blended together, undistinguished and undistinguishable, as a sort of homogenized guidance. The reader of the 1957 Statement is left in utter bewilderment whether a particular predication is supposed to be applied to one type of guidance or the other and can only conclude that the distinction between the two has suffered complete eclipse in the thought of the authors of the Statement.

In Paragraph 2 the following definition of guidance is given: "Guidance is that expression of fellowship with God — established and maintained by the Scriptures as administered by the Holy Spirit — whereby a man is enabled to function as a redeemed individual in the concrete situations of life." This sounds like a definition of the guidance of precept. Indeed, it sounds as if the guidance in view were not a matter of information, but rather of some sort of qualification not necessarily concerned with the apprehension of instruction at all. The context, however, suggests that the use of the clause "whereby a man is enabled to function" is misleading and that the kind of guidance expounded by the 1957 Statement amounts in part at least to the conveying of information relative to man's duty. For the context mentions as at least one intended fruit of this guidance, "the conviction of mind which the Christian may experience regarding the will of God for his duty". The kind of guidance in view in the 1957 Statement then is one which at least in part provides information, indeed, normative information — "the will of God for his duty".

But in the same paragraph there emerges this statement: "to say that guidance always occurs in the realm of the conscious thoughts of Christians is to presume upon God and to deny the fact of Providence upon which much of life unconsciously depends". This reference can only be to that general providential government, so much of which is beyond human cognizance, by which the decretive will of God is realized in history. Thus the 1957 Statement mixes the guidance of providence indiscriminately with the revelation of moral imperatives to men in its nondescript picture of guidance.

This same characteristic obscuration of the distinction between the decretive and preceptive will of God, between the guidance of providence and the guidance of precept, is evidenced in the 1959 Studies. The paper by G. T. Sloyer entitled, "The Christian's Choice in Marriage", recommends a certain procedure for discovering "the partner of God's choice" and concludes with the following: "Never forget it, God is on your side in such a decision. He will govern your circumstances to bring His will to pass for you, His child. He will work in your heart, too, by His gracious Spirit, both to will and to do of His good pleasure. Trust and obey Him, then, with all your heart, and He will lead you into His will regarding marriage!"

The language of the second sentence — "to bring His will to pass" — obviously has in view divine providence. What the sentence says is true. It affirms the inevitable execution of the decretive will of God. A man will surely marry the person whom God has decreed he will marry. This spouse, however, might be one whom the man ought not to have married according to the preceptive will of God. It has so happened many a time. The significant fact is that this reference to the decretive will of God is introduced as an assurance of success to one seeking "the will of God" for his marriage, that is, to one seeking the preceptive will of God to which he is morally bound to conform his choice. The inevitable execution of the decretive will of God could be offered as a guarantee of the faithful execution of the preceptive will of God (outside of Heaven, at least) only by one who has hopelessly confounded the decretive and preceptive will of God.

Along with Mr. Sloyer's paper among the 1959 Studies is the anonymous first article mentioned above in our evaluation of source materials. In response to the criticism of
a preliminary form of this report concerning the failure of the Peniel Bible Conference to employ the distinction between decretive and preceptive will of God in its 1957 Statement, it now ventures to expound this distinction in relation to guidance. A good start seems to be made when guidance (apparently meaning, normative direction) is said to be "derived only from the preceptive, or revealed, will of God as written in His Word" (Page iii). That, however, is presently qualified in most drastic fashion: "In stating that we are guided only by the principles revealed in the Scriptures, on the other hand, we do not mean that we are to be led by them as an indexed moral code, wholly objective to ourselves". It is to be noted that the guidance in view is explicitly that of Scriptural principles, not the kind of guidance which is afforded by information available through the light of nature, and it is emphatically asserted that such guidance is not "wholly objective to ourselves". The paragraph goes on to discuss aspects of subjective religious experience which could only be classified as the guidance of providence. If this is to be attributed to carelessness of expression, it represents a distressing failure to guard the truth and the peace of the Church and it ought to be acknowledged as such by the Peniel Bible Conference. If this is not a particularly glaring instance of carelessness, language could not more plainly repudiate all objective ethical standards and dissolve them in the subjectivity of human experience.

Thus the Peniel Bible Conference shows itself to be as profoundly confused in its 1959 Studies as it was in its 1957 Statement with respect to the distinction between the preceptive and decretive will of God and the significance of this distinction for the doctrine of guidance.

B. Rejection of the Adiaphora Principle

In paragraph No. 3 of the 1957 Statement a distinction is made between the Scripture as Code of Conduct and the Scripture as Word of Reconciliation, The latter is regarded as eliminating a "realm of indifference" which remains over if the Bible is considered solely as Code of Conduct, that is, as "specific rules" discoverable by exegesis. This "realm of indifference" would appear to be the realm of Adiaphora recognized in Reformed thought for that realm of Adiaphora is precisely the realm of free, uncondemned choice which may remain even after all the pertinent ethical teaching of the Bible has been utilized for the interpretation of all the elements, personal and impersonal, subjective and objective, which together constitute the situation requiring decision.

The first of the illustrations which the Statement offers of the nature of this "realm of indifference" deals with the type of decision that could fall within the realm of Adiaphora according to the Reformed conception of it; for it deals with a choice between two areas of missionary labor. (See the quotation of Gal. 2:7-9 towards the end of the paragraph.)

There is some question whether the Statement intends to include as one element in this "realm of indifference" the subjective element of spiritual indifference to the demands which the Bible makes with respect to heart attitude and motivation. Such an element would seem to be excluded by the very fact that this "realm of indifference" is something which remains over after the totality of biblical law (the Bible as Code of Conduct) has been reckoned with; for it is beyond dispute that the Christian discovers by exegesis of specific biblical precepts the divine requirement that in all things he is to be motivated by zeal for God's glory and must act, therefore, out of love for God and in glad obedience to the commands of God. Nevertheless, the Statement does seem inconsistently to include this element of an attitude of indifference as part of its concept of "realm of indifference". Note, for example, its quotation of Phil. 2:12-13 as an illustration and also the statement, "While we believe the Scriptures teach that there are things indifferent, yet they do not teach that a Christian should ever be indifferent in his attitude to them."
The important thing is that the Peniel Bible Conference is insistent that this “realm of indifference” must not be allowed to remain. Its existence, the argument runs, would severely damage the doctrine of the relevancy of Scripture! It is then to do away with this “realm of indifference” left by the Bible as Code of Conduct that recourse is had to the idea of Scripture as Word of Reconciliation. When the Word of Reconciliation is brought to bear on the “realm of indifference”, its “indifference” becomes difference — and the relevancy of Scripture is thought to be saved.

To the extent that the Statement inconsistently includes the idea of an attitude of spiritual indifference in its notion of a “realm of indifference” we are of course agreed that such indifference must be eliminated. For man is a religious — moral agent and every act of such an agent cannot but be a religious — moral act. No act of his therefore may be marked by spiritual indifference. Even when he makes a choice between two things of which the Scriptures equally approve, he is under obligation to make that choice as one fulfilling the religious requirement of acting out of love to God and the moral requirement of acting in deliberate obedience to divinely revealed moral principles. But, unfortunately, it is the “realm of indifference” in its totality, the realm of Adiaphora recognized in Reformed theology as well as the element of subjective indifference, which the Peniel Bible Conference insists must be eliminated and believes is somehow eliminated by the Scripture as Word of Reconciliation.

This conclusion that the Peniel Bible Conference repudiates a genuine, Reformed concept of Adiaphora is confirmed by the very way in which its adherents formulate what is supposed to be an acceptance of the Adiaphora principle. Their characteristic affirmation is that there are things indifferent — but there are no indifferent choices. Some adherents of the Conference will allow with reluctance that there might be an indifferent choice, but only in the most inconsequential matters. For the most part, if not entirely, the indifference of things in themselves is thought to disappear as soon as those things are taken up into an existential act of decision by one whose life is informed by the Bible as Word of Reconciliation, by one who is walking in fellowship with God.

It will be recognized that this is in polar contradiction to the Reformed idea of Adiaphora. For a truly biblical view of Adiaphora affirms that real indifference may be found in an actual existential confrontation of a moral agent and a particular complex of providential circumstances and, moreover, that it may be found in matters of considerable import and far-reaching consequence. Indeed a Reformed approach to the subject does not know of any area of Adiaphora existing apart from such a specific and total real life situation. The judgment that a realm of Adiaphora exists can be made only with reference to such an existential situation. It can be made only after there has been an exhaustive reckoning with the totality of biblical law bearing on everything whether subjective or objective which comprises that concrete situation.

To speak of an indifference of things in themselves is an abstraction. Accordingly the area of Adiaphora which the Peniel Bible Conference is willing to acknowledge is not an area of real liberty within which a Christian might make his way with unfettered conscience. As soon as a living, choosing Christian steps within their realm of things indifferent in themselves, those indifferent things, transformed as by a Midas touch, cease to be Adiaphora and the Christian is bound at the peril of sinning to pick his way among them, discerning things right from things wrong. Alas! the answers are not in his Bible!

The first of the 1959 Studies, once again adjusting to the criticisms offered in a preliminary form of this report, manages a statement on Adiaphora which is for the most part innocuous, but does not abandon the basic error of identifying Adiaphora abstractly as a realm of “indifferent things”.

Clearer illustration and corroboration of this report’s analysis of the Peniel view of Adiaphora is found in the second of the Studies, “The Christian’s Choice in Mar-
riage”. That study is quite unwilling to recognize that the Christian man is free to marry any woman who satisfactorily meets all the biblical qualifications. The author of the document, one of those responsible for the 1957 Statement, would presumably be willing to classify the various properly qualified candidates as in themselves Adiaphora. Nevertheless he takes for granted that there is among these candidates indifferent in themselves one whom he calls "the partner of God's choice". (Page 2).

The actual choice, therefore, made among the individuals indifferent in themselves, is not an indifferent choice since it is imperative that it light upon "the partner of God's choice". The problem, of course, is somehow to discover the alleged "partner of God's choice". The author is serenely confident of the efficacy of the technique he suggests, but quite apart from other considerations, those whose theology has no Perfectionist leanings will be discouraged from the experiment when they read that one of the prerequisites is "that no cloud of disobedience mars his communion with the Holy Spirit". (Page 1)

In affirming its belief that the Scriptures teach that there are things indifferent, the Peniel Bible Conference means that there are things indifferent only in themselves in isolation and to the extent that the Bible as revelation of law fails to condemn them. However, since the Bible according to Peniel does not actually exist only as Code of Conduct, neither does the realm of things indifferent actually exist. It is eliminated from real life by something Peniel calls the Bible as Word of Reconciliation. In short, the realm of Adiaphora in the Peniel construction is a pure abstraction and a confession of belief in it is meaningless.

The baneful practical effects of Peniel's doctrinal confusion are seen in the incapacity of many Peniel adherents to achieve a normal attitude to what other Christians would regard as routine details or even trivialities within the realm of Adiaphora. The first of the 1959 Studies admits the absurdity of regarding all the minor details of daily routine as major moral choices. Nevertheless precisely such indecision and anxiety has been witnessed and attested by numerous competent persons as a characteristic quirk in the piety of recipients of Peniel's instruction. Specific instances of such behaviour would often be such as to prompt mirth, were the spectacle not pitiful of fellow Christians reduced to such a self-imposed bondage within the area where God has given us liberty and were it not that their behaviour brings upon the Gospel ridicule which has nothing to do with the fact that the wisdom of God is foolishness to the wise of this world.

C. Denial of the Sufficiency of the Scriptures

It is evident that a denial of the sufficiency of Scriptures is the necessary logical consequence of the doctrinal errors which have already been observed in the 1957 Statement and the 1959 Studies. For if there were no genuine realm of Adiaphora then the Bible would indeed be an inadequate guide. The Bible presents the will of God only in general principles, whereas if the Statement were correct, it would be necessary for man to know a more specific preceptive will of God within the circle of choice sanctioned by the general principles given in the Word.

It might be questioned whether Peniel doctrine is self-consistent at this point. But even though it were to appear that the Peniel Bible Conference, while teaching errors which imply the insufficiency of Scripture, is happily inconsistent enough to give a clear confession of the sufficiency of Scripture, the Conference still could not absolve itself from responsibility for the emergence of the logical fruits of its errors among others who might be influenced by its teaching.

As a matter of fact, the logic of those errors has already so affected Peniel's own view of the Bible that the Conference is at best guilty of failure to give an unequivocal witness to the sufficiency of Scripture. The 1957 Statement expresses itself most obscurely on this vital doctrine. Of various interpretations which its confused statements might support, the following interpretation appears to this Committee to take account of all of the data most satisfactorily.
Paragraph No. 3 of the 1957 Statement opens with the insistence that the Christian is under “obligation to seek and obey God’s will in all areas of life”. It goes on to affirm that making guidance “strictly a matter of exegesis of specific rules of Scripture” has as an “inevitable” result the distinguishing of an area in which the Word is not the guiding principle from one in which it is. While the Christian must know and obey God’s will in all areas, his exegesis of the Bible leaves a certain area of life in which he is without the guidance he must have. In other words, when the Bible as Code of Conduct (that is, the Bible in so far as it presents propositional requirements understandable by exegesis) has been fully exploited, man still finds it imperative to have additional normative instruction.

It is clear, moreover, that it is additional normative information which is judged to be necessary rather than such information as might be afforded by the guidance of providence. For the issue, according to the context, is one of the relevancy of Scripture. What is said to be severely damaged when guidance is made strictly a matter of the exegesis of specific rules of Scripture is not the doctrine of the relevancy of Christian guidance as a whole, but “the doctrine of the relevancy of Scripture” (italics ours.) To supplement the exegesis of the Bible with the light of nature would not rescue the relevancy of Scripture. Moreover, the necessary additional element cannot be the illuminating work of the Holy Spirit enabling the Christian to understand the Scripture, for such illumination does not increase the relevancy of Scripture. What the Statement judges to be necessary, therefore, can only be an additional normative revelation of the preceptive will of God.

Thus, for the Peniel Bible Conference, biblical law and guidance as a revelation of duty are not co-extensive. In the opinion of Peniel, therefore, the Bible is not a sufficient rule of doctrine and life. This interpretation of Peniel thought is conclusively confirmed by the one member of this Committee who is a Peniel adherent. He vigorously repudiates the insistence of this report that normative preceptive guidance is obtained exclusively by exegesis of the Scriptural revelation, charging even that such an insistence “tends towards a rationalism”. (Communication of Rev. R. Meiners to the Committee, April 30, 1959, Page 3).

The blatancy of the 1957 Statement’s repudiation of the sufficiency of Scripture is formally obscured by the simultaneous expression of concern for the full relevancy of Scripture which has just been noted. The Statement rejects the distinction which it says is made inevitable if normative guidance is made strictly a matter of biblical exegesis, i.e., the distinction between an area of life where the Word is the guiding principle and one where it is not (the latter being tantamount in the Peniel construction to the traditional area of Adiaphora). The Statement thus rejects the Adiaphora principle and does so for the very reason “that such a distinction severely damages the doctrine of the relevancy of Scripture”. In a sense then the Peniel Bible Conference claims too much rather than too little for the relevancy of Scripture. It claims that the Bible as Word of Reconciliation provides specific guidance in the area of Adiaphora where actually the Bible provides no guidance beyond a general approval and granting of liberty.

It is necessary to observe carefully, however, that it is not for the Bible as a Code of Conduct understandable by exegesis that the Peniel Bible Conference claims too much. The Bible in that sense, according to the Peniel Bible Conference, is not equal to man’s need for normative guidance. It is only when Peniel has added to the Bible as Code of Conduct the other mysterious aspect which it calls the Word of Reconciliation that it can say, “as such its relevance is co-extensive with every activity of men”. (Paragraph 3). That is, as such it eliminates the realm of Adiaphora.

But this concept of Scripture as Word of Reconciliation is quite impotent, in spite of the even excessive claims made for its sufficiency, to salvage an orthodox doctrine of the sufficiency of Scripture out of Peniel’s confusion with respect to the role of
biblical law. For whatever the Bible as Word of Reconciliation is supposed to be, it is incapable of supplementing the Bible as Code of Conduct with propositional information of normative ethical character, such as would make the Bible as a whole equal to the task which it is allegedly unequal to simply as Code of Conduct. For the Bible as Word of Reconciliation is by definition something other than “specific rules of Scripture” or normative propositions which can be discovered by exegesis.

It appears to be the teaching of the 1957 *Statement* that when the Bible as Word of Reconciliation is brought to bear by the Holy Spirit on the Christian consciousness there arise convictions which may be “entertained as from the Holy Spirit”. There is a definite tendency in Peniel thought to invest these convictions with the sanction of the authority of the Holy Spirit. But while this would allow for a supplementation, even an authoritative supplementation, of the allegedly insufficient ethical instruction which is available in the Bible as Word of Conduct, this supplementary instruction could not possibly derive its propositional content from the contents of Scripture. For again it must be observed that by definition nothing of propositional ethical instruction remains in the Bible beyond what allegedly needs supplementation (i.e., the Code of Conduct). By the same token it is utterly futile for the *Statement* to add that “all convictions entertained as from the Holy Spirit must be carefully examined in the light of Scripture”. (Paragraph 2). In so far as these convictions cannot be traced to the Bible as Code of Conduct, they cannot be tested by the Bible at all, for nothing beyond the Code of Conduct remains in the Bible that could be investigated as a possible norm or check on the origin of these convictions.

The consequences claimed by the Peniel Bible Conference for the interaction of the Holy Spirit, the Word of Reconciliation, and the Christian consciousness are indeed such as to make Christian guidance more extensive but not such as to make the allegedly insufficient biblical guidance sufficient. If the propositional content of the more extensive authoritative guidance which supposedly results from the interaction of these three factors cannot be traced to the Bible as Word of Reconciliation it must be traced to either the human heart or directly to the Holy Spirit. On this subject, see further under the next heading.

The conclusion still stands then that the Peniel Bible Conference denies the sufficiency of the Holy Scriptures. Re-examined in the light of the foregoing study, Paragraph I in the *Statement of Doctrinal Belief and Teaching* appears to contain such a denial. It reads in part: (In the Scriptures faithfully transmitted to us) “we now have God’s every revealed requirement for faith and conduct.” The insertion of the word “revealed” seems significant, for to describe the orthodox view it were not only adequate but less ambiguous to say simply “every requirement”. Is not the explanation that the Peniel Bible Conference assumes that there are other requirements not publicly revealed?

In connection with the examination of the Peniel view of Scripture, it ought to be observed that by carelessness of formulation in their 1957 *Statement* they might give the unfortunate and indeed incorrect impression that their view of Scripture has been seriously influenced by Barthian theology. Their formulations are labelled as “Some Principles of Guidance” without any qualifying restriction such as a phrase like “of the Spirit”. The area of definition seems to be guidance comprehensively understood. When then they proceed to define guidance narrowly as an “expression of fellowship with God” they seem thereby to deny the canonical authority of the objective Scriptures in themselves as a divinely imposed law of life for all men. They seem to assert that the Scripture becomes authoritative revelation only within the circle of regeneration, only as it is enforced in the human spirit by the Spirit of God, as an expression of fellowship with God. If the Peniel Bible Conference wants its views to be treated seriously by ecclesiastical bodies and if it cherishes the desire to further rather than hinder the truth in this generation, it is obliged to adopt a more responsible attitude in the formulation of its doctrine, especially its doctrine of the Spirit and the Word.
which is so distinctive an emphasis of the Conference and so crucial an issue in the modern theological world.

D. Virtual Claim to Private Revelations of the Holy Spirit

By now the conclusion is inescapable that however much the Peniel Bible Conference might deny it, and that in all sincerity, the system of guidance which they have officially promulgated actually does involve the claim to special private communications of the Spirit. Since the Peniel Bible Conference is unwilling that there should be a real area of Adiaphora; and since the necessary and allegedly available propositional guidance for decision within the area which should be that of Adiaphora is not to be found in the Bible as Code of Conduct; and since moreover the convictions of duty arising out of the state of communion induced by the Spirit's application of the Word of Reconciliation cannot be traced to principles of conduct objectively set forth in the Scriptures and discoverable by means of exegesis; it must then be claimed that those convictions of duty, if they are not to be acknowledged as the product of self deception or Satanic insinuation, are extra-biblical private revelations of the Spirit.

From the outset, the 1957 Statement's orientation of Guidance was not to objective divine revelation, but to subjective human experience. Analysis of the remainder of the Statement indicates that that orientation was not merely the emphasis preference of a certain type of piety, but the necessary foundation and framework for a heterodox theory of revelation.

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THE PENIEL BIBLE CONFERENCE AND THE CHURCH

III.

One question concerning the Peniel Bible Conference and its doctrinal position, which has not been in the center of discussion, but nevertheless is of far from negligible significance, is whether in some respects membership in the Conference does not conflict with thoroughgoing and consistent commitment to The Orthodox Presbyterian Church. Although the evidence on this question is not as clear and unequivocal as it might be, and all due caution must be exercised in rendering a judgment upon it, the question itself may not therefore be dismissed as unprofitable so far as the present evaluation is concerned.

The question of the meaning and consequence of membership in the visible church, and in particular of one's membership in The Orthodox Presbyterian Church, is not a merely peripheral matter. And if it should appear that the positive evidence of commitment to the Church is lacking in clarity, this in itself would point up a grave weakness in the Conference. For surely no commitment to any organization not established by Christ may be entered upon if it jeopardizes or impinges upon one's loyalty to the Church of Jesus Christ.

In considering this matter it must be freely acknowledged at the very beginning that various ministers and other members of The Orthodox Presbyterian Church who are also members of the Peniel Bible Conference profess wholehearted loyalty to The Orthodox Presbyterian Church and by word and deed have shown a most commendable zeal for its doctrine and program. The question cannot be avoided, however, whether more or less unconsciously the commitment to Peniel may not involve them in positions and practices which, in effect, do now or in the long run will weaken their proper commitment to the Church.

Another preliminary observation which may be in order is that, in raising this question, we do not have in view any notion of challenging the right of members of The Orthodox Presbyterian Church to be members in or associated with other organizations including such as may not be precisely committed to the Reformed Faith or restricted so far as membership is concerned to persons of Reformed convictions. The propriety of cooperation with evangelicals in various ways has been acknowledged so long as such cooperation does not impinge upon one's commitment to the Reformed Faith. On the other hand, the perils of cooperation in this respect have also been generally acknowledged, and The Orthodox Presbyterian Church has taken great pains to try to draw the lines of cooperation in such a way that its own distinctive witness is not obscured or compromised.
In our view it is exactly at this point, however, that earnest questions are raised as to the implications of commitment to the Peniel Bible Conference. It is undoubtedly not a church, and its members, generally at least, are active in the support of The Orthodox Presbyterian Church and other churches. Nevertheless, there appears to be an element of inconsistency in adherence to the Reformed standards and to the doctrinal position of the Peniel Bible Conference. For the latter is not a Reformed Creed. Nor is it, like the Apostle’s Creed or certain evangelical statements of belief, a formulation which is concerned to exhibit some of the basic features of the catholic Christian faith. The doctrinal statements of the Peniel Bible Conference, on the contrary, reflect an attempt to set forth distinctive tenets regarding various Christian doctrines. Our Report has shown that these doctrinal formulations are in various respects at variance with the Scriptures and the Church’s confession of faith. But even if this divergence were not admitted, it would still remain true that these formulations are marked by such a serious lack of clarity and precision that commitment to them on the part of members of The Orthodox Presbyterian Church is bound to raise questions as to the clarity and definiteness of commitment to our ecclesiastical standards.

The commitment to the distinctive tenets of the Conference on the part of its members appears often to have practical consequences in the area of Christian fellowship which have unfortunate results or tendencies so far as the advancement of the work of The Orthodox Presbyterian Church is concerned. One may acknowledge that many members of Peniel display a laudible zeal for the work of the Church and support of its work. Nevertheless, the very existence of groups of persons committed to the distinctive tenets of Peniel and to its program tends, because of the evident centrality of loyalty to the Conference on the part of its members, to promote divisiveness and even schism in the body of Christ. Thus to a significant degree, in various situations where groups of adherents of Peniel form a part of a larger fellowship, membership in Peniel results or tends to result in the virtual establishment of a church within a church, or at the very least in the marking off of lines of fellowship in such a way as to mar the manifestation of the unity in Christ.

SOME OBSERVATIONS

IV.

In the incipient stages of the Peniel Bible Conference, there is evidenced a rather pronounced Arminian and Perfectionist influence. A study of all the documents makes it equally apparent that subsequently there have been strong Reformed influences at work in the teachings and practices of the Peniel Bible Conference.

Evidence in writing and personal conversations with some leaders of Peniel reveal that there is a willingness and desire among some of the leaders of Peniel to have the teachings and practices of the Peniel Bible Conference conform fully to the Scriptures and our subordinate standards. Correspondence between representatives of the Presbytery of New York and New England and representatives of the Peniel Bible Conference in 1950 substantiates this observation. Personal conferences with ministerial members of the Peniel Bible Conference who are ministers in the Orthodox Presbyterian Church revealed a definite willingness to acknowledge faulty terminology and to consider the possibility of errors in doctrine and practice.

In all treatment of the doctrines and practices of the Peniel Bible Conference, it should be recognized that there are varying degrees of understanding of and commitment to the teachings and practices of the Peniel Bible Conference on the part of those associated with the Peniel Bible Conference. We should, therefore, guard against judgments of guilt by association.

APPENDIX

STATEMENT TO THE PRESBYTERY OF PHILADELPHIA
October 26, 1957
BY THE PENIEL BIBLE CONFERENCE

Dear Brethren in Christ:

Because of certain allegations against the Peniel Bible Conference on the floor of Presbytery, we desire to make the following statements concerning our doctrine and prac-
The following has been prepared on rather short notice for this occasion and ought not to be taken as an exhaustive presentation of the conference position on these matters.

The Peniel Bible Conference does not hold, nor has it ever held that it is perfect or that understanding of guidance is infallible. Neither do we hold that the Holy Spirit's guidance consists in a blind, mystical impulse unrelated to the facts of Providence and the teachings of Scripture. Nor do we seek to impose upon Christians any course of action as seeming to be the will of God for them. Suggestions or advice that we may give to young people at their request is not regarded as imposition or legislation. We believe, on the other hand, that in Christian work it is our duty to "reprove, rebuke, exhort with all long-suffering and doctrine". Yet we believe that it is the Christian's personal duty and responsibility to have a conviction for himself that a given course of action is the will of God for him.

**SOME PRINCIPLES OF GUIDANCE AS HELD BY THE PENIEL BIBLE CONFERENCE**

1. That special revelation of God's truth which leads to man's salvation, which might be denoted as *redemptive truth*, is confined exclusively to the written Word of God — the Scriptures of the Old and New Testaments. God has thoroughly, exhaustively and sufficiently revealed in objective form all truth necessary to redemption and the application of redemption to life-situations. We believe this without reservation and hold that this is the precise meaning of the *Westminster Confession*, Chapter I, paragraphs I and VI.

2. We are equally insistent that the salvation thus exhaustively delineated by Scripture is produced in a man's life only by the effectual application of this precise truth — and nothing additional — to the life by the Holy Spirit of God. We believe, moreover, that such effective application of redemptive truth to the life by the Holy Spirit results in a regenerate consciousness of communion with God, however, imperfectly that communion may be perceived; that, indeed, a rational, emotional and volitional fellowship with God is the intended result of such salvation. Guidance is that expression of fellowship with God — established and maintained by the Scriptures as administered by the Holy Spirit — whereby a man is enabled to function as a redeemed individual in the concrete situations of life. To say that such guidance always occurs in the realm of the conscious thoughts of Christians is to presume upon God and to deny the fact of Providence upon which much of life unconsciously depends. To say, however, that such guidance is never in the realm of consciousness is to make the Scriptural teaching of fellowship with God meaningless. We are nevertheless careful to maintain that human sinfulness precludes infallibility in understanding guidance, and that all convictions entertained as from the Holy Spirit must be carefully examined in the light of Scripture. It remains true, however, that our fellowship is with God Himself, not with Scripture as an end in itself. No view of Scripture which denies fellowship with God does any real honor to the sufficiency and relevancy of Scripture. The conviction of mind which the Christian may experience regarding the will of God for his duty is in no sense to be equated with Scripture, but is to be sought as a promised result of the thorough-going application of redemptive truth to the life — the factor of human fallibility always being borne in mind.

3. A Scripturally established fellowship with God places upon the Christian the obligation to seek and obey God's will in all areas of life. (I Cor. 10:30 — "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." Col. 3:17 — "And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3:23 — "And whatsoever ye do, do it heartily as to the Lord, and not unto men.") Failure to acknowledge this obligation may result in the setting up of two distinct areas of life, one in which the Word is the guiding principle, and the other, a realm of indifference, in which it is not. We believe that such a distinction severely damages the doctrine of the relevancy of Scripture, and yet that such a distinction is inevitable if guidance is made to be strictly a matter of exegesis of specific rules of Scripture. We believe Scripture to be much more than a code of conduct — it is the Word of reconciliation, and as such its relevancy is co-extensive with every activity of men. While we believe the Scriptures teach that there are things indifferent, yet they do not teach that a Christian should ever be indifferent in his attitude to them. For example, a man's call to the ministry, or to the pastorate of a particular congregation, is not
a matter of indifference, neither can it be determined solely on the basis of the exegesis of Scripture. (Gal. 2:7-9 — “But contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles:) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.” Phil. 2:12-13 - “Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.”)

On amended motion the Assembly determined to reconvene at 1:30 p.m.

The Assembly recessed at 12:07 p.m. after prayer by Mr. Metzger.

MONDAY AFTERNOON

The Assembly reconvened at 1:33 o'clock with prayer by Mr. McIlwaine.

Mr. Cummings, a member of the Committee to Study the Doctrines and Practices of the Peniel Bible Conference, presented his personal Supplement to the report of the Committee as follows:

SOME OBSERVATIONS PRESENTED AS A SUPPLEMENT TO THE REPORT OF THE COMMITTEE TO STUDY THE DOCTRINES AND PRACTICES OF THE PENIEL BIBLE CONFERENCE

In the report of the Committee to Study the Doctrines and Practices of the Peniel Bible Conference as finally adopted by that Committee, two substantial sections were deleted from the original study that was presented by the author. It is the author's belief that the deletion of these portions of the original study impairs the balance of the Committee's report on Sanctification and does not fully represent the author's evaluation of the Doctrines and Practices of the Peniel Bible Conference as they relate to the Orthodox Presbyterian Church.

The author, in his report on Sanctification, presented a critique of the Doctrines and Practices of the Peniel Bible Conference on Sanctification. He then presented a brief critique of some of the criticisms of the Peniel Bible Conference teaching on this subject. It was this critique of some of the criticisms of the Peniel Bible Conference teaching on Sanctification that was completely deleted from the author’s report. This portion of the original study on Sanctification was deleted on the basis that the Committee was not asked to present a critical analysis of the criticisms of the Peniel Bible Conference. The author believes that this interpretation of the General Assembly's instruction to the Committee placed a restriction on the Committee’s work that was not warranted. An honest appraisal of criticisms of the teachings of the Peniel Bible Conference would appear essential to any worthy analysis of the teachings and practices of the Peniel Bible Conference. The writer believes that any assignment given to any Committee must be interpreted in the light of one's ordination vow to study the purity, peace and unity of Christ’s church. It is believed that the true purity, peace and unity of Christ’s church is impaired when we keep from our purview any weaknesses or errors in the criticisms of the teachings and practices of the Peniel Bible Conference.

In this conviction, the undersigned presents herewith the following observations:

It is believed that some of the criticisms of the teachings and practices of Peniel Bible Conference do not give adequate recognition to, nor place Scriptural emphasis upon, the responsibility of the believer in the work of sanctification. As we all know, the work of sanctification in the believer is synergistic - the work of God and man. It is God’s work primarily since He takes the initiative and is the all-controlling power in the work of sanctification, bringing it to a successful conclusion. God sanctifies and God alone. We must continually recognize our complete dependence upon Christ and His Holy Spirit for any good. “Without me, ye can do nothing”, said our Lord.

It is nevertheless true that the regenerate man must cooperate with God in his sanctification. “Work out your own salvation with fear and trembling. For it is God which
worketh in you, both to will and to do of his good pleasure." (Phil. 2:12, 13). When Paul, in Philippians 2:12, 13 reminds them that it is God who is working holiness in them, it is intended not to absolve them from the responsibility of working at their sanctification, but rather as a stimulus and encouragement for them to exercise this responsibility. “The work of sanctification is carried on by God's giving constant occasion for the exercise of all the graces of the Spirit. Submission, confidence, self-denial, patience, and meekness, as well as faith, hope and love, are called forth, or put to the test, more or less effectually every day the believer passes on earth. And by this constant exercise he grows in grace and in the knowledge of our Lord and Saviour Jesus Christ.” (Charles Hodge, Systematic Theology, Page 230, Vol. III).

Peter wrote: “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” (II Peter 1:5 ff) The necessity of being transformed into the image of the Lord from glory to glory “enlists not only the continuously operative grace of God by which he is being renewed, but also draws within its scope the responsible activity of the believer himself, so that Paul can write 'Be not conformed to this world, but be ye transformed by the renewing of your mind, so that ye may prove what is the good and acceptable and perfect will of God.” (John Murray, Principles of Conduct, Page 219).

In the criticisms of the teachings of the Peniel Bible Conference on “Knowing the Old Man”, there appears to have been a serious weakness. There does not seem to have been given adequate recognition of, or Scriptural emphasis upon, the importance of self-examination in the light of God’s Word. An example of this is to be found in the report of the Committee to Answer the Complaint of Mr. Grunstra, et al., presented to Philadelphia Presbytery, January, 1958. In this report, it is affirmed, “When, in the words of the Psalmist, we ask Him to search and try our hearts (Psalm 139:23,24) we do not ask him to reveal to us, or discover to each of us, his characteristic old man. Only God searches and knows us. His knowledge is too wonderful for us; it is high, we cannot attain unto it. According to verses 23 and 24, we leave it to God to lead us in the way everlasting, to know us, to chastise us and to work true repentance in us, because these things are His works and not ours.” (Page 8). The main import of what is said here is true. But it is just as true that God discloses to us, through His word and by His spirit, our particular vices and virtues in such a manner that we can truly discern them. We believe this is included in David’s petition: “Search me, Oh God, and know my heart, try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting”. Paul commanded: “But let a man examine himself and so let him eat of that bread and drink of that cup”. (I Cor. 11:23). Paul, throughout his epistles, confronts Christians with specific sins. He lists specific sins from which the Christian is to turn. (e.g., Gal. 5:19-21). Scripture requires that we know sin, not only in its terrifying length and breadth and depth and height, but also in its shameful and painful particularities. Adequate recognition is not given to this aspect of divine truth.

In the Committee’s report on the Guidance Doctrine of the Peniel Bible Conference, there is set forth, through logical deduction, the teaching of the Peniel Bible Conference on this subject. The logic is sound. We should be aware, however, that adherents of the Peniel Bible Conference might well shrink from the logic of their teachings and practices. Care will need to be taken not to prejudge by insisting that the logic of their teaching is of necessity their actual belief. This member of the Committee received the impression that at least some members of the Peniel Bible Conference shrink from the logic of their position.

Mr. Meiners, a member of the Committee to Study the Doctrines and Practices of the Peniel Bible Conference, presented the following report as a minority:

To the 26th General Assembly
Fathers and Brethren:—

The undersigned wishes to submit the following report as supplemental to and in protest against certain portions of the Report of the Committee. As a member of this Com-
mittee, and as a minister of the Orthodox Presbyterian Church associated for many years with the Peniel Bible Conference, I cannot take part in many of the judgments contained in the Committee's Report.

The following brief history of the Peniel Bible Conference was prepared at the request of the Committee, but no action was taken to include it in the Report. It is offered by the undersigned with a view to presenting information to the delegates which may help in their consideration of this matter. It is an honest and factual report, to the best of my knowledge.

**History of the Peniel Bible Conference**

The Peniel Bible Conference had its origin in the early 1930's in Schenectady, New York, when a number of Bible-believing Christians from various churches sensed a need for a work among young people which would exalt the Lord Jesus Christ as the only Savior of men and the Scriptures as the infallible Word of God. From the beginning there was an emphasis upon personal holiness in the believer and the teaching of the mystical union between Christ and the believer as the main foundation for sanctification.

In the fall of 1930 Bible classes were begun in Schenectady, with Miss Rhoda Armstrong as the teacher. These classes were held in the City Mission, and in various churches in the city.

In the summer of 1933 Camp Peniel was started, with Mr. and Mrs. Robert Y. McCullough as directors, and with two Bible teachers, Miss Armstrong, and Miss Susan Beers, who had previously been a missionary to Japan. The first summer, camp was held for two weeks. In 1952 a Ministerial Conference was begun, and at the present time the camp season lasts for six weeks, followed by a four-day Ministerial Conference.

The Peniel Bible Conference has sought to base its teaching on the Scriptures, and has consistently sought to avoid Arminianism, dispensationalism, and perfectionism. Its leaders and teachers, even from the first, were aware of such dangers in movements that emphasized the "victorious life," and Peniel has never aligned itself with such movements, nor used its literature without qualification. In recent years, the Conference has increasingly recommended literature written by the Puritans and others of Reformed persuasion.

As the conference has grown in numbers and influence, the leadership and teaching have been more and more assumed by ordained ministers of various denominations. Most of these leaders and teachers have been men of Calvinistic convictions, though Peniel has remained evangelical and interdenominational and has felt it can better carry on its work free from ecclesiastical control. It has been the purpose and desire of the Peniel Bible Conference to define its teachings in an even more clear and unequivocal manner. An early effort resulted in a very brief doctrinal statement, which was later expanded and revised, and printed with proof texts from the Scriptures in 1947. Further statements of the doctrines and practices of Peniel have been produced from time to time, with the desire of clarifying the teaching of the Conference. The notes of the Ministerial Conferences in the past seven years have been examples of this effort, as are also the papers sent out to ministers in the Orthodox Presbyterian Church last month.

The government of the Peniel Bible Conference, in spiritual affairs, is carried on at present by a Prayer Council of eight members, six of whom are members of the Orthodox Presbyterian Church. The Prayer Council is at present considering the addition of several ministers to its number. The material and financial affairs of the Conference are handled by a Board of Trustees of the Corporation, elected annually by the general membership of the Conference.

During the summer season, Junior and High School Camp are administered by a staff of teachers and counsellors under the direction of ministers of the Gospel, appointed by the Prayer Council. Senior camp classes are taught by the Rev. Raymond M. Meiners and Miss Susan E. Beers, and evening meetings are carried on by various ministers of the Orthodox Presbyterian, USA-UP Presbyterian, Reformed Presbyterian, US Presbyterian, Reformed Church of America, Baptist, and Congregational denominations. The Minister's Conference is conducted by a Committee of five ministers, three of whom are graduates of Westminster Seminary and all of whom are committed to the Reformed Faith, as that consistent expression of the system of truth taught in the Bible.
The section of the Committee's Report dealing with the Peniel Bible Conference doctrine of sanctification was prepared by the Rev. Calvin K. Cummings, and the undersigned feels that with much of it he is in agreement. However, the Committee deleted certain portions of the report which in the opinion of the undersigned make it impossible for him to sign the report. These deletions are herewith included in this minority report, as necessary to a proper evaluation of the doctrine of sanctification.

In the section on "Knowing the Old Man", following paragraph 2 which ends with the words: "Sadly enough, we do not allow the word of correction to take proper effect and we do resist the Holy Spirit," the following two paragraphs should be inserted:

In the criticisms of the teachings of the Peniel Bible Conference at this point there appears to have been a glaring weakness. There does not seem to have been given an adequate recognition of, or emphasis upon the importance of self-examination in the light of God's Holy Word. An example of this is to be found in the Report of the Committee to Answer the Complaint of Mr. Grunstra, et al., presented to Philadelphia Presbytery, January, 1958. "When, in the words of the Psalmist, we ask Him to search and try our hearts (Psalm 139: 23, 24) we do not ask Him to reveal to us, to discover to each of us, his characteristic old man. Only God searches and knows us. His knowledge is too wonderful for us; it is high, we cannot attain unto it. According to verses 23 and 24, we leave it to God to lead us in the way everlasting, to know us, to chastise us and to work true repentance in us, because these things are His works and not ours." (Page 8)

David prayed: "Search me, oh God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." (Psalm 139:23, 24). Paul commanded: "But let a man examine himself and so let him eat of that bread and drink of that cup." (1 Cor. 11:28). Paul, throughout his epistles, confronts Christians with specific sins. He lists specific sins from which the Christian is to turn. (e.g., Gal. 5:19-21). Scripture requires that we know sin in its terrifying length and breadth and depth and height, but also in its shameful and painful particularities.

In the section on "Meeting the Cross", or "Choosing Death to the Old Man" and "Knowing the Full Victory of the Cross", there are three paragraphs deleted, following the paragraph which ends with the words "John Murray, Principles of Conduct, Page 204)."

It was learned by the committee that many of the criticisms of the teachings and practices of the Peniel Bible Conference do not give adequate recognition to nor Scriptural emphasis upon the responsibility of the believer in the work of sanctification. As we all know, the work of sanctification in the believer is synergistic—the work of God and man. It is God's work primarily since He takes the initiative and is the all-controlling power in the work of sanctification, bringing it to a successful conclusion. God sanctifies and God alone. We must continually recognize our complete dependence upon Christ and His Holy Spirit for any good. "Without me, ye can do nothing" said our Lord.

It is nevertheless true that the regenerate man must cooperate with God in his sanctification. "Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleasure." (Phil. 2:12, 13). When Paul, in Philippians 2:12, 13, reminds them it is God who is working holiness in them, it is not to absolve them from the responsibility of working at their sanctification, but rather as a stimulus and encouragement for them to exercise this responsibility. "The work of sanctification is carried on by God's giving constant occasion for the exercise of all the graces of the Spirit. Submission, confidence, self-denial, patience, and meekness, as well as faith, hope, and love, are called forth, or put to the test, more or less effectually every day the believer passes on earth. And by this constant exercise he grows in grace and in the knowledge of our Lord and Saviour Jesus Christ." (Charles Hodge, Systematic Theology, Page 230, Vol. III).

Peter wrote: "and beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness..."
charity. For if these things be in you and abound, they make you that ye shall neither
be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (II Peter 1:5f).
The necessity for being transformed into the image of the Lord from glory to glory
"enlists not only the continuously operative grace of God by which he is being re-
newed, but also draws within its scope the responsible activity of the believer him-
self, so that Paul can write 'Be not conformed to this world, but be ye transformed
by the renewing of your mind, so that ye may prove what is the good and acceptable
and perfect will of God.'" (John Murray, Principles of Conduct, Page 219).

The next section, dealing with "Resisting" and "Binding" Satan, has the first para-
graph deleted from the Committee's Report, as follows:

We find nothing unscriptural in "resisting" Satan, even the form of personal en-
counter. In the wilderness of temptation, Christ encountered Satan and three times
resisted him. Christ addressed Satan: "Get thee hence, Satan." On the occasion of
Peter's trying to prevent Christ from going to the cross to die, Christ replied: "Get
thee behind me, Satan". Is not our Lord our example as well as our redeemer? If He
resisted Satan by way of personal encounter, may not the Christian likewise? Luther
certainly did.

Regarding the Committee's Report on Peniel's Doctrine of Guidance, the undersigned
must in conscience protest. In the opinion of the minority this section of the report reflects
not a desire to be fair and understand, but to draw inferences from certain statements made
by Peniel and then by imputing those inferences to Peniel, prove the Conference to be in
error. Certain allegations in this section of Peniel's concealing what it believes, using term-
inology designed to confuse and obscure, and such like practices do not contribute to
studying the peace and unity of the church. Whether they contribute to the purity of
the church is a matter open to question. There is a cold rational orthodoxy which some
may equate with purity of doctrine, but which is fatal to spiritual life in a church.

It is the sincere conviction of the undersigned that many of the doctrines that have
been under discussion need more careful study in the Orthodox Presbyterian Church, and
in the Christian church as a whole. Certainly it is clear that all those of Reformed persua-
sion have not been in agreement concerning these doctrines. For one thing, the doctrine
of the Holy Spirit, inseparably connected with our view of guidance, needs much further
study. As Dr. Edwin Palmer states in the Introduction to his book on The Holy Spirit,
published last year, "... in the history of the church the doctrine of the Holy Spirit has
often been neglected . . . Systematic theologies have . . . often neglected him . . . Some
have even called the Holy Spirit the 'unknown God.'"

The undersigned would prayerfully urge this Assembly and the Orthodox Presbyterian
Church to give patient and careful consideration to these weighty matters and to call upon
the Holy Spirit of truth for His mighty aid in studying the teaching of the Scriptures
about these doctrines under question.

It was moved to adopt the report of the Committee with the exception of section
No. 4.

It was moved to substitute the following: that the report, together with the accom-
ppanying statement and the minority report, be referred to the presbyteries with a warning
against the errors noted in the report.

It was moved that the words following the word "presbyteries" be deleted.

On motion the Rev. Messrs. Richard W. Gray and Wilbur W. Blakely, both of the
Reformed Presbyterian Church in North America, General Synod, were invited to sit as
corresponding members of this Assembly.

On motion the Rev. G. Travers Sloyer, pastor of Redeemer Presbyterian Church,
Unaffiliated, Manoa, Pa. was invited to sit as a corresponding member of this Assembly.

The amendment to delete the words "with a warning against the errors in the report"
was lost. Messrs. Meiners, Comstock, and Rankin recorded their affirmative votes.

On motion it was determined to amend the substitute by adding the words "and in
the supplement submitted by Mr. Cummings" to the motion.
On motion the order of the day was extended five minutes to permit Mr. Kuschke to complete his remarks.

The substitute motion as amended was substituted for the main motion. Mr. Graham recorded his negative vote.

The following substitute was moved:

1. That the Committee and Minority Reports and the Supplement of Mr. Cummings be sent to the sessions, presbyteries, and the Peniel Bible Conference for study during the year;

2. That the Peniel Bible Conference be asked to evaluate the specific faults in Peniel doctrines and practices alleged by the Committee report, and to present to the 27th General Assembly their conclusions;

3. That the Peniel Bible Conference be asked to make theologically precise formulations of the doctrines of sanctification and guidance as reflected in their distinctive practices, being careful to relate these formulations not only to the Word of God, but also to the formulations concerning these matters in the Westminster Standards, and to present these formulations to the 27th General Assembly; and

4. That the reports now under consideration be placed on the docket of the 27th General Assembly.

On motion Dr. W. Young was granted an extension of five minutes to complete his remarks.

On motion Mr. Meiners was granted an extension of five minutes to complete his remarks.

On motion it was determined that the Assembly reconvene at 7:30 o'clock this evening.

The Assembly recessed at 6:08 o'clock after prayer by Mr. Black.

MONDAY EVENING

The Assembly reconvened at 7:33 o'clock with prayer by Mr. Anderson.

The motion to put the previous question was carried.

The substitute motion on the floor was substituted for the main motion.

On motion it was determined to amend section No. 3 by inserting the word "especially" before "as".

The motion to amend by deleting section No. 3 was lost. Messrs. Sloat, Graham, Peterson, and H. Oliver recorded their affirmative votes.

On motion it was determined to substitute the word "errors" for "faults" in section No. 2.

The main motion as amended was adopted.

It was moved that the portion of the Statement of Doctrinal Belief and Teaching, published by the Peniel Bible Conference in June of 1947, recorded on pages 70 and 71 in the report of the Committee to Study the Doctrines and Practices of the Peniel Bible Conference, be declared contrary to the standards of the Orthodox Presbyterian Church in that the effectiveness of the means of grace for the sanctification of the believer is conditioned by and restricted to "an experiential acquiescence" on the believer's part, "to the crucifixion of the self life with the Lord Jesus Christ on the cross of Calvary," (see pp. 70 and 71 in the report of the Committee to Study, etc.)

On motion the matter was laid on the table. Mr. Kellogg recorded his negative vote.

On motion it was determined that the Appendix to the report of the Committee to Study the Doctrines and Practices of the Peniel Bible Conference be included in the Minutes without being read.

It was moved that the following statement found on page iii of Studies in Christian Doctrine and Practice As Set Forth by the Peniel Bible Conference, April, 1959, be declared contrary to the doctrinal standards of the Orthodox Presbyterian Church: "In stating
that we are guided only by the principles revealed in the Scriptures, on the other hand, we do not mean that we are to be led by them as an indexed moral code, wholly objective to ourselves."

On motion the matter was laid on the table. Messrs. Graham, McDowell, Peterson, and H. Oliver recorded their negative votes.

On motion it was determined to proceed with the docket.

On motion the Assembly recessed for 10 minutes.

Mr. Clowney, a member of the Committee on Christian Education, presented the report of the Committee on a Church Paper as follows:

REPORT OF
THE COMMITTEE ON CHRISTIAN EDUCATION ON A CHURCH PAPER

The Twenty-fifth General Assembly directed the Committee on Christian Education to prepare "a program of development looking to the establishment of a church paper," and to submit this program to the Twenty-sixth General Assembly.

In discharge of this assignment the Committee on Christian Education at each of its regular meetings during the year has given consideration to the matter of publishing a church paper. On June 25, 1958, certain representatives of the Committee were invited to consult with the Trustees of The Presbyterian Guardian concerning the future of the Guardian in relation to a possible church paper. At its meeting on July 22, 1958, the Committee took action expressing its judgment that it is desirable that the Orthodox Presbyterian Church publish a church paper. A subcommittee was elected to study the problems involved and to report to the next meeting of the Committee.

After three meetings of the subcommittee a report was made to the full Committee on December 30, 1958, and it was determined to adopt the recommendation of the report that "the Committee approach The Presbyterian Guardian to explore the possibility of as full cooperation as possible between an Orthodox Presbyterian church magazine and the Guardian, and that the material in the report of this subcommittee be used as the basis for this discussion." On April 7, 1959, the subcommittee met with the Trustees of the Guardian and discussed the proposals of the Committee on Christian Education. Those proposals are as follows:

REPORT ON A CHURCH PAPER

I. WHAT ARE THE JOURNALISTIC NEEDS OF OUR CHURCH AND MOVEMENT?

1. The Christian Education Committee is convinced that a religious periodical edited for the families of the Orthodox Presbyterian Church is a necessity for the establishment and development of our communion.

   a. Adequate communication is necessary for genuine fellowship in the church. The epistles of the New Testament contain much "news," communicated to strengthen Christian fellowship, e.g. Philippians 1:12, 2:19, 25f. Our sharing in prayer for one another and for the furtherance of the gospel requires that we should know of one another's "state." It is imperative for the unity of our small and widely scattered congregations that there should be regular, full, and spiritual communication. While such reports must be accurate and well written, they are part of the life of the church, not mere imitations of secular journalism.

   b. Periodical printed literature is a form of Christian ministry in the fellowship of the church. Special officers in the church have a responsibility to exercise their gifts not only on behalf of a local congregation but for the whole body of Christ. The published periodical offers a modern form of communication that cannot be neglected, both for evangelism and edification. Sermons, Scripture studies, exhortations and many forms of the written word could and should be shared with the church at large. Laymen also have their responsibility to the whole church, and should contribute to discussions of the problems of applying the gospel and witnessing for Christ in the home, the neighborhood, and the place of employment.

   c. As an instrument of Christian education the religious periodical has great potential effectiveness. It supplements other agencies of instruction and is ideally adapted to certain ends: for example, as a guide for family worship and the home instruction of
children, as a stimulus to personal Bible study, and in making concrete application of the Bible to the problems of modern life.

2. A religious periodical is also of great value in presenting our message in communities where our churches exist and in other areas unreached by an Orthodox Presbyterian church.

   a. The regularity of the appearance of a periodical and the timeliness of its reference to events in the world and the church make it an outstanding means of evangelism.

   b. The family character of a good church paper provides a strong appeal to families we are seeking to reach with our message. Our church is becoming increasingly distinguished by its development of family evangelism. This approach has a firm warrant in the Bible and is one of the glorious emphases of our Presbyterian heritage. A family paper circulated in the community is peculiarly fitted to that method of evangelism which must be increasingly the hallmark of our endeavor.

   c. Materials related to the program of the church may be effectively presented in a periodical and thus further the work of evangelism. For example, materials relating to Machen Leagues and used by young people being contacted by that program would bring the magazine into homes where our message is not known and would mean much more than a separate sheet of “helps.”

   d. An arrangement which would provide the option of a column or two in which local church news and announcements might be imprinted would be most desirable with a view to community use.

3. A further need is for a vigorous journal of opinion to hold forth a clear testimony to the gospel in the purity of the Reformed Faith.

   a. There is the greatest need for a journal that will speak on the burning doctrinal and ecclesiastical issues of our day with conviction, clarity, and courage. The confusion, vacillation, and compromise of the religious press has been a major factor in the undermining of the cause of the gospel in the American denominations. Christians must be informed as to the real theological issues which are so often obscured by liberal and neo-orthodox terminology. They must hear of ecclesiastical issues which are so often covered up to conceal the modernistic control of large denominations. Questions as to the doctrine of the inerrancy of Scripture, the character of revelation, the relation of science to Scripture, the nature of the church and of church unity; these and many more must be discussed not only on the level of scholarly journals, but also in a periodical understandable to lay leadership in the church as well as to pastors whose scholarly abilities are limited.

   b. Such a journal must be carefully edited to provide for effective communication. The tone of the crusade for truth must be that of II Timothy 2:23-26. Care must be taken not to offend needlessly, and to begin with an accurate estimate of the ignorance and confusion that is so prevalent. Any reader is likely to be alienated who lacks the understanding that a writer takes for granted.

   c. In particular, a periodical of this kind must seek to surmount barriers of prejudice that prevent truly Reformed leadership from exercising a proper influence among many groups of conservative Christians.

II. How Can These Journalistic Needs Be Met?

1. A family church paper accomplishing the purposes of 1 and 2 above is needed. A paper published for the church must be increasingly supported by the church. It is a proper and Presbyterian procedure that such a paper be published by the church.

2. An independent journal of opinion is also needed. While such a periodical would no doubt have many Orthodox Presbyterian readers and enjoy Orthodox Presbyterian support, it could secure a much wider circle of readers than any paper that served the Orthodox Presbyterian Church principally or even in a large degree. The form and contents of such a journal differ from those of a church paper. The church paper has in view the average family and the community; the journal of opinion is aimed at adult leadership in the various churches, emphasizing thoughtful articles, reviews, and interpretation of the news.
III. CAN AN ORTHODOX PRESBYTERIAN CHURCH PAPER BE SUSTAINED FINANCIALLY?

The following cost estimate appears to us to be reasonable:

Production (each issue, 24 pages, 8½"x11", 3 cols.)

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<tbody>
<tr>
<td>Printing (3,000 copies)</td>
<td>$450</td>
</tr>
<tr>
<td>Pictures and art</td>
<td>$75</td>
</tr>
<tr>
<td>Writing</td>
<td>$100</td>
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<tr>
<td>Mailing and billing</td>
<td>$50</td>
</tr>
</tbody>
</table>

 Twelve issues annually $8,100

Salaries

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Business Manager</td>
<td>$400</td>
</tr>
<tr>
<td>Secretary</td>
<td>$1,000</td>
</tr>
<tr>
<td>Editor</td>
<td>$5,200</td>
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</tbody>
</table>

 Rent $6,600

 Promotion $300

 Total, 12 issues $15,300

Income may be estimated at:

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subscriptions (3000) at $2.50 for 12 issues</td>
<td>$7,500</td>
</tr>
<tr>
<td>Advertising</td>
<td>$300</td>
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</tbody>
</table>

 Deficit 12 issues $7,500

If the paper were published 23 times a year in an issue of 16 pages the following modification of figures might be expected:

Production (each issue 16 pages)

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
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</thead>
<tbody>
<tr>
<td>Printing</td>
<td>$290</td>
</tr>
<tr>
<td>Pictures and art</td>
<td>$45</td>
</tr>
<tr>
<td>Writing</td>
<td>$62</td>
</tr>
<tr>
<td>Mailing and billing</td>
<td>$50</td>
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</tbody>
</table>

 $447

23 issues $10,361

Salaries (as above) $6,600

Rent and Promotion $600

Income

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subscriptions at $3.50</td>
<td>$10,500</td>
</tr>
<tr>
<td>Advertising</td>
<td>$500</td>
</tr>
</tbody>
</table>

 Deficit, 23 issues $6,561

This amount of subsidy is relatively modest when weighed against the advantages of such a paper. It would be progressively diminished with increased circulation.

IV. HOW MAY AN ORTHODOX PRESBYTERIAN CHURCH PAPER BE RELATED TO THE GUARDIAN?

The Presbyterian Guardian has always included in its scope the objectives described above for a journal of opinion. In addition, the Guardian has also sought in varying degrees, to fill the role of an Orthodox Presbyterian Church paper as well. We raise the question, however, as to whether one paper can discharge both functions adequately; and further, whether an independent journal is the best medium for the Orthodox Presbyterian Church paper function. Certainly the more fully the Guardian responds to the desires of the Orthodox Presbyterian readership to render denominational service, the less support it can expect to receive from outside the church. Already the Guardian has a comparatively
small circulation outside the Orthodox Presbyterian Church. Communication with Christians outside the church is not being maintained.

These considerations all point toward two vigorous monthly papers with an overlapping mailing list but with distinct purposes, contents, and format. Both a church paper and the Guardian as an independent, crusading, journal of opinion are needed.

We believe that a solution is possible by the simple expedient of developing the fullest cooperation between the Orthodox Presbyterian Church paper and the Guardian. It is this possibility which the Committee wishes to explore with the Trustees of The Presbyterian Guardian. The following suggestions were adopted by the Committee as a possible basis for discussion.

1. Both the church paper and The Guardian would appear monthly, one at the beginning of the month, the other at the middle of the month.
2. That the editor of the church paper and the managing editor of the Guardian be the same person and that 70% of his salary be paid by the church paper and 30% by the Guardian. (This assumes that an editor-in-chief be appointed by the Guardian).
3. That office and secretarial help be shared.
4. That a reduced combined subscription rate to the two papers be offered.
5. That the church paper include 20 pages. (Perhaps the Guardian might be 16 pages).

This plan would substantially reduce the subsidy needed for each paper.

From the Committee's standpoint, the following minimum annual financial saving may be estimated:

- Reduction in editor's salary $1,500
- Reduction in office expense $600

Subtracting the saving of $2,100 from the deficit of $7,500 leaves a remaining initial subsidy of $5,400. As the subscriptions increased beyond 3,000 this amount would be progressively reduced.

In response to these proposals the Trustees of The Presbyterian Guardian replied as follows:

"The following statement was adopted by the Trustees of the Presbyterian Guardian Publishing Corporation in reply to your proposal of cooperation between The Presbyterian Guardian and the Committee on Christian Education in the publication of a church paper and a journal of opinion:

"The Trustees, having given earnest consideration to the presentation made by representatives of the Committee on Christian Education regarding cooperation in the publication of a Church-controlled paper and The Presbyterian Guardian, desire to indicate that they are not persuaded that such cooperation is feasible or wise at the present time. Considering, however, the great significance of the issues involved they hereby express their readiness to continue to discuss those questions with the Committee on Christian Education or any committee that might be designated by the General Assembly of the Orthodox Presbyterian Church for the purpose."

At its meeting on April 21, 1959 the Committee on Christian Education adopted the following resolution as its recommendation in re the establishment of a church paper: "Be it resolved that the Committee on Christian Education recommends to the Twenty-sixth General Assembly that it be determined that an Orthodox Presbyterian church magazine be published beginning in the fall or early winter of 1960-61; and further, that this magazine be published by the Committee on Christian Education, through an editorial subcommittee of five, composed of the General Secretary of the Committee on Christian Education and
four members elected by the General Assembly to serve in two classes for two-year terms; and that this Committee be elected by this Assembly.”

The Moderator requested Mr. Meiners to take the chair. It was moved that the recommendation of the report be adopted. On motion the matter was laid on the table. Messrs. Knight, Eyres, Cummings, and L. Oliver recorded their negative votes. On motion the Assembly authorized the Committee on Christian Education to continue discussion with the Trustees of the Presbyterian Guardian with a view to the publication of a Church paper.

The Moderator resumed the chair.

Mr. Galbraith, chairman of the Committee on Revisions to the Form of Government and Book of Discipline, presented the report of the Committee as follows:

The Committee on Revisions to the Form of Government and Book of Discipline reports that it has held no meetings during the year. It does however, plan to continue its work during the coming year and has scheduled its next meeting for June 19. The Committee recommends that it be continued.

The Moderator ruled that there is a report of the Committee on Revisions to the Form of Government and Book of Discipline before the Assembly. Appeal was taken from the ruling of the Moderator. The Moderator was sustained. On motion the recommendation of the report was adopted.

Mr. Murray, a member of the Committee to Confer with Representatives of the Christian Reformed Church, presented the report of the Committee as follows:

REPORT OF
THE COMMITTEE TO CONFER WITH REPRESENTATIVES OF THE CHRISTIAN REFORMED CHURCH

The Committee reports that it has conferred with the Committee appointed by the Christian Reformed Church on two occasions, on November 10, 1958, and March 13, 1959. Many hours were spent at each meeting discussing various aspects of the relationships between the two churches and areas of common interest.

The Committees agreed to present the following articles as their report for this year:

1. The Committees are devoting careful study to the question of the nature and intent of the formula of subscription to the subordinate standards in the Christian Reformed Church and the Orthodox Presbyterian Church. (The Christian Reformed formula reads, “We ... do hereby, sincerely and in good conscience before the Lord, declare by this our subscription that we heartily believe and are persuaded that all the articles and points of doctrine contained in the Confession and Catechism of the Reformed Churches, together with the explanation of some points of the aforesaid doctrine made by the National Synod of Dordrecht, 1618-19, do fully agree with the Word of God.” The Orthodox Presbyterian formula reads, “Do you sincerely receive and adopt the Confession of Faith and Catechisms of this Church, as containing the system of doctrine taught in the Holy Scriptures?”)

2. The Committees are investigating the possibility of facilitating the circulation of the doctrinal standards of the Christian Reformed Church among the ministers and sessions of the Orthodox Presbyterian Church and of the doctrinal standards of the Orthodox Presbyterian Church among ministers and consistoryes of the Christian Reformed Church.

3. The Committees have observed the following significant areas of community existing between our churches:

a. The close cooperation of the missionaries of both churches in the Orient. The longer history of the Orthodox Presbyterian missions in the Orient has contributed to the development of the Christian Reformed missions in this area. Moreover, missionaries of the Orthodox Presbyterian Church in Korea have repeatedly expressed their appreciation for the aid received from the diaconates of the Christian Reformed Church.
b. The Daily Vacation Bible School materials published by the Committee on Christian Education of the Orthodox Presbyterian Church are increasingly used in the Christian Reformed Churches.

c. Mutual support of the "Back to God Hour" and use of its literature. It is a common thing to see "Back to God Hour" tracts and the "Family Altar" in the tract racks of the Orthodox Presbyterian Churches. Orthodox Presbyterians also contribute to the "Back to God Hour". These are indications of confidence in the Reformed character of the message and literature of the "Back to God Hour".

d. Common interest in, and mutual support of, Westminster Theological Seminary. It is indicative of common loyalty to the Reformed faith that more than 250 Christian Reformed churches and most of the Orthodox Presbyterian churches have given financial support to Westminster Theological Seminary. Moreover, more than 70 ministers of the Christian Reformed Church and most of the ministers in the Orthodox Presbyterian Church have received part or all of their theological training at this institution.

In the event that the Committees are continued they plan to meet again on September 11, 1959. The Committee recommends that it be continued.

On motion the recommendation of the report was adopted.

The resignation of Dr. Stonehouse from the Committee to Confer with Representatives of the Christian Reformed Church was presented.

The following were nominated for election to the Committee to Confer with Representatives of the Christian Reformed Church: Messrs. Woolley, Clowney, Galbraith, and Cummings. Nominations were closed.

On motion the request of Mr. Galbraith that his name be withdrawn from nomination was granted.

Nominations were reopened. Messrs. Nicholas and De Waard were nominated for election to the Committee to Confer with Representatives of the Christian Reformed Church.

The Moderator ruled that if there be no election on the first ballot the names of the two nominees receiving the lowest number of votes be dropped.

A ballot was cast.

The tellers reported the election of Mr. Clowney to the Committee to Confer with Representatives of the Christian Reformed Church.

On motion it was determined that Section III of the report of the Committee on Christian Education on a Church Paper be included in the Minutes without being read.

On motion it was determined that the report of the Committee on Correspondence with Other Churches be included in the Minutes without being read. The report is as follows:

REPORT OF

THE COMMITTEE ON CORRESPONDENCE WITH OTHER CHURCHES

1. Professor Cornelius Van Til has kindly accepted the invitation of the Committee to serve as delegate to the Synod of the Christian Reformed Church which is to convene in Grand Rapids in June.

2. The difficulties of arranging conversations with a similar committee of the Bible Presbyterian Synod, to which reference was made in the Report of this Committee last year, have persisted. The membership of the Committees, and particularly of the Committee of the Bible Presbyterian Synod, is widely scattered. Moreover, the occupation of the latter committee with negotiations with the Reformed Presbyterian Church in North America, General Synod, has apparently contributed to the lack of progress at this time. There has, nevertheless, been some written correspondence and a number of personal contacts involving members of the committees. And your Committee, believing that the way should be kept open for contacts and conversations, has taken two actions pursuant to this policy. It has appointed the Rev. Robert L. Vining to serve as fraternal delegate to the Synod.
which is to convene in Quarryville in June. And it has proposed to the Committee
of the Bible Presbyterian Church that a conference be held between the two com-
mittees on June 2 in Philadelphia.

3. Correspondence has continued with the Eureka Classis of the Reformed Church in
the U. S. through its Stated Clerk, the Rev. Norman C. Hoeflinger. The Rev.
Donald F. Stanton has kindly consented to serve as fraternal delegate to the annual
session of the Classis, which was called to convene in Menno, S. D., May 26-29,
1959.

4. Pursuant to the instructions of the 1958 Assembly regarding conversations with the
denomination of which the First Orthodox Protestant Reformed Church of Grand
Rapids, Michigan, is a member, the Committee has informed the Committee on
Correspondence of that denomination concerning this action and has proposed that
fraternal delegates be exchanged. A cordial reply has been received from the Rev.
L. Doezema, Secretary of the Committee of that denomination, indicating an in-
terest in conversations and in effecting an exchange of delegates. Since, however,
that committee lacks the power to appoint such a delegate, and the annual Synod
of that body does not convene until June 3, none can be sent this year to our
Assembly. Your committee has secured the consent of the Rev. Carl J. Reitsma to
serve as fraternal delegate to their Synod which is meeting in Grand Rapids.

Mr. L. Oliver, a member of the Committee on Correspondence with Other Churches,
presented a supplementary report of the Committee as follows:
With respect to Communication No. 5 referred to it by this Assembly, the Committee
on Correspondence with Other Churches recommends that Dr. Ned B. Stonehouse be
appointed the fraternal delegate of the Orthodox Presbyterian Church to the 1959 Synod
of De Gereformeerde Kerken in Nederland.
On motion the recommendation of the supplementary report of the Committee on
Correspondence with Other Churches was adopted.

On motion the Committee on Correspondence with Other Churches was continued.
Mr. Clelland presented his resignation from the Committee on Correspondence with
Other Churches. On motion the resignation was accepted.
The following were nominated for election to the Committee on Correspondence with
Other Churches: Messrs. Edwards, Murray, Bordeaux, Reitsma, and Thoburn.
On motion Mr. Murray's request that his name be withdrawn from nomination was
granted.
A ballot was cast.

On motion Mr. Nuermberger was granted 10 minutes to present the work of the
Intervarsity Christian Fellowship.
A second ballot was cast.

Mr. Georgian, chairman of the Committee to Examine Presbyterial Records, presented
the report of the Committee as follows:
1. That the Minutes of the following presbyteries be approved without exception:
   New Jersey, Ohio, Philadelphia, and the South.
2. That the Minutes of the following presbyteries be approved and that the nota-
   tions of the Committee on Presbyterial Records be sent to the respective presbyteries:
   California, the Dakotas, New York and New England, and Wisconsin.
On motion recommendation No. 1 was adopted.
On motion recommendation No. 2 was adopted.

On motion it was determined that the Moderator appoint a Committee on Travel
Fund for the 27th General Assembly. The Moderator appointed The Rev. Messrs. Dortz-
bach, W. Benson Male, and Donald F. Stanton to this Committee.
The Moderator appointed the Rev. Messrs. Eyres and Paul M. Lovik, and Mr. R. E.
Bates as the Committee on Arrangements for the 27th General Assembly.
On motion a budget of $1.15 per communicant member was set with $.40 for the General Fund and $.75 for the Travel Fund.

The tellers reported the election, on the third ballot, of Dr. Bordeaux to the Committee on Correspondence with Other Churches.

The following protest was presented:

A PROTEST

The undersigned protest extending the sessions of the Assembly to a late hour at night, rather than recessing until the next day. Grounds: (1) It is contrary to the scriptural injunction to do all things decently and in order and (2) it is contrary to the proper care of our bodies as required by the sixth commandment.

William J. Rankin
Robert H. Graham
Leonard F. Chanoux

The following resolution was adopted:

Resolved: That the Twenty-sixth General hereby express deep appreciation to the Calvary Orthodox Presbyterian Church of Glenside, Pennsylvania, and to Westminster Theological Seminary, for their gracious hospitality and many courtesies extended the commissioners and visitors for their comfort and enjoyment; also, to the Committee on Arrangements for the excellent provision it has made for the sessions of this Assembly.

On motion it was determined that a committee of three be constituted to formulate plans for the celebration of the 25th anniversary of the Orthodox Presbyterian Church and report to the 27th General Assembly and that the Moderator appoint the members of this committee. The Moderator appointed Messrs. Marsden, Nicholas, and L. Oliver.

On motion the Minutes of Monday were approved as corrected.
On motion the Minutes as a whole were approved.

On motion the Assembly adjourned. 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 Manhattan Beach, California, on the 12th day of July, 1960," led the Assembly in prayer and pronounced the apostolic benediction.

The Assembly closed at 12:40 a.m. Tuesday, June 2, 1959.

Respectfully submitted,
LeRoy B. Oliver
Stated Clerk
APPENDIX
**STATISTICAL REPORT FOR THE YEAR ENDING MARCH 31, 1959**

**PRESBYTERY OF CALIFORNIA**

Stated Meetings – April and September (Fourth Wednesday and Thursday)

The Rev. Jack J. Peterson, Stated Clerk

<table>
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<tr>
<th>Added</th>
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<tr>
<td>11:6:30</td>
<td>11:6:30</td>
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<tr>
<td>11:7</td>
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<td>11:7</td>
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<td>10:6</td>
<td>10:6</td>
</tr>
<tr>
<td>9:30:11</td>
<td>9:30:11</td>
</tr>
<tr>
<td>7:30</td>
<td>7:30</td>
</tr>
<tr>
<td>11:7:30</td>
<td>11:7:30</td>
</tr>
</tbody>
</table>

**CALIFORNIA**

- **ERKELEY, Covenant**
  1623 University Ave.
  Richard M. Lewis

- **HULA VISTA, Bayview**
  4th & D (No Mail)
  Jack J. Peterson

- **ARDEN GROVE, OPC**
  9881 Trask Ave.
  Edwards E. Elliott

- **A HABRA, Chapel**
  Townsend Hall, Cor. of
  Lemon & Erna
  H. Wilson Albright, Supply

- **ONG BEACH, First**
  500 E. San Antonio Dr. (7)
  Lawrence R. Eyres

- **OS ANGELES, Beverly**
  345 S. Woods Ave. (22)
  Arthur O. Olson
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<td></td>
</tr>
<tr>
<td>James E. Moore</td>
<td></td>
</tr>
<tr>
<td>Manhattan Beach, First</td>
<td>11:7</td>
</tr>
<tr>
<td>500 Manhattan Beach Blvd.</td>
<td></td>
</tr>
<tr>
<td>Paul M. Lovik</td>
<td></td>
</tr>
<tr>
<td>San Diego, Paradise Hills</td>
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</tr>
<tr>
<td>6374 Potomac St. (14)</td>
<td></td>
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<tr>
<td>Edward L. Kellogg</td>
<td></td>
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<tr>
<td>San Francisco, First**</td>
<td>11:7:30</td>
</tr>
<tr>
<td>380 Washington Way (27)</td>
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</tr>
<tr>
<td>Salvador M. Solis</td>
<td></td>
</tr>
<tr>
<td>Santa Cruz, OPC</td>
<td>11:7:30</td>
</tr>
<tr>
<td>2501 Parter, Soquel</td>
<td></td>
</tr>
<tr>
<td>R. J. Rushdoony</td>
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<tr>
<td>Santee, Valley</td>
<td>11:7:30</td>
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<tr>
<td>Prospect St.</td>
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<tr>
<td>James E. Moore, Supply</td>
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<tr>
<td>South San Francisco, Brentwood</td>
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</tr>
<tr>
<td>186 Country Club Dr.</td>
<td></td>
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<tr>
<td>Arthur G. Riffel</td>
<td></td>
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<tr>
<td>Stockton, Bethany</td>
<td>11:7:30</td>
</tr>
<tr>
<td>C. John Miller, Stated Supply</td>
<td></td>
</tr>
<tr>
<td>Sunnyvale, First</td>
<td>11:7</td>
</tr>
<tr>
<td>1210 Brookfield</td>
<td></td>
</tr>
<tr>
<td>Henry W. Coray, Missionary</td>
<td></td>
</tr>
<tr>
<td>--------</td>
<td>------------------</td>
</tr>
<tr>
<td>ORRANCE, Greyfriars (Formerly of Los Angeles) Reynolds &amp; Lupine David Calderwood</td>
<td>10:30</td>
</tr>
<tr>
<td>WHITTIER, Calvary**** 12132 S. Luitwieler Ave. Dwight H. Poundstone</td>
<td>11:7</td>
</tr>
<tr>
<td>IEND, Westminster 118 Newport Ave. Edward Wybenga</td>
<td>11:7:30</td>
</tr>
<tr>
<td>ORLAND, First 8245 N.E. Fremont St. Carl A. Ahlfieldt Second</td>
<td>11:7</td>
</tr>
<tr>
<td>OTALS</td>
<td>11:7</td>
</tr>
</tbody>
</table>

Average Contribution Per Communicant Member

* Organized 4-23-58
** Covenant & First united as First 4-23-59
*** Received 5-12-58
**** Organized 5-14-58
***** Organized 3-19-59
# Corrected
Ordinations: Salvador M. Solis 5-23-58; Arthur G. Riffel 12-5-58
Ministers Received: Rousas J. Rushdoony, formerly Presbyterian Church in the U.S.A. 5-12-58
Lawrence R. Eyres from Presbytery of Wisconsin 8-12-58
Daniel van Houte from Presbytery of New Jersey 3-19-59

Minister Dismissed: Lionel F. S. Brown to Presbytery of the Dakotas 9-24-58

Minister Removed from Roll: Robert K. Morris, demitted to become a member of Christian Reformed Church 4-23-58

Change in Congregations: Bayview, Chula Vista received 4-23-58
Santa Cruz OPC received 5-12-58
Calvary, Whittier received 5-14-58
Bethany, Stockton received 3-19-59

Ministers Not in Pastoral Charges:
- H. Wilson Albright
- Henry W. Coray
- Bruce F. Hunt
- Louis E. Knowles
- Robert E. Nicholas
- Herman T. Petersen
- Delbert E. Schowalter
- George Y. Uomoto
- Daniel van Houte
- E. Lynne Wade

Total Number of Ministers — 26
Total Number of Churches — 19
Total Number of Chapels — 1

Changes since March 31, 1959: First and Covenant, San Francisco united as First, San Francisco 4-23-59
La Habra OPC received 4-23-59
Cecil John Miller licensed 4-23-59
PRESBYTERY OF THE DAKOTAS
Stated Meetings — March and September
The Rev. Laurence N. Vail, Stated Clerk

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Joseph</td>
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<td>109 127 *81 46 7 2 6 1 4 0 8 132 12 88 $ 7,581 $ 2,385 $ 1,249 $ 11,215 $165</td>
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<tr>
<td>Elmer M. Dortzbach</td>
<td>11:7</td>
<td>49 19 24 991 139 307 1,437 111</td>
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<td>80 2 65 2,582 312 149 3,043 27</td>
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<tr>
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<td>10:55;7:30</td>
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<td>Robert Nilson</td>
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<td>45 47 21 26 2 0 0 0 0 0 0 44 0 25 2,200 743 2,943 140</td>
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<td>Robert Nilson</td>
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<td>45 47 21 26 2 0 0 0 0 0 0 44 0 25 2,200 743 2,943 140</td>
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<td>45 47 21 26 2 0 0 0 0 0 0 44 0 25 2,200 743 2,943 140</td>
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<td>45 47 21 26 2 0 0 0 0 0 0 44 0 25 2,200 743 2,943 140</td>
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<td>Robert Nilson</td>
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<td>Robert Nilson</td>
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</tr>
<tr>
<td>Robert Nilson</td>
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<td>45 47 21 26 2 0 0 0 0 0 0 44 0 25 2,200 743 2,943 140</td>
</tr>
<tr>
<td>Robert Nilson</td>
<td>9:30</td>
<td>45 47 21 26 2 0 0 0 0 0 0 44 0 25 2,200 743 2,943 140</td>
</tr>
<tr>
<td>Location</td>
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<tr>
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<td>-------</td>
</tr>
<tr>
<td>OKLAHOMA</td>
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</tr>
<tr>
<td>Oklahoma City, Knox</td>
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<td>34</td>
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*Includes 13 in Thornton
**Includes members in Pioneer Chapel
**Received 9-23-58
#Adjusted
Ministers Received: William J. Bomer formerly United Presbyterian Church in the U.S.A. 9-24-58
Lionel F. S. Brown from Presbytery of California 1-19-59

Minister Dismissed: Bruce A. Coie to Presbytery of Wisconsin 7-31-58

Change in Congregations: Knox, Oklahoma City, Oklahoma received 9-23-59

Roll of Licentiates: Jerry Spoon

Ministers Not in Pastoral Charges:
Curtis A. Balcom
Herbert S. Bird
Takuo Hohri
Robert D. Knudsen
W. Benson Male
Laurence N. Vail

Total Number of Ministers — 15
Total Number of Churches — 13
Total Number of Chapels — 2
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<td>WILDWOOD, Calvary</td>
<td>11:7:30</td>
<td>112</td>
<td>104</td>
<td>69</td>
<td>35</td>
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<td>68</td>
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<td>63</td>
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<td>119 E. Rio Grande Ave.</td>
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<td>John Davies</td>
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| TOTALS | 1755 | 1924 | 1378 | 546 | 55 | 24 | 26 | 21 | 70 | 29 | 2 | 1549 | -26 | 1240 | $114,349 | $45,633 | $54,503 | $214,485 |

Average Contribution Per Communicant Member

$82.98 |

$33.11 |

$39.55 |

$155.64 |

*Received 1-4-59

*Organized 11-7-59
Ministers Dismissed: Daniel van Houte to Presbytery of California 2-28-59
Richard W. Gray to Reformed Presbyterian Church in North America, General Synod 4-22-58

Change in Congregations: Ft. Lauderdale OPC transferred to Presbytery of the South 9-27-58
Sharon, Hialeah transferred to Presbytery of the South 9-27-58
Stratford OPC (divided from Immanuel, Bellmawr) received 11-7-58
Community, Garfield received 1-4-59

Ministers Not in Pastoral Charges:
George S. Christian
Edmund P. Clowney
Lewis J. Grotenhuis
Theodore Hard
Meredith G. Kline
LeRoy B. Oliver
Arthur B. Spooner

Total Number of Ministers - 18
Total Number of Churches - 14
Total Number of Chapels - 0

Change since March 31, 1959:
Thomas S. Champness, Jr. received as licentiate from Presbytery of Philadelphia 4-28-59

Ordination and Installation: Thomas S. Champness, Jr. as pastor of Community Church, Garfield 6-12-59
PRESBYTERY OF NEW YORK AND NEW ENGLAND  
Stated Meetings — March, April or May, and September  
The Rev. G. I. Williamson, Stated Clerk  

<table>
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<tr>
<th>Time of Services</th>
<th>Added</th>
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CONNECTICUT  
HAMDEN, Westminster  
(Formerly First)  
Shepard Ave.  
Robert W. Anderson  

11:7:30  
11:8  
10  
7  
9:45;7:30  
10:45;  
7:30  
7  
23  
21  
0  
20  
23  

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<th>Time of Services</th>
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MAINE  
JANBOR, Pilgrim  
YWCA, 174 Union St.  
George G. Weebor  
GORNIVILLE, OPC  
R.D. No. 2, Skowhegan  
Harold L. Dorman  

11:7:30  
10  
7  
9:45;7:30  
10:45;  
7:30  
7  
23  
21  
0  
20  
23  

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<th>Time of Services</th>
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AVAST MADISON, OPC  
Harold L. Dorman, Supply  
LUDLOW-SMYRNA, Bethel  
C. Herbert Oliver  
PORTLAND, Second Parish  
371 Congress St.  
Herbert V. G. DuMont, Jr.  
SOUTH SOLON, OPC  
Harold L. Dorman  
WEST ATHENS, Chapel  
Harold L. Dorman  

11:7:30  
10  
7  
9:45;7:30  
10:45;  
7:30  
7  
23  
21  
0  
20  
23  

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<th>Time of Services</th>
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<tr>
<td><strong>MASSACHUSETTS</strong></td>
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<tr>
<td><strong>ALL RIVER, Grace</strong></td>
<td>11:7</td>
<td>37</td>
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<tr>
<td><strong>NEW YORK</strong></td>
<td></td>
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<tr>
<td><strong>ALBANY, Covenant</strong></td>
<td>11</td>
<td>21</td>
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<tr>
<td><strong>ISBON, OPC, V. Sibley</strong></td>
<td>10:8</td>
<td>**</td>
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<tr>
<td><strong>OSTCHESTER, Covenant</strong></td>
<td>11:7</td>
<td>77</td>
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<tr>
<td><strong>THEODORE J. GEORGIAN</strong></td>
<td>10:7:15</td>
<td>242</td>
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<tr>
<td><strong>MEMORIAL, V. W.</strong></td>
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<tr>
<td><strong>CHENECTADY, Calvary</strong></td>
<td>11:7:45</td>
<td>123</td>
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<tr>
<td><strong>ODE ISLAND</strong></td>
<td>10:45:7</td>
<td>***</td>
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<tr>
<td><strong>RANSTON, Calvary, V.</strong></td>
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<tr>
<td><strong>TOTALS</strong></td>
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<td>1013</td>
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*Corrected
Received 12-15-58

Received 8-19-58

ordination: Harold L. Dorman 4-10-58

ministers Received: Theodore J. Georgian from Presbytery of New Jersey 4-30-58
George G. Weeber from Presbytery of Philadelphia 2-18-59

change in Congregations: Calvary, Cranston, R. I. received 8-19-58
Lisbon OPC received 12-15-58

oll of Licentiates: Hessel Stevens

ministers Not in Pastoral Charges:
John J. DeWaard
Burton L. Goddard
John Murray

John C. Rankin
Charles G. Schauffele
Roger Shafer

John H Skilton
Dale N. Snyder
Charles E. Stanton

William E. Welmers

otal Number of Ministers — 20
Total Number of Churches — 15
Total Number of Chapels — 1

anges since March 31, 1959

inisterial changes: George J. Willis, pastor-elect of Memorial, Rochester
Laurence C. Sibley, Jr., pastor-elect of Lisbon OPC
Wendell L. Rockey, Jr., pastor-elect of Calvary, Cranston

urch of the Covenant, Albany vacant as of May 1, 1959
PRESBYTERY OF OHIO
Stated Meetings — Third Monday of April and October
Mr. John C. Smith, 341 Maple Terrace, Pittsburgh 11, Pa.

<table>
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<tr>
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<tbody>
<tr>
<td>9:45 a.m.</td>
<td>*73</td>
</tr>
<tr>
<td>3 p.m.</td>
<td>**</td>
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<tr>
<td>9:45;7:30</td>
<td>112</td>
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</tbody>
</table>

Pennsylvania

Branchton, New Hope
Cromwell G. Roskamp

Edinburg, Nashua, V.

Grove City, Wayside
Mercer Rd., 4 miles west of Grove City
Wendell L. Rockey, Jr.

Irrisville, Faith
Cromwell G. Roskamp

Pittsburgh, Covenant
1610 Graham Blvd. (35)
Calvin K. Cummings

TOTALS
511 557 346 211 13 5 2 2 7 3 13 476 20 330 $30,406 $10,050 $4,679 $45,135

Average Contribution Per Communicant Member

$87.87 $29.04 $13.52 $130.44

*Corrected

*Organized 6-4-58

Change In Congregations: Nashua, Edinburg, Pa. received 6-4-58
Ministers Not in Pastoral Charges: J. Lyle Shaw, William Young

Total Number of Ministers — 5  
Total Number of Churches — 5  
Total Number of Chapels — 0

Changes since March 31, 1959:

Wayside, Grove City vacant as of September 1, 1959

Arnold S. Kress, Stated Supply at Nashua, Edinburg as of 7-1-59
### PRESBYTERY OF PHILADELPHIA

Stated Meetings — Fourth Monday in January, March, May, September and November

The Rev. Raymond O. Zorn, Stated Clerk

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#### DELAWARE

**MIDDLETOWN, Grace**
Pennington St.
F. Clarke Evans

**WILMINGTON, Eastlake**
1006 Wilson Rd. (3)
Robert W. Eckardt

**BALTIMORE, St. Andrew's**
3451 Erdman Ave. (13)
George J. Willis

#### MARYLAND

**SILVER SPRING, Knox**
Granville Dr. & Sutherland Rd.
Charles H. Ellis

**PENNSYLVANIA**

**CENTER SQUARE, Community**
Henry H. Fikken

**LENINSIDE, Calvary**
Church Rd. & Willow Grove Ave.
Robert L. Atwell

**HATBORO, Trinity**
Robert L. Thoburn
151 W. County Line Rd.

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<tr>
<td>10:30;7</td>
<td>66 56 35 21 0 0 0 1 0 4</td>
<td>54 5 37 $4,263</td>
<td>$445 $4,708</td>
<td>$134</td>
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<tr>
<td>10:45</td>
<td>359 359 267 92 12 9 3 1 6 14</td>
<td>203 24 125 12,986</td>
<td>7,130 10,116</td>
<td>30,232</td>
<td>133</td>
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<td>7:45</td>
<td>58 60 34 26 0 0 0 0 0 2 64</td>
<td>18 39 4,129 1,224</td>
<td>5,353 $157</td>
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<tr>
<td>11:30</td>
<td>259 291 188 103 7 9 9 0 2 0</td>
<td>9 *289 11 199 21,740</td>
<td>8,921 1,326</td>
<td>31,987</td>
<td>170</td>
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<td>11:7:30</td>
<td>78 73 40 33 1 0 2 1 0 8</td>
<td>1 60 2 44 6,227 835</td>
<td>7,062 177</td>
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<td>11:7:30</td>
<td>157 190 124 66 10 10 13 0 8 0</td>
<td>8 110 20 84 10,232 7,357</td>
<td>5,127 22,716</td>
<td>183</td>
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<td>11:7:30</td>
<td>89 75 34 41 2 1 5 0 9 0</td>
<td>13 107 14 66 2,257 1,267</td>
<td>3,369 6,893</td>
<td>203</td>
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<td>*177</td>
<td>8</td>
<td>80</td>
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<td>8</td>
<td>30</td>
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<td>48</td>
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<td>$ 3,155</td>
<td>$ 10,283</td>
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<td>266</td>
<td>287</td>
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<td>59</td>
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<td>23</td>
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<td>159</td>
<td>154</td>
<td>108</td>
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<td>120</td>
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<td>95</td>
<td>6,894</td>
<td>2,371</td>
<td>767</td>
<td>10,032</td>
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<td>50</td>
<td>64</td>
<td>41</td>
<td>23</td>
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<td>3</td>
<td>0</td>
<td>7</td>
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<td>4,158</td>
<td>2,449</td>
<td>1,034</td>
<td>7,641</td>
<td>186</td>
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<td>2216 E. Cumberland St. 2518 S. 65th St. (24)</td>
<td>34</td>
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<td>27</td>
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<td>2</td>
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<td>0</td>
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<td>10</td>
<td>3,404</td>
<td>130</td>
<td>61</td>
<td>3,596</td>
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<td>11:7; 11:8</td>
<td>72</td>
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<td>62</td>
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<td>25</td>
<td>4,240</td>
<td>900</td>
<td>180</td>
<td>5,320</td>
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</table>

TOTALS: 1883 1875 1233 -642 53 37 44 7 42 84 - 9 1456 91 1034 $101,456 $41,858 $24,886 $168,200

Average Contribution Per Communicant Member

*Corrected
*Formerly; Manoa

Ordinations: Donald H. Taws 7-25-58; William J. Rankin 10-3-58

Average Contribution Per Communicant Member

*Corrected
*Formerly; Manoa

Ordinations: Donald H. Taws 7-25-58; William J. Rankin 10-3-58

Average Contribution Per Communicant Member

*Corrected
*Formerly; Manoa

Ordinations: Donald H. Taws 7-25-58; William J. Rankin 10-3-58
Minister Received: Raymond O. Zorn from Presbytery of New Jersey 5-19-58
Ministers Dismissed: John P. Clelland to Presbytery of the South 9-22-58
Arthur A. Froehlich to Presbytery of the South 9-22-58
George G. Weeber to Presbytery of New York and New England 2-18-59
Minister Removed from Roll: G. Travers Sloyer, at his own request 1-26-59
Change in Congregations: Westminster, Valdosta, Georgia transferred to Presbytery of the South 9-22-58
OPC, Maitland, Florida transferred to Presbytery of the South 9-22-58

Roll of Licentiates:
Thomas S. Champness, Jr.
Robert De Moss
Clay Duggan
George W. Knight, Jr.
Laurence C. Sibley, Jr.
James B. Wagner

Ministers Not in Pastoral Charges:
Egbert W. Andrews
John W. Betzold
Thomas M. Cooper
Clarence W. Duff
John P. Galbraith
John D. Johnston
Robley J. Johnston
Arthur W. Kuschke, Jr.
Francis E. Mahaffy
Robert S. Marsden
R. Heber McIlwaine
Kenneth J. Meilahn
Leslie W. Sloat
Ned B. Stonehouse
Donald H. Taws
Cornelius Van Til
Paul Woolley
Edward J. Young
Raymond O. Zorn

Total Number of Ministers — 32
Total Number of Churches — 14
Total Number of Chapels — 1*

*Grace Chapel, Vienna, Va. membership in Knox, Silver Spring, Md.

Changes since March 31, 1959
Licentiates Dismissed: Thomas S. Champness, Jr. to Presbytery of New Jersey 4-18-59
Robert De Moss to Presbytery of New Jersey 5-29-59
Licensures: Thomas A. Beech 5-25-59
George Morton 5-25-59
C. Ralph Verno 5-25-59
William White, Jr. 5-25-59

Trinity, Hatboro vacant April 1, 1959
Installation: Robert L. Thoburn as Associate Pastor, Knox, Silver Spring 4-19-59
PRESBYTERY OF THE SOUTH
Stated Meetings — April and October
The Rev. Henry P. Tavares, Stated Clerk

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<th>State</th>
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<th>Address</th>
<th>Times of Services</th>
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<td></td>
<td>Hialeah, Sharon</td>
<td>675 W. 68th St. Glenn R. Cole</td>
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<td></td>
<td>Maitland, OPC</td>
<td>250 S. Orlando Ave., P.O. Box 775 Arthur A. Froehlich</td>
<td>11:7:30</td>
<td>*148</td>
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<td>Valdosta, Westminster</td>
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<td>Gain or Loss Sunday School</td>
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<td>Special Receipts</td>
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<td>Total Receipts</td>
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Average Contribution Per Communicant Member

*Corrected

Presbytery Constituted 10-7-58

$111.75 $36.14 $29.21 $177.12
Ministers Received: John P. Clelland from Presbytery of Philadelphia
Arthur A. Froehlich from Presbytery of Philadelphia
Glenn R. Coie from Presbytery of New Jersey
Robert M. Lucas from Presbytery of New Jersey
Henry P. Tavares from Presbytery of New Jersey

Change in Congregations: OPC, Ft. Lauderdale, Fla. received from Presbytery of New Jersey
Sharon, Hialeah, Fla. received from Presbytery of New Jersey
OPC., Maitland, Fla. received from Presbytery of Philadelphia
Westminster, Valdosta, Ga. received from Presbytery of Philadelphia

Minister Not in Pastoral Charge: Robert M. Lucas

Total Number of Ministers — 5
Total Number of Churches — 4
Total Number of Chapels — 0
### PRESBYTERY OF WISCONSIN

**Stated Meetings — Second Monday and Tuesday of April and October**

Mr. Harold P. Roskamp, 1917 Sunnyside Dr., Cedar Falls, Iowa, Stated Clerk

| Presbytery | Church | Times of Services | Total Mem. 3-31-58 | Total Mem. 3-31-59 | Comm. 3-31-58 | Comm. 3-31-59 | Bapt. Child. 3-31-58 | Bapt. Child. 3-31-59 | Conf. 3-31-58 | Conf. 3-31-59 | Faith 3-31-58 | Faith 3-31-59 | Death 3-31-58 | Death 3-31-59 | Dismissal or Discipline 3-31-58 | Dismissal or Discipline 3-31-59 | Gain or Loss Bapt. Child. 3-31-59 | Gain or Loss Bapt. Child. 3-31-59 | General Receipts 3-31-59 | General Receipts 3-31-59 | Benevolent Receipts 3-31-59 | Benevolent Receipts 3-31-59 | Special Receipts 3-31-59 | Special Receipts 3-31-59 | Total Receipts 3-31-59 | Total Receipts 3-31-59 | Av. Cont. Per Comm. 3-31-59 | Av. Cont. Per Comm. 3-31-59 | Mem. 3-31-59 |
| ILLINOIS | VERGREEN PARK, Westminster | 11:7 | 71 | 74 | 39 | 35 | 1 | 1 | 3 | 0 | 2 | 1 | 1 | 51 | 7 | 43 | $4,565 | $1,213 | $371 | $6,149 | $157 |
| | 9544 S. St. Louis (42) | Bruce A. Coie | 11:7 | 94 | 94 | 54 | 40 | 3 | 1 | 0 | 0 | 2 | 3 | 1 | 80 | 6 | 69 | 7,303 | 1,558 | 1,284 | 10,145 | 188 |
| | WESTCHESTER, Westminster | 10:45;7 | Mannheim Rd. & Wight St. Glenn T. Black | 10:30;7 | 56 | 56 | 35 | 21 | 1 | 0 | 1 | 0 | 0 | 0 | 2 | 60 | 3 | 50 | 7,068 | 3,218 | 719 | 11,005 | 314 |
| | HEATON, Bethel Chapel | | 315 E. Union St. | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| IOWA | WATERLOO, First | 10:30;7 | 56 | 56 | 35 | 21 | 1 | 0 | 1 | 0 | 0 | 0 | 2 | 60 | 3 | 50 | 7,068 | 3,218 | 719 | 11,005 | 314 |
| | 810 Byron Ave. | George E. Haney, Jr. | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | EDAR GROVE, Calvary | 9:7:45 | 574 | 580 | 397 | 183 | 11 | 0 | 3 | 4 | 9 | 0 | 5 | 230 | 0 | 180 | 14,016 | 12,955 | 3,969 | 30,940 | 77 |
| | Robert K. Churchill | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | REGIA, Old Stockbridge | 10:30;7 | 98 | 117 | 55 | 62 | 6 | 3 | 0 | 0 | 0 | 0 | 10 | 42 | 7 | 36 | 1,912 | 783 | 2,695 | 49 |
| | Henry D. Phillips | 7:30 | | 35 | 0 | 30 | 599 | 85 | 684 | | | | | | | | | | | | | | | | | | | | | |
| | JOHNSTON, Menominee Chapel | 3:4 | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Henry D. Phillips, Missionary | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | JOSTBURG, Bethel | 9:15;7 | 440 | 436 | 265 | 171 | 8 | 0 | 1 | 3 | 7 | 0 | 3 | 190 | 4 | 175 | 12,182 | 13,101 | 1,866 | 27,149 | 102 |
| | John Verhage | 7:30 | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| TOTALS | | 1333 | 1357 | 845 | 512 | 30 | 5 | 8 | 7 | 20 | 4 | 12 | 707 | 1 | 602 | $50,639 | $33,159 | $9,209 | $93,007 | | $59.92 | $39.24 | $10.89 | $110.06 | |
Licensure: Daniel Claire Davis 10-14-58
Ordinations: Edwin C. Urban 5-30-58; Glenn T. Black 10-1-58
Minister Received: Bruce A. Coie from Presbytery of the Dakotas
Minister Dismissed: Lawrence R. Eyres to Presbytery of California
Roll of Licentiates: Daniel Claire Davis
Ministers Not in Pastoral Charges:
  Francis D. Breisch
  Richard B. Gaffin
  Lawrence N. Manross
  George W. Marston
  Robert M. Nuernberger
  Edwin C. Urban

Total Number of Ministers — 12
Total Number of Churches — 8
Total Number of Chapels — 2

Change since March 31, 1959:
  Francis D. Breisch, Missionary at Bethel Chapel, Wheaton as of 7-1-59
## SUMMARY OF STATISTICS

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* Ft. Lauderdale OPC, 96 members, and Sharon, Hialeah, 34 members transferred to Presbytery of the South
* Maitland OPC, 148 members and Westminster, Valdosta, 148 members transferred to Presbytery of the South
* Adjusted
SPECIAL COMMITTEES OF
THE TWENTY-SIXTH GENERAL ASSEMBLY

COMMITTEE ON ARRANGEMENTS FOR THE
TWENTY-SEVENTH GENERAL ASSEMBLY
Lawrence R. Eyres (Convener), Paul M. Lovik, R. E. Bates

COMMITTEE TO CONFER WITH REPRESENTATIVES OF
THE CHRISTIAN REFORMED CHURCH
John Murray (Convener), Bert L. Roeber, Robert L. Atwell, Edmund P. Clowney,
John P. Galbraith, alternate

COMMITTEE ON CORRESPONDENCE WITH OTHER CHURCHES
Paul Woolley (Chairman), William Harllee Bordeaux, Th.D., Calvin K. Cummings,
LeRoy B. Oliver, Ned B. Stonehouse, Th.D.

COMMITTEE ON A HYMNAL
Robert S. Marsden (Chairman), Robley J. Johnston, Arthur W. Kuschke, Jr.,
LeRoy B. Oliver, Edward J. Young, Ph.D.

COMMITTEE ON REVISIONS TO THE FORM OF GOVERNMENT
AND BOOK OF DISCIPLINE
John P. Galbraith (Chairman), Edmund P. Clowney, Robert S. Marsden,
John Murray, Ned B. Stonehouse, Th.D.

COMMITTEE ON TRAVEL FUND FOR
THE TWENTY-SEVENTH GENERAL ASSEMBLY
Elmer M. Dortzbach (Convener), W. Benson Male, Donald F. Stanton

COMMITTEE ON TWENTY-FIFTH ANNIVERSARY
Robert S. Marsden (Convener), Robert E. Nicholas, LeRoy B. Oliver

LIAISON REPRESENTATIVE TO THE WORLD HOME BIBLE LEAGUE
Edward F. Klokow, Bruce A. Coie, alternate
STANDING COMMITTEES OF
THE ORTHODOX PRESBYTERIAN CHURCH

CHRISTIAN EDUCATION

Class of 1962—MINISTERS: Edmund P. Clowney, Robert E. Nicholas, Carl J. Reitsma
RULING ELDERS: Leonard G. Brown, Howard A. Porter

Class of 1961—MINISTERS: Calvin K. Cummings, Wendell L. Rockey, Jr., Raymond O. Zorn
RULING ELDERS: F. Kingsley Elder, Ph.D., Edward A. Haug, Jr.

Class of 1960—MINISTERS: Herbert V. G. DuMont, Jr., Lewis J. Grotenhuis, Robert D. Knudsen, Ph.D.
RULING ELDERS: William C. Colsman, A. Eugene Hayman


FOREIGN MISSIONS

RULING ELDERS: Thomas Jorgenson, Fairvan C. Lenker

Class of 1961—MINISTERS: Henry H. Fikkert, Robert L. Vining, Meredith G. Kline, Ph.D.
RULING ELDERS: Newman de Haas, Willard E. Neel


HOME MISSIONS AND CHURCH EXTENSION

Class of 1962—MINISTERS: Robert K. Churchill, Everett C. De Velde, Robert S. Marsden
RULING ELDERS: Cyrus B. Ferguson, Wilfred R. Moses

Class of 1961—MINISTERS: Calvin A. Busch, Ralph E. Clough, Robert W. Eckardt
RULING ELDERS: Garret A. Hoogerhyde, Lindsay B. Wagoner

Class of 1960—MINISTERS: John C. Hills, Jr., George W. Marston, Paul Woolley
RULING ELDERS: Bert L. Roebel, Richard C. Zebley
General Secretary: The Rev. John P. Galbraith;
Associate Secretary: The Rev. LeRoy B. Oliver, 624 Schaff Building, 1505 Race Street, Philadelphia 2, Pa.

GENERAL BENEVOLENCE

Class of 1962—MINISTER: Robert L. Vining; DEACON: Irving J. Triggs
Class of 1961—MINISTER: John H. Skilton; DEACON: J. Eric Crowe
Class of 1960—MINISTER: Lester R. Bachman; DEACON: Ross Noblett

PENSIONS

Class of 1962—MINISTER: Everett C. De Velde;
RULING ELDER: Edward A. Haug, Jr.
LAYMAN: Herman Dykema, Jr.

Class of 1961—MINISTER: Ralph E. Clough
RULING ELDERS: Wm. C. Colsman, Burton S. Holmes

Class of 1960—MINISTER: Wm. Harlee Bordeaux, Th.D.
RULING ELDER: Garret A. Hoogerhyde
LAYMAN: William D. Cobb
CLERKS OF SESSION

Presbytery of California
3 Berkeley, Covenant—David L. Neilands, 1601 Cedar St., Berkeley 3
1 Chula Vista, Bayview—Guy Newland, Jr., 6260 Calle Pavana, San Diego 14
2 Garden Grove, OPC—Fred A. Handy, 11952 Donna Lane, Garden Grove
1 La Habra, OPC—Robert W. Essig, 10950 Groveside Ave., Whittier
6 Long Beach, First—Dr. William H. Olson, 2675 Gondar Ave., Long Beach 15
3 Los Angeles, Beverly—Herbert F. Pink, 129 N. Bleakwood Ave., Los Angeles 22
1 Los Angeles, Westminster—c/o Ray York, 613 Alameda, Altadena
3 Manhattan Beach, First—John D. Reynolds, 500 Manhattan Beach Blvd.,
Berkeley, Covenant—David L. Neilands, 1601 Cedar St., Berkeley 3
Chula Vista, Bayview—Guy Newland, Jr., 6260 Calle Pavana, San Diego 14
Garden Grove, OPC—Fred A. Handy, 11952 Donna Lane, Garden Grove
La Habra, OPC—Robert W. Essig, 10950 Groveside Ave., Whittier
Long Beach, First—Dr. William H. Olson, 2675 Gondar Ave., Long Beach 15
Los Angeles, Beverly—Herbert F. Pink, 129 N. Bleakwood Ave., Los Angeles 22
Los Angeles, Westminster—c/o Ray York, 613 Alameda, Altadena
Manhattan Beach, First—John D. Reynolds, 500 Manhattan Beach Blvd.,
San Diego, Paradise Hills—Hiram Bellis, 2591 Calle Tres Lomas, San Diego 14
San Francisco, First (Formerly Covenant and First)—Roy O. Young,
1450 Washington St., San Francisco
Santa Cruz, OPC—Thomas G. Kirkwood, 203 Mission St., Santa Cruz
Santee, Valley—Philip R. Conard, 206 Joyce, El Cajon
South San Francisco, Brentwood—Robert Littlefield, 308 Roblar, Millbrae
Stockton, Bethany—C. John Miller, Rt. No. 6, Box 1565, Modesto
Sunnyvale, First—Russell Johnson, 4401 Venice Way, San Jose
Torrance, Greyfriars Memorial (formerly of Los Angeles)—William Martin,
5037 W. 138, Hawthorne
Whittier, Calvary—Norman G. Baize, 6808 S. Vanport, Whittier
Bend, Westminster—R. E. Jewell, 1645 W. 5th St., Bend
Portland, First—David Munroe, 13427 S.E. Harold St., Portland
Portland, Second—Arthur G. Schultz, Rt. No. 1, Box 50, Eagle Creek
Presbytery of the Dakotas
5 Denver, Park Hill—Arthur F. Johnson, 415 S. Gaylord St., Denver 9
NEBRASKA
3 Lincoln, Faith—Dick Brady, R. R. No. 1, Lincoln
3 Omaha, OPC—R. T. Kerr, 2857 Corby St., Omaha 11
NORTH DAKOTA
2 Carson, Bethel—Ernest J. Danzeisen, Lark
2 Lark, First—Burton Havens, Flasher
2 Leith, OPC—Roswel Kamrath, Leith
OKLAHOMA
2 Oklahoma City, Knox—E. Myers Bearden, 2104 Churchill Way, Village,
Oklahoma City 20
SOUTH DAKOTA
3 Bancroft, Murdock Memorial—Wallace Perry, R.F.D. No. 1, Bancroft
4 Bridgewater, Trinity—Calvin D. Hofer, Bridgewater
4 Hamill, Westminster—Lynus Carlson, Hamill
3 Manchester, OPC—Fred Ritterbusch, De Smet
4 Volga, Calvary—Lester Kleinjan, R.F.D., Bruce
3 Yale, OPC—Glenn Foote, Route No. 3, Huron
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2 Bellmawr, Immanuel—Edward M. Shindle, 2 Albert Rd., Glendora
9 Bridgeton, Calvary—Norman Johnson, 113 S. 10th St., Millville
4 East Orange, Covenant—William A. De Jonge, 22 Normal Ave., Montclair
3 Fair Lawn, Grace—Garret A. Hoogerhyde, 150 Brown Ave., Paterson 2
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7 Vineland, Covenant—Ralph H. Ellis, 37 S. State St., Vineland
10 West Collingswood, Immanuel—Wilfred R. Moses, Apt. 150D, Wallworth Park, Haddonfield

6 Westfield, Grace—Bert L. Roebber, 207 Elm St., Westfield
2 White Horse, Grace—George A. Hurley, 83 Reeder Ave., Trenton 8
3 Wildwood, Calvary—Thomas Jorgensen, 136 W. Lavender Rd., Wildwood Crest

Presbytery of New York and New England

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2 Bangor, Pilgrim—Thomas L. Eesley, Rockport
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2 East Madison, OPC—Myron C. Moody, R.D. No. 2, Skowhegan
1 Ludlow-Smyrna, Bethel—Ervin H. Rhoda, R.D. No. 4, Houlton
7 Portland, Second Parish—Lenville L. Hawkes, R.D. No. 3, Cumberland Center
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MASSACHUSETTS
2 Fall River, Grace—Arthur S. Reseigh, 693 Read St., Somerset

NEW YORK
2 Albany, Church of the Covenant—Donald D. Hill, 4042 Albany St., Schenectady 4
4 Franklin Square, OPC—Arthur Hansen, 522 Park Ave., North Merrick
4 Lisbon, OPC—Delmar Putney, R.D. No. 3, Lisbon
3 Rochester, Covenant—John Garland, 264 Titus Ave., Rochester 17
6 Rochester, Memorial—Marinus W. Heuseveldt, 580 Clover St., Rochester 10
4 Schenectady, Calvary—Robert Y. McCullough, 242 Union St., Schenectady

RHODE ISLAND
2 Cranston, Calvary—Chester E. Browning, 47 Packard St., Cranston 10

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3 Grove City, Wayside—Paul W. Northcott, 314 College Ave., Grove City
7 Harrisville, Faith—William H. Kiester, R.D. No. 1, Boyers
6 Pittsburgh, Covenant—John C. Smith, 341 Maple Terrace, Pittsburgh 11

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DELAWARE
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6 Wilmington, Eastlake—A. E. Hayman, Jr., 1408 Marsh Rd., Wilmington 3

MARYLAND
2 Baltimore, St. Andrew's—Leonard G. Brown, R.D. No. 2, Box 100, Oxford
6 Silver Spring, Knox—Ralph E. Ramsey, 811 Forest Glen Rd., Silver Spring

PENNSYLVANIA
2 Center Square, Community—William E. Brown, 243 W. Valley Forge Rd., King of Prussia

5 Glenside, Calvary—Richard C. Zebley, R.D., Chalfont
3 Hatboro, Trinity—Ronald E. Jenkins, 13 E. Monument Ave., Hatboro
4 Kirkwood, OPC—William R. Ferguson, 132 Pine St., Oxford
TWENTY-SIXTH GENERAL ASSEMBLY

1 Middletown, Calvary—John H. Hoffman, 230 N. Race St., Middletown
2 Newtown Square (formerly Manoa), Redeemer—T. Nelson Kellogg, 2637 Cynwyd Ave., Broomall
3 Nottingham, Bethany—J. Preston Reburn, Nottingham
4 Philadelphia, Gethsemane—Edwin C. Urban, Sr., 46 Albert Ave., Aldan
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Presbytery of the South

FLORIDA
7 Fort Lauderdale, OPC—John E. Evers, 833 Fairway Dr., Ft. Lauderdale
8 Hialeah, Sharon—Calvin A. Duff, 1490 N.W. 44th St., Miami 42
9 Maitland, OPC—H. R. Overall, R.D. No. 2, Box 19, Maitland

GEORGIA
10 Valdosta, Westminster—J. A. Durrenberger, Ph.D., 206 Brookwood Pl., Valdosta

Presbytery of Wisconsin

ILLINOIS
11 Evergreen Park, Westminster—James S. Nicol, 10120 S. Spaulding St.,
12 Westchester, Westminster—Edward F. Klokow, 1547 Boeger Ave., Westchester

IOWA
13 Waterloo, First—Harold Roskamp, 1917 Sunnyside Dr., Cedar Falls

WISCONSIN
14 Cedar Grove, OPC—Harry Harmelink, Cedar Grove
15 Gresham, Old Stockbridge—John Tousey, R.D. No. 1, Bowler
16 Oostburg, Bethel—Earl De Master, R.D. No. 1, Oostburg
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Abbreviations:
P.—Pastor
P.I.—Pastor, Non-Orthodox Pres. Church
F.M.—Foreign Missionary
H.M.—Home Missionary
C.—Presbytery of California
D.—Presbytery of the Dakotas
J.—Presbytery of New Jersey
Y.—Presbytery of N.Y. and N.E.
O.—Presbytery of Ohio
Phi.—Presbytery of Philadelphia
S.—Presbytery of the South
W.—Presbytery of Wisconsin
(0)—Number of churches served

Albright, H. Wilson, C.—529 Manhattan Beach Blvd., Manhattan Beach, Calif.
Anderson, Robert W., P., Y.—85 West Shepard Ave., Hamden, Conn.
Andrews, Egbert W., F.M., Phi.—P. O. Box 53, Taipei, Formosa
Atwell, Robert L., P., Phi.—2450 Norwood Ave., Roslyn, Pa.

Betzold, John W., Chaplain, Phi.—238 S. Van Dien, Ridgewood, N. J.
Bird, Herbert S., F.M., D.—American Evangelical Mission, Senafe, Eritrea, E. Africa
Bomer, William J., P., D.—3221 N. 39th Terrace, Oklahoma City 12, Okla.
Bordeaux, William Harlee, Th.D., P., J.—305 Levinsohn Pl., Englewood, N. J.
Breisch, Francis D., Jr., H.M., W.—315 E. Union St., Wheaton, Ill.
Busch, Calvin A., P., J.—38 Macculloch Ave., Morristown, N. J.

Champness, Thomas S., Jr., P., J.—58 Marsellus Place, Garfield, N. J.
Chanoux, Leonard F., P., J.—R.D. No. 3, Elmer, N. J.
Christian, George S., J.—10 Tilley Place, Pompton Plains, N. J.
Clelland, John P., P.—1300 McRee Dr., Valdosta, Ga.
Clough, Ralph E., P., J.—137 Commerce St., Bridgeton, N. J.
Clowney, Edmund P., Prof., J.—520 Grant Ave., Willow Grove, Pa.
Coie, Bruce A., P., W.—3516 W. 96th St., Evergreen Park 42, III.
Coie, Glenn R., P., S.—699 W. 69th Pl., Hialeah, Florida
Commetet, Raymond E., P., J.—564 Fair Lawn Parkway, Fair Lawn, N. J.
Cooper, Thomas M., Phi.—908 E. Hampton St., Tucson, Arizona

Davies, John, P., J.—308 E. Hand Ave., Wildwood, N. J.
DeVelde, Everett C., P., J.—1029 Landis Ave., Vineland, N. J.
DeWaard, John J., Ret., Y.—626 Beach Ave., Rochester 12, N. Y.
Dorman, Harold L., P., Y.—Cornville, R.D., Skowhegan, Maine (3)
Dortzbach, Elmer M., P., D.—2878 Ash St., Denver 7, Colorado
Duff, Clarence W., F.M., Phi.—American Evangelical Mission, Ghinda, Eritrea,

East Africa

DuMont, Herbert V. G., Jr., P., Y.—38 Lowell St., South Portland, Maine
Dunn, Leslie A., P., J.—551 Summit Ave., Westfield, N. J.

Eckardt, Robert W., Phi.—210 W. 27th St., Wilmington 2, Del.
Ediger, Abe W., P., D.—Bridgewater, S. Dak.
Edwards, Albert G., III, P., J.—11 Park Dr., Bellmawr, Gloucester, P.O., N. J.
Ellis, Charles H., P., Phi.—120 Normandy Dr., Silver Spring, Md.
Evans, F. Clarke, P., Phi.—202 N. Broad St., Middletown, Del.
Eyres, Lawrence R., P.—1015 Carson Ave., Apt. 4, Long Beach 7, Calif.
Freeman, David, Ph.D., P.—720 Carpenter Lane, Philadelphia 19, Pa.
Froehlich, Arthur A., P.—225 Emory Ave., Orlando, Fla.
Gaffin, Richard B., F.M., W.—Fu Hsing Rd., Taichung, Taiwan
Georgian, Theodore J., P.—243 Malden St., Rochester 15, N.Y.
Goddard, Burton L., Th.D., Prof., Y.—Box E, Beverly Farms, Mass.
Haney, George E., Jr., P.—803 Forest Ave., Waterloo, Iowa
Hills, John C., Jr., P.—882 Garfield St., Franklin Square, N.Y.
Hohri, Takuo, D.—1680 Rogers St., Long Beach 5, Calif.
Hunt, Bruce F., F.M., C.—Box 184, Pusan, Korea
Kellogg, Edward L., P.—3056 Windy Lane, National City, Calif.
Kline, Meredith G., Ph.D., Prof., J.—1465 North Hills Ave., Willow Grove, Pa.
Knowles, Louis E., Tea., C.—1365 St. Louis Ave., Long Beach 4, Calif.
Knudsen, Robert D., Ph.D., Prof., D.—1341 Osborne Ave., Roslyn, Pa.
Latal, Gerald G., Th.D., P.—1812 S.E. 33rd Ave., Portland 14, Ore.
Lewis, Richard M., P.—1623 Tacoma, Berkeley 7, Calif.
Lovik, Paul M., P.—918 - 10th St., Manhattan Beach, Calif.
Mahaffy, Francis E., F.M., Phi.—American Evangelical Mission, Senafe, Eritrea,
East Africa
Males, W. Benson, Tea., D.—1060 Gaylord St., Denver 6, Colo.
Marsden, Robert S., Exec. Sec., Phi.—460 N. Union St., Middletown, Pa.
Marston, George W., Field Rep., W.—3902 Rose Ave., Western Springs, Ill.
McIlwaine, R. Heber, F.M., Phi.—79 Nii Machi, Watari, Miyagi, Ken, Japan
Meilahn, Kenneth J., Tea., Phi.—319 N. Union St., Middletown, Pa.
Meiners, Raymond M., P., Y.—1138 Parkwood Blvd., Schenectady, N.Y.
Moore, James E., P., C.—2146 Norwalk Ave., Los Angeles 41, Calif. (2)
Murray, John, Prof., Y.—Westminster Theological Seminary, Philadelphia 18, Pa.
Nilson, V. Robert, P., D.—Box 324, Carson, N. Dak. (3)
Nuernberger, Robert M., W.—23 Dorwood Dr., Loudonville, N.Y.
Oliver, C. Herbert, P., Y.—108 Main St., Houlton, Maine
Petersen, Herman T., C.—1410 E. 17th St., National City, Calif.
Petersen, Jack J., P.—730 Woodlawn Ave., Chula Vista, Calif.
<table>
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<th>Name</th>
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<td>Piper, Russell D.</td>
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<td>3935 Randolph St., Lincoln 10, Neb.</td>
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<td>Phillips, Henry D.</td>
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<td>R.D. No. 1, Gresham, Wis.</td>
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<td>Poundstone, Dwight H.</td>
<td>P.</td>
<td>12132 Luitwieler Ave., Whittier, Calif.</td>
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<td>Bankin, John C.</td>
<td>Ret.</td>
<td>Y.-Worcester, N.Y.</td>
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<td>Reitsma, Carl J.</td>
<td>P.</td>
<td>1300 Newton Ave., West Collingswood, N. J.</td>
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<td>Rockey, Wendell L.</td>
<td>Jr.</td>
<td>P. O. 311 State St., Grove City, Pa.</td>
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<td>Roskamp, Cromwell G.</td>
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<td>O.-Harrisville, Pa. (2)</td>
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<td>Rushdoony, Rousas J.</td>
<td>P.</td>
<td>C.-325 Berkeley Way, Santa Cruz, Calif.</td>
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<td>Sander, Robert D.</td>
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<td>Bancroft, S. Dak. (3)</td>
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<td>Schauffele, Charles G.</td>
<td>Prof.</td>
<td>Box E, Beverly Farms, Mass.</td>
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<td>Schowalter, Delbert E.</td>
<td>C.</td>
<td>4800 Gundry, Long Beach 7, Calif.</td>
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<td>Phi.</td>
<td>P.O. Box 101, Mt. Holly, N. J.</td>
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<td>Snyder, Dale N.</td>
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<td>Joseph Israelsplein 17, The Hague, The Netherlands</td>
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<td>F.M.</td>
<td>J.-Box 184, Pusan, Korea</td>
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<td>Tawes, Donald H.</td>
<td>F.M.</td>
<td>Phi.-American Evangelical Mission, Box 26, Massawa, Eritrea, East Africa</td>
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<td>Urban, Edwin G.</td>
<td>C.</td>
<td>Y.-3056 Windy Lane, National City, Calif.</td>
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<td>Vail, Laurence N.</td>
<td>H.M.</td>
<td>D.-9161 Vine St., Thornton 29, Colo.</td>
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<td>van Houte, Daniel</td>
<td>Ph.D.</td>
<td>Tea., C.-Ripon, Calif.</td>
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<td>Voorhees, Reginald P.</td>
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<td>1925 S. 49th St., Omaha 6, Neb.</td>
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<td>Wade, E. Lynne</td>
<td>F.M.</td>
<td>C.-c/o “Challenge to Faith”, P.O. Box 1117, Agana, Guam, M. I.</td>
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<td>Weeber, George G.</td>
<td>P.</td>
<td>Y.-9 Washington St., Brewer, Maine</td>
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<td>Welmers, William E.</td>
<td>Ph.D.</td>
<td>Prof., Y.-143 Girard Ave., Hartford 5, Conn.</td>
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<td>Williamson, G. I.</td>
<td>P.</td>
<td>Y.-190 Cherry St., Fall River, Mass.</td>
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<td>Willis, George J.</td>
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<td>Y.-216 McKinley St., Rochester 9, N. Y.</td>
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<td>Woolley, Paul</td>
<td>Prof.</td>
<td>Phi.-505 E. Willow Grove Ave., Philadelphia 18, Pa.</td>
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<td>Wybenga, Edward P.</td>
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<td>142 Hawthorne Ave., Bend, Oregon</td>
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<td>Young, William</td>
<td>Th.D.</td>
<td>B.Litt. (Oxon.), O.-115-39 123rd St., So. Ozone Park Station, Jamaica 20, N. Y.</td>
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<td>Zorn, Raymond O.</td>
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<td>R. B. Kuiper Quarryville, Pa.</td>
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<td>Everett C. DeVelde Glenside, Pa.</td>
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<td>Paul Woolley Cincinnati, Ohio</td>
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<td>John P. Clelland Rochester, N. Y.</td>
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<td>Oscar Holkeboer Willow Grove, Pa.</td>
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<td>John P. Galbraith Cedar Grove, Wis.</td>
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<td>Edward L. Kellogg Wildwood, N. J.</td>
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<td>Dwight H. Poundstone Los Angeles, Calif.</td>
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<td>18th</td>
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<td>Lawrence R. Eyres Glenside, Pa.</td>
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<td>Calvin K. Cummings Denver, Colo.</td>
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<td>23rd</td>
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<td>Edward J. Young, Ph.D. Denver, Colo.</td>
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<td>Bruce F. Hunt W. Collingswood, N. J.</td>
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<td>Edmund P. Clowney Oostburg, Wis.</td>
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<td>Raymond M. Meiners</td>
<td>F. Kingsley Elder, Ph.D.</td>
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<td>Raymond M. Meiners</td>
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