The
Orthodox Presbyterian Church

MINUTES OF THE
FORTY-SEVENTH GENERAL ASSEMBLY

MEETING AT
BEAVER FALLS, PENNSYLVANIA

MAY 15-22, 1980

Published by
THE ORTHODOX PRESBYTERIAN CHURCH
7401 Old York Road
Philadelphia, Pennsylvania 19126
MINUTES OF THE
FORTY-SEVENTH GENERAL ASSEMBLY

OF THE
ORTHODOX PRESBYTERIAN CHURCH
MEETING AT GENEVA COLLEGE
BEAVER FALLS, PENNSYLVANIA
MAY 15-22, 1980

THURSDAY EVENING, MAY 15

The Forty-seventh General Assembly was called to order at 8:06 p.m. by the Rev. George E. Haney, Jr., Moderator of the Forty-sixth General Assembly. Mr. Haney constituted the meeting with a worship service and delivered a sermon on the subject, "A Remnant Mentality."

The sacrament of the Lord's Supper was administered by the Rev. Laurence N. Vail, assisted by the Rev. Messrs. Albert G. Edwards, III, Rollin P. Keller and Louis A. Kickasola, and ruling elders Arthur Armour (Harrisville), Blain C. Fenenga (Winner), and Arthur F. Johnson (Denver).

The Moderator announced that the offering received at the service ($311.41) would be for Worldwide Outreach.

The Assembly recessed, following the pronouncement of the benediction by Mr. Haney, at 10:02 p.m.

FRIDAY MORNING, MAY 16

Following a devotional service led by the Rev. Robert L. Marshall, the Assembly reconvened at 8:15 a.m. The Moderator led in prayer.

The Roll of Commissioners follows. (Commissioners represent presbyteries. Locations of ruling elders are for reference only. The roll includes those enrolled at this and all later points in the Assembly.)

Presbytery of the Dakotas

Ministers: Glenn T. Black, Glenn D. Jerrell, David W. Kiester, Jack J. Peterson, Dennis J. Prutow, Roger A. Ramsey, Gerald S. Taylor

Ruling Elders: Ernest A. Covey (Hamill), Blain C. Fenenga (Winner), Arthur F. Johnson (Denver), Cyril T. Nightengale (Denver), Ronald E. VandenBurg (Lark)

Presbytery of the Mid-Atlantic


Ruling Elders: Richard L. Hake (Burtonsville), Robert N. Youmans (Silver Spring)
Presbytery of the Midwest

Ministers: James L. Bosgraf, Leslie A. Dunn, Robert W. Eckardt, John N. Fikkert, Eugene P. Grille, Gordon E. Peterson, John R. Wiers

Ruling Elders: Raymond LeMahieu (Oostburg), Daniel Neerhof (Cedar Grove), Clarence Roskamp (Cedar Falls)

Presbytery of New Jersey


Ruling Elders: Arthur B. Hansen (Fair Lawn), Edward A. Haug (Neptune), Robert W. Orr (Neptune), Samuel G. Parker (West Collingswood), Paul S. Patterson (Ocean City), Richard P. Sears (Westfield), Jonathan W. Stevenson (Wildwood)

Presbytery of New York and New England


Ruling Elders: Arthur L. Comstock (Schenectady), Russel W. Copeland, Jr. (S. Hamilton), Thomas L. Eesley (Rockport), Frank Emley (Hamden), Roger Sproul (Portland), Carleton E. Winslow, Sr. (Portland)

Presbytery of Northern California

Ministers: Robert H. Graham, Rollin P. Keller, Charles A. McIlhenny, Melvin B. Nonhof, Salvador M. Solis, Roger Wagner

Ruling Elders: Frank Nieuwsma (Modesto), Robert P. Santo (S. San Francisco), Lyman M. Smith (Novato)

Presbytery of Northwest

Ministers: William J. Fredericks, Ronald J. McKenzie

Ruling Elder: Leonard W. Schmurr (Portland)

Presbytery of Ohio

Ministers: Robert L. Atwell, Thomas M. Corey, Robert Y. Eckardt, Lawrence R. Eyres, C. Tom Fincher

Ruling Elders: Arthur Armour (Harrisville), Thomas F. Armour, D.O. (Harrisville), Arthur J. Schwab (Sewickley)

Presbytery of Philadelphia


Ruling Elders: William A. Haldeman (Wilmington), Albert E. Hayman, III (Wilmington), John O. Kinnaird (Oxford), Daniel E. McElwain (Fawn Grove), David F. Rundle (Middletown), Harry H. Vogt (Lewisburg)
Presbytery of the South
Ministers: Louis A. Kickasola, Larry G. Mininger, Robert Minnig, Donald H. Taws, Jose
Vera

Presbytery of Southern California
Ministers: Larry D. Conard, Stephen D. Doe, Donald J. Duff, Thomas A. Foh, Dennis E.
Johnson, Kenneth J. Meilahn, Robert W. Newsom, Daniel H. Overduin, Lewis A.
Ruff, Jr., Stephen R. Williams
Ruling Elders: Donald R. Arvin (Pt. Loma), Philip R. Conard, Sr. (Santee), Walter P.
Flores (Beverly, L. A.), Roy Postma (Chula Vista)

Ex Officio
Minister: George E. Haney, Jr. (Presbytery of the Midwest)
Ruling Elder: Richard A. Barker (Westfield, Presbytery of New Jersey)

Corresponding Members
Ministers: Edmund P. Clowney, D.D. (New Jersey, Committee on Ecumenicity and Inter-
church Relations); Leonard J. Coppes, Th.D. (Ohio, Committee on Arrangements,
Committee on Christian Education, Committee on Diaconal Ministries); Charles G.
Dennison (Ohio, Committee on Arrangements); John J. Mitchell (Philadelphia, Commit-
tee on Stewardship, Committee on General Assembly Budget Fund Management), Roger
W. Schmurr (South, Committee on Christian Education)
Ruling Elder: Garret A. Hoogerhyde (New Jersey, Committee on Pensions)

Other Presbyters in Attendance
Ministers: Allen D. Curry (New Jersey), Great Commission Publications; Bruce F. Hunt
(Philadelphia)
Ruling Elders: Lloyd L. Bailey (Edinburg, Presbytery of Ohio); James E. Karns and William
H. Kiester (Harrisville, Presbytery of Ohio); John C. Smith (Pittsburgh, Presbytery of
Ohio)

RECAPITULATION

<table>
<thead>
<tr>
<th>Presbytery</th>
<th>Ministers</th>
<th>Elders</th>
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<tr>
<td>Dakotas</td>
<td>9</td>
<td>6</td>
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<td>7</td>
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<tr>
<td>Midwest</td>
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<td>Northern California</td>
<td>6</td>
<td>3</td>
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<td>Northwest</td>
<td>4</td>
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<td>Ohio</td>
<td>5</td>
<td>3</td>
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<tr>
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<td>16</td>
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<tr>
<td>Total</td>
<td>91</td>
<td>61</td>
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<table>
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<tr>
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<tr>
<td>Dakotas</td>
<td>7</td>
<td>5</td>
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<tr>
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<td>2</td>
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<tr>
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<td>Southern California</td>
<td>8</td>
<td>4</td>
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<tr>
<td>Ex Officio</td>
<td>1</td>
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<tr>
<td>Total</td>
<td>81</td>
<td>41</td>
</tr>
</tbody>
</table>

41

81

122
Mr. Barker presented the report of the Stated Clerk as follows:

REPORT OF THE STATED CLERK

Copy for the Minutes of the 46th General Assembly was delivered to the printer on June 26, 1979. The Clerk is indebted to the Rev. A. G. Edwards for help in September with proofreading. The Minutes were delivered by the printer on Nov. 29, 1979. They are our longest minutes to date. A few minor errors have come to the Clerk’s attention thus far.

Most of the material in the Agenda for the 47th G. A. was received within the few days before the March 15, 1980, deadline set by the Standing Rules. This permitted only the barest editing by the Clerk. Copy was delivered to the printer on March 18. Due partly to the unusual length of the Agenda, the printer could not deliver the Agenda until April 16. The time schedule did not allow certain corrections in format, which consequently will be made later.

The Agenda was sent to commissioners via first class mail, and to other recipients by slower and less expensive third class mail. Some commissioners may have received their Agenda late because several presbyteries did not send their appointments of commissioners until after April 15, 1980. The delay in submitting appointments of commissioners also created some difficulties in arrangements for the Assembly.

The Clerk suggests that presbyteries should appoint commissioners, and inform the Clerk of the Assembly at least six weeks before any Assembly, in order to allow time for the Agenda to be sent and for registration materials to be sent to commissioners and returned to the host institution. For those presbyteries which have ordinarily left their selection of commissioners to a meeting in April, a change is required to avoid repetition of these problems. See recommendation (1).

A Supplementary Agenda was required again this year. For reasons beyond the Clerk’s control the Supplementary Agenda has not been proofread by the Clerk and contains some material not in our usual format. It, too, will be corrected when it appears in the Minutes.

At least five overtures and seven communications arrived too late for even the Supplementary Agenda. An action of the 45th General Assembly encouraging timely submission of overtures and communications does not seem to be having the desired effect.

The Clerk reminds the Assembly again that enactment of the amendment deleting Standing Rule Chapter IV, 3, q, will leave the Standing Rules silent on the matter of endorsements for service in the military chaplaincy. See recommendation (2).

The status of the General Assembly Budget Fund is shown in the attached report. At the time this report was written the Clerk had not seen the report, but had been informed that it showed a positive balance. This is a comparatively rare event and cause for thanksgiving.

RECOMMENDATIONS

(1) That the Assembly advise the presbyteries, in the name of good order, to select commissioners to each Assembly at least six weeks before the Assembly is to convene, and promptly advise the stated clerk of the Assembly.

(2) That action on the proposed amendment deleting Standing Rule Chapter IV, 3, q, be deferred to the time of the report of the Chaplains Commission, and that the advisory committee considering that report be requested to formulate an amendment to the Standing Rules taking note of the Chaplains Commission and its function as endorsing agent for the church, for consideration by the Assembly.

Respectfully submitted,
Richard A. Barker, Stated Clerk
### General Assembly Budget Fund

**Statement of Cash Receipts and Disbursements**

#### May 1, 1979 to April 30, 1980

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td><strong>Balance from previous Assembly</strong></td>
<td>($6,540.17)</td>
</tr>
<tr>
<td><strong>Receipts</strong></td>
<td></td>
</tr>
<tr>
<td>Contributions from churches</td>
<td>$33,198.78</td>
</tr>
<tr>
<td>Sale of Minutes</td>
<td>423.10</td>
</tr>
<tr>
<td>Sale of Form of Government</td>
<td>451.00</td>
</tr>
<tr>
<td>Proceeds from Knollwood Lodge</td>
<td>6,700.00*</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>1.50</td>
</tr>
<tr>
<td><strong>Total receipts</strong></td>
<td>$40,774.38</td>
</tr>
<tr>
<td><strong>Total accountable</strong></td>
<td>$34,234.21</td>
</tr>
<tr>
<td><strong>Expenditures</strong></td>
<td></td>
</tr>
<tr>
<td>Honoraria, Stated Clerk, 46th G. A.</td>
<td>$3,600.00</td>
</tr>
<tr>
<td>Assistant Clerk</td>
<td>225.00</td>
</tr>
<tr>
<td>Statistician</td>
<td>175.00</td>
</tr>
<tr>
<td>Historian</td>
<td>125.00</td>
</tr>
<tr>
<td><strong>Agenda expense, 46th Gen. Assembly</strong></td>
<td>**</td>
</tr>
<tr>
<td>Minutes expense, 46th Gen. Assembly</td>
<td>7,247.19</td>
</tr>
<tr>
<td>Postage, office, secretarial expense</td>
<td>348.14</td>
</tr>
<tr>
<td>Travel—fraternal delegates</td>
<td>803.85</td>
</tr>
<tr>
<td>RES 1980 delegate expense</td>
<td>1,292.02</td>
</tr>
<tr>
<td><strong>Committee expenses</strong></td>
<td></td>
</tr>
<tr>
<td>Arrangements, 46th G. A.</td>
<td>175.00</td>
</tr>
<tr>
<td>Book of Discipline</td>
<td>1,870.63</td>
</tr>
<tr>
<td>Chaplains Commission</td>
<td>526.20</td>
</tr>
<tr>
<td>Ecumenicity</td>
<td>2,699.47</td>
</tr>
<tr>
<td>Linguistic Revisions</td>
<td>475.87</td>
</tr>
<tr>
<td>Ministerial Training</td>
<td>473.29</td>
</tr>
<tr>
<td>Race</td>
<td>1,258.33</td>
</tr>
<tr>
<td>Trustees</td>
<td></td>
</tr>
<tr>
<td><strong>Balance, April 30, 1980</strong></td>
<td><strong>$24,554.39</strong></td>
</tr>
<tr>
<td><strong>RES 1980 expense reserve</strong> ($3900.00 less $1292.02 already expended)</td>
<td>2,007.98</td>
</tr>
<tr>
<td><strong>Net balance, April 30, 1980</strong></td>
<td>$7,071.84</td>
</tr>
</tbody>
</table>

* This concludes all payment due for Knollwood Lodge.

** This item was included in the report to the previous assembly.

On motion recommendation 2 was adopted.

On motion it was determined that the Assembly apologize to Geneva College and to Mr. Paul Bischoff for any unpleasantness toward them on the part of members of the Orthodox Presbyterian Church in connection with registration for the 47th General Assembly.

Mr. Haug presented the report of the Statistician. On motion the report was ordered included in the Minutes without being read aloud.
REPORT OF THE STATISTICIAN

In summary, 1979 was a good year in terms of membership figures, but one in which serious concern must arise concerning Benevolence giving.

TOTAL MEMBERSHIP

Total membership at the end of 1979 was 16,526 comprised of 256 ministers, 11,306 communicant members and 4,964 baptized children. The net increase in total membership from the end of 1978 was 355 or 2.2%, one of the better years in this measure.

This increase was reflected among the presbyteries in the following manner:

<table>
<thead>
<tr>
<th>Presbytery</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dakotas</td>
<td>38</td>
</tr>
<tr>
<td>Mid-Atlantic</td>
<td>79</td>
</tr>
<tr>
<td>Midwest</td>
<td>60</td>
</tr>
<tr>
<td>New Jersey</td>
<td>-19</td>
</tr>
<tr>
<td>New York &amp; New England</td>
<td>8</td>
</tr>
<tr>
<td>Northern California</td>
<td>9</td>
</tr>
<tr>
<td>Northwest</td>
<td>36</td>
</tr>
<tr>
<td>Ohio</td>
<td>12</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>108</td>
</tr>
<tr>
<td>South</td>
<td>44</td>
</tr>
<tr>
<td>Southern California</td>
<td>-20</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>355</td>
</tr>
</tbody>
</table>

Nine of the 11 presbyteries experienced a net increase in total membership, the largest proportion on record.

MINISTERS

The number of ministers increased to 256 at the end of 1979 from 248 the year before. The net gain of eight maintained the same yearly average experienced over the prior 10-year period. During 1979, there were 12 ordinations, five men were received from other denominations, seven men were removed from the roll by dismissal or erasure and there were two deaths.

CHURCHES AND CHAPELS

During 1979 the number of churches increased from 136 to 146, a net gain of 10, which is the largest increase in recent OPC history. Eleven new churches were constituted, nine from within by four presbyteries and two from without; one church was dissolved and reconstituted as a chapel. The number of chapels decreased during the year from 34 to 28, mainly because of change in status from chapel to church.

TOTAL CONTRIBUTIONS

(Tithes and Offerings, All Organizations)

Total contributions for 1979 were $5,847,492, an increase for the year of $604,399 or 11.5%. These increases compared with $796,986 or 17.9% for 1978.
Benevolence contributions for 1979 showed an increase over 1978 of only $16,555 or 1.5%. These figures contrast sharply with the prior year's increase of $203,453 or 21.8%. The low figure of 1.5% for 1979 is the smallest yearly percentage increase on record by five and more percentage points. For whatever reasons, inflation, change in emphasis and appeal for general and special giving over Benevolence giving, concern over Benevolence causes, the 1979 result is cause for alarm with regard to Worldwide Outreach support in 1980 and future years.

In contrast to the disturbing figures in Benevolence giving, General and Special contributions for 1979 increased 14.3% over 1978 compared with 16.9% for the year before. Appeals that relate to the operation of the local church have resisted the inroads of inflation, but it would appear that it caused a decline in relative giving to mission and educational causes.

YEARLY CONTRIBUTIONS PER COMMUNICANT MEMBER

Of continued encouragement is the unbroken increase in this aspect of giving, as shown below for the last five years.

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1979</td>
<td>$517</td>
</tr>
<tr>
<td>1978</td>
<td>479</td>
</tr>
<tr>
<td>1977</td>
<td>416</td>
</tr>
<tr>
<td>1976</td>
<td>396</td>
</tr>
<tr>
<td>1975</td>
<td>365</td>
</tr>
</tbody>
</table>

Until 1979, the components of total giving also showed increases. However, for the first time, Benevolence giving per communicant member showed a decrease from $104 in 1978 to $102 in 1979. This further underscores the problem. It was only the slight increase in membership which produced the very modest increase in total Benevolence giving.

SUNDAY SCHOOL

Sunday School attendance figures were a little more favorable in 1979 than in 1978. The weekly attendance in November 1979 was 8,196 compared with 8,006 in November, 1978.

THE OPC AND THE 1970s

Comparative statistics for the beginning and the end of the 1970s are shown below.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Communicant Members</td>
<td>9,276</td>
<td>11,305</td>
</tr>
<tr>
<td>Baptized Children</td>
<td>4,849</td>
<td>4,964</td>
</tr>
<tr>
<td>Ministers</td>
<td>180</td>
<td>256</td>
</tr>
<tr>
<td>Total Membership</td>
<td>14,305</td>
<td>16,525</td>
</tr>
<tr>
<td>Churches</td>
<td>115</td>
<td>146</td>
</tr>
<tr>
<td>Item</td>
<td>1969</td>
<td>1979</td>
</tr>
<tr>
<td>Total Contributions</td>
<td>$2,225,902</td>
<td>$5,847,492</td>
</tr>
<tr>
<td>Benevolence Contributions</td>
<td>464,660</td>
<td>1,151,943</td>
</tr>
<tr>
<td>as a % of Total Contributions</td>
<td>20.9%</td>
<td>19.7%</td>
</tr>
<tr>
<td>Average Total Contributions per Communicant Member</td>
<td>$240</td>
<td>$517</td>
</tr>
</tbody>
</table>

Respectfully submitted,
Edward A. Haug, Statistician
Mr. Mitchell, Secretary of the Trustees of the General Assembly, presented their report.

REPORT OF THE TRUSTEES OF THE GENERAL ASSEMBLY

The Trustees of the General Assembly met once since the Forty-sixth General Assembly. The following officers were elected to serve until the first meeting of the Trustees following the Forty-seventh General Assembly: President, Abe W. Ediger; Vice-president, Willard E. Neel; Secretary, John J. Mitchell; Treasurer, Bert L. Roeber.

The Trustees respectfully nominate Richard A. Barker to be the Stated Clerk of the Forty-seventh General Assembly and further recommend that his remuneration be $4,000, and further recommend that his duties be those listed in the Standing Rules, Chapter IV, Section 3, except items h, i, j, and k.

The Secretary of the Trustees continues to correspond annually with the Internal Revenue Service in regard to the group ruling granted to the Trustees of the General Assembly and the subordinate units of the General Assembly. This group ruling gives tax exempt status to all the local congregations and other agencies listed in the current Directory of the Orthodox Presbyterian Church. The reference number to be used in any correspondence concerning tax exempt matters is 23-7001990.

ELECTIONS

The terms of the following trustees expire at this Assembly: Minister, Abe W. Ediger; Ruling Elder, Howard A. Porter.

ESTIMATED EXPENSES

The Trustees estimate their costs for the next year will be $50.00 for miscellaneous expenses, such expenses to be paid from the General Assembly Budget Fund.

Respectfully submitted,
Abe W. Ediger, President

The floor was declared open for nominations to the Trustees of the General Assembly. The following were nominated: Minister—Ediger; Ruling Elder—Howard A. Porter (Glenside). There being no further nominations the Moderator declared Messrs. Ediger and Porter elected to the class of 1983.

The floor was declared open for nominations to the office of Stated Clerk. Mr. Barker was nominated. There being no further nominations the Moderator declared Mr. Barker elected.

By general consent the recommendation of the Trustees concerning the Stated Clerk was adopted.

The Clerk announced that in accordance with Standing Rule Chapter IV, Section 2.a., he had asked Mr. Phillips to serve as Assistant Clerk.
The floor was declared open for nominations to the office of Statistician. Mr. Haug was nominated. There being no further nominations the Moderator declared Mr. Haug elected.

The floor was declared open for nominations to the office of Moderator. Messrs. Tyson, Stonehouse, and R. W. Schmurr were nominated.

Mr. D. E. Johnson presented a preliminary report of the Committee on Date, Place and Travel as follows:

PRELIMINARY REPORT OF THE COMMITTEE ON DATE, PLACE AND TRAVEL

Balance on hand, close of 46th G. A. .................. $13,081.10
Contributions from churches
(5/1/79 to 4/30/80) .................................. 31,007.97
Total accountable ..................................... $44,089.07
Capital for Book of Church Order ....................... $4,342.00
Late payment for 46th G. A. .......................... 228.42
Total interim expenditures ............................ 4,570.42
Net balance accountable ............................... $39,518.65

Mr. Tyson was elected Moderator on the first ballot. Mr. Haney welcomed Mr. Tyson to the chair.

On motion Overtures 1 & 3, Communications 1-6, and Complaint 1 were ordered included in the Minutes without being read aloud, and Standing Rule Chapter VI, Section 7, was suspended and Overtures 4-10 and Communications 7-12 were ordered included in the Minutes without being read aloud. The Clerk presented Overtures, Communications, and a Complaint as follows:

OVERTURES

Overture 1

From the Presbytery of Philadelphia

September 18, 1979

The Forty-seventh General Assembly
Mr. Richard A. Barker, Stated Clerk

The Presbytery of Philadelphia meeting in regular session on September 17, 1979, at Mechanicsville Chapel, Mechanicsville, PA, on motion adopted the following overture for presentation to the Forty-seventh General Assembly:

Whereas, the teaching known as macroevolution, which includes the idea that the human race evolved over a long period of time from lower forms of life, is taught in various institutions of learning: and,
Whereas, this teaching is in opposition to the Bible teaching that Adam and Eve were created by direct acts of God at particular times;

We petition the Forty-seventh General Assembly to take such steps as will make possible the issuing of a statement setting forth the true doctrine of the origin of man and condemning the teaching of macroevolution, even when set forth as theistic.

Sincerely yours in Christ,
A. LeRoy Greer, Stated Clerk

Overture 2 (not used)

Overture 3

From the Committee on Foreign Missions

March 10, 1980

The 47th General Assembly
Mr. Richard A. Barker, Stated Clerk

Fathers and Brothers,

The Committee on Foreign Missions of the Orthodox Presbyterian Church at its meeting on February 28, 1980 overtured the General Assembly to select and appoint, through its trustees, the auditors for its standing committees.

The other standing committees have been informed of this overture.

Yours in the Lord,
L. N. Vail, General Secretary

Overture 4

From the Presbytery of New Jersey

April 24, 1980

The 47th General Assembly
The Orthodox Presbyterian Church

Fathers and Brethren,

The Presbytery of New Jersey on December 4, 1979, determined to overture the General Assembly to erect a standing committee called the Committee on Ethics and change the appropriate sections of the standing rules of the General Assembly to reflect this. The committee consisting of four teaching elders and two ruling elders, each member serving a three-year term
with three classes of two members each, shall bring reports on such areas as assigned to it by the General Assembly. The committee shall also have the right to propose areas of study to the General Assembly. Topics may be assigned to the committee by majority vote of the Assembly. Adoption of its recommendations shall be by the same procedure for other standing committees.

Respectfully submitted,
Richard A. Barker, Stated Clerk

Overture 5

From the Presbytery of New Jersey

The 47th General Assembly
The Orthodox Presbyterian Church

Fathers and Brethren,

The Presbytery of New Jersey on April 22, 1980, determined to overture the General Assembly to grant fifteen minutes to the Presbytery for a presentation of the work of the Boardwalk Chapel, an evangelistic effort of this Presbytery in Wildwood, NJ.

In the event this request is granted, the presentation will be made by Mr. Jon W. Stevenson, who is a commissioner of this Presbytery to the Assembly.

Respectfully,
Richard A. Barker, Stated Clerk

Overture 6

From the Presbytery of New Jersey

The 47th General Assembly
The Orthodox Presbyterian Church

Fathers and Brethren,

The Presbytery of New Jersey on April 22, 1980, determined to overture the 47th General Assembly to convey to the 1980 Reformed Ecumenical Synod, either directly or through its delegates to that Synod, the impossibility of the Orthodox Presbyterian Church remaining in ecumenical association with the Gereformeerde Kerken in Nederland, and the consequent necessity either of ejection of the GKN from the RES or of withdrawal of the OPC from the RES.

In support of such action the Presbytery cites the following reasons:

1) The GKN has given direct or indirect support to African terrorists (cf. RES News Exchange, May 7, 1974, p. 973ff.; June 4, 1974, p. 988; May 9, 1978, p. 1361ff.; February 6, 1979, p. 1429ff.).

2) The GKN has resisted the advice of the RES that membership in the World Council of Churches is inconsistent with membership in the RES (cf. RES News Exchange, February 3, 1976, p. 1146; Minutes, 44th G. A., 1977, p. 175ff.).

3) The GKN has undertaken the ordination of women as ruling elders (cf. RES News Exchange, June 12, 1979, p. 1463; Minutes, 42nd G. A., 1975, p. 184).

5) It has been reported that more than one minister (presumably) in good standing in the GKN does not regard Muslims as unbelievers, and holds that "in a request for financial aid, the question of what we think of Islam as a religion ought to be irrelevant." (RES News Exchange, January 2, 1980, p. 1519.)

The Presbytery believes that these tendencies and actions of the GKN constitute a sufficiently serious pattern of departures from the Bible as the infallible rule of faith and life by the Synod of the GKN, its agencies, or individual ministers, so that the GKN is no longer entitled to the benefit of a doubt as to its allegiance in practice to this tenet of the Reformed faith. For the OPC to remain linked ecumenically with the GKN under these circumstances the Presbytery believes is to compromise the witness of the OPC to the truth and perspicuity of the Scriptures."

Respectfully submitted,
Richard A. Barker, Stated Clerk

Overture 7

From the Presbytery of Ohio

April 24, 1980

The 47th General Assembly
The Orthodox Presbyterian Church

Brethren,

Our God reigneth. Halleluiah

At the Spring meeting of Presbytery April 18-19, 1980, the following action was taken:

On the basis of information in New Horizons and in the Presbyterian Journal (February 20 and 27 1980) that union between the Orthodox Presbyterian Church and the Presbyterian Church in America be pursued by their inviting us to join them on the basis of their historical position, their understanding of church order and of the Westminster standards: we respectfully overture the 47th General Assembly to pursue the matter of union with the Presbyterian Church in America only on the following grounds:

(1) that substantial unity of doctrine and practice precede union, to wit, that the clarification of biblical and confessional doctrine and the practice of that doctrine worked out in the Orthodox Presbyterian Church not be disregarded or discarded, and

(2) that the context of such a pursuit be the Form of Government and Book of Discipline and standing rules of the General Assembly of the Orthodox Presbyterian Church.

The overture was unanimously adopted and copy to be sent to each presbytery stated clerk for concurrence.

May the biblical unity the scriptures teach become a reality among us.

Cordially in Christ.
John C. Smith, Stated Clerk
Overture 8

From the Presbytery of Ohio

The 47th General Assembly
The Orthodox Presbyterian Church

Brethren,

Praise be to our Lord, the only Head and King of His Church.

At the Spring meeting of Presbytery, April 18-19, 1980, the following action was taken with regard to the "Koinonia Statement" or "Declaration":

The Presbytery of Ohio respectfully overtures the 47th General Assembly not to concur with the Koinonia Declaration for the following reasons:

1. This document constitutes a condemnation and judgment of the government of South Africa without giving them an opportunity to respond to the charges. This action seems to violate the spirit of our own standards as well as the spirit of Scripture.

2. The document contains repeated references to particular facets of South African government and practice of which we have little evidence. In particular we have no supporting evidence that these matters are true or accurate.

3. This document mentions several items about which we know no more than what the document itself reports. We do not even know what they refer to: e.g. "Black Homelands," "Biko cases," "Terrorism Act," etc. How do we know that South Africa is not in a state of martial law necessitated by serious internal strife and demanding unusual actions? Indeed, exactly what do these terms refer to?

4. We question seriously if the church is to address such matters in sweeping generalities combined with such particular condemnations of a foreign government about whose situation it knows so little. Is this indeed the best way to serve the cause of righteousness? Is it our task even to do this? We think not. It seems to us that we are going down the path of liberal protestantism which condemns on the basis of public opinion.

5. In support of the above it seems to us that we know far more about the situation in Communitistic nations. Why are we so silent here? But once we begin to condemn every dictatorial or even unrighteous government will we not become consumed with such activity? And is it normally just to condemn a government such as that of South Africa when we know that there are worse governments with more vicious violations of divine law and love?

6. We do not think many of the terms of this document are sufficiently clear to warrant our support. For example, what does 3.1 really mean by "freedom"? If it is understood in terms of 5.1 are we not granting the rights of the French-speaking citizens of Quebec, the American Indians, etc., to establish independent states within the sovereign states in which they now dwell? Of course not, but we do not believe there is sufficient clarity here to pin down what is meant. Equally vague is the statement in section 4 "Christian love as defined by God's law."

Presbytery's action also included that copy of this overture be provided to each stated clerk of presbyteries.

There is much to pray about all around us. Thank God we have the Source to pray to.

Cordially in Christ,

John C. Smith, Stated Clerk
Overture 9

From the Presbytery of Ohio

The 47th General Assembly
The Orthodox Presbyterian Church

Brethren,

Greetings in our blessed Redeemer's name.

At the Spring meeting of Presbytery, April 18-19, 1980, Presbytery took action to inform the General Assembly regarding the Rev. C. Thomas Fincher's dismissal to the Presbytery of Ohio from Catawba Presbytery of the Associate Reformed Presbyterian Church as being under judicial censure, and of his being received as a member of this Presbytery in good and regular standing, and his subsequent installation as Pastor of Covenant Church, Pittsburgh, PA, and, to overture the General Assembly to:

(1) inform the Associate Reformed Presbyterian Church of the action of this Presbytery,

(2) advise them that their broad view of the nature of Scripture whereby it is viewed as infallible but not necessarily inerrant is:
   a. contrary to Scripture itself, and
   b. contrary to the subordinate standards to which we both adhere.

(3) advise them that we cannot sustain fraternal relations with them if the biblical position is not recognized as the test of orthodoxy within their communion, and

(4) invite them to discuss the matter of biblical infallibility (including inerrancy) with us with a view of resolving the tension which now exists between us.

The overture was passed together with the accompanying rationale, and that copies be provided to the stated clerks of each presbytery as information. Mr. Fincher abstained from voting.

"We respectfully inform the 47th General Assembly that on December 7, 1979, we received into the Ohio Presbytery as a minister in good and regular standing and on December 14, 1979, did install him as pastor of Covenant Orthodox Presbyterian Church, Pittsburgh, PA, where he continues to serve, the Rev. Mr. C. Thomas Fincher. At the time of reception Mr. Fincher was under judicial censure from the body to which he then belonged, the Associate Reformed Presbyterian Church.

"The occasion of that censure was Mr. Fincher's objection to the public position of certain Associate Reformed Presbyterian ministers of his own presbytery and of his church (which objection we laud both in its being registered and in the way in which it was pursued), to wit, that the Bible as it came from the pen of its composers contained certain errors. In response to his officially charging these ministers with error his presbytery dismissed those charges and formally charged and convicted him basically of illegally protesting the theological position of those professors (and others), inasmuch as that position was a Confessional position and of disturbing the peace of the Church. The following quotations (several of these were cited by Mr. Fincher in his brief) are offered to substantiate Mr. Fincher's complaint:

"From Biblical Authority: An Introduction by the Faculty of Erskine Theological Seminary, The Associate Reformed Presbyterian, September 1977, p. 26ff.:"
In the special language of theology, however, words often mean more than their simple dictionary definitions, and in point of fact, Presbyterian theologians commonly acknowledge that “infallible” and “inerrant” have come to mean two different things.

For these Christians, then, the Bible was “inerrant,” that is, without any mistake whatsoever, not only in spiritual truth, but also in geography, grammar, semitic history, mathematics, science, medicine, and so on.

Although the “inerrancy” theory of inspiration does not happen to be the view of any member of the Erskine Seminary faculty, this is not as important as the fact that the action of Synod is, in our view, an attempt to modify our doctrinal standards. The writers of the Confession could have referred to the Bible as inerrant, but they chose not to do so. Where our Confession of Faith grants, in its silence, freedom for a variety of views, this action of Synod narrows the question down to one view.

From ‘The Bible’s View of its own Authority by the Faculty of Erskine Seminary,’ The Associate Reformed Presbyterian, December 1977:

It is important to observe, however, that the New Testament writers were quite free and flexible in their use of the Scripture. They substitute Christian terms for Jewish ones (see Romans 10:5-13) and place Old Testament events into new and Christian contexts (see Galatians 4:21-31). In I Cor. 10:1-5 Paul uses the story of the Exodus and the sojourn in the wilderness to describe the Christian Sacrament of Baptism and the Lord’s Supper. Moreover, he even adds a non-biblical element to the account in order to testify to Christ. In the Old Testament story, there was no rock following the children of Israel; Paul added that detail from a Jewish commentary. But he is free enough with the biblical tradition to employ it nonetheless.

Jesus Himself affirms the written Scripture by maintaining in the Sermon on the Mount that He came not to abolish the law and the prophets, but to fulfill them and that “not an iota, not a dot, will pass from the law until all is accomplished” (Matthew 5:17-18). Interestingly enough, however, he describes this fulfillment by going on in the sermon to distinguish between what was written in the law and the active will of God, sometimes even negating or correcting the Old Testament law.

When the woman caught in adultery is brought to Jesus (John 8:3-11), the forgiving love of the Living Word is supreme over the clear directive of the written word to put adulterers to death (Leviticus 20:10).

What is important to understand is that Jesus considered the law and the prophets, that is the Scripture of His day, to be authoritative, and, indeed, He saw Himself as the fulfillment of that Scripture. But for Jesus, the authority of Scripture was derived, not from the letter of the law, but from the mind—the intention—the Spirit of God. To put it in contemporary terms, Jesus maintained that the will of the Father was perfect, but this did not mean that the words of the law were “inerrant.” Paul also affirmed the spirituality of the law (Romans 7:14) but he also knew the dangers of focusing on the letter of the law to the detriment of the Spirit of God speaking the law. “For the written code kills, but the spirit gives life” (II Cor. 3:6).

Since the purpose of Scripture is to be the rule for Christian faith and life, and not for peripheral matters of science, arithmetic, and geography, Christians should not be disturbed or alarmed to find that the oldest and best manuscripts of the Bible that we have available have problems, inconsistencies, and errors in matters of insignificant detail.

The main problem with an appeal to the original manuscripts, however, is the simple fact that they are lost; the Church no longer possesses them. If the Bible must be error-free to be authoritative then the authority of the Bible as we have it is called into question.
"An outcome of Mr. Fincher’s objections and a result of the ensuing trial was that the 1979 Synod of the Associate Reformed Presbyterian Church affirmed:

(1) 'We believe that the Holy Spirit reveals Christ to us through the Holy Scripture which is the Word of God written. While we do not have the original autographs as evidence, we believe that God’s Word in its entirety was accurately recorded by the original writers through inspiration and reliably transmitted to us.'

(2) 'Be it resolved that the General Synod of 1979 affirms that the Scriptures of the Old and New Testaments are the Word of God, without error in all they teach.'

"The Highroad for All (Vol. 1, No. 6, July, 1969) an ‘Organ of information, opinion and discussion, for the Alliance of Loyal Laity’ reported:

"...Demonstrating that it was opposed to any rejection of the viewpoint that Scripture is inerrant, the Synod by a large majority tabled a motion to the effect that its passage of statements on the nature of Scripture DO NOT constitute an endorsement of the principle of inerrancy. Refusal to pass such a motion left intact the right of any member to espouse inerrancy, entirely aside from the strong official statements on Scripture which, nevertheless, avoided the use of the word “inerrant.”‘ (p. 2)

"By receiving Mr. Fincher as a member in good standing we recognized and intended a rejection of the position of the Associate Reformed Presbyterian Church (viz., that holding to biblical inerrancy was not a standard of orthodoxy), and, therefore, of their discipline."

May the Lord give us both wisdom and courage in upholding His Word of truth.

Cordially in Christ,
John C. Smith, Stated Clerk

Overture 10

From the Presbytery of the South

April 25, 1980

Mr. Richard A. Barker
Stated Clerk of the General Assembly

Dear Mr. Barker,

At the Spring meeting of the Presbytery of the South in Hialeah, Florida, the following action was taken: The Presbytery of the South respectfully overtures the 47th General Assembly of the Orthodox Presbyterian Church that it regards the proposed union of the Orthodox Presbyterian Church with the Presbyterian Church in America at this time to be premature and not conducive to the purity, unity, and peace of the body of Christ.

Cordially yours,
Thomas S. Champness, Jr., Stated Clerk
Overture 11

From the Presbytery of Southern California

47th General Assembly
Mr. Richard A. Barker, Stated Clerk

Dear Mr. Barker,

The Presbytery of Southern California, meeting in regular session, on April 19, 1980, at the Cerritos Valley Orthodox Presbyterian Church, Artesia, California, on motion determined to overture the 47th General Assembly of the Orthodox Presbyterian Church "to instruct its committee on Ecumenicity and Interchurch Relations to pursue aggressively a proposed plan of union with the Reformed Presbyterian Church, Evangelical Synod, to be presented at the earliest possible date."

Cordially,
Daniel H. Overduin, Stated Clerk

Overture 12, 13, 14, and 15

From the Presbytery of the Northwest

Mr. Richard A. Barker
Stated Clerk of the General Assembly

Dear Mr. Barker,

The Presbytery of the Northwest, at its regular spring meeting, April 25 and 26, 1980, determined to direct four overtures to the 47th General Assembly as follows:

(Overture 12)

To change the name of the denomination to the "Presbyterian Church in North America."

(Overture 13)

To instruct the Committee on Stewardship to cease employing a full-time General Secretary.

Grounds:

a. The employment of a full-time General Secretary was "for a three-year trial period."

(Minutes of the 47th General Assembly, 1977, page 145)

b. The church's support of Worldwide Outreach has not significantly increased as was desired.

This overture was passed without audible dissent.

(Overture 14)

To request the Committee on Home Missions and Church Extension to re-evaluate the relatively high percentage of its budget which goes to support the Center for Urban Theological Studies.
Grounds:

a. CHMCE Receipts (OPC) | Budget for Outreach | Budget for CUTFS | % of Receipts | % of Outreach
--- | --- | --- | --- | ---
1979 $217,236(3) | $141,576 | $24,621 | 11.3 | 17.4
1980 264,400(3) | 163,383 | 26,213 | 9.9(5) | 16
1981 277,620(3) | 166,591 | 26,334 | 9.5 | 15.8
1981 221,000(5) | ?? | 26,334 | 11.9 | ??

(1) For church extension, missionaries-at-large and CUTFS, and Denominational Evangelist.

(2) Contribution to CUTFS and to salary of CUTFS director.

(3) Actual contributions for 1979, vs. adopted budget for 1980, and requested budget for 1981.

(4) In December, 1978, an interest free loan of $4,500 was granted to CUTFS. At the current 8% rate charged by the Committee that means that actually the Committee donated an additional $360 to CUTFS in 1979. The figures in parentheses are adjusted to take that into account. In 1980 the finance sub-committee will determine at what rate, if any, the Committee should begin to charge interest to CUTFS. For 1980 the percentage figures would have to be raised slightly to reflect the true proportions, since, even if the sub-committee determines on an 8% rate, no interest at all has been required during the first half of the year.

(5) The amount budgeted ($264,400) may not be received. In that event the percentage of receipts going to CUTFS would be greater than 9.9%.

(6) Stewardship Committee recommendation for 1981.

b. The 41st General Assembly, in response to a recommendation of the Committee on Problems of Race, took action to "encourage the Committee on Home Missions and Church Extension and the several presbyteries prayerfully to consider means of extending the Reformed witness within the major urban areas of our nation" (Minutes of 41st General Assembly, page 118).

But the direction of so high a percentage of the Committee's budget to CUTFS for the carryingon of work in Philadelphia, particularly when there is already an urban home missions work in Philadelphia (Emmanuel Chapel) is indicative of a failure to respond to needs in other urban areas and to the evident intent of the 41st General Assembly to encourage efforts in a plurality of urban areas.

c. The assignment of so large a proportion of the budget to CUTFS unduly limits the ability of the Committee to assist in the outreach efforts in other parts of the country.

d. The amounts budgeted for CUTFS are very large in comparison to assistance granted for other particular works.

(Overture 15)

To call the members of the Orthodox Presbyterian Church to a special day of solemn fasting and prayer, on a date set by the Assembly, in order that together we might plead God's mercy on his church and on this nation in these days of dangerous moral, political, and international crises; and that the General Assembly appeal to our sister denominations to join us in this on that day.

a. We plead God's mercy upon us, God's covenant people, confessing our great sinfulness, particularly our lukewarm discipleship, our wavering pursuit of personal and corporate godliness, our indifference in maintaining the unity of the Spirit in the bonds of peace, our weakness in bearing witness to the fullness of God's truth to the world.
We earnestly pray that God will fill us with his Spirit, granting repentence and renewed zeal for his glory in the gospel and in holy living.

b. We plead God's mercy upon our nation, confessing the great sinfulness of a people who, in spite of our rich heritage of freedom under the Law of God, are abandoning that Law and increasingly giving themselves over to every kind of wickedness.

We earnestly pray that as God judges our nation he will mercifully spare us from destruction, that he will restrain the moral deterioration, injustice, and violence in our society. We pray that we, the community of Christ, will be renewed as children of light set in the midst of increasing darkness, exposing its evil fruits and calling our nation back to the Law of its God. We pray that our national leaders and all whom God has given authority over us will govern with truth and equity under his mandate; so that we may lead peaceful lives, fruitful in good works, to the end that the name of our great triune God will be known in the land.

May our God give the Assembly great wisdom in considering these four overtures.

Cordially yours in Christ,
Donald M. Poundstone, Stated Clerk

COMMUNICATIONS

Communication 1

From the Presbytery of the Dakotas

October 8, 1979

Mr. Richard Barker, Stated Clerk
General Assembly of the Orthodox Presbyterian Church

Dear Mr. Barker,

Please be advised that the Presbytery of the Dakotas at its Stated Fall 1979 Meeting determined that "the Presbytery not erect a study committee to review the denominational name."

The Presbytery hereby informs "the 47th General Assembly that the Presbytery is of the opinion that the name of the church ought not to be changed at this time."

In the King's Service,
Glenn D. Jerrell, Stated Clerk

Communication 2 (in part, without enclosures)

From the Reformed Ecumenical Synod

February 8, 1980

Orthodox Presbyterian Church
Mr. Richard A. Barker, Stated Clerk

Dear Brother Barker,

Greetings to you and your church in the name of Jesus Christ, your Lord and ours. Permit me to bring to your attention certain matters that pertain to the family of churches affiliated in the Reformed Ecumenical Synod.
Since this is the year of the RES Nimes 1980, this annual letter will focus on the events that are planned for July 7-25 at the University of Nimes in Nimes, France. There are a number of important matters relating to these meetings which I have already brought to your attention in my letters of March 6 and August 13, 1979. Much of what I now write will be a reminder or an update of those communications. I sincerely hope that you will give this letter your prompt and careful attention, for the participation of your church in the RES meetings will depend in considerable part on what is done in your office between now and the first of July. Kindly note the following:

Financial Report 1979

Enclosed are the reports concerning RES finances in 1979. There are four:

1. Statement of Receipts, Disbursements and balance;
2. Receipts from member churches;
4. RES Pretoria Fund.

You will note that there is a marked increase in the money received in 1979 over that of 1978. This accounts for the balance on December 31 of $39,655.10. The largest part of this increase has come from the churches of Southern Africa. As I reported in my letter of a year ago, there are restrictions on the exporting of money from South Africa and therefore a Pretoria RES Fund had been formed. This fund was not yet working smoothly during 1978, but it has functioned very well in 1979 (see No. 4). This is due in very large part to the diligent and time-consuming work of the Rev. Pieter E. S. Smith, who manages the fund. We are confident that, barring unforeseen problems, there will be no difficulties on this score in 1980.

We wish to express our thanks to those churches who responded favorably to our letter of last August and paid their 1979 assessments and, in some cases, the arrears that had accumulated. The amounts received are listed on No. 2, "Receipts from Member Churches."

We reported to you in our March 1979 letter that the Interim Committee decided to put into effect the 7% increase in assessments for 1980 over 1979. This is reflected in the amount now requested for your church. The inflation rate in the USA, where most of the expenses of the RES must be met, was 8% in 1978 and 13% in 1979 for a total of 22%. Thus the 7% now asked covers less than a third of the actual increase over the last two years. The 1980 inflation rate may be somewhere near the 1979 level.

Very recently the Treasurer, Mr. Lester Ippel, Interim Committee member Prof. Fred H. Klooster, and I met to consider the entire financial situation. It appears to us that we will be able to cover nearly all the costs of the 1980 meetings provided the member churches contribute faithfully in 1980. In the meantime, we shall keep the expenses of the Secretariat at the minimum.

Since we shall have large expenses in July, and we cannot expect credit from the University of Nimes, there is a special urgency that the 1980 assessments be paid early in the year. If we do not have funds in July to cover the costs of the meeting in Nimes, we shall have to secure a loan from the bank. It does not appear that a loan will be necessary, however, if the churches pay on time.

Your church is assessed 4% or $3,434.06 of the 1980 budget of $85,851.45. Please see that payment is made in the near future. Churches in Southern Africa may pay (in Rand equivalent) to the RES Pretoria Fund, c/o the Rev. Pieter E. S. Smith, Box 433, Pretoria 0001, RSA. The other churches should pay directly to the Treasurer, Mr. Lester Ippel, 1452 Cornell Drive, S.E., Grand Rapids, MI, USA 49506.
We look forward to seeing the delegates of your church at Nimes and would conclude this letter with the prayer that the Lord God will guide the life and work of all our member churches and prosper the preparations and activities of the RES Nimes 1980.

Sincerely in Him,
Paul G. Schrottenboer, General Secretary

Communication 3
From the Rev. Norman Shepherd

March 3, 1980

Mr. Richard A. Barker, Stated Clerk
General Assembly of the Orthodox Presbyterian Church

Dear Mr. Barker:

With great reluctance I have decided not to attend the forthcoming meeting of the Reformed Ecumenical Synod to be held in Nimes, France. This has been an extremely difficult decision for me to make since I do not take lightly the action of the last General Assembly in appointing me to this responsibility. I have deeply appreciated the opportunity to represent the OPC in Sydney and in Cape Town, and have been looking forward to the Synod in Nimes.

However, there are several factors that have contributed to my decision, and chief among them is the increased teaching responsibility at Westminster Seminary in 1980-81 arising from changes in the instructional staff and for which I must prepare during the summer. Other factors are more personal in character.

My decision should not be construed as indicative of declining interest in the RES. On the contrary, there is more need than ever for the RES to be the kind of international instrument for the propagation of the Reformed faith envisioned in its constitution. It is just my continuing interest in the RES that has made the decision not to go to France so difficult.

The 46th General Assembly took action to appoint the Rev. J. J. Peterson a delegate in the event that one of the four elected could not attend. The delegates have the authority to determine among themselves who will be designated voting delegates. Since I have been serving as chairman of the delegation, one of the other men should be appointed as convener.

Sincerely,
Norman Shepherd

Communication 4
From the Rev. Henry W. Coray

March 5, 1980

Mr. Richard A. Barker, Stated Clerk
General Assembly of the Orthodox Presbyterian Church

Dear Dick:

I am enclosing George Miladin's resignation from the Committee on Revisions to the Directory of Worship.
To which I add that I also must tender my resignation for reasons of health. Plus the fact that I'm pushing 76 and my eyes aren't what they were—you might say they are getting "dim by reason of age."

George suggests that some of our younger men are anxious to serve on the Committee, and this seems in order.

I do have some material relating to the work of the Committee. Shall I send it on to you, or turn same over to Dwight Poundstone, who appears to be the sole remaining member of the Committee?

Cordially,
Henry W. Coray

Communication 5 (in part)

From the Committee on Foreign Missions

March 10, 1980

Mr. Richard A. Barker, Stated Clerk
General Assembly

Dear Mr. Barker,

I was asked by the Committee to request you to provide 30 minutes on the docket some evening to have the Assembly view a new slide/cassette presentation entitled "That Everyone May Hear" produced by MARC, a division of World Vision. It presents graphically and clearly the challenges that are now before us in obeying the great commission.

Cordially yours,
L. N. Vail

Communication 6

From the Evangelical Presbyterian Church (of Northern Ireland)

October 23, 1979
(Received 3-14-80)

The Stated Clerk
Orthodox Presbyterian Church

Dear Brother,

As it may be of interest to the General Assembly of the Orthodox Presbyterian Church I have been instructed by the Council of our Church to send you the following information.

At the October meeting of the Council of our Church it was agreed by a majority vote that we terminate our membership of the Reformed Ecumenical Synod from the date of this letter, until such times as we are satisfied that the Synod is fulfilling its original purpose, which according to the RES Constitution is, "to promote the unity of the Churches which profess and maintain the Reformed faith."

This drastic step has been taken with reluctance and deep regret, and has been prompted by the discussions between the Interim Committee of the RES, and delegates of the World Council of Churches, and the likelihood of such discussions continuing.
We think that the RES has acted inconsistently in condemning some of its members for becoming members of the WCC, and then recognising the authority of that Body in discussing current theological problems with its delegates. We would remind you that the 1968 RE Synod declared that the "World Council of Churches . . . does not unitedly and unconditionally acknowledge the authority of Christ, the Head of the Church, as He speaks in the infallible Word" (Acts and Reports of 1968 RE Synod, p. 46).

With Christian greetings.

Yours sincerely,
W. J. McDowell, Clerk of Council

Communication 7

From the Committee on Date, Place and Travel

March 20, 1980

The 47th General Assembly
The Orthodox Presbyterian Church

Brothers,

In response to the request of the 44th General Assembly (cited in the minutes of the 45th General Assembly, p. 70) the Committee on Date, Place and Travel proposes the following change to the Standing Rules of the Assembly, Chapter XII, Section I:

REMOVE the sentence: "The committee shall present its recommendations on the requests at the next session of the Assembly."

SUBSTITUTE the sentence: "The committee shall act on the requests for the Assembly and shall present requests and its recommendations on the requests to the Assembly only if a commissioner is dissatisfied with the Committee’s proposed action."

Cordially in Christ’s service,
Lewis A. Ruff, Jr., Secretary

Communication 8

From the Presbytery of Northern California

April 11, 1980

Mr. Richard Barker
Stated Clerk of the General Assembly

Dear Mr. Barker,

This is to inform you that the Presbytery of Northern California, at its regular Spring meeting, held March 21 and 22, 1980, at Novato, California, considered the overture of the Presbytery of Philadelphia to the 47th General Assembly regarding "the teaching known as macro-evolution" and voted to concur with that overture that the 47th General Assembly "take such steps as will make possible the issuing of a statement setting forth the true doctrine of the origin of man and condemning the teaching of macro-evolution even when set forth as theistic."

Yours in Christ,
William E. Warren, Stated Clerk
Communication 9

From the Rev. Charles A. McIlhenny

April 15, 1980

Mr. Richard Barker
Stated Clerk of General Assembly

Dear Sir,

I would like to ask the Assembly if they would permit me an hour to present the lawsuit perhaps after an evening session. Many have been asking about the current status of the case now that we have won the first round in court. Mr. John Whitehead would also like to speak to the Assembly.

We have been blessed with one of the greatest opportunities for moral leadership in the country through this lawsuit.

The door of opportunity has been opened, I pray that we take advantage of this for the sake of the Kingdom.

In His Majesty's Service,
Rev. Charles McIlhenny
Revelation 15:3, 4

Communication 10

From the Presbytery of New Jersey

April 24, 1980

The 47th General Assembly
The Orthodox Presbyterian Church

Fathers and Brethren,

At its stated meeting on February 23, 1980, the Presbytery of New Jersey determined to place the pastoral call of Calvary OPC, Ringoes, NJ, in the hands of licentiate George S. Kostas and to authorize the start of his examinations for ordination, all contingent upon such advice as the 47th General Assembly shall render in view of Mr. Kostas' lack of a bachelor of arts degree or its academic equivalent. The Presbytery requests the said advice in accordance with Chapter XXIII, Section 3, of the Form of Government.

Mr. Kostas has indicated his desire to accept the call, and is presently serving the Ringoes church as stated supply.

Members of this Presbytery who are commissioners to the Assembly will be prepared to present testimony concerning Mr. Kostas' qualifications for the gospel ministry.

We thank you for your advice in this matter.

Respectfully,
Richard A. Barker, Stated Clerk
Communication 11

From the Presbytery of New Jersey

April 27, 1980

The 47th General Assembly
The Orthodox Presbyterian Church
Fathers and Brethren,

The Presbytery of New Jersey on February 23, 1980, determined to concur in the overture of the Presbytery of Philadelphia in re macroevolution.

Respectfully,
Richard A. Barker, Stated Clerk

Communication 12

From the Presbytery of the South

April 25, 1980

Mr. Richard A. Barker
Stated Clerk of the General Assembly
Dear Mr. Barker,

At the Spring meeting of the Presbytery of the South in Hialeah, Florida, the Presbytery of the South determined to concur with the overture of the Presbytery of Philadelphia concerning macroevolution.

Cordially yours,
Thomas S. Champness, Jr., Stated Clerk

Communication 13

From the Reformed Churches of New Zealand

March 15, 1980

Committee on Ecumenicity and Interchurch Relations
The Orthodox Presbyterian Church
Dear brother Oliver,

Thank you for your kind invitation to attend your General Assembly this year. However, we won’t be able to accept the offer to be represented by a fraternal delegate for reason of distance and finance.

Nevertheless, we do wish you the Lord’s blessing upon all your deliberations and as you seek to do God’s will in promoting the work of His Kingdom here on this earth.
With Paul we pray for you "that you will overflow more and more with love for others, and at the same time keep on growing in spiritual knowledge and insight." For, as Paul states it, "I want you always to see clearly the difference between right and wrong and to be inwardly clean, no one being able to criticize you from now on until our Lord returns." (Philippians 1:9,10)

May your church be a witness in this world and a blessing in the life of the membership.

With brotherly greetings,
Yours in Christ,
Dick G. Vanderpyl, Stated Clerk

Communication 14

From the Reformed Church in Japan

April 16, 1980

The 47th General Assembly
The Orthodox Presbyterian Church

Dear Brethren,

It is our great privilege to send our most heartfelt greetings to the 47th General Assembly of the Orthodox Presbyterian Church in the name of the Lord Jesus Christ. We have always been praising His name for the sake of you and your missionaries who have been extending His kingship in the face of various pagan obstacles here in Japan.

We are always very thankful for their work in the northeastern part of the country, and we are sure that you may be glad to share with us our great joy that a preparatory step has been taken towards an establishment of a new Presbytery in this district, which we expect will be materialized in a couple of years.

In a climate of making little of the inspired Word of God, we sincerely covet our prayer that you as one of the champions of His army may stand against the wiles of the devil and carry out His will in the life and work of His Church.

May the Lord bless and grant you all wisdom and grace in all your deliberations.

Sincerely yours in Christ,
Kei Miyaka, Stated Clerk

Communication 15

From the Presbytery of the Mid-Atlantic

April 21, 1980

The Orthodox Presbyterian Church
Mr. Richard A. Barker, Stated Clerk

Dear Mr. Barker,

This letter is to inform the 47th General Assembly of certain actions taken by the Presbytery of the Mid-Atlantic at its regular meeting on April 18-19, 1980.

(a) On motion the clerk was instructed to advise the 47th General Assembly to retain the present name of our denomination, Orthodox Presbyterian Church.
(b) On motion the clerk was instructed to inform the 47th General Assembly that the Presbytery of the Mid-Atlantic concurs with the Presbytery of Philadelphia in their overture to the 47th General Assembly requesting a study of the macroevolution issue.

Sincerely in Christ's service,
Allan W. Bjorkeas, Stated Clerk

**Communication 16**

From the Presbytery of the Midwest

The 47th General Assembly
Mr. Richard A. Barker, Stated Clerk

Brethren,

This is to inform you of an action taken by the Presbytery of the Midwest at its Stated Spring Meeting, held in Westchester, Illinois, March 14, 15, 1980.

On motion, Presbytery determined not to concur in an overture contained in a communication from the Presbytery of Philadelphia concerning Creation and Evolution for the following reasons:

1. The overture attempts to condemn too much. In seeking to oppose an evolutionary view of man, the overture asks the General Assembly to condemn the theory of evolution in its entirety. Although Biblical evidence seems clearly to rule out an evolutionary view of man, the evidence regarding so-called macroevolution is much less clear.

2. In asking General Assembly to condemn macroevolution, the overture is asking for condemnation of a scientific theory. If General Assembly were to understand the theory it is condemning, it would of necessity need to consider the paleontological, geological, and genetic basis for the theory and would thus be entering realms outside its area of competence.

3. Christian theologians and churches have in the past frequently condemned scientific theories as unbiblical only to be shown incorrect. The Orthodox Presbyterian Church would be wise to avoid repeating the mistake of condemning scientific theories.

4. The Westminster Confession of Faith's teaching regarding creation ought to remain our church's position on the subject of the origin of man.

Respectfully yours in Christ,
Robert W. Eckardt, Stated Clerk

**Communication 17**

From the Presbytery of the Dakotas

Stated Clerk of the General Assembly
Mr. Richard A. Barker

Dear Mr. Barker,

The Presbytery of the Dakotas, at its stated 1979 fall meeting, took action relative to the Rev. Roger L. Gibbons, ministerial member of the Reformed Church in the United States and pastor-elect of Knox Orthodox Presbyterian Church, Oklahoma City, Oklahoma.
Mr. Gibbons has successfully completed examinations in Ecclesiastical History, the Standards of the Orthodox Presbyterian Church, Apologetics, Greek, Hebrew, and English Bible. His preached sermon, examination in Christian faith and life, knowledge of theology, and testimonial were accepted as satisfactory. Mr. Gibbons' examination as a whole was sustained.

In view of Mr. Gibbons' lack of academic qualifications, the Presbytery of the Dakotas seeks the advice of the 47th General Assembly as to the reception of Roger L. Gibbons as a ministerial member of our Presbytery.

Presbytery has instructed its Committee on Candidates and Credentials to prepare for the information of the 47th General Assembly a presentation regarding Mr. Gibbons and his gifts for the ministry including testimonials from Knox Church. Our Committee on Candidates and Credentials is also prepared to meet with the Advisory Committee dealing with this matter.

In the King's Service,
Glenn D. Jerrell, Stated Clerk

Communication 18

From the Presbytery of the Dakotas

May 8, 1980

Stated Clerk of the General Assembly
Mr. Richard A. Barker

Dear Mr. Barker,

The Presbytery of the Dakotas, at its stated 1979 fall meeting, took action relative to the Rev. Roswell Kamrath, ministerial member of the Rocky Mountain Presbytery of the Reformed Presbyterian Church, Evangelical Synod, and pastor-elect of the Cheyenne Orthodox Presbyterian Church, Cheyenne, Wyoming.

Mr. Kamrath has successfully completed examinations in Greek, English Bible, the Standards of the Orthodox Presbyterian Church, Ecclesiastical History, and Apologetics. His preached sermon, examinations in Christian faith and life, knowledge of theology, and testimonial were accepted as satisfactory. Mr. Kamrath's examination as a whole was sustained.

In view of Mr. Kamrath's lack of formal theological education and in view of Mr. Kamrath's years, the Presbytery of the Dakotas requests that the 47th General Assembly waive the Hebrew requirement.

The Presbytery also seeks advice concerning the reception of Mr. Kamrath as a ministerial member of our presbytery.

Presbytery has instructed its Committee on Candidates and Credentials to prepare for the information of the 47th General Assembly a presentation regarding Mr. Kamrath and his gifts for the ministry including testimonials from the Cheyenne Church. Our Committee on Candidates and Credentials is also prepared to meet with the Advisory Committee dealing with this matter.

In the King's Service,
Glenn D. Jerrell, Stated Clerk
Communication 19

From the Reformed Churches of Australia

Rev. Leroy B. Oliver, Chairman
Committee on Ecumenicity and Interchurch Relations

Esteemed Brothers,

We refer to your letter of February 11, 1980.

Thank you for your kind invitation for a delegate from our churches to attend your coming General Assembly.

Unfortunately, distance prevents us from doing so. We do, however, extend to you our greetings in the name of our common Lord and Saviour and pray that God will grant your Assembly the needed strength, wisdom and love in order to remain faithful to the Gospel and its many-sided application in our time.

Sincerely yours in Christ,

On behalf of the Synodical Interim Committee.
Rev. J. Postma, Second Clerk
Reformed Churches of Australia.

Communication 20 (in part)

From the Presbytery of Ohio

The 47th General Assembly
Mr. Richard A. Barker, Stated Clerk

Beloved Brethren,

Presbytery took action at an adjourned meeting May 9, 1980, with regard to the revisions to the Book of Discipline as being matters of concern as follows:

1. page 15,4,d.line 2—“witnesses” mis-spelled.
2. page 4,3.a.line 2—should include after “congregation” the following—which is either a pure or true church, or a member of a pure or true church. Rationale: We should leave no possibility of transfer to such churches as belong to the UPCUSA since transfer to such as an apostate church is contrary to God’s will being tantamount to agreeing to their submission to a body which has denied the Lordship of Christ and thus declared themselves in rebellion against God. To deny that such bodies are apostate is to declare ourselves schismatic.
3. page 7,D.2.line 4—before word “churches” insert—to other pure or true. Rationale: Same as above.
4. page 21ff.V. should be brought into conformity with Form Of Government Chapter XXVI, Sections 3, 4, which seemingly allow divestiture without full process in instances not covered here in the Book Of Discipline.

Cordially in Christ,
John C. Smith, Stated Clerk
Communication 21 (in part)

From the Presbytery of Ohio

The 47th General Assembly
Mr. Richard A. Barker, Stated Clerk

Esteemed Brethren,

At an adjourned meeting of Presbytery May 9, 1980, the following action was taken with regards to Diaconal Ministries matters:

Presbytery communicates to the 47th General Assembly its essential agreement with the Orthodox Presbyterian positions represented in the papers titled "An Analysis of The Principles And Policies Of The Christian Reformed World Relief Committee" and "Convenantal Benevolence"—The Theology Of Diaconal World Involvement.

May the Lord's blessings be upon our joint efforts to direct endeavours in this important area of service.

Cordially in Christ,
John C. Smith, Stated Clerk

Communication 22

From the Committee on Home Missions and Church Extension

Mr. Richard A. Barker, Stated Clerk
47th General Assembly

Dear Mr. Barker,

The Advisory Subcommittee, on behalf of the Committee on Home Missions and Church Extension respectfully requests the 47th General Assembly to grant the privilege of the floor to Messrs. Eric Ricks and/or William Grier during consideration of that portion of the Committee's report to the Assembly that has to do with the Center for Urban Theological Studies.

We also would urge the Assembly to act upon this request as early as possible in the Assembly in order to determine if these gentlemen should be encouraged to travel from Philadelphia to the General Assembly in order to be present when the report of the Committee on Home Missions and Church Extension is under consideration by the Assembly.

Cordially in Christ,
George E. Haney, General Secretary
COMPLAINTS

Complaint 1 (letter of transmission, in part)

October 29, 1979

Richard A. Barker
Stated Clerk of the General Assembly

Dear Mr. Barker,

Enclosed please find one copy of a complaint against the Presbytery of the South of the Orthodox Presbyterian Church and one copy of a response to the findings of the “Report of the Committee to study the Complaint against the Session of Bethel Orthodox Presbyterian Church in Ft. Lauderdale, Florida,” submitted by the complainants to the presbyters at the Fall meeting (October 16-17, 1979) of said presbytery. This latter document is adduced as grounds for the complaint as well as an elaboration on some of the charges specified therein. A copy of the complaint has been sent to Thomas S. Champness, the clerk of said presbytery in compliance to The Book of Discipline, Chapter VIII, Section 4 (previous to this, in accordance with ibid, Section 3, notices of intention was served to him). I understand that, in accordance with idem, Chapter X, Section 4, he will forward to you all the relevant documents, including the complaint against the Bethel session, the “Report of Plaintiffs” on usury (submitted to said presbytery with that complaint), and the “Report of Committee” mentioned above.

Pro Rege,
Joseph P. Braswell

Complaint 1 (body of complaint)

From Joseph P. Braswell and Daniel J. Dillard

To Richard A. Barker, Clerk of the General Assembly of the Orthodox Presbyterian Church:

And now, this twenty-ninth day of October, A.D. 1979 come Joseph P. Braswell and Daniel J. Dillard and complain against the action of the Presbytery of the South in connection with its decision to deny the complaint against the Bethel session and in support of said complaint set forth the following reasons:

I. The complaint against the Bethel session, together with the attached report submitted by the plaintiffs which sets forth in detail their case and argued for their position, was inadequately studied by the Presbytery against which this complaint is made. In support of this allegation is submitted the response of the plaintiffs to the “Report of the Committee to study the Complaint against the Session of Bethel Orthodox Presbyterian Church in Fort Lauderdale, Florida” prepared for, and by the authority of the presbytery named herein.

II. The presbytery herein named failed to place the matter of the interest-bearing loan, contracted by the Bethel session from a brother in the faith (charged in the complaint against said session as a case of the sin of usury in violation of Deut. 23:19-20), in the larger context of a Biblical view of debt in general and the propriety of Christians’ contracting non-commercial (i.e. not profit-reaping) loans for other purposes than need (e.g. the impropriety of loans of convenience). It further failed to consider the implications of the nature of the church as a charitable institution (as a distinct sphere of law than the sphere of commercial enterprise and transaction).
and the implications of the familial character of the covenant community upon the application of the Mosaic usury legislation. The interpretation of Deut. 23:19 (whether it applies to only the brother in need or to all brothers), which was the major concern of the presbytery herein named, is less important for understanding its application to the Bethel loan than are these considerations which were inadequately dealt with by the presbytery.

III. The presbytery study committee presented against the plaintiffs' position an erroneous interpretation of John Calvin's position on this matter and failed to deal at all with the relevant statements in the subordinate standards of this church. The plaintiffs contend that our church's adopted form of the Westminster Larger Catechism (Q. #142), according to the divines' intended meaning of the word "usury" and their understanding of what this sin entails, forbids the lending arrangement contracted by the Bethel session and therefore contradicts the decision of the above-named presbytery, made thereby chargeable with approving of a sinful act and delinquency in its oversight of the Bethel session. By its failure to consider the statements in the Westminster Standards the above-named presbytery has, in effect, viewed them as irrelevant and unimportant—a serious matter in light of the history of the Presbyterian Church in the United States of America which led to the founding of the Orthodox Presbyterian Church, a history marked by a growing disregard of the meaning of these standards but a desire to retain them and give hypocritical lip-service to them out of a sentimental traditionalism. The plaintiffs contend that proper hermeneutics applied to these standards necessitate that we understand the word "usury" as the divines understood it (and they maintain the Puritan understanding of this term is out of accord with the position of those who approve of lending agreements such as that contracted by Bethel session). They contend further that approving of these standards requires that one submit to them and obey them (unless what is required to render such obedience compels one to break a clear command of Scripture) until such a time as the church, by a more careful and informed understanding of Scripture, amends those standards, believing them unscriptural, ought to work actively toward amendment of them, all the while submitting to them in conduct (again, unless disobedience to God is required by such submission) until such a time as such amendment is accomplished. Disobedience is not required by the Westminster understanding of usury (even on the assumption that the understanding is incorrect), so submission is required (especially as there is no effort being made toward amendment at present). Presbytery's action was therefore wrong and its failure to study the standards disconcerting.

IV. The theonomic foundation of the plaintiffs was unduly dismissed. This occurred in spite of the arguments adduced by the plaintiffs in their response to the "Report of Committee" (point 1). The plaintiffs still contend that this issue is relevant to the approach to and application of the usury legislation in this age as binding. An approach to this legislation on the basis of the methodology used by the study committee breaks down into contradictions (the three-fold distinction of ceremonial, judicial and moral as it is presently understood in Reformed circles destroys the contention of the study committee based on their outline-framework pre-exegesis of the Pentateuchal legislation since numerous examples of the case-laws—expansions of the moral Decalogue—are judicial, and moral law (again embracing those who would not agree, based on just the outline of Pentateuchal legislation adduced by the "Report of Committee," with the first of the two conclusions affirmed in step one of the study presented in said report—p. 4). Theonomy is not simply concerned with the civil law, but wishes to give a definitive and unambiguous position on the matter of the whole of the moral law as well, against the unclear stance of the nontheonomists. All that the theonomic introduction of the "Report of Plaintiffs" asks of Presbytery is an affirmation of the validity of this thesis on the moral law (leaving aside as irrelevant to the specific issue at hand the question of the propriety of civilly applying this law after the pattern of the old covenant theocracy and with the prescribed sanctions given in the Mosaic legislation), an affirmation that the "Report of Committee" appears to have made but not with the clarity desired. Unless this formal affirmation is given content in the manner of the theonomic definition, it is no more common ground on "which
mainstream Presbyterianism and the present day 'theonomic' position are in total agreement'" ("Report of Committee," p. 4) than a purely formal law of noncontradiction can be common ground of mutual agreement for a Van Tilian (presuppositionally self-conscious) Christian and an unbeliever. Furthermore, unless this affirmation is made as a general principle, a precedent- nal norm, and not restricted to this specific case (the "Report of Committee" is not clear on this point), it would seem that important hermeneutical considerations are being skirted, leaving the correct conclusion of the Study Committee (that the usury legislation is binding upon the new covenant community in the same way and with the same application as it was upon the old familial nature) in its own thinking as to the functions and dealings of the church and its members, and should have exhorted said session to re-examine its thinking in this area so as not to be conformed to the thought-forms prevalent in this age. The presbytery, again consistent with its charge of oversight, should further have exhorted Bethel session to re-think its position on the place of the tithe in financing the kingdom, as also was argued in point 6 of the plaintiffs' response.

VI. Lastly, the plaintiffs do not feel that presbytery truly came to grips with the force of the certainty vs. reasonable doubt and the Christian liberty arguments adduced by the plaintiffs—especially the former argument. This argument, based on Rom. 14:23, places the full burden of proof upon those who approve of such lending agreements as the one in question to demonstrate clearly, beyond any reasonable doubt that may have been produced by the evidence adduced by the plaintiffs, that such loans are proper for the church.

Joseph P. Braswell
Daniel J. Dillard
Complainants

Date: October 29, 1979

Complaint 1 (attachment)

Esteemed members of Presbytery:

The Plaintiffs in the action against the Session of Bethel Church in Ft. Lauderdale have recently received a copy of the "Report of the Committee to study the Complaint against the Session of Bethel Orthodox Presbyterian Church in Ft. Lauderdale, Florida" (hereafter referred to as "Report of Committee"). While wishing to express their deepest appreciation for the time and work put into this report by the Study Committee members in view of their many other responsibilities, the Plaintiffs nevertheless can only express their amazement at numerous errors of oversight and omission in the "Report of Committee" in its failure to deal properly with much evidence adduced and several clear statements made in "A Minority Report Submitted by Dissenting Trustees"—that is, the Plaintiffs—on the matter of usury (hereafter referred to as "Report of Plaintiffs"), and a general disappointment on the part of the Plaintiffs with the arguments and conclusions of the "Report of Committee." Given below are some thoughts in response to the "Report of Committee," which may manifest why the Plaintiffs have reacted with amazement and disappointment with the "Report of Committee."

1) "Report of Committee" has attempted to sidestep the preliminary consideration of the theonomic principle—perhaps due to a misunderstanding of it, probably coupled with a desire to avoid such a controversial issue—and this sidestepping has created an ambiguous stance for said report. As the "Report of Plaintiffs" states in its preface: "The argument of this report responds to the arguments of the Defendants marshalled in support of their position and against the position of the Plaintiffs in frequent discussions of the usury issue. First, it seeks to establish that the Defendants' position on usury cannot be defended by the claim that the Old Covenant
law (i.e. all the Old Testament's laws except the Decalogue) is not binding on New Testament believers and, therefore, the particular law concerning usury is not applicable to us in this age. The report seeks to prove that this defense is invalid because this view of the law is erroneous" (p. i). In a note on the relevance of the introduction to the “Report of the Plaintiffs” (“The Preliminary Consideration—the General Principle of Theonomy as a Backdrop to the Position of the Plaintiffs”), it is stated:

We hold that this exposition of the Theonomic position is relevant to the issue of usury because at least one Ruling Elder on the Session charged in this Complaint dismisses the Plaintiffs’ position on usury by rejecting the Theonomic principle herein set forth. Furthermore, the Pastor of the congregation over whom the aforementioned Session has oversight (and who moderates said Session) has an ambiguous position regarding the relation of Theonomy to the Old Testament usury legislation (though at many times claiming to accept with the Plaintiffs the continuing authority and relevance of this legislation in our dispensation but rejecting the Plaintiffs’ interpretation of it, he on several other occasions has marshalled anti-theonomic arguments in discussions on the usury issue. Cf. his written comments, The Usury Issue, on The Westminster Confession XIX:4). Lastly, the discussion of the usury-issue in the Presbyterian Guardian has called into question the relevance to, and continuing authority over believers in this dispensation of the Old Testament legislation on usury (cf. Michael Bourgault, “A Quiet Comment on Usury” in the September, 1977 Guardian, p. 11). Regardless of the meaning of Deut. 23:19, if it is not binding on us in this age, the Complaint is invalid. We therefore are attempting to establish a presumption for considering this law to be binding in the Introduction by means of the Theonomic approach to the Old Testament (p. 19).

It should be obvious from the above that the intent of the Plaintiffs in bringing theonomy into the discussion of usury is not designed to establish the validity of the civil law in this age (though the Plaintiffs, as theonomists, reject the traditional three-fold division of law into moral, judicial and ceremonial, believing that the so-called judicial law is actually moral case-law applied to the social situation and civilly sanctioned, and that the “Report of Committee” hopelessly ensnares itself in problems and contradictions by adhering to this traditional division and straddling the fence on theonomy when it lists as moral law sections that are judicial)—a matter that is irrelevant to the usury issue, as the “Report of Plaintiffs” notes on page 23 (note #14); but rather, the intent is to establish the relevance, validity and authority of the usury legislation—legislation that the Plaintiffs, with the “Report of Committee,” recognize to be moral law (cf. “Report of Plaintiffs,” p. 6)—against the ambiguous, undefined position of the so-called “mainstream of Presbyterianism” which encompasses varied responses to the Plaintiffs’ thesis due to its formal (i.e. contentless) assertion that “the ‘moral’ law has a perpetually valid nature” (e.g. Meredith Kline, G. Aiken Taylor, Robert W. Newsom, G. Van Gromingen and other men within “mainstream” Presbyterianism would not accept the common ground conclusion of the Plaintiffs and the Study Committee; for men like Robert Newsom and Michael Bourgault the ‘moral law’—or essential law—is the Decalogue, and all other moral duties are precluded by WCF. XIX. 3 and/or XIX. 4).

For this reason, while the Plaintiffs wholeheartedly agree with the outline of the old covenant legislation in the “Report of Committee” (pp. 3-4), they nonetheless must contend that it is unwise to sidestep the theonomic thesis since the “mainstream” of Presbyterianism has no clear, definite stand on what constitutes binding moral law (again embracing those who would not agree, based on just the outline of Pentateuchal legislation adduced by the “Report of Committee,” with the first of the two conclusions affirmed in step one of the study presented in said report—p. 4). Theonomy is not simply concerned with the civil law, but wishes to give a definitive and unambiguous position on the matter of the whole of the moral law as well, against the unclear stance of the nontheonomists. All that the theonomic introduction of the “Report of Plaintiffs” asks of Presbytery is an affirmation of the validity of this thesis on the moral law
(leaving aside as irrelevant to the specific issue at hand the question of the propriety of civilly applying this law after the pattern of the old covenant theocracy and with the prescribed sanctions given in the Mosaic legislation), an affirmation that the "Report of Committee" appears to have made but not with the clarity desired. Unless this formal affirmation is given content in the manner of the theonomic definition, it is no more common ground on "which mainstream Presbyterianism and the present day 'theonomic' position are in total agreement" ("Report of Committee," p. 4) than a purely formal law of noncontradiction can be common ground of mutual agreement for a Van Tilian (presuppositionally self-conscious) Christian and an unbeliever. Furthermore, unless this affirmation is made as a general principle, a precedent-ial norm, and not restricted to this specific case (the "Report of Committee" is not clear on this point), it would seem that important hermeneutical considerations are being skirted, leaving the correct conclusion of the Study Committee (that the usury legislation is binding upon the new covenant community in the same way and with the same application as it was upon the old covenant community) without a real foundation and thus easily undermined. Lastly, (and this is involved in the point above) by attempting to draw its conclusions within the parameters of traditional terminology (the three-fold division of the law), rather than theonomically, the "Report of Committee" has opened itself up to such undermining by anti-theonomists (Newsom, Bourgault, et al.) in that its outlining and preliminary exegesis of the Pentateuchal legislation is incompatible and inconsistent with the traditional, three-fold categorization, creating a confusing of the categories allegedly distinguished and a contradicting thereby of the schema and method adopted (only masked, but probably further aggravated by the lack of definitions for these categories). The Plaintiffs must insist that, while they can formally agree with the excellent work of the Committee in outlining the Pentateuchal case-law sections and concluding that these indeed have a moral character, since the theonomy debate has in fact entered the usury debate, it ought not to be excluded from the usury issue as if it were irrelevant, especially when such a deficient "solution" is substituted for a study of and a conclusion concerning theonomy.

2) "Report of Committee" asserts that Ex. 22:25; Lev. 25:35-37; Deut. 23:19-20 and Ps. 15:5 "formed the basis of the Complaint" (p. 2), which is erroneous. In an appendix to the "Report of Plaintiffs," in answer to a similar assertion by Mr. Taws, it is clearly stated:

The "Answer" [i.e. Mr. Taws' and the Session's answer to the Complaint] first asserts that opposition by the Plaintiffs to the loan is based on three texts of Scripture: Ex. 22:25; Lev. 25:35-37 and Deut. 23:19-20. This simply is not and has never been the case. While Deut. 23:19-20 has indeed been cited with assent to Dr. Bahnsen's interpretation of it, and the whole discussion in the Presbyterian Guardian appealed to, it is incorrect to say that the Plaintiffs' position is based upon these texts (as this Report which the Plaintiffs have prepared and submitted should abundantly prove) as if interpreting Deut. 23:19 to say no more than Ex. 22:25 would undermine the position of the Plaintiffs. While admitting their basic agreement with Dr. Bahnsen's exegesis, the Plaintiffs assert—and have consistently asserted—that their case does not stand or fall with said exegesis (p. 10).

A reading of the "'Report of Plaintiffs'" will indicate that no appeal is ever made to Ex. 22:25 or Lev. 25:35ff. as proof-texts in support of the Plaintiffs' thesis, that Ps. 15:5 is cited only once in the report and only to indicate the gravity of the sin of usury, not to define what the sin of usury entails. Furthermore, such a reading of the "Report of Plaintiffs" will indicate that Deut. 23:19ff. is never meant to be viewed in isolation from other relevant considerations. As the "Report of Plaintiffs" states:

... It is in terms of the broad context of the Hebraic (more accurately, the Biblical) view of debt—their debt-avoiding economy not being simply a matter of it being undeveloped, but being founded morally—that we must look at Deut. 23:19 if we accept Mitchell's view that it says no more, nor teaches differently, than Ex. 23:25; the covenant people should not borrow except in case of need. This makes the issue that of either we need to borrow (in
which case usury is wrong) or else we do not need to borrow (in which case we should not borrow). . . . (p. 9)

And elsewhere: "It is only those in need who ought to contract loans (Rom. 13:8a; Prov. 22:7; I Cor. 7:23; cf. II Pet. 2:20-22; prov. 26:11; Jn. 8:31-36; Gal. 5:1)" (p. 10.) This assertion is developed in some detail in pp. 6-10 of "Report of Plaintiffs," which arguments are not commented upon at all in "Report of Committee."

By treating the four Scripture passages (Ex. 22:25; Lev. 25:35-37; Deut. 23:19-20; Ps. 15:5) as the basis of the Plaintiffs' position—despite a clear denial that such is the case in the very report they introduced as explication and evidence for their case!—the "Report of Committee" has managed to miss entirely the real case of the Plaintiffs, again clearly set forth in pp. 6-10 of their report. It is amazing that such an oversight could occur, one that makes the four steps of the "Report of Committee" (p. 2) irrelevant in that the first step is an erroneous one, the second step determines nothing that the Plaintiffs have not all along admitted (see p. 10 of their report: "... The fact that the first two passages [Ex. 22:25; Lev. 25:35 ff.] specify the prohibition is upon loans at interest to the poor brother is fully recognized...") but have insisted has no bearing on the case (cf. pp. 9-10 of their report), and the third and fourth steps cannot be made after the first two have been undermined. This, coupled with the erroneous hermeneutical assumption made in exegeting Deut. 23:19-20 (Deut. expands upon and extends the legislation given in Exodus specifically, and the latter sheds light on the former in the progress of revelation generally), undermines all the conclusions drawn in the "Report of Committee."

3) "Report of Committee" argues that the list of items in Deut. 23:20 supports the exegesis of this passage which concludes that the loan under consideration therein is a loan of necessity or "poverty loan" (p. 5). "Report of Committee" has again overlooked the fact that the "Report of Plaintiffs" gives a plausible alternative to such an understanding of the reason such items are listed in response to a similar argument marshalled by John Mitchell and Mr. Taws ("Report of Plaintiffs," p. 11). Comment ought at least to have been made by the "Report of Committee" on this alternative explanation since it certainly affects the exegesis of Deut. 23:19-20 (i.e. on the Plaintiffs' interpretation of the meaning of the list in verse 20, no support is given by the mention of items such as food in that list for the "poverty loan" exegesis).

4) The Plaintiffs categorically deny the assertion of the "Report of Committee" that they are placed "upon the horns of a dilemma" by their following of the so-called "traditional" distinction of necessity loans vs. business loans ("Report of Committee," p. 6). Unless Committee can show precisely what this alleged dilemma is, their assertion of it is groundless. In charging the Plaintiffs with being upon the horns of a dilemma, "Report of Committee" assumes what it ought to prove (that all of the passages dealing with usurious loans—including Deut. 23:19f.—apply only to loans of necessity. Note: it is admitted that "Report of Committee" has attempted to prove this in step two, but it is asserted that they have failed to prove this, as argued above and as required in the concluding argument of "Report of Plaintiffs," p. 18), argues from silence at the very least (and actually against the "broad context," Scriptural argument of the "Report of Plaintiffs," pp. 6-10) and ignores the de jure/de facto distinction recognized by the Plaintiffs in their report concerning "loans of convenience," etc. (p. 12). The "Report of Committee" therefore seems to derive a de jure from the de facto situation (i.e. derive the propriety of loans of convenience, etc. from the de facto situation that the category of non-poverty loans among believers is broader than the category of commercial loans), which is a case of the naturalistic fallacy. It is therefore the Committee, not the Plaintiffs, who hold to an untenable position, unless the Committee can prove the propriety of loans of convenience among believers (contra Rom. 13:8a; Prov. 22:7, etc.) and show what dilemma the Plaintiffs are involved in (as was attempted by Mr. Taws in his "The Usury Issue" but answered and indeed turned against him by the Plaintiffs on pp. 13-15 and 17 of their report).
5) Plaintiffs are not satisfied with the definition of poverty loans given in "Report of Committee" (p. 6) and prefer their own definition (derived from "Report of Plaintiffs," p. 12) that loans of necessity (the preferred term) are loans made to those who do not have the capital to acquire items considered as the necessities of life. The definition given in "Report of Committee" is too narrow and prejudicial to their argument. With the Plaintiffs' definition the pertinent question is whether or not the church needed the borrowed capital to continue its existence and meet its God-ordained responsibilities and functions properly.

6) The Plaintiffs would desire greater clarity of, and emphasis on, the recommendation of the "Report of Committee" of the tithe as the primary financing tool of the Kingdom (pp. 7f.). This emphasis on the tithe (tithe meaning tenth, i.e. a tenth of one's income) is sadly lacking at Bethel and the emphasis has been placed on other means of raising necessary funds for expansion (e.g. loans, bond issues) on the basis of the incorrect assumption that Christian liberty forbids us to press the tithe as a requirement God has placed upon all subjects of His Kingdom, that the tithe law is no longer binding upon us in this age (which again brings up the theonomic vs. discretionary controversy). The Plaintiffs heartily endorse the Committee's recommendation of the tithe and wish it to be emphasized.

Also in need of emphasis so that it not be missed, due to its merely implicit statement, is the agreement of the "Report of Committee" with the Plaintiffs that business loans are not applicable to the church, that the church is not a business but is a brotherhood fellowship. The intent of the Defendants needs to be examined. Their attitude toward the lending agreement was that it was a business loan, their consistent defense of the lending arrangement in discussions with the Plaintiffs (as is reflected in Mr. Taws' "The Usury Issue") was that it was indeed a business loan. If Committee considers a business loan out of place within the family of God it is in agreement with the "Report of Plaintiffs," p. 14. This intent, however sincere (i.e. the Defendants sincerely believing that business loans are legitimate within the community of faith), ought not to be ignored if the sincere intent was an intent to commit an action that is out of place within the covenant community. Should not the Defendants be asked to re-examine and change their thinking on this matter in particular and on the types of dealings within the fellowship of brethren that ought and ought not to exist in general?

7) "Report of Committee" did not deal with the meaning of usury in the Westminster Standards (LC Questions 141-142) which glosses over a problem in a way that dishonors the subordinate standards of our church, setting a dangerous precedent.

8) "Report of Committee" offers a merely semantic solution to the problem which attempts to define away the problem by a change of terminology as if "a rose by any other name" would cease, in its intrinsic nature and constitution, to be a rose. The agreement made between lender and borrower was that the principal plus a fixed percentage of that amount as interest would be repaid. To redefine that as a certain percentage up to 100% of the principal in original actual buying power be repaid is mere, empty semantics, assuming that our words can legislate reality—an unchristian assumption! Besides, what if (though unlikely) a deflation of the monetary unit occurred?

9) "Report of Committee" has failed to deal at all with the argument of the Plaintiffs on certainty vs. reasonable doubt (p. 18) and the Christian liberty argument (point III of "Complaint").

Because of these deficiencies in the "Report of Committee" the Plaintiffs are dissatisfied with it as a whole and feel their case has not been given its due in the study submitted by Committee thereby not allowing you men of Presbytery a fair hearing of all of the facts and the information necessary for you to vote knowledgeably on this matter before you. The Plaintiffs
therefore beseech you to either vote not to accept the results of the Committee's study as given in their report, but to send the "Report of Plaintiffs" back to them for further study in light of these criticisms, or else to table the vote until the next meeting of Presbytery which will allow the Plaintiffs sufficient time to place in the hands of each Session or minister in this Presbytery—at the Plaintiffs' expense—a copy of the "Report of Plaintiffs" so that you may vote with our case clearly before you.

Respectfully yours in our Lord,
Joseph P. Braswell
Daniel J. Dillard

On motion it was determined to grant the request of Communication 22 and to grant the requests for time before the Assembly in Overture 5 and Communications 5 and 9, at points selected by the Moderator.

On motion the times of recessing and reconvening were set as follows:

<table>
<thead>
<tr>
<th></th>
<th>Morning</th>
<th>Afternoon</th>
<th>Evening</th>
</tr>
</thead>
<tbody>
<tr>
<td>Convene</td>
<td>8:00 a.m.</td>
<td>1:15 p.m.</td>
<td>7:00 p.m.</td>
</tr>
<tr>
<td>Recess</td>
<td>10:00-10:20 a.m.</td>
<td>3:25-3:45 p.m.</td>
<td>9:05 p.m.</td>
</tr>
<tr>
<td>Recess</td>
<td>12:15 p.m.</td>
<td>5:30 p.m.</td>
<td></td>
</tr>
</tbody>
</table>

Morning sessions preceded by a 20-minute devotional service.
Afternoon and evening sessions opened with the singing of a hymn or psalm version.
Recess Friday after item 21 to permit temporary committees to meet, reconvening Saturday afternoon at 1:00 p.m.
No session Saturday evening or all day Sunday.

On amended motion the docket was adopted in the form prepared by the Clerk except that the report of the Committee on Reformed Ecumenical Synod Matters was placed after the report of the Committee on Ecumenicity and Interchurch Relations, and the reports of the Committee on Ministerial Training and the Committee to Propose a Publication were placed after the report of the Committee on Christian Education.

On motion Standing Rule Chapter VI, Section 8, was amended as proposed by the 46th General Assembly, to read: Reports of Standing Committees that are to be included in the printed agenda shall be in the hands of the stated clerk two months prior to the Assembly; reports of Special Committees, in order to be in the printed agenda, shall be in the hands of the stated clerk two and one half months prior to the Assembly.

The Assembly recessed at 10:02 a.m. and reconvened at 10:21 a.m.

On motion it was determined that the following advisory and temporary committees be erected, that reports, overtures, communications, and a complaint be referred to them as indicated, and that the commissioners named below be appointed to these committees, the first-named being conveners:

**Advisory Committee #1**
Report of the Committee on Foreign Missions.
Messrs. Miller, Fredericks, LeMahieu, Parker, Santo, Sproul, and Youmans.
Advisory Committee #2

Advisory Committee #3
Report of the Committee on Home Missions and Church Extension and Overture 14.
Messrs. Watson, Covey, Foh, Jones, Neerhof, Schwab, Smith, and Stevenson.

Advisory Committee #4

Advisory Committee #5
Complaint 1 and Report of the Committee on Appeals and Complaints.

Advisory Committee #6 (not used)

Advisory Committee #7
Messrs. R. W. Eckardt, Fenenga, Minnig, Morrison, Morse, Orr, Urban, and Winslow.

Advisory Committee #8
Report of the Committee on Ecumenicity and Interchurch Relations, and Overtures 7, 9, 10, and 11.
Messrs. Prutow, Atwell, Comstock, Gramp, A. F. Johnson, Keller, Kuschke, Mininger, Sears, and Wiers.

Advisory Committee #9

Advisory Committee #10
Report of the Chaplains Commission, Overtures 3, 12, and 15, Communications 1, 7, 10, 15a, 17, and 18, and Stated Clerk’s recommendations 1 and 2.
Messrs. Wagner, P. R. Conard, English, Fikkert, Haldeman, Jerrell, Steltzer, Stonehouse, and Whitman.
Advisory Committee #11 (not used)

Advisory Committee #12
Report of the Committee on Race, Report of the Committee on RES Matters, Report of the Missions Correspondent for the RES, Overtures 6 and 8, and Communications 2, 3, and 6.
Messrs. Rogers, Bosgraf, L. D. Conard, Georgian, McIlhenny, McKenzie, Payton, and Vera.

Committee on Overtures and Communications
Overtures 1 and 4, and Communications 8, 11, 12, 15b, and 16.

Committee on Presbyterial Records
Messrs. Winward, Black, Corey, Emley, Grille, Hake, Kickasola, Lins, Nonhof, Overduin, and Rundle.

Committee on Standing Committee Records

Committee on General Assembly Fund Review
Messrs. Haney and Mitchell.

Committee on Date, Place and Travel
Messrs. D. E. Johnson and Ruff (regular members), and McElwain (temporary member).

Mr. Rockey introduced to the Assembly the Rev. Howard E. Hart, fraternal delegate of the Reformed Church in the U.S., the Rev. Young Whan Min, fraternal delegate of the Korean Presbyterian Church (Kosin), and the Rev. William R. Wolfgang, fraternal delegate of the Reformed Presbyterian Church, Evangelical Synod. On separate motions, Messrs. Hart, Min, and Wolfgang were enrolled as corresponding members.

Mr. Min addressed the Assembly. Mr. Hunt served as interpreter.

On motion it was determined to excuse Mr. L. D. Conard from the sessions of May 17 and the morning session of May 19 in order to candidate in Kalamazoo, Mich., and to reimburse him for two-thirds of his travel and per diem expenses.

The Assembly recessed at 11:06 a.m. following prayer led by Mr. Galbraith.

SATURDAY AFTERNOON, MAY 17

The Assembly reconvened at 1:09 p.m. with the singing of the hymn, "O thou who the Shepherd of Israel art." Mr. Taws led in prayer.

The minutes of the sessions of Thursday, May 15, and Friday, May 16, were approved as corrected.
A survey of the commissioners and corresponding members present yielded the following information as to their dates of ordination:

<table>
<thead>
<tr>
<th>Dates of Ordination</th>
<th>No. of Presbyters Responding</th>
</tr>
</thead>
<tbody>
<tr>
<td>Since Jan. 1, 1980</td>
<td>1</td>
</tr>
<tr>
<td>Jan. 1, 1970 to Dec. 31, 1979</td>
<td>54</td>
</tr>
<tr>
<td>Jan. 1, 1950 to Dec. 31, 1959</td>
<td>17</td>
</tr>
<tr>
<td>Jan. 1, 1940 to Dec. 31, 1949</td>
<td>15</td>
</tr>
<tr>
<td>Before Jan. 1, 1940</td>
<td>7</td>
</tr>
<tr>
<td>Total</td>
<td>122</td>
</tr>
</tbody>
</table>

Dr. Coppes, Vice President of the Committee on Christian Education, presented its report. On motion the report was ordered included in the Minutes without being read aloud.

On motion the Rev. Messrs. Thomas R. Patete, Executive Director of Great Commission Publications, and Curry were granted the privilege of the floor during discussion of the report.

REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION

During 1979 the Committee on Christian Education took significant steps to increase its ministry to our local churches. Not only did Great Commission Publications move forward in its projects, but the Committee itself progressed in its understanding of the theory and practice of Christian education.

The Committee adopted five areas in which to concentrate its work (Minutes, 46th GA, p. 27), and the Forty-sixth General Assembly assigned some additional related tasks. As a result several new horizons have appeared, and the Committee is working with a larger view of its task.

THE BROADER MINISTRY OF CHRISTIAN EDUCATION

The publication of educational materials has proved to be a valuable service and continues to be crucial to the work of this Committee absorbing most of its financial resources. The hiring of a General Secretary in 1979 has made additional ministries possible.

Ministry Areas

The Committee has adopted five areas in Christian education in which to work: worship, teaching, evangelism, fellowship and service. Subcommittees are assigned to these areas of ministry and are involved in study, writing articles for New Horizons and speaking in and advising our churches. Ken Ironside (worship), George Miladin (evangelism) and Charles Schauflle (teaching) have been particularly active in this thus far. Some advising can be done by phone or letter, but Committee members are available on a limited basis to travel personally to churches and presbyteries to conduct seminars. Such seminars are arranged by the General Secretary.
Roger W. Schmurr began work as General Secretary on July 1. Much of his beginning work was centered on developing the denominational magazine *New Horizons in the Orthodox Presbyterian Church* of which he is editor. Addresses of members and regular attenders were solicited from our churches; 140 of 170 churches have sent the requested addresses thus enabling us to get the magazine to most of our people as soon as possible each month. The art department of Great Commission Publications has been hired for technical work. Computer, typesetting and mailing services are contracted separately. There are 10,000 copies printed monthly. The Committee incurred $6,339 in start-up costs in 1979; churches contributed $4,110 towards this expense. The Committee on Stewardship has been alerted to the fact that printing costs for 1980 were underestimated by $8,000 at the Forty-sixth General Assembly and that additional funding would be needed in 1980 to assure uninterrupted publishing of the magazine.

The full committee adopted the following statement of purpose for *New Horizons*:

> It is the purpose of this publication to inform our constituency about news in our denomination; to serve as an avenue of information and instruction; and in correspondence, through letters to the editor, to provide a forum for exchange of views.

Since no paid subscriptions are required, the Post Office has limited advertising in *New Horizons* to concerns and agencies that represent the OPC. The editor did meet with the trustees of the *Presbyterian Guardian* regarding the possibility of some cooperative arrangement in the publication of a church magazine, but the trustees chose to merge the *Guardian* with the *Presbyterian Journal*.

Other publishing tasks have been undertaken. The Book of Church Order (containing the Form of Government, the Book of Discipline and the Directory for Public Worship) is being printed in looseleaf form so that any future revisions could be added easily. Some preliminary work was done with the new proof texts for the Westminster Shorter Catechism to prepare them for printing, and it is anticipated that this will be available soon. Consideration was given to the possibility of publishing a supplement to the Trinity Hymnal, but that project is contingent upon $25,000 in working capital. There is also concern that a brief history and description of the Orthodox Presbyterian Church be published now that this is no longer available in the new edition of Calvin Cummings' *Confessing Christ*. Although this project has not been assigned formally to this Committee, Great Commission Publications has contracted two writers, John Mitchell and Morton Smith to produce such documents for the OPC and the PCA respectively.

The General Secretary has taken every opportunity offered to speak in local churches, advise sessions, speak at mission conferences and conduct seminars. In the latter half of 1979 he had sixteen speaking engagements in four presbyteries and also participated in a Conference on OPC Home Missions in Denver.

Arrangements were made with an audio-visual equipment supplier to sell products at a discount to our churches, and catalogs were sent to every church.

**Involvement of Committee Members**

The officers are F. Kingsley Elder (President), Leonard Coppes (Vice-President), Charles Dennison (Secretary) and Peyton Gardner (Treasurer). These plus two members-at-large, Ken Ironside and Edward Kellogg, form the Executive Committee.

Six members are also trustees of Great Commission Publications: Robert Ashlock, James Bosgraf, Edmund Clowney, F. Kingsley Elder, Peyton Gardner and Donald Poundstone. Two of these men, Ashlock and Clowney, serve on GCP's Subcommittee on Publication Priorities.
Three men form the Magazine Subcommittee: Leonard Coppes, Paul Heidebricht and Paul MacDonald. They are responsible for overseeing the work of the editor and for making policy recommendations to the full committee.

As mentioned previously, seminars in churches and articles in New Horizons involve several Committee members.

Three members have served on the Subcommittee on Ministerial Training: Robert Ashlock, Leonard Coppes and Edward Kellogg. They worked with the Committee on Ministerial Training to formulate a proposal for ministerial training. (This was after the full Committee on Christian Education met with the Committee on Ministerial Training.)

Two members serve on the Subcommittee on Christian Schools: Charles Dennison and Edward Kellogg. In response to the request of the Forty-sixth General Assembly, they began a study of the inequities involved in the policy of taxing Christian parents in the United States who have their children enrolled in Christian schools. Contacts were made with Christian lawyers who have defended Christian schools in legal matters and also lawyers and educators who have taken an active part in preparing and seeking to pass legislation designed to remove the inequities involved in the present policy of taxation. At present there seems to be a lack of agreement among those involved in Christian school work as to what method would be proper. Some are opposed to seeking any kind of relief for fear the government will use the effort as a means of gaining control over these schools. It appears that there is need of educating the Christian school community and the membership of our churches on what would be a safe and wise solution of the problem. While the formulation and launching of a campaign to rectify the inequities involved is outside the province of the institutional church, the committee proposes to continue this study for another year and report to the Forty-eighth General Assembly a fuller description of the situation and to suggest possible ways for the church, through its individual members, to urge appropriate action.

Staff

In addition to the General Secretary, Mrs. Ali Knudsen serves as office secretary four days a week. It should be noted that any special publishing projects assigned to this Committee require further expenditure of funds to hire technical help—such as from the art department of GCP.

Elections

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

Ministers: James Bosgraf, Edmund Clowney, Leonard Coppes
Ruling Elders: Robert Ashlock, Lloyd Theune

GREAT COMMISSION PUBLICATIONS

For over four and one-half years now GCP has been a joint publications ministry of the Orthodox Presbyterian Church with the Presbyterian Church in America. This has resulted in advancements being made in staff, finances, publication and sales. The Committee is pleased with the progress of GCP and anticipates that it will serve our churches even more effectively in the future if it receives adequate support.

The Committee continues to place high priority on the work of GCP. Almost 80% of its budget is used to help fund GCP and repay Sunday School Publication Fund Notes. Six Committee members serve as trustees of GCP—as do six members representing the PCA’s Committee for Christian Education and Publications.
Executive Director

Thomas R. Patete, a minister in the PCA, was appointed as Executive Director at the September 1979 meetings of the trustees. He had demonstrated his ministerial and administrative gifts the previous year as Acting Executive Director. He is giving good leadership to GCP and helps to strengthen the relationship between the OPC and PCA in this ministry.

Staff

Changes in staff in 1979 resulted in one less resident staff member and more persons employed on a contract basis. Becky Johnston, Editorial Assistant, ended her work in September; she had been involved heavily in the production of our new VBS materials. Joseph Pipa, Writer/Consultant, took a pastorate in the PCA at the end of the year. He continues to work on the new Senior High SS material on a contract basis. William Simons joined GCP as Associate Editor in May and works not only in editing but also in advertising and promotion. Jane Vail replaced Beth Swart as Clerk/Typist in September. Thus there are sixteen persons on the resident staff. The employment of a Writer/Consultant for the preschool project was delayed due to a lack of finances.

Senior High Sunday School Course

The production of this new material is on schedule. By the end of 1980 eight of the nine quarters will be completed. Electives are offered during the summer quarters of this three-year curriculum. At present 350 churches are using this course (compared to 390-500 churches using the other courses).

Preschool Sunday School Course

The trustees have approved a plan to develop preschool Sunday school material in cooperation with the staff of the PCA Committee for Christian Education and Publications and to make this course the next publishing priority of GCP. It will be for ages four and five.

Mrs. Susan Hunt, of the PCA Committee staff (in Atlanta), is working on preschool manuscripts in order to further refine them and to develop the visual and activity components. Once Mrs. Hunt’s work is completed, the GCP staff will receive the manuscripts and proceed toward publication of a preschool course.

Adequate financial resources will be essential to the completion of the preschool project since additional personnel and publication costs will have to be provided. At present, GCP’s financial condition is inadequate to enable this project to be executed as envisioned.

Adult Study Material

As it is able, GCP has been producing adult study materials alongside of its work on the SS curriculum and the revised VBS course. Study guides have been produced for three books: Christian Living in the Home by Jay Adams, How to Understand Your Bible by T. Norton Sterrett and The Fruit of the Spirit by John Sanderson.

Study books are also being produced. Paul Engle’s Discovering the Fullness of Worship is available now, and Kerry Inman’s Prophets of Doom in an Age of Optimism should be ready by late 1980. Several other study guides and books are scheduled on a contract basis.

- Donald McNair’s book on church renewal, The Living Church, should be ready by early summer 1980.
Several publications for adults produced by the PCA’s Committee for Christian Education and Publications have been approved to carry the GCP logo jointly. In some cases GCP is to have editorial input. In addition, preliminary manuscripts are to be circulated among members of GCP’s Subcommittee on Publication Priorities prior to printing.

Vacation Bible School Material

The revised three-year curriculum is now available with the completion of the third and final year of the cycle (summer 1980). Course titles for the third year are:

- Beginner — The Children’s Savior
- Primary — Kings
- Junior — The Lord in the Land
- Junior High — Our God Working Wonders

Sales of the 1979 VBS materials amounted to $50,116 which is a 20% increase over 1978. Three-fourths of this increase is a raise in volume; one-fourth is due to price increases. Responses indicate that the VBS materials have been well received again this year. They are adaptable for one or two-week programs.

Trinity Hymnal

A new edition of Trinity Hymnal has been produced. It includes the Westminster Shorter Catechism in place of the OPC Forms of Worship and Ordination. There still are some copies available of the non-denominational edition (green), but there are no plans to reprint it when the present stock is depleted.

Sales

Total dollar sales for fiscal year 1978-79 were 11.8% above the previous year. The weakest sales were in the areas of catechetical materials, tracts and non-GCP books, which actually declined from last year. The 1980 catalog could help to stimulate sales in these areas. Sunday school sales were up by 12.8%, VBS materials by 20%, Trinity Hymnal by 23% and church bulletins by 17%.

An 11.8% increase in sales is an adequate rate of growth when considered apart from other figures. However, it should be noted that the increase in expenditures was 13%.

Advertising and Promotion

The 1980 catalog should bolster sales of all GCP items. (Due to financial restraint, a catalog was not produced in 1979.) Magazine ads are placed to promote SS and VBS material. More direct advertising is being planned—such as the VBS brochure produced this year.

The OPC’s New Horizons and the PCA’s Messenger carry ads at no charge which enables GCP to reach those constituencies effectively. The newsletter Horizon is no longer produced.

The Executive Director and other staff members speak in churches and attend presbyteries and general assemblies to acquaint people with GCP.

Educational Services

Allen Curry, Director of Educational Services, continues to be available to churches for consultation, teacher training and preaching. In 1979 he conducted seven workshops, spoke at a
ministers' conference and in several churches, took part in a Conference on Christian Education sponsored by NAPARC and attended the General Assemblies of the OPC and PCA. Our churches are encouraged to request the services of Mr. Curry. (It should be noted that he is also involved in writing adult study guides for GCP.)

**Future Ministry of GCP**

The publications of GCP have been widely used in our churches and in many other churches which want biblical and Reformed teaching materials. The impact of its ministry will be even greater as GCP expands its curriculum to provide for the preschool and adult Sunday school materials while at the same time updating and revising its current publications. In addition there are the related services which the church has come to expect from GCP.

The dependence is two ways of course. For GCP needs the regular support of the church in order to carry on its ministry.

**Statistical Information**

In response to the request of the Forty-sixth General Assembly the following statistical information concerning Great Commission Publications is listed:

**I. Budgeted and actual contributions to GCP by partner churches, calendar year 1979**

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<thead>
<tr>
<th></th>
<th>Budgeted Contributions</th>
<th>Actual Contributions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PCA</strong></td>
<td>$175,000</td>
<td>$100,000</td>
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<tr>
<td><strong>OPC</strong></td>
<td>$169,850</td>
<td>$114,000</td>
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**II. Budgeted contributions to GCP by partner churches for current year (1980)**

<table>
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<tr>
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<th>Budgeted Contributions</th>
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<tbody>
<tr>
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<td>$150,000</td>
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<tr>
<td><strong>OPC</strong></td>
<td>$178,000</td>
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</table>

**III. Sales and service of GCP for fiscal year 1978-79**

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<tr>
<th></th>
<th>Books</th>
<th>Bulletins</th>
<th>Catechetical</th>
<th>Sunday School</th>
<th>Hymnals</th>
<th>Tracts</th>
<th>Study Courses</th>
<th>Vacation Bible School</th>
<th>Misc.</th>
<th>Total</th>
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</thead>
<tbody>
<tr>
<td><strong>OPC</strong></td>
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<td>69</td>
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**Total** 123 359 753
Recommendations

1. Having adopted Recommendations 1-3 of the Committee on Ministerial Training, the Committee on Christian Education recommends that the General Assembly adopt recommendation 4 in the following amended form:

that Chapter X Section 2 of the Standing Rules be amended by adding to the words, “the Committees on Home Missions and Church Extension, Foreign Missions, and Christian Education shall consist of fifteen members, three ministers and two ruling elders being in each class,” the words, “There shall be a subcommittee of six members within the Committee on Christian Education which shall include at least two ruling elders and shall be responsible for working in the area of ministerial training. Election to the Committee on Christian Education shall be divided so as to include an election of two members who shall serve on a subcommittee dealing with ministerial training followed by an election of the remaining three members to the general membership of the Committee.”

2. The Committee recommends to this year’s General Assembly that there be in the election to the Committee on Christian Education the election of two members who shall serve on a subcommittee dealing with ministerial training followed by an election of the three remaining members to the general membership of the Committee.

FINANCES AND BUDGET PROJECTION

During the year 1979 OPC contributions to the Committee amounted to $156,717 which was only 85% of the General Assembly-approved budget of $185,000. As a result, Great Commission Publications is considerably under-funded by this Committee and it is difficult to reduce the long-term indebtedness of the Committee, indebtedness that was necessary in order to publish the various Sunday school courses in previous years. The Committee desires to serve our churches through GCP and its broader ministry of Christian education. It also is willing to undertake publishing and other tasks assigned to it by the General Assembly. But it should be remembered that any new tasks assigned need additional funding.

Three-Year Budget Projection

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<thead>
<tr>
<th></th>
<th>Actual</th>
<th>Budget</th>
<th>Projected Budget</th>
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### Three-Year Budget Projection (Continued)

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<tr>
<td><strong>Expenditures: Magazine</strong></td>
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**TOTAL EXPENDITURES** $176,050 $267,100 $284,870 $300,104 $316,200

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<tr>
<th><strong>INCOME</strong></th>
<th>Projected Budget 1981</th>
<th>Projected Budget 1982</th>
<th>Projected Budget 1983</th>
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<tr>
<td>Repayment of Loan—GCP</td>
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<td><strong>TOTAL INCOME</strong></td>
<td>$188,598</td>
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<td>$284,870</td>
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**INCOME** $188,598 $267,100 $284,870 $300,104 $316,200

**EXPENSE** $176,050 $267,100 $284,870 $300,104 $316,200

**NET CHANGE IN CASH** $12,548 $0 $0 $0 $0

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**REPORT OF THE TREASURER**

The Committee on Christian Education of The Orthodox Presbyterian Church, Inc.
Philadelphia, PA 19126

We have examined the statement of assets and liabilities arising from cash transactions of The Committee on Christian Education of The Orthodox Presbyterian Church, Inc., as of December 31, 1979, and the related statement of revenues, expenses, and changes in fund balances for the year then ended. Our examination was made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

As described in the Summary of Significant Accounting Policies, the Committee's policy is to prepare its financial statements on the basis of cash receipts and disbursements; con-
sequently, certain revenues and the related assets are recognized when received rather than when earned, and certain expenses are recognized when paid rather than when the obligation is incurred. Accordingly, the accompanying financial statements are not intended to present financial position and results of operations in conformity with generally accepted accounting principles.

In our opinion, the financial statements referred to above present fairly the assets and liabilities arising from cash transactions of The Committee on Christian Education of The Orthodox Presbyterian Church, Inc., as of December 31, 1979, and the revenues, expenses, and changes in fund balances during the year then ended, on the basis of accounting described in the Summary of Significant Accounting Policies, which has been applied in a manner consistent with that of the preceding year.

NIESSEN, DUNLAP & PRITCHARD
Certified Public Accountants

January 21, 1980
Colmar, Pa.

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</table>
## STATEMENT OF REVENUES, EXPENSES, & CHANGES IN FUND BALANCES

FOR THE YEAR ENDED DECEMBER 31, 1979

<table>
<thead>
<tr>
<th></th>
<th>Total All Funds</th>
<th>General Fund</th>
<th>Contingency Fund</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REVENUES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orthodox Presbyterian Churches</td>
<td>$156,717</td>
<td>$156,717</td>
<td>$ -</td>
</tr>
<tr>
<td>Non-Orthodox Presbyterian Churches</td>
<td>1,320</td>
<td>1,320</td>
<td></td>
</tr>
<tr>
<td>Magazine</td>
<td>4,110</td>
<td>4,110</td>
<td></td>
</tr>
<tr>
<td><strong>Total Contributions</strong></td>
<td>162,147</td>
<td>162,147</td>
<td></td>
</tr>
<tr>
<td>Other Revenue</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interest Income</td>
<td>8,527</td>
<td>7,181</td>
<td>1,346</td>
</tr>
<tr>
<td>Miscellaneous Income</td>
<td>124</td>
<td>124</td>
<td></td>
</tr>
<tr>
<td><strong>Total Other Revenue</strong></td>
<td>8,651</td>
<td>7,305</td>
<td>1,346</td>
</tr>
<tr>
<td><strong>Total Revenues</strong></td>
<td>170,798</td>
<td>169,452</td>
<td>1,346</td>
</tr>
</tbody>
</table>

| **EXPENSES**           |                 |              |                  |
| General & Administrative Expenses |           |              |                  |
| Contribution to Great Commission Publications, Inc. | 114,000 | 114,000 |                  |
| Staff Services Supplied by Great Commission Publications, Inc. | 10,692 | 10,692 |                  |
| Interest Expense       |                 |              |                  |
| Sunday School Publication Fund | 6,090        | 6,090        |                  |
| Various Loans          | 1,095           | 1,095        |                  |
| Salaries               | 5,702           | 5,702        |                  |
| Benefits               | 660             | 660          |                  |
| Committee Meetings     | 5,112           | 5,112        |                  |
| Moving                 | 2,947           | 2,947        |                  |
| Travel                 | 767             | 767          |                  |
| Legal & Audit          | 782             | 782          |                  |
| Furniture & Equipment  | 367             | 367          |                  |
| Supplies               | 290             | 290          |                  |
| Telephone              | 278             | 278          |                  |
| Postage                | 86              | 86           |                  |
| Miscellaneous          | 202             | 202          |                  |
| **Total General & Administrative Expenses (Forwarded)** | $149,070 | $149,070 | $ -            |
STATEMENT OF REVENUES, EXPENSES, &
CHANGES IN FUND BALANCES
FOR THE YEAR ENDED DECEMBER 31, 1979
(Continued)

EXPENSES (Cont’d)

<table>
<thead>
<tr>
<th>Description</th>
<th>Total All Funds</th>
<th>General Fund</th>
<th>Contingency Fund</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total General &amp; Administrative Expenses (Forwarded)</td>
<td>$149,070</td>
<td>$149,070</td>
<td>$ —</td>
</tr>
<tr>
<td>Magazine Expenses</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salaries</td>
<td>4,119</td>
<td>4,119</td>
<td>—</td>
</tr>
<tr>
<td>Benefits</td>
<td>487</td>
<td>487</td>
<td>—</td>
</tr>
<tr>
<td>Staff Services Supplied by Great Commission Publications, Inc.</td>
<td>3,508</td>
<td>3,508</td>
<td>—</td>
</tr>
<tr>
<td>Printing</td>
<td>1,585</td>
<td>1,585</td>
<td>—</td>
</tr>
<tr>
<td>Mail Service</td>
<td>1,362</td>
<td>1,362</td>
<td>—</td>
</tr>
<tr>
<td>Artwork</td>
<td>1,206</td>
<td>1,206</td>
<td>—</td>
</tr>
<tr>
<td>Postage</td>
<td>780</td>
<td>780</td>
<td>—</td>
</tr>
<tr>
<td>Furniture &amp; Equipment</td>
<td>634</td>
<td>634</td>
<td>—</td>
</tr>
<tr>
<td>Supplies</td>
<td>229</td>
<td>229</td>
<td>—</td>
</tr>
<tr>
<td>Telephone</td>
<td>166</td>
<td>166</td>
<td>—</td>
</tr>
<tr>
<td>Travel</td>
<td>140</td>
<td>140</td>
<td>—</td>
</tr>
<tr>
<td>Photography</td>
<td>80</td>
<td>80</td>
<td>—</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>58</td>
<td>58</td>
<td>—</td>
</tr>
<tr>
<td><strong>Total Magazine Expenses</strong></td>
<td>14,354</td>
<td>14,354</td>
<td>—</td>
</tr>
<tr>
<td><strong>Total Expenses</strong></td>
<td>163,424</td>
<td>163,424</td>
<td>—</td>
</tr>
<tr>
<td><strong>EXCESS OF REVENUES OVER EXPENSES</strong></td>
<td>7,374</td>
<td>6,028</td>
<td>1,346</td>
</tr>
<tr>
<td><strong>FUND BALANCE, BEGINNING OF YEAR</strong></td>
<td>76,761</td>
<td>40,409</td>
<td>36,352</td>
</tr>
<tr>
<td><strong>FUND BALANCE, END OF YEAR</strong></td>
<td>$84,135</td>
<td>$46,437</td>
<td>$37,698</td>
</tr>
</tbody>
</table>

SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES
DECEMBER 31, 1979

The significant accounting policies followed by The Committee on Christian Education of The Orthodox Presbyterian Church, Inc., are described below to enhance the usefulness of the financial statements to the reader.

BASIS OF FINANCIAL STATEMENTS

The accounting records of the Committee are maintained on a cash basis except that interest not paid on the anniversary date of certain notes payable is added to the note balances.

FUND ACCOUNTING

In order to ensure observance of limitations and restrictions placed on the use of the resources available to The Committee on Christian Education of The Orthodox Presbyterian
Church, Inc., the accounts are maintained in accordance with the principles of fund accounting. This is the procedure by which resources for various purposes are classified for accounting and reporting purposes into funds that are in accordance with activities or objectives specified. Separate accounts are maintained for each fund, however, in the accompanying financial statements, funds that have similar characteristics have been combined into fund groups. Accordingly, all financial transactions have been recorded and reported by fund group.

VALUATION OF FIXED ASSETS

All acquisitions of property, except for real property are expensed at time of purchase. Buildings are not depreciated.

NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 1979

1. NOTES RECEIVABLE

Notes Receivable from the General Fund consist of the following unsecured notes at December 31, 1979:

<table>
<thead>
<tr>
<th>Maker</th>
<th>Interest Rate</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund</td>
<td>None</td>
<td>$9,000</td>
</tr>
<tr>
<td>General Fund</td>
<td>4%</td>
<td>12,900</td>
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<tr>
<td></td>
<td></td>
<td>$21,900</td>
</tr>
</tbody>
</table>

A note receivable from Great Commission Publications, Inc., consists of the following unsecured note at December 31, 1979:

<table>
<thead>
<tr>
<th>Maker</th>
<th>Interest Rate</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Great Commission Publications, Inc.</td>
<td>6%</td>
<td>$111,300</td>
</tr>
</tbody>
</table>

2. LOANS RECEIVABLE

At December 31, 1979, a loan receivable in the amount of $6,000 was due from Rev. Roger W. Schmurr in yearly installments with interest at a rate of 5 3/4%. The terms of the installments are contingent upon Rev. Schmurr's annual increases of his salary. The payments extend over a seven year period.

3. ADMINISTRATION BUILDING

Title to the administration building property, located at 7401 Old York Road, Philadelphia, Pennsylvania, is equally vested in The Committee on Home Missions, The Committee on Foreign Missions, and The Committee on Christian Education of The Orthodox Presbyterian Church, Inc. The property is carried at the Committee's one-third share of its cost. Expenses of operating the property are shared by the three committees and Great Commission Publications, Inc.
4. NOTES PAYABLE

Notes Payable to the Sunday School Publication Fund have been issued to finance the publishing of Sunday School material. At December 31, 1979, the following unsecured notes were outstanding:

<table>
<thead>
<tr>
<th>Original Terms of Notes</th>
<th>Interest Rate</th>
<th>Principal Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Demand</td>
<td>5% to 6%</td>
<td>$30,354</td>
</tr>
<tr>
<td>4 years</td>
<td>7% to 7½%</td>
<td>$42,239</td>
</tr>
<tr>
<td>10 years</td>
<td>6%</td>
<td>$15,544</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$88,137</strong></td>
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</tr>
</tbody>
</table>

A note payable to The Committee on Home Missions has been issued. At December 31, 1979, the following unsecured note was outstanding:

<table>
<thead>
<tr>
<th>Original Terms of Note</th>
<th>Interest Rate</th>
<th>Principal Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Demand</td>
<td>7%</td>
<td>$5,000</td>
</tr>
</tbody>
</table>

Notes payable to The Contingency Fund have been issued and at December 31, 1979, the following unsecured notes were outstanding:

<table>
<thead>
<tr>
<th>Original Terms of Notes</th>
<th>Interest Rate</th>
<th>Principal Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Demand</td>
<td>None</td>
<td>$9,000</td>
</tr>
<tr>
<td>Demand</td>
<td>4%</td>
<td>$12,900</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$21,900</strong></td>
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</tbody>
</table>

A note payable to Joseph Mercer has been issued. At December 31, 1979, the following unsecured note was outstanding:

<table>
<thead>
<tr>
<th>Original Terms of Notes</th>
<th>Interest Rate</th>
<th>Principal Amount</th>
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</thead>
<tbody>
<tr>
<td>4 years</td>
<td>7½%</td>
<td>$3,277</td>
</tr>
</tbody>
</table>

On motion it was determined to postpone consideration of the recommendation of, and elections to the Committee on Christian Education until after the reports of the Committee on Ministerial Training and Advisory Committee #2.

Mr. Hake, secretary of the Committee on Ministerial Training, presented its report. On motion the report was ordered included in the Minutes without being read aloud.
REPORT OF THE COMMITTEE ON MINISTERIAL TRAINING

The Committee has sought to fulfill the five mandates assigned to it and to carry out, in conjunction with the Committee on Christian Education, the special instruction to develop a proposal for the future performance of the work now assigned to this Committee.

**MANDATE 1** "Consider means of strengthening the preparation of men for the gospel ministry." In fulfilling this mandate, five seminars were conducted at Westminster Theological Seminary:

1) "Opportunities for Ministry in the Orthodox Presbyterian Church," led by the Reverends George Haney, Laurence Vail and Roger Schmurr.

2) "Setting Goals for Our Lives and Ministries," led by the Rev. Allen Harris.


4) "The Value of a Summer Internship," led by the Rev. George Haney.

5) "Organizing a Church for Ministry," led by staff members from the New Life Orthodox Presbyterian Church.

Other means of fulfilling this mandate were the Summer Assistant Program and the Longer Internship. The Rev. George Haney directed these programs. We are grateful to him and to the Committee on Home Missions for their part in this work. We also appreciate the service of pastors and sessions that contributed much time and counsel in providing on the job training, the Committee is now considering means for training pastors to train interns.

**MANDATE 2** "Recommend to the presbyteries ways in which the gifts of men under their care may be developed and proved, and work with the presbyteries in establishing suitable programs to this end." Recommendations previously sent to the presbyteries were again brought to the attention of Credentials Committees. Also, information was gathered concerning other methods now employed by presbyteries. This material will be studied and helpful items will be sent to them.

**MANDATE 3** "Develop means for the continuing education and development of ministers." Contact was made with seminaries related to NAPARC Churches and also with certain other institutions which provide means for continuing education. Information will be made available to our ministers living near such programs. The Committee has also sponsored a "Seminar on Goal Setting" in the Presbytery of the Mid-Atlantic and is seeking to determine needs and priorities for holding additional seminars throughout the country.

**MANDATE 4** "Consult with representatives of seminaries or other educational institutions regarding the training of men for the ministry." A number of seminaries were contacted including Gordon-Conwell, Concordia, and those related to NAPARC Churches. Valuable information was received, especially concerning the training of pastors for the training of interns. The Committee is now seeking to provide such training within our denomination.

**MANDATE 5** "Assist the churches in seeking out men with apparent gifts for the gospel ministry and in pressing upon them its urgent claims." Concerning this mandate, a letter was sent to all sessions requesting them to seek out such men and inform the committee of them so that further assistance might be given in the encouragement of these potential ministers and missionaries.
A sub-committee of the Committee on Christian Education met with the Committee on Ministerial Training to consider the instruction of the General Assembly that these two committees prepare a proposal for carrying out in the future the mandates concerning ministerial training. After careful deliberation the following actions were taken:

The Committee recommends to the General Assembly:

1) That its duties be transferred to the Committee on Christian Education.

2) That future elections to the Committee on Christian Education be divided so as to include an election of three members to the general membership of the Committee and an election of two members who shall serve on a subcommittee dealing with ministerial training.

3) That to insure continuity in the work of ministerial training, the General Secretary of the Committee on Christian Education shall be authorized to appoint additional members to the Subcommittee on Ministerial Training to bring its membership up to the full complement of six persons. Appointees will not thereby become members of the Christian Education Committee, but they will serve as members of its subcommittee. When the full subcommittee is chosen by the General Assembly election, such appointments will no longer be necessary.

4) That Chapter X Section 2 of the Standing Rules be amended by adding to the words, "The Committees on Home Missions and Church Extension, Foreign Missions, and Christian Education shall consist of fifteen members, three ministers and two ruling elders being in each class," the words, "There shall be a subcommittee of six members within the Committee on Christian Education which shall include at least two ruling elders and shall be responsible for fulfilling the mandates concerning ministerial training."

The Committee also recommended to the Committee on Christian Education that it concur in the above proposals and join in recommending them to the Assembly for adoption.

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

Ministers: Robert L. Atwell, Robert B. Strimple Th.D.

Mr. Commeret presented the report of Advisory Committee #2.

REPORT OF ADVISORY COMMITTEE #2

I. The Committee concurs with recommendations 1-3 of the report of the Committee on Ministerial Training.

II. The committee recommends the adoption of recommendation 1 in the report of the Committee on Christian Education in the following amended form:

That Chapter X, Section 2, of the Standing Rules be amended by adding to the words, "The Committees on Home Missions and Church Extension, Foreign Missions, and Christian Education shall consist of fifteen members, three ministers and two ruling elders being in each class," the words, "There shall be a subcommittee of six members within the Committee on Christian Education which shall include at least two ruling elders and shall be responsible for performing the following functions in the area of ministerial training:

1. Consider means of strengthening the preparation of men for the gospel ministry.

2. Recommend to presbyteries ways in which gifts of men under their care may be developed and proved, and work with presbyteries in establishing suitable programs to this end.
3. Develop means for the continuing education and development of ministers.

4. Consult with representatives of seminaries or other educational institutions regarding the training of men for the ministry.

5. Assist the churches in seeking out men with apparent gifts for the gospel ministry and in pressing upon them its urgent claims.

Election to the Committee on Christian Education shall be divided so as to include an election of two members who shall serve on a subcommittee dealing with ministerial training followed by an election of the remaining three members to the general membership of the Committee.

III. The committee concurs in recommendation 2 in the report of the Committee on Christian Education.

IV. The committee recommends that $2,500 be budgeted for the subcommittee dealing with ministerial training for each of the years 1980 and 1981 to be funded from the General Assembly Fund, and that funding for the work of this subcommittee be included in the budget for Christian Education beginning in 1982.

It was moved and seconded to adopt recommendation 1 of the Committee on Ministerial Training.

Mr. Rockey introduced to the Assembly the Rev. Carl Bogue, Th.D., fraternal delegate of the Presbyterian Church in America. On motion Dr. Bogue was enrolled as a corresponding member.

The Assembly recessed at 3:27 p.m. and reconvened at 3:47 p.m.

Mr. D. E. Johnson presented a further report of the Committee on Date, Place and Travel.

PARTIAL REPORT OF THE COMMITTEE ON DATE, PLACE AND TRAVEL

The Committee recommends that the following commissioners be excused for absence as indicated:

a) Mr. Stonehouse, from the afternoon session, May 22, in order to catch the last available flight to his destination that day, without loss of travel compensation;

b) Mr. Ruff, (same conditions as a)).

c) Mr. Arvin, from sessions of May 16 and 17, in order to fulfill responsibilities as leader of a Navigators' training conference in Colorado Springs, without loss of travel compensation.

d) Mr. McIlhenny, from a portion of the morning session, May 16, and the evening session, May 19, due to speaking responsibilities for the Christian Rights Defense Fund, without loss of travel compensation.

e) Mr. English, from the sessions of May 21 and 22, in order to pack for itineration and his return to Korea, with 75% travel compensation.
On separate motions the recommendations were adopted with the exception that Mr. English was granted full travel compensation.

Dr. Coppes gave a report of the Committee on Arrangements.

The motion to adopt recommendation 1 of the Committee on Ministerial Training was carried.

On amended motion recommendation 2 was adopted with the addition of the words: Not more than two members of the subcommittee shall be officially associated with any one institution offering theological education as a member of the teaching or administrative staff or the governing board.

On amended motion recommendation 3 was adopted with the substitution of the word "President" for the words "General Secretary."

It was moved to adopt recommendation 4.

Recommendation II of Advisory Committee #2 was on motion substituted for recommendation 4, and was carried with the following amendments: after the words "at least" add the words "two teaching elders and"; at the conclusion add the words "Not more than two members shall be officially associated with any one institution offering theological education as a member of the teaching or administrative staffs or the governing board."

The motion to adopt recommendation 2 of the Committee on Christian Education became the motion to proceed as if the proposed amendment to the Standing Rules were already in effect, and was carried.

It was moved to adopt recommendation IV of Advisory Committee #2.

On motion the matter was committed to the Committee on General Assembly Fund Review.

Mr. J. J. Peterson, Chairman of the Committee to Propose a Publication, presented its report.

REPORT OF THE COMMITTEE TO PROPOSE A PUBLICATION

The Committee was continued by the 46th General Assembly to secure the seed fund for the magazine. That task has been completed.

The Committee recommends that it be dissolved.

Respectfully submitted,

Leonard J. Coppes
Lewis J. Grotenhuis
George E. Haney
Roger W. Schmurr
Jack J. Peterson, Chairman

The recommendation of the committee was adopted.

The floor was declared open for nominations to the ministerial training subcommittee of the Committee on Christian Education. The following were nominated: Ministers—Allen H. Harris, Jr., and J. J. Peterson; Ruling Elders—Hake, Patterson, and Jules C. Rist (Vienna).
The Moderator announced the election of the Rev. Mr. Harris and Ruling Elder Rist to the class of 1983.

The floor was declared open for nominations to the general membership of the Committee on Christian Education. The following were nominated: Ministers—Bosgraf, Edmund P. Clowney, Coppes, Johnson, J. J. Peterson, and Wagner; Ruling Elders—Robert B. Ashlock (Silver Spring), and Patterson.

The Moderator later announced the election of the Rev. Messrs. Bosgraf and Coppes and Ruling Elder Patterson to the Class of 1983.

It was moved to extend the order of the day to allow for the taking of one ballot.

The Assembly recessed at 5:39 p.m. following in prayer led by Mr. Taws.

MONDAY MORNING, MAY 19

Following a devotional service led by Mr. English, the Assembly reconvened at 8:02 a.m. Mr. McElwain led in prayer.

The minutes of the session of Saturday, May 17, were approved as presented.

At the Moderator's request, Mr. Stonehouse assumed the chair.

Mr. Tyson, President of the Committee on Home Missions and Church Extension, presented its report. On motion the report was ordered included in the Minutes without being read aloud.

REPORT OF THE COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION

Throughout another year the Committee on Home Missions and Church Extension has had the privilege of acting on your behalf in proclaiming Christ to the nation. Our labors have been joyous as we proclaim the glorious gospel of God's redeeming grace in Christ Jesus.

The Apostle John states that "We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and his Son, Jesus Christ. We write this to make our joy complete." (I John 1:3,4)

We rejoice that our home missionaries report monthly on God's grace in the lives of many to whom they have ministered. Some have been dramatically brought out of darkness into light. And those who are being sought out are to be found in all parts of our nation—in the city, the suburbs, and the rural areas. The gospel is being presented to people of varied backgrounds and with different colors of skin. Our American Indians are not being overlooked; and a Spanish-speaking ministry was launched with Committee aid at the beginning of the year in the Miami area.

The Apostle said that he brought the message of salvation through Christ so that others could have fellowship with God. This enlarging of the fellowship increases the joy of those already in it. Therefore, we rejoice—and ask you to join with us—as we labor together with the Committees on Foreign Missions and Christian Education in deepening the stakes and lengthening the cords (Isaiah 54:2)
THE COMMITTEE


Offices of the Committee:

President, Thomas E. Tyson
Vice President, Theodore J. Pappas
Secretary, Robert W. Eckardt
Treasurer, Garret A. Hoogerhyde

Subcommittees:

Advisory: Messrs. Tyson, Hake and Hoogerhyde
Finance: Messrs. Hoogerhyde, Pappas and Eckardt

Office Personnel:

General Secretary, George E. Haney
Office Secretary (part-time), Dorothy Surman
Sr. Bookkeeper, Mabel E. Sager

The Committee held three regular meetings during the year (March, June, December). One meeting was held in part on the campus of Westminster Theological Seminary. Seminarians participating in the summer internship program joined the Committee for supper and fellowship at the March meeting of the Committee.

FIELDS

During the year the Committee granted financial aid to the following fields (listed by presbyteries):

Dakotas—Aurora, Colorado (Sidney W. VanCamp); Hutchinson, Kansas (J. Anthony Blair); Amarillo, Texas (John Hilbelink)
Mid-Atlantic—Matthews, North Carolina (Douglas Felch)
Midwest—Gresham, Wisconsin (Gordon Peterson); Janesville, Wisconsin (Eugene Grille)
New Jersey—Ocean City, New Jersey (John Johnson)
New York and New England—Cape Cod, Massachusetts (Wendell L. Rockey, Jr.); Burlington, Vermont (Raymond Commeret); Augusta, Maine (Roger Ramsey); Rockport, Maine (Charles Ellis)
Northern California—Novato, California (Richard C. Miller); Santa Cruz, California (Gordon Woolard)
Northwest—Bothell, Washington (Patrick Morison); Billings, Montana (Allen Moran); Grants Pass, Oregon (Jay Milojevich)
Ohio—Dayton, Ohio (Lawrence Eyres); Columbus, Ohio (Robert Y. Eckardt); Hollidaysburg, Pennsylvania (Mark Brown)
Philadelphia—South Philadelphia, Pennsylvania (Wilson Cummings)
South—Ocala, Florida (Jerry Quarles); Tallahassee, Florida (Calvin K. Cummings); Hialeah, Florida (Jose Vera)
Southern California—Goleta, California (Youth Ministry); Oxnard, California (Stephen Doe)
It has been difficult for the Committee to secure complete and accurate attendance figures from all the fields. On the basis of reports submitted, communicant membership in aid-receiving churches in 1979 increased by 4.8% over the previous year, while non-communicant membership decreased by 11.7%. Average attendance at morning worship services increased in 10 fields and decreased in 8; average attendance at evening worship services increased in 8 fields and decreased in 7. Sunday school attendance increased in 8 fields, decreased in 8, and remained the same in 1. A breakdown by fields is appended to this report (Appendix A).

Each month the Committee requires statistical and financial reports from the fields receiving support. The Committee seeks the cooperation of the Missions Committees of presbyteries in evaluating these reports and giving counsel when the reports are not encouraging.

At the present time all requests for financial aid are being acted upon on a yearly basis only. Each presbytery has been urged to set priorities within its bounds for works to be supported by the Committee. Requests for aid from the Committee should be recommended by presbytery. If aid is granted for additional years, a decrease in aid should be anticipated.

During the year aid was terminated for Northside Presbyterian Chapel, Hutchinson, Kansas. At a later time this chapel was dissolved by presbytery. It is with thanksgiving to God that the Committee notes the two fields that are no longer in need of financial support. In September the congregation of Westminster OPC, Santa Cruz, California (Gordon Woolard, pastor) declined the aid committed through the calendar year. From July, 1977 through September, 1979 the Committee granted aid in the amount of $2,250 and the congregation contributed $1,178 to Worldwide Outreach. At the end of 1979 Westminster OPC, Hollidaysburg, Pennsylvania (Mark Brown, pastor) determined to become self-supporting in the new year. The Committee began aid in 1977 and during the two year period granted aid in the amount of $3,300 and the congregation contributed $3,788 to Worldwide Outreach.

DENOMINATIONAL EVANGELIST

In March the Committee extended a call to the Rev. John Fikkert to serve as denominational evangelist for a period of three years, commencing April 15, 1979. Mr. Fikkert was installed on April 25. He continues to live in Kalamazoo, Michigan and is centrally located in order to serve the entire denomination as well as fields receiving financial aid from the Committee.

The purpose of the ministry of the denominational evangelist is to encourage and assist the pastor, session, and congregation of the local church in their attempt to achieve spiritual and numerical growth and to launch out aggressively in seeking to reach the lost with the gospel.

In order to achieve this purpose, it is suggested that the evangelist spend a minimum of seven days on the field. The following guidelines should be considered in requesting and utilizing the ministry of the evangelist:

1. The session should prayerfully consider what they desire to accomplish in having the denominational evangelist minister in the local church. These goals must be clearly understood by the congregation and evangelist before the appointed time for the visitation.

2. The session should initiate the visitation by requesting the ministry of the evangelist through the General Secretary of the Committee on Home Missions and Church Extension. It must be understood at the outset that while the ministry of the denominational evangelist is a service to the church, offered by the Committee, the actual working relationship on the field is to be determined by the session and the evangelist.
3. The session is encouraged to consider the following ways in which the evangelist might serve:
   a. Meeting with the pastor, session, and appropriate committee(s) to discuss the congregation's goals, especially in the area of church growth and evangelism.
   b. Become acquainted with the total ministry of the church—worship, Sunday school, youth ministry, missions emphasis (missionary society, etc.), calling and visitation.
   c. Calling with the pastor—pastoral and evangelistic.
   d. Calling with leaders in the church (elders, deacons, laypeople)—door to door canvassing, evangelistic calling.

MISSIONARIES-AT-LARGE

In 1979 the Committee assisted two presbyteries in having the ministry of a missionary-at-large. The Rev. Larry D. Conard serves in this capacity in the Presbytery of Southern California and the Rev. Glenn T. Black in the Presbytery of the Dakotas.

The Committee has prepared broad guidelines for a missionary-at-large program and encourages each presbytery to develop further its concept of the M-A-L program that will fit its particular needs and circumstances.

YOUTH MINISTRY

In cooperation with the Presbytery of Southern California, the Committee continued to grant aid in 1979 for the support of the Youth Ministry (YML) of El Camino OPC, Goleta, California (Robert W. Newsom, pastor).

MISSIONS STAFF WORKER

In response to a request from the Presbytery of the Mid-Atlantic, the Committee granted aid to enable the Missions Committee of Presbytery to employ Richard Hake as a missions staff worker. Mr. Hake is a ruling elder at Covenant OPC, Burtonsville, Maryland.

URBAN AREA MISSIONARY

For many years the Rev. William Krispin has been serving in the city of Philadelphia as an evangelist. In more recent years he has been assisted by the Rev. Wilson Cummings in seeking to establish a church in South Philadelphia (Emmanuel Chapel). During 1979 Mr. Krispin focused his efforts on the development of the Center for Urban Theological Studies while still serving on the temporary session of Emmanuel Chapel.

CENTER FOR URBAN THEOLOGICAL STUDIES (CUTS)

Background History of CUTS

The Committee began its involvement in inner city ministry in the spring of 1968 when it was determined to call William Krispin to begin a ministry in South Philadelphia. At that time, Mr. Krispin was under the care of the Philadelphia Presbytery with one year remaining in his
studies at Westminster Theological Seminary. While continuing to attend seminary, Mr. Krispin began an extensive ministry of street evangelism and door-to-door evangelism which resulted by the spring of 1969 in the establishment of an adult Bible study class in a neighborhood home and a full ministry with youth in the area. Following graduation in May, 1969 the Krispins purchased a house in the neighborhood where the greatest response had been found. This led to the establishment of Emmanuel Chapel that met in their home until the summer of 1975.

In the spring of 1969 Mr. Krispin began meeting weekly for prayer with several other urban pastors. Out of this small group a common concern for a Christian Day School emerged. In August, 1969 it was decided that a school should be established beginning in September, 1969. On September 5, 1969 the Central Christian School opened with 55 students and four full-time teachers in a rent-free church facility in North Philadelphia. As a charter board member Mr. Krispin was asked to serve as treasurer of the school; he consented and served for six years until 1975 when he fulfilled his term on the board. That school today continues with a full-time staff of 14, and 250 students.

Through his work on the board Mr. Krispin came into contact with a wider circle of urban church leaders, largely from Philadelphia's black community. Several of these leaders began to express a need for adult Christian education, particularly among church leaders. He became aware of the fact that most urban ministers worked full-time jobs in addition to their pastoral responsibilities. Further, it was learned that most had little formal education beyond high school except for some non-formal and non-credentialed evening Bible Institute training.

In the late 60s an educational crisis began to develop in many urban churches as more and more young people in the church had the opportunity for a college education. They brought back to the churches questions and challenges that many leaders felt ill-equipped to meet. This evoked a desire for further study on their part.

In the spring of 1971, three pastors asked about the possibility of Westminster Seminary offering classes for urban ministers. Mr. Krispin arranged a meeting with representatives of the faculty of Westminster. This resulted in the establishment in the fall of 1971 of the Westminster Saturday Seminar that initially was a non-formal series of classes conducted by seminary faculty around issues presented by the pastors. Mr. Krispin, together with Mr. Robert denDulk, served in coordinating this program until the spring of 1973. He did this with the permission of the Committee, in addition to his responsibilities at Emmanuel Chapel and at the Philadelphia Association of Christian Schools (PACS).

By the spring of 1973 it became evident that Mr. Krispin could no longer continue his involvement in the Saturday Seminar and that the program needed to develop into a more extensive offering of courses. At this time, the seminary asked the Rev. Harvie Conn to assume the responsibilities for directing the program. Under his leadership the program developed into the Westminster Ministerial Institute with a full three-year curriculum offered on Tuesday and Thursday evenings.

Though not involved directly in the program during this period, Mr. Krispin continued to maintain contact with both Mr. Conn and the leaders involved in the program. Over a course of two years it became apparent to all that the program needed to develop further into a full BA program of biblical and ministry studies. In the spring of 1975 the seminary determined to ask Mr. Krispin to resume the work of developing the program as director. In consultation with the Committee an agreement was reached whereby Mr. Krispin was freed two days each week for this work. At this time Mr. Krispin relinquished his responsibilities as the organizing pastor of Emmanuel Chapel to the Rev. Wilson Cummings who had served as the Assistant Pastor since 1970. Mr. Krispin has continued with the work of the Chapel as a supporting elder to this date.

Mr. Krispin's involvement as director of WMI grew to three days each week by 1976. During this period much time was spent with urban leaders to ascertain the need for further
formal training. Also, as a clearer direction was being ascertained, exploratory work was begun to find out what was currently being offered in Philadelphia and throughout the nation by other institutions. It became clear that a program of BA studies was needed that took seriously the fact that many urban leaders had received an extensive education through their life-experiences.

In the spring of 1978 contact was made with Geneva College through Dr. John H. White, the Dean of Religious Services. Geneva demonstrated a willingness and readiness to become involved in the offering of its services to meet this need. It was agreed by all parties involved that there was a need for a center in Philadelphia separate from (but still related to) both Westminster and Geneva to serve as a bridge to the urban Christian community for facilitating and coordinating educational services related to the gospel proclamation. It was also clear that such work was strategic to the fulfilling of the Committee's desire to establish a movement of inner city church planting. Without viable and substantial relationships with Christ's Church already working in the city, such a ministry in the long run was clearly impossible.

In July 1978 the Committee determined to sponsor the establishing of a Center for Urban Theological Studies. In pursuing these goals, Mr. Krispin was appointed as full-time director, and an organizing board of nine men was appointed to oversee the ministry and develop a constitutional framework for conducting the ministry. Those appointed were: Messrs. Edmund P. Clowney, Harvie M. Conn, James C. Petty, Wesley Pinnock, Willie Richardson, Tom Tommer, Thomas Tyson, James White and John H. White. Later Mr. Conn resigned because of the press of other responsibilities and Mr. James White found himself unable to participate due to his work on his Ph.D. thesis. The organizing board has diligently pursued its mandate and has produced the attached Constitution (Appendix B) that was provisionally approved by the Committee at its December meeting.

The organizing board soon recognized the importance of developing this ministry as a partnership ministry with the Philadelphia urban church. This was true for at least two reasons: (1) The ministry was that of providing further training for men already in primary church leadership positions. As leaders they had deep and clear perspectives on what the need was. (2) It became apparent that the wall of alienation created by America's long history of racial discrimination extended to the ministry of the church. Vital issues of racial reconciliation in the Body of Christ had to be resolved. The message was plain: the urban church earnestly desired further theological and ministry training and we as a white church needed to be reconciled with our black brothers. We needed this ministry for our own growth even as the urban church did for its growth. Consequently, the organizing board developed the concept of a Sponsoring Association with its board made up of representatives from both the urban church and the Reformed confessional community.

The Ministry of the Center

In addition to the enormous task of organizing, CUTS has carried on a full ministry in accordance with the following ministry objectives outlined in the Constitution:

A. Theological Development Ministries

The work of CUTS in this area has been restricted to the development of the Constitution which outlines how churches from two historical traditions can labor together in a common ministry. We have learned that the urban church is largely a church with an oral confessional tradition but at the same time has a vital theology stemming from a deep appreciation for the teachings of Scripture.

In the future, CUTS envisions being involved in the work of publishing books and literature bringing the Scripture to bear on the issues and problems of the urban community. Also, it is hoped that CUTS can serve as a meeting place for substantial discussion by urban leaders in applying the Scripture to all areas of urban life with a view to stimulating a written confessional expression.
B. Extension Ministries

As a servant of the church, CUTS desires to build up the ministry of the local church in a
direct fashion. Work in this area is intended to provide training in local churches at their
invitation that will enable them to minister more effectively.

In the fall of 1979 the United Evangelistic Church in North Philadelphia invited CUTS to
aid them in training their leaders in Bible knowledge and ministry skills. In 1979-80 CUTS has
provided teachers in six course areas with 35 persons enrolled in various courses. The goal is to
train people in the local church who will carry on this work in the future.

Under contract with the Presbyterian Church in America’s Mission to the United States
Subcommittee on Urban, Poor and Minority Ministries, CUTS has been conducting an exten-
sive research survey of strategies for urban church planting with a view to aiding it in evaluating
its current ministries and in planning for future involvement in urban work. A final product of
this project will be a book on “Models for Urban Ministry.”

In cooperation with the Advocate Book and Tape Ministry, CUTS is involved in providing
books and tapes at discount rates to urban Christian communities. A small bookstore is main-
tained at the CUTS office with book racks available for display in local churches and schools.
Future plans include an order by mail or phone system.

CUTS’ staff is frequently asked to speak in area churches. CUTS also seeks to provide
ministry services upon invitation around specific topics. Many are looking to CUTS for referral
to others who can meet specific needs they are facing.

C. Seminar Ministries

CUTS occasionally offers one-day seminars of special interest to urban church leaders.
Two such seminars have already been offered in 1979-80 with 90 persons in attendance. One
more is planned in late spring in the area of Christian Community Development using the
excellent services of the Rev. John Perkins and the staff of Voice of Calvary Ministries from
Jackson, Mississippi.

D. Educational Coordination Ministries

CUTS most substantial area of ministry involvement lies in the area of facilitating and
coordinating of educational services by licensed and accredited educational institutions. Cur-
rently this work involves four major ministries:

1. A one-year Certificate of Ministry Program of Biblical and Ministry Studies. This non-
formal program is offered on Saturday mornings each week with 11 students enrolled.

2. Three evenings each week Geneva College offers courses at CUTS for 23 urban church
leaders leading to the BA degree in Biblical Studies. In 1979-80 ten courses have been offered
(Greek, English, Speech, Missions and Evangelism, Philosophy, Sociology, Psychology,
Apologetics, Church Administration). In addition, students take course exemption testing in
Old and New Testament with most of the students passing with high grades. A substantial
increase in the number of courses offered and students enrolled is envisioned in 1980-81.

3. Mr. Krispin continues to serve Westminster Seminary as the Director of Urban Pastoral
Studies. In this position he is responsible for advising WTS students with interest in urban
ministry, obtaining special lectures from the urban community for presentations on campus,
lecturing in various courses at the seminary and serving as the seminary’s liaison with the urban
community. Several inquiries have come to CUTS expressing interest in MAR level evening
studies. All inquiries have come from urban pastors. This opportunity is currently being ex-
plored by the seminary.

4. CUTS is seeking to develop a theological and ministry library for our students and is
grateful for the contributions of books received to date.
E. Reconciliation Ministries

In seeking to break down the wall of division existing in Christ's Church today along racial lines CUTS is planning involvement in the following ways:

1. Publication of a quarterly Newsletter entitled Transformation designed to inform suburban and rural Christians of the ministry of Christ’s Church in the city, to educate them into the history of the Black Church in America, and to challenge them to pursue racial reconciliation.

2. Conducting workshops for church leaders to aid them in developing ministries in the local church for cross-cultural evangelism and for racial reconciliation in neighborhoods and church.

3. Making Dr. Abraham Davis (a part-time CUTS teacher) available for conducting cross-cultural retreats in an urban setting designed to expose suburban and rural Christians to the city, to black culture and to the black church.

4. Developing various slide-tape presentations for use in local churches. Three such presentations are under development: The History of the Black Church, The Ministry of CUTS, and A Survey of Evangelical and Reformed Ministries in Philadelphia.

At the present time, CUTS has a full-time staff of three persons. In addition to Mr. Krispin, Mr. David Garnett serves as the Ministry Coordinator and Mrs. Michelle Black serves as the Administrative Assistant. One half of Mr. Garnett’s salary has been provided by the Christian Stronghold Baptist Church of which he is a member. A part-time staff of six to eight persons (in addition to personnel from Geneva College and Westminster Seminary) aids the staff in the teaching ministry.

In 1979-80 the Committee has provided $10,000.00 to CUTS in addition to slightly over two-thirds of Mr. Krispin’s salary. A loan in the amount of $4,500 was granted in December, 1978.

SUMMER INTERNS

In the summer of 1979 the Committee provided $9,203.00 for partial or full support of a seminarian or other person for summer work in the following chapels or churches:

- Cerritos Valley, Artesia, California—Hailu Mekonnen
- Bayview, Chula Vista, California—Burton Butler
- Grace, Hanover Park, Illinois—Craig Bulkeley
- Christ, Janesville, Wisconsin—Ronald Hoekstra
- New Life, Abington, Pennsylvania—Thomas Seelinger
- Falls, Menomonee Falls, Wisconsin—Craig Hickey
- Church of the City, Philadelphia, Pennsylvania—Raymond Watrous
- Emmanuel Chapel, Philadelphia, Pennsylvania—Dwaine Whitley
- Covenant, Pittsburgh, Pennsylvania—David Stevenson
- Calvary, Tallahassee, Florida—Michael Kennison
- Grace, Trenton, New Jersey—David Adams

ONE YEAR INTERNS

The Committee continues to grant financial aid to churches to assist them in offering an internship to seminarians seeking this opportunity of developing their gifts for ministry. Since the program was begun in 1972 the Committee has provided financial aid for fourteen interns. During 1979 the following churches received assistance: New Life OPC, Abington, Pennsylvania (John Julien); Calvary Community OPC, Phillipsburg, New Jersey (Jack Kinnee); Bayview OPC, Chula Vista, California (Tim Sandoval); Lighthouse Gospel Chapel, Milwaukee,
Wisconsin (Robert Borger); Pilgrim OPC, Bangor, Maine (Steve Williams); Faith OPC, Grants Pass, Oregon (Jay Milojevich); OP Chapel, Lubbock, Texas (Timothy Bero).

It is encouraging to note that other churches have engaged interns without seeking financial assistance from the Committee. The Committee encourages more churches to consider this program as a means of assisting in the preparation of men for ministry, particularly in church planting.

SAVE PROGRAM

The response to the 1979 SAVE program (Serving as Volunteer Evangelists) was again disappointing. Two young people served on teams in Janesville, Wisconsin and three young people in Fall River, Massachusetts.

SALARY SCALE AS APPLIED TO CHURCHES ON THE SCHEDULE OF AID AND COMMITTEE-SUPPORTED MISSIONARIES

The Salary Scale for Home Missionaries employed by the Committee on Home Missions and Church Extension, effective January 1, 1980, as adopted by the Committee, provides the following base salary in addition to manse or housing allowances:

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<tr>
<th>Year of Service</th>
<th>Base Salary</th>
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<tbody>
<tr>
<td>1st</td>
<td>$10,378</td>
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<tr>
<td>2nd</td>
<td>10,626</td>
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<tr>
<td>3rd</td>
<td>10,875</td>
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<td>6th</td>
<td>11,616</td>
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<td>7th</td>
<td>11,865</td>
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<tr>
<td>8th</td>
<td>12,113</td>
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<tr>
<td>9th</td>
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<td>10th</td>
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<td>13,599</td>
</tr>
<tr>
<td>15th</td>
<td>13,847</td>
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</tbody>
</table>

The minimum base salary for those men not covered by the scale will be $14,094.

Further Provisions:

1. **Salary**
   The Salary Scale does not apply to ministers who have more than 15 years of service.

2. **Hospitalization**
   The church and/or the Committee will pay the cost of hospitalization coverage for the missionary in proportion to their respective shares of his salary.

3. **Housing**
   a. If a manse is not provided and the minister rents his house, he will receive a supplement for rent paid up to a maximum of $300 a month.
   b. If a minister owns his home, he will receive a supplement for interest, taxes, and other charges up to a maximum of $300 per month.
4. **Utilities**
   a. All utilities except personal telephone toll calls, and including heat, will be paid by the church and/or the Committee in addition to salary.
   b. The cost of utilities will be shared by the Committee and church in proportion to their respective shares of the minister’s salary.
   c. The church will pay utility bills directly to the service companies, and be reimbursed by the Committee's share.

5. **Pension**
   The church and/or the Committee will pay the missionary’s pension premium in proportion to their respective shares of his salary.

6. **Social Security**
   The church and/or the Committee will pay one-half of the missionary’s Social Security in proportion to their respective shares of his salary.

   For missionaries not in the Social Security program, the church and/or the Committee will pay one-half the annual investment in an established investment or retirement income plan, on the same basis and in the same amount as though the missionary were in Social Security.

7. **Car Allowance**
   The Committee would remind the churches that no provision is made in the salary Scale for car allowance. Churches and chapels are encouraged to supplement the above salary provisions with a car allowance to help the pastor meet this pastoral expense. At the least, the Committee suggests that auto expense be reimbursed at the rate of 18¢ per mile.

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**COMMITTEE'S RESPONSE TO GENERAL ASSEMBLY**

The 43rd General Assembly requested the Committee to develop guidelines for congregations to follow in discovering, evaluating and calling a pastor. A response was presented to the 45th General Assembly in the Report of the Committee (Minutes, pp. 32-34). Having noted that response, the Assembly determined that the Committee “be directed to develop an evaluation and self-examination form to send to the churches through the presbyteries as part of the present guidelines for discovering, evaluating, and calling a pastor.”

An evaluation and self-examination form has been prepared by the Committee and sent to the churches through the presbyteries. (See Appendix C.)

The 46th General Assembly requested the Committee on Race and the Committee on Home Missions and Church Extension to consider planning and arranging for a pre-assembly conference in 1980 on “Strategies for Implementing Biblical Race Relations” and, in the event that such a conference is held, to request each presbytery to send two official representatives.

After contacting the Committee on Race regarding such a conference, the Committee on Home Missions later determined to advise the Committee on Race that time and budgetary considerations did not permit our participation in a pre-assembly conference in 1980.

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**LITERATURE, TAPE MINISTRY AND SEMINARS**

As a service to the church, the Committee continues to compile and publish a Directory of Churches and Chapels. In recent years the cost of this service has risen steadily. The Committee is grateful for paid advertising from the Quarryville Presbyterian Home and the Presbyterian and Reformed Publishing Company that partially subsidizes the Directory. The Directory is offered free of charge to our churches and any others who request it.
Ten issues of *Outreach* appeared in the course of the year in an attempt to convey news of what the Lord is doing throughout the denomination in the area of home missions and church extension. The final issue in December featured pictures of most of the people supported by the Committee in 1979. The Committee welcomes the advent of the new church magazine *New Horizons*.

In order to encourage participation in the SAVE program, a poster was sent to all the churches early in the year. A cassette tape ministry was continued in order to provide interested groups and persons with a taped interview with many of the home missionaries. The Committee also offers a tape presenting the *To Tell the Truth* program and a selection of tapes on several aspects of church growth and evangelism.

In cooperation with the Committees on Christian Education and Foreign Missions, a new brochure entitled *Obeying Jesus Christ* was produced to promote the ministry of all three Committees. The brochure was ready for distribution at the Urbana Missions Convention (Inter-Varsity), December 27-31.

The Committee sponsored two seminars in the fall of 1979: one in Pittsburgh and one in Denver. The seminar in Pittsburgh was for the benefit of home missions people in the Presbytery of Ohio. Leadership was given by Mr. Fikkert, denominational evangelist and the General Secretary. An enlarged seminar was conducted in October in Denver where Park Hill OPC served graciously as the host church. All home missionaries receiving aid from the Committee in the Presbyteries of Southern California, Northern California, Northwest and the Dakotas were present in addition to at least one representative from the Missions Committee of each of the four presbyteries. Missionaries-at-large, Messrs. Black and Conard, were also present. The Rev. Roger Schmurr (General Secretary, Committee on Christian Education) assisted Mr. Fikkert and the General Secretary in giving leadership.

**URBANA**

At the invitation of the Committee on Foreign Missions, the Committee participated in a display at the Urbana Missionary Convention at the end of the year. Many contacts were made with students and others who expressed interest in the Orthodox Presbyterian Church and its missionary efforts at home and abroad.

**FINANCES**

Total General Fund contributions in 1979 from living donors were $226,705 and were received from the following sources:

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orthodox Presbyterian Church and Individuals</td>
<td>$217,237</td>
</tr>
<tr>
<td>Non-Orthodox Presbyterian sources</td>
<td>9,468</td>
</tr>
</tbody>
</table>

Contributions from Orthodox Presbyterian sources to the General Fund were $1,759 less than 1978 contributions, and contributions from non-Orthodox Presbyterian sources were $1,465 less than in 1978. In addition, $975 was received in dividends and interest with additional miscellaneous receipts of $4,138 to compensate for services rendered by the Committee. The Committee received a bequest amounting to $63 that was placed in the Contingent Fund.

Contributions from all Orthodox Presbyterian sources averaged $19.86 for the year, or approximately 38.2¢ per week, per communicant member. Note that in 1978 the average was $20.50 for the year, or 39¢ per week, per communicant member.

The budget for the Committee approved by the 45th General Assembly anticipated contributions of $240,000 from Orthodox Presbyterian sources. The actual contributions were $217,237 or $22,763 less than anticipated; contributions from non-Orthodox Presbyterian sources totaled $9,468 or $532 less than anticipated.
Again, the Committee put forth great effort to reduce expenditures throughout the year. The office secretary continued a four-day work week despite an ever increasing work load. Plans for enlarging the missionary-at-large program were again curtailed with only a modest development of the summer and year-round internship program. The Committee is grateful to the Lord for enabling us to end the year in a better financial stance than has been the case in recent years, even though the budget was not met. During the year the Committee kept expenditures at $242,932 compared with a total budget of Orthodox Presbyterian and non-OP sources of $255,000. This resulted in the General Fund being in the black at the end of the year.

General Assembly approved budgets and actual receipts from Orthodox Presbyterian sources were as follows during the past five years:

<table>
<thead>
<tr>
<th>Year</th>
<th>Budget</th>
<th>Actual</th>
<th>Percent of Budget Received</th>
</tr>
</thead>
<tbody>
<tr>
<td>1975</td>
<td>$215,000</td>
<td>$184,168</td>
<td>85.7%</td>
</tr>
<tr>
<td>1976</td>
<td>199,900</td>
<td>183,209</td>
<td>91.7%</td>
</tr>
<tr>
<td>1977</td>
<td>228,000</td>
<td>204,817</td>
<td>89.9%</td>
</tr>
<tr>
<td>1978</td>
<td>224,000</td>
<td>218,996</td>
<td>97.8%</td>
</tr>
<tr>
<td>1979</td>
<td>240,000</td>
<td>217,237</td>
<td>90.6%</td>
</tr>
</tbody>
</table>

These figures indicate that the Committee is not really free to plan on spending for missions according to the budget. For the past five years the church has averaged 91.14% of the budget passed by the General Assembly. The Thank Offering continues to be a major factor in approaching the budget and indicates that biblical principles for giving need to be stressed among the churches.

CHURCH EXTENSION FUND

Total loans from individuals and organizations to the Church Extension Fund on December 31, 1979, were $960,203, an increase of $29,039 from 1978. The number of loans to the Fund at the end of the year totaled 551. A liquid reserve of $58,380, that is 20% of the demand loans to the Fund, is set aside against possible withdrawals.

Interest rates on loans to the Fund were 5% on demand notes, 5¼% on five-year notes, and 6½% on ten-year notes. On January 1, 1980 the rates were increased as follows: 5¼% on demand notes, 6¼% on five-year notes, and 7% on ten-year notes.

In an effort to be good stewards of available funds (funds which are to be lent or are being held for a particular church), the Committee took advantage of the recent interest rates on short term investments; in 1979 $12,118 was earned on such investments.

The Committee charges a handling fee of ½ of 1% of total assets in the Church Extension Fund in order to reimburse the General Fund for time spent by the staff on loans, property transactions and other related matters. At the end of 1979 this amounted to $5,262.

In 1979 loans from the Fund were made to the following churches and chapels:

- Cheyenne, Wyoming—Cheyenne OPC
- Hatboro, Pennsylvania—Trinity OPC
- Leesburg, Virginia—Bethel OPC
- Middletown, Delaware—Grace OPC
- Orlando, Florida—Lake Sherwood OPC

Balances due on all loans from the Fund are recorded in the Treasurer’s Report.

CONTINGENT FUND

Total reserve of this Fund on December 31, 1979 was $458,840. Of this, $67,835 was cash; $294,492 was loans receivable; $29,168 was mortgage receivable; $67,111 was real estate (net
worth after subtracting mortgages of $43,658 outstanding) and an investment valued at $53,792. Loans payable were $30,105. Transfers are made from the cash reserve to the General Fund in the form of a loan (5% interest) to cover any deficit in that Fund. At the end of 1977 the Committee joined the Committee on Foreign Missions in purchasing a copier ($2,363); the purchase price was paid out of the Contingent Fund. In 1979 the General Fund reimbursed the Contingent Fund $1,182 as final payment for the purchase.

In 1979 loans from this Fund were made to the following churches, chapels and organizations:

Cheyenne, Wyoming—Cheyenne OPC
Chula Vista, California—Bayview OPC
Leesburg, Virginia—Bethel OPC
Philadelphia, Pennsylvania—Presbyterian Guardian

Balances due on all loans from this Fund are recorded in the Treasurer’s Report.

BUDGET 1980

The budget for 1980 was proposed to continue the present work of the Committee and provide for a modest development of the summer and year-round intern programs.

Anticipated Receipts

OPC Contributions (Worldwide Outreach, General—Designated Support, Thank Offering) $264,400
Non-OPC Contributions (Worldwide Outreach, General—Designated Support, Thank Offering) 3,000
Miscellaneous Income, Interest and Dividends 3,000
Income to General Fund for services rendered 6,000

$276,400

Expenditures

Missionary and Church Extension (Including Denominational Evangelist) $193,908
Office and Administration 69,749
Promotion 11,600
Interest and Debt Reduction 1,143

$276,400

GLENN R. COIE MEMORIAL FUND

The Glenn R. Coie Memorial Fund was established by Sharon Orthodox Presbyterian Church, Hialeah, Florida for the purpose of providing loans to seminary students who plan to enter the ministry of the Orthodox Presbyterian Church. At the request of Sharon Church, the Committee has been administering this Fund. Since its inception in 1966, nine seminarians have been granted loans totaling $5,400. Six have repaid the loans in full.

Monies in the Fund are invested and on December 31, 1979, $3,934 was available for loans.

The Committee urges sessions and presbyteries to inform candidates under their care of the following provisions of the Fund:

1. Applicants for loans shall have the following basic qualifications:
   a. Must be a candidate for the gospel ministry under care of a presbytery of the Orthodox Presbyterian Church.
b. Must be enrolled in a seminary.
c. If a senior, must be, under ordinary circumstances, a licentiate of presbytery.

2. Regulations concerning the granting of loans:
   a. The maximum amount to be lent from the Fund to any qualified student shall be $1,000.
   b. Loans shall be interest free.
   c. Principal shall be repaid in monthly payments beginning one year following graduation from Seminary, or one year from the termination of Seminary work.
   d. Loans are to be granted after approval of written application by a sub-committee of the Committee on Home Missions and Church Extension of the Orthodox Presbyterian Church.

ELECTIONS

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

Ministers: Robert W. Eckardt, Jonathan Male, Wendell Rockey
Ruling Elders: Richard Hake, Theodore Pappas

REPORT OF THE TREASURER

The Report of the Treasurer as audited by Niessen, Dunlap and Pritchard, Certified Public Accountants, is as follows:

The Committee on Home Missions & Church Extension of The Orthodox Presbyterian Church, Inc.
Philadelphia, PA 19126

We have examined the statement of assets and liabilities arising from cash transactions of The Committee on Home Missions & Church Extension of The Orthodox Presbyterian Church, Inc., as of December 31, 1979, and the related statement of revenues, expenses, and changes in fund balances for the year then ended. Our examination was made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

As described in the Summary of Significant Accounting Policies, the Committee’s policy is to prepare its financial statements on the basis of cash receipts and disbursements; consequently, certain revenues and the related assets are recognized when received rather than when earned, and certain expenses are recognized when paid rather than when the obligation is incurred. Accordingly, the accompanying financial statements are not intended to present financial position and results of operations in conformity with generally accepted accounting principles.

In our opinion, the financial statements referred to above present fairly the assets and liabilities arising from cash transactions of The Committee on Home Missions & Church Extension of The Orthodox Presbyterian Church, Inc., as of December 31, 1979, and the revenues, expenses, and changes in fund balances during the year then ended, on the basis of accounting described in the Summary of Significant Accounting Policies, which has been applied in a manner consistent with that of the preceding year.

January 18, 1980
Colmar, Pa.

NIESSEN, DUNLAP & PRITCHARD
Certified Public Accountants
THE COMMITTEE ON HOME MISSIONS & CHURCH EXTENSION OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.

STATEMENT OF ASSETS & LIABILITIES

DECEMBER 31, 1979

<table>
<thead>
<tr>
<th>ASSETS</th>
<th>Combined</th>
<th>General</th>
<th>Church Extension</th>
<th>Contingent Fund</th>
<th>Annuity</th>
<th>New Field</th>
<th>Glen Coie</th>
<th>Intermediary</th>
<th>Administration Building</th>
<th>Special Projects</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash (Note 1)</td>
<td>$233,077</td>
<td>$36,586</td>
<td>$88,720</td>
<td>$67,835</td>
<td>$2,126</td>
<td>$2,247</td>
<td>$3,934</td>
<td>$2,981</td>
<td>$16,794</td>
<td>$11,854</td>
</tr>
<tr>
<td>Notes &amp; Loans Receivable, 4½% to 7%</td>
<td>1,227,690</td>
<td>—</td>
<td>907,092</td>
<td>318,660</td>
<td>—</td>
<td>—</td>
<td>1,938</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Loans Receivable from The Committee on Christian Education, 7%</td>
<td>5,000</td>
<td>—</td>
<td>—</td>
<td>5,000</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Investments, At Cost (Market Value $111,770)</td>
<td>115,266</td>
<td>8,032</td>
<td>51,271</td>
<td>53,792</td>
<td>2,171</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Funds of Other Organizations Invested by Committee on Home Missions (Note 2)</td>
<td>22,727</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>22,727</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Administration Building, At Cost (Note 3)</td>
<td>29,221</td>
<td>29,221</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Equity in Real Estate, At Cost (Note 4)</td>
<td>110,769</td>
<td>—</td>
<td>—</td>
<td>110,769</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>TOTAL ASSETS</td>
<td>$1,743,750</td>
<td>$73,839</td>
<td>$1,047,083</td>
<td>$556,056</td>
<td>$4,297</td>
<td>$2,247</td>
<td>$5,872</td>
<td>$25,708</td>
<td>$16,794</td>
<td>$11,854</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>LIABILITIES &amp; FUND BALANCES</th>
<th>Combined</th>
<th>General</th>
<th>Church Extension</th>
<th>Contingent Fund</th>
<th>Annuity</th>
<th>New Field</th>
<th>Glen Coie</th>
<th>Intermediary</th>
<th>Administration Building</th>
<th>Special Projects</th>
</tr>
</thead>
<tbody>
<tr>
<td>Notes Payable (Note 5)</td>
<td>$990,308</td>
<td>—</td>
<td>$960,203</td>
<td>$30,105</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Mortgages Payable (Note 6)</td>
<td>67,111</td>
<td>—</td>
<td>—</td>
<td>67,111</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Other Payables (Note 7)</td>
<td>25,708</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>25,708</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Fund Balances</td>
<td>660,623</td>
<td>73,839</td>
<td>86,880</td>
<td>458,840</td>
<td>4,297</td>
<td>2,247</td>
<td>5,872</td>
<td>—</td>
<td>16,794</td>
<td>11,854</td>
</tr>
<tr>
<td>TOTAL LIABILITIES &amp; FUND BALANCES</td>
<td>$1,743,750</td>
<td>$73,839</td>
<td>$1,047,083</td>
<td>$556,056</td>
<td>$4,297</td>
<td>$2,247</td>
<td>$5,872</td>
<td>$25,708</td>
<td>$16,794</td>
<td>$11,854</td>
</tr>
</tbody>
</table>

The accompanying notes are an integral part of the financial statements.
## Statement of Revenues, Expenses, Changes in Fund Balances For the Year Ended December 31, 1979

### Revenues

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Revenues</td>
<td>$401,476</td>
</tr>
</tbody>
</table>

### Expenses

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Expenses</td>
<td>$343,217</td>
</tr>
</tbody>
</table>

### Excess (Deficiency) of Revenues Over Expenses

<table>
<thead>
<tr>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>$58,259</td>
</tr>
</tbody>
</table>

### Fund Balances

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beginning of Year</td>
<td>$118,073</td>
</tr>
<tr>
<td>Adjustments to Beginning Fund Balances (Notes 7, 8)</td>
<td>$458,840</td>
</tr>
<tr>
<td>Adjusted Beginning of Year</td>
<td>$567,923</td>
</tr>
<tr>
<td>Ending Fund Balances</td>
<td>$458,840</td>
</tr>
</tbody>
</table>

### Notes

- **Contributions**
  - Worldwide Outreach
  - Underwriting
  - Thank Offering
  - Designated—Budget Funds
  - Designated—Other Funds
  - Special Projects
  - Bequests
  - Non-Budget
  - Non-Cash Contributions—Vehicle
  - Notes & Loans Receivable
  - Savings Accounts & Investments
  - Rental Income—Administration Building
  - Administrative Services Income
  - Miscellaneous

- **Administrative Expenses**
  - Church Extension Expense
  - Office Expense
  - Promotion Expense
  - Income Expense
  - Investment Fee Expense
  - Contingent Fund

- **Special Projects**
  - Church Extension
  - Contingent Fund
  - Contingent Fund

- **Miscellaneous**
  - New Glen intermediary, Building Projects

- **Fund Balances**
  - Ending Fund Balances
  - Beginning Fund Balances (Notes 7, 8)
  - Adjusted Beginning of Year

- **Combined**
  - General
  - Church Extension
  - Contingent Fund

- **Ending Fund Balances**
  - Church Extension
  - Contingent Fund

- **Miscellaneous**
  - Ending Fund Balances
  - Beginning Fund Balances (Notes 7, 8)
  - Adjusted Beginning of Year
SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES
DECEMBER 31, 1979

The significant accounting policies followed by The Committee on Home Missions & Church Extension of The Orthodox Presbyterian Church, Inc., are described below to enhance the usefulness of the financial statements to the reader.

BASIS OF FINANCIAL STATEMENTS

The accounting records of the Committee are maintained on a cash basis except that interest not paid on the anniversary date of certain notes payable is added to the note balances.

FUND ACCOUNTING

In order to ensure observance of limitations and restrictions placed on the use of the resources available to The Committee on Home Missions & Church Extension of The Orthodox Presbyterian Church, Inc., the accounts are maintained in accordance with the principles of fund accounting. This is the procedure by which resources for various purposes are classified for accounting and reporting purposes into funds that are in accordance with activities or objectives specified. Separate accounts are maintained for each fund, however, in the accompanying financial statements, funds that have similar characteristics have been combined into fund groups. Accordingly, all financial transactions have been recorded and reported by fund group.

VALUATION OF FIXED ASSETS

All acquisitions of property, except for real property, are expensed at time of purchase. Buildings are not depreciated.

NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 1979

1. Cash

Church Extension Fund cash is restricted by the Committee in the amount of $35,380 which, together with the investment in South Central Bell Telephone Company note, 8.2% due April 1, 1983, $23,000; would comprise a reserve of 20% of its demand notes payable at December 31, 1979.

2. Funds of Other Organizations

As a service for other organizations, the Committee has invested funds of these organiza-
tions with their Money Market Management investment. As of December 31, 1979, the ownership of the funds is as follows:

| Committee on Stewardship of the Orthodox Presbyterian Church | $16,121 |
| Center for Urban Theological Studies | 6,606 |
| **Total** | **$22,727** |

3. **Administration Building**

Title to the administration building property, 7401 Old York Road, Philadelphia, Pennsylvania, is equally vested in The Committee on Home Missions & Church Extension, The Committee on Foreign Missions, and The Committee on Christian Education of The Orthodox Presbyterian Church, Inc. The property is carried at the Committee’s one-third share of its cost. The operating expenses of the property are shared by the three Committees and Great Commission Publications, Inc., an affiliate.

4. **Equity in Real Estate**

Equity in real estate represents the Committee’s equity in mission church properties, title of which is held by the Committee.

5. **Notes Payable**

Notes payable, with interest rates to 6\%\%, have been issued at various dates to finance capital needs. A summary of notes outstanding at December 31, 1979, follows:

<table>
<thead>
<tr>
<th></th>
<th>Demand Notes</th>
<th>Long-Term Notes</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Extension Fund</td>
<td>$291,899</td>
<td>$668,304</td>
<td>$960,203</td>
</tr>
<tr>
<td>Contingent Fund</td>
<td>25,005</td>
<td>5,100</td>
<td>30,105</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$316,904</strong></td>
<td><strong>$673,404</strong></td>
<td><strong>$990,308</strong></td>
</tr>
</tbody>
</table>

A substantial amount of the long-term notes are renewed or become demand notes when they become due.

6. **Mortgages Payable**

Mortgages payable with interest from 4\% to 6\%\%, are secured by mission church real estate at various United States locations. Certain churches make mortgage payments directly. At such time, the Committee reduces its investment in real estate in an amount equal to the amount of the mortgage reduction.

7. **Other Payables—Intermediary & Adjustment to Beginning Fund Balance**

The balance in the Intermediary account, previously considered a fund balance account, has been reclassified to a liability account. The balance in the Other Payables—Intermediary account at December 31, 1979, represents funds received by the Committee that will be disbursed to other entities.

The balance in the fund balance account at January 1, 1979, $8,268, was removed to conform with this classification of the account.
8. Adjustments to Beginning Fund Balance

$9,331 was added to the Fund Balance—General Fund and an equal amount removed from the Fund Balance—Special Projects. The funds, received in 1978, reclassified as of January 1, 1979, represent non-budgeted income and, therefore, revenue of the General Fund.

9. Pension Plan

The Orthodox Presbyterian Church provides a pension and life insurance plan for ordained ministers and permanent full-time employees. Plan contributions are paid entirely by the Committee. The cost of this plan to The Committee on Home Missions and Church Extension for 1979 was $3,569. Benefits are not guaranteed but are based on participant's equity in the retirement fund.

10. Contingent Liabilities

The Committee is contingently liable as guarantor of four mortgage loans aggregating approximately $59,900. The appraised value of the mortgaged church property at December 31, 1979, approximates $560,000.

ACCOUNTANT'S OPINION ON SUPPLEMENTARY INFORMATION

Our examination of the basic financial statements presented in the preceding section of this report was made primarily to form an opinion on such financial statements taken as a whole. Supplementary information contained in the following pages, is not considered essential for the fair presentation of the assets and liabilities arising from cash transactions of The Committee on Home Missions & Church Extension of The Orthodox Presbyterian Church, Inc., and the revenues collected and expenditures made and changes in fund balances. However, the following data were subjected to the audit procedures applied in the examination of the basic financial statements and, in our opinion, are fairly stated in all material respects in relation to the basic financial statements taken as a whole.

NIESSEN, DUNLAP & PRITCHARD
Certified Public Accountants

January 18, 1980
Colmar, Pa.

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

DECEMBER 31, 1979

NOTES & LOANS RECEIVABLE

Church Extension Fund

Abilene, Texas—Orthodox Presbyterian Church .................................. $ 4,955
Atlanta, Ga.— Redeemer Orthodox Presbyterian Church ..................... 21,831
Aurora, Colo.—Grace Orthodox Presbyterian Church ......................... 42,382
Bonita, Calif.— Bonita Orthodox Presbyterian Church ...................... 69,836
Bothell, Wash.—Trinity Orthodox Presbyterian Church .................... 34,738
<table>
<thead>
<tr>
<th>Location</th>
<th>Church Name</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Carson, Calif.</td>
<td>Grace Orthodox Presbyterian Church</td>
<td>5,458</td>
</tr>
<tr>
<td>Cheyenne, Wyo.</td>
<td>Cheyenne Orthodox Presbyterian Church</td>
<td>3,000</td>
</tr>
<tr>
<td>Chula Vista, Calif.</td>
<td>Bayview Church</td>
<td>90,875</td>
</tr>
<tr>
<td>Eugene, Oregon</td>
<td>Oak Hill Orthodox Presbyterian Church</td>
<td>46,476</td>
</tr>
<tr>
<td>Goleta, Calif.</td>
<td>El Camino Orthodox Presbyterian Church</td>
<td>16,432</td>
</tr>
<tr>
<td>Green Bay, Wis.</td>
<td>Green Bay Orthodox Presbyterian Church</td>
<td>32,760</td>
</tr>
<tr>
<td>Hacienda Heights, Calif.</td>
<td>Hacienda Heights Church</td>
<td>2,347</td>
</tr>
<tr>
<td>Hatboro, Pa.</td>
<td>Trinity Orthodox Presbyterian Church</td>
<td>11,200</td>
</tr>
<tr>
<td>Janesville, Wis.</td>
<td>Christ Presbyterian Church</td>
<td>63,065</td>
</tr>
<tr>
<td>Leesburg, Va.</td>
<td>Bethel Orthodox Presbyterian Church</td>
<td>24,952</td>
</tr>
<tr>
<td>Libertyville, Ill.</td>
<td>Hope Orthodox Presbyterian Church</td>
<td>55,171</td>
</tr>
<tr>
<td>Menomonee Falls, Wis.</td>
<td>Falls Orthodox Presbyterian Church</td>
<td>46,376</td>
</tr>
<tr>
<td>Middletown, Del.</td>
<td>Grace Orthodox Presbyterian Church</td>
<td>8,438</td>
</tr>
<tr>
<td>Modesto, Calif.</td>
<td>First Orthodox Presbyterian Church</td>
<td>53,936</td>
</tr>
<tr>
<td>Orlando, Fla.</td>
<td>Lake Sherwood Orthodox Presbyterian Church</td>
<td>17,000</td>
</tr>
<tr>
<td>Philadelphia, Pa.</td>
<td>Emmanuel Orthodox Presbyterian Church</td>
<td>21,399</td>
</tr>
<tr>
<td>Rockport, Maine</td>
<td>Lakeview Orthodox Presbyterian Church</td>
<td>15,995</td>
</tr>
<tr>
<td>Roswell, New Mex.</td>
<td>Orthodox Presbyterian Church</td>
<td>26,981</td>
</tr>
<tr>
<td>San Francisco, Calif.</td>
<td>Brentwood Orthodox Presbyterian Church</td>
<td>27,630</td>
</tr>
<tr>
<td>San Jose, Calif.</td>
<td>Covenant Orthodox Presbyterian Church</td>
<td>13,775</td>
</tr>
<tr>
<td>Santa Cruz, Calif.</td>
<td>Orthodox Presbyterian Church</td>
<td>15,000</td>
</tr>
<tr>
<td>Santee, Calif.</td>
<td>Valley Orthodox Presbyterian Church</td>
<td>12,864</td>
</tr>
<tr>
<td>Sonora, Calif.</td>
<td>Calvary Orthodox Presbyterian Church</td>
<td>26,829</td>
</tr>
<tr>
<td>Tallahassee, Fla.</td>
<td>Calvary Orthodox Presbyterian Church</td>
<td>87,301</td>
</tr>
<tr>
<td>Vienna, Va.</td>
<td>Grace Orthodox Presbyterian Church</td>
<td>8,090</td>
</tr>
<tr>
<td></td>
<td></td>
<td>$907,092</td>
</tr>
</tbody>
</table>

**Contingent Fund**

<table>
<thead>
<tr>
<th>Location</th>
<th>Church Name</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atlanta, Ga.</td>
<td>Redeemer Orthodox Presbyterian Church</td>
<td>19,246</td>
</tr>
<tr>
<td>Bartlesville, Okla.</td>
<td>Westminster Chapel</td>
<td>9,867</td>
</tr>
<tr>
<td>Bonita, Calif.</td>
<td>Bonita Orthodox Presbyterian Church</td>
<td>8,694</td>
</tr>
<tr>
<td>Burtonville, Md.</td>
<td>Covenant Orthodox Presbyterian Church</td>
<td>8,274</td>
</tr>
<tr>
<td>Cape Cod, Mass.</td>
<td>Presbyterian Church of Cape Cod</td>
<td>2,519</td>
</tr>
<tr>
<td>Cheyenne, Wyo.</td>
<td>Cheyenne Orthodox Presbyterian Church</td>
<td>12,000</td>
</tr>
<tr>
<td>Chula Vista, Calif.</td>
<td>Bayview Orthodox Presbyterian Church</td>
<td>10,000</td>
</tr>
<tr>
<td>Dayton, Ohio</td>
<td>Redeemer Orthodox Presbyterian Church</td>
<td>14,000</td>
</tr>
<tr>
<td>Hamden, Conn.</td>
<td>Westminster Orthodox Presbyterian Church</td>
<td>5,100</td>
</tr>
<tr>
<td>Houlton, Maine</td>
<td>Bethel Orthodox Presbyterian Church</td>
<td>1,765</td>
</tr>
<tr>
<td>Hutchinson, Kans.</td>
<td>Northside Presbyterian Chapel</td>
<td>2,576</td>
</tr>
<tr>
<td>Janesville, Wis.</td>
<td>Orthodox Presbyterian Church</td>
<td>14,272</td>
</tr>
<tr>
<td>Leesburg, Va.</td>
<td>Bethel Orthodox Presbyterian Church</td>
<td>99,808</td>
</tr>
<tr>
<td>Menomonee Falls, Wis.</td>
<td>Falls Orthodox Presbyterian Church</td>
<td>1,699</td>
</tr>
<tr>
<td>Milwaukee, Oregon</td>
<td>Faith Orthodox Presbyterian Church</td>
<td>19,195</td>
</tr>
<tr>
<td>Neptune, New Jersey</td>
<td>Good Shepherd Church</td>
<td>7,923</td>
</tr>
<tr>
<td>Philadelphia, Pa.</td>
<td>Center for Urban Theological Studies</td>
<td>4,500</td>
</tr>
<tr>
<td>Rockport, Maine</td>
<td>Lakeview Orthodox Presbyterian Church</td>
<td>23,500</td>
</tr>
<tr>
<td>Haney, The Rev. George E., Roslyn, Pa.</td>
<td></td>
<td>29,168</td>
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<tr>
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<td>$318,660</td>
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### INVESTMENTS

#### General Fund

<table>
<thead>
<tr>
<th>Description</th>
<th>Market Value</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>105 shares — Baltimore Gas &amp; Electric, common</td>
<td>$2,323</td>
<td>$3,084</td>
</tr>
<tr>
<td>18 shares — Morton-Norwich Products, common</td>
<td>594</td>
<td>671</td>
</tr>
<tr>
<td>115 shares — Commonwealth Edison, $1,425 convertible preferred</td>
<td>1,754</td>
<td>3,565</td>
</tr>
<tr>
<td>$1,000 — U.S. Treasury Bond, 3/4%, due 1978-83</td>
<td>821</td>
<td>712</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>5,492</td>
<td>8,032</td>
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#### Church Extension Fund

<table>
<thead>
<tr>
<th>Description</th>
<th>Market Value</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>$25,000 — South Central Bell Telephone Co.</td>
<td>23,000</td>
<td>23,000</td>
</tr>
<tr>
<td>Note 8.2%, due April 1, 1983</td>
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</tr>
<tr>
<td><strong>Total</strong></td>
<td>51,271</td>
<td>51,271</td>
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#### Contingent Fund

<table>
<thead>
<tr>
<th>Description</th>
<th>Market Value</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>53,792 shs. — Money Market Management</td>
<td>53,792</td>
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#### Annuity Fund

<table>
<thead>
<tr>
<th>Description</th>
<th>Market Value</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 shares — General Motors, $5.00 preferred</td>
<td>195</td>
<td>425</td>
</tr>
<tr>
<td>30 shares — Philadelphia Electric, 4.4% preferred</td>
<td>1,020</td>
<td>1,746</td>
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<tr>
<td><strong>Total</strong></td>
<td>1,215</td>
<td>2,171</td>
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**COMBINED TOTALS**

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<tr>
<th>Description</th>
<th>Market Value</th>
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<td><strong>TOTAL</strong></td>
<td><strong>$111,770</strong></td>
<td><strong>$115,266</strong></td>
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### EQUITY IN REAL ESTATE

#### Contingent Fund

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<tr>
<th>Location</th>
<th>Equity Market Value</th>
<th>Equity Cost</th>
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<tr>
<td>Atlanta, Ga. — Manse</td>
<td>$16,875</td>
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<tr>
<td>Dayton, Ohio — Church</td>
<td>7,382</td>
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<tr>
<td>Eugene, Oregon — Lot</td>
<td>1,471</td>
<td></td>
</tr>
<tr>
<td>Hanover Park, Ill. — Church</td>
<td>9,135</td>
<td></td>
</tr>
<tr>
<td>Maple Grove, Maine — Manse</td>
<td>2,000</td>
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<tr>
<td>Stratford, New Jersey — Church</td>
<td>6,791</td>
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<tr>
<td>Thornton, Colo. — Church</td>
<td>29,978</td>
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<tr>
<td>Thornton, Colo. — Manse</td>
<td>11,834</td>
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<tr>
<td>Tinley Park, Ill. — Church</td>
<td>6,933</td>
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<tr>
<td>Tulsa, Okla. — Manse</td>
<td>18,370</td>
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</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>$110,769</strong></td>
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FORTY-SEVENTH GENERAL ASSEMBLY

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

DECEMBER 31, 1979

NOTES PAYABLE
Church Extension Fund
Demand Notes at 5% per annum ........................................ $291,899
5-year Notes at 5¾% per annum ................................... 245,474
10-year Notes at 6¼% per annum .................................. 422,830
Total ................................................................. $960,203

Contingent Fund
Demand Note without interest ........................................ $ 25,005
Long Term Notes @ 4% per annum ................................ 5,100
Total .......................................................... $ 30,105

MORTGAGES PAYABLE

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<thead>
<tr>
<th>Property</th>
<th>Annual Rate</th>
<th>Date of Final Payment</th>
<th>Balance December 31, 1979</th>
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<tbody>
<tr>
<td>Contingent Fund</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Atlanta, Ga.—Manse</td>
<td>5¾%</td>
<td>1/01/96</td>
<td>$ 16,875</td>
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<tr>
<td>Dayton, Ohio—Church</td>
<td>5¾%</td>
<td>02/91</td>
<td>7,381</td>
</tr>
<tr>
<td>Hanover Park, Ill.—Church</td>
<td>5¾%</td>
<td>11/01/89</td>
<td>9,135</td>
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<tr>
<td>Thornton, Colo.—Manse</td>
<td>4⅛%</td>
<td>11/01/84</td>
<td>2,725</td>
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<tr>
<td>Tinley Park, Ill.—Church</td>
<td>6%</td>
<td>10/91</td>
<td>21,067</td>
</tr>
<tr>
<td>Tulsa, Okla.—Manse</td>
<td>5¼%</td>
<td>1/01/91</td>
<td>9,928</td>
</tr>
<tr>
<td>Total</td>
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<td>$ 67,111</td>
</tr>
</tbody>
</table>

SCHEDULE OF CONTRIBUTIONS

Worldwide Outreach
Orthodox Presbyterian Church ................................ $116,850
Other .......................................................... 1,223
Total ......................................................... $118,073

Undesignated
Orthodox Presbyterian Churches ................................ $ 42,003
Other .......................................................... 3,146
Total ......................................................... $ 45,149

Thank Offering
Orthodox Presbyterian Church ................................ $ 57,912
Other .......................................................... 345
Total ......................................................... $ 58,257

Designated—Budget
Orthodox Presbyterian Churches ................................ $ 472
Other .......................................................... 4,754
Total ......................................................... $ 5,226
THE COMMITTEE ON HOME MISSIONS & CHURCH EXTENSION
OF THE ORTHODOX PRESBYTERIAN CHURCH, INC.
YEAR ENDED DECEMBER 31, 1979

SCHEDULE OF GENERAL FUND EXPENDITURES

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Church Extension Expense</td>
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</tr>
<tr>
<td>Missionary</td>
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</tr>
<tr>
<td>Salaries</td>
<td>$81,213</td>
</tr>
<tr>
<td>Housing Allowance</td>
<td>2,750</td>
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<tr>
<td>Utilities</td>
<td>1,181</td>
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<tr>
<td>Benefits</td>
<td>3,480</td>
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<tr>
<td>Denominational Evangelist</td>
<td>15,731</td>
</tr>
<tr>
<td>Missionary at Large—Salaries, Utilities, &amp; Expenses</td>
<td>37,621</td>
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<tr>
<td>Summer Interns</td>
<td>9,203</td>
</tr>
<tr>
<td>Interns</td>
<td>7,325</td>
</tr>
<tr>
<td>Seminar Expenses</td>
<td>1,349</td>
</tr>
<tr>
<td>Moving &amp; Travel</td>
<td>217</td>
</tr>
<tr>
<td>Travel—General Secretary</td>
<td>5,748</td>
</tr>
<tr>
<td>Books, Tracts &amp; Subscriptions</td>
<td>103</td>
</tr>
<tr>
<td>Directories</td>
<td>1,739</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>107</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$167,767</strong></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Office &amp; Administrative Expense</td>
<td></td>
</tr>
<tr>
<td>General Secretary Allowance</td>
<td>$6,335</td>
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<tr>
<td>Office Salaries</td>
<td>34,632</td>
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<td>Benefits</td>
<td>5,880</td>
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<td>Committee Meetings</td>
<td>6,978</td>
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<td>Rent</td>
<td>3,780</td>
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<tr>
<td>Telephone</td>
<td>2,381</td>
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<tr>
<td>Legal &amp; Accounting</td>
<td>2,075</td>
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<tr>
<td>Postage &amp; Office Supplies</td>
<td>2,383</td>
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<tr>
<td>Equipment &amp; Maintenance</td>
<td>1,647</td>
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<tr>
<td>Miscellaneous</td>
<td>136</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$66,227</strong></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Promotion Expense</td>
<td></td>
</tr>
<tr>
<td>Outreach</td>
<td>$8,484</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>29</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$8,513</strong></td>
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</table>
## Appendix A
### REPORT ON ATTENDANCES IN HOME MISSIONS FIELDS
**OF THE ORTHODOX PRESBYTERIAN CHURCH**
**1978–1979**

<table>
<thead>
<tr>
<th>CHURCH</th>
<th><strong>SUNDAY SCHOOL</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Membership</td>
<td>A.M. Attendance</td>
</tr>
<tr>
<td>Com. Non-Com. Adults</td>
<td>Ch. Total</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Amarillo, Texas</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>1978 Not Receiving Aid</td>
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<tr>
<td>1979</td>
<td></td>
<td>12</td>
<td>8</td>
<td>26.3</td>
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<td>35</td>
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<tr>
<td>Augusta, Maine</td>
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<tr>
<td>Aurora, Colo.</td>
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<td>1978</td>
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<tr>
<td>Billings, Mont.</td>
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<tr>
<td>Bothell, Wash.</td>
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## REPORT ON ATTENDANCES IN HOME MISSIONS FIELDS OF THE ORTHODOX PRESBYTERIAN CHURCH 1978–1979

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REPORT ON ATTENDANCES IN HOME MISSIONS FIELDS
OF THE ORTHODOX PRESBYTERIAN CHURCH
1978–1979

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Totals and percentages of increase or decrease are for only those fields where there are comparable figures.

NOTES: Amarillo, Texas 1979—Aid began in September.
     Augusta, Maine 1978—Aid began in July.
     Aurora, Colo.  1978—Aid began in August.
     Billings, Montana  1978—Aid began in September.
     Hutchinson, Kansas  1979—Aid discontinued in September.
     Ocean City, N. J. 1979—Aid discontinued in February.
     Ocala, Florida 1979—Aid discontinued from April through August.
     Rockport, Maine 1979—Aid began in August.
     Santa Cruz, Calif. 1979—Aid discontinued in October.
Appendix B

THE CONSTITUTION FOR THE CENTER FOR URBAN THEOLOGICAL STUDIES

ARTICLE I—NAME AND LOCATION

Section One. The name of this non-profit religious organization is:
The Center for Urban Theological Studies

Section Two. The location and Post Office address is:
1400 Nedro Avenue
Second Floor
Philadelphia, Pennsylvania 19141

ARTICLE II—PREAMBLE

We confess with shame the sinful division within the body of Christ that has been caused by racial and cultural prejudice. Early in our nation's history, the church was divided into alienated units when white Christians failed to receive their black brothers and sisters into the fullness of fellowship and ministry in the church. This sinful schism in the United States was the result of the white man's stealing the black man from his African home and cruelly enslaving him to the destruction of his family and personal integrity. This alienation continues today and manifests itself in our failure both to submit and to minister to one another. Alienation can also be seen in other minority and poor church communities in the United States. The unity of the body of Christ necessitates that the urban and non-urban churches today actively seek ways together of meeting each other's needs.

Furthermore, the continuing racism, classism, individual sin and corporate structural evils in our society have had a devastating effect on major portions of the urban population. Hardest hit have been the poor and the ethnic minorities. Thus, the opportunities for higher education have either been altogether denied the poor and the minorities or have been effectively nullified by inadequate educational preparation and provision. The urban church that has arisen in this situation has developed a non-formal model of ministerial training, in contrast to the pattern of formal academic preparation in colleges and graduate schools of theology.

The non-formal model of training characteristic of urban ethnic churches has strengths that formal academic education lacks. The strengths of this apprenticeship model include the development of maturity, the practical demonstration and improvement of ministerial gifts, and the establishment of fellowship between the leader and the church served. Further, the oral communication that preserved the gospel in the black church nurtured genuine depth of understanding.

If the cycle of racism, classism and non-recognition of the competence of the urban church leader is to be broken, a fair assessment of true competence must be developed. Also, credentialed theological training must be made attainable for the urban church leader within the apprenticeship model of the urban church.

Further, the urban and non-urban churches and Christian educational institutions must begin to heal the racial and cultural divisions by seeking to strengthen one another and opening avenues for communication and sharing of resources.

These needs find their meaning and urgency in the unity of Christ's church and her calling to preach good news to the poor, proclaim freedom for the prisoners, recovery of sight for the blind, liberation for the oppressed, and to announce that the time has come when the Lord will
save His people. The full ministry of the church in word and deed must be a leaven in society and a light to the world. Thus, it is to these needs that the purpose of the Center for Urban Theological Studies is addressed.

ARTICLE III—PURPOSE

The purpose for the Center for Urban Theological Studies is:

Section One. To serve Christ’s church in the minority and poor communities of the greater Philadelphia area in particular by joining with her to refine and expand her ability for doing theology-in-ministry, through facilitating and coordinating opportunities and resources for the further training of church leaders to do the whole counsel of God in every aspect of urban life, and

Section Two. In the process to be a reconciling agent between that church and the rest of Christ’s church in the greater Philadelphia area in particular.

ARTICLE IV—MINISTRY OBJECTIVES

In order to accomplish this purpose, the Center for Urban Theological Studies shall:

Section One. Facilitate an on-going process of renewal in the church through confessing Christ—a process in which the urban church gives written expression to the teaching of God’s Word as it applies to the major issues and needs facing her as she disciples urban people for Christ and as she confronts and challenges urban unbelief.

Section Two. Assist leaders of the urban Christian community in developing and executing programs which will equip and mobilize the church for an ever expanding ministry of worship, education, evangelism and service in the church and the world.

Section Three. Provide educational resources to the leaders of local, urban churches to strengthen their on-going ministry of leadership training and Christian education.

Section Four. Facilitate and coordinate the offering of educational programs, by qualified institutions, which are designed to provide church leaders with formal educational credentials and which will deepen the church leader’s understanding of himself, the world, and the ministry of the church to the world.

Section Five. Work for Reconciliation in Christ’s church through the breaking down of racial, cultural, and ecclesiastical barriers present in the church by facilitating cross-cultural communications and resource sharing between churches, church groups and other Christian organizations.

ARTICLE V—FOUNDATIONS FOR DOING THEOLOGY-IN-MINISTRY

Section One. We confess that mankind was created in the image of God but fell into sin in Adam. Man has continued in this sin by attempting to substitute himself for
Section Two. We confess that it is the Triune God, Himself, the sovereign Creator and Lord of the universe, who, by grace alone, is redeeming in the Lord Jesus Christ a people for Himself, zealous for good works. Jesus, God the Son yet fully man, has fully satisfied divine justice by His perfect obedience and sacrifice of Himself to God. He has reconciled His church in one body through the cross.

Section Three. We confess that Christ saves and rules His people in the power of the Holy Spirit through Whom He calls them into His body, the church, and enables them to live in thankful obedience. They thereby seek to glorify God in every aspect of life upon earth, turning away from what God’s Word forbids and seeking to fulfill, as members of Christ’s church on earth, the work, worship, and witness of the Kingdom of God which God’s Word requires.

Section Four. We confess these truths of the Christian faith to be taught in the Scriptures of the Old and New Testaments which are the Word of the Triune God, the only living and infallible authority by which God directs the faith and life of His people as He leads them into the fullness of the blessings of His Kingdom in Christ.

Section Five. We confess that God Himself dwells with His people, the church, in faithfulness to His covenant promises and that He has commissioned His church to make disciples of all nations. Christ’s church is one body with many members from every culture, nation, race and language, called to speak the truth to one another in love and to share ministry gifts, until we’ve all attained unity in the faith and in the knowledge of the Son of God and become mature, attaining the full measure of perfection found only in Christ.

Section Six. The Holy Spirit has taught these truths of Scripture that we confess to His worldwide church through the ages. Therefore, we treasure the grasp of biblical truth conveyed in the oral confessional tradition of the black and other ethnic churches, as well as in the written summary statements of the classical reformed creeds. These oral and written confessions were formulated by Christ’s church to answer the needs of the church and the challenges facing her in the travail of her pilgrimage in the way of the Lord.

Section Seven. We acknowledge that we have too long been divided by cultural and racial walls of partition, thereby failing to minister to one another in Christ. Therefore, we wish to bring together these two confessional traditions on the foundation of the Scriptures and the finished work of Christ, in a common, on-going process of relating God’s Word confessionally to the present issues and needs facing the urban church. We willingly submit to one another, in the Lord, always teaching, reproving, correcting and encouraging one another as we seek together to develop ways of bringing to fulfillment the whole counsel of God in our life and ministry. For this reason, we desire to launch our work with the confession of these biblical truths that are expressed in these two traditions, understanding that a relationship of respect and support must be sustained in order to break down the walls of partition that divide Christ’s church.
ARTICLE VI—THE SPONSORING ASSOCIATION

The Center for Urban Theological Studies, being a servant of the church, shall have a membership called the Sponsoring Association composed of representatives of churches or agencies of churches from the historic reformed churches and poor and minority churches.

Section One. Membership in the Sponsoring Association.

Membership in the Sponsoring Association shall be granted to any agency which:

A. Has submitted a written petition requesting membership to the Sponsoring Association. This petition shall acknowledge willingness to assume the responsibilities of Sponsoring Association membership as outlined in this Article of the Constitution, and

B. Has been approved by a two-thirds (2/3) majority vote of the members present and voting at duly called meetings of the Board of Trustees and the Sponsoring Association.

Section Two. Responsibilities of the Sponsoring Association.

A. The Sponsoring Association shall meet annually as an Association in order to:

1. Review the annual report of the Board of Trustees of CUTS, approve a budget, and make any recommendations to the Board of Trustees that it deems necessary.

2. Review and act upon any revisions to the Constitution proposed by the Board of Trustees.

3. Elect or provide for the election of members to the Board of Trustees in accordance with this Constitution.

B. Member churches or church agencies in the Sponsoring Association shall take the responsibility to identify publicly with CUTS in such a way that credibility, prayers, and financial support are encouraged to flow to CUTS from the constituency of their respective bodies.

Section Three. Legal Responsibilities of the Sponsoring Association as the Membership of the Corporation.

The Sponsoring Association as the membership of the Corporation of the Center for Urban Theological Studies shall be responsible for its financial, contractual, or other legal obligations. The individual churches or church agencies which are members of the Sponsoring Association shall not be liable for the Corporation's financial, contractual, or other legal obligations except as they may specifically agree to assume such liability on an individual basis from time to time.

Section Four. Termination of Membership in the Sponsoring Association.

A. Any agency participating in the Sponsoring Association has a responsibility to terminate its membership in the Sponsoring Association when it can no longer publicly identify with and recommend to its constituency the ministry of CUTS.

B. The Board of Trustees of CUTS shall be without the power to terminate the membership of any church or church agency participating in the Sponsoring Association.

C. Any agency participating in the Sponsoring Association may terminate its membership by giving at least ninety (90) days written notice to the Sponsoring Association and the Board of Trustees of CUTS of its intention to vote on the question of terminating its membership in the Sponsoring Association, the reasons for consideration of this action, and what action is required of the Sponsoring Association and/or the Board of Trustees to maintain its participation in the Sponsoring Association. Such notification shall state the time and place where this matter will be discussed and a vote will be taken.
Section Five. The number of voting representatives to which any member church or church agency is entitled shall be determined by the Association. The Association shall provide for equal voting representation of the urban and reformed communities.

Section Six. Voting in the Sponsoring Association shall only be by duly delegated representatives present at a duly called meeting and shall not be by proxy.

ARTICLE VII—THE BOARD OF TRUSTEES OF CUTS

Section One. Size of the Board of Trustees.

The activities and affairs of this center shall be managed by a Board of Trustees composed of twelve (12) members of whom six (6) shall be from the poor and minority urban Christian community and six (6) shall be from the reformed confessional community.

Section Two. Classes, Terms and Composition of the Board of Trustees.

The Board of Trustees shall be divided into three (3) equal classes, each serving a term of three (3) years. Each class shall be composed of two (2) members from the poor and minority urban Christian community and two (2) members from the reformed confessional community.

Section Three. Meetings of the Board of Trustees.

A. Frequency. The Board of Trustees shall meet at least twice each year, ordinarily in the spring and the fall of each year at a time and place that the Board shall designate.

B. Special Meetings. Special meetings may be called by the Chairman of the Board of Trustees or by three Board members upon fourteen (14) days notice to each member in writing. The agenda at special meetings shall be restricted to those items listed in the call for the meeting.

C. Quorum. A simple majority of the members of the Board of Trustees shall constitute a quorum.

D. Voting. The act(s) of a simple majority of those present and voting shall be considered the act(s) of the Board of Trustees unless otherwise stated in this Constitution.

Section Four. Election and Duties of the Officers of the Board of Trustees.

The Board, at its regular fall meeting, shall elect from its own membership the following officers:

A. A CHAIRMAN WHO SHALL:

1. Chair all meetings of the full Board and its Executive Committee.

2. Set an agenda for the meetings of the Board and its Executive Committee in consultation with the Ministry Team.

3. Call special meetings of the Board in accordance with the provisions of this Constitution.

4. Maintain regular contact with the various Committee Chairmen and the Director of CUTS.
B. A SECRETARY WHO SHALL:
   1. Provide for the proper recording of all Board actions.
   2. Provide for the storage of all Board Minutes and the distribution of copies to all members of the Board and the Ministry Team.
   3. Arrange for the distribution of all announcements and agendas of Board meetings.
   4. Arrange for the handling of all Board documents and correspondence.

C. A TREASURER WHO SHALL:
   1. Provide for the proper recording, depositing and reporting of all incoming funds.
   2. Provide for the proper recording, disbursal, and reporting of all expenditures in accordance with the Board's approved budget.
   3. Provide a monthly report of CUTS' finances to all members of the Board and Ministry Team, and to representatives to the Sponsoring Association.
   4. Make all records available for an annual audit by a private auditing firm.

Section Five. Executive Committee of the Board of Trustees.

There shall be an Executive Committee of the Board of Trustees who shall meet regularly, as needed, between meetings of the full Board for the purpose of dealing with business requiring action before the next meeting of the Board. This Committee shall have full authority to dispose of such business with the same effect as though the full Board had acted. Minutes of this Committee shall be sent to all Board members and members of the Ministry Team. All actions of the Executive Committee shall be reviewed by the Board of Trustees at its next regular meeting and may be reversed. The Executive Committee shall be comprised of the Board Chairman together with four additional members elected by the Board at its regular fall meeting.

Section Six. The Duties of the Board of Trustees.

1. To oversee the operation of CUTS and to set policies in accordance with this Constitution.
2. To appoint a Director of CUTS who shall be the chief administrator of CUTS charged with the administration of its program.
3. To review and approve annually the short and long-range plans presented by the Director for developing the ministry in accordance with this Constitution.
4. To approve annually a budget submitted by the Director for the financial operation of the ministry and to advise him on ways and means for funding this project.
5. To lease, purchase, invest, mortgage or sell real and personal property for CUTS.
6. To provide the Sponsoring Association annually, in the spring of the year, with a written report on the ministry of CUTS and the budget for the action of the Sponsoring Association.
7. To submit to the Sponsoring Association, in the spring of the year, a slate of candidates for election to the Board of Trustees.
ARTICLE VIII—THE DIRECTOR OF CUTS

Section One. The Director of CUTS shall be responsible to the Board of Trustees for the operation of CUTS. He shall submit to the Board of Trustees for approval his appointments to the Ministry Team which consists of all teaching, consulting and administrative personnel.

Section Two. Ordinarily, Ministry Team personnel shall be appointed for a designated period of time. A Ministry Team member desiring to terminate the relationship to CUTS before the expiration of the appointment shall notify the Director at least six months prior to the desired date of termination.

Section Three. Duties of the Director of CUTS.

The Duties of the Director of CUTS shall be:

1. To establish goals and implement programs for the fulfilling of CUTS' purpose and objectives subject to the review and approval of the Board of Trustees.
2. To establish all ministry policies subject to the review of the Board of Trustees.
3. To oversee the order and discipline of the Center.
4. To appoint members to the Ministry Team subject to the approval of the Board of Trustees.
5. To administer the Board's approved budget.
6. To report annually, in writing, to the Board on the ministry of CUTS.

ARTICLE IX—BOARD MEMBER AND MINISTRY TEAM SUBSCRIPTION

The members of the Board of Trustees and the Ministry Team shall subscribe in writing to the following statements:

1. I, as far as I know my own heart, have repented from my sins against God, have received and still do rest upon Jesus Christ alone for my salvation, as He is offered to me in the gospel.
2. I also confess that by God's grace I am living in fellowship with God and that my service to the Center for Urban Theological Studies is motivated out of my desire to serve Jesus Christ in gratitude for His salvation.
3. I also confess and agree to the entirety of what is affirmed in Article V of this Constitution and do promise always to test all I believe and practice by the rule of the Word of God. Furthermore, in areas where the teaching or practice advocated by members of the Board of Trustees or Ministry Team conflict (excluding Article V of this Constitution), I will refrain from identifying the Center for Urban Theological Studies with that teaching or practice and I will seek with my brethren the illumination of the Spirit in the Word, working toward agreement based on the Word of God.
4. I also agree to submit to and abide by the entire Constitution, by-laws and Board policies of the Center for Urban Theological Studies.
ARTICLE X—AMENDMENT OF THE CONSTITUTION

Section One. This Constitution may be amended provided:

A. That the proposed amendment has been mailed to all trustees and member agencies in the Sponsoring Association at least three (3) weeks prior to the meetings at which it is proposed.

B. That notification of the proposed amendment has been presented to a regular meeting of the Board of Trustees prior to the meeting of the Board at which it is to be voted on.

C. That it has been approved by a two-thirds ($\frac{2}{3}$) majority vote of the members of the Board of Trustees present at a regular meeting of the Board.

D. That it has been approved by a simple majority vote of the Sponsoring Association at a duly called meeting.

Section Two. Articles III, IV, V, VI, VII, Sections 3 and 4, IX, X, and XI of this Constitution may be amended according to the above stated procedure with the further requirement that for approval there must be a three-quarters ($\frac{3}{4}$) majority vote of the Board of Trustees and a two-thirds ($\frac{2}{3}$) majority vote of the Sponsoring Association.

ARTICLE XI—DISSOLUTION AND LIQUIDATION

Section One. The Center for Urban Theological Studies can be dissolved only by a three-quarters ($\frac{3}{4}$) majority vote of all members of the Board of Trustees present at a duly called meeting, and by a two-thirds ($\frac{2}{3}$) majority of all members present at a duly called meeting of the Sponsoring Association.

Section Two. The Board of Trustees shall determine the disposition of the Center's assets according to the following procedure:

1. Each trustee shall be allowed to submit the name of one organization as a proposed recipient of the assets of CUTS (another IRS organization). Under no circumstances shall any of CUTS’ assets be given to an individual.

2. A simple majority vote of the trustees shall determine the recipient organization of CUTS' assets.

3. If there is no majority on any ballot, the organization receiving the lowest number of votes shall be dropped on the succeeding ballot.
Appendix C
EVALUATION AND SELF-EXAMINATION

Name of Church: ____________________________

Congregational Profile

Membership (last three years):

- Communicant
- Baptized children

Average attendance (last three years):

- Morning worship
- Evening worship
- Sunday school
- Midweek
- Youth
- Catechism
- Men’s Bible study
- Women’s Bible study
- Calling/Visitation

Suggested questions to ask:

1. Is there a difference in the membership and attendance figures?
2. What are the reasons for this difference? (College students, military, shut-ins, people have moved, lack of discipline, lack of follow-up, etc.)
3. Is there a difference between morning and evening worship attendance? Why?
4. Do you have visitors often? How are they greeted and visited?
5. Do you advertise? How? How effective is it?
6. Has there been spiritual growth in the congregation? Give examples: personal evangelism, personal Bible study and prayer, sabbath keeping, more regular attendance.
7. Has there been physical growth in the congregation? Why?/why not?

Age breakdown of members and friends in attendance at worship services:

- Adults 19-30 ___ adults 31-50 ___ adults 51-65 ___ adults 66 and over ___
- Youth 15-18 ___ youth 12-14 ___ children 6-11 ___ children 5 and under ___

Does the outcome reflect your community?
Leadership Profile

Ruling elders:
1. How many are on the session?  On leave?  Retired?
2. How many have had a course in leadership training for the elder?
3. Are all active in visitation?  How?  Why not?
4. Do your elders evangelize?  Why not?
5. How do the elders shepherd the sheep?
6. How many teach regularly?
7. Is there regular leadership training for elders?  Why not?

Missions:
1. Do you promote missions awareness?  How?
2. Do you use Tele-News?  How?  Why not?
3. Do all your families receive the denominational publications?

Stewardship:
1. Does your congregation understand biblical stewardship principles?  Do they practice them?
2. How do you give beyond your local congregation?  Does it meet your responsibility to worldwide missions?
3. Did you support your pastor to the standard of the mean salary of the congregation?  How do you determine the salary needs of your pastor?  (Missions salary schedule, community cost of living, family size, family needs, etc.)
4. What kind of housing do you supply for your pastor?  Does it meet the need?
5. Have you considered the retirement needs of your pastor?

Community Profile

General questions (these questions are to help you see the needs of your community):
1. Describe your community (inner city, suburban, rural, etc.)
2. What activities are offered for the family?
3. What activities are offered for the children?  (Boy/girl scout, 4-H, sports, etc.)
4. How many high schools does your church serve?
5. How many hospitals are in your community?
6. How many convalescent homes does your church serve?
7. How many colleges, universities, and seminaries are a part of your community?

Why do people attend your church?  (Rate 1 to 10, with 10 as the highest.)

Preaching _____; sound biblical teaching _____; friendly _____; family attends _____;
friends attend _____; the church cares about them _____; they can minister with their gifts _____; they are being ministered to _____; counseling program _____;
youth program _____; family needs met _____; elderly outreach _____;
college program _____; other ______.
What do you think will best—

1. Meet the needs of your community?
2. Help families grow spiritually?
3. Help your youth mature?
4. Train the people to minister to one another?
5. Evangelize your community?

Deacons:

1. How many are on the diaconate? On leave? Retired?
2. How many have had a course in leadership training for the deacon?
3. How have the deacons served in your congregation?
4. Have the deacons visited all the members of the congregation (preventive visitation)? Has this met the need?

Trustees:

1. How many presently serve? What percentage are ordained?

Other (Sunday school, youth, music, Bible studies):

1. How many have been trained?
2. Do they demonstrate commitment to Christ and his church?

Programs and Ministries

General questions to ask:

1. Do you have written or unwritten goals? (Growth, missions, youth, elderly, shut-ins, building, etc.)
2. Do your programs/ministries reflect these goals?
3. Do you have any unsuccessful programs? Why? (Leadership, support, lack of prayer, do not meet a need, etc.)
4. Are there programs that you need? Why? Why don’t you have them?

Visitation:

Who has done the visitation for the past three years? (Pastor, elders, members, etc.)

Member families ____________ 
Visitor follow-up ______________

Emergency ________________ 
Evangelism ________________

Community ________________ 
Sunday school ________________

Shut-ins ________________ 
Other ____________________
Teachers:

<table>
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<tr>
<th>Level</th>
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<tr>
<td>Nursery</td>
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</tbody>
</table>

What is the strongest ministry in your church life? (Rate 1 to 10.)

- Preaching
- Teaching
- Fellowship
- Youth
- Evangelism
- College
- Elderly
- Counseling
- Visitation
- Hospital/shut-ins
- Community involvement

What is the weakest ministry in your church life? (Rate 1 to 10.)

- Preaching
- Teaching
- Fellowship
- Youth
- Evangelism
- College
- Elderly
- Counseling
- Visitation
- Hospital/shut-ins
- Community involvement

Is your church respected in your community? Why? Why not?

The Rev. William T. Grier, Jr., a member of the Board of the Center for Urban Theological Studies, addressed the Assembly, as authorized by the Assembly in granting the request of Communication 22.

Mr. Smith presented the report of Advisory Committee #3.

REPORT OF ADVISORY COMMITTEE #3

The Report of the Committee on Home Missions and Church Extension has been reviewed, and several members of the Committee have answered questions about the work being done. Mr. Bill Krispin and two members of the temporary Board of Directors of CUTS also appeared before the Advisory Committee to answer questions concerning CUTS. Their presence was greatly appreciated.
Advisory Committee #3 has satisfied itself that the various programs of the Committee on Home Missions and Church Extension are being administered with decency and in good order. The workload on the committee has increased significantly in the last few years, and their response is to be commended. The work of the General Secretary is particularly noteworthy.

Because Overture 14 was presented to Advisory Committee #3, special attention was devoted to the CUTS portion of the Report. The Advisory Committee endeavored to go beyond the question raised by the overture concerning the percentage of funds committed to CUTS. The Advisory Committee sought an understanding as to whether such a ministry is a proper activity of the OPC, and if so, whether the Committee on Home Missions and Church Extension has approached and developed it in a proper way. Such is not intended as Monday Morning Quarterbacking, but rather an objective review. The positive benefits of CUTS are numerous and not to be diminished in any way.

Questions concerning CUTS which the Advisory Committee particularly dealt with included the following:

1. Why and how did the CUTS Corporation develop?
2. What is the nature and purpose of CUTS?
3. Is this a legitimate function of the Committee on Home Missions and Church Extension, and what authority is there for this involvement?
4. Is such an involvement of an official agency of the O.P.C. with non-reformed churches a compromise of our own confessional basis?
5. Is CUTS a para-church organization supplanting the work of the legitimate church?
6. What are potential and realized benefits to the O.P.C. of the involvement with CUTS by the O.P.C.?
7. What are the potential and realized benefits to the church universal from the O.P.C. involvement with CUTS?
8. What safeguards have been erected to preserve the purity of the CUTS organization?
9. What is the realistic expectation of the Committee on Home Missions and Church Extension concerning future levels of funding of the CUTS organization?
10. Are churches worked with being encouraged to adopt Reformed confessional standards as their own?
11. What is the involvement of the Presbytery of Philadelphia with CUTS, especially in view of the decentralization policies of the Committee on Home Missions and Church Extension?

The consensus of the Advisory Committee is that CUTS is a legitimate activity of the O.P.C., and that the form of involvement entered into by the Committee on Home Missions and Church Extension is acceptable.

This consensus was reached only after considerable debate as to what the involvement actually is. The ministry objectives as contained in Article IV of the CUTS Constitution (see p. 88) are seen as determinative of the decision.

Although there is agreement as to the desirability of this venture, there are questions raised by the manner in which it was developed. These questions are of such serious nature that discussion before the G. A. is deemed necessary. The Committee on Home Missions and Church Extension has established a corporation setup with very definite long term moral commitments and obligations. They have done so without specific approval by the G. A. Such an
assumption of commitment without specific G. A. approval is a violation of the nature of our Form of Government. The only way such involvement can be justified is to view this as a model project with applicability to other urban areas. Even in this current situation, the lack of official involvement by the local presbytery is regrettable. Such involvement will be necessary if this model is to be utilized elsewhere.

Because of the desirability and potential benefits of involvement by the Committee on Home Missions and Church Extension with CUTS, the Advisory Committee believes that such involvement should be continued. The following recommendations are presented by the Advisory Committee:

1. That the Assembly advise the Committee on Home Missions and Church Extension that specific authority must be granted by the Assembly before any future cooperative ventures with such long term binding commitment be entered into.

2. That the Assembly advise the Committee on Home Missions and Church Extension to direct the Board of Directors of CUTS immediately to develop By-laws specifying, among other things, the formula for determining number of votes and percentage of funding required of members of the Sponsoring Association.

3. That the Assembly advise the Committee on Home Missions and Church Extension that a minimum of three other members of the Sponsoring Association be enlisted within the next two years; and that a maximum of 25% of the funding of CUTS be provided by the Committee on Home Missions and Church Extension by that time. Future funding should not exceed 25% of the total CUTS budget from funds contributed by the members of the Sponsoring Association.

4. That the Assembly take no specific action on Overture 14, but that the Committee on Home Missions and Church Extension note Overture 14 in determining future budgets, in order to avoid excessive commitment of funds to any one project or geographic area.

5. That the Assembly request that the Committee on Home Missions and Church Extension include in its report to the 48th Assembly a statement on how the ministry of CUTS will benefit the OPC and other historic reformed churches throughout the United States of America.

6. That the Committee on Home Missions and Church Extension urgently request the involvement of the Philadelphia Presbytery on an official basis in the ministry of CUTS.

Douglass Watson
Thomas Foh
Stuart Jones
Lyman Smith
Jon Stevenson
Daniel Neerhof
Ernest Covey

Mr. Schwab presented the report of the Minority of Advisory Committee #3.

REPORT OF THE MINORITY OF ADVISORY COMMITTEE #3

I. INTRODUCTION

The minority of Advisory Committee #3 joins with the majority in praising the Committee on Home Missions and Church Extension and the General Secretary for their labors last year in proclaiming Christ and his redeeming work to the nation. The minority also thanks the members
of the Committee on Home Missions and its General Secretary for the many hours they spent explaining their work and reporting to the Advisory Committee.

The minority endorses the majority report of the Advisory Committee, except that the minority questions the propriety of CUTS and the OPC's involvement therein. This exception to CUTS is made with hesitation and regret because of the apparent need and desire on the part of non-reformed urban church leaders to receive formal training to improve their gifts, because of the enthusiasm shared by the participants in the CUTS program, because of the OPC's limited impact to date in urban areas, because of the mandate to seek and strive after unity of the church set forth in Scripture and also in Chapter IV of The Form of Government, and because any objection to CUTS may be viewed as being improperly motivated and an expression of a lack of Christian love.

II. THREE OBJECTIONS TO CUTS

A. Non-G. A. Approval for Current CUTS Organization

First, CUTS has developed into an entity far different from that formerly portrayed to the past General Assemblies. The Minutes of the 44th G. A. in 1977 at page 49 only refers to Mr. Krispin's work as an area urban missionary and as a part-time Director of the Westminster Ministerial Institute at Westminster Theological Seminary. The Minutes of the 45th G. A. in 1978 at page 31 contain similar language. Only at last year's General Assembly, the 46th General Assembly, for the first time was there a discussion of CUTS, and in that discussion, the project was stated to be an OPC-directed venture with all Trustees of CUTS elected by the Committee on Home Missions. At page 91-92 of the Minutes of the 46th G. A., CUTS is discussed in the first and last paragraphs as follows:

"One of the most significant actions taken by the Committee in 1978 was the establishment of the Center for Urban Theological Studies (CUTS) in Philadelphia, Pennsylvania. The establishment of CUTS is an outgrowth of the Committee's involvement over the years in developing a strategy for urban ministry."

* * *

"At the July meeting of the Committee, it was determined that CUTS would be sponsored by the Committee on Home Missions and that the Center would be managed by a Board of Trustees elected by the committee. At the same meeting, a temporary Board of Trustees was erected to bring to the Committee a plan for the implementation of CUTS and to oversee the development of the Center during the interim. . . . The Board has been meeting monthly and plans to complete its work as an organizing board in June, 1979, at which time a full report and proposal will be made to the Committee."

In the report to the 47th General Assembly this year at pages 63-67, the Committee on Home Missions informed the General Assembly that a Constitution for CUTS at page 87-94, had been adopted by CUTS, and that the Committee on Home Missions had provisionally approved the CUTS Constitution in December. Advisory Committee #3 was told that CUTS' Constitution was fully approved by the Committee on Home Missions at its March meeting.

An examination of The Constitution reveals that CUTS desires to have many sponsors, including non-reformed churches, and that CUTS' confessional basis is not the historic reformed confessions.

Thus CUTS as it was formed and incorporated is quite different from the program as it was previously presented to the prior General Assemblies.
B. OPC's Affiliation with Non-Reformed Churches Through CUTS

Secondly, as non-reformed churches become members of the sponsoring association, the OPC officially will be affiliating with churches which disagree in a substantial manner with The Westminster Confession of Faith and other reformed confessions. In fact, these non-reformed churches have beliefs and engage in practices for which the OPC has exercised discipline. Should the OPC be spending monies to build up charismatic churches when it has declared such practices to be unbiblical?

Sections 6 and 7 of Article V of CUTS' Constitution (cf. p. 89) inaccurately implies that the only difference between the confessions of the reformed churches and the urban non-reformed churches is that one is written and the other is oral. But the confessions are not the same—these non-reformed churches do not accept the reformed confession (possessing different views of Scripture, sacraments, covenants, and other matters), do not have a reformed world and life view, do not embrace the reformed faith, and do not subscribe to the presbyterian form of government. Discussion with CUTS personnel indicates that these churches do not have any interest in moving in that direction.

Further, an examination of CUTS Constitution reveals that its purpose is not to promulgate or teach the reformed faith, nor the reformed world and life view, does not have as its confessional basis The Westminster Confession of Faith or any of the reformed confessions, and does not seek to develop reformed churches. By "contextualizing," it has lost its content, and has involved the OPC officially with churches whose confession disagrees with The Westminster Confession of Faith.

These concerns are more than just theological, they are also practical. For instance, when CUTS is conducting the workshops referred to at page 67 relating to cross-cultural evangelism, will the instructions, and the resulting message to those being evangelized, be reformed? What will be the message contained in its books and literature referred to at page 65? Will it be reformed?

C. CUTS—Parachurch Organization

Third, CUTS in some of its tasks, is performing the work of the church, without being a church and not being under the discipline of a church. For instance Article IV of the Constitution, ministry objectives, Section Five (cf. p. 88), states CUTS is to "work for reconciliation in Christ's church through the breaking down of racial, cultural, and ecclesiastical barriers present in the church by facilitating cross-cultural communications and resource sharing between churches, church groups and other Christian organizations." CUTS thus claims as one of its tasks the "breaking down of . . . ecclesiastical barriers present in the churches." This procedure conflicts with Chapter IV of the Form of Government which sets forth the principles for seeking and achieving church unity. The question of the propriety of OPC involvement in CUTS seems to depend on one's doctrine of the church, in light of denominationalism and the obvious existence of believers in non-reformed churches. In sum, to the extent CUTS is performing the work of the church, it fails to be under the discipline of a church.

D. Action Required by These Objections

In light of these three objections, the difficulty presented to this General Assembly by CUTS is that CUTS and the Committee of Home Missions did not bring to this General Assembly a clean slate. They brought a slate almost completely filled out, if not completely filled out. In fact, CUTS' Constitution has been already approved by The Committee on Home Missions, and it is functioning. While the slate is not clean, the minority believes that the confessional basis of the OPC should not be compromised, and concludes that the participation of the OPC officially in CUTS, under CUTS' current constitution, is not legitimate.
III. Recommendation

OPC should continue to support CUTS only if CUTS' Constitution be amended (a) to make the Westminster Confession of Faith the confessional basis of CUTS and (b) to place control of CUTS solely with churches with reformed confessions, to advance the reformed faith.

Arthur J. Schwab

It was moved to consider the recommendations in the report of Advisory Committee #3 seriatim.

Mr. Rockey introduced to the Assembly the Rev. Messrs. Lester Kilpatrick, fraternal delegate of the Reformed Presbyterian Church of North America, and Paul Han, Ph.D., fraternal delegate of the Christian Reformed Church, and Ruling Elder Charles W. Ambler, Jr., fraternal delegate of the Presbyterian Church in America. On motion Messrs. Kilpatrick, Han, and Ambler were enrolled as corresponding members.

Dr. Bogue, fraternal delegate of the Presbyterian Church in America, addressed the Assembly.

The pending question was carried.

It was moved to adopt recommendation 1 of Advisory Committee #3.

The Assembly recessed at 10:00 a.m. and reconvened at 10:23 a.m.

The Moderator ruled that recommendation 1 neither approves nor disapproves of CUTS per se. Appeal was taken from the Moderator's ruling. The Moderator was sustained.

On separate motions, recommendation 1 was amended by substituting the words "should normally be requested of" for the words "must be granted by," deleting the words "future" and "such," and adding the following sentence: This action will in no way determine that the Assembly does or does not approve the action of the Committee relative to the establishment of CUTS.

On motion the pending amended question was laid on the table.

It was moved to adopt recommendation 2.

It was moved to substitute the recommendation of the report of the Minority of Advisory Committee #3.

It was moved to amend recommendation 2 by adding after the words "that the Assembly," the words "approve the form of involvement with CUTS entered into by the Committee on Home Missions and Church Extension and."

The Assembly recessed at 12:19 p.m. following prayer led by Mr. Atwell.

MONDAY AFTERNOON, MAY 19

The Assembly reconvened at 1:18 p.m. with the singing of the hymn, "Great is thy faithfulness." Mr. Stonehouse led in prayer.

Mr. Kilpatrick, fraternal delegate of the Reformed Presbyterian Church of North America, addressed the Assembly.

On motion it was determined that the Assembly (1) inform the Committee on Home Missions and Church Extension that it may continue its participation in CUTS for another year without proceeding at this time to the expansion of the Sponsoring Association, and (2) elect a special committee of three members to report to the next regular General Assembly with recommendations as to the involvement of the OPC in CUTS, and that in its consideration of
this matter the committee refer to the report of the Committee on Home Missions and Church Extension to this Assembly, the report of Advisory Committee #3, and the report of the Minority of Advisory Committee #3, and also consult with the Committee on Home Missions and Church Extension, representatives of CULTS, and any other that the committee deems appropriate.

The floor was declared open for nominations to the Committee on OPC Involvement in CULTS. The following were nominated: Messrs. Galbraith, Knudsen, Mininger, Nightengale, Payton, Schwab, Stonehouse, and Watson.

The Moderator later announced the election of Messrs. Galbraith (convener), Schwab, and Stonehouse.

On motion it was determined that in future Assemblies that the Committee on Arrangements be instructed to provide name tags for commissioners and corresponding members, and that rosters of the entire Assembly be made available to commissioners.

On motion the docket was amended so as to consider Communications 17 and 18 following the report of the Committee on Home Missions and Church Extension.

Dr. Han, fraternal delegate of the Christian Reformed Church, addressed the Assembly.

The floor was declared open for nominations to the Committee on Home Missions and Church Extension. The following were nominated: Ministers—Dominic A. Aquila, Thomas S. Champness, Jr., R. W. Eckardt, Lodge, McKenzie, Jonathan D. Male, Prutow, and Rockey; Ruling Elders—Hake, Theodore J. Pappas (Miami), Schwab, and Roger Wismer (Green Bay).


The Assembly recessed at 3:19 p.m. and reconvened at 3:42 p.m.

Mr. Rockey introduced to the Assembly the Rev. Jelle Faber, Th.D., fraternal delegate of the Canadian Reformed Churches. On motion Dr. Faber was enrolled as a corresponding member.

Mr. Wolfgang, fraternal delegate of the Reformed Presbyterian Church, Evangelical Synod, addressed the Assembly.

The Moderator resumed the chair.

The order of the day having arrived, Mr. Wagner presented the report of Advisory Committee #10.

REPORT OF ADVISORY COMMITTEE #10

A. DENOMINATIONAL NAME (Overture 12 and Communications 1 and 15a)

The committee met with the Rev. Ronald J. McKenzie who presented the statistical findings of the Presbytery of the Northwest in support of Overture #12.

The committee was impressed with the concern and diligence with which the Presbytery of the Northwest compiled the results of their questionnaire. The discussion of the denominational name highlighted several areas of concern regarding the impression made by our churches on the communities and individuals they serve. These concerns cannot be ignored. The committee struggled with the question of the possible effects of a denominational name-change on the alleged negative impression given by the church.

It was concluded that the possible positive effect of such a change was counterbalanced by considerations militating against such a change at this time.
Recommendation 1

Advisory Committee #10 therefore recommends that Overture 12 be denied, and that the name of the church not be changed at this time.

*Grounds*

(a) The Orthodox Presbyterian Church has recently received wide-spread positive publicity in connection with the lawsuit in San Francisco. A name change at this time might serve to nullify the effect of that publicity.

(b) The question of our church’s present involvement in merger talks with sister denominations creates a situation where a name-change might promote rather than eliminate confusion.

(c) The mechanics of a name-change, especially at the level of our standing committees, would involve significant expense.

(d) Despite the problems that may arise through the use of the name Orthodox Presbyterian Church, that name is nonetheless a cherished part of our ecclesiastical heritage, as indicated by the sentiments expressed in Communications 1 and 15a.

B. ADVICE REGARDING CANDIDATES (Communications 10, 17, and 18)

The committee received written testimonials from the Rev. Dennis J. Prutow, of the Presbytery of the Dakotas, regarding the Rev. Roger L. Gibbons and the Rev. Roswell Kamrath. The committee also heard oral testimony from the Rev. Craig T. Lins of the Presbytery of New Jersey concerning Mr. George S. Kostas.

Recommendation 2

Regarding Communication 10, your committee recommends that the General Assembly advise the Presbytery of New Jersey that it sees no objection to proceeding to the ordination of Mr. George S. Kostas, and to waiving the requirement of the bachelor of arts degree, and that the Presbytery consider encouraging Mr. Kostas to pursue classes toward a bachelor of arts degree.

Recommendation 3

Regarding Communication 17, your committee recommends that the General Assembly advise the Presbytery of the Dakotas that it sees no objection to proceeding to the reception of the Rev. Roger L. Gibbons as a ministerial member of the Presbytery, and to waiving the academic qualifications required for reception.

Recommendation 4

Regarding Communication 18, your committee recommends that the General Assembly advise the Presbytery of the Dakotas that it sees no objection to proceeding to the reception of the Rev. Roswell Kamrath as a ministerial member of Presbytery, and to waiving the formal theological education requirements and the Hebrew requirement.

C. CHAPLAINS COMMISSION (Report of the Chaplains Commission and Stated Clerk’s Recommendation 2)

The committee met with Mr. Prutow of the Chaplains Commission regarding their report and recommendations. Advisory Committee #10 concurs with Recommendations 1-4 of the Report of the Chaplains Commission.

Recommendation 5

We recommend that the General Assembly designate the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel as the endorsing agent for the Orthodox
Presbyterian Church, and propose the following amendment to the Standing Rules to the 48th General Assembly:

CH. X, Sect. 3: That the words "'Alternate members of special committees... during the course of an Assembly,'" be made a sub-paragraph "'a'", and that a sub-paragraph "'b'" be added as follows: "'The Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel shall serve as the agent of the Orthodox Presbyterian Church for the endorsement of men for the military chaplaincy.'"

CH. XIII: That "'g. Constitution of the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel'" be added.

That the text of the Constitution of the PRJCCMP be included in the Instruments of the General Assembly as Sect. "'G.'"

D. DAY OF PRAYER (Overture 15)

Recommendation 6

Advisory Committee # 10 recommends that the General Assembly grant the petition of the Presbytery of the Northwest in calling for a denominational day of prayer and fasting to seek God's face on behalf of the Church and her needs in this indifferent and wicked age, and on behalf of our nation in the midst of serious domestic and international crises; that this day of prayer be set for November 2, 1980; and that the Stated Clerk be asked to communicate with these denominations in the United States with which we have fraternal relations, inviting them to join with us in seeking God together on that date.

E. CHANGE TO STANDING RULES (Communication 7)

Advisory Committee # 10 concurs with the request of the Committee on Date, Place and Travel to amend Standing Rule XII, Sect. 1.

F. AUDITORS (Overture 3)

Recommendation 7

Advisory Committee # 10 recommends that The General Assembly erect a special committee of five members, consisting of representatives of the financial subcommittees of the Committees on Home Missions, Foreign Missions, and Christian Education, and representatives from the Stewardship Committee and the Trustees of the General Assembly, to study the policies and procedures of financial oversight within the denominational standing committees and to report to the 48th G. A. with recommendations (if any) concerning that oversight, and that Overture 3 be committed to them for consideration.

G. COMMISSIONERS (Stated Clerk Recommendation 1)

Advisory Committee # 10 concurs with recommendation 1 of the Stated Clerk regarding the time of selection of commissioners to General Assembly.

On motion recommendation 3 was adopted with the addition of the following words after the words "'Dakotas that': in view of the testimonials of the presbytery that he has successfully sustained examination in the other parts of trial.

On motion recommendation 4 was adopted with the same addition as above.

Mr. Stonehouse, President of the Committee on Foreign Missions, presented its report. On motion the report was ordered included in the Minutes without being read aloud.
REPORT OF
THE COMMITTEE ON FOREIGN MISSIONS

The following were on the foreign missionary rolls of the church at the end of the year:

ACTIVE

Egypt
The Rev. and Mrs. Donald G. Buchanan, Jr.
The Rev. and Mrs. George R. Cottenden

Japan
The Rev. and Mrs. Calvin K. Cummings, Jr.
The Rev. and Mrs. David M. Moore
The Rev. and Mrs. George Y. Uomoto

Kenya
Grietje S. Rietkerk, M.D.
Cornelia J. Van Galen, R.N.

Korea
The Rev. and Mrs. W. Ralph English
The Rev. and Mrs. Theodore Hard
The Rev. and Mrs. Young J. Son

Taiwan
The Rev. and Mrs. Steven R. Hake
The Rev. and Mrs. Robert L. Marshall
The Rev. and Mrs. Lendall H. Smith

ON LEAVE OF ABSENCE

The Rev. and Mrs. Victor B. Atallah
The Rev. and Mrs. John S. Mason
The Rev. and Mrs. Arthur J. Steltzer, Jr.

EMERITUS

The Rev. and Mrs. Egbert W. Andrews
The Rev. and Mrs. Clarence W. Duff
The Rev. and Mrs. Richard B. Gaffin
The Rev. and Mrs. Bruce F. Hunt
The Rev. and Mrs. R. Heber McIlwaine

CHANGES IN PERSONNEL

The Buchanans arrived in Egypt on July 31 with their four children, Bruce 10, Grace 7, Faith 5, and Joy 3. They are living in a rented apartment in Alexandria. Mr. Buchanan was associate pastor of the First OPC of Sunnyvale, California when he accepted the Committee's call for career missionary service in Egypt.
The Rev. and Mrs. Cummings arrived in Japan on September 6 with their three children, Matthew 6, Mari 4 and Daniel 2. They are living in a rented house in Tokyo. Mr. Cummings was ordained by the Presbytery of Philadelphia on July 9 after accepting the call of the Committee for career missionary service in Japan. The Cummingses served in Japan as missionary associates from October 1970 to June 1975.

The Rev. and Mrs. Cottenden went to Egypt in October 1977 to serve for one four-year term as missionaries. Mr. Cottenden has accepted the request of the Committee to continue his service in Egypt as a career missionary. The Cottendens live in Alexandria with their two children, David 12 and Susan 10.

Dr. Rietkerk and Miss Van Galen finished ten months of medical service in Pakistan in February. They have accepted the Committee's appointment to career service in Kenya and arrived there on June 5. They have also been appointed by World Presbyterian Missions of the Reformed Presbyterian Church, Evangelical Synod, and are serving in their mission in Muruu, the bush station of Northern Kitui District. They both served previously as medical missionaries with the Ethiopia Mission of the Orthodox Presbyterian Church.

On March 31 the Rev. and Mrs. Atallah were placed on an indefinite leave of absence after their return to the United States from our Lebanon Mission. Mr. Atallah later accepted a special one-year assignment to the Middle East in cooperation with the Back to God Hour of the Christian Reformed Church which began in January 1980.

On July 31 the Rev. Mr. Mason was placed on an indefinite leave of absence after returning to the United States from our Lebanon Mission. Mr. Mason made a survey trip to Kenya and the Sudan during May and June on behalf of the Committee.

Miss Sandra Campbell was appointed by the Committee to serve with the medical team in Kenya. She resigned from that appointment in June in order to marry Mr. Mason. They were united in marriage in September.

The Rev. and Mrs. Andrews returned to the United States from Taiwan on May 4 because of the ill health of Mr. Andrews. They retired on June 30 and were placed on the missionary emeritus roll. Mr. Andrews labored as a missionary for 44 years beginning in China in 1935 and then continuing on Taiwan from 1950 to the present time.

The Committee and the Taiwan Mission adopted the following resolution of thanks to God for the missionary labors of the Andrewses:

The Committee on Foreign Missions of the Orthodox Presbyterian Church gives thanks to God for the faithful and fruitful missionary labors of the Rev. Egbert W. Andrews and his wife Elizabeth Andrews. Together they have invested 66 years of combined service in the China area (both on the mainland and on Taiwan) and have now been forced to retire early due to critical health considerations resulting from a stroke in January 1979. Mr. Andrews first went to China in 1935, and together they returned from Taiwan for the last time on May 4, 1979.

Mr. Andrews was born on the China mainland of missionary parents. Following ordination as a minister of the gospel he returned there and labored in various provinces before being forced to flee to Taiwan by the Communist occupation in 1949.

Mrs. Andrews labored as a missionary nurse in Pakistan prior to their marriage. She also served briefly on the China mainland before going to Taiwan. Her medical knowledge and skills have continued through the years to be a useful adjunct to the verbal preaching of the gospel in the various chapels and churches where they have served.
Mr. Andrews has spent a good deal of his time and effort as a missionary working with students. He has taught in numerous different theological seminaries, universities, and Bible colleges. More recently he has been involved in the Theological Education by Extension program. In an effort to assist missionaries in the mastery of the various Chinese languages and dialects he made use of his considerable linguistic abilities in helping to establish and supervise the Taipei Language Institute. His contributions in the area of literature ministries have also been valuable to the life and work of the Christian community in Taiwan.

During the latter part of their career as missionaries in Taiwan the Andrewses were more directly engaged in church-planting ministries. They were particularly instrumental in establishing the Hsin-An Church in Taipei and the Hsin-Ai and Hsin-Hsing Chapels in Kaohsiung.

The Committee regrets that the Andrewses' labors in Taiwan have been so abruptly terminated more than a year before their planned date of retirement. Nevertheless, we wish them God's rich grace and blessing as they retire in the United States and hope that they will be able to find an equally fruitful field of service within the limits of their physical health and strength.

Through their personal sacrifices, dedication and zeal they have made an enormous contribution to the establishment of the Reformed Presbyterian Church in Taiwan. May the Lord grant an abundant harvest from the seed that they have sown as the remaining members of the Mission, together with the national believers they have led to Christ, seek to carry on the work that they have begun—all to the glory of our Savior's Name!

As it is written, "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!"—Romans 10:15

FURLOUGHS

The Rev. and Mrs. Smith returned to Taiwan with their children in June 1979 following a one-year furlough in the United States.

The Rev. and Mrs. English arrived in the United States with their children on June 27, 1979 for a one-year furlough. They plan to return to Korea in July 1980.

The Rev. and Mrs. Hard expect to begin a one-year furlough in July 1980 going first to India for nine months of study and research and then returning to the United States April 1981 for three months of writing and itinerating.

The Rev. and Mrs. Marshall have been granted a special four-month furlough from Taiwan beginning in May 1980.

The Rev. and Mrs. Uomoto have been granted a one-year furlough from Japan beginning in the summer of 1980.

SHORT-TERM SERVICE

The following served as missionary associates during 1979:

Mr. and Mrs. Henderson Cutler, Yamagata, Japan (since July 1979)
Mr. Thomas Gault, II, Taichung, Taiwan (since August 1979)
Dr. and Mrs. Robert Kyle, Pusan, Korea (since August 1979)
Miss Michelle Meyer, Yamagata, Japan (since September 1979)
Mr. and Mrs. Bryce Senter, Yamagata, Japan (August 1978 to June 1979)
Miss Wilma Siebenga, Hsinchu, Taiwan (since August 1978)

Mr. and Mrs. Cutler, the parents of Mrs. Moore, are teaching the Moores’ children at the Yamagata Christian School. They also teach some conversational English classes for Japanese nationals and assist with the Yamagata Chapel.

Mr. Gault, a member of the Calvary O. P. Church of La Mirada, Ca. teaches high school classes at the Morrison Christian Academy and assists the Taiwan Mission.

Dr. and Mrs. Kyle are from the Cedarloo O. P. Church, Cedar Falls, Iowa, where Dr. Kyle served as elder and clerk of session. Dr. Kyle, a neurosurgeon, has closed out his medical practice in Iowa and plans to stay indefinitely in Korea, where he works as a neurosurgeon and neuroradiologist at the Gospel Hospital in Pusan. The Kyles also assist the Korea Mission.

Miss Meyer, from the Bethel O. P. Church, Ft. Lauderdale, Fl. teaches conversational English to Japanese nationals and assists with the Yamagata Chapel.

Mr. and Mrs. Senter, from the Omaha, Nebraska, O. P. Church, taught the Moores’ children and helped with the Yamagata Chapel.

Miss Siebenga, from the Covenant O. P. Church, Pittsburgh, Pa. teaches at the Morrison Christian Academy and assists the Hsinchu Reformed Presbyterian Church.

In addition to the missionary associates serving in our Oriental mission fields, two builders have gone from our churches to oversee the construction of the Family Care Center in Gai, Kenya, for the medical ministry there. Mr. Robert Swett, from the first O. P. Church of Portland, Me. went to Kenya in September 1979. The Rev. and Mrs. Arthur Riffel, from the Presbytery of Northern California, went in January 1980. Mr. Riffel, a retired minister, is an experienced builder also.

REPORTS ON THE FIELDS

EGYPT

The year 1979 marked a major transition in the work of the Orthodox Presbyterian Church in Egypt. It began with only the Cottenden family on the field, serving, as the Males had before them, in a temporary and provisional capacity. Early in the year a decision was made by the Committee on Foreign Missions to expand and strengthen the work. With this in view the Rev. Donald Buchanan was called to serve in Egypt and the Rev. George Cottenden was asked to extend his temporary (four year) appointment to a permanent one. Mr. Buchanan arrived in Alexandria, Egypt with his wife and four children in August and is now engaged in language study. Mr. Cottenden has continued to carry out all of the mission’s responsibilities except one, in order that Mr. Buchanan can concentrate on study. Mr. Buchanan has assumed the preaching task on Sunday evenings at the Christian Fellowship Center. The areas in which the missionaries were involved were:

Alexandria Community Church

Mr. Cottenden continues to serve part-time as pastor of this small group comprised largely of expatriates. The church provides a salary equal to about $143 per month. This arrangement provides the Western expatriate community with its only evangelical preaching in the English language. It also has brought a number of benefits to the Mission. Because the church has had a long informal relationship with the Schutz American School the school has provided mail facilities for the Cottendens, as well as considerable aid in visa and currency exchange matters. Being pastor of this group also gives Mr. Cottenden a recognized standing with the authorities and among the Egyptian churches. The Orthodox Presbyterian Church cannot officially establish a mission in Egypt in its own name under present circumstances, and register that mission with the government.
The activities of the church include worship on Sunday mornings, preceded by Sunday School for both children and adults, and a Bible study at the pastor's flat on Wednesday evenings. Mr. Cottenden preaches and leads the Bible study and Mr. and Mrs. Cottenden and Mrs. Buchanan teach the Sunday School classes. The Trinity Hymnal is used in worship. In addition to its regular activities the church held a short retreat in the spring at a conference center outside Alexandria, an Easter Sunrise Service, a Thanksgiving service, and a Christmas party. In August it held a very encouraging Vacation Bible School in conjunction with the Summer Recreation Program at the Schutz American School.

Christian Fellowship Center

The goals for this work are: to provide opportunity for Christian growth for English-speaking university students who will occupy leadership positions in their home countries, and through these students to open up lines of communication with church leaders in those countries.

The work of the Center presently consists of a fellowship time and Bible study on Friday evenings and worship followed by refreshments on Sunday evenings. Students from southern Sudan come regularly but none from other African nations. These students have taken more than one hundred copies of G. I. Williamson's book on the Westminster Confession of Faith in Arabic back to churches and pastors in South Sudan.

Ragib Basha Bible Institute

This meeting serves students from about five non-Presbyterian churches in the "baladi" or popular section of Alexandria. During the first half of the year Mr. Cottenden brought to conclusion a course in the Westminster Shorter Catechism. During the last third of the year Mr. Cottenden taught a course on Introduction to the Gospels and the Book of Acts. This course finished at year end and there are plans to begin a new one shortly.

These studies have received an enthusiastic response from the students. The classes give the Mission an opportunity to reach the non-Presbyterian community with a steady diet of biblical teaching. They also have generated an average of between one and two special speaking engagements in area churches each month.

Ibrahimieh Evangelical Church Youth Meeting

Two Thursday evenings each month Mr. Cottenden delivers a twenty minute talk on the Shorter Catechism at the beginning of the meeting of university-age youth at the Ibrahimieh Church. This is the strongest youth group in the city both in terms of receptivity to the Reformed faith, and in concern for evangelistic outreach to the majority religion here. Mr. Cottenden has also done personal counseling with one young man from the group, but ability to use Arabic would enable more numerous personal contacts among the youth. Occasionally during the year he was asked to fill the pulpit in the absence of the pastor. Most of the time he had to decline because of responsibilities at the Fellowship Center. The coming of Mr. Buchanan will enable him to accept more of this type of invitation.

The Mission's primary purpose here has been to assist the pastor in inculcating in the young people a Christian world and life view which is specifically Reformed.

Fairhaven Bible Institute

During the first quarter of the year three courses were taught each Friday morning at the Fairhaven Conference Center, under the auspices of the Palais Evangelical Church. Mr. Cottenden taught Old Testament Survey. After the summer recess it was decided to suspend classes projected for the Fall. Two factors were involved. One was the Pastor Labib Kaldas, of the Palais Church, who was coordinating the affairs of the school, suffered a heart attack and was anxious to reduce the number of activities in which he was involved. Of greater significance
were the results of a poll taken among prospective students which showed that most of the interest came from the section of the city already served by the Ragib Basha classes. The cancellation was a disappointment, since it had been hoped that the school might develop into an extension school of the Seminary Evening School. This would have given the Mission more direct access to the theological education program of the Synod. However, the door has been left open for beginning again if interest should warrant doing so.

**Publishing Work**

During 1979 *Baptism and Fulness*, by John Stott, was published in Arabic and work was begun on *Biblical Theology*, by G. Vos. In a separate publishing project, undertaken with Pastor Morgan Ibrahim of Alexandria, the first booklet was printed in an eight booklet series covering the New Testament portion of *The Child's Story Bible*, by Catherine Vos. When the series is completed the booklets will also be bound as a single volume. Special gifts from people in Egypt as well as from one O. P. Sunday School, will enable these booklets to be sold at subsidized prices in the villages, where people do not have much money for books.

The literature ministry with its greater staying power than that of individual missionaries, continues to be foundational to our work in Egypt. It also provides the Mission with its one formal tie with the Synod of the Evangelical Church.

**METS Program**

During the month of February Mr. Cottenden served as coordinator for the language study portion of Reformed Bible College's Middle East Training Session. Dr. Dick Van Halsema and about fifteen students spent a month living at the Fairhaven Conference Center and engaging in intensive study of the Arabic language. Mr. Cottenden arranged for accommodations and meals and, in conjunction with an Arabic speaking Christian worker there, the language study program as well. Although time consuming for the missionary, this program should have good long-range effects as young people are challenged to consider service in the Middle East. Plans are for the next METS to be held in 1981.

**Language Study**

Study of Arabic for the Cottendens was sporadic throughout the year. Because of their temporary status it was a low priority item, to be fitted in where possible. With the arrival of the Buchanans attempts were made to build a program around their needs, with the Cottendens to fit in where they could. This was to involve a course at the University of Alexandria, a course at the British Council, and private lessons. Frequent changes of plans on the part of the University and the Council led, at year end, to the establishment of a private language school to serve the OPC, Navigators and Operation Mobilization people in Alexandria.

**Evaluation**

A review of the work over the past year shows small gains and some retrenchment. Dramatic changes in world affairs have at the same time made Americans even more welcome in Egypt but perhaps shortened the period of time in which formal mission work can be done in any part of the Middle East. They have also introduced strains in relationships between Egypt and the other Arab countries which make Egypt a less attractive base for reaching other parts of the Muslim world. In spite of these strains, however, the need for Egyptian workers, managers, engineers, teachers and doctors is so great throughout the region that the political disagreements have not greatly affected the size of the Egyptian “diaspora.” It is the Christians among them who must be relied upon to reach out to their neighbors and co-workers with the good news. Our work here may give some of these people the tools and, God willing, the vision, before they go.
Direct work with Muslims can be done only very discreetly. It also requires a knowledge of terminology and ways of stating religious truth which comes slowly. To date little has been accomplished in this direction, but it is clearly understood that this is an emphasis which needs developing.

JAPAN

The Japan Mission in 1979 consisted of three ordained missionary families, five missionary associates, and three affiliated Japanese pastors and their families. With the exception of one family engaged in full-time language study in Tokyo, this force was located in an area of northeast Honshu, Japan's largest island, centering around the metropolitan area of Sendai, a city of some 800,000 people. The Uomotos, who came to Japan in 1951, were living in that city, and working primarily in connection with the Nakayama Chapel, which meets in their home. The Moores, who came to Japan in 1968, live and work in Yamagata, a city of 240,000 to the west of Sendai, seeking to develop the Yamagata Chapel. Kazuhiko and Katie Yaegashi are affiliated with them in the Yamagata work. The Cummingses, who first came to Japan in 1970 as missionary associates, returned to Japan as regular missionaries in August 1979, and now live in Tokyo where they are engaged in fulltime language study. As missionary associates, Bryce and Ruth Senter were in Japan the first half of the year, and Henderson and Buth Cutler the second half of the year. They live in Yamagata where they were school teachers for the older five Moore children at Yamagata Christian School. Miss Michelle Meyer came to Japan on October 1, 1979, and lives in Yamagata also, where she teaches English classes and helps the Mission. Also affiliated with the Mission are Mr. and Mrs. Jun Inui, pastor at Fukushima Chapel, and Mr. and Mrs. Keizo Shiratsu, pastor at Ishinomaki Chapel.

The Reformed Church

From its beginning the Mission has worked in cooperation with the Reformed Church of Japan (Kaikakuha), which was founded in 1946 by a small group of pastors and churches which withdrew after the Second World War from the United Church of Japan (Kyodan), because the latter had seriously compromised with idolatry under pressure from the Japanese Government. It has since grown to 103 pastors, 59 congregations, and 49 chapels, covering all areas of the country except the northern island of Hokkaido. Of the thirteen pastors and missionaries working in the Tohoku (northeast Honshu), five are affiliated with the OPC Japan Mission.

Sendai Work

The Uomoto family in Sendai, after raising eleven children, is now down to just George and Fumi at home, with only their youngest child Julie still in Japan, attending high school in Tokyo. The main focus of their work was trying to establish a chapel in the area of their home, the Nakayama Newtown section of Sendai. Several contacts began to attend the Sunday services or women's meetings on occasion, but there were no baptisms during the year. Mr. Uomoto also holds meetings, either by himself or in connection with Reformed pastors in outlying areas, such as Shogen, Tsurugaya, and Sakuragaoka, all neighborhoods of Sendai. Mr. Uomoto also had occasion to preach several times at other churches for special services as well as helping at Omoshiroyama Bible Camp. Mr. Uomoto handles a considerable volume of Japanese titles for the Sokei Book ministry, while Mr. Moore does likewise for the English titles. With Mr. Uomoto due to go on furlough in the summer of 1980, the structure of the work in Sendai faces an uncertain future, with at least a change of personnel.
Yamagata Work

The Moore family in Yamagata had a very busy year, with all six children still at home, Yamagata Christian School to oversee and plan, teachers to coordinate, a chapel to encourage, a book ministry to develop and a mission treasury to disburse. Serious and deep-seated problems between some members of Yamagata Chapel occupied a great deal of Mr. Moore's time and attention all throughout the year. A threatened divorce, a family which separated themselves from the fellowship, and a deeply affected congregation forced all concerned to rethink the whole range of the evangelistic effort in Yamagata. By May or June some of these problems were resolved, but others still were resistant to solution at the end of the year. Attendance at the Chapel fell off as a result, compared with the previous year, but increased stewardship was an encouragement. At the end of the year, the landlord informed the Chapel that he had to sell the land and the Chapel would have to seek another location. A baptism was scheduled for December, but at the last moment the seeker's husband refused to give his consent, so the only baptism during the year was that of the Yaegashis' new-born son, Morris.

Evaluation of Field

Japan elected a nominally Christian premier, Mr. Ohira, and hosted the Economic Summit Conference in Tokyo during 1979. Both events set the cause of the gospel in Japan backward, rather than forward. Mr. Ohira, while admitting to be a Christian, participates in worship and obeisance at Shinto shrines, including Yasukuni Shrine, where the spirits of Japan's war dead are supposed to be enshrined. The Yasukuni problem is almost universally held by Japan's Christians to be the focal point in our day of the struggle between Christ and Caesar, and Mr. Ohira's compromise at this point is extraordinarily significant. During the visit of President Carter to the Economic Summit in Tokyo, he was led on a tour of the Meiji Shrine, in honor of the grandfather of the present emperor, despite specific warning from American missionaries in Japan, including those of our Mission, via a letter delivered to the American ambassador, that such a visit would compromise the Christian witness in Japan. Mr. Carter volunteered the information that he had "made a wish" at the shrine, which was translated into Japanese as "made a prayer." Along with its regular efforts to evangelize the Tohoku region, the Mission is taking an active part in seeking to warn Christians against continuing attempts to revitalize Shinto, especially in connection with the government.

KENYA

On March 1, 1979 Sandra Campbell, R.N., Grietje Rietkerk, M.D., and Cornelia Van Galen, R.N. were appointed as missionaries to Kenya to work in cooperation with World Presbyterian Missions of the Reformed Presbyterian Church, Evangelical Synod, which maintains the mission in Kenya. Miss Campbell later resigned from this appointment in order to marry the Rev. John S. Mason.

Dr. Rietkerk and Miss Van Galen arrived in Kenya on June 5. During the summer they lived at Muruu, the bush station in the Northern Kitui District, engaged in some informal study of the Kikamba language and made plans for the medical work. They spent the fall in Nairobi engaging in formal language study.

An innovative medical work is planned for Kenya making use of outpatient clinics rather than a hospital. Several clinics are planned for the vicinity of African Evangelical Presbyterian Churches. Church leaders and members will assist in evangelism in connection with the clinics. A comprehensive program of preventive medicine, prenatal and obstetrical care, simple medical treatments, instruction in hygiene and nutrition and the training of national medical workers will be followed.
In undertaking this medical ministry in Kenya the Committee adopted the following agreement:

**COOPERATIVE AGREEMENT**

between

The Committee on Foreign Missions of the Orthodox Presbyterian Church

and

World Presbyterian Missions of the Reformed Presbyterian Church,
Evangelical Synod

This agreement concerns missionary personnel who are members of the Orthodox Presbyterian Church, or related to its mission work by prior cooperative agreement, but who are members of both mission organizations.

1. The appointment of the missionary shall be by both agencies in accordance with the standards established by each agency.

2. In the event that one agency requests confidential materials gathered by the other, such materials shall be shared with the understanding that the materials shall be kept confidential by that agency.

3. The missionary normally shall participate in the full training program of World Presbyterian Missions, but exceptions may be granted in particular cases.

4. Financial support for the missionary will be arranged by the Committee on Foreign Missions, in accordance with its policies.

5. World Presbyterian Missions will supervise the securing of visas and make other arrangements needed for beginning field work.

6. World Presbyterian Missions, in consultation with the Committee on Foreign Missions concerning major assignments, shall be the directing agency for administering missionary activities on the field.

7. Judicial discipline relating to doctrine and morals rests in the proper church court. Administrative discipline is the prerogative of World Presbyterian Missions but it shall be exercised only in consultation with the Committee on Foreign Missions.

8. While on the field and while traveling to and from the field, the missionary shall be under the jurisdiction of World Presbyterian Missions.

9. While on the field the missionary shall be an integral part of the field staff, sharing equally in privileges and responsibilities as other World Presbyterian Missions missionaries, and being subject to the policies and direction of World Presbyterian Missions.

10. The Mission of the field will initiate furlough planning. Approval shall be by World Presbyterian Missions after consultation with the Committee on Foreign Missions.

11. While on furlough, the missionary shall be under the jurisdiction of the Committee on Foreign Missions. Among the missionary’s furlough responsibilities, consideration will be given by the Committee on Foreign Missions to the possible need for the missionary to have additional training or study suggested by World Presbyterian Missions.

12. While on furlough, the missionary will be expected to report to the home churches as time permits. While in the United States the missionary will be expected to itinerate among the
churches of the Orthodox Presbyterian Church and of the Reformed Presbyterian Church, Evangelical Synod. Each agency shall assume local arrangements and the expenses of itineration when the missionary is speaking to the constituency of that agency. Primary furlough ministry responsibility will be within the Orthodox Presbyterian Church with the Committee on Foreign Missions acting as coordinator for both churches.

13. The missionary will not be expected to solicit the homeland constituencies of either agency for personal funds or field needs.

14. In reference to the financial arrangements, the Committee on Foreign Missions will receive and receipt all of the missionary’s funds and transfer them to World Presbyterian Missions. World Presbyterian Missions shall have the responsibility to transmit the funds to the field. This shall be done monthly.

15. The Missionary shall be under the hospitalization, retirement and insurance plans provided by the Committee on Foreign Missions. Other financial arrangements shall be as determined by the World Presbyterian Missions Manual.

16. Any prior cooperative agreement governing a missionary’s relationship to the Committee on Foreign Missions will not be abrogated, abridged nor superseded by this one with World Presbyterian Missions.

KOREA

The situation in Korea in 1979 was a cause for concern in a number of ways. Political unrest brought a number of changes to Korean life and provided times of anxiety about safety and stability in the country politically, militarily and economically. This last was exacerbated by the continued high inflation rate with no change in exchange rates. The church and its institutions, too, were not untouched by agitation for change which caused strife and division in a number of quarters. The Hards and Sons were on the field for the whole year. The Englishes were gone on furlough the last half of the year and Dr. and Mrs. Robert Kyle arrived in August as missionary associates working at the Gospel Hospital.

Preaching

The pattern of the preaching ministry of each of the ordained men on the field is somewhat different. Mr. Son concentrated on working with a few new or small or weak churches to strengthen, stabilize and establish them so that they could gradually operate on their own. Through constant attention to the Ue Sa Ri Chapel, a working nucleus with plans for future growth has come into being and oversight of the group has been passed on to the Sumoon Presbyterian Church in Seoul. Mr. Son also worked with the Un Gang Church in a concentrated manner for about three months to help guide it through some difficult times. Since the church is in Seoul, the Son family has been able to be part of the witness there. Some aspects of Mr. Son’s two months’ work with the Han Bat Church in Taejon were somewhat disillusioning but positive gains could be counted despite that. Expected work in more rural churches did not materialize but Mr. Son did have opportunity to give 169 messages throughout the year nevertheless.

Mr. Hard preaches mostly by invitation for just one sermon or one day, though occasionally for a short series of meetings. Extra duties, scheduling problems and the political situation militated against a very full load in this area of the work, but he did preach 65 times during the year and presented 57 audio-visual showings.

Mr. English preached 42 times through June and gave 48 audio-visual showings. He preached monthly in Suh Chang and was encouraged by growth there. Three of his preaching engagements were at the U.S. Army base.
Teaching

Teaching is an area of large involvement for the Mission and also one for which its help is eagerly solicited by the Korean church. Mr. Son taught all year, ten hours each semester, in the areas of practical theology and theological reading at three seminaries in Seoul. Mr. Hard taught in the college, seminary and graduate departments of Korea Theological College and Seminary in Pusan and in the Kyungbook Seminary in Taegu. Because of the closing of the schools during the student unrest his schedule, though planned for more hours, ended up being ten hours in one school and ten and one-half hours in the other. He taught courses in apologetics, church history, Christian classics, rural Christian culture, and social ethics. Mrs. Hard taught a three hour course on Leadership the first term.

Mr. English taught five hours a week, divided between Korea Seminary and Youngdo Seminary, in the areas of Audio-Visuals and the Bible and Nature.

Student Ministry

Mr. Son's background of work with IVF admirably suits him to help the Korean church in the area of student work through a number of groups (such as IVF, Students for Christ, and denominational student work), and in a number of ways: as a meeting and/or conference speaker (16 days), as advisor to the SFC national staff in planning programs to train its campus staff members, and as advisor and overseer of a student leader's work in Bible Study group teaching at Ehwa University (weekly for a month).

Literature

Publication: The Korea Society for Reformed Faith and Action, through which the Mission carries on its publication ministry, finally brought out a 1,000 copy edition of the long-awaited Dictionary of Theology early in the year. Also published were N. H. Beversluis's Christian Philosophy of Education (2,000 copies), R. W. Maatman's The Bible, Natural Science and Evolution (2,000 copies). Among several reprints issued were two editions of G. I. Williamson's The Shorter Catechism, the first personally seen through the press by Mr. English and the second by Mr. Hard. The Society's sales more than doubled in 1979 to $33,000 for the year.

Book Sales: English theological book sales totalled close to $40,800 for the year. Mr. English handled these through April and Mr. Hard for the last eight months of the year. This service involves large outlays of time for the English and Hard families, but the value of the ministry and its enthusiastic reception by students and faculty make it well worth while.

Writing: Two articles by Mr. Hard were accepted by the Korea Seminary's journal: "Science and Evangelical Faith—a Guide to Recent Books in English and Korean (since 1945)" and "Christian Culture and Gospel Outreach." New editions of two of his syllabi ("Famous Christian Authors" and "Eleantics") were produced for both classroom use and bookstore sales.

Library Work: Mr. Hard continued as Librarian at Korea Seminary and had interest in helping and/or overseeing four other book collections, totalling in all over 25,000 volumes with a growth in 1979 of almost 3,000 books, about 400 of which were donated by the Mission or from gift funds through the Hards. Some smaller help was given to various churches, Bible Institutes and a Youth Hostel.

Relief

Thankfully the year passed with no unusual relief needs. The Mission continued to help various groups on some regular basis, mostly with funds from the OPC Committee on Diaconal ministries. These include leper self-help funds, seminary and orphan scholarships, the Gospel Hospital and supplementary food supplies for an Old Folks' Home and a home for insane women.
Language Study

Mary Lou Son continued language learning through an eight-week course at the Myong Do Language Institute and through tutoring. Informal opportunities to practice the use of the language occur in the course of a Women's Bible Study group which Mrs. Son conducts weekly, and in her teaching of English to young people.

Mr. English also studied language during the first quarter, twenty hours with a tutor and on his own.

MIDDLE EAST

After the Atallahs returned from Lebanon and were given an indefinite leave of absence, Mr. Atallah accepted a request to work part time with the Arabic Broadcast of the Back to God Hour carrying on correspondence with listeners who responded to the broadcast. Out of this work came a proposal for a joint mission work in the Middle East with the Back to God Hour of the Christian Reformed Church. An agreement was worked out whereby Mr. Atallah would be employed full time for a year by the Back to God Hour starting in January 1980 with the provision that of that time he would be granted a leave of three months to travel in the Middle East under the supervision of the Committee on Foreign Missions.

The agreement for Mr. Atallah’s ministry during the year of 1980 provides for his arranging two trips to the Middle East in order to make personal contact with people who have responded to broadcasts of the Back to God Hour. He will seek to instruct them with a view to their being gathered into indigenous Reformed churches. The Committee on Foreign Missions plans to consult further with the Back to God Hour regarding the possibility of working out a cooperative agreement for future mission work in the Middle East.

Mr. Atallah began working full time for the Back to God Hour on January 2, 1980 and started his first trip to the Middle East on February 6. He was travelling on a United States passport, having been naturalized on December 6, 1979.

TAIWAN

The island of Taiwan began the year of 1979 in a state of severe shock and dread as a result of the sudden and unexpected severing of diplomatic relations with the Republic of China by the president of the United States. As the year progressed things began to return to their previous status. However, at present, with the January 1, 1980 termination of the mutual defense treaty between the Republic of China and the United States, together with the uncertainty of the world’s economy, the people of Taiwan are quite nervous about the prospects for their own future.

All of this has had very dramatic effects on the Taiwan Mission and its individual members as well as on the church and society with which we are seeking to work. In some cases the present uncertainties have caused some people to begin giving serious consideration to the meaning and purpose of life and thus a new hearing for the claims of Christianity has been gained. But for the most part foreigners living in Taiwan, including missionaries, are being removed from the pedestal of privilege and respect which they once occupied. Certain actions, statements and attitudes indicate with new clarity just how much the missionaries are perceived by the people to be emissaries of their respective governments and cultures rather than ambassadors of Christ on a divine mission with eternal consequences.
As 1979 came to a close there were four missionary families and two missionary associates on the field: the Hakes, the Marshalls, the Oppelaars, the Smiths, Mr. Thomas Gault and Miss Wilma Siebenga.

The Rev. and Mrs. Egbert Andrews, who were not scheduled to retire from active missionary service in Taiwan until mid-1980, had those plans suddenly interrupted when Mr. Andrews suffered a stroke while in Taipei on mission business January 11, 1979. After a period of medical care and convalescence, during which time he suffered a second stroke, it was determined that his condition was such that they should retire early and returned to the United States. The Andrewses got their affairs in order and departed from Taiwan on Friday, May 4.

The Hakes, the Marshalls, and the Smiths were all involved in the rigors of house moving during the year of 1979.

The Marshalls were compelled to move at the end of May when the Southern Presbyterian Mission from whom they had been renting requested the use of their house. They terminated their studies at the Maryknoll Language School and, in consultation with the Mission and the national church, decided to move to Hsinchu for one year before returning to the United States for furlough in the summer of 1980. Mr. Marshall's time in Hsinchu is being spent in close contact with a national pastor and congregation. He has done extensive traveling to Kaohsiung and other parts of the island to preach in numerous chapels and established churches. This has given him an opportunity to improve his grasp of the Taiwanese dialect and to enhance his understanding of the culture and the church while being free from the responsibility of the direct oversight of a congregation. Both Mr. and Mrs. Marshall are continuing to take a few hours of instruction in the Taiwanese dialect each week.

The Lendall Smith family returned to Taiwan at the end of June following the completion of their first furlough. Because the sale of the mission house in Taichung had not yet been transacted the Mission asked the Smiths to occupy that house temporarily. Mr. Smith has resumed his efforts to assist with the work at the Chung Ming Church by conducting an inductive Bible study on Sunday evenings, working with the youth and preaching occasionally. He has also been traveling to Kaohsiung once a month to help with the preaching duties at Hsin Ai Chapel. At the end of December the Smiths vacated the mission house and moved into the house previously occupied by the Hakes. This move was made in the expectation that the mission house would be sold in the near future. Mr. Smith is continuing with a language refresher course in Taiwanese which he began in September.

The Hakes completed two full years of language study at the end of November. In consultation with the Mission and the national church they decided to move to Kaohsiung the first week of December to assist with the two chapels there and possibly initiate another new work. Mr. Hake has done a fair amount of preaching in Taiwanese during the year and will continue to preach at least once a month at Hsin Ai. The Hakes are zealous to make a real impact in the neighborhood where they live and also engage in a ministry of discipleship with the believers in our Kaohsiung chapels.

The Oppelaar family continue to reside in Taichung where they have been primarily involved in language study during the year. Due to the political uncertainties at the beginning of the year Mr. Oppelaar sought and won permission to interrupt temporarily his study of Taiwanese in order to spend six months taking a refresher course in Mandarin while at the same time ministering in the churches and chapels using the Mandarin language. The emergency situation which was originally envisioned has failed to materialize. Nevertheless, at the end of the six-month period Mr. Oppelaar asked to be relieved from the requirement to learn Taiwanese and be allowed to work exclusively in Mandarin. It was decided in September to permit Mr. Oppelaar to work in Mandarin but require that he continue to study Taiwanese on a part-time basis. As of the first of December Mr. Oppelaar resumed his studies in Taiwanese at
the Maryknoll Language School. To date he has received permission from the Mission and the national church to begin a new work somewhere in Taichung using the Mandarin language.

Miss Wilma Siebenga is one of the two missionary associates. She is currently teaching grades K–3 for the second year at the Hsinchu branch of the Morrison Christian Academy. She has continued to worship at one of our Reformed Presbyterian churches in Hsinchu and has had an effective ministry among the young people. She has been able to bear an effective witness through other friendships outside the church and school and also through an English Bible study for women.

Mr. Thomas Gault, the other missionary associate, arrived in Taiwan in August to teach high school journalism and English at the Morrison campus in Taichung. He spent the first four months of his stay living with the Smith family, and is still living in temporary quarters until construction on his apartment can be completed.

The Reformed Presbyterian Church

There appears to have been little, if any, numerical growth in the churches and chapels of either presbytery. Three pastors have left the church during the year. At the end of the year it appears that one of the chapels might very well leave the presbytery to become independent. Several other chapels are without evangelists and with very little prospect of new leadership on the horizon. In addition, the summer youth conference which in recent years has been conducted jointly by the two presbyteries was conducted only by the Second Presbytery last summer. While the church is not presently being torn by bitter strife and friction, it certainly is in a very weakened condition with very little hope for significant improvement in the immediate future.

The churches and chapels where our missionaries have been most actively involved during the past year are:

Chung Ming Church (Taichung): The evangelist at Chung Ming Church in Taichung, Mr. P'an, was asked by the session to leave mid-way through the year. The Church has shown no signs of growth during the year and for the last six months has been without a pastor. Late in 1979 the Mission finally succeeded in negotiating a termination of the financial subsidy which has been given to Chung Ming Church for many years without any cutback schedule. The Church is presently giving serious consideration to building a second floor to provide housing for a pastor. Their current repayment schedule on the original loan is far from satisfactory. The Mission would like to use Chung Ming as a base for starting new work in Taichung but its present condition would appear to be far too feeble to bear the added strain. The Mission must decide in the year ahead just how much time and effort its missionaries can justifiably continue to put into this work.

Hsin Ai Chapel (Kaohsiung): At the end of August the evangelist at Hsin Ai Chapel in Kaohsiung, Mr. Hsieh, announced that he was resigning to join a Baptist group. After his departure the attendance fell off sharply and those who remained were badly demoralized. However at the close of the year the attendance has returned to its previous normal level and there seems to be a good spirit among the people. Committee members have been exercising more vigorous leadership in the absence of a regular pastor and plans are being made to elect deacons and elders in January. A national pastor has been appointed by the presbytery to serve as moderator. He together with the three Taiwanese-speaking missionaries have been traveling to Kaohsiung one Sunday each month to preach and give other pastoral assistance until a full-time worker can be secured. The departure of Mr. Hsieh is not altogether a tragedy as his work and attitude had been less than satisfactory for quite some time. Perhaps the way has now been cleared for this work to be more firmly cemented to the other churches in the presbytery under national leadership. It should be noted also that the church still has not begun to make repayment on the building loan that we hold.
Hsin Hsing Chapel (Kaohsiung): Pastor Yap of the Hsin Hsing Chapel resigned from the Second Presbytery at the end of 1979 and announced his intention of starting an "independent presbyterian" church in the Taichung area. However, as the new year began the congregation was unwilling to let him leave and there was some suggestion that they might leave the denomination and become an independent church. The original cutback schedule provides for one more year of financial support from the Mission for this work. Now, however, it will have to determine whether such support is actually justified. There are many excellent features about the congregation; it is a real tragedy that they have not been more firmly grafted into the Reformed Presbyterian movement.

Hsin Sheng Church (San Chung): Under the leadership of Pastor Lo this church in San Chung City has used a loan from the Committee to purchase the fourth floor for use as a manse and to remodel the second floor for use as a sanctuary. The Church has been making regular repayment on the loan according to the schedule in the contract. The Mission was also able to negotiate a termination to the financial subsidy similar to the one with Chung Ming.

Hsin Hsin Church (San Chung): In November Hsin Hsin Church in San Chung City repaid all of its building loans ahead of schedule. That in effect terminates all formal connections the Mission has with this church. The Church has never joined either of the presbyteries so that technically it is not even a Reformed Presbyterian Church, although Pastor Lin is a non-functioning member of the Second Presbytery. Also the deed for the property is still registered in the name of the pastor rather than in the name of the Church's juridical person. The Mission has been aware of the failures to abide by the terms of the loan contract for quite some time but has found itself powerless to do anything about it.

Shwei Nan Dung Church (Shwei Nan Dung): Mr. Oppelaar was the moderator of this small church in a very remote mining town on the northern coast of Taiwan for most of the year. So far it has been impossible to find someone who is willing to live there. In the fall arrangements were made with Christ's College to send a team of students each weekend to conduct services. This is still being done.

In summarizing the Mission's present relationship to the Reformed Presbyterian Church of Taiwan it should be noted that there is a definite trend to move away from giving financial assistance. Financial subsidy will be given to only one chapel in 1980 and this will be the last year that that chapel can expect aid. Financial subsidy that was being given to two other churches in 1979 has now been terminated. No new requests have been made in the budgets submitted for 1980 and 1981 for this type of financial assistance. Neither has there been money budgeted for hiring national workers. The number of churches with building loans has been reduced from four to three this year. As of the end of the year only one of these three was actively repaying the loan.

At the same time there has been a definite trend toward forming more of a spiritual partnership with our national brethren. This can be seen in the fact that at virtually every meeting of both presbyteries during the past year at least one member of the Mission sought advice and direction concerning the nature and location of missionary activities. There is a real desire to be in subjection to the will of the church. Moving in this direction, of course, is not without problems and dangers. At present this has come to expression particularly in the area of whether or not missionaries should be exercising independent initiative for starting new works.

Dr. Harvie Conn's Visit

A major event during the past year was the five-week visit of Dr. Harvie Conn during July and August. Although Dr. Conn was unable to bring a team of seminary students along with him as originally planned, he was able to make contact with a wide variety of people. He was a main speaker at the five-day annual Taiwan Missionary Fellowship Conference attended by more
than 300 foreign missionaries. He also spoke at the Second Presbytery’s summer youth conference, as well as other prayer meetings and Bible study groups. The greatest portion of his time was spent doing research and writing on ways to more effectively contextualize the Gospel within the Taiwanese culture. Three national Christians and Mr. Marshall joined him in that project and it is hoped that a book can be published in the near future presenting the fruits of the study. Dr. Conn’s visit was a great source of encouragement to these men and he may have been able to transfer some valuable insights and techniques for implementing a more effective approach to theological education which is another urgent need in the church there at present. The Mission was also able to confer with Dr. Conn at quite some length, both as a group and as individuals.

NEW FIELDS

During 1979 the Committee on Foreign Missions began to evaluate several new fields for possible future work. The Committee sent the Rev. John S. Mason to Kenya and the Sudan in May and June to investigate the needs of Eritrean refugees there for church planting and relief. Although it is extremely difficult at present to get into the Sudan to do mission work, nevertheless the Committee was able to send a considerable amount of Christian literature in the Tigrinya language for use by the refugees, and Mr. Mason also took literature with him.

The Committee has received a request from the Presbytery of Southern California to undertake a joint study regarding the possibility and feasibility of establishing a foreign mission field in northern Baja California. Groups from the Southern California Churches have been making monthly visits to this part of Mexico for almost two years in order to conduct evangelistic meetings and do relief work.

In September the Committee learned that Dr. C. John Miller was planning a six-weeks ministry in Uganda. The Committee appointed Dr. Miller as its representative during his visit to Uganda and asked him to bring back a report on needs there for mission work. His reports are now being evaluated.

The Committee has also been requested to consider a ministry to the Reformed Church of Hungary. This church has great needs for good Christian literature and for help with pastoral training. The Committee is exploring ways of helping to meet these needs.

ADMINISTRATION

Those serving as officers of the Committee at the end of the year were President, Bernard J. Stonehouse; Vice-President, Leslie A. Dunn; Secretary, Newman deHaas; Treasurer, William A. Haldeman.

Committees for the year were as follows:

**Executive Committee**

Chairman, B. J. Stonehouse; Secretary, N. deHaas; L. A. Dunn, R. B. Gaffin, Jr., T. J. Georgian, W. A. Haldeman

**Standing Committees** (first named is chairman)

Egypt/Middle East—D. J. Duff, K. G. Dortzbach
Japan—T. J. Georgian, D. A. George
Korea—L. A. Dunn, N. deHaas
Taiwan—N. E. Byer, E. C. Urban
Candidates—R. B. Gaffin, Jr., H. M. Conn, R. G. List
New Fields—B. J. Stonehouse, G. A. Van Der Heide
Finance—W. A. Haldeman, H. R. Muether
Conference—H. M. Conn
General Secretary—Laurence N. Vail
Representative-at-Large—John P. Galbraith
Controller—Richard B. Miekley
Medical Advisor—Dr. John G. Den Hartog
Secretaries—Mrs. Leonard (Phyllis) McCombs, Mrs. Robert (Gladys) Kramm

FINANCES

Contributions to the Committee’s General Fund during 1979 compared to the budget and to 1978 contributions were as follows:

<table>
<thead>
<tr>
<th></th>
<th>Actual 1978</th>
<th>Budget 1979</th>
<th>Actual 1979</th>
</tr>
</thead>
<tbody>
<tr>
<td>Worldwide Outreach</td>
<td>$112,948</td>
<td>$136,040</td>
<td></td>
</tr>
<tr>
<td>Designated Foreign Missions</td>
<td>106,677</td>
<td>63,294</td>
<td></td>
</tr>
<tr>
<td>Thank Offering</td>
<td>51,204</td>
<td>67,421</td>
<td></td>
</tr>
<tr>
<td>Designated Specific Work</td>
<td>15,783</td>
<td>10,371</td>
<td></td>
</tr>
<tr>
<td>Total from OPC</td>
<td>$286,612</td>
<td>$280,000</td>
<td>$277,126</td>
</tr>
<tr>
<td>Non-OPC</td>
<td>91,791</td>
<td>110,000</td>
<td>92,812</td>
</tr>
<tr>
<td>Other Sources</td>
<td>29,211</td>
<td>24,000</td>
<td>34,640</td>
</tr>
<tr>
<td>General Fund Total</td>
<td>$407,625</td>
<td>$414,000</td>
<td>$404,578</td>
</tr>
</tbody>
</table>

These figures reveal that there was a shortfall of $17,188 (15.6%) in the expected receipts from non-OPC sources. Income from such sources in recent years has been as follows:

1976—$63,158
1977— 76,983
1978— 91,791
1979— 92,812

Although there has been a leveling off of such receipts for budgeted expenses, there was at the same time a dramatic rise in 1979 in receipts from non-OPC sources for special projects which includes the medical work in Kenya. This trend has been taken into account in constructing the budgets which appear later in the report.

The Committee gives thanks for the $7,598 received from the Presbytery of New Jersey for the support of the Marshalls on Taiwan, and for the large amounts received for missionary support from sources outside the Orthodox Presbyterian Church as follows:

Classis Eureka, Reformed Church in the U.S. ....................... $22,525
Missions Homefront Foundation of Holland ......................... 16,643
Several local churches from other denominations ............... 40,750

Of these amounts, $55,525 was received in the General Fund and $24,393 was received for special projects.

Total expenses for the Committee’s general operations were $423,978. This was $33,607 less than the budgeted amount of $457,585. In order to accomplish this saving, the Committee avoided expending General Fund amounts during 1979 for retired housing, capital reserves and emergency reserves.
The greatest increase of expenditures above the budget during 1979 was for travel. Much of that increase may be accounted for by the rapid rise worldwide in the cost of petroleum products.

The Committee’s real estate holdings in Eritrea, carried on the books at $117,951, were written off in 1979 because of the unlikely prospect of ever being able to reclaim them. This was the major reason for the net decrease of the Capital Fund of $112,065 during the year.

**BUDGETS**

The budgets which were adopted by the Committee in 1979 and which were presented to the 46th General Assembly for 1980, 1981 and 1982 made provision for sending out missionaries as follows:

1980

One new ordained missionary to Japan
One replacement ordained missionary to Taiwan

1981

One new ordained missionary to Korea

1982

One new ordained missionary to Egypt

In addition to the above plans for sending out new missionaries, the Committee made provisions in these budgets for a teaching ministry on and off the field, an emergency reserve fund, a retreat in 1981, screening of candidates and capital fund buildup.

In view of the trend it observed toward a leveling off of receipts from outside the OPC and information it has received that the maximum annual increase to be expected from within the OPC is 5%, the Committee is presenting budgets that have been drastically reduced (17½% for 1980, 21% for 1981 and 1982, and a similar reduction for 1983). These reductions make it necessary for the Committee to cancel plans for sending out any new missionaries in the foreseeable future, and to eliminate any provisions for a teaching ministry on and off the field, for an emergency reserve fund, and for other items mentioned above.

The Committee decided that in view of the denomination’s apparent inability to meet the 1980 personnel goals of the Committee, it would establish as a new priority the promotion and advancement of its Missionary Associates and Partners Abroad programs. The Committee also decided to make only short-term commitments for the next three years.

The Committee presented the following General Fund budgets to the Committee on Stewardship:

**EXPENDITURES**

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Missionary</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>On Field</td>
<td>$294,463</td>
<td>$329,475</td>
<td>$385,700</td>
<td>$459,000</td>
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<tr>
<td>Off Field</td>
<td>$36,250</td>
<td>$32,750</td>
<td>$32,750</td>
<td>$35,525</td>
</tr>
<tr>
<td>Subtotal—missionary</td>
<td>338,713</td>
<td>362,225</td>
<td>418,450</td>
<td>494,525</td>
</tr>
<tr>
<td>Retired Housing</td>
<td></td>
<td>6,900</td>
<td>7,600</td>
<td>8,400</td>
</tr>
<tr>
<td>Total Missionary</td>
<td>338,713</td>
<td>369,125</td>
<td>426,050</td>
<td>502,925</td>
</tr>
</tbody>
</table>
In presenting these budgets which provide for no new missionaries, the Committee would like to remind the General Assembly also of several unusual opportunities for new work that the Lord has placed before us. These are listed in the above report under the section titled, NEW FIELDS.

**SCHEDULE OF MISSIONARY TERMS, SALARIES, ALLOWANCES**

The Committee made several changes in its schedule for missionaries’ terms, salaries and allowances during 1979. The complete schedule with changes is presented below:

**Terms**
- Married—Option of four or five years on field
  - Furlough after four-year term—eleven months
  - Furlough after five-year term—thirteen months
- Four-year term requires two years’ advance notice to the Committee
- Single — Three years on field, six months furlough

**Salaries—Annual**

<table>
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<tr>
<th>Year of Service</th>
<th>Year of Service</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>$7,692</td>
</tr>
<tr>
<td>2nd</td>
<td>7,872</td>
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<tr>
<td>3rd</td>
<td>8,052</td>
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<tr>
<td>4th</td>
<td>8,224</td>
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<tr>
<td>5th</td>
<td>8,424</td>
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<tr>
<td>6th</td>
<td>8,616</td>
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<tr>
<td>7th</td>
<td>8,796</td>
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<tr>
<td>8th</td>
<td>8,976</td>
</tr>
</tbody>
</table>

Beyond 15 years of service the minimum base salary is $10,440.

A missionary is entitled to full salary and allowances whether or not he receives Social Security retirement benefits. The Controller will investigate how such a person may receive maximum income.
Salary Supplements

   The Committee makes periodic adjustments for changes in cost of living and currency exchange rates using indices and tables obtained from a professional service.
2. Housing and Utilities—100%.
3. Medical Costs—100%.
4. Travel on Field—All except personal.
5. Travel To and From Field—All.
6. Pension Plan—Full premium.
7. Social Security Tax—50% if elected. Otherwise, an equivalent amount will be invested in the Retirement Equity Fund of the Pension Plan.
9. Education for Dependent Children.
   a. Allowance shall be only for dependent children (e.g. not for married children).
   b. Allowance shall be limited to five children.
   c. Allowance shall extend from kindergarten through four years of college.
   d. Eligibility for allowance in college shall terminate no later than the 22nd birthday, except that eligibility for sons of missionaries shall be extended by the length of the initial term of his military service. Thus eligibility shall not extend beyond age 25.
   e. Allowance shall be paid only while the child is regularly enrolled and attending a full-time course at a school approved by the Committee. A full-time college course shall be at least 13 hours per semester or the equivalent. If a child fails to complete a term for which allowances have been paid, for reasons other than illness or contrary to the wishes of the parents, the allowance paid for that term by the Committee shall be refunded to the Committee.
   f. The amount of the allowance to be paid by the Committee shall be:
      (1) For each eligible child taught by parents at home—$500 per year plus cost of books and supplies.
      (2) Tuition as follows:
          Kindergarten through grade 12—all in excess of $200 per child at a school approved by the Committee.
          College—
          (a) Every effort to obtain scholarship for tuition, room and board (including "G.I." assistance) shall be made by the student and the parents before applying for an allowance.
          (b) 50% of the percentage of tuition-room-board which would be his parents' responsibility after scholarships.
      (3) Room at boarding school, through high school.
      (4) Board at boarding school, through high school, in whatever amount is in excess of 60% of the child allowance.
      (5) Travel.
          (a) To a school in a foreign country through high school—all trips necessitated by school policy.
          (b) To a school or college in the United States—one way from the mission field to the school, by the most direct route and minimum fare available.
ELECTIONS

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

Ministers: Karl G. Dortzbach, Donald J. Duff, Bernard J. Stonehouse
Ruling Elders: Norman E. Byer, M.D., William A. Haldeman

Ruling Elder R. Gene List, D. D. S. has resigned because of lack of time to serve, leaving a vacancy in the class of 1981.

REPORT OF THE TREASURER

The report of the Treasurer, as audited by Niessen, Dunlap and Pritchard, Certified Public Accountants, is as follows:

To The Committee on Foreign Missions
of the Orthodox Presbyterian Church, Inc.
Philadelphia, PA 19126

We have examined the statement of assets and liabilities arising from cash transactions of The Committee on Foreign Missions of The Orthodox Presbyterian Church, Inc., as of December 31, 1979, and the related statement of revenues, expenses, and changes in fund balances for the year then ended. Except as explained in the following paragraph, our examination was made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

We did not examine evidence of ownership of foreign properties of the Capital Fund (stated at $189,503). The nature of these assets does not permit the application of adequate alternative procedures regarding such real estate.

As described in the Summary of Significant Accounting Policies, the Committee’s policy is to prepare its financial statements on the basis of cash receipts and disbursements; consequently, certain revenue and the related assets are recognized when received rather than when earned, and certain expenses are recognized when paid rather than when the obligation is incurred. Accordingly, the accompanying financial statements are not intended to present financial position and results of operations in conformity with generally accepted accounting principles.

Since we did not examine evidence of ownership of foreign properties of the Capital Fund and we were unable to apply adequate alternative procedures regarding such assets, as noted in the second preceding paragraph, the scope of our work was not sufficient to enable us to express, and we do not express, an opinion on the financial statements referred to above.

January 21, 1980
Colmar, Pa.

NIESSEN, DUNLAP & PRITCHARD
Certified Public Accountants
### Statement of Assets & Liabilities
#### December 31, 1979

<table>
<thead>
<tr>
<th>Total</th>
<th>General</th>
<th>Capital</th>
<th>James W. Price Literature Fund</th>
<th>Handyside Memorial Endowment Fund</th>
<th>Advancing Trust Fund</th>
<th>Annuity Fund</th>
<th>Davies Missionary Memorial Fund</th>
<th>Anna Moore Fund</th>
<th>Special Projects Fund</th>
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<tbody>
<tr>
<td>ASSETS</td>
<td></td>
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<tr>
<td>Cash (Note 1)</td>
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<td>$21,443</td>
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<td>$23,562</td>
<td>$113</td>
<td>$444</td>
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<td>Short Term Certificates (Note 2)</td>
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<td>100,000</td>
<td>75,000</td>
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<td>Accounts Receivable</td>
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<td>Inter-Fund Receivables</td>
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<td>1,909</td>
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<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Notes Receivable (Note 3)</td>
<td>66,478</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Advances to Missions (Note 4)</td>
<td>16,200</td>
<td>16,200</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Investments (Note 5)</td>
<td>21,182</td>
<td>3,638</td>
<td>2,893</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Administration Building (Note 6)</td>
<td>44,456</td>
<td>44,456</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Real Estate (Note 7)</td>
<td>189,503</td>
<td>-</td>
<td>145,753</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>TOTAL ASSETS</td>
<td>$665,281</td>
<td>$187,646</td>
<td>$314,203</td>
<td>$44,643</td>
<td>$3,011</td>
<td>$444</td>
<td>$6,000</td>
<td>$666</td>
<td>$25</td>
</tr>
</tbody>
</table>

| LIABILITIES & FUND BALANCES |         |         |                                 |                                   |                      |             |                                 |                |                     |
| Notes Payable (Note 8) | $65,793 | -       | $65,793                         | -                                 | -                    | -           | -                              | -              | -                   | -                   | -            | -                    |
| Inter-Fund Payables | 58,221 | 50,312  | 6,000                           | -                                 | -                    | -           | -                              | -              | -                   | -                   | -            | -                    |
| Payroll Withholdings | 2,245  | 2,245   | -                               | -                                 | -                    | -           | -                              | -              | -                   | -                   | -            | -                    |
| Other Payables—Intermediary (Note 9) | 7,250 | 7,250  | -                               | -                                 | -                    | -           | -                              | -              | -                   | -                   | -            | -                    |
| Fund Balances | 531,772 | 127,839 | 242,410                         | 44,643                            | 3,011                | 444        | 6,000                          | $666           | $25                 | $14,581             | $41,841     | $50,312              |
| TOTAL LIABILITIES & FUND BALANCES | $665,281 | $187,646 | $314,203                       | $44,643                           | $3,011               | $444        | $6,000                         | $666           | $25                 | $14,581             | $43,750     | $50,312              |

The accompanying notes are an integral part of the financial statements.
STATEMENT OF REVENUES, EXPENSES, & CHANGES IN FUND BALANCES
FOR THE YEAR ENDED DECEMBER 31, 1979

<table>
<thead>
<tr>
<th>REVENUES</th>
<th>Total All Funds</th>
<th>General Fund</th>
<th>Capital Fund</th>
<th>James W. Price Literature Fund</th>
<th>Handyside Memorial Student Sponsorship Fund</th>
<th>Endowment Fund</th>
<th>During Trust Fund</th>
<th>Annuity Fund</th>
<th>Davie Memorial Fund</th>
<th>Missionary Memorial Fund</th>
<th>Anna Moore Fund</th>
<th>Special Projects Fund</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Regular</td>
<td>$221,265</td>
<td>$221,265</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thank Offering</td>
<td>67,620</td>
<td>67,620</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Designated—Budget</td>
<td>78,552</td>
<td>78,552</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Designated—Special Projects</td>
<td>58,492</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other Contributions &amp; Bequests</td>
<td>5,709</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interest &amp; Dividends</td>
<td>22,680</td>
<td>13,271</td>
<td>5,163</td>
<td>2,928</td>
<td>177</td>
<td>28</td>
<td></td>
<td>40</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other Income</td>
<td>21,361</td>
<td>21,361</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Revenues</td>
<td>475,679</td>
<td>402,069</td>
<td>9,237</td>
<td>2,942</td>
<td>177</td>
<td>28</td>
<td></td>
<td>40</td>
<td>1,694</td>
<td></td>
<td>1,000</td>
<td>58,492</td>
</tr>
</tbody>
</table>

| EXPENSES                                       |                 |              |              |                                |                                             |                |                   |              |                     |                          |                 |                       |
| Missionary Support                            | 322,240         | 322,240      |              |                                |                                             |                |                   |              |                     |                          |                 |                       |
| Office & Administrative                        | 86,652          | 86,652       |              |                                |                                             |                |                   |              |                     |                          |                 |                       |
| Promotion                                     | 15,062          | 15,062       |              |                                |                                             |                |                   |              |                     |                          |                 |                       |
| Interest on Notes Payable                     | 3,397           |              | 3,351        |                                |                                             |                |                   |              |                     |                          |                 |                       |
| Special Projects                              | 49,614          |              |              |                                |                                             |                |                   |              |                     |                          |                 |                       |
| Miscellaneous                                 | 2,358           |              |              |                                |                                             |                |                   |              |                     |                          |                 |                       |
| Total Expenses                                | 479,323         | 423,978      | 3,351        |                                |                                             |                |                   |              |                     |                          |                 |                       |

| Excess (Deficiency) of Revenues                |                 |              |              |                                |                                             |                |                   |              |                     |                          |                 |                       |
| Over Expenses                                  | (3,644)         | (21,909)     | 5,886        | 2,942                          | 177                                         | 28             |                   | 18           | 1,694               | (1,358)                   | 8,878           |                       |
| Foreign Mission Write-Off (Note 7)             | (117,951)       |              |              |                                |                                             |                |                   |              |                     |                          |                 |                       |
| Transfer Between Funds                         | 1,073           |              |              |                                |                                             |                |                   |              |                     |                          |                 |                       |
| FUND BALANCE                                  |                 |              |              |                                |                                             |                |                   |              |                     |                          |                 |                       |
| Beginning of Year                             | 653,367         | 148,675      | 354,475      | 41,701                         | 2,834                                       | 416            | 6,000             | 648          | 25                  | 13,960                    | 43,199          | 41,434                |
| FUND BALANCE, END OF YEAR                      | $531,772        | $127,839     | $242,410     | $44,643                        | $3,011                                      | $444           | $6,000            | $666         | $25                 | $14,581                    | $41,841          | $50,312               |

The accompanying notes are an integral part of the financial statements.
SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES
DECEMBER 31, 1979

The significant accounting policies followed by The Committee on Foreign Missions of The Orthodox Presbyterian Church, Inc., are described below to enhance the usefulness of the financial statements to the reader.

BASIS OF FINANCIAL STATEMENTS

The accounting records of the Committee are maintained on a cash basis except that interest not paid on the anniversary date of certain notes payable is added to the note balances.

FUND ACCOUNTING

In order to ensure observance of limitations and restrictions placed on the use of the resources available to The Committee on Foreign Missions of The Orthodox Presbyterian Church, Inc., the accounts are maintained in accordance with the principles of fund accounting. This is the procedure by which resources for various purposes are classified for accounting and reporting purposes into funds that are in accordance with activities or objectives specified. Separate accounts are maintained for each fund; however, in the accompanying financial statements, funds that have similar characteristics have been combined into fund groups. Accordingly, all financial transactions have been recorded by fund group.

VALUATION OF FIXED ASSETS

All acquisitions of property, except for real property, are expensed at the time of purchase. Buildings are not depreciated.

NOTES TO FINANCIAL STATEMENTS
DECEMBER 31, 1979

1. Cash
Capital fund cash in the amount of $3,550, equal to 25% of the demand notes payable, is restricted by agreement (see Note 8).

2. Short Term Certificates
Short term certificates are recorded at cost. Short term certificates of $190,000 as of December 31, 1979, consist of the following:

<table>
<thead>
<tr>
<th>Fund</th>
<th>Money Market Certificates</th>
<th>Cost</th>
<th>Market Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>General</td>
<td>First Pennsylvania Bank, 14.25%, Due 2/15/80</td>
<td>$100,000</td>
<td>$100,000</td>
</tr>
<tr>
<td>Capital</td>
<td>First Pennsylvania Bank, 13.50%, Due 3/28/80</td>
<td>45,000</td>
<td>45,000</td>
</tr>
<tr>
<td>Capital</td>
<td>First Pennsylvania Bank, 11.80%, Due 2/1/80</td>
<td>30,000</td>
<td>30,000</td>
</tr>
<tr>
<td>James W. Price Mem.</td>
<td>First Pennsylvania Bank, 11.80%, Due 2/1/80</td>
<td>15,000</td>
<td>15,000</td>
</tr>
<tr>
<td><strong>Total Short Term Certificates</strong></td>
<td></td>
<td>$190,000</td>
<td>$190,000</td>
</tr>
</tbody>
</table>
3. Notes Receivable

Notes receivable in the amount of $66,478 are due from various missions and as of December 31, 1979, consist of the following:

<table>
<thead>
<tr>
<th>Due From</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Egypt Mission</td>
<td>$1,009</td>
</tr>
<tr>
<td>Japan Mission</td>
<td>10,493</td>
</tr>
<tr>
<td>Korea Mission</td>
<td>13,879</td>
</tr>
<tr>
<td>Lebanon Mission</td>
<td>925</td>
</tr>
<tr>
<td>Taiwan Mission</td>
<td>39,642</td>
</tr>
<tr>
<td>Other</td>
<td>530</td>
</tr>
<tr>
<td><strong>Total Notes Receivable</strong></td>
<td><strong>$ 66,478</strong></td>
</tr>
</tbody>
</table>

4. Advances to Missions

As of December 31, 1979, Advances to Missions in the amount of $16,200 consist of the following:

<table>
<thead>
<tr>
<th>Due From</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Japan Mission</td>
<td>$5,143</td>
</tr>
<tr>
<td>Korea Mission</td>
<td>1,584</td>
</tr>
<tr>
<td>Personal Advances</td>
<td>9,473</td>
</tr>
<tr>
<td><strong>Total Advances to Missions</strong></td>
<td><strong>$ 16,200</strong></td>
</tr>
</tbody>
</table>

5. Investments

Investments are recorded at cost. Investments of $21,182 as of December 31, 1979, consist of the following:

<table>
<thead>
<tr>
<th>Fund</th>
<th>Face Value or No. of Shares</th>
<th>Investment</th>
<th>Cost</th>
<th>Market Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>General</td>
<td>53 Shares</td>
<td>Ward Foods, common stock</td>
<td>$2,506</td>
<td>$378</td>
</tr>
<tr>
<td>General</td>
<td>55 Shares</td>
<td>Gulf &amp; Western Ind., common stock</td>
<td>1,132</td>
<td>1,018</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Total of General Fund</strong></td>
<td>3,638</td>
<td>1,396</td>
</tr>
<tr>
<td>Capital</td>
<td>100 Shares</td>
<td>Duke Power Company, common stock</td>
<td>2,181</td>
<td>1,725</td>
</tr>
<tr>
<td>Capital</td>
<td>$1,000</td>
<td>U.S. Treasury Bond, 3¼%, Due 6/15/83</td>
<td>712</td>
<td>816</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Total of Capital Fund</strong></td>
<td>2,893</td>
<td>2,541</td>
</tr>
</tbody>
</table>
6. Administration Building

Title to the Administration Building property located at 7401 Old York Road, Philadelphia, Pennsylvania, is equally vested in The Committee on Home Missions of The Orthodox Presbyterian Church, Inc., and The Committee on Foreign Missions, and The Committee on Christian Education of The Orthodox Presbyterian Church, Inc. The property is carried at the Committee's one-third share of its cost. Expenses of operating the property are shared by the three Committees and Great Commission Publications, Inc.

The Committee on Foreign Missions also owns the Furlough House, a residential property in Abington, Pennsylvania.

<table>
<thead>
<tr>
<th>Property (At Cost)</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Administration Building Philadelphia, Pa. (1/3 interest)</td>
<td>$29,221</td>
</tr>
<tr>
<td>Furlough House, Abington, Pa.</td>
<td>$15,235</td>
</tr>
<tr>
<td>Total</td>
<td>$44,456</td>
</tr>
</tbody>
</table>

7. Real Estate

At December 31, 1979, property in the amount of $189,503 consists of the following:

<table>
<thead>
<tr>
<th>Missionary Property (At Cost)</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pusan, Korea, #1</td>
<td>$61,060</td>
</tr>
<tr>
<td>Pusan, Korea, #2</td>
<td>5,000</td>
</tr>
<tr>
<td>Pusan, Korea, #3</td>
<td>4,400</td>
</tr>
<tr>
<td>Seoul, Korea</td>
<td>16,781</td>
</tr>
<tr>
<td>Taichung, Taiwan</td>
<td>12,576</td>
</tr>
<tr>
<td>Nakayama New Town, Japan</td>
<td>24,668</td>
</tr>
<tr>
<td>Yamagata, Japan</td>
<td>21,268</td>
</tr>
<tr>
<td>Total Capital Fund Real Estate</td>
<td>145,753</td>
</tr>
<tr>
<td>Wilmington, Delaware</td>
<td>43,750</td>
</tr>
<tr>
<td>Total Anna Moore Fund Real Estate</td>
<td>43,750</td>
</tr>
<tr>
<td>Total Real Estate</td>
<td>$189,503</td>
</tr>
</tbody>
</table>
7. Real Estate (Cont’d.)

A hospital and other properties located in Ethiopia were vacated by all Orthodox Presbyterian Church Mission personnel in 1976 due to the political conditions in that country. After giving consideration to the political situation in Ethiopia and to various reports from other organizations performing mission work in Ethiopia, the Executive Committee of The Committee on Foreign Missions adopted a recommendation of the Finance Subcommittee that the assets of the Ethiopian property be removed from the financial records of The Committee on Foreign Missions. Ethiopian property, carried at a cost of $117,951, was written off during the year ended December 31, 1979.

° Notes Payable

Notes payable to the Capital Fund in the amount of $65,793 at December 31, 1979, consist of the following:

<table>
<thead>
<tr>
<th>Due Dates of Notes</th>
<th>Interest Rate</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Demand</td>
<td>0 to 5%</td>
<td>$14,202</td>
</tr>
<tr>
<td>1980</td>
<td>5 to 5¾%</td>
<td>5,934</td>
</tr>
<tr>
<td>1981</td>
<td>5½ to 5¾%</td>
<td>21,720</td>
</tr>
<tr>
<td>1982-1987</td>
<td>5½ to 6%</td>
<td>23,937</td>
</tr>
<tr>
<td><strong>Total Notes Payable</strong></td>
<td></td>
<td><strong>$65,793</strong></td>
</tr>
</tbody>
</table>

9. Other Payables—Intermediary & Adjustment to Beginning Fund Balance

The balance is the Intermediary account, previously considered a fund balance account. This balance has been reclassified to a liability account. The balance in the Other Payables—Intermediary account at December 31, 1979, represents funds received by the Committee that will be disbursed to other entities.

The balance in the fund balance account at January 1, 1979, $14,756, was removed to conform with this classification of the account.

10. Pension Plan

The Orthodox Presbyterian Church has a pension and life insurance plan for ordained ministers and permanent full-time employees. Plan contributions are paid entirely by the Committee. Benefits are not guaranteed, but are based on participant’s equity in the retirement fund.
were subjected to the audit procedures applied in the examination of the basic financial state-
ments. For reasons stated in the preceding section, we do not express an opinion on the basic
financial statements presented herein. Similarly, we do not express an opinion on the following
data.

NIESSEN, DUNLAP & PRITCHARD
Certified Public Accountants

January 21, 1980
Colmar, Pa.

YEAR ENDED DECEMBER 31, 1979

SCHEDULE OF GENERAL FUND CONTRIBUTIONS

Regular
Orthodox Presbyterian Churches ........................................... $199,333
Other ................................................................. 21,932
$221,265

Thank Offering
Orthodox Presbyterian Churches ........................................... $ 67,421
Other ................................................................. 199
$ 67,620

Designated—Budget
Orthodox Presbyterian Churches ........................................... $ 10,371
Other ................................................................. 68,181
$ 78,552

SCHEDULE OF GENERAL FUND EXPENSES

Missionary Support
Personal Expenses & Benefits
Salary & Child Allowance ................................................ $ 59,083
Field Supplement ............................................................ 28,432
Furlough Adjustment ....................................................... 5,103
Housing ................................................................. 21,387
Utilities ................................................................. 11,149
Taxes & Insurance ......................................................... 2,073
Education Allowances ..................................................... 32,430
Benefits ................................................................. 16,165
Medical/Dental ............................................................. 11,837
Vacation Allowance ....................................................... 1,820
189,479

Travel
Field Travel—Car ............................................................. 21,984
Field Travel—Public ......................................................... 4,135
Furlough Travel .............................................................. 8,699
Travel to & from Field ..................................................... 33,568
68,386
**FORTY-SEVENTH GENERAL ASSEMBLY**

**YEAR ENDED DECEMBER 31, 1979**

(Continued)

**SCHEDULE OF GENERAL FUND EXPENSES (Cont’d.)**

<table>
<thead>
<tr>
<th>Various Missionary and/or Mission Expenses</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Language Study</td>
<td>7,517</td>
</tr>
<tr>
<td>Equipment &amp; Supplies</td>
<td>2,290</td>
</tr>
<tr>
<td>Conferences &amp; Seminars</td>
<td>2,799</td>
</tr>
<tr>
<td>Bookroom Expenses</td>
<td>2,235</td>
</tr>
<tr>
<td>Literature</td>
<td>666</td>
</tr>
<tr>
<td></td>
<td><strong>15,507</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Other Supportive Expenses</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapels</td>
<td>20,149</td>
</tr>
<tr>
<td>National Co-Workers</td>
<td>6,264</td>
</tr>
<tr>
<td>Teaching Ministry</td>
<td>2,603</td>
</tr>
<tr>
<td>National Employees</td>
<td>5,704</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>8,344</td>
</tr>
<tr>
<td></td>
<td><strong>43,064</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Other</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Furlough Housing</td>
<td>3,830</td>
</tr>
<tr>
<td>Candidates</td>
<td>1,974</td>
</tr>
<tr>
<td></td>
<td><strong>5,804</strong></td>
</tr>
</tbody>
</table>

**Total Missionary Support**                  | **$322,240** |

**Office & Administrative Expense**

<table>
<thead>
<tr>
<th>Office</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries &amp; Benefits</td>
<td><strong>$45,967</strong></td>
</tr>
<tr>
<td>Salaries</td>
<td>5,742</td>
</tr>
<tr>
<td>Benefits</td>
<td>10,498</td>
</tr>
<tr>
<td></td>
<td><strong>62,207</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>General Administration</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rent</td>
<td>4,320</td>
</tr>
<tr>
<td>Telephone</td>
<td>2,475</td>
</tr>
<tr>
<td>Postage</td>
<td>1,819</td>
</tr>
<tr>
<td>Office Equipment</td>
<td>1,545</td>
</tr>
<tr>
<td>Office Supplies</td>
<td>1,401</td>
</tr>
<tr>
<td>Travel</td>
<td>2,722</td>
</tr>
<tr>
<td>Committee Meetings, Conference &amp; Seminars</td>
<td>6,314</td>
</tr>
<tr>
<td>Legal &amp; Audit</td>
<td>2,045</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>1,804</td>
</tr>
<tr>
<td></td>
<td><strong>24,445</strong></td>
</tr>
</tbody>
</table>

**Total Office & Administrative Expense**     | **$86,652**|
Promotion

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Travel</td>
<td>$1,585</td>
</tr>
<tr>
<td>Advertising &amp; Promotion</td>
<td>$3,196</td>
</tr>
<tr>
<td>Solicitation</td>
<td>$163</td>
</tr>
<tr>
<td>Worldwide Challenge</td>
<td>$5,312</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>$4,806</td>
</tr>
<tr>
<td><strong>Total Promotion</strong></td>
<td><strong>$15,062</strong></td>
</tr>
</tbody>
</table>

**SCHEDULE OF SPECIAL PROJECTS**

**YEAR ENDED DECEMBER 31, 1979**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Flow Through Proj.</td>
<td>$785.00</td>
<td>318.47</td>
<td>$1,353.97</td>
<td>250.50</td>
</tr>
<tr>
<td>Work Accounts</td>
<td>(645.00)</td>
<td>7,895.69</td>
<td>2,809.85</td>
<td>(9,730.84)</td>
</tr>
<tr>
<td>Famine Relief</td>
<td>(9,455.59)</td>
<td>100.00</td>
<td>-</td>
<td>(9,555.59)</td>
</tr>
</tbody>
</table>

**Specified Purpose:**

- **Radio Work Twr** (3,496.00)
- **Intern Travel** (2,670.80)
- **1980 Goals** (17,909.91)
- **Publication—Glorious Body of Christ** (1,500.00)
- **Retired Housing** (1,383.13)
- **Arabic Literature** (1,603.09)
- **Manuals** 36.26
- **Miscellaneous** (2,021.42)
- **Medical Ministry** —
- **Medical Equipment** —
- **Marshall** —
- **Yaegashi** —

**Total** ($41,433.68) | **Income** $58,491.93 | **Disbursements** $49,614.65 | **Balance** ($50,310.96)
At Mr. Stonehouse's request, Mr. Urban led in prayer following the reading of a resolution of thanks to God for the missionary labors of the Rev. and Mrs. Egbert W. Andrews.

Mr. English, on furlough from mission work in Korea, addressed the Assembly.

At the Moderator's request, Mr. Ellis led in prayer for the Englishes.

Mr. Marshall, on furlough from mission work in Taiwan, addressed the Assembly.

At the Moderator's request, Mr. Duff led in prayer for the Marshalls.

Mr. Miller presented the report of Advisory Committee #1.

REPORT OF ADVISORY COMMITTEE #1

Advisory Committee #1 met with the General Secretary of the Committee on Foreign Missions, the Rev. Laurence N. Vail, as well as with missionaries Messrs. Hunt, English, and Marshall. We also consulted with the President of the Committee on Foreign Missions, the Rev. Bernard Stonehouse, and with the General Secretary of the Committee on Stewardship, the Rev. John J. Mitchell.

Advisory Committee #1 commends the Committee on Foreign Missions for its work, and particularly Mr. Vail for his objectives and goals for 1980 concerning teaching and promoting missions in the church. Both the missionaries and the President of the Committee on Foreign Missions highly praised the work of the General Secretary.

Advisory Committee #1 further commends the Committee on Foreign Missions on its report, particularly its good stewardship reflected in its wrestling with budget problems and its pursuit of the Missionary Associate and Partners Abroad programs.

Advisory Committee #1 does not concur with the decision of the Committee to establish as a new priority the advancement of the Missionary Associate and Partners Abroad programs, cancelling plans for sending out any new missionaries in the foreseeable future, eliminating any provisions for a teaching ministry on and off the field, for an emergency reserve fund, and for other items, especially the one replacement missionary in 1980 or 1981 to Taiwan. We recognize that this decision by the Committee on Foreign Missions was due to budgetary considerations and an apparent lack of funds based on past giving records.

Therefore Advisory Committee #1 suggests to the Committee on Foreign Missions the following:

1. that the Committee on Foreign Missions pursue the goals set by the 46th General Assembly in 1979 for 1980-1982, which set priorities for sending out new ordained missionaries to Japan, Taiwan, Korea, and Egypt;

2. that discussions be pursued between the general secretaries of the committees on Foreign Missions, Home Missions and Church Extension, Christian Education, and Stewardship for the purpose of co-ordinating their efforts in visiting churches and presbyteries to promote Worldwide Outreach;

3. that the Committee consider ways to use New Horizons more effectively as an instrument of education and appeal in the matters of the Committee's goals and needs if it is going to accomplish the work of missions around the world.

4. that the Committee seek the needed funds from the church to maintain its present missionary program and to send a new missionary to Taiwan for 1981.

Advisory Committee #1 has no recommendations for the General Assembly.
The floor was declared open for nominations to the Committee on Foreign Missions. The following were nominated: Ministers—Duff, Lodge, John W. Mahaffy, and Stonehouse; Ruling Elders—Norman E. Byer, M.D. (Carson, Calif.), Haldeman, and William E. Viss (Jenkintown).

The Moderator later announced the election of the Rev. Messrs. Duff, Mahaffy, and Stonehouse and Ruling Elders Byer and Haldeman to the Class of 1983, and Ruling Elder Viss to the Class of 1981.

During the course of the nominations it was determined to postpone the recess until after the taking of one ballot.

The Assembly recessed at 5:37 p.m. following prayer led by Mr. Patterson.

MONDAY EVENING, MAY 19

The Assembly reconvened at 7:01 p.m. with singing of the hymn, "Arise, O God, and shine." Mr. Newsom led in prayer.

Mr. D. E. Johnson presented a partial report of the Committee on Date, Place and Travel as follows:

PARTIAL REPORT OF THE COMMITTEE ON DATE, PLACE AND TRAVEL

The Committee recommends that commissioners who (1) have submitted valid travel vouchers by the noon recess on Monday, May 19, be reimbursed according to the following schedule: those traveling by public transportation be reimbursed the full cost of their fare, as reported, to the nearest dollar; those traveling by car as passengers be reimbursed at the rate of 3¢/mile to the nearest dollar; those traveling by car as drivers be reimbursed, to the nearest dollar, at the rate of 15¢/mile plus 3¢/mile for each passenger in his vehicle who is eligible to receive travel compensation, provided that the driver shall not receive an amount greater than the combined cost of standard air fares for himself and his passengers, or for himself if traveling alone, unless the Committee approves the reason for the use of the car in travel; and who (2) apply for it, be reimbursed up to $7/day for expenses incurred at the Assembly, except that commissioners who did not make use of obtainable economy air fares shall be reimbursed up to $5/day.

On separate motions the recommendations were adopted.

The Stated Clerk read the following statement:

STATEMENT OF THE STATED CLERK

Upon further reflection the Clerk has decided that he advised the Moderator and the Assembly incorrectly in the matter of the eligibility of someone other than a voting commissioner to be elected Moderator of the Assembly. The Clerk's first opinion was based upon the precedent set by the 38th General Assembly when it elected an alternate commissioner to be its stated clerk. It does not belong to the essence of the functions of the stated clerk to make motions, and therefore it is not essential, although it may be desirable, for the stated clerk to be a voting commissioner. It is essential, however, that the stated clerk be a teaching or ruling elder, because the Form of Government makes him a voting commissioner to the next Assembly following his election as clerk.
In the case of the Moderator, however, it is of the essence of his functions to make motions, inasmuch as every ruling he makes from the chair is in effect a motion. When viewed this way, the Moderator is the premier voting commissioner in the Assembly. Further, Standing Rule Chapter III, Section 7, clearly assumes that the Moderator is a voting member of the Assembly.

Since the Form of Government, Chapter XV, Section 2, provides for no other voting commissioners than the moderator and stated clerk of the previous Assembly, together with voting commissioners selected by the presbyteries, it would be out of accord with the Form of Government to create another voting commissioner in the form of a moderator who was not a voting commissioner.

The Clerk therefore recommends that the Assembly propose to the next Assembly that Standing Rule Chapter I be amended by renumbering the present sections 1-14 to be sections 2-15, and adding the following: "1. The Moderator of the General Assembly shall be elected from among the voting commissioners to that Assembly."

In accordance with Standing Rule Chapter XIV, Section 2, the recommendation was submitted to the Committee on Overtures and Communications.

Mr. J. J. Peterson, Chairman of the Committee on Stewardship, presented its report. On motion Standing Rule Chapter VI, Section 7, was suspended and the report was ordered included in the Minutes without being read aloud.

REPORT OF THE COMMITTEE ON STEWARDSHIP

In 1979 the Orthodox Presbyterian Church was challenged by many new opportunities for proclaiming the gospel of Jesus Christ. By very stringent economies, our three outreach committees were able to meet more of these opportunities than their limited resources would have suggested.

The year was disappointing with a very small increase in our support of the total program of Worldwide Outreach. In the face of double-digit inflation, we severely reduced our ability to reach out with the gospel.

GIVING IN 1979

During the year, 165 Orthodox Presbyterian churches and chapels contributed to Worldwide Outreach; four made no contribution. Of those contributing, 91 gave more than in 1978: 67 gave less. In addition, seven congregations contributed for the first time. These gifts provided the following support to our committees:

Christian Education $156,717 or 84.7% of a $185,000 approved budget.
Foreign Missions 276,120 or 98.6% of a 280,000 approved budget.
Home Missions 217,237 or 90.5% of a 240,000 approved budget.
Stewardship 45,000 or 100.0% of a 45,000 approved budget.
Worldwide Outreach $695,074 or 92.7% of a $750,000 approved goal.
This compares with a total of $690,643 received in 1978 and is a 0.6% increase in support for 1979. The figures are, however, somewhat distorted by some unusually large gifts by individuals in both these years. If these gifts are omitted, we can better see the actual trends in our giving, as follows:

<table>
<thead>
<tr>
<th></th>
<th>1978</th>
<th>Gain</th>
<th>1979</th>
<th>or</th>
<th>$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Education</td>
<td>$152,390</td>
<td>+ 2.8%</td>
<td>$156,717</td>
<td>84.7%</td>
<td>$185,000</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>258,684</td>
<td>+ 3.6%</td>
<td>268,120</td>
<td>95.8%</td>
<td>280,000</td>
</tr>
<tr>
<td>Home Missions</td>
<td>215,554</td>
<td>+ 0.8%</td>
<td>217,237</td>
<td>90.5%</td>
<td>240,000</td>
</tr>
<tr>
<td>Stewardship</td>
<td>30,015</td>
<td>+50.0%</td>
<td>45,000</td>
<td>100.0%</td>
<td>45,000</td>
</tr>
<tr>
<td>Worldwide Outreach</td>
<td>$656,643</td>
<td>+ 4.6%</td>
<td>$687,074</td>
<td>91.6%</td>
<td>$750,000</td>
</tr>
</tbody>
</table>

Our giving, apart from these unusual gifts, did increase by about 5% in 1979 in support of Worldwide Outreach. Much of that increase came from the Thank Offering, which increased by nearly 11% over 1978 for a total (by the end of February 1980) of $184,081. The Statistician reports that total giving went up by 11% in 1979. Apparently we are meeting the inflated costs of local church expenses, but we are not keeping up with inflation in our local, presbytery, and national outreach efforts. If we are to do the work of the church on all its fronts, every session must make serious and prayerful efforts to redress the imbalance in our allocations of resources.

**STEWARDSHIP EXPENSES IN 1979**

Of the $45,000 received by the Committee on Stewardship in 1979, some $9,300 was used for the deferred giving program. Another $5,000 was placed in reserve to meet the Committee's un budgeted "assessment" for New Horizons in 1980. Both of these items were added to the Committee's costs by the Forty-sixth General Assembly. Apart from the need to set aside the $5,000, the Committee operated at about 89% of its approved budget.

An estimated $13,700 was used to pay personnel and other costs for functions formerly carried out by other committees, much of them by the Committee on Home Missions when it was the denomination's fiscal agent and the agent to receive contributions. The remaining $17,000 may be compared with the $9,000 spent by the Committee for all its costs in 1976, the last full year it was served by a part-time administrative assistant.

**RESPONSE TO ASSEMBLY REQUEST**

The Forty-fifth General Assembly "determined to request the Committee on Stewardship to provide data to the 1980 Assembly which will better enable it to judge the net effect of the work of a full-time General Secretary as opposed to an administrative assistant, and that the report include a description of the different categories of work undertaken by the General Secretary and an accurate estimate of the time commitments to each category of work" (Minutes, 45th G. A., p. 100).

The Committee would note the difficulty in providing any very "accurate estimate of the time commitments" involved. Partly this is due to overlapping functions, partly to the widely varying demands at different times of the year. The Committee has a "Position Description" for its General Secretary which is available to interested commissioners.

The work of the General Secretary may be categorized as follows: (1) Service to the Committee on Stewardship in its primary responsibilities, both in leadership and in providing analyses on which the Committee's recommendations concerning Worldwide Outreach goals are based. Approximately 20% of the General Secretary's time is involved in this aspect. (2) Administering Worldwide Outreach and the General Assembly Budget and Travel Funds, in-
cluding receipting, distribution, and handling of the funds received. This takes as much as 30% of his time. (3) Communicating to the church on progress toward Worldwide Outreach goals and for various General Assembly concerns and preparing promotional materials for the Thank Offering. This duty varies throughout the year, but probably accounts for 25% of his time. (4) Service to the General Assembly as its fiscal agent and for other miscellaneous needs. It is impossible to separate this function from other activities, but it accounts for approximately 25% of his time.

Of these duties, the former administrative assistant (until October 1, 1977) performed similar service for the Committee and in communicating to the church, though this latter function has been enlarged since then. Both the fund administration and the services to the Assembly are additional duties and represent relief to the personnel and budgets of other committees that were formerly responsible for them.

In its action authorizing the Committee on Stewardship to employ a full-time general secretary, the Forty-fourth General Assembly stipulated that this employment be for a three-year trial period (Minutes, 44th G. A., p. 145). This three-year trial period ends on September 30, 1980. In its budget request for 1981, the Committee on Stewardship has included funding for the continued employment of a full-time general secretary.

FUNDING "NEW HORIZONS"

The Committee on Stewardship was charged with recommending to the Forty-seventh General Assembly a method of funding New Horizons, the church’s official magazine (Minutes, 46th G. A., p. 87). During 1980, the magazine is to be funded through “assessments” on various committees with any deficit to be made up from undesignated contributions to Worldwide Outreach.

The estimates on the basis of which this 1980 funding was approved were seriously under actual costs of typesetting and printing. Careful estimates now indicate that the total cost for the projected ten issues during 1980 will be $48,950 instead of the $41,500 approved by the Forty-sixth General Assembly. After the “assessments” are received, there will be a deficit of $21,186. Though part of this will be met by contributions now being received, the final deficit is still likely to be about $20,000.

To relieve that deficit and preserve the funds of Worldwide Outreach for their intended purpose, the Committee on Stewardship approved the making of a special appeal for New Horizons. At the time this report was written, the extent of the response was not known.

For 1981, the Committee on Stewardship is proposing that the budget for New Horizons be included in the budget of the Committee on Stewardship and that the budgets of other committees be adjusted to reflect the elimination of this expense to them.

LOOKING TO 1981

At no time since a Committee on Stewardship has had the duty of formulating annual recommendations to the Assemblies for our church’s program of Worldwide Outreach has it been more difficult to guess the future. Our nation’s raging inflation has obviously affected the church’s ability to do its work. The addition of over $50,000 for the denominational magazine only complicates the picture.

In their budget projections, each of the three major outreach committees had assumed only a 5% increase in Orthodox Presbyterian giving beyond the approved budgets for 1980. But the 1980 goals represent a 17% increase in giving this year over last and the figures to date do not suggest that we will meet that goal.
With that in view, the Committee on Stewardship is proposing to the General Assembly that it approve a total Worldwide Outreach goal of $750,000 for 1981, including $53,700 for New Horizons.

GOALS AND PROJECTIONS

Since no committee expects to see its programs supported to the extent that inflation is robbing us, all foresee curtailment in various areas.

The Committee on Foreign Missions had planned to send one new missionary in each of the years 1980 through 1982. These plans have been shelved. The committee will only make short-term commitments for these three years. At the same time, exciting opportunities for service keep arising. To stretch its program, the committee is again asking a minister with retirement income to serve on a limited assignment.

The Committee on Home Missions continues to encourage presbyteries to develop more aggressive church-planting programs. To this end and to meet budget restrictions, the committee anticipates sharp reductions in its aid to particular mission fields. It plans to help six presbyteries to employ missionaries-at-large or other presbytery missions workers in 1981.

The Committee on Christian Education underwent several changes in 1979, primarily in its securing a full-time general secretary. He also serves as editor of New Horizons. This committee continues to devote the major portion of its resources to Great Commission Publications. Neither our church nor the Presbyterian Church in America has met its commitments to the joint publishing venture and some cutbacks in the publishing schedule may have to be made. This committee anticipates continuing to share its general secretary as editor and publisher of New Horizons.

1981 BUDGET REQUESTS

A summary of three-year budget projections of the committees is here presented. Examination of changes in Budget allocations will show changes in each committee’s program priorities. Inflation factors have been variously estimated; all three committees assumed a 5% increase in giving by Orthodox Presbyterians over 1980 approved goals.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Foreign Missions</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OPC Contributions</td>
<td>$277,125</td>
<td>$303,200</td>
<td>$320,000</td>
<td>$336,000</td>
</tr>
<tr>
<td>Non-OP Contributions</td>
<td>90,312</td>
<td>110,000</td>
<td>120,000</td>
<td>130,000</td>
</tr>
<tr>
<td>Other</td>
<td>34,632</td>
<td>22,500</td>
<td>30,000</td>
<td>30,000</td>
</tr>
<tr>
<td><strong>Total Income</strong></td>
<td>$402,069</td>
<td>$435,700</td>
<td>$470,000</td>
<td>$496,000</td>
</tr>
<tr>
<td>From Reserves</td>
<td>21,909</td>
<td>1,773</td>
<td>13,065</td>
<td>51,250</td>
</tr>
<tr>
<td><strong>Total Available</strong></td>
<td>$423,978</td>
<td>$437,473</td>
<td>$483,065</td>
<td>$547,250</td>
</tr>
<tr>
<td>Admin., Promotion</td>
<td>$101,738</td>
<td>$106,760</td>
<td>$113,940</td>
<td>$121,200</td>
</tr>
<tr>
<td>Missions Expense</td>
<td>322,240</td>
<td>330,713</td>
<td>362,225</td>
<td>418,450</td>
</tr>
<tr>
<td>Retirement Housing</td>
<td></td>
<td></td>
<td>6,900</td>
<td>7,600</td>
</tr>
<tr>
<td><strong>Total Expenditures</strong></td>
<td>$423,978</td>
<td>$437,473</td>
<td>$483,065</td>
<td>$547,250</td>
</tr>
</tbody>
</table>
STEWARDSHIP OPERATION AND BUDGET

The Committee on Stewardship met twice since the last General Assembly, and its executive committee also met once. The present officers are: the Rev. Jack J. Peterson, chairman; Ruling Elder Edward A. Haug, vice-chairman; and the Rev. Albert W. Steeever, Jr., secretary. The Rev. John J. Mitchell serves the committee as its general secretary.

In addition to its usual responsibilities, the Committee on Stewardship has been asked to coordinate a study of possible computer service for the committees at the Administration Building in Melrose Park. A computer, valued at $8,000, has been given to the committee and may become part of the system finally adopted. If computer service is initiated, the committee may be asked to oversee it, charging other committees for the service.

The Committee on Stewardship is funded from undesignated contributions to Worldwide Outreach. These funds are taken as needed and before the proportional distribution to other committees is made. The committee also receives some interest income.
The Committee's operation is shown in the budgets below:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Expenses</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Personnel</td>
<td>$22,711</td>
<td>$26,750</td>
<td>$28,700</td>
</tr>
<tr>
<td>Office operations</td>
<td>3,967</td>
<td>4,550</td>
<td>5,000</td>
</tr>
<tr>
<td>Committee meetings</td>
<td>2,301</td>
<td>3,000</td>
<td>3,500</td>
</tr>
<tr>
<td>Promotion</td>
<td>1,607</td>
<td>2,000</td>
<td>2,200</td>
</tr>
<tr>
<td>Other</td>
<td>1,721</td>
<td>3,200</td>
<td>3,800</td>
</tr>
<tr>
<td>Regular operations</td>
<td>$32,307</td>
<td>$39,500</td>
<td>$43,200</td>
</tr>
<tr>
<td>Deferred giving</td>
<td>9,283</td>
<td>11,000</td>
<td>11,500</td>
</tr>
<tr>
<td><strong>Total expenses</strong></td>
<td>$41,589</td>
<td>$50,500</td>
<td>$54,700</td>
</tr>
<tr>
<td><strong>Income</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Worldwide Outreach</td>
<td>$45,000</td>
<td>$49,000</td>
<td>$53,700</td>
</tr>
<tr>
<td>Other</td>
<td>1,514</td>
<td>1,500</td>
<td>1,000</td>
</tr>
<tr>
<td><strong>Total income</strong></td>
<td>$46,512*</td>
<td>$50,500</td>
<td>$54,700</td>
</tr>
</tbody>
</table>

* The nearly $5,000 surplus is being held to pay the Committee's 1980 "assessment" for New Horizons which was not in its 1980 budget.

ANALYSIS OF 1981 WORLDWIDE OUTREACH

The requests of the committees for 1981, without funding for New Horizons included, are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Requested 1981</th>
<th>Approved 1980</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Education</td>
<td>$205,170</td>
<td>$195,400</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>320,000</td>
<td>303,700</td>
</tr>
<tr>
<td>Home Missions</td>
<td>277,620</td>
<td>264,400</td>
</tr>
<tr>
<td><strong>Total to three committees</strong></td>
<td>$802,790</td>
<td>$763,500</td>
</tr>
<tr>
<td>Stewardship</td>
<td>53,700</td>
<td>49,000</td>
</tr>
<tr>
<td><strong>Total Worldwide Outreach</strong></td>
<td>$856,490</td>
<td>$812,500</td>
</tr>
</tbody>
</table>

With New Horizons funded as part of the budget of the Committee on Stewardship, and with adjustments to remove the amounts budgeted for the magazine by the committees and to equalize the percentage of increase for all three major committees, the requested amounts for 1981 would be:

<table>
<thead>
<tr>
<th></th>
<th>Requested 1981</th>
<th>Approved 1980</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Education</td>
<td>$205,170</td>
<td>$195,400</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>313,621</td>
<td></td>
</tr>
<tr>
<td>Home Missions</td>
<td>266,620</td>
<td></td>
</tr>
<tr>
<td><strong>Total requested 1981</strong></td>
<td>$785,411</td>
<td></td>
</tr>
<tr>
<td>Stewardship &amp; New Horizons</td>
<td>107,400</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$892,811</td>
<td></td>
</tr>
</tbody>
</table>
RECOMMENDATIONS

1. The Committee on Stewardship recommends to the Forty-seventh General Assembly that it approve funding for New Horizons in 1980 at $48,950, with any deficit to be met from undesignated contributions to Worldwide Outreach.

2. The Committee on Stewardship recommends to the Forty-seventh General Assembly that it approve the following program of Worldwide Outreach and request the churches to supply at least the amounts stated during 1981:

   Christian Education $169,650
   Foreign Missions 259,350
   Home Missions 221,000
   Stewardship & New Horizons 100,000*

   1981 Worldwide Outreach $750,000

*Of this amount, $53,700 would be for New Horizons, with the balance of $46,300 for the other operations of the Committee on Stewardship.

It should be noted that the proportions allocated to each of the three major committees would be slightly altered. The following proportions would be in effect and govern the distribution of undesignated contributions until one committee reaches its approved goal:

   Christian Education 26.1% (25.6% in 1980)
   Foreign Missions 39.9% (39.8% in 1980)
   Home Missions 34.0% (34.6% in 1980)

   Total to three committees 100.0%

ELECTIONS

The terms of the following members expire at this Assembly: the Rev. Albert W. Steever, Jr., and Ruling Elder Edward A. Haug. A vacancy in the Class of 1980 exists due to the death of the Rev. John C. Hills, Jr. According to Standing Rule X, 2, at least one minister and at least one ruling elder must be elected to the Class of 1983. The requirement that no member may extend his continuous service on the committee beyond seven years is not applicable to either Mr. Steever or Mr. Haug.

Respectfully submitted,
Jack J. Peterson, Chairman

Mr. VandenBurg presented the report of Advisory Committee #4.

REPORT OF ADVISORY COMMITTEE #4

Advisory Committee #4 has considered the report of the Committee on Stewardship, Overture 13 from the Presbytery of Northwest, and official oral appeals presented by the General Secretaries of the Committees on Foreign Missions and Home Missions and Church Extension from the recommendations of the Committee on Stewardship; has interviewed
Messrs. John Mitchell, Edward Haug, George Haney, Laurence Vail, Roger Schmurr, John Galbraith and Jack Peterson; and makes the following recommendations:

1. That the Assembly approve the continuation of the position of a General Secretary for the Committee on Stewardship;

2. That the Assembly request the Committee on Stewardship to make such arrangements as are necessary to permit the General Secretary to devote the great majority of his time to the primary task of the committee;

3. That the Assembly approve the first recommendation of the Committee on Stewardship and

4. That with respect to the second recommendation of the Committee on Stewardship, the Assembly approve an operational budget of $750,000 based on the past record of giving, and challenge the church to support the advancement of Worldwide Outreach by seeking to raise $892,811 during the year, the sums requested for the work of the Committees on Christian Education, Home Missions and Church Extension, Foreign Missions, and Stewardship and for New Horizons.

Advisory Committee #4 also wishes to draw to the Assembly's attention that while this giving during the past ten years has doubled, the administrative costs of the work have more than tripled.

It was moved to adopt recommendation 1 of Advisory Committee #4.

On motion Mr. McKenzie was excused from further attendance at this Assembly, word having been received that his mother is in serious condition and possibly at the point of death.

The Moderator led in prayer for Mr. McKenzie and his mother.

The order of the day having arrived, the Assembly proceeded to hear the presentation, time for which had been requested in Communication 5.

The Assembly recessed at 9:11 p.m. following prayer led by Mr. Vail.

TUESDAY MORNING, MAY 20

Following a devotional service led by Mr. Overduin, the Assembly reconvened at 8:10 a.m. The Moderator led in prayer.

The minutes of the sessions of Monday, May 19, were approved as corrected.

Mr. D. E. Johnson presented the further recommendation of the Committee on Date, Place and Travel that Standing Rule Chapter XII, Section 1, be suspended, and that Mr. Vera be excused, without loss of travel compensation, from the afternoon session of May 22, in order to take the last flight available to him to his destination on that day. On motion the recommendation was adopted.

The Assembly returned to consideration of the pending question, i.e., to adopt recommendation 1 of Advisory Committee #4.

The Assembly recessed at 10:00 a.m. and reconvened at 10:20 a.m.

Mr. Hart, fraternal delegate of the Reformed Church in the U.S., addressed the Assembly.
On motion the Assembly determined to vote on the pending question not later than 11:00 a.m.

The order of the day having arrived, the Assembly proceeded to vote.

Recommendation 1 of Advisory Committee #4 was adopted.

On motion recommendation 2 was adopted with the substitution of the word "most" for the words "the great majority."

On motion recommendation 1 of the Committee on Stewardship was adopted.

It was moved to adopt recommendation 2 of the Committee on Stewardship.

The Assembly recessed at 12:19 p.m. following prayer led by Mr. Larson.

TUESDAY AFTERNOON, MAY 20

The Assembly reconvened at 1:18 p.m. with the singing of the hymn, "Father, I know that all my life." Mr. A. F. Johnson led in prayer.

Mr. Rockey introduced to the Assembly the Rev. Peter Kim, fraternal delegate of the Korean American Presbyterian Church. On motion Mr. Kim was enrolled as a corresponding member.

The pending question was carried in the following form: that the Assembly (a) approve the following program of Worldwide Outreach and request the churches to supply at least the amounts stated during 1981:

<table>
<thead>
<tr>
<th>Program</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Education</td>
<td>$205,170</td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>313,621</td>
</tr>
<tr>
<td>Home Missions</td>
<td>266,620</td>
</tr>
<tr>
<td>Stewardship</td>
<td>53,700</td>
</tr>
<tr>
<td>New Horizons</td>
<td>53,700</td>
</tr>
<tr>
<td>1981 Worldwide Outreach</td>
<td>$892,811</td>
</tr>
</tbody>
</table>

and (b) request the Committee on Stewardship to challenge the church to support the advancement of Worldwide Outreach by seeking to raise $1,000,000 during the year 1981.

It was moved that the Committee on Stewardship, as part of its overall responsibility to instruct and lead the church in regard to biblical principles of stewardship, be directed to assume responsibility for recommending minimum compensation levels for all ministerial laborers of the OPC, and for studying and recommending ways to achieve adequate retirement pensions for the ministers of the OPC.

On motion action on the pending question was postponed indefinitely.

The floor was declared open for nominations to the Committee on Stewardship. The following were nominated: Ministers—Miller, Phillips, and Steever; Ruling Elders—T. F. Armour, D.O., John S. Atwell (Artesia), Haug, Rundle, and Lloyd P. Theune (Oostburg). The request of Mr. Haug to have his name withdrawn was granted.

The Moderator later announced the election of the Rev. Mr. Miller and Ruling Elders Armour and Theune to the class of 1983.

The Assembly recessed at 3:25 p.m. and reconvened at 3:46 p.m.

Dr. Faber, fraternal delegate of the Canadian Reformed Churches, addressed the Assembly.
Dr. Coppes, President of the Committee on Diakonal Ministries, presented its report. On motion the report was ordered included in the Minutes without being read aloud, Standing Rule Chapter VI, Section 7, was suspended and the "Revised Income Budget for 1980" was ordered included in the Minutes without being read aloud, and it was determined to deal with the three major sections of the report seriatim.

REPORT OF THE COMMITTEE ON DIACONAL MINISTRIES

The Committee on Diakonal Ministries held two regular meetings during 1979: February 9-10, and November 2-3. It is the policy of the Committee to authorize the Executive Committee to make emergency decisions, which are subsequently reviewed by the full Committee at its next meeting. The Executive Committee of three consists of the President, the Vice-President and the Secretary-Treasurer.

The officers of the Committee serve for one year, and are eligible for re-election to successive terms. Elections are held as the first order of business during the fall meeting. On November 2nd, the following officers were re-elected: President, Dr. Leonard J. Coppes; Vice-President, Mr. John K. Novinger; Secretary-Treasurer, Rev. Lester R. Bachman.

SUPPORT

During 1979 there were 130 churches and Chapels which contributed $42,032.21 to advance the work of the Committee. Approximately 20 congregations did not respond.

The number of individuals who sent designated gifts for various ministries of the Committee increased from 28 to 62, and the sum of their support increased from $8,313.85 to a total of $14,799.46! Undesignated gifts from individuals amounted to $12,423.01, increasing from $1,367.70.

Contributions from Non-OPC sources for designated concerns were $1,317.34.

APPRECIATION

Support from all sources increased substantially, in the amount of $13,931.85! This generosity on the part of many more congregations and individuals enabled us to exceed our Budget for the year by $19,396.81!

Your Committee is profoundly grateful to everyone who thus demonstrated genuine concern and love for those in need among our brethren, as well as for very many outside the church whose very survival depended upon emergency relief funds to provide for life's basic necessities. It is our continuing hope and prayer that our merciful God will greatly "multiply your seed sown, and increase the fruits of your righteousness; being enriched in everything to all bountifulness, which causeth through us thanksgiving to God!" Thus you will continue "to prove the sincerity of your love." (II Cor. 9:10-11; 8:8.)

EXHORTATIONS

Your Committee has no way of knowing why there are a number of our congregations which meet only local needs, and do not support the ministries of compassion which involve the whole
church. The searching words of the Apostle Paul in II Corinthians 8 and 9 seem to be an abundant challenge, beyond any words of appeal from us, to stir every pastor and Session to respond to the recommendations of the General Assembly, even to the point of personal sacrifice.

A careful examination of the Treasurer's Report will reveal to the Assembly that the deficit in the Aged and Infirm Ministers' Account has increased from $4,900.00 to $8,700.00. We believe that pastors and Sessions are not informing our congregations about this fundamental responsibility for the care of aged and retired ministers. Your Committee is requesting the Assembly to recommend to the congregations that per-capita contributions of $2.00 per communicant be sought in order that we may augment meager pensions, or give monthly assistance in cases where no pension provisions were ever made.

Last year almost $4,000.00 were paid by your Committee to provide Hospitalization Insurance for ministers' families, where congregations and presbyteries had made no provision for such needs. We would again urge every presbytery to re-examine its involvement in those situations where ministers under its jurisdiction have inadequate coverage, and take appropriate steps to provide for their needs.

Your Committee continues to urge pastors, Sessions and Diaconates to encourage the members of their congregations to direct all gifts for critical domestic and foreign flood, famine and disaster needs to us for disbursement. All such DESIGNATED gifts will be sent to the appropriate agencies in the areas of need, with effort being made to support the ministries of approved Reformed agencies, our own missions or churches, and NAPARC agencies, or RES churches in direct involvement with any particular emergency situation. This policy will direct relief funds through church channels rather than through para-church and mere humanitarian programs.

The Committee continues to support the relief efforts being carried on in Uganda. The devastation wrought to property, family, and the basic structures of society and government and morality has been tremendous!

We would also report that funds continue to be received and disbursed for the relief and sponsorship of Viet Nam and Cambodian refugees.

RECOMMENDATIONS

1. That each congregation be urged to support the ministries of this Committee by an annual contribution of $5.00 per communicant member for the General Fund Budget.

2. Further, that each congregation be urged to respond to the needs of aged and retired ministers with contributions of $2.00 per communicant member.

3. It should be noted that Mr. Paul MacQueen was elected to the Committee as a Deacon, and that he will soon be ordained to the office of Ruling Elder. It is the recommendation of the Committee that Standing Rule Chapter X, Section 2, be suspended and that Mr. MacQueen be allowed to finish his term as an Elder.

4. It is recommended that the Budget for 1980 be revised to conform to the proposal set forth in the attached revision which appears below; and that the Budget for 1981 be the same as that for 1980, except that Reserve Funds for Emergencies be increased by $2,000.00.

TERMS EXPIRE

Keller and Novinger
REVISED INCOME BUDGET FOR 1980

**GENERAL FUND ACCOUNT:**

<table>
<thead>
<tr>
<th>Account</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Office and Administration</td>
<td>$800.00</td>
</tr>
<tr>
<td>Honorarium</td>
<td>$1,200.00</td>
</tr>
<tr>
<td>Travel and Expenses of Committee Members</td>
<td>$3,500.00</td>
</tr>
<tr>
<td>Promotion—&quot;NEW HORIZONS&quot;</td>
<td>$1,500.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$7,000.00</strong></td>
</tr>
</tbody>
</table>

**DIACONAL MINISTRIES:**

<table>
<thead>
<tr>
<th>Ministry</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relief Fund, America</td>
<td>$3,000.00</td>
</tr>
<tr>
<td>Emergency Relief, Foreign</td>
<td>$8,000.00</td>
</tr>
<tr>
<td>Relief Fund, Korea</td>
<td>$1,500.00</td>
</tr>
<tr>
<td>Leper Patients, Korea</td>
<td>$1,500.00</td>
</tr>
<tr>
<td>Relief Fund, Taiwan</td>
<td>$1,500.00</td>
</tr>
<tr>
<td>Student Work-Scholarships, America</td>
<td>$12,000.00</td>
</tr>
<tr>
<td>Student Work-Scholarships, Korea</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>Student Work-Scholarships, Japan</td>
<td>$200.00</td>
</tr>
<tr>
<td>Blind Center, Shizuoka, Japan</td>
<td>$500.00</td>
</tr>
<tr>
<td>Rehabilitation Center, Hiroshima, Japan</td>
<td>$300.00</td>
</tr>
<tr>
<td>Mental Hospital and Old Folks’ Home, Korea</td>
<td>$1,800.00</td>
</tr>
<tr>
<td>Orphan Work-Scholarships, Korea</td>
<td>$1,800.00</td>
</tr>
<tr>
<td>Gospel Hospital, Pusan, Korea</td>
<td>$1,400.00</td>
</tr>
<tr>
<td>Kenya Medical Clinics,—(Reitkerk—Van Galen)</td>
<td>$2,400.00</td>
</tr>
<tr>
<td>Emergency Medical Relief</td>
<td>$2,000.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$38,900.00</strong></td>
</tr>
</tbody>
</table>

**MISCELLANEOUS:**

<table>
<thead>
<tr>
<th>Fund</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reserve Funds for Emergencies</td>
<td>$3,000.00</td>
</tr>
<tr>
<td><strong>Total General Account Budget</strong></td>
<td><strong>$48,900.00</strong></td>
</tr>
</tbody>
</table>

**AGED AND INFIRM MINISTERS’ ACCOUNT:**

<table>
<thead>
<tr>
<th>Fund</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anticipated Disbursements</td>
<td>$10,000.00</td>
</tr>
<tr>
<td>Reserve Funds for Aged and Retired Ministers</td>
<td>$8,000.00</td>
</tr>
<tr>
<td><strong>Total Aged and Infirm Ministers’ Account Budget</strong></td>
<td><strong>$18,000.00</strong></td>
</tr>
<tr>
<td><strong>Revised Income Budget for 1980</strong></td>
<td><strong>$66,900.00</strong></td>
</tr>
</tbody>
</table>

**Proposed Income Budget for 1981**

($Increase Reserve Funds for Emergencies by $2,000.00 (above).)
To the Committee on General Benevolence
of the Orthodox Presbyterian Church

We have examined the Report of the Treasurer of the Committee on General Benevolence of
the Orthodox Presbyterian Church for the year 1979. Our examination was made in accordance
with standard auditing procedures and such other test of the accounting records which we
considered necessary in the circumstances, except as noted in the following paragraph.

Income from contributions was not confirmed.

In our opinion, subject to the above noted exception, the Report of the Treasurer fairly
presents the cash receipts and disbursements for the year 1979 and the assets held at December
31, 1979, in conformity with generally accepted accounting principles applied on a basis consist-
ent with that of the preceding year.

Respectfully submitted,
Huber & Drewes CPA
Willow Street, Pa
February 20, 1980

REPORT OF THE TREASURER
FOR THE YEAR ENDING DECEMBER 31, 1979
STATEMENT OF RECORDED CASH RECEIPTS AND
DISBURSEMENTS OF THE GENERAL ACCOUNT

BALANCE ON HAND JANUARY 1, 1979 $ 6,970.02

RECEIPTS
Contributions:
From OPC Churches
  Designated .................. $ 827.88
  Non-Designated ............... $ 141.61
From OPC Deacons
  Designated ................. 13,355.26
  Non-Designated ............. 24,952.46
From Other OPC Sources
  Designated ................. 13,319.36
  Non-Designated ............ 12,423.00
From Non-OPC Sources
  Designated ................. 1,317.24
  Non-Designated ............ 100.00
  Total Designated .......... 28,819.74
  Total Non-Designated ...... 37,617.07
  Total Contributions ..... 66,436.81

Other:
  Transferred from Savings Account .............. 9,000.00

  Total Receipts and Transfer .......... 75,436.81
  Total Funds Available ............ 82,406.83
## STATEMENT OF RECORDED CASH RECEIPTS AND DISBURSEMENTS OF THE GENERAL ACCOUNT (Continued)

### DISBURSEMENTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Office and Administration</td>
<td>$698.09</td>
</tr>
<tr>
<td>Honorarium (Sec-Treas)</td>
<td>$1,200.00</td>
</tr>
<tr>
<td>Postage</td>
<td>$332.92</td>
</tr>
<tr>
<td>Legal &amp; Accounting</td>
<td>$100.00</td>
</tr>
<tr>
<td>Telephone</td>
<td>$304.50</td>
</tr>
<tr>
<td>Travel of Committee Members</td>
<td>$2,470.50</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$5,106.01</strong></td>
</tr>
</tbody>
</table>

### Diaconal Ministries:

**Relief Fund, America**

<table>
<thead>
<tr>
<th>Family</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>$1,500.00</td>
</tr>
<tr>
<td>B</td>
<td>$250.00</td>
</tr>
<tr>
<td>C</td>
<td>$100.00</td>
</tr>
<tr>
<td>D</td>
<td>$50.00</td>
</tr>
<tr>
<td>E</td>
<td>$25.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$1,925.00</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Relief Fund, Korea</th>
<th>$1,000.00</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relief Fund, Japan</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>Relief Fund, Taiwan</td>
<td>$1,000.00</td>
</tr>
</tbody>
</table>

### Student Work Scholarships:

<table>
<thead>
<tr>
<th>Country</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Japan</td>
<td>$600.00</td>
</tr>
<tr>
<td>Korea</td>
<td>$2,000.00</td>
</tr>
<tr>
<td>Orphan Scholarship, Korea</td>
<td>$2,600.00</td>
</tr>
<tr>
<td>Leper Patients, Korea</td>
<td>$2,500.00</td>
</tr>
<tr>
<td>Mental Hospital, and Old Folk's Home</td>
<td>$600.00</td>
</tr>
<tr>
<td>Gospel Hospital, Pusan</td>
<td>$1,800.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$13,100.00</strong></td>
</tr>
</tbody>
</table>

### Other:

**Emergency Medical Relief**

<table>
<thead>
<tr>
<th>Family</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>#1</td>
<td>$1,396.88</td>
</tr>
<tr>
<td>#2</td>
<td>$1,386.88</td>
</tr>
<tr>
<td>#3</td>
<td>$180.05</td>
</tr>
<tr>
<td>#4</td>
<td>$877.55</td>
</tr>
<tr>
<td>#5</td>
<td>$10,025.00</td>
</tr>
<tr>
<td>#6</td>
<td>$2,100.00</td>
</tr>
<tr>
<td>#7</td>
<td>$220.00</td>
</tr>
<tr>
<td>#8</td>
<td>$5,800.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$21,986.36</strong></td>
</tr>
</tbody>
</table>
FORTY-SEVENTH GENERAL ASSEMBLY

<table>
<thead>
<tr>
<th>Work Scholarships USA</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Emmanuel Chapel, Phila. Pa.</td>
<td>8,000.00</td>
</tr>
<tr>
<td>So. California Presbytery</td>
<td>600.00</td>
</tr>
<tr>
<td>Uganda Refugee Relief</td>
<td>3,300.00</td>
</tr>
<tr>
<td>Mississippi Flood Relief</td>
<td>2,000.00</td>
</tr>
<tr>
<td>&quot;Boat People&quot; Relief</td>
<td>6,675.00</td>
</tr>
<tr>
<td>Dominica, Disaster Relief</td>
<td>175.00</td>
</tr>
<tr>
<td>Wildwood Relief</td>
<td>800.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>21,549.00</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Total Diaconal Ministries</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total Disbursements</strong></td>
<td><strong>58,560.36</strong></td>
</tr>
<tr>
<td>Transferred to Savings Account</td>
<td>6,300.00</td>
</tr>
<tr>
<td>Transferred to Aged and Infirm Ministers Account</td>
<td>8,719.99</td>
</tr>
<tr>
<td><strong>Total Disbursements and Transfer</strong></td>
<td><strong>78,686.36</strong></td>
</tr>
</tbody>
</table>

BALANCE IN GENERAL ACCOUNT DECEMBER 31, 1979

$3,720.47

STATEMENT OF RECORDED CASH RECEIPTS AND DISBURSEMENTS OF THE AGED AND INFIRM MINISTERS' ACCOUNT

<table>
<thead>
<tr>
<th>RECEIPTS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions:</td>
<td></td>
</tr>
<tr>
<td>From OPC Churches, Designated</td>
<td>$85.00</td>
</tr>
<tr>
<td>From OPC Deacons, Designated</td>
<td>2,670.00</td>
</tr>
<tr>
<td>From Other OPC Sources, Designated</td>
<td>1,480.00</td>
</tr>
<tr>
<td><strong>Total Contributions</strong></td>
<td><strong>4,235.00</strong></td>
</tr>
<tr>
<td>Interest from Savings Account</td>
<td>325.00</td>
</tr>
<tr>
<td><strong>Total Receipts</strong></td>
<td><strong>4,560.00</strong></td>
</tr>
<tr>
<td>Transferred from General Account</td>
<td>8,719.99</td>
</tr>
<tr>
<td><strong>Total Funds Available</strong></td>
<td><strong>8,400.00</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DISBURSEMENTS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Minister's Family (A)</td>
<td>$5,400.00</td>
</tr>
<tr>
<td>Minister's Family (B)</td>
<td>3,000.00</td>
</tr>
<tr>
<td><strong>Total Disbursements</strong></td>
<td><strong>8,400.00</strong></td>
</tr>
</tbody>
</table>

BALANCE ON HAND DECEMBER 31, 1979

$0
SAVINGS ACCOUNT: First Federal Savings & Loan Assoc. of Lancaster, Pa.
Balance on Hand, January 1, 1979 .................. $2,578.84
Transferred from General Account .................. 6,300.00
Interest Earned .................................... 207.83
Transferred to General Account ..................... 9,000.00
Balance on Hand, December 31, 1979 ............... 86.67

INVESTMENTS: Church Extension Fund Demand Notes
1/19/1969—# A-40 ....................................... 500.00
5/ 3/1961—# A-64 ....................................... 1,000.00
5/ 2/1962—# A-88 ....................................... 1,000.00
2/ 4/1963—# A-95 ....................................... 500.00
2/26/1964—# A-116 ...................................... 500.00
3/ 2/1965—# A-124 ...................................... 1,000.00
3/ 3/1967—# A-144 ...................................... 2,000.00
Total Investments ................................... $6,500.00

ANALYSIS OF RESERVE BALANCES
FOR THE YEAR ENDING DECEMBER 31, 1979

<table>
<thead>
<tr>
<th></th>
<th>General Account</th>
<th>Aged &amp; Infirm. Ministers Acct.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash Balance, January 1, 1979</td>
<td>$6,970.02</td>
<td>$(4,879.99)</td>
<td>$2,090.03</td>
</tr>
<tr>
<td>Investment Balance, January 1</td>
<td>—</td>
<td>6,500.00</td>
<td>6,500.00</td>
</tr>
<tr>
<td>Reserve Balance Total, January 1</td>
<td>6,970.02</td>
<td>1,620.01</td>
<td>8,590.03</td>
</tr>
<tr>
<td>Cash Received</td>
<td>75,436.81</td>
<td>13,279.99*</td>
<td>88,716.80</td>
</tr>
<tr>
<td>Cash Disbursed</td>
<td>78,686.36*</td>
<td>8,400.00</td>
<td>87,086.36</td>
</tr>
<tr>
<td>Cash Increase (Decrease)</td>
<td>(3,249.55)</td>
<td>4,879.99</td>
<td>1,630.44</td>
</tr>
<tr>
<td>Cash Balance, December 31, 1979</td>
<td>3,720.47</td>
<td>—</td>
<td>3,720.47</td>
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<tr>
<td>Investment Balance, December 31</td>
<td>—</td>
<td>6,500.00</td>
<td>6,500.00</td>
</tr>
<tr>
<td>Reserve Balance, December 31</td>
<td>3,720.47</td>
<td>6,500.00</td>
<td>10,220.47</td>
</tr>
</tbody>
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* Includes Transfer of $8,719.99 between funds.

SUPPLEMENTARY REPORT (1) OF THE COMMITTEE ON DIACONAL MINISTRIES

AN ANALYSIS OF THE PRINCIPLES AND POLICIES OF THE CRWRC

The Committee on Diaconal Ministries presented to the 46th GA the following set of 7 recommendations from the CRWRC (Christian Reformed World Relief Committee), with the request that the Committee be given advice concerning the specific reply to be given concerning these recommendations.

1. CRWRC proposes to work cooperatively with the churches of NAPARC in world-wide diaconal outreaches (that is, those diaconal tasks which are outside the capabilities of local diaconates).
2. CRWRC and the appropriate body from another denomination will work out joint projects (including joint funding arrangements).

3. CRWRC will consider members of NAPARC churches for staff and volunteer positions.

4. The individual denominations of NAPARC, through whatever body is appropriate, will encourage collections for CRWRC in their denominations.

5. CRWRC will supply promotional materials (printed and audio/visual) to individual groups or congregations, and will underwrite the cost of personal visits by field or administrative staff to encourage understanding of, and interest in, CRWRC's work in particular and diaconal work in general.

6. CRWRC will supply personnel to do diaconal training for local or area-wide diaconal meetings for NAPARC denominations or congregations.

7. CRWRC requests a response to this proposal from each denomination by June 30, 1979.

After extensive debate, the following amended motion was passed: "that the G.A. direct the Committee on Diaconal Ministries to consult with the CHWRC with regard to the principles that underlie the work of the CRWRC, and report its findings to the 47th G.A." A copy of this motion and relevant comments was forwarded to the CRWRC before June 30, 1979.

In order to discover the "theological" basis for the activities of the CRWRC from which its principles and policies are articulated we have examined four documents supplied by the CRWRC or expressing their views: (1) And He Had Compassion on Them, prepared by the "task force on world hunger" (Grand Rapids: Christian Reformed Board of Publications, 1978), (2) World Relief in the Kingdom of God (the story of the CRWRC), prepared by Dr. Paul G. Schrotenboer (Diaconal Bulletin of the RES, Vol. 1, No. 3, May 1979), (3) What is CRWRC, and (4) Deacon's Manual (CRWRC publication). We present the following quotes summarizing relevant material. The quotes which follow will be identified as to source by: (1) TF, (2) DB, (3) WC, (4) DM respectively.

**Principles and Policies of the CRWRC**

I. **Diakonal Ministries are to be directed toward everyone in the world.**

A. Our diaconal responsibility is world-wide.

The ministry of mercy after Pentecost kept pace almost spontaneously with the outreach of the gospel and the planting of churches. In the Mosaic and Davidic age, caring for the poor was confined largely to those in Israel. Now, when the church was in diaspora, located in cities and towns throughout the Roman Empire, caring for the poor assumed an empire-wide scope (TF, p. 42).

B. This responsibility is an obligation with equal priority with the preaching of the Word.

1. The supreme motivation for the New Testament church to feed the hungry is Jesus' voluntary sacrifice of Himself. . . . This sacrifice of Christ is itself the only basis for carrying on the continuing task of feeding the poor. In it and it alone will human-kind find the continuing motivation to meet the needs of the poor . . . Since salvation is the result of radical love on God's part, and since it has come about because of the voluntary and total sacrifice of Jesus Christ for an undeserving world, the Christian's only proper response is heartfelt, joyful love for God and neighbor. (TF, p. 39-41).

2. Jesus' compassion moved Him both to teach and feed the people. Does this indicate a priority in giving physical and/or spiritual food? What does James 2: 15ff. teach us about this? (TF, p. 43).
3. In Mk. 6:37 Jesus told His disciples to give the people something to eat. Was this merely to direct their attention to the people's needs and prepare for His miracles, or was He expressing an obligation they had? If the latter, do we have the same obligation? (TF, p. 43).

C. This obligation extends to every individual in the world.

1. The mandate of the CRWRC reads:

Whereas our Savior and Lord entrusted His people with the care of the poor of the world when He said, "The poor ye have always with you," and whereas we live in a sin distorted world in which severe misery and distress frequently occur.

and whereas the sacrifice of Christ was made for the redemption of the whole man, body and soul.

and whereas Christ has ordained that His church must be engaged in a ministry of mercy in deed, as well as in word,

the Christian Reformed Church in humility and gratitude to God hereby establishes this Christian Reformed World Relief Committee to minister in the Name of our Lord to man . . . (DM p. 1).

2. . . . Christians must show first-rate love to their non-Christian neighbors as well. (TF, p. 42).

3. Christian love begins with the household of faith. But, says Paul, don't let it stop there. According to opportunity we are to be neighbors to all men. (TF, p. 42).

4. As Christians our track record in helping believers is far better than our accomplishments in doing good to all men regardless of their faith. How can we explain this? Can we justify such selectivity in our giving? (TF, p. 43, 44).

5. The Christian Reformed World Relief Committee, which this bulletin will describe, sees its work as contributing in a small way to the "restoration of mankind, and thus to the Kingdom of God." . . . The CRWRC expressed it as follows in a letter to the RES Cape Town 1976: "The role of a diaconal agency, whether local or world-wide, is that of working as one member of a team whose goal is full restoration. The purpose is comprehensive restoration, restoration of the world so that God can again call it 'good,' . . . To speak then of relief work as a witness to the restoration of humanity puts the enterprise in an all-inclusive framework, namely God's restoration of the creation." . . . The purpose of this "Story of the CRWRC" is to acquaint the churches in the RES as well as others who are concerned to relate world relief to the coming of the kingdom of God, with this unique endeavor and to promote greater cooperation internationally among churches which share the Reformed heritage and conviction. (DB, p. 1 and 2).

6. As people redeemed by Christ, we know that to feed only the body is to leave unfed the starving spirit. We further affirm that to feed only the spirit while the body cries out in pain and hunger is sheer hypocrisy. . . . Our purpose is to articulate a biblical perspective on the problem of world hunger and to probe some basic causes. It is to motivate and enable the people of God to assume their full responsibility to give the hungry people of the world something to eat. (TF, p. vi).

D. The goal of diaconal ministries is "comprehensive restoration, restoration of the world so that God can again call it 'good.'"

1. The role of a diaconal agency, whether local or world-wide is that of working as one member of a team whose goal is full restoration. The purpose is comprehensive restoration, restoration of the world so that God can again call it 'good.' While we can never reach this goal
perfectly, we can work toward it and can create glimpses of what such a kingdom will be. Such glimpses will be a witness to what we proclaim—the coming of a fully restored kingdom under the Lordship of Jesus Christ. (*RES Acts* 1976, p. 122).

2. At the end of the age the Son of man will separate the people of the nations according to whether or not the fruit of His grace has been apparent in their actions toward the least of His brethren (sic). Have they fed the hungry, welcomed the stranger, clothed the naked, visited the sick and imprisoned of His people? (Matt. 25:31-45).

Food and other treasures must be put to work, especially for people in need. That’s what Jesus taught. This is also how He lived. (TF, p. 39).

3. . . . CRWRC believes that people are best served by having their long-range needs met along with their immediate needs. While CRWRC does operate in many emergency and disaster situations, its goal is to develop programs that will evoke people to work themselves out of their need for aid. (WC, p. 2).

4. World relief work, as the CRWRC sees it, is only one of many tasks of God’s people. Yet it is itself a wide ministry, for it covers the full scope of the diaconal enterprise at home and abroad. It includes disaster relief as well as long-term assistance. It not only provides food, shelter and clothing where they are needed, but also offers medical aid, public health programs and education, undertakes agricultural projects, adopts children and even promotes structural change. . . . This list does not include a special CRC program to relieve world hunger. (DB, p. 4).

5. Under this “broad ministry” the following programs are included: (1) Adoption (CAPOK), (2) Agriculture work. Agricultural work is one of the best ways the CRWRC has found to help people in underdeveloped countries to become self-sufficient. . . . CRWRC has agriculturists today in Bangladesh, Haiti, Mexico, Nigeria, Niger, the Philippines, and several Central American countries. (3) Community development. CRWRC workers are helping community groups to learn to solve their own problems. (4) Rehabilitation. Rehabilitation of the mentally, emotionally, or physically handicapped is another recently established CRWRC goal. . . . CRWRC has provided grants-in-aid for programs of rehabilitation for alcoholics . . . drug addicts. . . . and prisoners. (5) Disaster preparedness program. CRWRC’s most ambitious domestic program is the establishment of pools of trained volunteers in preparation for disaster relief. . . . Their chief goal is to be the listener, the emotional support, and person who shows individual concern for any disaster victim who needs someone. (DB, p. 6).

E. The material presented above argues that it is the church’s duty to seek out the needy in order to supply their needs (also see II B, below).

F. This aid is to be accompanied wherever possible with the preaching of the Word, but even where it is not possible to preach the Word aid should be advanced.

1. Domestic projects are to be funded provided among other things that “I, the project allows for a clear expression of the relationship between the ministry of the Word and the ministry of mercy.” (DM, p. 3).

2. In a recent statement of purpose the CRWRC says that “Whenever possible programs shall be carried out in communities where a word ministry by local or other witnessing agencies can bring about a continuing comprehensive expression of Christ’s concern for man’s needs.” (cf., point V below). “. . . We believe that every effort should be made to bring our relief—whether emergency, material aid: emotional/psychological restoration; or long-term development—in the name of Jesus Christ. . . . In our broken world it is not always possible, however, neatly to combine the ministry of the word with the ministry of diaconal love. Often the one ministry must begin before the other can start. Yet the team ministry remains the goal . . .
However, situations vary considerably and as situations vary, the emphasis placed on each of these ministries will also vary.’” (DM, p. 6-7).

3. Even Jesus’ deeds of mercy were often misunderstood and needed His explanatory word. So today, our deeds of love should lead those who receive our aid to see in our actions the love of Christ. For this they need the message of the gospel. (TF, p. 59).

II. TO FULFILL SUCH A DIACONAL MINISTRY MANDATES A RESHAPING OF THE LIFE-STYLE OF CHURCH MEMBERS.

A. Are we seriously searching out the poor and hungry whose needs we can serve? Can our congregations and denominations gear for this task? (TF, p. 79).

B. Acts 2 and 4 picture a church that was warmly concerned about the hungry in its midst. It is a moving picture that depicts in detail how, in the new Jerusalem community of faith, feeding the hungry took priority over keeping and increasing the capital assets of its members. (TF, p. 39).

C. What do you think the having “all things in common” life of the Jerusalem church in Acts? Do you think early Christians led the “common” life because they expected Christ to return soon? Should we have the same expectation? Is that sort of life possible today? Would you be willing to be part of it? Explain. (TF, p. 44).

D. Certainly one’s response must be to cease squandering the earth’s resources. It is clear that if all the world’s people were to try to live on the level we demand for ourselves, life on our planet could not continue very long. Unless we become more modest in our style of living, all of the earth’s little ones will know hunger. By rejecting all ostentation, by following the example of the Lord, we must ally ourselves with the poor. We must generously share so that the hungry may have bread for body and soul. By equitably distributing the available food, we can significantly reduce poverty and famine. (TF, p. 61).

E. Yet simplicity extends far beyond eating; it embraces the totality of the Christian’s life. . . In obeying that gospel, the Christians must adopt a simple life-style. It is simply part of our stewardship of God’s gifts. (TF, p. 63-64).

III. FULFILLING SUCH A TASK MEANS RESHAPING OF THE DIACONATE SO THAT DEACONS SHOULD BECOME LEADERS IN SUCH MATTERS.

It is our conviction that the deacons must be deeply involved in forming (sic) the people of God to see the needs which must be addressed. They must be liberated from many simple managerial functions to engage in fervent prayer. They must be people whose horizons now extend to the ends of the earth so that they may place these needs before the church. The breadth of their vision must be world-wide.

Thus we envision a diaconate which leads God’s people in their diaconal task. (TF, p. 76).

IV. THIS DIACONAL PROGRAM INVOLVES AND ENVISIONS RESHAPING THE SOCIO-POLITICO-ECONOMIC SYSTEMS OF THE ENTIRE WORLD SO AS TO ACHIEVE EQUAL DISTRIBUTION OF THE WORLD’S GOODS. TO THIS END DEACONS ARE TO ANALYZE SUCH SYSTEMS, RECOMMEND Restructuring patterns, and work to see that those programs are realized.

A. We are aware that world hunger is not an isolated malady that can be treated without reference to world trade, economic systems, political policies, or the power of transnational
corporations, for good or for ill, upon the peoples of the world. Of necessity, however, we have
for the most part limited our comments (1) to the specific problem of world hunger and poverty,
and (2) to the task of the church and of church members. We believe that this will actually have
profound implications for Christian living in all areas of life. We believe that if we can make
substantial progress to relieve hunger, we may spur people on to work, also to relieve distress
and injustice in our world. (TF, p. vi.-vii.).

B. Because the effects of sin penetrate human structures and communal relations no less
than they do personal attitudes and habits, Christians need to subject all existing social,
academic, and political structures to the biblical standards of love and justice. Systemic evil
calls for systemic reformation! (TF, p. 53).

C. It has become increasingly apparent to us that our action cannot focus only on changes
in our personal and ecclesiastical life. While we address these issues in this report, the reader
will observe that we often speak of the basic structures and systems of our society and our
culture. We are convinced that these fundamental problems must also be dealt with by God’s
people. Our recommendations do not yet deal with them. This frontier still lies before us, and
we suggest that our task force should be continued for another year to probe these larger issues
and to suggest what more may be done. (TF, p. vii.-ix.).

D. Along with mandating man to care for nature, God made it plain that man should share
with his fellowman the fruits of his toil on the land. . . . One of the few places where the Bible
speaks specifically of equality is in the face of poverty and hunger in the early New Testa-
ment church. The churches of Macedonia and Achaia were asked to take an offering for the
people of God in Jerusalem “so that there may be equality.” (TF, p. 29).

E. If it is the will of God that the hungry be fed—and it is—then our allowing a part of the
world either to starve or suffer from various degrees of malnutrition is injustice. . . . Included in
the comprehensive love commandment is the call to promote justice for the hungry. . . . Inaction
concerning hunger and malnutrition is injustice. The Apostle Paul calls for “equality” in this
connection. . . . It is a requirement of the comprehensive love commandment that God’s people
do all in their power to promote justice and thus to alleviate hunger. It is precisely our allegiance
to Jesus Christ that moves us to show compassion to the hungry and to promote justice through
effective social structures . . . This requires a mentality which views with compassion all the
world’s human communities—who lack the basic necessities of life. . . . A responsible life-style
that stems from God’s call to holy living is essential to our response to world hunger and
poverty. . . . Nevertheless, if not accompanied by structural change, modification of life-style
by North American Christians will do little to aid the poor and hungry. Structures refer to those
systems, processes, and institutions which organize and often control our society. They are
often influential beyond measure, powerful beyond description. Yet they must be made responsi-
ble. We may reduce our consumption of food and other scarce resources but that in itself does
not insure that what we save will reach those who need it to stay alive. In fact, in the absence
of structural change, it may only serve to put people out of work. Structural change is an inescap-
able part of the Christian’s mandate to be a good neighbor to the poor and hungry in today’s
world. (TF, p. 49, 50, 72).

F. Regarding North American farmers—“Our farmers certainly should not be urged to
produce less simply because we North Americans are too extravagant in our consumption. Let
us rather encourage them to provide food for the world (sic). Let us prod our governments to
compensate the farmers so they can produce that life-saving food efficiently and at a reasonable
profit. Let us urge our government officials to increase channels for distributing that food to the
needy peoples of the world. Let us prod them to devise means to save energy and utilize grain to
the best interests of human beings. (TF, p. 65).
V. THE URGENCY OF THIS TASK, AND ITS ENORMITY, SHOULD LEAD DIACONATES TO WORK 
COOPERATIVELY WITH AND/OR THROUGH ORGANIZATIONS WHICH (1) ARE NOT REFORMED, 
(2) REPRESENT DISTORTIONS OF THE REFORMED POSITION, AND (3) ARE NOT EVEN 
CHRISTIAN.

A. While the CRWRC believes that Christ is served whenever Christians help others, it 
also believes that a combination physical and spiritual ministry is ideal, and that this is best 
carried out by a program which clearly indicates the CRWRC's aid comes in the name of Jesus 
Christ. (WC, p. 2).

B. To maintain this combined physical and spiritual ministry, CRWRC cooperates with 
other Christian Reformed missions personnel and other Christian groups such as the Comite 
Evangelico Pro-Ayuda Al Desarollo (CEPAD) in Nicaragua, the Mennonite Central Committee, 
and various national and local churches. (WC, p. 2).

C. Such a structural change is not a matter to be tackled by Christians individually. It is a 
communal task. Fortunately we have a number of Christian organizations from which we can 
seek guidance and to which we should contribute our time and talents. Citizens in the United 
States should lend their support to Bread for the World and Association for Public Justice. 
Citizens of Canada need to aid the efforts of the Committee for Justice and Liberty. Workers in 
Canada should join the efforts of fellow Christians in the Christian Labor Association of 
Canada. Christian farmers' organizations in Alberta, Ontario, and Iowa have already made a 
good beginning. Through them let us begin to engage in the mammoth task of structural change 
for God's sake. (TP, p. 75).

D. Bread for the World is an ecumenical Christian citizen's movement to influence United 
States public policy on issues relating to hunger. Members of the Board of Directors of Bread 
for the World include Roman Catholics, mainline Protestants, and such evangelicals as Paul 
Rees, Frank Gaebelien, and Senator Mark Hatfield. . . . Members of the Christian Reformed 
Church are urged to become active in Bread for the World as an effective Christian organization 
involved in structural change around the hunger issue. (TF, p. 105-106).

E. The CRWRC "often chooses to help those who have no other programs. In areas where 
government aid has not reached or has not been effective, and where other agencies have not 
met the needs . . ." (WC, p. 3).

F. One way, for example, to improve distribution of food overseas, would be for deacons 
to suggest to government agencies the possibility of matching grants. Our deacons have or can 
establish contracts with churches in other countries. In many cases, the churches overseas can 
form an efficient infrastructure through which food can be distributed to the hungry. Without 
such an infrastructure much government assistance and much of the massive donations of food 
simply piles up in seaport storehouses. The churches are often the only effective means to get 
the food into the hands of the hungry, Christian and non-Christian alike.

This is the kind of positive action which actually gets food to the hungry. This is the sort 
of action in which we can and must participate. (TF, p. 66).

* * * * *

There is much to commend in what the CRWRC preaches and practices. There can be 
no doubt that all of our churches can be encouraged from time to time to share in ministering 
to some of the specific areas of human need that are brought to our attention. On this basis, 
we recommend (1) that our present relationship to the CRWRC be continued.

We recommend (2) that the full-scale joint diaconal ministry proposed by the CRWRC be 
rejected inasmuch as it involves principal and practical policies with which we cannot concur.
Furthermore, we recommend (3) that a copy of the paper "Covenantal Benevolence—The Theology of World Diaconal Involvement" be sent to the Christian Reformed Church for their information. Finally, we recommend (4) that the CRWRC be informed that we desire to continue our past relationship to them and that they be sent a copy of the paper "Covenantal Benevolence—The Theology of World Diaconal Involvement."

SUPPLEMENTARY REPORT (2) OF THE COMMITTEE ON DIACONAL MINISTRIES

"COVENANTAL BENEVOLENCE"—THE THEOLOGY OF WORLD DIACONAL INVOLVEMENT

In response to the request of the 44th General Assembly of the Orthodox Presbyterian Church the Committee on Diaconal Ministries submits the following "statement of the theological basis and implications of world diaconal involvement." The term "world" may be understood as (a) the non-Christian world (non-covenantal people), (b) all the Christians in the world (covenantal world), and (c) all the people in the world (i.e. the entire world). All three groups are addressed in this study and the church's responsibility toward each is discussed. The phrase "diaconal involvement" becomes "benevolence" in the body of this report. "Benevolence," therefore, is understood to include all those forms of aid which the church in its diaconal ministries may properly extend.

The problem is framed for us by some scholars who conclude that the church is responsible to meet all the needs of all the people in the world. Just what the implications of this position are is not altogether clear. Is the church to regear its entire approach to the world (non-covenantal people) in order to seek to relieve not only material oppression (lack of basic needs regarding food, housing, and clothing), but also medical (as an extension of Christ's healing ministry and a fulfillment of Isaiah's prophecies) and social and/or political oppression (e.g. by actively working both to advise and establish just government)? That is, is it correct to suggest that the poor as

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2 N.B., the socially oppressed are not necessarily those who are materially oppressed and/or needy. For example, slaves may have all their physical needs met so as to have sufficient (or may be even more than sufficient) food, clothing, housing, and perhaps even education. Yet a slave is socially oppressed inasmuch as he/she does not have all the privileges of a freeman. Cf. also the outcasts of India who although socially oppressed may even be wealthy. Materially needy is not the same as materially oppressed. Many people (and some societies) believe that doing without bodily needs is desirable, and therefore, voluntarily live in such a state. Materially needy is not equal to socially oppressed since many people look upon the state of material poverty as a state of blessedness—e.g. Hindu monks are socially "elite" but materially poor. Even in the Old Testament social oppression and material want were not the same. The "middle class" (landed property owners) of Israel could be, and often were, oppressed by the rich.
objects of Christian benevolence are all the materially/socially deprived of the world and that the church is responsible to do all it can to ease their material/social condition? This position would seem to involve extremely important consequences.

Human suffering has come upon man as a result of the fall and continues as a result of his rebellion against God. It is the church's responsibility to combat the effects of the fall even as it is the individual Christian's responsibility. In other words, it is our goal to realize the restoration of Eden's paradise (and more). This should be done under the program God has set forth in the Scripture. In evangelism reformed theologians correctly decry methods (e.g. the invitation system) based on and determined by Arminian theology arguing that even though such methodologies may produce "fruit" this beneficial effect in no way justifies preaching unscriptural theology (e.g. universal atonement). The method itself is often produced directly by and inextricably interwoven with such a theology. Similarly, let us beware lest, in our concern to accomplish a desired end in benevolence (viz. relieving those materially and socially oppressed), we violate God's word.

How shall we proceed in helping the "poor"? We suggest that biblical benevolence be conceived as covenantal benevolence.  

1. First, let us note that throughout the Scripture God the Great Deacon (cf. Deut. 10:17-18, Prov. 22:22, 23), who has at His command infinite resources and who sees the material/social needs of mankind better than we do by means of modern technology, not only sent disasters but permitted poverty, etc. both within and without Israel. The Edenic state wherein poverty, etc. did not exist was not restored among men—except by way of covenantal blessings, programs (Deut. 10:10; 15:7-11; 24:14-15; 14:28, 29), and promises (e.g. Isa. 11:4). In other words, God's procedure for dealing with material/social poverty and/or oppression was His covenantal program. Under that program the poor and oppressed were to be relieved, but that relief was extended only to (1) those who were covenantal members (diaconal relief was covenantally contexted) and (2) those who lived among, or came into physical contact with, a covenantal community or member. Hence, in the Old Testament there is no responsibility upon God's covenantal people to relieve

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4 The concept of the restoration of Eden's paradise (and more) as the goal of the work of God and, therefore, of His work among His people is perhaps most clearly set forth in Heb. 3 which ties together the creational rest of God and the subsequent rest(s) He affords His people. This rest is finally realized in Jesus Christ. Heb. 12:22 describes it as being in "the city of the living God" and "the heavenly Jerusalem." In Rev. 22:1-4 this city is described in terms of Eden perfected. This was the goal of God's work in the Old Testament period. It received its fulfillment in Christ. The perfection of this kingdom or final realization of its perfection still lies ahead and it is toward that goal that the church now works and prays—"Thy kingdom come, Thy will be done on earth as it is in heaven."


6 The term covenantal benevolence is suggested because it more immediately limits the concept whereas "kingdom benevolence" plunges one into the very complex and contemporary debate regarding "kingdom."

7 If "kingdom" identifies God's people on earth as organized into a kingdom (cf. Deut. 19:5, 6 where for the first time Israel is recognized to be nation, GÖY) then "covenant" preceded "kingdom," and, therefore, since God's program to care for the poor and needy (and the oppressed) preceded Moses, biblical benevolence is properly called covenantal benevolence.


the poverty, etc. of e.g. the dwellers in Egypt, Babylon, China, et al. God could have provided the awareness of such needs, resources to relieve them, and a mandate and program for relieving them.—but He did not. Therefore, Scripture teaches that God's "diaconal" ministries are covenantally contexted.—it was a covenantal program.

Furthermore, the words for poor and needy sustain a constant relationship to the idea "humble" and, therefore, "godly." This is no accident of semantics. Scripture teaches that although the ultimate cause of poverty, social oppression, etc. is God (cf. Prov. 16:4; Isa. 45:7), its immediate cause is man's covenantal rebellion, and its purpose is to break man's rebellious pride causing him to bow before God. Compare, e.g.

So it shall become when all these things have come upon you, the blessing and the curse which I have set before you, and you call them to mind in all the nations where the Lord your God has banished you, and you return to the Lord your God and obey Him with all your heart and soul according to all that I command you today . . . (Deut. 30:1, 2; cf. Ps. 83:13-18).

Hence, a rich man is often an arrogant man (i.e. against God), but he may also be a humble or poor man as was king David (cf. Ps. 25:16; 70:5). It is also true, as experience attests all to well, that poverty and social oppression do not always humble a man and lead him to true repentance. In the Old Testament, therefore, the ideal of the covenantal program was the removal of severe poverty, etc. among covenantal members inasmuch as these were not necessary to true humility and inasmuch as God created man to enjoy paradise and promised its restoration through His grace.

However, there shall be no poor among you, since the Lord will surely bless you in the land which the Lord your God is giving you as an inheritance to possess, if only you listen obediently to the voice of the Lord your God, to carefully observe all this commandment which I am commanding you today. (Deut. 15:4, 5).

To that end (keeping in mind the foregoing) God repeatedly (and, therefore, emphatically) and organically joined godliness (heart obedience to the covenant) and material/social blessings (Edenic paradise)—cf. Deut. 11:17, 1 Kgs. 8:34, etc. Quite crucial, too, is the recognition that the "poor will always be with you" (Deut. 15:11; Matt. 26:11)—i.e. they will never achieve true humility (poverty) so as to practice perfect obedience and usher in Edenic paradise until the eschaton. At that time God will regenerate them cleansing them from all uncleanness thus bringing them into perfect obedience, which, in turn, will result in such an outpouring of divine blessings that all hunger and poverty will cease from their midst.

10 N.B., only Palestine was the land of rest. The argument in Heb. 3 that this rest is the Edenic/heavenly rest (where all poverty and oppression is absent, Ps. 132:10-15, Isa. 51:3, Ezek. 36:35) teaches us that regarding "oppression" relief was limited to the covenantal community and the territory they occupied. Within that territory relief could come by force, i.e. social deprivation and/or oppression was liable to punishment which the courts (acting in behalf of the covenantal people as a whole) were responsible to levy, Deut. 10:18-19, Isa. 3:13-15.

11 Cf. the use of 'ANî and 'ANAW in the Psalter. H. Ridderbos, The Coming of the Kingdom (Philadelphia: Presbyterian and Reformed Pub. Co., 1962) defines the poor as follows: "These 'poor' or 'poor in spirit' (Meek) occur again and again in the Old Testament, particularly in the Psalms and in the prophets. They represent the socially oppressed, those who suffer from the power of injustice and are harassed by those who only consider their own advantage and influence. They are, however, at the same time those who remain faithful to God and expect their salvation from his kingdom alone" (p. 188).

12 Cf. Deut. 15:11, "For the poor will never cease to be in the land," Matt. 26:11 (cf. Mk. 14:7; Jn. 12:3), "For the poor you have with you always; but you do not always have Me."
Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. And you will live in the land that I gave to your forefathers; so you will be My people and I will be your God. Moreover, I will save you from all your uncleanness; and I will call for the grain and multiply it, and I will not bring a famine on you. And I will multiply the fruit of the tree and the produce of the field, that you may not receive again the disgrace of the famine on you (Ezek. 36:30; cf. Jer. 31:33-34).

And they will say, “This desolate land has become like the garden of Eden; and the waste, desolate, and ruined cities are fortified and inhabited.” (Ezek. 36:35).

The Messiah will relieve the needs of all the poor and needy, His will be a kingdom for the oppressed, a gospel for the poor, an eternal universal eschatological kingdom,

But with righteousness He will judge the poor. And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked. Also righteousness will be the belt about His loins, and faithfulness the belt about His waist (Isa. 11:4, 5).

2. Therefore, material/social poverty and/or oppression was (is) not only a result of the curse but also a teaching tool in God’s hands. Its regular intention was (is) to produce repentance, and its relief was (is) to result from covenantal obedience (cf. above). The alien enjoyed such relief temporarily as long as he remained among the covenantal community. Absence from the community meant forfeiture of covenantal blessings. The covenant-community state of blessing constituted (1) a declaration to non-covenantal communities that their sinful rebellion lay at the root of their “misery” and (2) an announcement of the goodness of God and the joy of being restored to fellowship with Him.

Christ’s public ministry and/or teaching sustained the Old Testament emphasis as to the relationship between the relief of the poor and needy and covenant participation. In this initial period of realized eschatology (cf. Eph. 1:4) there was much emphasis on the “poor.” His was a kingdom for the poor, the sick, etc. and, therefore, a gospel to/for the poor.

The Spirit of the Lord is upon Me, Because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden, to proclaim the favorable year of the Lord. (Luke 4:18, 19)

And Jesus answered and said to them, “Go and report to John the things which you hear and see: the ‘blind receive sight’ and the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up, and the ‘poor have the gospel preached’ to them. (Matt. 11:4, 5).

13 Of course, this general principle must be evaluated in view of the message of Job. This book tells us that not all suffering seen in poverty, social oppression, and illness was meant to be such a teaching tool or to produce repentance. E. J. Young, Introduction to the Old Testament (London: The Tyndale Press, 1964), pp. 330-331.

14 He remained an alien and was susceptible to interest (Deut. 23:20), slavery (Lev. 25:44-46), etc.
Several things should be noted here. First, Christ like God (in the Old Testament; since Christ was/is God) had at His disposal all power and all knowledge. He both knew the plight of every man and had the resources to relieve every man’s need. Yet He did not do so. Second, like God’s benevolence in the Old Testament Christ’s benevolence was directly associated with the covenant. He made it clear that His benevolences were “signs” that He was fulfilling the covenantal (prophetic) promises. Sometimes benevolence was a means of gaining a hearing, not so much as a way to get on the good side of His audience as a means of announcing to covenantal members that the promise underlying all the old covenant (viz. the re-establishment of Edenic paradise) was now being fulfilled before their eyes. His benevolent work was not a prelude to the coming of paradise (salvation) or an evangelistic tool used to draw attention (sometimes He made no immediate reference to Himself and/or His gospel), but a concrete evidencing that that paradise (the kingdom of God) was present. It was to bring men to repentance (Matt. 11:20), to be sure, but these were already covenantal members. This explains why (1) Jesus focused His benevolent work on covenantal members and those (even non-covenantal members) with whom He came into direct contact.

And Jesus went away from there, and withdrew into the district of Tyre and Sidon. And behold, a Canaanite woman came out from that region, and began to cry out, saying, “Have mercy on me, O Lord, Son of David; my daughter is cruelly demon-possessed.” But He did not answer her a word. And His disciples came to Him and kept asking Him, saying, “Send her away, for she is shouting after us.” But He answered and said, “I was sent only to the lost sheep of the house of Israel.” But she came and began to bow down before Him, saying, “Lord, help me!” And He answered and said, “It is not good to take the children’s bread and throw it to the dogs.” But she said, “Yes, Lord; but even the dogs feed on the crumbs which fall from their master’s table.” Then Jesus answered and said to her, “O woman, your faith is great; be it done for you as you wish.” And her daughter was healed at once (Matt. 15:21-28, cf. Mk. 7:24-30).

(2) Jesus walked away from the needy even though He had sufficient resources to help them. ... and they found Him, and said to Him, “Everyone is looking for You.” And He said to them, “Let us go somewhere else to the towns nearby, in order that I may preach there also; for that is what I came out for (Mk. 1:37, 38).

Did Jesus lack compassion? Certainly not, even though it looks as though He did. Perhaps many would condemn Him since He had the resources to heal, feed, etc. everyone who requested it of Him. Yet He walked away. He did so because His activity was conditioned by divine design for benevolence. Christ’s action in passages such as Mk. 1:37, 38 shows that this divine design distinguished between evangelism and benevolence. They were not on an equal footing nor was benevolence used as a precursor to evangelism.

Viewed against the background of the Old Testament norm and Jesus’ announcement of the acceptable year of the Lord (Lk. 4:18, 19, Matt. 9:15) or Jubilee (cf. Lev. 25:10) His admonition to the rich young ruler (Matt. 19:21) and to the seventy (Lk. 10:4) can be understood as speaking to that unique period when the bridegroom was present and does not set a pattern for church benevolence. It is instructive to compare the admonition to the rich young ruler which seems to be uniquely addressed to him, and Jesus’ admonition to all His followers as recorded in Lk. 12:33 and 14:33. First, the word to the rich young ruler,

15 We do not intend to deny that this admonition suggests that attitude of spirit with which Christians should render up themselves and all they have to God. They should be willing to give up everything to and for Him.
If you wish to be complete, go and sell your possessions and give to the poor, and you shall have treasure in heaven; and come follow Me. (Matt. 19:21).

In Luke's record Jesus said to all His disciples (cf. 12:13, 22),

Sell your possessions and give to charity; make yourselves purses which do not wear out, and unfailing treasure in heaven, where no thief comes near or moth destroys (12:33).

Compare also Lk. 14:33,

So, therefore, no one of you can be My disciple who does not give up all his own possessions.

One of Jesus' teaching tools was hyperbole—overstating or exaggerating His point for effect. Thus in Lk. 14:26 He told the crowd, "If anyone comes to Me, and does not hate his own father and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple." Certainly His statements in Lk. 12:33 and 14:33 might be understood as hyperbole. On the other hand, the life-style the seventy were to assume on their evangelistic tour and the overall life of the twelve who left home and occupation behind raise the problem afresh especially in view of the practice of the early church. Were the twelve and the seventy "evangelists" living examples and precursors of the life-style of kingdom members who by the baptism of the Holy Spirit are sent forth into all the earth (Acts 1:8, 2:38; 8:4)?

It seems that this understanding (or something similar to it) led the early church to sell "their property and possessions" and share "them with all, as anyone might have need" (Acts 2:45). Also note Acts 4:34-35, "for there was not a needy person among them, for all who were owners of land or houses would sell them and bring the proceeds of the sales, and lay them at the apostles' feet; and they would be distributed to each, as they had need." After all, was it not what Jesus commanded and did He not promise to take care of them (Matt. 6:19-34)? It does not appear that liquidating one's assets was mandatory (cf. Acts 5:4), yet it was generally practiced and viewed as a desirable act of Christian charity.

Why does not the church today recommend this approach to benevolence? First, we recognize a difference between the forceful command of Jesus and the voluntary practice of the early church. This difference tells us that the apostles did not take such an act as a mandatory act. Second, it is not recommended or pursued because it worked financial havoc on the early church by making the Jerusalem church overly dependent on the Gentile church (cf. Rom. 15:26-27; etc.). Crises such as famine found the brethren in Jerusalem with no means (or inadequate means) of amassing reserves in anticipation, and with no financial reserves when the crisis struck. Third, 1 Cor. 16:2 directly commands Christians, "on the first day of every week let each one of you put aside and save, as he may prosper." This is not the same principle commanded by Jesus and practiced in Jerusalem. Fourth, in 11 Cor. 8-9 Paul encourages the Corinthian church to "freely supply the needs of the saints" (9:12) and yet neither repeats Jesus' statement nor offers the example of the Jerusalem church as a model of Christian benevolence.

We suggest, therefore, that Jesus' instruction to sell everything and give the proceeds to the poor was not mere hyperbole but an indication of the life-style all believers would practice in heaven, i.e. each would be fully supplied as to their every need. Furthermore, it was an indication of the life-style disciples were to pursue while He was here on earth—a period of time especially recognizing the presence of Jubilee (the acceptable year of the Lord). This experience of Jubilee was less than that which will be experienced in heaven and more than (as far as God's provision of

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16 N.B., that Lk. 12:22-34 contains statements similar to if not almost identical to those in Matt. 6:19-34.
freedom from sickness, poverty, hunger, and other needs and wants") the condition persisting between Jesus' ascension and return. Thus Jubilee persists in Christ until we reach heaven.

The resolution of the apparent contradiction between Jesus' benevolence toward non-covenantal members (cf. Matt. 15:21-28) and His obligating His followers to minister benevolence only to fellow believers (Matt. 25:31-48) is seen in the thesis that Jesus was practicing and teaching what the Old Testament taught concerning the objects of benevolence.

3. Third, one noticeably missing refrain in Jesus' ministry was the relief of the socially oppressed (i.e., He did not practice and teach the Old Testament instruction regarding the structure or kind of benevolence to be given—there is no attack on the evils of the Roman government, etc.). Some Christians rightly observe that the Old Testament law structure was designed to relieve social oppression. It was the job of the king (and elders) to see that society obeyed God's law, i.e., to discipline benevolence.

Give the king Thy judgments, O God, And Thy righteousness to the king's son. May he judge Thy people with righteousness, And Thine afflicted (this Hebrew word is often translated "poor") with justice. (Ps. 72:2, 3).

If a king judges the poor with truth, His throne will be established forever (Prov. 29:14).

Now it shall come about when he sits on the throne of his kingdom, he shall write for himself a copy of this law on a scroll in the presence of the Levitical priests. And it shall be with him, and he shall read it all the days of his life, that he may learn to fear the Lord his God by carefully observing all the words of this law and these statutes... (Deut. 17:18, 19).

The messianic king foretold by the prophets was to establish social justice as well as material and spiritual relief (cf. Isa. 61:1-3). In this regard, we should emphasize that Jesus apparently avoided the social/structural implications of that Old Testament perspective except in eschatological references (cf. Matt. 19:28, Jn. 14:1 ff.). He pointedly refused to defend the king by an exertion of military might but said that His kingdom was not of this world (Jn. 18:36). In reality, this is not to be understood as a refusal to defend the kingdom, only a refusal to defend it in the terms set down in the Old Testament. In this statement Jesus radically redefined the Kingdom in terms of a non-political (structural) entity. Surely this clear shift in benevolent social aspects cannot be disregarded in our consideration of how we seek to apply material and social relief, and our definition of the "poor" as objects of benevolence.

17 We recognize, too, that the physical absence of Jesus is met by the indwelling presence of the Spirit and of Christ Himself. Viewed in this light, our union is even more precious being described as the baptism and fullness of the Holy Spirit. Therefore, in one sense we now experience Jubilee even more than did Jesus' disciples before Pentecost. Heaven holds the promise of Jubilee perfected where our spiritual union is perfected and we dwell in the presence of the all-sufficient and all-providing Christ.

18 Thus, Joseph led Egypt in providing for the famine (Gen. 41). He did this, however, as a servant of the state. It was not a purely benevolent act since the outcome was the enrichment of Pharaoh and enslavement of all Egypt. Nations (i.e. political entities) are condemned for not helping the poor and needy (Ezek. 16:49). In the same vein, Daniel urges Nebuchadnezzar to "break away now from your sins by doing righteousness, and from your iniquity by showing mercy to the poor..." (4:27).

20 Because social equity was "enforced" in the Old Testament earthly kingdom it is quite important to note the far-reaching implications of Christ's statement, "My kingdom is not of this world" (Jn. 18:36). He did not and would not force social equity even though He was the promised king (e.g. Lk. 1:68ff.) with all power at His disposal. He declared freedom for captives and prisoners (Lk. 4:18) but did not do away with Roman oppression and/or rule, slavery, etc. Men were freed within, even though imprisoned physically. Therefore, blessedness is
Finally, it seems as though the rest of the New Testament assumes and practices what Jesus had done before them. The crisis in Jerusalem brought on by the famine certainly touched more than covenantal members (now church members), yet the offerings were taken specifically for the “saints in Jerusalem.”

For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem (Rom. 15:26).

Even in non-emergency situations, situations which persisted for an extended period and which were extremely trying, benevolence was covenantal benevolence. Indeed, it was stringently disciplined benevolence.

Let a widow be put on the list only if she is not less than sixty years old, having been the wife of one man, having a reputation for good works; and if she has brought up children, if she has shown hospitality to strangers, if she has washed the saint’s feet, if she has assisted those in distress, and if she has devoted herself to every good work. But refuse to put younger widows on the list, for when they feel sensual desires in disregard of Christ, they want to get married, thus incurring condemnation, because they have set aside their previous pledge. And at the same time they also learn to be idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not proper to mention. Therefore, I want younger widows to get married, bear children, keep house, and give the enemy no occasion for reproach; for some have already turned aside to follow Satan. If any woman who is a believer has dependent widows, let her assist them, and let not the church be burdened, so that it may assist those who are widows indeed (I Tim. 5:9-16).

Only widows who were believers were to be aided. Moreover, Christian widows were to be aided only if they were exemplary, etc. Those who could work should work (in terms of the New Testament society this meant remarriage). Those who were not exemplary were not to be supported in spite of their obvious need. Some Christians might urge that this passage speaks of an office “widow” rather than recipients of benevolence. This suggestion fails, however, since candidates were disqualified simply because they had someone else to support them (cf. vs. 16)! This purely financial consideration shows that financial support is what the apostle has in view here. On the other hand, those who were supported by the church seem to have rendered certain services in return. Hence, as in the Old Testament, covenantal blessings (benevolences) were tied to covenantal obedience.

Our point is further strengthened by II Thessa. 3:6-15,

Now we command you, brethren, in the name of our Lord Jesus Christ that you keep aloof from every brother who leads an unruly life and not according to the tradition which you received from us. For you yourselves know how you ought to follow our example; because we did not act in an undisciplined manner visiting prisoners and not blowing up prisons (e.g. Matt. 25:36). So with slaves (cf. Philemon) and the materially/socially deprived (e.g. Jas. 2:2, 5-6); the Lord instructs us to treat them as equal brothers. Changing their socio-economic position is not mandated as a first priority, although Christians in responsible positions are to work to the end that biblical justice be realized throughout the land.

21 Cf. II Cor. 8:4; 9:1, 12; Acts 11:28-30.
among you, nor did we eat anyone's bread without paying for it, but with labor and hardship we kept working night and day so that we might not be a burden to any of you; not because we do not have the right to this, but in order to offer ourselves as a model for you, that you might follow our example. For even when we were with you, we used to give you this order: If anyone will not work, neither let him eat. For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread. But as for you, brethren, do not grow weary of doing good. And if anyone does not obey our instruction in this letter, take special note of that man and do not associate with him, so that he may be put to shame. And yet do not regard him as an enemy, but admonish him as a brother.

This passage is especially interesting since it specifically mentions "eating." Under what conditions should the church feed the hungry? Paul offers his own actions as a model (vs. 9). He did not "eat anyone's bread without paying for it" (verse 8). The payment was in terms of money he earned with his own hands. As we suggested above widows who were supported by the church were expected to work for their food, i.e. to serve the church. Now we see that anyone fed by the church was to work for their food. That work may be either work to earn money or something else that could be exchanged for food, or it may be service to the church in exchange for food. If they are able but unwilling to work they are not to be fed (verse 10). Since the entire admonition deals with treating the believers leading undisciplined lives, it says nothing about individuals unable to work. I Tim. 5:9-16 teaches what this passage suggests—viz. that those unable to work must be faithful to the Lord if they are to be fed. Anyone unwilling to receive this instruction is not to be fed ("do not associate with him"—verse 14). It is noteworthy that "doing good" or providing food for the hungry is so closely tied to obedience to God's covenantal commandments and lifestyle (verse 13-15).

Gal. 6:10 is an important passage in the discussion of Christian benevolence, So then, while we have opportunity, let us do good to all men, and especially to those who are of the household of faith.

That the phrase "do good" refers to benevolence is supported by several other New Testament passages (e.g. II Cor. 9:8; Acts 9:36, Rom. 2:5-10; II Thessa. 3:13). The immediate context also establishes this point (cf. versus 6-9). The word "especially" could bear the emphasis it does in I Tim. 4:10, "... God who is the Savior of all men, especially of believers" where it serves to introduce the definition of "all men," so that "all men" is understood to mean only believers. However, in view of the Old Testament teaching regarding the objects of benevolence and the practice of Jesus and the apostles (cf. Acts. 3:1-1023; 14:8-10; 16:16-18; 19:11-13) we see no compelling reason to understand it in this way. We view this passage as an instruction to conceive the objects of benevolence as did the Old Testament, Jesus, and the apostles, and, therefore, to extend some (although not the primary part or amount) benevolence to unbelievers and the major amount of benevolence to believers.

Objections answered:

There are some possible objections to the position presented above which have not yet been addressed directly. First, is not this position contradicted by the parable of the Good Samaritan which appears to establish a new norm for Christian benevolence (Lk. 10:30-37)? When used to

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23 We suggest that the church by this time had been established as the covenant community and that unbelieving Jews were non-covenantal people.
object to the position expressed above this parable is understood to teach that every needy person in the world is the Christian's neighbor. It is further argued that this parable instructs the church to address all the needy in the entire world regardless of their covenantal affiliation and to the degree that all emergency life or death situations can be relieved. This understanding of the parable is (a) contrary to the practice of Jesus Himself (cf. above). Jesus' benevolence was subordinate to His teaching ministry and was focused on the covenantal community and those whom He came across. All this in spite of His knowledge of all the needs in the entire world, ability to relieve those needs if He so desired, and resources to meet every need. In short, Jesus practiced what the Old Testament taught. (b) This interpretation of the parable is contrary to the practice of the early church. Although there was to be a famine in all the world there was no laying aside for the famine with a view to providing for all those who would be needy. But a contribution was taken specifically for the saints of Judea (Acts 11:28-29; II Cor. 9:12-14).

The parable of the Good Samaritan may be understood as a correction of a false interpretation of the Old Testament. In Lev. 19:18 Israel is commanded to "love your neighbor as yourself." The word translated "neighbor" (Hebrew HAMITH) more exactly signifies members of a restricted group.24 It might be argued that if God had intended such love to extend to all men He would have used the word REA which means anyone who is beside or near you. To some Jews of Jesus' day, therefore, this commandment meant "love your neighbor, the Israelite." The Pharisees understood it to mean "love your neighbor, the Pharisee" inasmuch as "this rabble does not know the law, accursed are they" (Jn. 7:49). The Qumran community reasoned that only their membership were sons of the light and all other being sons of the darkness were to be hated.25 Jesus' point is that the idea "neighbor" includes men of all races and persuasions,—proximity in space made someone one's neighbor. Indeed, in benevolent matters all men, including the stranger and/or foreigner, are one's neighbor (Lev. 24:19-22). The fact that the primary emphasis of Hebrew REA is a secondary emphasis of HAMITH should not lead one to conclude that God intends one love only his limited group. This is especially decisive in one's understanding of Old Testament benevolence. So Jesus is reaffirming a proper understanding of the Old Testament benevolence. So Jesus is reaffirming a proper understanding of the Old Testament—that benevolence was chiefly to the household of faith (Israel) but extended even to Gentiles who were within one's immediate proximity.

Another objection may be raised on the basis of a particular theological perspective, viz. that the dimensions of the Great Commission determine the dimensions of the cultural mandate. Since the Great Commission embraces the whole world, so does the cultural mandate, and, in particular, that aspect of the cultural mandate which binds God's people to provide for the physical needs of everyone within the kingdom of God. Just as we must bear the gospel to everyone, so we must provide benevolence for everyone. Some add that the Great Commission, which extended preaching the gospel to all men (Jesus preached primarily to the household of Israel—the covenant people), also extended benevolence to all men. So Christians are obligated both to preach and to minister benevolence to all men. There ought to be a two-track program each task (preaching and benevolence) being pursued with equal urgency and zeal. This analysis does not meet the biblical evidence.

(1) First, benevolence in the Old Testament is part of the entire socio-economic structure. As such it was the task of, and was administered by, society as such and/or by the state. It is altogether proper for society as a whole or for the state (and, therefore, for individual Christians acting in such capacities) to care benevolently for the citizens of the state. Perhaps the issue would be more clearly (and unemotionally) drawn were we to talk about restructuring the state or


the system which produces oppression and poverty. After all, Old Testament law includes a governmental structure intended to produce peace and prosperity. Is it the task of the church’s diaconate to seek to restructure society, government, etc. (if necessary by forcing everyone to conform to Christian standards)? If this was the task of the church, why did Jesus not set it more clearly before us either by His own example or by explicit instruction? Why did not Paul and others in the early church pursue this task?

(2) Second, the New Testament era as an initiatory period concerned itself primarily with initiating the kingdom of Christ, and focused on the evangelistic task and theology with brief (albeit highly instructive) flashes and indirect references to the cultural mandate. This is why the church must turn to the Old Testament for instruction concerning Christian schools, the definition of adultery and murder, the basis for philosophical principles, etc. Indeed, does not Paul mean to say that it is the Old Testament that is profitable for doctrine, reproof, correction, and instruction in righteous living (II Tim. 3:16)? The absence (or near absence) of New Testament discussion of such matters suggests that the evangelistic task was the cutting edge of the New Testament mandate—a task that carried in its wake the cultural mandate but, which was not mixed or confused with it.

(3) Certainly the Great Commission itself as enunciated by Jesus in Matt. 28:19, 20 joins together baptism (or inducting one into the Christian church) and the cultural mandate (included in teaching everything Jesus had commanded). Therefore, the church of Jesus seeks both to evangelize and pursue the cultural mandate. But we must realize that, in dealing with the world (non-covenantal people) evangelism is the cutting edge, insofar as one cannot teach people before they become disciples. The Christian community must live as Christ’s kingdom, or the kingdom of God, as a witness to the world. Within that community biblical principles of benevolence must be applied as a witness, but there is no ground for separating one aspect of the cultural mandate (benevolence of covenantal blessings) and putting it on an equal footing with evangelism, as though it too were the cutting edge (or part of the cutting edge) of the church’s relationship to the world. This is especially evident in view of Jesus’ own approach to the covenantal community in whose midst He ministered.

(4) Jesus, Paul, and others did so little to restructure human non-Christian society that modern readers informed by some of the implications of the cultural mandate are perplexed (e.g. why did not Paul command Philemon to free Onesimus?). Certainly they did not use benevolence as an evangelistic tool, i.e. they did not go about relieving the sick, etc., using (at their will) their miraculous powers to get people interested in hearing the gospel. If it is true that benevolence is to be used as evangelism was, viz. indiscriminately toward all men, why did not Jesus, Paul, and others so use it?

Someone might suggest that Christian benevolence is to be modeled after God’s common grace rather than God’s special grace activities. The biblical material presented in this paper gives no support to this objection.

Conclusion

The covenantal community (organized church) is, therefore, obligated to help covenant members even as one helps one’s own natural family members provided the recipients are faithful. There is no responsibility here to relieve all the material (social) ills of the world

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26 It does appear to be true that technically and officially one became a disciple of John the Baptist and of Jesus when one was baptized. Nonetheless, the commitment to become a disciple, i.e. the commitment which makes one a disciple, preceded that baptism. In other words, being a disciple involves both (1) a heart commitment and (2) an official act and recognition.

27 This, of course, raises the question, “Who are the covenantal members?” and “What does faithful mean?”
(non-covenantal people). As one becomes a covenantal member, the covenantal community assumes responsibility for that one, provided faithfulness is sustained. The degree of this provision is minimal and temporary with a view to relieving emergency needs and getting the brother back to work (self-supporting); and in the case of the disabled, sustained benevolence was to be conditioned by covenantal faithfulness on the part of the recipient. Finally, emergency (cf. the offering for the saints in Jerusalem) relief is to be extended insofar as the community and/or individual is able to do so.

Non-covenantal persons are objects of benevolence only insofar as benevolence is a means of announcing the presence of the covenant realized (thus summoning them to belief in Christ). Our compassion, like that of Jesus and the disciples, (early church) is to be focused on the covenantal community, but those outside that community in dire need and within the immediate proximity of that community may be temporarily objects of mercy (cf. Gal. 6:10; even an animal was to be helped in its time of need, cf. Deut. 22:4). This means that there is a close relationship between those who are being evangelized and those who receive benevolence, but the end of benevolence among both covenantal and non-covenantal people is that they may become self-supporting (i.e. as much as possible aid is temporarily and not permanently dispensed, and benevolent programs should be so designed). It is not entirely accurate, therefore, to say that the objects of Christian benevolence are all the poor and needy in the world (non-covenantal people), but neither is it accurate to limit benevolence to church members only. We should remember the ultimate cause, immediate cause, and design of human suffering. We should not make a false dichotomy between the physical and spiritual, but see material/social deprivation as the least deprivation (although unquestionably terrible) and ultimately as not the worst deprivation (does not God allow the righteous to suffer, deeming physical deprivation as no evil to be destroyed immediately, cf. Job?) and noting that true deprivation is that of the soul; we should focus our energies on relieving that deprivation even as God teaches us by His own actions and commands.

Practical Implications

1. We should be encouraged to see to the needs of those within our own denomination since our organic ties are closer to them—they are our immediate family in Christ.

2. The church should encourage its members to give liberally to the relief of fellow church members (especially those related to us in the RES). This is true in view of our exceeding great material wealth and the poverty of our brothers. Much effort should be expended to guard against rice Christianity as Paul did in I Tim. 5:9-16 and II Thessa. 3:6-15.

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28 Cf. II Thessa. 3:10-15.
29 E.g. in the Old Testament the poor received the gleanings, Exod. 23:11, and the third year tithe, Deut. 14:28-29, or sold themselves (or were sold) into indenture, Deut. 15:14-18.
30 The New Testament assumes that the tithe belongs to the church for the ministry of the Great Commission inasmuch as from the beginning it was the due of Christ’s eternal priesthood (Heb. 7) and ministers of the gospel are to be supported (by it) even as the Old Testament priestly ministers were—in part, by the tithe (I Cor. 9:13, 14).
31 So, Lk. 10:29-39, the parable of the Good Samaritan. Orphans may be adopted into Christian families either officially or unofficially (by caring for them in orphanages). In either case, care should be taken that such orphans be raised as though members of a Christian home.
32 This appears to be the burden of John L. Nevius, Planting and Development of Missionary Churches (Philadelphia: Presbyterian and Reformed Publishing Company, 1958). Cf. “The danger I would guard against is of giving such disproportionate prominence to money as to divert the mind from what is of much greater importance. In a word, it is making money or what money can command, rather than the Holy Spirit, our main dependence” (p. 85). His thesis appears to be that the rich churches of the West should give as little money and help as possible to the poor mission churches forcing or rather allowing them to make it on their own as much as possible.
3. Individuals who are not Christians ought to be helped, provided: (a) we do not deny Christians sufficient funds to fulfill their other divinely mandated or permitted responsibilities, (b) we have a clear opportunity to share the gospel with them and tell them that this help is an expression of God's goodness which calls them to faith and repentance, and (c) we do not allow benevolence to usurp the primacy of spreading the gospel (evangelism).

The material presented above argues that benevolence should not be given indiscriminately, ordinarily should not be viewed as a pre-evangelistic tool, and should be extended to unbelievers in dire need, if all other Christian responsibilities are in proper balance (if Christians are in equally dire need their needs must be met first).

4. Granted the guidelines presented above, the church and individual Christians ought to do all they can compassionately to help the poor and needy according as God gives them opportunity. Certainly we ought to struggle against the temptation to clutch our resources to our own breasts filling barn upon barn. At the very least, should we not feel convicted when we sit in luxury knowing that fellow Christians, especially fellow Christians of a reformed conviction, are in need of help?

A Diaconal Catechism

In order to set forth the preceding principles in a more positive frame, we present the following series of questions and answers:

1. What is the most important ministry toward mankind which Christ has assigned to the visible church?
   Answer: The task of making disciples to Christ through the preaching of the gospel.

2. What relationship does the faithful and zealous development of a ministry of mercy and good works bear to the preaching of the gospel?
   Answer: Both are commanded and the former flows by necessity from the latter.

3. Who are the proper objects of the church's ministry of good works and mercy?
   Answer: All those whom God grants the church the resources and opportunity to help (saints, strangers, enemies), making especially sure that the church does not neglect to help those of the household of faith.

4. What other ministry is required to those outside of the household of faith who receive the assistance of the church?
   Answer: That the help has come in the name of Christ; that the church insures itself that it does not directly subsidize sin in the life of individuals or peoples; and that sin be confronted with the gospel so that the church not be a partaker in the sins of others, and that the gospel be preached in a way befitting the glory of Christ.

5. What means has God ordained for the relief of "saints, strangers, and enemies," in addition to his direct providential provision?
   Answer: God has ordained cheerful, generous giving, motivated by the Spirit of Christ by which all of the diaconal needs of God's children may ordinarily be met, with an overflow to others outside the church.

6. How are these temporal means ordinarily to be received, communicated, and disbursed?
   Answer: By the ordained officers of the church and not through paraecclesiastical organizations.

7. What does Christ expect each one to contribute toward the ministry of mercy?
   Answer: Christ expects each man to give generously as the Lord has prospered him.
8. What standard of living should believers seek today in the light of these Scriptural principles?
   Answer: Christians should be content to seek only the necessities for the quiet, dignified and temperate life to which God has called them and their children.

9. What standard of living should we seek to foster for those in the church who are in poverty and need?
   Answer: That standard of living which preserves life, human dignity, and self-esteem, being careful not to make the objects of benevolence humiliated and/or totally dependent upon us (if possible).

10. What is God’s immediate purpose for labor—beyond providing for our own needs and those of our families?
    Answer: To give to the total work of the kingdom of God, as well as to the man who has a genuine need.

11. What are other types of life resources which can and should be given to the cause of the poor and needy?
    Answer: Time and skills.

12. Who has the responsibility to provide justice for the easily oppressed members of a society such as the widow, orphan and stranger?
    Answer: God has that responsibility which he delegates to civil rulers with the freedom to enforce that justice by the power of the sword.

13. What responsibility has God delegated to the church in the matter of justice for the oppressed?
    Answer: The church should (1) pray for civil rulers, (2) promote a fear of God and personal political responsibility conducive to the cause of justice by proclaiming from its pulpits the moral law of God and discipling believers to obey its precepts, (3) respectfully petition and advise the civil rulers of matters related to the will of God, (4) be an example of love to one’s enemies. The church is not directly or indirectly to seek to use positive temporal power to obtain justice or liberty, nor is the church to approve a particular strategy (other than the above) for the pursuit of it, but must leave that to non-ecclesiastical bodies.

14. What will be the effect of faithfulness to all the above principles in the life of the church?
    Answer: The substantial alleviation of dire need among God’s visible obedient people, a bright witness to Christ’s glory among many others who are touched by the church’s generosity, and the incurring of the wrath of those who are denied help because of the nature of their sin against God as it is exposed through contact with God’s people and God’s Word.

15. What is the final motive which shapes and empowers the ministry of mercy without which it is not worthy of the name of Christ?
    Answer: The love of compassion modeled after the free, electing, sovereign love of God to sinners.

Recommendations

1. That the report be sent to the churches for study.
2. That the report be sent to the RES.
Mr. R. W. Eckardt presented the report of Advisory Committee #7.

REPORT OF ADVISORY COMMITTEE #7

Advisory Committee #7 concurs with the recommendations in Supplementary Reports (1) and (2) of the Committee on Diaconal Ministries.

Advisory Committee #7 further recommends 1) that the Assembly request the Committee on Diaconal Ministries to prepare a report, to be presented to the 48th General Assembly with a view to forwarding it to the Christian Reformed Church and the Reformed Ecumenical Synod, that will present positive principles grounded on the exegesis of Scripture on which the church may base its diaconal ministries, and 2) that the Christian Reformed Church and the Reformed Ecumenical Synod be notified of this action.

On motion recommendation 1 of the Committee on Diaconal Ministries was adopted.

On motion recommendation 2 was adopted with the substitution of the words "the Aged and Infirm Ministers', Ministers' Widows' and Orphans' Fund' for the words "aged and retired ministers."

On motion Dr. Clowney was granted the privilege of the floor during the remainder of the discussion of the report of the Committee on Diaconal Ministries.

On separate motions recommendations 3 and 4 were adopted.

On motion recommendation 1 of Supplementary Report (1) was adopted.

On amended motion the following was substituted for recommendation 2: that the Assembly inform the CRWRC that there is much to commend in what the CRWRC preaches and practices. There can be no doubt that all of our churches can be encouraged from time to time to share in ministering to some of the specific areas of human need that are brought to our attention; and further, that we inform the CRWRC that because of perceived differences in practice and policies we are at present unable to enter into the proposed full-scale joint diaconal ministry.

Action on recommendations 3 and 4 was postponed until after consideration of Supplementary Report (2) of the Committee on Diaconal Ministries, consideration of which began at this time.

The Assembly recessed at 5:30 p.m. following prayer led by Mr. Bosgraf.

TUESDAY EVENING, MAY 20

The Assembly reconvened at 7:00 p.m. with the singing of the hymn, "What shall I render to my God." Mr. Lodge led in prayer.

On motion recommendation 1 of Supplementary Report (2) was adopted with the addition of the words "through the medium of the General Assembly Minutes."

It was moved to adopt recommendation 2.

On motion action on the pending question was postponed until after consideration of the report of Advisory Committee #7.
The order of the day having arrived, the Assembly proceeded to hear the presentation, time for which had been requested in Communication 9.

The Assembly recessed at 9:02 p.m. following prayer led by Mr. Rowe.

WEDNESDAY MORNING, MAY 21

Following a devotional service led by Mr. Jones, the Assembly reconvened at 8:01 a.m. Mr. Santo led in prayer.

The minutes of the sessions of Tuesday, May 20, were approved as presented.

Mr. Kim, fraternal delegate of the Korean American Presbyterian Church, addressed the Assembly.

It was moved to adopt recommendation 1 of Advisory Committee #7.

The following was substituted for recommendation 1 and was carried: that the Assembly erect a special committee to receive Supplementary Report (2) and to present to the 48th General Assembly a report that will present principles grounded on the exegesis of Scripture leading to positive attitudes and actions on which the church may base its diaconal ministry; and further that the committee be composed of four members, two elected by the Assembly, and two members of the Committee on Diaconal Ministries chosen by that committee; and further that the committee have a budget of $750.

Mr. Santo led in prayer.

It was moved to adopt recommendation 2 of Advisory Committee #7.

It was moved to postpone consideration of the pending question until after consideration of recommendations 3 and 4 of Supplementary Reports (1) and recommendation 2 of Supplementary Report (2).

On amended motion recommendation 3 of Supplementary Report (1) was adopted with the substitution of the words "copies of Supplementary Reports (1) and (2)" for the words "a copy of the paper 'Convenantal Benevolence'—The Theology of World Diaconal Involvement."

On motion recommendation 4 was adopted with the same change as above.

The Assembly recessed at 10:03 a.m. and reconvened at 10:20 a.m.

The motion to adopt recommendation 2 of Supplementary Report (2), consideration of which was postponed to this time, was lost. Mr. Bachman requested that his affirmative vote be recorded.

In the course of consideration of the above, Messrs. Bachman and Graham requested that their affirmative votes be recorded on the following amendment which was lost: that Supplementary Reports (1) and (2) be sent to the RES as the report prepared in response to the request for such a report by the OPC, with a note that a committee has been appointed to prepare a further report which will be considered by the 48th General Assembly of the OPC.

The motion to adopt recommendation 2 of Advisory Committee #7, consideration of which was postponed to this time, was lost.

The floor was declared open for nominations to the Committee on Diaconal Ministries. The following were nominated: Ministers—Keller, Petty, and John H. Skilton, Ph.D.; and Ruling Elders—John M. Dishman (Whippany), and John K. Novinger (Manhattan Beach).

On motion Mr. Petty's request to have his name withdrawn was granted.

The Moderator later announced the election of the Rev. Dr. Skilton and Ruling Elder Dishman to the Class of 1983.
The floor was declared open for nominations to the Committee on Principles of Diaconal Ministry. The following were nominated: Messrs. Harvie M. Conn, Richard B. Gaffin, Jr., Th.D., and Petty.

The Moderator later announced the election of Messrs. Gaffin and Petty.

Mr. Hoogerhyde, President of the Committee on Pensions, presented its report. On motion Standing Rule Chapter VI, Section 7, was suspended and the report was ordered included in the Minutes without being read aloud.

REPORT OF THE COMMITTEE ON PENSIONS

The Committee on Pensions reports on its activities in its areas of responsibility for the year 1979 as follows:

HOSPITALIZATION

In August of 1979, the Committee took another major step in its attempt to provide adequate coverage for all participants in the plan at reasonable premium costs. On the first of September, all of the coverage was combined in one policy with The Lincoln National Life Insurance Company.

The present coverage in the hospitalization plan includes the following major provisions:

a. Full payment of the first $10,000 hospital daily charges and special charges, limited to the prevailing semi-private rate.

b. Basic surgical benefit up to $700.

c. Major medical coverage up to $250,000.

d. Participants’ life insurance coverage of $5,000.

Based on the actions of prior General Assemblies, those eligible for inclusion in the Plan are ministers, ruling elders, deacons and licentiates of the Orthodox Presbyterian Church; and full-time (an average of 30 hours per week) employees of the churches and denominational agencies. Also eligible are full-time teachers in Christian schools that are associated with the Orthodox Presbyterian Church.

Participants and their dependents who enroll within 60 days after becoming eligible for this coverage will be entitled to immediate coverage. Those who do not avail themselves of the protection with the 60-day eligibility period will be required to wait 12 months before existing conditions are covered. The 60-day eligibility period begins from the date of employment, licensure, ordination, or installation in a position or office which would entitle a person to participate in the Plan.

During the latest 12-month period for which we have statistics, the claims paid exceeded the premiums by 12%, resulting in an increase in premium cost.
Participants Dependents Total
$19,447 39,503 $58,950
$20,409 32,215 $52,624

Although the coverage provided by our present carrier is satisfactory, the Committee continues to investigate other plans in an attempt either to provide more coverage or to reduce premium costs.

PENSIONS AND INSURANCE

On December 31, 1979, there were 154 participants in the Plan, including 21 who were receiving monthly pension benefits. During the year one minister withdrew from the Plan as a result of his enrollment in another denomination. There were 11 new enrollments.

The term life insurance continues to be carried with the North American Life Assurance Company. The annual premium per individual, on $18,000 coverage, was $124. The annual premium for the year 1980 will be $126 for $19,000 coverage. During the year 1979, there were two life insurance claims paid, including one accidental death claim, totaling $54,000.

All of the investments of the fund continue to be managed by the firm of W. H. Newbold's Son & Co., Philadelphia, Pennsylvania, under guidelines established by the Committee. The firm provides, in addition to portfolio management, custodial services for securities owned by the fund and regular accounting reports of its administration of these assets. The Investments Sub-Committee meets regularly with the members of the firm, who are responsible for the management of the fund assets.

The escalation of interest rates in the United States last year had a two-fold effect on the condition of the Fund. First, the value of fixed income securities (bonds, etc.), which have traditionally been the backbone of a prudent investment policy and which formed nearly 50% of our investments during most of 1979, declined substantially in value. At the maturity of these securities we shall receive their face amount, but from an accounting viewpoint they at present show a decline in the asset value of the Fund. Other securities increased in value resulting in a net decrease in the managed assets of 2.97%. Second, we were able, during the latter part of the year, to invest more money coming into the Fund—from premiums, investment income, and profits from securities sold—in high-yield certificates of deposit and money market funds. For the year, the net gain for each participant's account was 6.40%.

PENSION SUPPLEMENT FUND

The Forty-Sixth General Assembly approved the recommendation of the Committee to establish a Pension Supplement Fund and to consider the 1978 Founders' Day Offering as the
initial funding of such a fund. The financial report of the Pension Supplement Fund for the year 1979 is as follows:

Balance—January 1, 1979 $54,686.85

Income

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions—churches and individuals</td>
<td>$7,559.31</td>
</tr>
<tr>
<td>Interest</td>
<td>6,536.63</td>
</tr>
<tr>
<td><strong>Total Income</strong></td>
<td><strong>14,095.94</strong></td>
</tr>
</tbody>
</table>

Disbursements

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pension supplements</td>
<td>$6,400.00</td>
</tr>
<tr>
<td>Postage</td>
<td>48.41</td>
</tr>
<tr>
<td>Supplies</td>
<td>22.09</td>
</tr>
<tr>
<td><strong>Total Disbursements</strong></td>
<td><strong>6,470.50</strong></td>
</tr>
</tbody>
</table>

Balance—December 31, 1979 $62,312.29

All of the assets of the Pension Supplement Fund are invested in high-yielding short-term certificates of deposit and a savings account. Payments were made during 1979 at the rate of $25 per month to eligible participants. At the end of the year there were 22 pensioners receiving this monthly supplement. This can be increased as new contributions are added to the Fund.

The Forty-Sixth General Assembly requested the Committee "to give consideration to including as beneficiaries of the Pension Supplement Fund, ministers not enrolled in the Pension Plan, provided that they meet all other requirements of the Plan." The Committee has given this matter careful consideration through both a subcommittee and the Committee itself, and reports as follows:

A. The following appear to be the main arguments in favor of including as beneficiaries of the Pension Supplement Fund certain ministers who are not participants in the denomination's Pension Plan:

1. Certain older men not in the Plan have the same age and length of service as men in the Plan and should benefit from the Pension Supplement Fund.

2. Since the appeal to support the Pension Supplement Fund is denomination-wide, its benefit should apply to more ministers than are in the Plan.

3. If the whole church is asked to support the Pension Supplement Fund for the support of only some of the ministers, unity in the support of the Pension Plan will be impaired.

B. The Committee believes, however, that for the following reasons the Pension Supplement Fund should be designed, as originally decided by the General Assembly, for those participating in the Plan:

1. The Pension Plan was designed by the General Assembly to aid in providing the retirement needs of only those qualified ministers who entered the Plan; the Pension Supplement Fund is by its nature a supplement to the pension funds provided for the church's retired ministers by the Plan, not a general relief fund for the needy (other agencies of the church have
that responsibility), and it should be related to the design of the Plan that it supplements, namely, to provide retirement income for the participants in the Plan.

2. It would be difficult, and possibly dangerous, to include persons who are not participants in the Plan; there are two basic alternatives—include either all ministers or only some of the non-participants. In the former case, some of the ministers have no claim whatsoever on pension benefits of any kind, e.g., those who have never been employed in the church. In the latter case, it would be legally dangerous to include some while excluding others; on the other hand, excluding all non-participants is not legally risky because it excludes only those who have excluded themselves from the Plan.

3. The Plan was designed as a means by which the church would work unitedly to provide its ministers' retirement needs. For the church now to supplement the funds of the Plan for the ministers who committed themselves to it, is again to display the church's unity.

4. Those who have not participated in the Plan have done so by conscious choice and the church having offered its united concern, should not be responsible to provide pensions for them, either in whole or in part.

5. Those who did not participate in the Plan because they could not afford to do so, and have inadequate income upon retirement, should receive assistance from diaconal funds, either local or denominational or both. Those who made retirement plans independent of the church's endeavor to provide for them through its Plan, and who lack adequate income upon retirement, could be considered for diaconal assistance at that time.

6. For the Assembly to supplement the retirement income of non-participants in the Plan, with funds identified as "pension" or "retirement," would encourage ministers not to participate in the Plan; the Assembly ought not to give such encouragement.

   a. Individualistic endeavors to provide retirement needs, as substitutes for the church's Plan, prevent the church from unitedly providing those needs; to guarantee, to those who seek independently to provide for retirement, that the church would make up losses that they may experience would work against the unifying purpose of the Plan.

   b. Individualistic plans work to the detriment of the church's Plan also with regard to the cost and return on investment, as well as in the cost of the insurance premiums.

   c. If the church encourages its ministers to develop individualistic retirement plans, it would be encouraging them to dilute the stewardship of their gospel ministry and ministerial gifts, in effect to "leave the Word of God, and serve tables."

   d. The church should encourage its churches and those who qualify for the Plan to participate, in unity and faith, with the whole church by participating in the Plan.

In summary, the Committee believes that "pension" funds of whatever nature should apply to the Pension Plan, and that all our ministers should participate in the Plan and share its benefits. For persons who have not participated in the Plan and who have needs in retirement beyond their personal resources other agencies of the church should consider ministering to them.

The Committee recommends that the Forty-seventh General Assembly request a contribution of $7.00 per communicant member from the churches for 1981 for the Pension Supplement Fund. ($6.00 per communicant was approved for 1980.)

RETIREES HOUSING ALLOWANCE

The United States Internal Revenue Service makes provision, in some circumstances, for tax-free housing allowances or credits for retired ministers if approved by the denomination.
The Committee has investigated this matter but has not yet been able to make certain how to implement it; we hope to have a final recommendation next year. In the meanwhile, it may assist the Committee if the Assembly would adopt the following resolution, and the Committee so recommends:

BE IT RESOLVED, that the Committee on Pensions of the Orthodox Presbyterian Church be authorized to designate as housing or rental allowance such suitable portion of funds paid by the church to retired ministers in recognition of, and as compensation for, their past services, as the Committee may determine; and

BE IT FURTHER RESOLVED, that the Committee on Pensions of the Orthodox Presbyterian Church be authorized to verify to the Internal Revenue Service either that the retirement value of a home furnished rent-free to retired ministers by the church or that a retirement allowance paid to retired ministers for utilities, maintenance, repairs, and mortgage payments, as the case may be, is for the benefit of such retired ministers in recognition of, and as compensation for, their past services.

OFFICERS OF THE COMMITTEE

The officers of the Committee are as follows: President, Garret A. Hoogerhyde; Vice-President, John E. Dowling; Secretary, Edward A. Haug; Treasurer, Garret A. Hoogerhyde.

ELECTIONS

The terms of the following members of the Committee expire with this Assembly: Minister, John W. Garrisi; Ruling Elder, John W. Dowling; Layman, Charles Lord.

REPORT OF THE TREASURER

The reports of the Treasurer for both the Pension Fund and the Hospitalization Account, as audited by Stephen P. Radics and Co., Certified Public Accountants, are as follows:

Committee on Pensions
Orthodox Presbyterian Church
Philadelphia, Pennsylvania

We have examined the balance sheet of the Orthodox Presbyterian Church Pension Fund as of December 31, 1979 and 1978 and the related statement of revenue and expense and changes in fund balance for the years then ended. Our examinations were made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying financial statements present fairly the financial position of the Orthodox Presbyterian Church Pension Fund at December 31, 1979 and 1978 and the results of its operations and changes in its fund balance for the years then ended, in conformity with generally accepted accounting principles applied on a consistent basis.

Stephen P. Radics & Co.

Haledon, New Jersey
March 31, 1980
PENSION FUND BALANCE SHEET

For the Year Ended
December 31,
1979 1978

<table>
<thead>
<tr>
<th>Assets</th>
<th>1979</th>
<th>1978</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash in banks—Schedule 1.</td>
<td>$ 20,543</td>
<td>$ 10,129</td>
</tr>
<tr>
<td>Cash—trust accounts</td>
<td>1,444</td>
<td>425</td>
</tr>
<tr>
<td>Accrued investment income</td>
<td>10,287</td>
<td>9,256</td>
</tr>
<tr>
<td>Investments—trust accounts (at market value)—Schedule 2.</td>
<td>871,338</td>
<td>781,869</td>
</tr>
<tr>
<td>Exchange</td>
<td>155</td>
<td>155</td>
</tr>
<tr>
<td><strong>Total Assets</strong></td>
<td><strong>$903,767</strong></td>
<td><strong>$801,834</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Liabilities and Fund Balance</th>
<th>1979</th>
<th>1978</th>
</tr>
</thead>
<tbody>
<tr>
<td>Due to participants</td>
<td>$ —</td>
<td>$ 173</td>
</tr>
<tr>
<td>Prepaid contributions</td>
<td>270</td>
<td>—</td>
</tr>
<tr>
<td>Fund balance</td>
<td>903,497</td>
<td>801,661</td>
</tr>
<tr>
<td><strong>Total Liabilities and Fund Balance</strong></td>
<td><strong>$903,767</strong></td>
<td><strong>$801,834</strong></td>
</tr>
</tbody>
</table>

(See notes to financial statements)

PENSION FUND STATEMENT OF REVENUE AND EXPENSE AND CHANGES IN FUND BALANCE

For the Year Ended
December 31,
1979 1978

<table>
<thead>
<tr>
<th>Revenue:</th>
<th>1979</th>
<th>1978</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions</td>
<td>$77,297</td>
<td>$79,401</td>
</tr>
<tr>
<td>Investment income (Note 3)</td>
<td>65,369</td>
<td>54,450</td>
</tr>
<tr>
<td>Transfers from other plans</td>
<td>1,439</td>
<td>1,902</td>
</tr>
<tr>
<td>Realized gain on sale of investments</td>
<td>21,057</td>
<td>—</td>
</tr>
<tr>
<td>Transfer from supplemental fund</td>
<td>6,400</td>
<td>—</td>
</tr>
<tr>
<td><strong>Total revenue</strong></td>
<td><strong>$171,562</strong></td>
<td><strong>$135,753</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Expenses:</th>
<th>1979</th>
<th>1978</th>
</tr>
</thead>
<tbody>
<tr>
<td>Premiums on life insurance</td>
<td>14,882</td>
<td>14,132</td>
</tr>
<tr>
<td>Realized loss on investments</td>
<td>—</td>
<td>1,110</td>
</tr>
<tr>
<td>Annuities purchased</td>
<td>—</td>
<td>9,113</td>
</tr>
<tr>
<td>Pension distributions</td>
<td>15,985</td>
<td>15,840</td>
</tr>
<tr>
<td>Payments supplemental plan</td>
<td>6,400</td>
<td>—</td>
</tr>
<tr>
<td>Withdrawals and transfers</td>
<td>1,881</td>
<td>5,594</td>
</tr>
<tr>
<td>Management fees</td>
<td>—</td>
<td>4,409</td>
</tr>
<tr>
<td>General and administrative expenses</td>
<td>2,928</td>
<td>2,610</td>
</tr>
<tr>
<td>Unrealized depreciation investments</td>
<td>27,650</td>
<td>30,175</td>
</tr>
<tr>
<td><strong>Total expenses</strong></td>
<td><strong>69,726</strong></td>
<td><strong>82,983</strong></td>
</tr>
</tbody>
</table>
Excess of revenue over expense
(deficit) 101,836 52,770
Fund balance—beginning of period 801,661 748,891
Fund Balance—End of Period $903,497 $801,661

(Note 1. General)
The Orthodox Presbyterian Church Pension Fund was created in order to provide term life insurance during period of eligibility and retirement benefits at age 65 for the Church’s ordained ministers, its permanent full-time employees, and the permanent full-time employees of a congregation or organization thereof. The normal retirement benefit is based on the participant’s equity in the fund at the time of retirement and on the income option selected. The fund also provides death and disability benefits.

(Note 2. Significant Accounting Policies)
The fund uses the accrual method of accounting.

Investments in U.S. Government and other marketable securities are valued at current market values.

Committee on Pensions
Orthodox Presbyterian Church
Philadelphia, Pennsylvania

The audited financial statements of the Orthodox Presbyterian Church Pension Fund and our report thereon for the period ended December 31, 1979 and 1978 are reflected in the preceding section. The financial information that follows was derived from the accounting records tested by us as part of the auditing procedures employed in our examination of the aforementioned financial statements. It is supplementary information and is not necessary for a fair presentation of the financial position and results of operations of the fund.

In our opinion the accompanying supplementary information is stated fairly in all material aspects in relation to the financial statements taken as a whole, which are covered by our opinion in the forepart of this report.

Stephen P. Radics & Co.
Haledon, New Jersey
March 31, 1980
Schedule 1.

PENSION FUND
SCHEDULE OF CASH RECEIPTS AND DISBURSEMENTS

<table>
<thead>
<tr>
<th>For the Year Ended</th>
<th>December 31</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1979</td>
</tr>
<tr>
<td>Cash balance—beginning of period</td>
<td>$10,129</td>
</tr>
</tbody>
</table>

Cash Receipts:

- Premiums received: 77,567
- Receipts—trust accounts: 6,824
- Receipts—pension supplemental plan: 6,400
- Investment income: 61,559
- Investment maturities: 10,000
- Transfers from other plans: 1,439

Total Cash Receipts: 153,789

Cash Disbursements:

- Payments—trust accounts: 101,126
- Annuities purchased: 14,882
- Premiums—life insurance: 15,985
- Pension payments: 2,054
- Withdrawals—vested interest: 6,400
- Exchanges: —

Total Cash Disbursements: 140,447

Expenses—General Fund:

- Honorarium—treasurer: 800
- Legal and auditing: 550
- Meeting expense: 881
- Stationery and printing: 184
- Postage: 300
- Telephone: 62
- Bonding expense: 146
- Safe deposit box: 5

Total Expenses: 2,928

Total Cash Disbursements: 143,375

Cash Balance—End of Period: $20,543

(See notes to financial statements.)
Schedule 2.

PENSION FUND
SCHEDULE OF INVESTMENTS—TRUST ACCOUNTS

For the Year Ended
December 31.

<table>
<thead>
<tr>
<th></th>
<th>1979</th>
<th></th>
<th>1978</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cost</strong></td>
<td><strong>Market Value</strong></td>
<td><strong>Cost</strong></td>
<td><strong>Market Value</strong></td>
<td></td>
</tr>
<tr>
<td>Dreyfus Liquid Asset Fund</td>
<td>$44,823</td>
<td>$44,823</td>
<td>—</td>
<td>$—</td>
</tr>
<tr>
<td>W. H. Newbold’s Son &amp; Co.:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bonds</td>
<td>354,194</td>
<td>291,720</td>
<td>321,992</td>
<td>292,344</td>
</tr>
<tr>
<td>Preferred stock</td>
<td>—</td>
<td>—</td>
<td>14,107</td>
<td>6,750</td>
</tr>
<tr>
<td>Common stock</td>
<td>416,006</td>
<td>427,367</td>
<td>361,806</td>
<td>370,411</td>
</tr>
<tr>
<td>U.S. Government securities</td>
<td>121,496</td>
<td>107,428</td>
<td>121,496</td>
<td>112,364</td>
</tr>
<tr>
<td></td>
<td>891,696</td>
<td>826,515</td>
<td>819,401</td>
<td>781,869</td>
</tr>
<tr>
<td></td>
<td>$936,519</td>
<td>$871,338</td>
<td>$819,401</td>
<td>$781,869</td>
</tr>
</tbody>
</table>

(See notes to financial statements.)

Committee on Pensions
Orthodox Presbyterian Church
Philadelphia, Pennsylvania

We have examined the balance sheet of the Orthodox Presbyterian Church Hospitalization Account as of December 31, 1979 and 1978 and the related statement of revenue, expense and changes in fund balance for the years then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying financial statements present fairly the financial position of the Orthodox Presbyterian Church Hospitalization Account at December 31, 1979 and 1978 and the results of its operations and changes in its fund balance for the years then ended, in conformity with generally accepted accounting principles applied on a consistent basis.

Stephen P. Radics & Co.

Haledon, New Jersey
March 31, 1980
HOSPITALIZATION ACCOUNT BALANCE SHEET

For the Year Ended December 31,

<table>
<thead>
<tr>
<th></th>
<th>1979</th>
<th>1978</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ASSETS</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cash in bank—Prospect Park National Bank</td>
<td>2,960</td>
<td>200</td>
</tr>
<tr>
<td>Cash in bank—Prospect Park Savings &amp; Loan</td>
<td>169</td>
<td>7,844</td>
</tr>
<tr>
<td>Cash—Value line cash fund</td>
<td>3,263</td>
<td>—</td>
</tr>
<tr>
<td><strong>Total Cash</strong></td>
<td>6,392</td>
<td>8,044</td>
</tr>
<tr>
<td>Accounts Receivable—Premiums due</td>
<td>370</td>
<td>—</td>
</tr>
<tr>
<td><strong>TOTAL ASSETS</strong></td>
<td>6,762</td>
<td>8,044</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>LIABILITIES AND FUND BALANCE</strong></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Premiums collected in advance</td>
<td>6,644</td>
<td>7,646</td>
</tr>
<tr>
<td>Accounts Payable—Due Lincoln National</td>
<td>123</td>
<td>—</td>
</tr>
<tr>
<td>Fund balance</td>
<td>(5)</td>
<td>398</td>
</tr>
<tr>
<td><strong>TOTAL LIABILITIES AND FUND BALANCE</strong></td>
<td>6,762</td>
<td>8,044</td>
</tr>
</tbody>
</table>

(See accountant’s report.)

HOSPITALIZATION ACCOUNT
STATEMENT OF REVENUE AND EXPENSE AND CHANGE IN FUND BALANCE

For the Year Ended December 31,

<table>
<thead>
<tr>
<th></th>
<th>1979</th>
<th>1978</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Revenue:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Premiums—members</td>
<td>$152,168</td>
<td>$98,686</td>
</tr>
<tr>
<td>Service charges</td>
<td>818</td>
<td>563</td>
</tr>
<tr>
<td>Interest</td>
<td>538</td>
<td>360</td>
</tr>
<tr>
<td><strong>Total revenue</strong></td>
<td>$153,524</td>
<td>$99,609</td>
</tr>
<tr>
<td><strong>Expenses:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Premiums—insurance companies</td>
<td>152,168</td>
<td>98,686</td>
</tr>
<tr>
<td>General and administrative expenses</td>
<td>1,759</td>
<td>1,148</td>
</tr>
<tr>
<td><strong>Total expenses</strong></td>
<td>153,927</td>
<td>99,834</td>
</tr>
<tr>
<td><strong>Excess of expenses over revenue</strong></td>
<td>(403)</td>
<td>(225)</td>
</tr>
<tr>
<td>Fund balance—beginning of period</td>
<td>398</td>
<td>623</td>
</tr>
<tr>
<td><strong>Fund Balance—end of period</strong></td>
<td>$(5)</td>
<td>$398</td>
</tr>
</tbody>
</table>

(See accountants’ report.)
The audited financial statements of the Orthodox Presbyterian Church Hospitalization Account and our report for the period ended December 31, 1979 and 1978 are reflected in the preceding section. The financial information that follows was derived from the accounting records tested by us as part of the auditing procedures employed in our examination of the aforementioned financial statements. It is supplementary information and not necessary for a fair presentation of the financial position and results of operations of the fund.

In our opinion the accompanying supplementary information is stated fairly in all material aspects in relation to the financial statements taken as a whole, which are covered by our opinion in the forepart of this report.

Stephen P. Radics & Co.

Haledon, New Jersey
March 31, 1980

### HOSPITALIZATION ACCOUNT

#### SCHEDULE OF CASH RECEIPTS AND DISBURSEMENTS

<table>
<thead>
<tr>
<th>For the Year Ended December 31,</th>
<th>1979</th>
<th>1978</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash balance—beginning of period</td>
<td>$8,044</td>
<td>$3,902</td>
</tr>
<tr>
<td>Cash Receipts:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Premiums received</td>
<td>150,877</td>
<td>102,804</td>
</tr>
<tr>
<td>Service charges</td>
<td>818</td>
<td>563</td>
</tr>
<tr>
<td>Interest</td>
<td>538</td>
<td>360</td>
</tr>
<tr>
<td><strong>Total Cash Receipts</strong></td>
<td>152,233</td>
<td>103,727</td>
</tr>
<tr>
<td>Cash Disbursements:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Premiums paid, Inter-County</td>
<td>49,663</td>
<td>66,036</td>
</tr>
<tr>
<td>Premiums paid, Lincoln National</td>
<td>102,382</td>
<td>32,400</td>
</tr>
<tr>
<td>Premium refunded</td>
<td>81</td>
<td>—</td>
</tr>
<tr>
<td><strong>Total Cash Disbursements</strong></td>
<td>152,126</td>
<td>98,436</td>
</tr>
<tr>
<td>Expenses—General Fund:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Honorarium</td>
<td>1,200</td>
<td>600</td>
</tr>
<tr>
<td>Auditing</td>
<td>200</td>
<td>200</td>
</tr>
<tr>
<td>Supplies and postage</td>
<td>237</td>
<td>274</td>
</tr>
<tr>
<td>Telephone</td>
<td>122</td>
<td>75</td>
</tr>
<tr>
<td><strong>Total Cash Disbursements</strong></td>
<td>153,885</td>
<td>99,585</td>
</tr>
<tr>
<td>Cash Balance—End of Period</td>
<td>$6,392</td>
<td>$8,044</td>
</tr>
</tbody>
</table>

(See accountants' report.)
Mr. R. W. Eckardt reported for Advisory Committee #7 that it had interviewed Mr. Hoogerhyde and its report was as per Instruments of the General Assembly, Section F.5.b.

On separate motions the recommendations of the Committee on Pensions were adopted.

The floor was declared open for nominations to the Committee on Pensions. The following were nominated: Ministers—R. W. Schmurr, Watson, and Richard Wynja; Ruling Elders—John W. Dowling (Franklin Square), Emley, and McElwain; Layman—Charles Lord (Bangor).

The Moderator later announced the election of the Rev. Mr. Watson, Ruling Elder Dowling, and Mr. Lord to the Class of 1983.

On motion Dr. Clowney was granted six minutes prior to the order of the day to speak on behalf of Westminster Theological Seminary.

Dr. Clowney addressed the Assembly.

The Assembly recessed at 12:20 p.m. following prayer led by Mr. Sears.

WEDNESDAY AFTERNOON, MAY 21

The Assembly reconvened at 1:19 p.m. with the singing of the hymn, “O praise ye the Lord.” Mr. Fenenga led in prayer.

Mr. Rockey, Secretary of the Committee on Ecumenicity and Interchurch Relations, presented its report. On motion Standing Rule Chapter VI, Section 7, was suspended and the report was ordered included in the Minutes without being read aloud.

REPORT OF THE COMMITTEE ON ECUMENICITY AND INTERCHURCH RELATIONS

I. CONVERSATIONS WITH THE RPCES AND THE PCA

Your committee met separately with representatives of the RPCES and later with representatives of the RPCES, of the RPCNA and the PCA at Covenant College, Lookout Mountain, Tennessee, on September 13 and 14, 1979. This latter meeting, while not a continuation of consultations among the RPCES, PCA and OPC begun last year and as authorized by the 45th General Assemblies, did address questions concerning areas of agreement, differences, and difficulties between the PCA on the one hand and the RPCES, the RPCNA, and the OPC on the other. The following matters were discussed with committee members expressing their opinions on some matters and citing, where possible, actions of general assemblies or their agencies and parts of the constitution of the OPC in support of OPC positions in the matters discussed:

THEOLOGY
1. Eschatology
2. Verbal changes by the RPCNA; how does the Testimony relate to the Standards?
3. State of the ordination vows ("inerrancy" included by PCA)
4. The "justification issue" in the OPC
5. Peniel Bible Conference
6. Masonry
7. Christian liberty
8. Worship and the exclusive use of the Psalms
9. The charismatic question

In connection with some of the above, "How binding are position papers adopted by a general assembly?"

POLITY
1. The number of offices
2. The role of women in the Church
3. The Diaconate
4. Place and function of trustees
5. Licensure
6. The Reformed Ecumenical Synod
7. The National Association of Evangelicals
8. Church and State
9. The parity of teaching and ruling elders
10. The permanence of committee membership
11. The relationship of the congregation to the denomination and property ownership
12. The concept of the unified budget
13. Theological training
14. Policy of cooperating with non-Reformed groups in the area of foreign missions

MISCELLANEOUS SOCIAL ISSUES
1. Abortion
2. Divorce
3. Size and diversity of the PCA
4. The OPC/RPCES relationship in its efforts toward merger
5. Nit-picking by the OPC

Following the joint meeting of representatives of the RPCES, the RPCNA, the PCA and the OPC, the RPCES and OPC committees on interchurch relations met jointly and agreed to present the following proposal to our separate committees with the agreement that if adopted, each committee would seek to perfect the proposal and that if there are differences to be resolved, a commission consisting of two members of each committee would be erected to resolve the differences:

That the Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church join in presenting a proposal to the PCA that the RPCES and the OPC be received into the PCA on the basis of the Confession of Faith of the PCA and the Book of Church Order of the PCA, with the understanding that the agencies of the three churches be requested to come up with proposals for cooperation or consolidation to be accomplished within five years.

On February 22, 1980, your Committee received a draft of a letter approved by the Interchurch Relations Committee of the PCA for adoption by the 1980 General Assembly of the PCA. The first part of the proposed letter is as follows:

Letter
To be adopted by the 1980 General Assembly
Presbyterian Church in America

To: The General Synods and General Assembly of the Reformed Presbyterian Church, Evangelical Synod, the Reformed Presbyterian Church of North America and the Orthodox Presbyterian Church.
Subject: An invitation to participate in steps designed to effect one Church among us.

Brethren:

Greetings in the Name of the Lord Jesus Christ, the King and Head of the Church.

Whereas we hold to and desire to promote a common testimony to the inerrancy of Scripture, the system of doctrine contained in the Westminster Confession of Faith and Catechisms, and the doctrine of the purity of the visible Church; and

Whereas we feel constrained by our commitments to seek a more perfect unity among us as members of Christ's body:

Now Therefore, the General Assembly of the Presbyterian Church in America, in the bonds of our Lord Jesus Christ, invites you to come with us for the purpose of effecting and perfecting one Church among us. We propose, as the basis of this association, the above named principles, together with the Book of Church Order of the Presbyterian Church in America.

We suggest that initial steps to this end be taken as soon as possible and that the time and place for final action be Calvin College, Grand Rapids, Michigan, in June, 1982.

* * *

The latter part of the proposal concerns the mechanics of the joining the four denominations into one.

The entire letter will be before the 8th General Assembly of the PCA which will meet in Savannah, Georgia, June 16-20, 1980.

Your committee recommends that the 47th General Assembly inform the PCA that it would be receptive to an invitation to join the PCA, and that acceptance of such an invitation would be dealt with in accordance with our Form of Government which requires two-thirds majority votes by a General Assembly, the presbyteries, and the following General Assembly.

Your committee further recommends that the 47th General Assembly authorize its Committee on Ecumenicity and Interchurch Relations to confer with the Interchurch Relations Committee of the PCA prior to the 48th General Assembly with a view to bringing recommendations to that Assembly.

II. CONVERSATIONS WITH THE RPCNA

In accordance with the instruction of the 46th General Assembly (Minutes, p. 144), your committee met briefly with members of the Committee on Interchurch Correspondence and Study of the RPCNA on September 14, 1979, at Covenant College and also on January 18, 1980, in Pittsburgh, Pennsylvania. On the latter date the joint meeting lasted five hours and discussed areas of agreement and differences between our two communions. Much of the time was spent in discussing the Testimony of the RPCNA and its function in the church and the application of the regulative principle of worship practiced in our two denominations. Our two committees agreed that we had much in common but there is work to be done in coming to agreement in areas considered to be basic by each denomination. The joint meeting agreed to arrange a conference on the application of the Regulative Principle of worship to song in worship at a subsequent meeting of our two committees.

The committee recommends that the conversations between the RPCNA and the OPC be continued.
III. NORTH AMERICAN PRESBYTERIAN AND REFORMED COUNCIL (NAPARC)

The NAPARC held its fifth annual meeting in Philadelphia, Pennsylvania, on October 26, 1979. Minutes of this meeting are in the files of the Committee. The following items are reported from those minutes:

1. The representatives of the OPC were Messrs. Clowney, Oliver, Payton, and Petty.

2. The Council determined as Reformed Christians and as a council of Presbyterian and Reformed Churches, to support the idea of a Christian college established in Kenya to serve the emerging leadership of Africa, and suggested that a specific prospectus be developed by the agency of the RPCES, which initiated the idea, and that this agency take initiative in presenting specific proposals to the member churches of NAPARC.

3. Concerning the feasibility of a study committee on Hermeneutics (Minutes, 46th General Assembly, p. 139), the Council determined

   A. That it would be feasible and proper to appoint a NAPARC study committee on hermeneutics with the following assignments:
      1. To analyze and identify the primary hermeneutical approaches to the Scripture existing within the NAPARC Churches (special consideration shall be given to hermeneutical approaches to biblical teaching on contemporary moral and ecclesiastical problems);
      2. To seek to summarize those hermeneutical principles on which there appear to be agreement;
      3. To seek to present its findings for information at a public meeting or conference in conjunction with the concurrent Synod—General Assembly meetings in 1982;
      4. To make recommendations to the annual NAPARC meeting in 1982 concerning committee continuance—or further study.

   B. That each member Church be invited to appoint no more than two (2) members of the NAPARC study committee on hermeneutics.

   C. The RPCES is designated as the convening Church.

   D. The Council tabled the following motion which will be docketed for the 1980 meeting of the Council:
      "That a committee be elected by the respective churches to begin to plan methods and procedures for joint consultation, worship and fellowship at the 1982 concurrent meetings of the Assemblies and Synods in Grand Rapids, and that one of the constituent denominations be designated by the Council to convene this committee."

   E. The Council determined not to pursue the study of the question of divorce at this time. Three of the constituent denominations had already studied the matter or were engaged in a study.

   F. Section III of the By-laws of the Council was amended to read as follows:
      1. Each meeting of the Council shall elect its own officers, as follows: chairman, vice-chairman, secretary, treasurer. The vice-chairman shall normally succeed to the office of chairman, and shall be declared elected by white ballot, unless the Council determines to conduct an election.
2. The responsibilities of the officers will be as follows:
   a. Chairman—to preside at meetings of the Council, to make required appoint-
      ments, to see that business is conducted in an orderly manner.
   b. Vice-chairman—to assist the chairman upon his request, and to succeed to
      the chairmanship at the next annual meeting after the opening of the session.
   c. Secretary—to keep a roll of delegates, to record and distribute the minutes of
      the Council, to carry on the correspondence in reference to Standing Commit-
      tees, Study Committees and the next meeting of the Council, and to prepare
      the Agenda for the next meeting of the Council.
   d. Treasurer—to receive bills for the expenses of the meeting of the Council, to
      receive funds to pay bills incurred by the Council, and to submit reports
      regularly to the Council.

3. Terms of office:
   a. The chairman shall serve for a one year term, such term beginning with the
      annual meeting at which he presides, and concluding after the opening items
      of the next annual meeting.
   b. The vice-chairman shall serve a one year term and shall normally succeed the
      chairman after the opening of the next annual meeting and the election of
      officers.
   c. The secretary and treasurer shall serve for one year terms, and shall be eligi-
      ble for reelecctions.

G. The next meeting of the Council is scheduled to be held on October 24, 1980, at a
   location to be determined by the Interim Committee.

H. The following officers were elected: the Rev. LeRoy B. Oliver, OPC, chairman; the
   Rev. John H. White, RPCNA, vice-chairman; the Rev. Morton H. Smith, PCA,
   secretary; Ruling Elder Albert A. Bel, CRC, treasurer. The Rev. Donald J. Mac-
   Nair, RPCES, is also a member of the Interim Committee.

IV. REPORTS FROM FRATERNAL DELEGATES

A. The Rev. Henry H. Fikkert reported on his attendance at the annual meeting of the
   RCUS (Eureka Classis) as follows:

   The annual meeting of the Eureka Classis was held in Manitowoc, Wisconsin, April 23-27,
   1979.

   1. A report of interest to the Orthodox Presbyterian Church was presented by the Rev.
      Roger Gibbons. He indicated that he had been instrumental in the reconciliation of two oppos-
      ing factions in Knox OPC in Oklahoma City.

   2. The Classis adopted a foreign missions budget which included $22,525 for the sup-
      port of Lendall Smith, missionary to Taiwan and a minister of the OPC.
   An extensive report was presented concerning the possibility of opening a church-planting
   ministry in Germany, in cooperation with the Orthodox Presbyterian Church.

   3. Church growth was described as slow. Six congregations are listed as home mission
   churches. A church in Lincoln, Nebraska, was added to the classis during the past year.
   Communicant membership of the denomination totals 3,078. There were 739 unconfirmed
   members.
There was some talk of dividing the present classis into four classes to constitute a synod.

B. The Rev. Thomas S. Champness, Jr., reported on his attendance at the General Synod of the Associate Reformed Presbyterian Church meeting at Bonclarken, North Carolina, June 4-7, 1979, as follows:

In 1982 the Associate Reformed Presbyterian Church will be 200 years old. Plans have been made to publish a three volume history of the A.R.P.C.

The year 1979 marked the 100th anniversary of A.R.P.C. mission work in Mexico. They also have a fruitful mission work in Pakistan.

Much time was devoted by this year’s General Synod to a consideration of a complaint brought by the Rev. C. Tom Fincher against Catawba Presbytery. Mr. Fincher had brought charges against two professors at Erskine Seminary in which he alleged that they hold views of Scripture which are contrary to the teaching of Scripture itself and to the Westminster Confession. Catawba Presbytery refused to try the two professors, and the General Synod denied Mr. Fincher’s complaint by a vote of 128-101. The General Synod then passed two resolutions:

1) “The action taken regarding the complaint of the Rev. C. Tom Fincher does not in any way reflect the position of this Synod on the question of inerrancy.”
2) “The General Synod of 1979 affirms that the Scriptures of the Old and New Testaments are the Word of God without error in all that it teaches.”

In a related action, Catawba Presbytery brought charges against Mr. Fincher and his session for encouraging their local congregation to direct its benevolence giving solely to the Board of Foreign Missions rather than support all of the causes of Synod. Mr. Fincher and his session were found guilty and censured. In an appeal to General Synod, the synod overturned Catawba Presbytery’s verdict regarding his session.

The A.R.P.C. is much exercised over the deep divisions within her fellowship over the nature of Scripture. In an effort to bring healing, a Committee on Reconciliation met for two days in February, 1979. This committee consisted of 40 people, equally divided on both sides of the issue. The following resolution on Biblical authority was adopted by 38 of the 40 participants:

“We believe Christ is the Son of God. We believe God the Father gave His Son to save us from our sins. We believe that the Holy Spirit reveals Christ to us through the Holy Scripture which is the Word of God written. While we do not have the original autographs as proof, we believe on faith that God’s Word in its entirety was accurately recorded by the original writers through divine inspiration and reliably transmitted to us. We affirm that salvation is by grace through faith in Jesus Christ and Him alone.”

C. The Rev. Charles H. Ellis and the Rev. Douglas A. Felch reported on their attendance at the 157th General Synod of the Reformed Presbyterian Church, Evangelical Synod which met in Greenville, South Carolina, May 25-31, 1979, as follows:

Actions of the General Synod which would be of particular interest to the OPC included the following:

The Chaplains Committee reported on the proposed Constitution and By-Laws of the newly formed Presbyterian and Reformed Commission on Chaplains and Military Personnel. The Synod voted to approve the constitution and by-laws of the new commission as presented and approved the proposed funding of the commission.
The Synod requested the Presbyterian and Reformed Commission on Chaplains and Military Personnel to prepare a Biblical defense of sponsorship by the RPCES of the Military chaplaincy in light of the Biblical principle of the separation of church and state.

The communication from the OPC which reported the failure of the OPC General Assembly to approve the proposed Constitution and By-Laws and requesting revision of them was not received by the Synod until the following Wednesday. The previous action of the Synod was not, however, reconsidered. Therefore, there was no in depth discussion of the letter on the floor of Synod, and no official response was given at that time. Informal reaction was mixed, but consisted mostly of surprise and perplexity regarding the actions of the OPC.

Synod adopted the Proposed Plan for PCA Participation in the Governance of Covenant College. Therefore, Covenant College is not officially governed by the two denominations together.

Synod authorized the FRC to continue consultations with the OPC and the PCA with a plan of merger in view and approved holding 1982 General Synod in Grand Rapids in concurrent meetings with the churches of NAPARC.

In response to the communication from the OPC urging the PCA and RPCES to seek membership in the Reformed Ecumenical Synod, the Fraternal Relations Committee reported that the Committee had previously considered such membership, but since its attention now is to expend its efforts toward merger with the OPC and PCA, it would be appropriate to consider RES membership in the future. It was moved from the floor and carried that the FRC investigate the possibility of the RPCES joining the RES and report back to the next Synod.

The attitudes and actions of the General Synod toward the OPC and its delegates were uniformly warm and appreciative in spite of certain differences and perplexities that did and do exist. The greetings brought by Mr. Ellis to the Synod were well received. Synod expressed deep sorrow at the loss of the Rev. Edwards Elliott in the Chicago plane crash as indicated by their numerous mentions of his family and congregation in their prayers, and in their request of Mr. Ellis to present a memorial to the Synod in memory of Mr. Elliott.

D. The Rev. Douglas A. Felch and the Rev. Wendell L. Rockey, Jr., reported on their attendance at the Seventh General Assembly of the Presbyterian Church in America, meeting in Charlotte, North Carolina, June 18-23, 1979, as follows:

In an address as Retiring Moderator, the Rev. G. Aiken Taylor provided the following statistics:

<table>
<thead>
<tr>
<th></th>
<th>Presbyteries</th>
<th>Churches</th>
<th>Ministers</th>
<th>Communicants</th>
<th>Per Capita</th>
<th>Capita Benevolence</th>
<th>Per G.A. Closes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1974</td>
<td>16</td>
<td>260</td>
<td>196</td>
<td>41,232</td>
<td>$222</td>
<td>$ 69</td>
<td>$ 908,000</td>
</tr>
<tr>
<td>1979</td>
<td>22</td>
<td>440</td>
<td>584</td>
<td>78,665</td>
<td>458</td>
<td>111</td>
<td>2,660,000</td>
</tr>
</tbody>
</table>

He added that overseas missionaries now number 150 and will soon number over 200.

All the fraternal delegates (RPCNA, RPCES, CRC, ARP, and OPC) presented their greetings successively, early in the Assembly, with a suggested limit of five minutes. We were not seated as corresponding members or given the privilege of the floor.

The Reports of the Sub-Committee on Interchurch Relations and the corresponding Committee of Commissioners were considered by the Assembly. It was voted to approve the recommendation that the PCA not join the RES, but to instruct the Interchurch Relations Commit-
tee to assemble and distribute to the churches a bibliography of RES documents and to prepare a recommendation regarding the advisibility of membership in the RES by the PCA for consideration by the Eighth General Assembly.

The Committee on Commissioners agreed with the recommendation of the Interchurch Relations Committee that the Assembly approve the statement of the joint meeting of the Fraternal Relations Committees of the OPC, RPCES, and PCA and authorize the continuation with a plan of merger in view. In its recommendation, The Committee of Commissioners added the following at this point: "... such a plan of merger not to be submitted to the General Assembly in less than five (5) years." By a vote of 285 to 204 it was voted to delete this "five-year" condition.

The Committee on Commissioners also agreed with the recommendation of the Interchurch Relations Committee, "that a ¾ vote of those present and voting be required to adopt recommendation 2.b.," viz., to continue consultations with a view to a plan of merger. The Moderator ruled that a ¾ vote of those enrolled would be needed to pass this recommendation, since this involved a change in the Rules. By vote of the Assembly the Moderator was overruled and the "¾ vote" requirement was then passed by majority vote.

The recommendation to continue consultations was lost: 353 in favor, 208 opposed, however, a ¾ vote was required for passage.

Instead of approving the recommendation of both the Interchurch Relations Committee and the Committee of Commissioners to meet in Grand Rapids in 1982, concurrently with the Synods/Assemblies of other NAPARC churches, it was voted to meet at Geneva College in Beaver Falls.

By vote, the Assembly indicated that its action not to continue consultations with a plan of merger in view, "does not constitute a rejection of any cooperative arrangements or ventures that are presently in existence."

Subsequently, the following motion was adopted by a vote of 418 to 82. "That an Ad-Interim Committee be appointed by the General Assembly to meet with representatives of the RPCES and OPC with instructions not to develop any plan of union, but merely to determine and define possible areas of agreement, difference and difficulty that might exist between the three denominations." On amendment the RPCNA was included in these discussions.

The General Assembly approved the recommendations of the Christian Education and Publications Committee, all concurred in by the Committee of Commissioners. Included in these was a recommendation, "That PCA churches continue to utilize the educational materials and programs available through Great Commission Publications and Mission of Christian Education and Publications.

E. The Rev. Bruce F. Hunt reported on his attendance at the Third General Assembly of The Korean American Presbyterian Church, August 22-25, 1979, at the Korean Central Church in Toronto, Canada as follows:

The following are some of the matters of business conducted at the Assembly:

1. A large part of the constitution, which, in general follows the constitution of the Hap Dong Assembly in Korea, was voted on, to be transmitted to the presbyteries for approval of a majority for final adoption. The parts passed included translations of the Westminster Confession of Faith, Larger and Shorter Catechisms, a book of discipline, form of worship and constitutional law. Agreement not having been reached on certain matters such as the length of the terms of service of teaching and ruling elders, retirement age, pensions, sabbatical years, etc., these were laid on the table.
2. It was decided to have a General Secretary for the denomination. Rev. Sang Sun (Sam) Chang was elected to this influential position.

3. The Stated Clerk reported that the Korean American Presbyterian Church had formally applied for membership in NAPARC.

4. It was voted to have Fraternal Relations with the Kosin Assembly in Korea. Such relationship with the Hap Dong Assembly had previously been established.

5. It was voted to have a denominational paper to be put out by the denomination's Committee on Christian Education, with the General Secretary of the denomination to serve as editor.

6. It having been previously decided to have a seminary of the denomination, the trustees and faculty of the International Theological Seminary in Los Angeles tendered their resignations so that the Assembly could elect its own trustees to formally operate the seminary as the Assembly's Theological Seminary.

Two men elected by each of the six presbyteries and five men from the “Caju” (California Presbytery) where the seminary is now located are to form the trustees of the Assembly’s seminary. The Rev. Chun Il Cho, pastor of the “Philadelphia Presbyterian Church” in Los Angeles, where the seminary is located at present, was appointed to be the convener of the trustees. At least Dr. John Kim, the Rev. Sang Gun Lee, and Dr. Jin Tae Lee, who are teaching in the seminary at present are expected to be on the faculty.

7. It was voted to publish a hymn book with Korean and English words. One member is to be elected from each presbytery to form the Hymn Book Committee.

8. It was voted to underwrite the hymn book of songs for children, in English and Korean, on which the Rev. Sam Do Kim has already started working.

9. It was voted to have a Committee on Chaplains and to seek the government recognition of chaplains from the denomination.

10. The Rev. Soo Han Yune was appointed as a missionary to Germany to pastor and carry on the work that Chaplain Chung Il (Charles) Lee, an ordained minister of the Orthodox Presbyterian Church started during his tour of duty in Germany. Chaplain Lee’s tour in Germany is due to end late this year or early next year. Your fraternal delegate was asked to give the message at the service commissioning Rev. Yune as missionary, which was held on Friday afternoon.

11. It was voted to organize youth work on the congregational, presbytery and assembly levels and to name the youth organizations “Reformed Student Movement,” “R.S.M.”

12. An approximate budget of $17,000 was decided upon.

13. It was voted to have the next General Assembly to meet in the Central Korean Presbyterian Church in San Francisco some time in August, 1980, the setting of the exact time to be left to the officers of the Assembly. It is of interest that the Central Korean Presbyterian Church in San Francisco has purchased and is worshipping in what used to be called the “People’s Temple of the Jim Jones cult.”

14. It was voted to invite Dr. Yune Sun Park as special speaker for the public meetings in connection with the 1980 Assembly.

15. It was voted to have a seminar for the wives of pastors and elders and Bible Women of the denomination during the 1980 Assembly.
Your fraternal delegate feels that the creation of the Korean American Presbyterian Church has had a wholesome effect in bringing internal unity to many Korean congregations in America, in regularizing their organization and practices and in bringing many of the Korean churches together in a united testimony.

Several district Korean youth conferences were held throughout the country during the year. Over 400 Korean young people attended a Korean youth conference in the Philadelphia area in August, drawing young people from the Washington, Baltimore and New York areas, as well as from the churches in Philadelphia.

The Tong Hap is said to have three presbyteries and the Hap Dong six presbyteries in the USA, connected directly with the assemblies in Korea. There are said to be at least three Kosin churches which have not joined any of the presently organized presbyteries or Assembly. A majority of the members of these together with a majority of the members of the Korean churches in the PCA, CRC, and RPCES, as well as a large number of the members of an independent but large number of Korean churches in the USA which continue to hold an interdenominational status, were originally members of Presbyterian churches in Korea. Most of these churches are given the use of or rent the facilities of other churches, such as Baptist, Lutheran, Congregational, Methodist, U.P.U.S.A. or Seventh Day Adventist churches in their "off hours." I personally know of only two who are meeting in Orthodox Presbyterian Church buildings.

F. The Rev. Robert L. Atwell and the Rev. Leonard J. Coppes reported on their attendance at the Synod of the Reformed Presbyterian Church of North America which met at Geneva College, Beaver Falls, Pennsylvania, June 8-14, 1979, as follows:

The RPCNA has been undergoing gradual changes which in several particulars are drawing them closer to the positions of the OPC.

First, there was a shift this year in their understanding of total abstinence. Heretofore their statement on total abstinence stated that drinking, selling, or manufacturing alcoholic beverages is sin and contrary to the Word of God. The new wording is "To prevent damage to our neighbor, to provide mutual help in godly living, and to strengthen each other in living a disciplined life it is altogether wise and proper that Christians should refrain from the use, sale, and manufacture of alcoholic beverages."

Second, public covenanting is now viewed as taking the form of public profession of faith in Christ. The appropriate change in their ordination questions now being overtured to the sessions for adoption is "Do you believe that it is the duty of Christians to profess publicly the content of the faith as it applies to the particular needs of each age and situation, and that such public profession, otherwise called covenanting, should be made formally by the churches and other institutions as well as informally by each believer according to his ability?"

Third, Synod continued to define more clearly administration of session-controlled communion. In recent years the RPCNA has changed their attitude in this area from a close communion position to the present session-controlled position.

Fourth, in another historic move Synod adopted the theological position that the eldership should be viewed as one office with two principle functions of ruling and teaching. The church committed itself to work out the implications of this new position and continued the committee which presented the crucial report assigning them this additional task.

Fifth, the previous requirement of at least one academic year at the denominational seminary prior to ordination to the gospel ministry was recommended to be changed. The following was overtured to the sessions for their approval: "In any case an academic year of instruction in our Seminary in the distinctive tenets of our church or an equivalent to this requirement as
determined by the Presbytery shall be taken." This is either: "1. A combination residency-field work experience under the direction and cooperation of the Seminary and Presbytery in which these courses distinctly contributary to the pastorate of our church are covered," or "2. A combination of correspondence study, independent study, and supervised field work under the direction and cooperation of the Seminary and Presbytery with determination that the distinctive instruction necessary to becoming a teaching elder has been mastered."

The Synod graciously received the OPC invitation to ecumenical conversation with a view to organic unity and instructed its Committee on Interchurch Correspondence and Studies to pursue the matter.

V. BUDGET

The Committee estimates that for travel for fraternal delegates, committee meetings, meetings with committees of other bodies, delegates to NAPARC, and miscellaneous needs, it will require a budget of $4,500.00.

VI. ELECTIONS TO THE COMMITTEE

The terms of the following members of the Committee expire at this Assembly. Ministers: Edmund P. Clowney and Norman Shepherd. Mr. Jack D. Merry, a member of the committee in the class of 1982, attended no meetings of the Committee in the past year and united with a congregation of the Reformed Presbyterian Church, Evangelical Synod shortly after the meeting of the 46th General Assembly.

Respectfully submitted,
LeRoy B. Oliver, Chairman

Mr. Prutow presented the report of Advisory Committee #8 as follows:

REPORT OF ADVISORY COMMITTEE #8

1. After extensive interviews with and hearing presentations by both Messrs. Rockey and Galbraith Advisory Committee #8 recommends that the following be substituted for the first recommendation of the Committee on Ecumenicity and Interchurch Relations under "I. Conversations with the RPCES and the PCA":

That the Assembly affirm its desire to achieve biblical unity and union with the Presbyterian Church in America, the Reformed Presbyterian Church, Evangelical Synod, and the Reformed Presbyterian Church of North America as soon as possible;

That in view of this desire, and in the light of the meeting held September 14, 1979, the Assembly fraternally request the 1980 General Assembly/Synods of the above-named churches to concur with us in the following proposals:

1. That there be a meeting of representatives of the four churches at an early time after their 1980 major assemblies for the following purposes:

a. To draw up a statement that exhibits the representatives' joint understanding of the compatibility of these participating churches, the statement to take into consideration discussion of those questions raised by the PCA representatives at the joint meeting held September 14, 1979.
b. To ensure insofar as possible that if merger were to be consummated it would produce a church of substantially one mind in its willingness to deal on a biblical basis with issues that would inevitably arise from time to time, which would, in turn, minimize the possibility of division in the future;

c. To recommend to the participating churches, on the basis of the statement, what course they should follow with respect to consideration of merger, and

2. That the PCA representatives be requested to convene the joint meeting;

3. That following the joint meeting, the statement and recommendations be reported to the 1981 General Assemblies/Synods of the participating churches;

4. That if the joint meeting decides to make a recommendation that would have in view the possibility of merger the standards of government, discipline and worship of the respective churches participating in the recommendation should be provided for each session and minister of these churches in as economical a form as possible, the total cost to be met by establishing a per copy charge and, if necessary, also apportioning a part of the cost among the participating denominations on a per capita communicant member basis; and that the Committee on Ecumenicity and Interchurch Relations be instructed to inform the sessions and ministers of our church what differences there may be between the Confession of Faith and Larger and Shorter Catechisms of the Orthodox Presbyterian Church, on the one hand and, on the other hand, the form of the Confessions of Faith and Larger and Shorter Catechisms held by the participating churches; and

5. That this General Assembly respectfully inform the 1980 General Assembly of the PCA and the General Synods of the RPCES and the RPCNA that it is our opinion that the interests of the unity of the body of Christ would be served well by holding in abeyance formal consideration of merger until the major assembly meetings of 1981 when there shall have been opportunity for each church to receive the information it needs in order to act on a matter of such far-reaching effect upon all our members and churches.

6. That the Assembly instruct its Committee on Ecumenicity and Interchurch Relations (1) to convey the action requesting a joint meeting of the PCA, the RPCES, and the RPCNA at the earliest possible time before the 1980 General Assembly of the PCA, (2) to consult with the representatives of these churches in making arrangements for the meeting, and (3) if the meeting is held, to participate in it and to present to the sessions and ministers of the Orthodox Presbyterian Church as soon as possible after the meeting, and to the next General Assembly (1981), a careful evaluation of the meeting, of its conclusions, and of any statement and/or recommendations by the joint meeting.

2. Advisory Committee # 8 notes that the 2nd recommendation in Section I in the Report of the Committee on Ecumenicity and Interchurch Relations is superseded by Recommendation 1 of the Advisory Committee.

3. Advisory Committee # 8 concurs with the Recommendation in Section II of the report of the Committee on Ecumenicity and Interchurch Relations.

4. Regarding Overture 7 Advisory Committee # 8 recommends no action for the following reasons:

(1) Recommendation 1 of the Advisory Committee already places the Orthodox Presbyterian Church in the position of seeking "substantial unity of doctrine and practice" prior to union, as suggested in the overture, with two other communions in addition to the PCA.

(2) To pursue union with the PCA on the sole basis of either the Book of Church Order of the PCA or the Form of Government of the OPC would not at this time be conducive to the production of unity between our two communions.
(3) In any event, pursuit of union with the PCA would be accomplished in the procedural framework of the Form of Government, Book of Discipline and Standing Rules of the General Assembly of the OPC.

5. Regarding Overture 9 Advisory Committee #8 recommends that in view of the fact that one of our presbyteries has received a minister from the ARPC into good and regular standing, a minister who had been placed under judicial censure by a presbytery of the ARPC, that the Assembly, through its Committee on Ecumenicity and Interchurch Relations, invite the ARPC to discuss the matter of Biblical inerrancy with us.

6. Regarding Overture 10 Advisory Committee #8 recommends no action in view of its own recommendation 1.

7. Regarding Overture 11, whereas the implementation of recommendation 1 of Advisory Committee #8 could result in a plan of union with the RPCES, were both the PCA and RPCNA to decline to participate in the discussions contemplated, the committee recommends no action on Overture 11.

Mr. Mininger presented the report of the Minority of Advisory Committee #8 as follows:

**REPORT OF THE MINORITY OF ADVISORY COMMITTEE #8**

**Recommendation 1 No Action**

The minority of Advisory Committee #8 recommends no action on the two recommendations of the Committee on Ecumenicity and Interchurch Relations at the end of part I of its report.

Argumentation: The committee's recommendation is vague. It is premature since no PCA proposal is actually before us. It says more than we are ready to say.

The recommendation of Advisory Committee #8, on the other hand, could be interpreted by the PCA and RPCES as further road-blocking and half-heartedness by the OPC. It could lead the PCA to drop all merger talks or lead PCA to pursue merger only with RPCES.

"No Action" has the following merits:

1. leaves our options open
2. puts the ball into the PCA court

We do not know if the PCA will pass the "proposed" motion. Let us wait and see how they feel about union.

We could also see how the RPCES (in July 1980) shall respond to any PCA action (June 1980).

Next year, the OPC could accept, reject, or redress any PCA proposal.

**Recommendation 2**

The minority of Advisory Committee #8 recommends that the General Assembly urge each minister and session to secure and to study the PCA Book of Church Order.

Argumentation: Before we vote on union, we need to know the PCA standards.
It was moved to adopt the recommendation in the next to the last paragraph in Section I of the report of the Committee on Ecumenicity and Interchurch Relations.

It was moved to substitute adoption of recommendation 1 of Advisory Committee #8 for the pending question.

In the course of consideration of the pending questions, Dr. Clowney was granted five additional minutes to complete his remarks.

The Assembly recessed at 3:25 p.m. and reconvened at 3:46 p.m.

Mr. D. E. Johnson presented the further recommendation of the Committee on Date, Place and Travel that Mr. Eyres be excused, without loss of travel compensation, from the evening session of May 21, and the sessions of May 22 in order to conduct a funeral. On motion the recommendation was adopted.

The Assembly recessed at 5:36 p.m. following prayer led by the Moderator.

WEDNESDAY EVENING, MAY 21

The Assembly reconvened at 7:00 p.m. with the singing of the hymn, "Not unto us, O Lord of heav'n." Mr. Wagner led in prayer.

Recommendation 1 of Advisory Committee #8 became the main motion and was adopted with the following amendments: (1) in 1.a. after the word "understanding" add the words ", or if necessary individual statements that exhibit an individual understanding," and substitute the word "the" for the word "these" (2) in 1.b. substitute the words "a united church" for the word "merger," and the word "achieved" for the word "consumated," and delete the word "substantially" (3) in 1.c. after the word "statement" add the words "or statements," and substitute the words "achieving a united church" for the words "consideration of merger."

On motion the recommendation in Section II of the report of the Committee on Ecumenicity and Interchurch Relations was adopted.

On motion the Rev. John H. White, D.Min., member of the Interchurch Correspondence Committee of the RPCNA, was granted the privilege of the floor during consideration of the previous question.

The floor was declared open for nominations to the Committee on Ecumenicity and Interchurch Relations. The following were nominated: Messrs. Barker, Clowney, Felch, Fincher, Morse, J. J. Peterson, and Shepherd.

The Moderator later announced the election of Messrs. Barker and Shepherd to the Class of 1983, and Dr. Clowney to the Class of 1982.

On motion the order of the day was extended to 10:05 p.m.

On separate motions recommendation 4-7 of Advisory Committee #8 were adopted.

Mr. Galbraith presented the report of the Missions Correspondent for the Reformed Ecumenical Synod as follows:
REPORT OF THE MISSIONS CORRESPONDENT
FOR THE REFORMED ECUMENICAL SYNOD

Fathers and Brethren,

The RES Missions Conference will be held in Nimes, France, July 7-10, 1980, not in August as reported to the 46th Assembly, prior to the RES Synod.

The program, reported to the 46th Assembly, contains one change. Dr. C. John Miller did not complete his assignment to prepare a paper on “The Church’s Witness to Youth Outside the Church,” and the Rev. David P. Botha, of the Dutch Reformed Mission Church in South Africa has agreed to present a paper on “The Church’s Witness to Youth.”

The Rev. Laurence N. Vail and the undersigned plan to attend the Conference.

Respectfully submitted,
John P. Galbraith

Mr. J. J. Peterson presented the report of the Committee on Overtures and Communications as follows:

REPORT OF THE COMMITTEE ON
OVERTURES AND COMMUNICATIONS

I. The committee recommends the following proposed amendments to the “Standing Rules of the General Assembly of the Orthodox Presbyterian Church”:

A. Amend Chapter III—“Of the Moderator.”

1. Renumber Sections “1”—“14” to become “2”—“15.”

2. Add new section: “1. The moderator of the General Assembly shall be elected from among the voting commissioners to that Assembly.”

B. Amend Chapter V to read as follows: “Chapter V—Of the Order of Business.

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

2. Election of the Moderator.

3. Report of the Committee on Date, Place and Travel.

4. Presentation of overtures, communications, complaints, and appeals.

5. Set times to convene, recess, and reconvene.

6. Adoption of the docket; it may be amended, after adoption, by a two-thirds vote.

7. Erection of appropriate Advisory Committees, including membership, matters committed to them.

8. Advisory Committees meet.


13. Election of Stated Clerk.
15. Election of Statistician.
16. Reports of Standing Committees and related Advisory Committees."

C. Amend Chapter X, Section 4, to read as follows:

"4. Advisory Committees shall be those erected to serve during a General Assembly. All reports, overtures, communications, complaints, and other matters brought to the assembly in accordance with its Standing Rules and the Constitution of the Church, except such matters as those for which review is unnecessary or inappropriate, shall be referred to Advisory Committees. Their function is to review the matters referred to them, in order to assist the assembly to understand them as fully as possible and to advise the assembly concerning them, especially concerning recommendations contained in them. These committees shall be erected and shall function in accordance with the Assembly's guidelines for them.

Membership of these committees (with the exception of the Committee on Administration,) shall be proposed to the assembly by the Stated Clerk of the previous assembly; (membership of the Committee on Administration shall be appointed by the moderator of the previous assembly).

The Advisory Committees shall include the following:

a. Administration. It shall be composed of three members, and shall review (prior to the assembly,) the reports of the Stated Clerk, the Trustees of the General Assembly, and the Statistician, and report to the assembly following the election of the moderator, and prior to the election of the other officers of the Assembly. (This committee having prepared its report prior to the assembly, its members may, if serving as commissioners, be appointed to other Advisory Committees of the Assembly.)

b. Overtures and Communications, composed etc.

c. Presbytery Records, composed etc.

d. Standing Committee Records, composed of as many members as there are standing committees, none of whom etc.

e. General Assembly Fund Review, composed etc."

(Sections to be deleted upon adoption of revisions proposed to "Chapter V—Of the Order of Business.")

II. The Committee recommends regarding Overture 4:

That the 47th General Assembly take no action since:

1. There are alternative means by which the church may be alerted to ethical crises (Presbyteries and sessions may prepare statements on appropriate issues, the pulpit, publications, etc.).

2. Implementation of the proposed committee would involve the church in unwise stewardship of its resources at this time.

III. The Committee recommends regarding Overture 1, and Communications 8, 11, 12, 15b, and 16,

That the 47th General Assembly answer: "That since the Westminster Confession, IV, clearly states that God created all things out of nothing and that Adam and Eve were created by
direct acts of God at particular times, and thereby condemns the teaching that man developed from lower forms of life, no further statement is necessary in the context of this overture."

On separate motions the recommendations were adopted. Mr. Wagner reported further for Advisory Committee #10 (cf. pp. 104-106). On motion recommendation 2 was adopted.

The order of the day having arrived, the Assembly proceeded to hear the presentation, time for which had been requested in Overture 5.

The Assembly recessed at 10:08 p.m. following prayer led by Mr. Edwards.

THURSDAY MORNING, MAY 22

Following a devotional service led by Mr. Kinnaird, the Assembly reconvened at 8:13 a.m. Mr. Sproul led in prayer.

The minutes of the sessions of Wednesday, May 21, were approved as corrected.

The order of the day having arrived, Mr. Winward, Chairman of the Committee on Presbyterial Records, presented its report.

REPORT OF THE COMMITTEE ON PRESBYTERIAL RECORDS

[Note: In the citation of Rules, letter A refers to the Assembly’s Rules for Keeping Presbyterial Minutes, and letter B refers to the Assembly’s Rules for Examining Presbyterial Minutes.]

The committee recommends the following:

1. That the Minutes of the Presbytery of the Dakotas be approved with the following exceptions:
   a. Parts of page 262 are not legible (cf. Rule A.2).
   b. There is no reference (at p. 279, line 10, and p. 281, line 3) to the congregation of a ruling elder delegate (cf. Rule A.7.b).
   c. The terms of the call to Mr. Bosgraf are not included, p. 291, line 37 (cf. Rule A.12).

2. That the Minutes of the Presbytery of the Mid-Atlantic be approved without exception.

3. That the Minutes of the Presbytery of the Midwest be approved with the following exceptions:
   a. There is no record in the Minutes that Presbytery sought to dissuade pastor Barnett from his request that his name be erased from the ministerial roll of Presbytery, p. 605, line 30 (cf. Book of Discipline VI, 4).
   b. The person who offered closing prayer is not identified, p. 614, line 5 (cf. Rule A.10).
   c. The purpose of special meetings is omitted, p. 618 and p. 620 (cf. Rule A.9).

4. That the Minutes of the Presbytery of New Jersey be approved with the following exceptions:
   a. The enrollment of Mr. Kirkwood on the roll of Presbytery is outside the provisions of the Form of Government XIV, 1, 2, and XXIX, 1; p. 53, line 30.
b. There are incomplete sentences at p. 69, item 8; p. 71, item 23; p. 73, item 34; and p. 83, item 31 (cf. Rule A.12).

5. That the Minutes of the Presbytery of New York and New England be approved with the following exceptions:
   a. There is no reference (at p. 178, lines 12-14, and p. 179, lines 1-2, or in the following minutes) of Mr. Ellis and Mr. Gerber having been installed (cf. Rule A.12).
   b. There is lack of clarity regarding of election, p. 185, lines 1-6 (cf. Rule A.12).
   c. The purpose of a special meeting is omitted, p. 187, line 37 (cf. Rule A.9).

6. That the Minutes of the Presbytery of Northern California be approved without exception.

7. That the Minutes of the Presbytery of the Northwest be approved without exception.

8. That the Minutes of the Presbytery of Ohio be approved with the following exception:
   a. The text of the call to Mr. R. Y. Eckardt is not recorded, p. 250, line 6 (cf. Rule A.12).

9. That the Minutes of the Presbytery of Philadelphia be approved without exception.

10. That the Minutes of the Presbytery of the South be approved with the following exceptions:
    b. There is not sufficient information to describe intelligibly the substance of the complaint and the motion regarding it, p. 326, line 22 (cf. Rule A.12).
    c. No time of adjournment is given on p. 329 (cf. Rule A.3).

11. (1) That the Presbytery of Southern California be instructed to record in its minutes the protest of Mr. Duff referred to on pp. 606, 621, and 636 (cf. Book of Discipline IX, 2).
    (2) That the Minutes of the Presbytery of Southern California be approved with the following exception
        a. No time of convening and adjourning is given, p. 674, 675 (cf. Rule A.3).

12. That Rule 12 of the Assembly’s Rules for Keeping Presbyterial Minutes be amended to read as follows: “The minutes shall state:
    a. That which is required to describe intelligibly the motions adopted and business transacted,
    b. The terms of all ministerial calls as described in the Form of Government XXII, 9, and
    c. All such additional information as the presbytery deems desirable for historical purposes.”

On separate motions the recommendations of the committee were adopted with the following amendments: (1) in recommendation 4, delete exception a. (2) in recommendation 11 (1), add to the citation: Form of Government, Chapter XIV, Section 6, and insert after the word “minutes” the following: the Minutes of the executive sessions, and.

Mr. L. D. Conard requested that his negative vote on the last mentioned amendment be recorded.
The Moderator ruled that the amendment in recommendation 11 (1) regarding minutes of executive sessions includes all such minutes. Appeal was taken from the Moderator's ruling. The Moderator was sustained.

On motion the Assembly informed the Presbytery of Southern California that (1) Minutes of executive sessions are to appear in the Minutes of presbytery consecutively with its other Minutes; that (2) this procedure be followed in all future executive sessions and that (3) such past instances as may have occurred in which the executive session Minutes be attached to the Minutes of the pertinent meeting and included in the permanent Minute book.

Mr. L. D. Conard requested that his negative vote be recorded.

Mr. Larson, Secretary of the Committee on Standing Committee Records, presented its report.

REPORT OF THE COMMITTEE ON STANDING COMMITTEE RECORDS

The committee recommends the following:

1. That the Minutes of the Committee on Christian Education be approved with the notations listed by the Committee on Standing Committee Records and with the following exceptions to the Assembly's Rules for Keeping Standing Committee Records: the Minutes for February 26-27, 1979, do not list absent members (Rule 8) and material is included without being transcribed (Rule 16).

2. That the Minutes of the Committee on Date, Place and Travel be approved without exception.

3. That the Minutes of the Committee on Diaconal Ministries be approved with the notations listed by the Committee on Standing Committee Records and with the following exception to the Assembly's Rules for Keeping Standing Committee Records: the Minutes for November 2-3, 1979 were not approved (Rule 11).

4. That the Minutes of the Committee on Ecumenicity and Interchurch Relations be approved without exception and with the notation listed by the Committee on Standing Committee Records.

5. That the Minutes of the Committee on Foreign Missions be approved without exception and with the notations listed by the Committee on Standing Committee Records.

6. That the Minutes of the Committee on Home Missions and Church Extension be approved without exception and with the notations listed by the Committee on Standing Committee Records.

7. That the Minutes of the Committee on Pensions be approved without exception.

8. That the Minutes of the Committee on Stewardship be approved without exception.

9. That the Minutes of the Trustees of the General Assembly be approved without exception and with the notation listed by the Committee on Standing Committee Records.

The committee further recommends that Rule 1 of the Rules for Keeping Standing Committee Records be amended to read, "The minutes of the standing committee shall be kept in lock-type record books with consecutively numbered pages. No numbered pages shall be left blank."

On separate motions the recommendations of the committee were adopted.

Mr. Duff, Chairman of the Committee on Revisions to the Book of Discipline, presented its report. On motion the report was ordered included in the Minutes without being read aloud.
REPORT OF THE COMMITTEE ON THE
REVISIONS TO THE BOOK OF DISCIPLINE

The committee met three times in this past year, each time for three days. The committee received five letters from ministers during the year.

In our report to the 46th General Assembly, the committee stated that it hoped to have a completed Revised Book of Discipline ready for presentation to the 47th General Assembly. That goal has been achieved. The completed book with a cover letter was mailed out to ministers and sessions on February 22, 1980. The cover letter detailed some of the proposed changes which might be considered significant. The book itself contained marginal notes to indicate where changes had been made.

All the members of the committee plan to be at the General Assembly. The committee is prepared to discuss the entire book with the Assembly’s Advisory Committee. It is our hope that the revised book will receive a favorable reception by the Advisory Committee and will be commended to the General Assembly for adoption. The committee is prepared to recommend to the Advisory Committee a procedure the General Assembly could use in considering the adoption of the proposed revised book.

Since the proposed revised book may have some inconsistencies in style, or in agreement with itself or with other parts of the church constitution, the committee feels it should be continued for another year to consider possible amendments of a minor nature to be presented to the 48th General Assembly.

The committee presents the following recommendations:

1) That this assembly propose to the presbyteries for their approval the Revised Book of Discipline.

2) That this assembly instruct the Stated Clerk of the assembly to send to the presbyteries by August 31, 1980, a copy of the Revised Book of Discipline as approved by the assembly, together with a letter informing them that it is to be voted on as a whole, without amendment, and by a simple majority only, and requesting them to inform the Stated Clerk of the assembly promptly as to the result of the vote.

3) That the Committee on Revisions to the Book of Discipline be continued and that recommended revisions and corrections to the Revised Book of Discipline be referred to it.

Please send all suggestions and corrections to:

The Rev. Donald J. Duff
3406 Fairway Drive
La Mesa, CA 92041

Our estimated expenses for the coming year are $750.

Respectfully submitted,
Donald J. Duff, Chairman
Glenn D. Jerrell
Jack J. Peterson
Mr. Galbraith reported for Advisory Committee #9 as follows:

REPORT OF ADVISORY COMMITTEE #9

A. REGARDING THE REPORT OF THE HISTORIAN

1. The Assembly has received no report from the Historian.

2. Advisory Committee #9 recommends that the Assembly reappoint Dr. Davis as Historian and inform him that the Assembly has noted that this is the second successive year he has submitted no report, and request him to submit a report on the progress of his work to the next regular assembly.

B. REGARDING THE REPORT OF THE COMMITTEE ON LINGUISTIC REVISIONS TO THE WESTMINSTER STANDARDS

1. In response to the request of the Committee to be dismissed, we so recommend.

2. We also recommend that copies of the Revision be sent to each minister and session for information, that the Committee on Christian Education be responsible for the distribution, and that the expense be borne by the General Assembly Fund. The cost of mailing is estimated at $30.00. The cost of printing the Revisions will be $130.

C. REGARDING THE COMMITTEE ON REVISIONS TO THE BOOK OF DISCIPLINE

1. Communication 20

We have discussed the points raised by the Presbytery of Ohio with members of the committee for their consideration during the coming year of continued revision of the Book of Discipline.

2. The Revision Itself

a. We have made suggestions for the Committee to consider and include in next year’s revision, and recommend that the Assembly assign 30 minutes to permit members of the Assembly to ask questions and make suggestions from the floor for the consideration of the committee for the coming year.

b. We recommend that commissioners be invited to submit written suggestions to the Revisions Committee for their consideration by June 30, 1980.

c. We recommend that the Revisions Committee be instructed to report to the next assembly with a completed form of The Revised Book of Discipline for approval.

D. REGARDING THE COMMITTEE ON REVISIONS TO THE DIRECTORY FOR WORSHIP

1. In light of the correspondence received (including Communication 4) regarding the resignation of all the members of the committee, we recommend that the Committee on Revisions to the Directory for Worship be discharged and that its responsibilities be returned to the Committee on Revisions to the Book of Discipline, and that this committee be renamed the Committee on Revisions to the Book of Discipline and the Directory for Worship.

Grounds

Two of the members have the requisite experience, zeal, and propinquity to resume work on the Directory for Worship.

2. Budget: We recommend that the Assembly allocate $2,210 for the budget of the combined committee. Travel and Lodging: $2,010; Printing and Mailing: $200.
The Assembly recessed at 10:02 a.m. and reconvened at 10:21 a.m. The motion to adopt recommendation C.2.a. of Advisory Committee #9 was lost. On separate motions recommendations C.2.b. and C.2.c. were adopted. On motion recommendation 3 of the Committee on Revisions to the Book of Discipline was adopted.

Mr. Galbraith reported for Advisory Committee #9 (cf. p. 208) concerning the Committee on Revisions to the Directory for Worship. On motion recommendation D.1. was adopted. On motion action on recommendation D.2. was postponed until consideration of the report of the Committee on General Assembly Fund Review.

Mr. Galbraith, a member of the Committee on Reformed Ecumenical Synod Matters, presented its report. On motion Standing Rule Chapter V1, Section 7, was suspended and the report was ordered included in the Minutes without being read aloud.

REPORT OF THE COMMITTEE ON REFORMED ECUMENICAL SYNOD MATTERS

Until early March your Committee consisted of Messrs. Galbraith and Shepherd, elected as voting delegates to the RES Nimes 1980, and Messrs. Gaffin and Vail, non-voting delegates. At that time Mr. Shepherd resigned as delegate and member of the Committee, and the Rev. Jack J. Peterson, elected by the 46th Assembly as alternate, succeeded him. Mr. Shepherd was serving as chairman of the Committee and as this report is written the Committee has not met to elect a replacement. The Committee is also to choose a voting delegate in Mr. Shepherd's place, as authorized by the 46th Assembly (Minutes, p. 168). The Committee had been depending on the chairman for preparation of its report to this Assembly, and his resignation due to other duties and the pressure of duties of the other members of the Committee at that late time explain the inability of the Committee to provide its report for the Agenda. It was not possible for Mr. Peterson to participate in the preparation of this report.

A number of tasks were to be performed by the Committee during the year.

1. The Koinonia Declaration was to be circulated among our congregations, as information, with a brief explanation of its origin (Minutes, 46th Assembly, pp. 158, 168). This was prepared by the Committee and sent with a mailing from the Committee on Stewardship.

2. A letter was written to the Reformed Churches in the Netherlands (Minutes, 46th Assembly, p. 158). No reply has been received.

3. A letter was written to the RES churches in Indonesia (Minutes, 46th Assembly, p. 160). No reply has been received.

4. When the Committee reported to the 46th Assembly, it had contemplated presenting to this Assembly a communication to the RES Nimes 1980 relative to the Koinonia Declaration (Minutes, p. 152). However, the passage of time and the publicity already given to the Declaration seem to the Committee to make further action superfluous; the Committee therefore makes no further recommendations on this subject.
5. Your Committee reported to the 46th Assembly that it intended to present to this Assembly "a report with suggestions, for transmission to the RES, 1980, designed to increase the RES's functional usefulness to the life of its member churches in their particular contexts" (Minutes, pp. 165-166). The Committee was unable to complete this task, and will review it, after the 1980 RES, for possible implementation, to the next Assembly.

6. The Committee was directed by the 46th Assembly (Minutes, p. 160) to evaluate in the light of Scripture:

   a. The 1968 RES study committee report on "The Nature of the Church and its Ecumenical Calling" (RES Acts 1968, pp. 196-280);
   b. That study committee's Minority Report by J.A.C. Rullman (RES Acts 1968, pp. 280-294);
   c. The Weijland/RCN report to the 1976 RES (RES Acts 1976, pp. 267-277);
   d. The further RCN report promised by the Moderamen of the RCN to the RES Interim Committee (RES Agenda, pp. 65-89).

   These evaluations are partially completed as follows:

   The Committee judges, on the matter of the 1968 Study Committee report, that the report was an eminently biblical report both in its argumentation and its conclusions. Taking its biblical data from both the Old and New Testaments, and drawing from them their teaching on the unity of the church the report established that unity in Christ does not require uniformity. Conversely it established that that unity, being in Christ, delimits those who reject the truth of the apostolic witness of the gospel. In putting the World Council of Churches to the test of these and other biblical criteria the conclusion was drawn by both the study committee and the RES—inescapably, in the judgment of your Committee—that churches seeking to be faithful to the gospel should not join the WCC. On the basis of the same data the study committee suggested that the Reformed churches should seek contact with those with whom we differ for the purpose of witness and, where possible, fellowship. Your Committee judges that our church should support wholeheartedly the report of the study committee of 1968 and the conclusion, adopted by the Synod, that Reformed churches should not be members of the WCC.

   With regard to the Rullman Minority Report your Committee reports as follows:

   I. Review of Background

   Rullman states (p. 280):

   1. "many valuable things (in the study report) to which I agree wholeheartedly."
   2. "no question of any fundamental difference (with the study report) as far as the starting point was concerned."

   The "starting point"—pp. 240, 281—is that there are two grounds on which the WCC may be rejected": if it has an "intenable" nature, basis and organization, or if it "deviates from its own basis and purpose in such a way that affiliation is not justified" (this two-fold criterion for judgment comports with the requirement for membership in the RES: "profess and maintain" the Reformed faith—Constitution, Art. V, Sec. 1). The judgment on both criteria must be reached "on the ground of a fundamental, scripturally-based argumentation" (p. 281).

   Although Rullman agrees with the Committee's starting point he comes to a different conclusion because the Committee did not make "clear that they are logically following from this jointly accepted starting point" (p. 281).

   The Committee's conclusion: "churches united in the Reformed Ecumenical Synod should not at the present time affiliate with the World Council of Churches" (p. 279).
The conclusion of Dr. Rullman: "the churches participating in the RES will have to respect each other’s freedom of joining or not joining the WCC."

Dr. Rullman’s conclusion (above) is taken from a series of 10 pronouncements adopted in 1963 by the Synod of the Reformed Churches in the Netherlands, all of which Dr. Rullman endorses. It was one of these pronouncements which later became a ground for these churches to join the WCC, namely, that the basis of the WCC and the way in which it was functioning do “not give rise to decisive objections which would prevent De Gereformeerde Kerken in Nederland from joining the WCC” (pronouncements quoted in full, pp. 281-282).

II. Rullman Argumentation

A. The basis of Rullman’s argumentation, leading to his conclusion, is that the WCC is different in its essence from a church or a confessional ecumenical organization in the sense that whereas a confessional church or ecumenical organization is required to have unity in the confession, the WCC, on the other hand is not confessional but is really a forum for discussion: “we can hope and trust that . . . the truth . . . will conquer and we can at all times put forward in this discussion our objections against the tolerance with respect to modernism . . . we cannot demand that everyone agrees with our standpoint . . .” (p. 285).

B. To Rullman one difference between a church and the WCC is that “the basis of the WCC is no confession. Membership does not implicate that one is tolerating the errors in the other churches” (p. 293) and, indeed the WCC steadfastly seeks to establish that point. This is intended to prove that the member churches are not responsible for “error” among the churches because there is no norm on which to judge error; therefore it is legitimate to have joint membership with which-ever churches claim to be churches. The Reformed Churches in the Netherlands put it this way: “such an ecumenical organization cannot be held liable for utterances of non-deputed members of the churches . . . deviating from what has been pronounced in the basis . . .” (p. 282).

Similarly the pronouncement of the Reformed Churches in the Netherlands characterized the WCC as “an effort towards enabling the Church all over the world, living in a state of decay and dissensions, to come up to a greater extent to her essential nature and mission.” It is, to them, an occasion for debate and witness. Justification for this is sought in the WCC’s own definition, not that of Scripture: “Bearing this vision and objective in mind, the question where to find the ultimate limit within which a church can still be looked upon as such, and the criterion defining this ultimate limit, becomes relevant.” This limit is formulated by the WCC in its constitution.

C. Dr. Rullman stresses the notion that the WCC is not a confessional body (p. 284) and is therefore not aiming at church unity (p. 285). He says that the Committee “report . . . misjudges the objective and character of the WCC” which he says, is different from what the Committee judged it to be (p. 285).

The Committee had concluded that an ecumenical organization that represents itself as representing “the given unity in Christ” as the WCC does, requires that organization to “reject all that is contrary to the Gospel of Jesus Christ” and to “warn its member churches against the false gospel that has a legitimate place in many of these churches” (p. 270); and since the WCC does not fulfill that requirement the RES churches should not associate themselves with the WCC. Implied but not succinctly stated by the Committee is the idea that the churches that are members of the WCC have a degree of responsibility for the “state of decay” (RCN Proposition 7) that exists in “the Church all over the world” as is found in WCC-member churches, and for the failure of the WCC to seek to disown that decay and forthrightly seek to cleanse it.

Dr. Rullman, on the other hand, views the WCC as simply an ecumenical point of “contact” that involves no co-responsibility and he says that “far more important things are at issue
in (the WCC's) vision" than the question of "modernism in their midst" (p. 284). He says (ibid) that "the WCC is trying to serve" the "decayed and torn Church in the whole world" . . . "by giving her a chance of coming up to a large extent of her essential nature and foundation."

"So," he says, "the question is (a) whether this objective is justified or permissible or a vital necessity, as far as the Scriptures are concerned, and (b) whether the WCC is aiming at this objective in such a way, in conformity with its foundation, that our Churches' joining this organization will meet with no objections."

III. Evaluation

Your Committee finds Dr. Rullman's position deficient at least in two points, and not persuasive in endeavoring to refute the Committee's conclusion that RES churches should not join the WCC.

A. Dr. Rullman does not give sufficient weight to the implications of the "given unity" claimed by the WCC for its member churches, namely, that the member churches witness to the world that they are in reality one in Christ. The seriousness of his and his churches' failure to give sufficient weight to that claimed "unity" lies in the fact that some of the WCC member churches have so "decayed," and continue to decay rather than to reform; and "unity" with such churches is an illegitimate attempt for light to have fellowship with darkness.

Underlying Dr. Rullman's position is apparently not only his opinion that the WCC is merely a contact point, but also that the character of the member churches does not constitute, in any case, a bar to the WCC's "given unity in Christ." The RCN's Pronouncement 3 states that "we can have no objections against an ecumenical union with Churches who, although one cannot accept them all as Churches in the full sense of the word (italics ours) . . . ."

B. Dr. Rullman ignores the need for Scriptural theology as the basis on which any renewal of a worldwide decayed and torn church can be brought about. As quoted above, "Far more important things are at issue in their (WCC) vision" than dealing with "modernism." In our judgment theology is decisive for the character and life of a church. If theology cannot be dealt with, as it cannot in the WCC, then the church cannot be brought back to "her essential nature and foundation."

C. Your Committee replies, then, to Dr. Rullman, (a) that the Scriptures do not justify a true church to unite with false "churches" that are not churches in seeking to renew the one true church of Christ; (b) since the WCC does not use the Scriptures as the basis for renewal it is not aiming in the right direction; and (c) that the conclusions of the 1968 RES Study Committee were indeed legitimate as recognized by the 1968 and subsequent RES Synods.

The letter of Dr. H. B. Weijdand to the 1976 RES on behalf of the RCN sought to give the rationale of the RCN in deciding to join the WCC, but it did not relate to the data given by the study committee in 1968. The letter sought to justify membership in the WCC on the following bases:

Reasons for their joining: they were accustomed to cooperation with both Roman Catholic and liberal Protestants in a struggle for Christian education; since they judged that neither the Reformed "state" church nor the Roman Catholic church are "characterized primarily by 'liberal theology,'" the RCN were concerned that complete separateness would have negative "repercussions . . . on questions of cooperation and fellowship"; people in their churches were disheartened by "schisms" in the Reformed churches in the Netherlands and longed for a reversal from schisms to wider fellowship (so, "the question is not so much why the RCN decided to join the WCC in 1969 but why it took them so long to effect it!"); and finally, a theological reason is given: "the 'principle of separation,' in the rigid form in which it used to be wielded, is no longer tenable with regard to interchurch relations."
Proof that the principle of separation is no longer tenable is said to be found in the fact that many churches have abandoned it. It is significant that no appeal is made to biblical data nor to refute the separation principle from Scripture. Consequently the RCN position is that the WCC is a "fellowship of churches" that does not require complete agreement with them on such a basic Christian doctrine as Christ's resurrection which we would require for our own churches. "Here, to our mind, is a deciding point where our churches have made a choice. Going along with the WCC, thus, does not mean for us a search for a new church communion, but an encounter with churches and members of churches with whom we know we are called to come to a communal confession of Christ" (p. 273).

Your Committee concludes from the above:

1. That the RCN has failed to face the question which must be the basic question for the faith and action of a Reformed church: What do the Scriptures teach?

2. The RCN makes a serious misjudgment of the character of some of the churches in the WCC when, in their concluding paragraph they speak of "so many other churches which are called to glorify Christ with us" (p. 277); as well as in holding it to be their duty to make a "communal confession of Christ" (above cit.) with churches that freely permit open denials of basic elements of the supernatural gospel.

For these reasons your Committee judges the RCN report to the 1976 RES to be substantially without merit as a justification for their membership in the WCC.

With regard to the RCN report to the RES Nimes 1980 (R.E.S. Agenda, pp. 65-89), written by Dr. H. B. Weijland, it has been in our hands for too short a time, as this is written, to make a careful evaluation of it. If possible an evaluation will be given at the time of the Assembly in place of this paragraph. In the absence of such an evaluation your delegates will give their evaluation at the RES Nimes in July when the matter of RCN membership will be before the Synod. Additional data will also be available at that time through an article now being published in the RES Theological Bulletin concerning the true and false church concept, by Dr. H. B. Weijland. (End of evaluation.)

Our previous (46th) General Assembly voted to request the RES Nimes to instruct its Interim Committee "to continue consultations with the RCN . . . and to prepare a comprehensive evaluation with recommendations to the RCN of steps that could be taken to strengthen the confession and life of the RCN" (Minutes, p. 164). Your Committee has endeavored to keep abreast of developments in the RCN during the year, and has had reluctantly to conclude that the RCN is persisting in an unbiblical course from which it gives no evidence of turning.

It will be remembered that over the years our church and the RES have had strong differences with the RCN on various matters, e.g., membership in the World Council of Churches, ordination of women to ruling and teaching office, permissiveness with regard to theological views held by Drs. Kuitert and Wiersinga which we believe are blatantly contrary to Scripture, all of which entered into our church terminating our sister relationship with the RCN. The RCN have in all of these resisted the pleas of our church and others and have taken what we have regarded as an unbiblical course. Meanwhile the fruits of false doctrine are borne in a moral decline so extensive that by an almost unanimous vote their most recent Synod, as reported in Officiele Medelingen (Official Information) for December 1979, voted that people who are actively homosexual are both to be free to experience "the mutual bond of faith . . . by means of participation in the Lord's Supper" and to be allowed to exercise "the gifts for service given to all, heterosexuals and homosexuals, even for office. . ." And although the action in itself was significant it was admitted on the floor of Synod that "the starting point had not been the biblical data on homosexuality" (RES News Exchange, January 1980, p. 1518); no Scripture was used in the report that presented the matter to the Synod.
These conditions are having a cumulatively disturbing effect on many RES member churches, as well as on others contemplating membership. As a result several RES member churches have now taken up the matter of continued membership of the RCN or of their own churches, or both, in the RES. The Synod of the Reformed Churches in New Zealand is considering an overture "to ask the RES to declare it to be incompatible with Article IV of the (Constitution) of the RES for the RCN to remain a member of the RES." The Evangelical Presbyterian Church of Ireland has withdrawn from the RES "until such times as we are satisfied that the Synod is fulfilling properly its original purpose, which, according to the RES Constitution is, 'to promote the unity of the Churches which profess and maintain the Reformed faith.'" And in the Free Church of Scotland the Committee on Ecumenical Relations has written to the Stated Clerks of all the RES churches "to inquire if you will support a motion in the RES Nimes this year to terminate the GKN (RCN) membership in the RES. In the event of such a motion not being successful the Free Church of Scotland will feel duty bound to sever their connection with the RES."

Until last year, your Committee and our General Assemblies have felt such a responsibility to the RCN and to the RES that we should not separate from them.

It seems now to be obvious that some of the other RES member churches are now concluding that the RCN are determined to follow their own course, which diverges from that of the RES, and that if the RCN are permitted to remain in the RES the RES Constitution has become meaningless and Reformed witness of the other churches is compromised. It should be noted, in support of the position that the RCN are determined to follow a divergent course, that the RCN joined the WCC just one year after the RES had completed its 1968 study and had given strong advice against joining the WCC, and that the action on homosexuals, radical as it was, was taken certainly without seeking the counsel of the RES and, so far as is known, without seeking counsel from any RES member church. One must wonder why the RCN would wish to retain its RES membership. It would seem to your Committee to be tragic if those churches that are endeavoring to maintain the Reformed character of the RES would be forced to withdraw from it and permit it to become the instrument of those who are turning away from a Reformed commitment.

Your Committee recommends:

1. That the Assembly inform the RCN and the RES Nimes 1980:
   a. That this Assembly has been shocked to learn that the recent Synod of the Reformed Churches of the Netherlands has decided that practicing homosexuals are to be regarded as eligible for church membership in good standing, including participation in the Lord’s Supper and the holding of church office.

   **Grounds**

   (1) The Scriptures clearly condemn homosexuality as a heinous sin (Rom. 1:26-27; Lev. 20:13)

   (2) The requirements for church office demand high excellency of behavior (1 Tim. 3:1-13)

   b. That this Assembly views the action of the RCN Synod on homosexuality, made with almost unanimous consent, as a not-unexpected outcome of a failure to discern unsound doctrine with resultant departures from Reformed (biblical) doctrine over a period of years, as seen in such matters, among others, as the ordination of women to teaching and ruling offices, the joining of the World Council of Churches—together with participation in the WCC’s Program to Combat Racism—and the inability or unwillingness to make clear-cut disciplinary decisions especially in the cases of Drs. Kuitert and Wiersinga.
c. That this Assembly views these matters named immediately above as clearly an established pattern of departure from the commitment of the RES to Reformed doctrine and life, a consistent failure to hold to purposes of the RES as stated in its Constitution (Article III, Purpose):

1. To express the Church's oneness in Christ and to promote the unity of the churches which profess and maintain the Reformed faith

2. To give united testimony to the Reformed faith in the midst of a world living in error and groping in darkness, and to the churches which have departed from the truth of God's Holy Word . . .

4. To advise one another regarding questions and problems of import pertaining to the spiritual welfare and Scriptural government of the churches

5. To strive to attain a common course of action with respect to common problems . . .

d. That this Assembly request the RES Nimes 1980 earnestly to advise the RCN

1) To make a clear, forthright condemnation of the sin of homosexual thought and deeds, to forbid those who are known to practice such deeds from participating in the Lord's Supper and from holding church office

2) To make clear that those who hold such a teaching concerning Christ's atonement as that "He did not bear the wrath of God in our place and that His death on the cross was important primarily because of the shock effect it had upon his disciples" (Interim Committee report, 1978, p. 9), are not in accord with the Reformed confessions and may not hold office in the RCN (as in the case of Dr. H. Wiersinga); and that one who holds office in the RCN must accept the binding character of the confessions, in accordance with the ordination vows, until those vows are changed or until the church revises the confessions to conform with his views, and that if an officeholder cannot fulfill his vows he may not be permitted to hold office (as in the case of Dr. H. M. Kuitert).

3) To withdraw its membership from the World Council of Churches without delay

4) To make a new study of the question of women in teaching and ruling office

5) To report to the Interim Committee at least once each year, beginning in March 1981, as to the response being made on the above advice, with the understanding that if the information obtained by the Interim Committee indicates that the advice is not being heeded, the Interim Committee is hereby instructed to recommend to the 1984 RES, in accordance with the Constitution of the RES, Art. V, Paragraph 2, termination of the membership of the RCN in the RES.

6) That the RCN be informed that it is with great sorrow that the Orthodox Presbyterian Church has felt compelled to take the above actions; the physical heritage of no small number of us lies in your church and the spiritual heritage of all of us has deep roots in your history. Yet though we had anticipated a rich and growing fellowship with you in the RES when we joined it in 1949 the ensuing years have found you increasingly at odds with the vast majority of the member churches on issues crucial to Reformed life and witness: anticipated fellowship has been stunted and marred, unity has become discord, and some have felt their witness compromised both before the world and before those churches that we should like to join with us in the RES. We long that the RES be a place for joyful, productive fellowship in the gospel so needed by the world; that is why, after long pleading with you to follow a biblical path that we have come with sore regret to place before you and the RES the proposals herein contained. May God help you. May God help us all.

2. That a copy of the above action be sent to the Free Church of Scotland and that the Assembly inform them that that is its response to their inquiry of February 5, 1980 with regard
to action concerning the membership of the Reformed Churches in the Netherlands in the RES, and to the Evangelical Presbyterian Church of Ireland for their information.

3. That the Assembly withdraw its requests to the RES Nimes 1980 concerning (1) consultation of the RES Interim Committee with the RCN and (2) membership in the World Council of Churches (Minutes, 46th General Assembly, p. 164) and, instead, request the RES Nimes 1980 to use those requests as information relative to the requests of this Assembly to the RES Nimes 1980 which call for more prompt and forthright action concerning (1) the doctrinal views of officeholders in the RCN, and (2) the membership of the RCN in the World Council of Churches.

**Grounds**

a. The fact that the RCN neither sought advice from the RES or the RES churches before taking its action permitting the practice of the sin of homosexuality, nor offered any explanation to the churches as to how they believe that such an action can be supported by Scripture, indicates that the RCN does not seek the help and understanding for which their Moderamen pled with the RES Interim Committee in 1978, (Interim Committee Report, September 15, 1978, p. 18).

b. The request that the Interim Committee continue to consult with the RCN was based on what was thought to be the RCN’s desire for understanding and help; since the RCN’s recent actions ignore these it would not be worthwhile to have consultation.

c. The persistent resistance of the RCN to the wisdom and advice of the RES and its churches makes it apparent that consultations, evaluations, and recommendations to the RCN are futile so far as bringing about change is concerned.

4. That the Assembly request the RES Nimes 1980 (1) that if the Indonesian member churches of the RES do not present to that meeting a study report on the 1968 RES report on “The Nature of the Church and Its Ecumenical Calling” as requested by the Interim Committee in 1978 (Interim Committee Report, September 15, 1978, p. 9), to express to these churches its disappointment with the omission of such an important matter and exhort them to study seriously the 1968 RES report whose conclusion has been commended by the RES ever since then, (2) to exhort these churches to withdraw from the World Council of Churches prior to one year before the next RES, and inform the RES churches of their decision, and (3) to request these churches to consult with the Interim Committee to seek to devise ways of meeting needs currently felt to be served or better served only through membership in the WCC.

**Grounds**

a. The 1968 study report on “The Nature of the Church and Its Ecumenical Calling” is the most exhaustive, penetrating, and biblical study of its kind to date and every church in the RES should be acquainted with it and its conclusions.

b. While it is recognized that the conditions which led to the entrance of the Indonesian churches into the WCC are very different from those in which the Reformed Churches in the Netherlands entered the WCC, the character of the WCC and the implications and effect of membership in it are the same for all the churches which claim to be Reformed, and all should withdraw from it.

c. For whatever may be the reasons, it must be acknowledged that the RES has not met needs that have been felt by some of its member churches, and it should discover what such needs may be and seek to meet those needs that exist.

5. That the Assembly immediately sent to the RCN and the RES Nimes 1980, in response to the request of the RCN (Interim Committee report, September 15, 1978, p. 5), the evaluations of the 1968 RES study report on “The Nature of the Church and Its Ecumenical Calling,” Dr. J. A. C. Rullman’s Minority Report of the same date, and the RCN paper by Dr. H. B. Weijland to the RES Cape Town 1976, as reported to this Assembly by your Committee; and inform the
RES Nimes 1980 that although there has not been time for the Assembly to give adequate study to the further RCN report by Dr. Weijland contained in the 1980 RES Agenda (pp. 65-69), our delegates to that meeting will endeavor to prepare an evaluation of it for presentation at the time of the meeting.

Respectfully submitted,
John P. Galbraith

Dr. Rogers presented the report of Advisory Committee #12 as follows:

REPORT OF ADVISORY COMMITTEE #12

1. In Re Report of the Committee on R.E.S. Matters
   Advisory Committee #12 concurs with recommendations 1-5.

2. In Re Overture 6
   Advisory Committee #12 sympathizes with the action requested in Overture 6, but believes that the action proposed is premature, and therefore prefers the action recommended by the Committee on R.E.S. Matters in their recommendation 1.

3. In Re Overture 8
   Advisory Committee #12 recommends no action on Overture 8, in light of item 4 near the beginning of the Report of the Committee on R.E.S. Matters (cf. p. 209).

4. In Re Communication 2
   Advisory Committee #12 recommends that the 47th General Assembly pay its 1980 R.E.S. assessment of $3434.06.

5. In Re Communication 3
   Advisory Committee #12 recommends that Mr. Galbraith be appointed as convener of the Committee on R.E.S. Matters, because of the resignation of Mr. Shepherd.

6. In Re Report of the Committee on Race
   Advisory Committee #12 concurs with recommendations 1 and 2.
   Advisory Committee #12 concurs with recommendation 3 in the following revised form: Request the Committee on Race in consultation with the Committee on Home Missions and Church Extension to consider planning and arranging for a pre-General Assembly Conference in 1981, on "Strategies for Implementing Biblical Race Relations," with the understanding that the Committee on Home Missions and Church Extension will not be required to provide finances for this conference, and that each presbytery be requested to send two official representatives.
   Advisory Committee #12 concurs with recommendations 4 and 5.

On separate motions the recommendations of the Committee on R.E.S. Matters were adopted.

At the Moderator's request, Dr. Knudsen led in prayer for the RCN and the Indonesian RES member churches.

On separate motions the recommendations in sections 3, 4, and 5 of the report of Advisory Committee #12 were adopted.
On motion the Assembly requested the delegates to the RES Nimes to report to the churches through the pages of New Horizons the actions of the RES concerning the RCN within three months after the conclusion of the Synod in Nimes.

The Assembly recessed at 12:24 p.m. following prayer led by Mr. Vogt.

THURSDAY AFTERNOON, MAY 22

The Assembly reconvened at 1:15 p.m. with the singing of the hymn, "Thy Mercy and thy truth, O Lord." Mr. Lins led in prayer.

Mr. Galbraith presented the report of the Committee on Linguistic Revisions to the Westminster Standards. On motion the report was ordered included in the Minutes without being read aloud.

REPORT OF THE COMMITTEE ON LINGUISTIC REVISIONS TO THE WESTMINSTER STANDARDS

In view of the resignation of Dr. Robert Strimple because of his move to California, there are two members, Messrs. Charles G. Dennison and Calvin A. Busch, to work with the joint committee comprising members from the Reformed Presbyterian Church of North America, and from the Reformed Presbyterian Church, Evangelical Synod. We held one and final meeting on January 31, 1980, during which we completed the definitive verbal revision of the Westminster Confession of Faith. We hope that by the time of the General Assembly gathering in Beaver Falls we shall have several copies of this work available. The Orthodox Presbyterian Church did not have the same purpose as the Reformed Presbyterian Church of North America when the latter denomination initiated this project and asked for our cooperation. This denomination plans to incorporate this definitive revision within their other standards which are under review. Our denomination entered this activity as a project that might turn out to be edifying, without in any way insisting that this was to be our official subscription. There are no other plans to pursue further revisions of the Westminster Standards, and we shall not contact the other committees of the cooperating denominations for this purpose unless this General Assembly requests that we do so. Aside from the logistics of trying to get a copy for each minister or sessions we respectfully request that our committee be dismissed.

Respectfully submitted,
Calvin A. Busch, Convener

Mr. Galbraith reported for Advisory Committee #9 (cf. p. 6) concerning this report.

The recommendations in Section B of the report of Advisory Committee #9 were adopted.

There was no report of the Historian.

Mr. Galbraith reported for Advisory Committee #9 (cf. p. 6) concerning the Historian.

The recommendation in Section A of the report of Advisory Committee #9 was adopted.

Mr. Krispin, Chairman of the Committee on Race, presented its report. On motion Standing Rule Chapter VI, Section 7, was suspended and the report was ordered included in the Minutes without being read aloud.
REPORT OF THE COMMITTEE ON RACE

I. THE COMMITTEE'S MANDATE

In 1977, the 44th General Assembly erected a three-man committee, expanded to five members by the 45th General Assembly:

1. To prepare a statement for the next General Assembly that would serve as a report to the RES on our Church's "activities in terms of Resolutions 14 and 15" adopted by the 1972 Sydney Synod, and to make such recommendations to the Assembly as it may deem proper in the matter;

2. To study the report, "Human Relations and the South African Scene in the Light of Scripture" approved and accepted by the General Synod of the Dutch Reformed Church (RSA), October, 1974, and to present a report of its analysis to the next General Assembly with a view to its being transmitted to the General Synod of the Dutch Reformed Church, to the RES in time for its 1980 gathering, and to the member churches separately.

II. REPORT OF THE COMMITTEE'S ACTIVITIES DURING 1979-80

The 46th General Assembly recommitted the committee's report with recommendations 2a, c-e to the committee for further work. The Assembly also added the Rev. Thomas Tyson to the committee.

During 1979-80 the committee met once. Mr. Krispin continued to serve as Chairman and Mr. Nunley continued as Secretary.

The committee determined to focus its attention on revising its recommendations to the Assembly and to completing work on the survey of the current practices of the OPC in the area of race relations. The committee determined that it was not necessary to work further on race relations in the Dutch Reformed Church in South Africa because of the fine work being done in this area by the Committee on R.E.S. Matters. We concur in the basic direction that that committee has taken.

Prior to the 46th General Assembly (1979) this committee sent a survey to all ministers, sessions and presbyteries of the OPC together with a copy of the Report of the Committee on Problems of Race made to the 41st General Assembly (1974).

As of January 31, 1980, only fourteen (14) sessions and one (1) presbytery had responded. The committee wishes to note the following in summation of its findings:

1. No presbytery or session appears to have given formal consideration to that report as requested by the 41st General Assembly.

2. No presbytery or session held a season of prayer or a regional conference as requested by the 41st General Assembly.

3. Those churches which responded were in areas where significant minority persons resided (mainly Black and Hispanic Americans).

4. Most of those who responded had made efforts to reach out into their entire community with the gospel, but few had had success.
5. Several of the churches who responded mentioned significant projects undertaken—the establishment of an inner-city work, support a minority student in seminary, establishment of ministry in Kenya and later in Uganda and in the regular preaching of the gospel.

6. Most churches responding felt that their contacts with the minorities around them were superficial and that there are barriers due to unique cultural patterns, distinct physical appearance and varied educational levels.

The committee took special notice of the answers given regarding counselling inter-racial couples on marriage. Although only one person felt that such marriages are wrong, most felt that such marriages are not to be encouraged due to the attitudes and pressures of society. The committee feels that if the church and immediate families are affirming of these couples in their fellowship and counsel that the pressures of society will be minimal. Indeed, in today’s world, society tends to be more open than the church. The committee believes that implementing biblical race relations requires an acknowledgment of the fear of God, not a fear of man, which frees the Christian to accept the cultural distinctions that exist between the various races and ethnic groups.

Recognizing that many of our present congregations are located in communities with a significant minority population, the committee wishes to encourage the various presbyteries and sessions to sponsor non-white ministerial candidates with an emphasis on placement in the established churches with a view to developing those congregations in their outreach to the total community around them.

In conclusion, the committee observes that the OPC is, in general, a racially and culturally segregated church which needs to work hard at implementing biblical race relations. We believe that most of our churches are committed to proper biblical principles, but that they need help and encouragement at developing viable means for implementing these principles. The committee sees its future work as lying in the area of aiding local congregations and presbyteries in developing and implementing biblical strategies for race relations.

III. RECOMMENDATIONS

Recognizing that as a body we have not effectively ministered to the minority groups in our land, nor vigorously sought to reach them for Christ and the Reformed Faith, and in order to demonstrate more fully that the oneness of the body of Christ transcends racial barriers, the committee recommends that the 47th General Assembly:

1. Request the various congregations and presbyteries of the Orthodox Presbyterian Church to seek informal relationships with minority churches in their respective areas, with a view to promoting a better understanding of their and our needs (hopefully this will lead to joint Bible study, fellowship and service).

2. Request the Committee on Ecumenicity and Inter-Church Relations to consider sending “listeners” to the annual conventions of minority denominations.

3. Request the Committee on Home Missions and Church Extension and the Committee on Race to consider planning and arranging for a pre-General Assembly Conference in 1981, on “Strategies for Implementing Biblical Race Relations” and that each presbytery be requested to send two official representatives.

4. Send the Report of the Committee on the Problems of Race made to the 41st General Assembly and Appendices A and B thereto, parts four and five of the report of this committee to the 46th General Assembly, and this report, together with the actions of the 47th General Assembly relative to it, to the Reformed Ecumenical Synod and its member churches, as an official communication to them of our position on matters of race, to be used in official discussions of the RES at the regional and synodical levels.
5. Continue the Committee on Race with a mandate to aid the various presbyteries and sessions in developing strategies and effective programs for implementing biblical race relations.

Respectfully submitted,
Erwin Claerbaut
William Krispin, Chairman
Cyril Nightengale
Michael Nunley, Secretary
Carl Reitsma
Thomas Tyson

Dr. Rogers reported for Advisory Committee #12 (cf.p. 217) concerning this report.

 Recommendation 1 of the Committee on Race was adopted with the deletion of the parenthetical phrase.

 Recommendation 2 of the Committee on Race was adopted.

 The motion to adopt recommendation 3 of the Committee on Race became the motion to adopt the recommendation in section 6 of the report of Advisory Committee #12 and was carried.

 On separate motions recommendations 4 and 5 of the Committee on Race were adopted.

 Mr. Payton, a member of the NAPARC Committee on Divorce, presented its report as follows:

 REPORT OF THE NAPARC COMMITTEE ON DIVORCE

 Since the North American Presbyterian and Reformed Council “determined not to pursue the study of the question of divorce at this time” (Report of the Committee on Ecumenicity and Interchurch Relations, III, 3, E), we the Orthodox Presbyterian members of the NAPARC Committee on Divorce request that our committee be dissolved.

 James R. Payton, Jr.
 Charles G. Dennison
 John J. Mitchell (Alternate)

 The recommendation of the committee was adopted.

 Mr. Prutow, Chairman of the Chaplains’ Commission, presented its report. On motion Standing Rule Chapter VI, Section 7, was suspended and the report was ordered included in the Minutes without being read aloud.
REPORT OF THE CHAPLAINS COMMISSION

Fathers and Brethren,

Your Chaplains Commission consisting of Messrs. Elmer M. Dortzbach, Robert W. Eckardt, and Dennis J. Prutow met on the morning of July 31, 1979 to review the actions of the 46th General Assembly and to prepare recommendations for presentation to the Presbyterian and Reformed Commission on Chaplains and Military Personnel of which it is a part. Your commission then met with the PRCCMP on the afternoon of July 31 and recommended a number of amendments to the draft constitution and by-laws submitted by the PRCCMP to the 46th General Assembly for consideration. The draft constitution and draft by-laws, second amended forms, follow this report showing deletions and additions approved by the PRCCMP at its July 31 meeting.

In order to reflect the cooperation of the three denominations (OPC, PCA, and RPCES) working together on the larger chaplain's commission, this larger body changed its name to the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel.

The 46th General Assembly declined to approve the draft constitution and by-laws of the PRJCCMP on the basis of grounds listed on pp. 183-184 of its minutes. With regard to grounds (1) through (4), your commission is satisfied that changes now made in the draft constitution adequately answer objections raised in these grounds.

With regard to ground (5), your commission reports that, under the draft constitution and by-laws, the PRJCCMP would still be given authority to adopt by-laws without the approval of the parent bodies. This situation arises out of the fact that the PRJCCMP has chosen to formulate a constitution and separate by-laws. This being the case, and as should be the case, the proposed by-laws are less difficult to amend than the proposed constitution. Thus, by-laws may be added without the approval of the parent bodies.

With regard to grounds (6) and (7), your commission does not find the objections valid. The financial responsibility of a member church to the PRJCCMP is not undetermined but determined by the number of full time active duty chaplains representing that church. It is limited to $150.00 per year per chaplain or $300.00 per year for the OPC. A paid staff working for the PRJCCMP will necessarily be limited to the amount of financial support given by the member denominations which in turn is limited by the number of full time active duty chaplains. Your commission does not view the PRJCCMP as being able to employ a staff for some time to come. Mr. William B. Leonard, who is now acting as the Executive Secretary of the PRJCCMP, is presently working in that position without remuneration.

The 46th General Assembly also took exception to the incorporation of the PRJCCMP "in the absence of authorization from the General Assembly" and also disassociated itself from the resulting corporation. The PRJCCMP recognized this action and in its minutes of July 31, 1979 recognized that: "The Assembly did not authorize the use of the O.P.C.'s name in, nor did it make any commitment to, such a corporation" formed by the Articles of Incorporation in the State of Colorado." See recommendation 2.

Finally, the 46th General Assembly postponed action on the proposed amendment to delete Standing Rule Chapter IV, 3, q. This was done because it was felt that the status of the PRJCCMP as the endorsing agent for our chaplains was uncertain. It is the understanding of your commission that the 45th General Assembly approved of the formation of the PRJCCMP and specifically that "It shall serve as an endorsing agent. . . ." (See Minutes, pp. 181 and 182.) As a result of this approval, the PRJCCMP has been functioning as the endorsing agent for our military chaplains.
Mr. Leonard represented the PRJCCMP, and hence our church, at meetings of endorsing agents with the Chiefs of Chaplains of the Armed Forces and the Armed Forces Chaplains Board in Washington, DC in mid-October 1979. He reported that the Navy plans to enlarge its chaplaincy force by about one hundred, thus providing a sizeable opportunity for new chaplains to be endorsed through the PRJCCMP.

The PRJCCMP now has the following men listed as chaplains serving the Orthodox Presbyterian Church:

- Active Duty: Charles T. Lee, Thomas Foh (Army)
- Reserves: H. Leverne Rosenberger, CAP
- Bernard J. Stonehouse, Air Force

Other men who should be carried on this list of OPC chaplains should contact William B. Leonard, Jr., Executive Secretary, PRJCCMP, 33625 Wapiti Circle, Buena Vista, CO 81211.

Your commission reports that the term of Mr. Dortzbach expires with this assembly.

RECOMMENDATIONS

1. That the Assembly approve the proposed form of the Constitution and By-laws of the PRJCCMP.

2. That the Assembly grant its Chaplains Commission authority to review the Articles of Incorporation of the PRJCCMP and to approve them on behalf of the Assembly, if they are found to be in harmony with the Standards of the Church; and that the Assembly, by this procedure, approve of the association of the Orthodox Presbyterian Church with the corporation known as the PRJCCMP.

3. That the Assembly amend its Standing Rules by deleting Standing Rule Chapter IV, 3 q, as proposed to the 45th General Assembly.

4. That the Assembly approve support of the PRJCCMP by the Orthodox Presbyterian Church as follows:

   a. By requesting each active duty chaplain to contribute $10.00 per month to the PRJCCMP;

   b. By requesting each reserve chaplain receiving reserve pay to contribute $5.00 per month to the PRJCCMP.

Respectfully submitted,
Dennis J. Prutow, Chairman
ARTICLE I—Name

The name of this organization shall be the Presbyterian and Reformed [Joint] Commission on Chaplains and Military Personnel.

ARTICLE II—PURPOSES

The Commission is an agent of its member denominations (not an ecclesiastical commission in the technical sense), created by them to assist in carrying out their ministries to members of the Armed Forces and other institutions. Since the primary structure for such ministries is through formal chaplaincies, the principal activity and concern of the Commission shall be involved with chaplains.

In carrying out its mission, the Commission functions in the following ways:

1. [By] maintaining liaison with the appropriate contact point of each member denomination, and through their various presbyteries, to:
   (a) provide current information regarding criteria, policies and procedures for the appointment of ministers as chaplains.
   
   ((Process applications for ecclesiastical endorsement when applicant is approved by his presbytery and by this Commission for appointment to the chaplaincy.))
   
   ([b] provide a technical service to the presbyteries by recommending qualified candidates to the chaplaincy.)

2. [By] maintaining cooperative relationships with the Armed Forces Chaplain Board and the leadership of military and other institutional chaplaincies by:
   (a) certifying to the proper agencies the ecclesiastical endorsements and approvals granted by the member denominations through their various presbyteries.
   (b) serving as a representative ((and counseling)) body for problems referred by or concerning chaplains, both individually and collectively.

3. [By] maintaining contact and liaison with individual chaplains serving in the Armed Forces and other institutions through regular reports, newsletters, written correspondence, and personal visits [as authorized by the Commission. Ordinarily personal visits shall be made only in consultation with the presbytery involved.]

4. [By] establishing and maintaining methods of liaison with individual congregations of the member denominations to assist them in providing adequate ministry to their members while they are separated from the particular church during periods in the Armed Forces and other institutions.

5. [By] keeping member denominations informed on significant developments, trends, issues and problems concerning chaplains and members of the Armed Forces and other institutions and to report annually on the activity of the Commission to each member denomination [through the proper agencies].
((6. Promote the testimony of the Reformed faith to and through the chaplaincy.))

((7.)) [6.] ((Promote)) [By assisting the presbyteries in the promotion of the ministry of the chaplaincy to the member denominations and their particular churches.]

ARTICLE III—MEMBERSHIP

The Commission is made up of the following member denominations:

1. Orthodox Presbyterian Church
2. Presbyterian Church in America
3. Reformed Presbyterian Church, Evangelical Synod

Any member denomination may withdraw from the Commission by act of its General Assembly/Synod. Any denomination seeking membership in the Commission shall:

1. Submit a letter application for membership to the Commission no later than 1 January of the year in which it desires membership.
2. Be approved by vote of all current member denominations at their General Assembly/Synod.

Each member denomination [or its responsible committee] shall elect three representatives to serve as voting members of the Commission, with qualifications and terms to be set by the member denominations.

ARTICLE IV—INCORPORATION

The Commission shall be incorporated under the corporation laws of the State of Colorado relating to non-profit, religious corporations.

ARTICLE V—((AUTHORITY)) [RULES OF ORDER]

The Commission shall ((have the authority to))


((2. To elect necessary officers and staff personnel, to remove them for cause, and to fill all vacancies.))

3. To constitute such departments and such standing and special committees as are provided for in the By-Laws, or as may be necessary or convenient for carrying out the work of the Commission.
4. To buy, acquire, and receive by gift, demise, or bequest property, real, personal and mixed.
5. To hold, sell, and dispose of property, real and personal.
6. To secure, appropriate and administer funds for its work.
7. To make By-Laws in harmony with its Articles of Incorporation and Constitution.))
ARTICLE VI—FINANCIAL SUPPORT

The financial support of the Commission shall be primarily the responsibility of the member denominations, and shall be on a fair share basis, as recommended by the Commission. Each denomination will be responsible for all expenses incurred by its representatives at any meetings of the Commission or its sub-committees. Each denomination shall be asked to contribute a set amount per year per full time/active duty chaplain endorsed by the Commission. Each chaplain endorsed, both full and parttime, active duty and reserve, shall be asked to contribute an appropriate amount per year, if able. Amounts of contributions will be recommended by the Commission for the approval of the member denominations annually. In addition, the Commission shall be free to receive donations from individuals and churches, both within and without the member denominations.

ARTICLE VII—STAFF

The Commission shall have as its chief operating officer an Executive Secretary, and may hire such other personnel as it may determine.

ARTICLE VIII—AMENDMENTS

This constitution may be amended only by written submission of proposed amendment by the Commission to each of the member denominations and by subsequent approval of each member denomination at their annual General Assembly/Synod.

DRAFT BY-LAWS

ARTICLE I—THE OFFICERS

The Commission shall have the following officers to be elected annually: chairman, vice-chairman, and secretary.

ARTICLE II—MEETINGS

(There shall be two meetings of the Commission each year at a time fixed by the Commission.) [The Commission shall meet each year at a time fixed by the Commission.] Special meetings of the Commission may be called by the chairman ((or)) by petition of at least one-third of the membership, representing at least two member denominations.

ARTICLE III—FINANCIAL POLICY AND PROCEDURES

The financial policy and procedures shall be proposed by the Executive Secretary and approved by the Commission. The fiscal year for the Commission shall be the calendar year.

ARTICLE IV—ELECTION AND EMPLOYMENT OF STAFF

The executive staff of the Commission shall consist of the Executive Secretary and such other members as the Commission may from time to time authorize. Members of the executive staff normally shall be elected for a term of one year. Should the Commission desire, for cause, to terminate the services of such staff, or such staff desire to resign, six days' notice shall be
given unless waived by mutual agreement. Non-executive personnel shall be employed by the Executive Secretary in accordance with the personnel policy approved by the Commission.

ARTICLE V—DUTIES OF EXECUTIVE SECRETARY

The Executive Secretary shall function as the (chief employed) executive of the Commission and shall give supervision to all other (employed) personnel. He shall have responsibility and authority for the general direction and oversight of the total program of the Commission. He shall be responsive and accountable to the policies and actions of the Commission at all times. He shall function as the treasurer for the Commission.

ARTICLE VI—QUORUM

For either regular or special meetings of the Commission, a quorum shall consist of more than one-half of the representative members of the Commission, with at least one representative from each member denomination present.

ARTICLE VII—AMENDMENTS

The By-Laws of the Commission may be amended at any regular meeting of the Commission by a (two thirds) [three-fourths] vote of the voting representatives present, provided that written notice of such action shall have been sent out in connection with the notice of the meeting at least 10 days prior to the date of the meeting.

Mr. Wagner reported for Advisory Committee #10 (cf.p. 105-106) concerning this report.

On separate motions recommendations 1, 2, and 4 of the Chaplains Commission were adopted.

On motion recommendation 3 was adopted with the addition of the words: and approve recommendation 5 of Advisory Committee #10.

The floor was declared open for nominations to the Chaplains Commission. The following were nominated: Messrs. Elmer M. Dortzbach, Ph.D., and Michael D. Stingley.

The Moderator later announced the election of Dr. Dortzbach to the Class of 1983.

Mr. Wagner reported further for Advisory Committee #10 (cf.p. 104-105).

The Assembly recessed at 3:27 p.m. and reconvened at 3:47 p.m.

Recommendation 1 of Advisory Committee #10 was adopted.

On a substitute motion that lost that would have postponed consideration of Overture 12 until the 48th General Assembly in view of the emergency departure of Mr. McKenzie, its chief protagonist, from the Assembly, Messrs. Edwards, Petty, Fredericks, and L. W. Schmurr requested that their affirmative votes be recorded.

Recommendation 6 of Advisory Committee #10 was adopted.

The motion to adopt the proposal in Communication 7 was lost.

Recommendation 7 of Advisory Committee #10 was adopted with the following amendment: substitute the words "appointed by" for the word "of" following the words "consisting of
representatives," the words "and representatives appointed by" for the words "a representative from," and add the words "with the representative of the Committee on Stewardship being the convener" following the words "Trustees of the General Assembly."

Recommendation 1 of the report of the Stated Clerk was adopted.

Mr. Barker, a member of the Committee on General Assembly Budget Fund Review, presented its report. On motion Standing Rule Chapter VI, Section 7, was suspended and the report was ordered included in the Minutes without being read aloud.

REPORT OF THE COMMITTEE ON GENERAL ASSEMBLY BUDGET FUND MANAGEMENT

This committee was continued by the 46th G. A. in order to recommend additions to the Standing Rules to incorporate regulations recommended by the committee and adopted by the Assembly last year.

RECOMMENDATIONS

1. That present Standing Rule Chapter X, Sections 4 and 5, be renumbered as Sections 5 and 6, and a new section be inserted as follows:

   "4. Standing or special committees that draw upon the General Assembly Budget Fund for their expenses shall limit their expenses to the amounts set by the Assembly when it adopts the budget for the General Assembly Budget Fund, except as follows:

   a. The General Secretary of the Committee on Stewardship may authorize such a committee to spend up to 10% over its budget, upon request of the committee submitted prior to the incurring of the expense, if in his judgment the expense will be offset by a corresponding under-expenditure elsewhere in the Budget Fund.

   b. The Moderator and Stated Clerk of the most recent Assembly, and the General Secretary of the Committee on Stewardship may authorize over-expenditures without regard to the limits in a. above, if they judge the need to be of overriding importance.

2. That Standing Rule Chapter VI be amended by adding the following:

   "10. Any proposal recommending the erection of a new standing or special committee shall include an estimated budget for that committee, if it is to draw upon the General Assembly Budget Fund for its expenses."

3. That the committee be dissolved.

On separate motions the recommendations of the committee were adopted.

At the Moderator's request, Mr. J. J. Peterson assumed the chair.

Mr. Tyson, a member of the Committee on Appeals and Complaints, presented its report. On motion Standing Rule Chapter VI, Section 7, was suspended and the report was ordered included in the Minutes without being read aloud.
REPORT OF THE COMMITTEE ON APPEALS AND COMPLAINTS

The Committee on Appeals and Complaints met once since the last assembly. The Rev. John J. Mitchell was elected chairman. The other members are the Rev. Thomas E. Tyson and the Rev. Robert W. Eckardt.

Presented to the Forty-seventh General Assembly is one complaint, against the Presbytery of the South, charging it with error in its decision not to sustain a complaint against the Session of Bethel Orthodox Presbyterian Church, Fort Lauderdale, Florida.

The background to the complaint is a loan made at interest to the Bethel Church by a member of that church, an arrangement the complainants charge as being usury and thus forbidden by Scripture and our subordinate standards.

Your committee would note some technical irregularities in the process by which the complaint has come to the assembly, but believes these should not be cause for returning it to the presbytery. The committee, therefore, makes the following recommendations:

1. that the Forth-seventh General Assembly determine to hear the complaint of Messrs. Braswell and Dillard against the Presbytery of the South as the order of the day following the luncheon recess on the fourth day of business sessions of the Forty-eighth General Assembly;

2. that the Forty-seventh General Assembly erect a two-man committee to confer with the complainants in the interim between the assemblies with a view to clarifying and possibly satisfying their concern, and to report to the Forty-eighth General Assembly with an analysis of the issues involved and recommendations for the assembly's response to the complaint; and

3. that, if recommendation 2 is adopted, the Forty-seventh General Assembly elect Messrs. Daniel R. Morse and James R. Payton, Jr. to the committee.

The committee estimates that its expenses will be $500 for the next year.

ELECTION


Respectfully submitted,
John J. Mitchell, Chairman

Mr. Felch presented the report of Advisory Committee #5 as follows:

REPORT OF ADVISORY COMMITTEE #5

Advisory Committee #5 to report on Complaint 1 met to consider the documents and hear testimony relevant to that complaint. After deliberation it was the judgment of the committee to concur in the recommendation of the Special Committee on Appeals and Complaints that

1. The matter be brought before the church at the next General Assembly, and

2. A committee of two be appointed to meet with the complainants and issue an appropriate report.
Grounds

1. The Committee feels that the General Assembly has a responsibility to provide for the complainants an opportunity for a hearing of the issue which is of such deep concern to them. The Committee, however, also feels it would be impossible for this assembly to give a full and fair hearing on such short notice.

2. Further, even if it were desirable to deal with this matter at the present assembly, we are restrained by the Book of Discipline (X,4) which requires that "reasonable notice of time and place fixed for the hearing of the complainant by the higher judicatory" be given to both the Complainants and the Presbytery involved.

Recommendation 1 of the Committee on Appeals and Complaints was adopted.

Recommendation 2 was adopted with the substitution of the words "Committee on Appeals and Complaints be requested to appoint on behalf of the Assembly" for the words "Forty-seventh General Assembly erect."

The floor was declared open for nominations to the Committee on Appeals and Complaints. The following was nominated: Mr. Payton. There being no further nominations, the Moderator declared Mr. Payton elected to the Class of 1983.

The Moderator resumed the chair.

Mr. Prutow presented a further report of Advisory Committee #8 as follows:

FURTHER REPORT OF ADVISORY COMMITTEE #8

After further consideration, Advisory Committee #8 recommends the following in addition to the action previously taken on Overture 9: That the Assembly commit Overture 9 to the Committee on Ecumenicity and Interchurch Relations with the request that it report to the 48th General Assembly with recommendations.

The recommendation of the committee was adopted.

Mr. Haney presented the following report of the Moderator and Stated Clerk:

REPORT OF THE MODERATOR AND THE STATED CLERK

By action of the 46th General Assembly the Moderator and the Stated Clerk were requested to present to the 47th General Assembly a proposal for the use of the offering received in the worship service at the opening of each Assembly.

The Moderator and Stated Clerk determined to designate the offering received at the opening of the 47th General Assembly for Worldwide Outreach, and recommend that the General Assembly approve this designation for at least the next three years.

Richard A. Barker, Stated Clerk
George E. Haney, Moderator
The recommendation of the Moderator and Stated Clerk was adopted.

Mr. D. E. Johnson presented the final report of the Committee on Date, Place and Travel. On motion Standing Rule Chapter VI, Section 7, was suspended and the report was ordered included in the Minutes without being read aloud.

**FINAL REPORT OF THE COMMITTEE ON DATE, PLACE AND TRAVEL**

I. Final Financial Report

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on hand, close of 46th G. A.</td>
<td>$13,081.10*</td>
</tr>
<tr>
<td>Contributions from churches</td>
<td>31,007.97*</td>
</tr>
<tr>
<td>Return from Sales of Book of Church Order</td>
<td>1,414.00</td>
</tr>
<tr>
<td><strong>Total Accountable</strong></td>
<td><strong>$45,503.07</strong></td>
</tr>
<tr>
<td>Capital for Books of Church Order</td>
<td>4,342.00</td>
</tr>
<tr>
<td>Late payment for 46th G. A.</td>
<td>228.42</td>
</tr>
<tr>
<td><strong>Total interim expenditures</strong></td>
<td><strong>4,570.42</strong></td>
</tr>
<tr>
<td>Net balance available to 47th G. A.</td>
<td><strong>$40,932.65</strong></td>
</tr>
<tr>
<td>Payment of 122 travel vouchers</td>
<td>21,144.00</td>
</tr>
<tr>
<td>Payment of 118 claims for per diem</td>
<td>5,653.00</td>
</tr>
<tr>
<td><strong>Total Expended</strong></td>
<td><strong>26,797.00</strong></td>
</tr>
<tr>
<td>Balance</td>
<td><strong>$14,135.65</strong></td>
</tr>
</tbody>
</table>

*NOTE: The "balance on hand" figure ($13,081.10) excludes and the "contributions from churches figure ($31,007.97) includes $1,748.39 received from the churches between May 1 and 16, 1979, and reported as "contributions from churches" in the minutes of the 46th G. A., p. 193. Hereafter the Committee will report to the Assembly the status of the Travel Fund at the close of the fiscal month preceding the Assembly.

**COMMENTS:** Contributions from the churches for the 47th G. A. were 43.8% higher than for the 46th G. A. Travel Fund and per diem expenditures for the 47th G. A. were 26.9% higher than those for the 46th G. A. However, the committee paid more vouchers for the 47th G. A.; the per capita increase in expenditures was approximately 14.4%. Almost every commissioner who travelled by air availed himself of an economy fare.

II. Recommendations

1. That the Assembly accept the invitation of Geneva College to hold the 48th General Assembly on the Geneva Campus beginning at 8:00 p.m., Thursday, May 28, 1981, with a projected terminus of 3:00 p.m., Thursday, June 4.

2. That the Assembly request the churches to contribute to the General Assembly Travel Fund for 1981 at the rate of $3.00 per communicant member.

3. That the Committee be authorized to reimburse the Rev. Ron McKenzie his travel and per diem expenses according to the schedule adopted by the Assembly if he requests it.

**Election:** The term of Elder James A. Bates expires with this Assembly.

On separate motions the recommendations of the committee were adopted.

The floor was declared open for nominations to the Committee on Date, Place and Travel. The following were nominated: Messrs. Jones, McElwain, Overduin, and Postma.
The Moderator later announced the election of Mr. Overduin to the Class of 1983.

Mr. Haney presented the report of the Committee on General Assembly Fund Review as follows:

REPORT OF THE COMMITTEE ON
GENERAL ASSEMBLY BUDGET FUND REVIEW

Your committee is gratified at the response to the special request made by the Forty-sixth General Assembly; the Budget Fund, for the first time in many years, shows a good balance on hand. Your committee recommends that the following budget be adopted and that the Assembly request the churches to contribute $3.00 per communicant member to meet the budget needs.

BUDGET 1980–1981

**Anticipated Receipts**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributions from the churches</td>
<td>$28,604.18</td>
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<tr>
<td>Sale of Minutes</td>
<td>450.00</td>
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<tr>
<td><strong>Total Receipts</strong></td>
<td><strong>$29,054.18</strong></td>
</tr>
<tr>
<td>Balance, April 30, 1980</td>
<td>9,679.82</td>
</tr>
<tr>
<td><strong>Total Available</strong></td>
<td><strong>$38,734.00</strong></td>
</tr>
</tbody>
</table>

**Anticipated Expenditures**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Honoraria</td>
<td>$4,000.00</td>
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<tr>
<td>Stated Clerk</td>
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<tr>
<td>Assistant Clerk</td>
<td>250.00</td>
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<tr>
<td>Statistician</td>
<td>200.00</td>
</tr>
<tr>
<td>Historian</td>
<td>150.00</td>
</tr>
<tr>
<td>Agenda and Minutes Expense, 47th G. A.</td>
<td>13,900.00</td>
</tr>
<tr>
<td>Misc. Office &amp; Secretarial Expense</td>
<td>400.00</td>
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<tr>
<td>Assessments</td>
<td></td>
</tr>
<tr>
<td>Reformed Ecumenical Synod</td>
<td>3,434.00</td>
</tr>
<tr>
<td>N. A. Presby. &amp; Reformed Council</td>
<td>50.00</td>
</tr>
<tr>
<td>Committee Expenses</td>
<td></td>
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<tr>
<td>Arrangements, 47th G. A.</td>
<td>175.00</td>
</tr>
<tr>
<td>Appeals and Complaints</td>
<td>500.00</td>
</tr>
<tr>
<td>Book of Discipline, Dir. of Worship</td>
<td>1,500.00</td>
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<tr>
<td>Chaplains Commission</td>
<td>900.00</td>
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<tr>
<td>Ecumenicity</td>
<td>4,500.00</td>
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<tr>
<td>Ling. Revisions (distribution expense)</td>
<td>175.00</td>
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<tr>
<td>Ministerial Training</td>
<td>2,500.00</td>
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<tr>
<td>Race</td>
<td>1,200.00</td>
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<tr>
<td>Trustees</td>
<td>50.00</td>
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<tr>
<td>RES Matters</td>
<td>50.00</td>
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<tr>
<td>CUTF</td>
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<tr>
<td><strong>Total Expenses</strong></td>
<td><strong>$37,434.00</strong></td>
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<tr>
<td>RES 1984 Expense Reserve</td>
<td>1,300.00</td>
</tr>
<tr>
<td><strong>Total Budget Needs</strong></td>
<td><strong>$38,734.00</strong></td>
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</table>

Respectfully submitted,
George E. Haney
John J. Mitchell
The recommendations of the committee were adopted.
On motion the following resolution was adopted:

RESOLUTION OF THANKS

The 47th General Assembly of the Orthodox Presbyterian Church expresses its deep gratitude to Geneva College for the use of its fine facilities, with all of the staff's gracious hospitality manifested in ways too numerous to mention; we convey our appreciation for the all-too-abundant provisions of the dining hall; and we indicate our special thanks for the ready secretarial services of Mrs. Floyd Stinedurf, Mrs. Alvera Billingsley, and Mrs. Sharon Reed; as well as to Mrs. Connie Prince, organist for the opening worship service.

The minutes of the sessions of Thursday, May 22, were approved as presented.
On motion the Minutes of the Assembly as a whole were approved.
On motion it was determined that the Assembly be dissolved.

The Moderator made the following declaration: By virtue of the authority delegated to me by the church, let this general assembly be dissolved, and I do hereby dissolve it, and require another general assembly, chosen in the same manner, to meet here at Geneva College, Beaver Falls, Pennsylvania, on the Twenty-eighth day of May, A.D. 1981.

The Moderator led the Assembly in prayer. Mr. Tyson, Moderator of the 47th General Assembly, pronounced the benediction. The 47th General Assembly closed at 5:18 p.m., Thursday, May 22, 1980.

Respectfully submitted,
Richard A. Barker, Stated Clerk
## Presbytery of the Dakotas

Stated Meetings—Fourth Tuesday of March and September

The Rev. Glenn D. Jerrell, Stated Clerk

### Colorado

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<tbody>
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<td>206</td>
<td>136</td>
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<td>Richard Wynja</td>
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<td>Caney, OPC, V.</td>
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<td>Presbyterian Chapel</td>
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<td>Lincoln, Faith</td>
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<td>H. Hart J. Vandenbroek</td>
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<td>Omaha, OPC, V.</td>
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### NEW MEXICO

**Roswell, OP Chapel**  
424 E. Fifth St.  
(No Mail)  
Glenn D. Jerrell

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<tr>
<td>Roswell</td>
<td>11:00</td>
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<td>15 17 25,063 552 843 26,458    778</td>
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### NORTH DAKOTA

**Carson, Bethel**  
David W. Kiester, Pastor-elect  
(Eve. Alt. with First, Lark)

|          | 10:30               | 51                   | 44    | 31 13 0 0 0 0 3 4 0 0 22 20 20,068 10,126 250 30,444 982 |
|----------|---------------------|----------------------|-------|----------------|-----------|-----------------------------------|-----------------|----------------------|------------------|-----------------|--------------------|
| Lark, First | 9:00 6:30           | 45                   | 44    | 29 15 0 0 0 0 1 0 0 16 9 6,208 1,602 141 7,951 274 |

### OKLAHOMA

**Bartlesville, Westminster**  
240 N.E. Fenway  
Dennis J. Prutow  
(No Mail)

|          | 11:00               | 55                   | 44    | 32 12 2 0 6 4 0 21 0 23 16 13,058 1,826 546 15,430 482 |
|----------|---------------------|----------------------|-------|----------------|-----------|-----------------------------------|-----------------|----------------------|------------------|-----------------|--------------------|
|          | 7:15                | 50                   | 78    | 19 0 0 1 21 0 0 2 8 34 35 16,681 2,927 5,646 25,254 6655 |

**Oklahoma City, Knox**  
4511 N. Independence Ave.  
C. Herbert Swanson  
(No Mail)

|          | 11:00               | 34                   | 38    | 23 15 0 0 2 0 1 0 0 3 18 13 13,467 425 923 14,815 644 |
|----------|---------------------|----------------------|-------|----------------|-----------|-----------------------------------|-----------------|----------------------|------------------|-----------------|--------------------|
|          | 6:00                | 55                   | 44    | 32 12 2 0 6 4 0 21 0 23 16 13,058 1,826 546 15,430 482 |

### SOUTH DAKOTA

**Bancroft, Murdock Memorial**  
Edward A. Eppinger  
(No Mail)

|          | 11:00               | 47                   | 43    | 31 12 0 0 0 0 0 2 0 0 17 15 8,079 1,136 45 9,260 299b |
|----------|---------------------|----------------------|-------|----------------|-----------|-----------------------------------|-----------------|----------------------|------------------|-----------------|--------------------|
|          |                     |                      |       |                |           |                                    |                  |                       |                  |                |                    |
### Presbytery of the Dakotas (Continued)

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<td>May 1979</td>
<td>Nov. 1979</td>
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<td>Bridgewater, Trinity, V.</td>
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<td>2nd &amp; Poplar Richard A. Shaw, Licentiate</td>
<td>7:30</td>
<td>11:00</td>
<td>55</td>
<td>65</td>
<td>46</td>
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<td>Hamill, Westminster Roger A. Ramsey</td>
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<td>9:00</td>
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<td>5:30</td>
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<td>183</td>
<td>204</td>
<td>155</td>
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<td>Texas</td>
<td>Abilene, OPC</td>
<td>7:00</td>
<td>11:00</td>
<td>5e</td>
<td>3e</td>
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</table>
San Antonio, Grace
3334 Northwest Loop 410
Jack J. Peterson
Duane E. Spencer

Wyoming
Cheyenne, OPC, V.
810 Fremont Ave.
(No Mail)

Additions

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<tr>
<td>Conf.</td>
<td>Faith</td>
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<td>Added</td>
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Sunday School
Ave. Attend.
Per Week
May 1979
Nov. 1979

General Receipts $69,521
Benevolence Receipts $7,726
Special Receipts 0
Total Receipts $77,247
Avg. Contr. per Comm. Mem. $868

Licensures: Timothy L. Bero, 9-26-79
Ministers Received: Roger A. Ramsey, from Presbytery of New York & New England, 3-27-79
John R. Hilbelink, from Presbytery of the Midwest, 10-17-79

Ministers Removed from Roll: James L. Bosgraf, dismissed to Presbytery of the Midwest, 12-29-79
Ransom L. Webster, renounced OPC jurisdiction, 9-27-79
Richard G. Mitchell, erased at own request, 9-26-79
Robert K. Churchill, dismissed to Presbytery of the Midwest, 9-26-79 (In transit)

Changes in Congregations: OPC, Cheyenne, received 3-28-79
Roll of Licentiates: Timothy L. Bero
Richard A. Shaw (in transit from Presbytery of Philadelphia)

Ministers not in Pastoral Charges (9):
Glenn T. Black
J. Anthony Blair
Robert K. Churchill
Richard G. Hodgson
Roy L. Kerns
V. Robert Nilson
Maurice A. Riedesel
John Verhage
Reginald Voorhees

Total Number of Ministers—25
Total Number of Churches—20
Total Number of Chapels—5

San Antonio, Grace
3334 Northwest Loop 410
Jack J. Peterson
Duane E. Spencer
PRESBYTERY OF THE MID-ATLANTIC
Stated Meetings—Third Friday and Saturday of April and September: Second Friday and Saturday of December
The Rev. Timothy H. Gregson, Stated Clerk

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<tr>
<th>Conf. Faith</th>
<th>Added</th>
<th>Removed</th>
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<td>12-31-78</td>
<td>12-31-79</td>
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<td>Total Mem.</td>
<td>12-31-78</td>
<td>12-31-79</td>
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<td>12-31-79</td>
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<td>Bapt. Child.</td>
<td>12-31-79</td>
<td>12-31-79</td>
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<td>Adults</td>
<td>12-31-79</td>
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<td>Real. Faith</td>
<td>12-31-79</td>
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<td>Transfer</td>
<td>12-31-79</td>
<td>12-31-79</td>
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<td>Death</td>
<td>12-31-79</td>
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<td>Dismissal</td>
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<td>Ensure or Discipline</td>
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<td>Gain or Loss Bapt. Child.</td>
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MARYLAND

Baltimore, First
3455 Erdman Ave.
Everett C. De Velde

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<td>13</td>
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<td>2</td>
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<td>23</td>
<td>$16,001</td>
<td>$939</td>
<td>$4,462</td>
<td>$21,402</td>
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<tr>
<td>6:00</td>
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<td>143</td>
<td>90</td>
<td>53</td>
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<td>0</td>
<td>6</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>11</td>
<td>120</td>
<td>120</td>
<td>43,294</td>
<td>11,518</td>
<td>743</td>
<td>55,555</td>
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| Burtonsville, Covenant
4515 Sandy Spring Rd.
Barry R. Hofford

11:00 | 56 | 93 | 58 | 35 | 18 | 4 | 0 | 8 | 0 | 0 | 0 | 7 | 104 | 97 | 43,940 | 5,606 | 1,765 | 51,311 | 885 |
| 5:00 | 43 | 28 | 16 | 12 | 0 | 1 | 0 | 0 | 0 | 3 | 5 | -8 | 10 | 10 | 14,204 | 460 | 0 | 14,664 | 917 |
| Columbia, Columbia
Presbyterian
Oakland Mills Meeting House
5885 Robert Oliver Pl.
Allen H. Harris

11:20 | 43 | 28 | 16 | 12 | 0 | 1 | 0 | 0 | 0 | 3 | 5 | -8 | 10 | 10 | 14,204 | 460 | 0 | 14,664 | 917 |
| 5:00 | 43 | 28 | 16 | 12 | 0 | 1 | 0 | 0 | 0 | 3 | 5 | -8 | 10 | 10 | 14,204 | 460 | 0 | 14,664 | 917 |
| Gaithersburg, Puritan
Puritan Christian School
6325 Griffith Rd.
Laytonsville (No Mail)
Robert M. Lucas,
Stated Supply

11:30 | 43 | 28 | 16 | 12 | 0 | 1 | 0 | 0 | 0 | 3 | 5 | -8 | 10 | 10 | 14,204 | 460 | 0 | 14,664 | 917 |
| 7:00 | 296 | 286 | 213 | 73 | 3 | 2 | 4 | 0 | 3 | 7 | 9 | 0 | 115 | 107 | 60,820 | 38,782 | 8,892 | 108,494 | 509 |
| Silver Spring, Knox
Granville Dr. &
Sutherland Rd.
Leonard N. Stewart,
Assoc. Pastor

11:00 | 20a | 13a | 30 | 33 | 13,500 | 3,650 | 1,200 | 18,350 | 918 |
| 6:30 | 30 | 33 | 13,500 | 3,650 | 1,200 | 18,350 | 918 |

NORTH CAROLINA

Matthews, Matthews
Presbyterian
Fellowship (Chapel)
Charlotte Christian School
7301 Sardis Rd.
(No Mail)
Douglas A. Felch,
Stated Supply
### Raleigh, Pilgrim
YWCA Bldg.,
1012 Oberlin Rd.
(No Mail)
Cromwell G. Roskamp
Douglas A. Felch,
Assoc. Pastor

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<td>9,275</td>
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<td>1,488f</td>
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### Virginia

#### Harrisonburg, Berea
S.D.A. Church
609 West Market St.
(No Mail)
Timothy H. Gregson

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#### Leesburg, Bethel
212 S. King St.
Edward C. Urban
Edward L. Kellogg,
Assoc. Pastor

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<td>136</td>
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#### Lynchburg, Grace, V.
1723 Wards Ferry Rd.

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#### Manassas, Calvary Chapel
9515 Sudley Manor Dr.

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#### Roanoke, Valley
*Presbyterian*
VFW Bldg.
2723 Colonial Ave.
(No Mail)
Richard L. Horner

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<td>24</td>
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PRESBYTERY OF THE MID-ATLANTIC (Continued)

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<tr>
<td>Conf. Faith</td>
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<tr>
<td>VIENNA, Grace</td>
<td>11:00</td>
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<tr>
<td>2381 Cedar Ln.</td>
<td>George W. Hall, Jr.</td>
</tr>
<tr>
<td>WILLIAMSBURG, Westminster</td>
<td>11:00</td>
</tr>
<tr>
<td>406 Jamestown Rd.</td>
<td>(No Mail)</td>
</tr>
<tr>
<td>TENNESSEE</td>
<td>11:00</td>
</tr>
<tr>
<td>CENTERVILLE, Grace Chapel</td>
<td>125 N. Central</td>
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<tr>
<td>TOTALS</td>
<td>1.100</td>
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<tr>
<td>Average Contribution per Communicant Member</td>
<td>441</td>
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</table>

a Included with Pilgrim, Raleigh
b Based on 87 communicant members
c Calvary, Manassa was a church at year-end 1978
d Included with Grace, Vienna
e Included with Bethel, Leesburg
f Based on 12 communicant members
Ministers Received: Carl Shank, from Reformed Baptist Church, Wilmington, DE 7-25-79

Ministers Removed from Roll: Charles H. Ellis, dismissed to Presbytery of New York & New England, 8-6-79
Wallace W. Marshall, Jr., dismissed to Presbyterian Reformed Church of Canada, 9-22-79
Andrew E. Wikholm, dismissed to Presbytery of Southern California, 10-31-79 (In transit)

Changes in Congregations: Calvary, Manassas, dissolved, reconstituted as a chapel, 9-22-79

Roll of Licentiates: Michael S. Bushell

Ministers not in Pastoral Charge (5): Stephen R. Hake, David M. Moore, Andrew E. Wikholm
Robert M. Lucas, Laurence N. Vail
(John Mason enrolled in Presbytery of Philadelphia)

Total Number of Ministers—18
Total Number of Churches—12
Total Number of Chapels—3
## PRESBYTERY OF THE MIDWEST

Stated Meetings—Second Friday and Saturday of March; Second Monday and Tuesday after Labor Day

The Rev. Robert W. Eckardt, Stated Clerk

### Added

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<tbody>
<tr>
<td>CHICAGO, Trinity Chapel 4624 N. Pulaski Rd. (No Mail) Francis E. Mahaffy, Home Missionary</td>
<td>10:45</td>
<td>6a</td>
<td>4a</td>
<td>15</td>
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<td>DECATUR, Trinity 1150 W. Pershing (No Mail) John R. Wiers</td>
<td>11:00</td>
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<td>HANOVER PARK, Grace 6934 Barrington Rd. David B. Cummings</td>
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<td>LIBERTYVILLE, Hope Presbyterian 103 Center St. Karl G. Dortzbach</td>
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<td>RANTOUL, New Life Presbyterian Chapel 426 E. Congress Ave. (No Mail)</td>
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<td>TINLEY PARK, Forest View Chapel 15460 S. Oak Park Ave. Leslie A. Dunn, Home Missionary</td>
<td>10:45</td>
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<td>21a</td>
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| Westchester, Westminster  
2418 S. Wolf Rd.  
Ivan J. DeMaster | 9:30 | 209 | 191 | 128 | 63 | 2 | 8 | 9 | 6 | 1 | 31 | 0 | -11 | 84 | 74 | $48,746 | 4,253 | 3,650 | 56,649 | 578b |
| Wheaton, Bethel  
1401 S. Naperville Rd.  
Robert W. Harvey | 9:45 | 281 | 293 | 219 | 74 | 3 | 3 | 10 | 0 | 1 | 2 | 0 | -1 | 142 | 173 | $81,209 | 22,515 | 2,487 | 106,211 | 485 |
| Iowa  
CEDAR FALLS, Cedarloo Presbyterian  
4710 Cedar Heights Dr.  
Robert W. Eckardt | 10:30 | 66 | 73 | 50 | 23 | 1 | 0 | 3 | 3 | 0 | 3 | 1 | 4 | 31 | 25 | $27,272 | 5,300 | 0 | 32,572 | 651 |
| Michigan  
Gladstone, Pilgrim  
OP Chapel  
300 S. 10th St.  
(No Mail)  
Henry D. Phillips | 9:30 | | | | | | | | | | | | | | | | | | | | | |
| Gowan, Spencer Mills  
17 Mile & Lincoln  
Lk. Rds  
Donald F. Stanton | 10:00 | 202 | 151 | 98 | 53 | 0 | 0 | 2 | 12 | 2 | 51 | 0 | -12 | 52 | 60 | $26,848 | 3,389 | 4,341 | 34,578 | 353 |
| Grand Rapids, Griggs St.  
306 Griggs St. S.W.  
Henry Buikema | 11:00 | 0 | 62 | 43 | 19 | 1 | 2 | 0 | 44 | 0 | 3 | 1 | 19 | 34 | 36 | 15,300 | 1,681 | 0 | 16,981 | 395 |
| Kalamazoo, First, V.  
West Main Mall  
Conference Room (No Mail) | 10:00 | 0 | 49 | 34 | 15 | 0 | 0 | 0 | 34 | 0 | 0 | 0 | 15 | 0 | 21 | 4,838 | 800 | 530 | 6,168 | 181 |

**Conf. Faith**
## Presbytery of the Midwest (Continued)

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<td><strong>Conf. Faith</strong></td>
<td></td>
<td><strong>May 1979</strong></td>
<td><strong>Nov. 1979</strong></td>
<td><strong>General</strong></td>
<td><strong>Benevolence</strong></td>
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<td><strong>Wisconsin</strong></td>
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<td>Cedar Grove, Calvary</td>
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<td>136 W. Union Ave.</td>
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<td>Henry H. Fikkert</td>
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<td>Green Bay, OPC</td>
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<td>130 Winchester Way</td>
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<td>David A. George June-Sep.</td>
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<td>Gresham, Old Stockbridge</td>
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<td>Gordon E. Peterson</td>
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<td>Janesville, Christ Presbyterian</td>
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<td>Eugene Grille</td>
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<td>Menominee Falls, Falls</td>
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<td>W156 N7356 Pilgrim Rd.</td>
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<td>Cornelius Tolsma</td>
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<td>Oostburg, Bethel</td>
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<td>629 Center Ave.</td>
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<td>James L. Bosgraf</td>
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<td>Sheboygan, Grace Chapel</td>
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<td>Jonathan Falk, Stated Supply</td>
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<td>Zoa, Menominee Indian Chapel (No Mail)</td>
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<td>Gordon E. Peterson * with Old Stockbridge</td>
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<td><strong>Totals</strong></td>
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<td><strong>Average Contribution per Communicant Member</strong></td>
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<td>$296</td>
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Licensures: Jonathan Falk, 3-10-79  
Henry Buikema, 9-18-79  
Robert Borger, 9-18-79

Ordinations: John Wiers, 4-7-79  
Henry Buikema, 9-23-79

Ministers Received: Dr. John Boyd, from Presbytery of N. Central Iowa, United Presbyterian Church in U.S.A., 9-18-79  
James L. Bosgraf, from Presbytery of the Dakotas, 12-13-79

Ministers Removed from Roll: John R. Hilbelink, dismissed to Presbytery of the Dakotas, 9-3-79

Changes in Congregations: Westminster, Westchester, divided to form Trinity, Decatur, 7-21-79  
First, Kalamazoo, received 8-7-79  
Spencer Mills, Gowen, divided to form Griggs St., Grand Rapids, 8-28-79  
Falls, Menomonee Falls, divided to form Hope Presbyterian, Libertyville, 10-7-79

Roll of Licentiates: Jonathan Falk  
Robert Borger  
Daniel Koerner (In transit)

Ministers not in Pastoral Charges (8):  
Victor B. Atallah  
John Boyd  
John N. Fikkert  
Richard B. Gaffin, Sr.  
Donald M. Parker  
Carl J. Reitsma  
Vincent L. Crossett  
George E. Harey, Jr.

Total Number of Ministers—25  
Total Number of Churches—15  
Total Number of Chapels—6
### PRESBYTERY OF NEW JERSEY

**Stated Meetings—Fourth Saturday of February; Fourth Tuesday of April; Fourth Saturday of September; and First Tuesday of December**

Mr. Richard A. Barker, 639 Shadowlawn Dr., Westfield, NJ 07090, Stated Clerk

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<td><strong>BELLMAWR, Immanuel</strong></td>
<td>Park Dr. &amp; Market St.</td>
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<td></td>
<td>Robert H. Tanzie, Pastor-elect</td>
<td>11:00</td>
<td>112</td>
<td>105</td>
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<td>Hitcher Ave. &amp; Osborne Ln.</td>
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<td>Robert A. Gramp</td>
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<td>112</td>
<td>98</td>
<td>79</td>
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<td>8</td>
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<td><strong>FAIR LAWN, Grace, V.</strong></td>
<td>E. Amsterdam Ave. at Ryan Rd.</td>
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<td><strong>GARFIELD, Community, V.</strong></td>
<td>41 Marsellus Pl.</td>
<td>10:45</td>
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<td>103</td>
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<td>Donald Knauer, Stated Supply</td>
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<td><strong>NEPTUNE, Good Shepherd</strong></td>
<td>3508 Ashby Ave.</td>
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<td>Douglas Rogers</td>
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<td><strong>OCEAN CITY, OPC, V.</strong></td>
<td>32nd St. &amp; Central Ave. (No Mail)</td>
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<td>Steve G. Hohenberger, Stated Supply</td>
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PRESBYTERY OF NEW JERSEY (Continued)

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<td>May 1979</td>
<td>Nov. 1979</td>
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<td>WHITING, Presbyterian Fellowship Memorial Chapel Route 530</td>
<td>4:00</td>
<td>9a</td>
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<td>WILDWOOD, Calvary, V. 119 E. Rio Grande Ave.</td>
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Average Contribution per Communicant Member

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<td>$272</td>
<td>$123</td>
<td>$26</td>
<td>$421</td>
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a Included with Good Shepherd, Neptune
b Bequest of $9,658 not included in Receipts
c Includes one member on roll of Presbytery (regional church)

Licenses: Samuel H. Bacon, 4-24-79
George S. Kostas, 9-22-79

Ordinations: Martin L. Dawson, 12-9-79

Ministers Received: Craig R. Rowe, from Grace Presbytery, Presbyterian Church in America, 5-28-79

Ministers Removed from Roll: David W. Kiester, dismissed to Presbytery of the Dakotas, 11-30-79 (in transit)
George M. Kirkwood, Jr., erased without censure, 4-24-79
Kenneth J. Meilahn, dismissed to Presbytery of Southern California, 3-26-79
Richard R. Gerber, dismissed to Presbytery of New York & New England, 7-9-79

Roll of Licentiates: John J. Johnson
George S. Kostas
Robert H. Tanzie
Ministers not in Pastoral Charges (19): Jay E. Adams
                        Harvie M. Conn
                        W. Lee Benson
                        George R. Cottenden
                        Calvin A. Busch
                        Allen D. Curry
                        Leonard F. Chanoux
                        John Davies
                        George S. Christian
                        W. Ralph English
                        Edmund P. Clowney
                        Lewis J. Grotenhuis
                        Theodore Hard
                        Steve G. Hohenberger
                        David W. Kiester
                        Meredith G. Kline
                        Robert L. Marshall
                        LeRoy B. Oliver
                        LeRoy B. Smith

Total Number of Ministers—29                                Total Number of Churches—16                                Total Number of Chapels—1
PRESBYTERY OF NEW YORK AND NEW ENGLAND
Stated Meetings—Spring and Fall
The Rev. Richard J. Wirth, Stated Clerk

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<thead>
<tr>
<th>CONNECTICUT</th>
<th>MAINE</th>
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<tbody>
<tr>
<td><strong>HAMDEN, Westminster</strong>&lt;br&gt;565 Shepard Ave.&lt;br&gt;Richard R. Gerber</td>
<td><strong>BANGOR, Pilgrim Fellowship</strong>&lt;br&gt;9 Church St. (No Mail)</td>
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<tr>
<td>Service Times</td>
<td>11:00</td>
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<td>Total Mem. 12-31-78</td>
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<td>Total Mem. 12-31-79</td>
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<tr>
<td>Conn. Mem. 12-31-79</td>
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<td>Bapt. Child. 12-31-79</td>
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<tr>
<td>Bapt. Child.</td>
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<tr>
<td>Read Faith</td>
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<tr>
<td>Transfer</td>
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<td>Added</td>
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<td>Removed</td>
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<td>Conf. Faith</td>
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<td>Gain or Loss</td>
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<td>Bapt. Child.</td>
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<td>Sunday School Ave. Attend. Per Week</td>
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<tr>
<td>May 1979</td>
<td>Nov. 1979</td>
</tr>
<tr>
<td>General Receipts</td>
<td>$30,623</td>
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<td>Benevolence Receipts</td>
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<td>A.V. Contr. per Comm.</td>
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**FORTY-SEVENTH GENERAL ASSEMBLY**

**LEW-STOP, Trinity of Androscoggin Valley**
21 College St.<br>Donald R. Miller

**PRESQUE ISLE & MAPLE GROVE, Emmanuel OPC of Aroostook Valley**
Route 1A, Fort Fairfield<br>Charles F. Stanton, Missionary

**PORTLAND, Second Parish**
32 Neal St.<br>Stanford M. Sutton, Jr.
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<td>Charles H. Ellis</td>
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<td>Harold L. Dorman</td>
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<td>CAPE COD, Presbyterian Church of Cape Cod</td>
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<td>47</td>
<td>55</td>
<td>41</td>
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<td>FALL RIVER, Grace</td>
<td>11:00</td>
<td>13</td>
<td>34</td>
<td>21</td>
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<tr>
<td>Stephen A. Larson</td>
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<td>* In Tiverton, R.I.</td>
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<td>Kenneth A. Ironside</td>
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<td>AMSTERDAM, Covenant OPC Chapel</td>
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<td>157</td>
<td>161</td>
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<td>John Johnson, Licentiate</td>
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<tr>
<td>FRANKLIN SQUARE, OPC V.</td>
<td>11:00</td>
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<tr>
<td>Franklin &amp; Soho Aves.</td>
<td>7:00</td>
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**Sunday School Ave. Attend. Per Week**

- **May 1979**: 14,086
- **Nov. 1979**: 730
- **Sunday School Ave. Attend. Per Week**: 238
- **Total Receipts**: 15,054
- **Av. Cost. per Comm. Mem.**: 655

**General Receipts**

- **May 1979**: 20,697
- **Nov. 1979**: 2,244
- **Sunday School Ave. Attend. Per Week**: 8,192
- **Total Receipts**: 31,133
- **Av. Cost. per Comm. Mem.**: 759

**Benevolence Receipts**

- **May 1979**: 34,589
- **Nov. 1979**: 5,875
- **Sunday School Ave. Attend. Per Week**: 0
- **Total Receipts**: 40,464
- **Av. Cost. per Comm. Mem.**: 488
## PRESBYTERY OF NEW YORK AND NEW ENGLAND (Continued)

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<tr>
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<tr>
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<td>Service Times</td>
<td>Total Mem. 12-31-78</td>
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<tr>
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<td>New Rochelle, OPC Chapel</td>
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<td>Lisbon, OPC</td>
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<td>Lisbon-Flackville Rd. Richard J. Wirth</td>
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<td>Rochester, Covenant</td>
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<tr>
<td>55 Hoover Dr.</td>
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<td>Theodore J. Georgian</td>
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<tr>
<td>Richard E. Knodel, Jr., Assoc. Pastor</td>
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<td>Rochester, Memorial</td>
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<td>650 Merchants Rd. EDST</td>
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<td>Stephen L. Phillips</td>
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<tr>
<td>Schenectady, Calvary</td>
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<td>Rugby Rd. at Glenwood Blvd. Raymond M. Meiners Stuart R. Jones Associ. Pastor</td>
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<td>Vermont</td>
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<td>Burlington, Church of the Servant</td>
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<td>TOTALS</td>
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<td>Average Contribution per Communicant Member</td>
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Included with OPC, Franklin Square

a Included with Pilgrim, Bangor and Second Parish, Portland
b Based on 109 communicant members
c Bequest of $2,000 not included in Receipts
d Based on 173 communicant members
e Included with Calvary, Schenectady
f Based on 150 communicant members
g Included with OPC, Franklin Square

Licensures: Gregory E. Reynolds, 10-9-79

Ordinations: Stephen A. Larson, 5-4-79
Ministers Received: Laurence C. Sibley, Jr., from Presbytery of Ohio, 1-18-79
   Richard R. Gerber, from Presbytery of New Jersey, 7-9-79
   Charles H. Ellis, from Presbytery of Mid-Atlantic, 8-6-79
Ministers Removed from Roll: Roger A. Ramsey, dismissed to Presbytery of the Dakotas, 1-18-79
   John C. Hills, Jr., deceased 10-22-79
Roll of Licentiates: Gregory E. Reynolds  John J. Johnson (Enrolled in Presbytery of New Jersey)
Ministers not in Pastoral Charges (7):  Burton L. Goddard  John H. Skilton
   Samuel T. Logan, Jr.  Kelly G. Tucker
   Charles G. Schaufele  Malcolm L. Wright
   Laurence C. Sibley, Jr.

Total Number of Ministers—25  Total Number of Churches—17  Total Number of Chapels—3
### Presbytery of Northern California

**Stated Meetings**—Fourth Friday and Saturday of March; and Third Friday and Saturday of September

The Rev. William E. Warren, Stated Clerk

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<td>19</td>
<td>23</td>
<td>$18,120</td>
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<td>$1,600</td>
<td>$25,882</td>
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<td>6,553</td>
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<td>Novato/ Yuba City (a)</td>
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<td>48</td>
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<td>Novato, Trinity</td>
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<td>San Jose, Covenant</td>
<td>11:00 6:00</td>
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<td>Bremwood 186 Country Club Dr. Carl E. Erickson</td>
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<td>S. SAN FRANCISCO, San JOSE, OP Chapel Western S &amp; L Bldg. Blossom Hill Rd. &amp; Pearl St. (No Mail) Robert H. Graham</td>
<td>11:00</td>
<td>24b</td>
<td>15b</td>
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<td>SUNNYVALE, First 1210 Bernardo Ave. Salvador M. Solis</td>
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<td>152</td>
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<td>103</td>
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<td>YUBA CITY, Sovereign Grace 1532 La Crescenta Ct.</td>
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<td>YUBA CITY, Sovereign Grace 1532 La Crescenta Ct.</td>
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<td>TOTALS</td>
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<td>683</td>
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</table>

(a) Two congregations with one session constituting one church

- a Bequest of $640 not included in Receipts
- b Included with First, Sunnyvale

**Ministers Received:** Robert H. Graham, from Presbytery of Southern California, 12-10-79

**Ministers Removed from Roll:** Robert D. Abbot, erased at own request, 3-24-79

**Ministers not in Pastoral Charges (6)**
- Donald G. Buchanan
- Gerald G. Latal
- Charles Y. Lee
- Melvin B. Nonhof
- Arthur G. Riffel
- Jim West

**Total Number of Ministers—16**

**Total Number of Churches—9**

**Total Number of Chapels—1**
## PRESBYTERY OF THE NORTHWEST

Stated Meetings—Fourth Friday and Saturday of April and September

The Rev. Donald M. Poundstone, Stated Clerk

<table>
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<td><strong>Total Mem.</strong></td>
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<td><strong>Comm. Mem.</strong></td>
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<tr>
<td><strong>Conf. Faith</strong></td>
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<tr>
<td><strong>Death</strong></td>
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<tr>
<td><strong>Dismissal</strong></td>
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<td><strong>Para or Discipline</strong></td>
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<tr>
<td><strong>Gain or Loss</strong></td>
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<tr>
<td><strong>Sunday School</strong></td>
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<tr>
<td><strong>Ave. Attend.</strong></td>
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<tr>
<td><strong>Per Week</strong></td>
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<td><strong>May</strong> 1979</td>
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<td><strong>Nov. 1979</strong></td>
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<td><strong>General Receipts</strong></td>
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<td><strong>Benevolence Receipts</strong></td>
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<td><strong>Special Receipts</strong></td>
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<td><strong>Total Receipts</strong></td>
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<tr>
<td><strong>Av. Cond. per Comm. Mem.</strong></td>
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### MONTANA

**BILLINGS, Rocky Mountain Community**
1511 Poly Dr., R. M. College (No Mail)
Allen P. Moran, Jr.

**KALISPELL, Faith**
Covenant
347 First Ave. E.
(No Mail)
Harold S. Kellam, Stated Supply
* once a month

**MISSOULA, Cornerstone Chapel**
2526 Sunset La.
(No Mail)

**RONAN, Mission Valley**
S.D.A. Church (No Mail)
Russell D. Piper
Harold S. Kellam, Assoc. Pastor

### OREGON

**BEND, Westminster**
118 Newport Ave.
Ronald J. McKenzie

**EUGENE, Oak Hill Presbyterian**
3350 Willamette St.
Harold L. Bauer

**MILWAUKIE, Faith**
4105 S.E. Harnsow St.
Samuel van Houte

**NEWBERG, Trinity**
213 N. Howard
(No Mail)
John W. Mahaffy
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<tr>
<td>11:00</td>
<td>227</td>
<td>238</td>
<td>160</td>
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<td>0</td>
<td>9</td>
<td>6</td>
<td>4</td>
<td>5</td>
<td>7</td>
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<tr>
<td>6:00</td>
<td>24</td>
<td>28</td>
<td>15</td>
<td>8</td>
<td>5.75</td>
<td>80</td>
<td>0</td>
<td>5.655</td>
<td>435</td>
<td>24,197</td>
<td>2,205</td>
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**PORTLAND, First**
8243 N.E. Fremont St.
Donald M. Poundstone
William J. Fredericks, Assoc. Pastor

Southern Oregon OP
Church (a)
Calvin R. Malcor
Jay M. Milojevich, Assoc. Pastor

- **GRANTS PASS, Faith**
  S.D.A. School
  1121 N.E. 7th St.
  (No Mail)

- **MEDFORD, Trinity**
  Oregon Coll. of Business
  400 Earhart (No Mail)

**WASHINGTON**

**BOTHELL, Trinity**
23211 S. Meridian Ave.
Patrick H. Morison

**GLENWOOD, OP Mission**
William J. Fredericks

**TOTALS**

<table>
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<tr>
<th></th>
<th>Fig.</th>
<th>Combined</th>
<th>Average Contribution per Comm. Mem.</th>
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<td><strong>PORTLAND, First</strong></td>
<td>68</td>
<td>80</td>
<td>43</td>
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<td>11:00</td>
<td>Figures combined and shown above</td>
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<td><strong>MEDFORD, Trinity</strong></td>
<td>10:00</td>
<td>1:00</td>
<td>Oregon Coll. of Business</td>
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<td>11:00</td>
<td>12</td>
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<td><strong>GLENWOOD, OP Mission</strong></td>
<td>11:00</td>
<td>13d</td>
<td>13d</td>
<td>15</td>
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<td><strong>TOTALS</strong></td>
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<td>687</td>
<td>450</td>
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<td><strong>Average Contribution per Communicant Member</strong></td>
<td>$520</td>
<td>$114</td>
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<td>$641</td>
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(a) Two congregations with one session constituting one church
(b) Based on 12 communicant members
(c) Based on 147 communicant members
(d) Included with First, Portland

Ordinations: William J. Fredericks, 2-17-79
Jay M. Milojevich, 11-7-79

Changes in Congregations: Rocky Mountain Community, Billings, chapel recognized as a particular congregation, 9-29-79
Mission Valley, Ronan, divided to form Faith Covenant, Kalispell, 9-29-79

Ministers not in Pastoral Charges (2): George Y. Uomoto
Eugene B. Williams

Total Number of Ministers—14
Total Number of Churches—10
Total Number of Chapels—2
**PRESBYTERY OF OHIO**

Stated Meetings—Third Friday and Saturday of April and October

Mr. John C. Smith, 105 Sycamore St. W., Pittsburgh, PA 15211, Stated Clerk

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<td>OHIO</td>
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<tr>
<td>ALLIANCE, Christ Reformed Chapel</td>
<td>David W. King</td>
<td>11:00</td>
<td>0</td>
<td>39</td>
<td>32</td>
<td>7</td>
<td>2</td>
<td>4</td>
<td>17</td>
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<td>$19,496</td>
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<td>$20,846</td>
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<td>6500 Frantz Rd., Dublin (No Mail)</td>
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<td>ROBERT Y. ECKARDT</td>
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<td>DAYTON, Redeemer 5901 Chambersburg Rd. (No Mail)</td>
<td>Lawrence R. Eyres</td>
<td>11:00</td>
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<td>18</td>
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<td>11,743</td>
<td>1,755</td>
<td>425</td>
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<td>NORTH CANTON, Orthodox Presbyterian No. Canton Jr. High (No Mail)</td>
<td>David W. King</td>
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<td>46</td>
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<td>EDDINBURG, Nashua</td>
<td>R.D. 1 (No Mail)</td>
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<td>55</td>
<td>55</td>
<td>12,011</td>
<td>2,463</td>
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<td>CRAIG L. DiBenedictis, Licentiate</td>
<td>11:00</td>
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<td>GROVE CITY, Covenant, V. 140 E. Poplar St. (No Mail)</td>
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<td>117</td>
<td>113</td>
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### Contributions

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<tr>
<td>May 1979</td>
<td>Nov. 1979</td>
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<tr>
<td>HARRISVILLE, Calvary</td>
<td>11:00</td>
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<td>North on Route 8</td>
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<td>Leonard J. Coppes</td>
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<td>HOLLIDAYSBURG, Westminster Presbyterian YMCA (No Mail)</td>
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<td>Mark R. Brown, Evangelist</td>
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<tr>
<td>PITTSBURGH, Covenant 1608 Graham Blvd.</td>
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<tr>
<td>C. Tom Fincher</td>
<td>7:00</td>
</tr>
<tr>
<td>SEWICKLEY, Grace 1419 Beaver Rd., Osborne Charles G. Dennis</td>
<td>11:00</td>
</tr>
<tr>
<td>Craig L. DiBenedictis</td>
<td>6:30</td>
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<td>TOTALS</td>
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<tr>
<td>Average Contribution per Communicant Member</td>
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a Included with OPC, North Canton

**Ordinations:** Robert Y. Eckardt, 5-11-79

**Ministers Received:** C. Tom Fincher, from Catawba Presbytery, Associate Reformed Presbyterian Church, 12-7-79

**Ministers Removed from Roll:** Laurence C. Sibley, Jr., dismissed to Presbytery of New York & New England, 1-18-79

**Changes in Congregations:** *Covenant*, Pittsburgh, divided to form *Grace*, Columbus, 7-8-79

*Redeemer*, Dayton, divided to form *Westminster Presbyterian*, Hollidaysburg, 12-9-79

**Roll of Licentiates:** Larry E. Wilson

**Ministers not in Pastoral Charge:**
- Robert L. Atwell
- Marven O. Bowman, Jr.
- Thomas M. Corey
- Lawrence Semel

**Ordinations:**
- Willem A. Van Gemeren
- Edward L. Volz

**Total Number of Ministers—14**

**Total Number of Churches—9**

**Total Number of Chapels—1**
## PRESBYTERY OF PHILADELPHIA

Stated Meetings—Third Monday of September, January and May; Third Saturday of November and March
The Rev. A. LeRoy Greer, Stated Clerk

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<td>Neil J. Lodge</td>
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<td>SEAFORE, Covenant</td>
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<td>312 High St. (No Mail)</td>
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<td>Douglas A. Watson</td>
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<td>WILMINGTON, Emmanuel</td>
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<td>1006 Wilson Rd.</td>
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<tr>
<td>Arthur J. Steltzer</td>
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<tr>
<td>Heber R. McElwaine, Assoc. Pastor</td>
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<tr>
<td>PENNSYLVANIA</td>
<td></td>
</tr>
<tr>
<td>BLUE BELL, Community Center Square</td>
<td></td>
</tr>
<tr>
<td>Union &amp; Hoover Rds. (No Mail)</td>
<td></td>
</tr>
<tr>
<td>James R. Payton, Jr.</td>
<td></td>
</tr>
<tr>
<td>John M. Fume, Assoc. Pastor</td>
<td></td>
</tr>
<tr>
<td>FAWN GROVE, Faith</td>
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<tr>
<td>Douglas C. Winward, Jr.</td>
<td></td>
</tr>
<tr>
<td>GLENSIDE, Calvary Church Rd. &amp; Willow Grove Ave.</td>
<td></td>
</tr>
<tr>
<td>Daniel R. Morse</td>
<td></td>
</tr>
<tr>
<td>HATBRO, Trinity</td>
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</tr>
<tr>
<td>151 W. County Line Rd.</td>
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<tr>
<td>Thomas E. Tyson</td>
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<tr>
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<td>JENKINTOWN, New Life</td>
<td>YWCA, 1073 Old York Rd., Abington (No Mail)</td>
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<tr>
<td>KIRKWOOD, OPC</td>
<td>Maple Shade Rd.</td>
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<tr>
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<td>203 S. 14th St.</td>
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<tr>
<td>MECHANICSVILLE, OPC</td>
<td>Rt. 413, N. of City</td>
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<tr>
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<td>Spruce &amp; Emaus Sts.</td>
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<tr>
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<td>Rt. 131, S. of Oxford</td>
</tr>
<tr>
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<tr>
<td>PHILADELPHIA, Emmanuel Chapel</td>
<td>1127 S. Broad St.</td>
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### PRESBYTERY OF PHILADELPHIA (Continued)

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#### TOTALS

| 2,117 | 2,224 | 1,589 | 635 | 63 | 73 | 61 | 9 | 63 | 47 | 20 | 1,176 | 1,281 |

#### Average Contribution per Communicant Member

| $325 | $106 | $69 | $500 |

---

**Southwest Philadelphia**

Reformed Fellowship, V.

7014 Elmwood Ave.

**Wilkes-Barre, Covenant Chapel**

YMCA, So. Franklin & Northampton Sts. (No Mail)

H. Leverne Rosenberger

---

**Licenses:**

- Jeffrey K. Boer, 1-15-79
- John C. Julie, 1-15-79
- Martin L. Dawson, 5-14-79

**Ordinations:**

- Calvin K. Cummings, Jr., 7-9-79
- Christopher Wisdom, 11-17-79

**Ministers Received:**

- Bruce F. Hunt, from Presbytery of Southern California, 2-24-79

**Ministers Removed from Roll:**

- Robley J. Johnston, erased 11-17-79

**Changes in Congregations:**

- Emmanuel, Wilmington, divided to form Covenant, Seaford, 5-14-79

**Roll of Licentiates:**

- Robert P. Harting
- John C. Julien
- Jack D. Kinneer
- William T. Scott
- Eric H. Sigward
- John P. Smith
- Raymond L. Watrous
- Christopher Wisdom

---

**Notes:**

- Based on 156 communicant members
- Bequest of $3,433 not included in Receipts
- On Roll of Presbytery
- Included with Trinity, Hatboro

---

FORTY-SEVENTH GENERAL ASSEMBLY
### Ministers not in Pastoral Charges (26):

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<tr>
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<th>Name</th>
<th>Name</th>
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<tr>
<td>Egbert W. Andrews</td>
<td>Bruce F. Hunt</td>
<td>Donald F. Ritsman</td>
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<tr>
<td>Lester R. Bachman</td>
<td>Robert D. Knudsen</td>
<td>H. Leverne Rosenberger</td>
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<tr>
<td>John F. Bettler</td>
<td>William C. Krispin</td>
<td>Norman Shepherd</td>
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<tr>
<td>Calvin K. Cummings, Jr.</td>
<td>Arthur W. Kuschke, Jr.</td>
<td>Leslie W. Sloat</td>
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<td>L. Craig Long</td>
<td>Young J. Son</td>
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<td>Robert R. Drake</td>
<td>John S. Mason</td>
<td>Robert B. Strimple</td>
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<tr>
<td>F. Clarke Evans</td>
<td>David J. Miller</td>
<td>Cornelius Van Til</td>
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<tr>
<td>John P. Galbraith</td>
<td>Stephen M. Reynolds</td>
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Total Number of Ministers—45

Total Number of Churches—16

Total Number of Chapels—2
## PRESBYTERY OF THE SOUTH

Stated Meetings—Fourth Friday and Saturday of April; Third Tuesday and Wednesday of October

The Rev. Thomas S. Champness, Jr., Stated Clerk

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</tr>
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<td>Nov. 1979</td>
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<tr>
<td>FLORIDA</td>
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</tr>
<tr>
<td>FORT LAUDERDALE, Bethel</td>
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<td>Donald H. Taws</td>
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<tr>
<td>HIALEAH, Sharon</td>
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<tr>
<td>675 W. 68th St.</td>
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<tr>
<td>Jeffrey K. Boer</td>
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<tr>
<td>Robert Mininger</td>
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<td>Ocala, Faith</td>
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<tr>
<td>Jerry C. Quarles</td>
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<tr>
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<td>ORLANDO, Lake Sherwood</td>
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<tr>
<td>W. Balboa Dr. (No Mail)</td>
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<td>Larry G. Mininger</td>
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<td>Calvin K. Cummings</td>
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## GEORGIA

ATLANTA, Redeemer

3930 Chamblee-Tucker R., N.E. Thomas S. Champness, Jr.

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<td>Nov. 1979</td>
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## TENNESSEE

**CHATTANOOGA, Covenant V.**

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<td>2</td>
<td>27</td>
<td>31</td>
<td>5</td>
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**Average Contribution per Communicant Member**

- **General Receipts**: $491
- **Benevolence Receipts**: $107
- **Special Receipts**: $46
- **Total Receipts**: $644

---

**Licencers**: Gerald C. Quarles, 7-24-79

**Ordinations**: Jeffrey K. Boer, 10-21-79

**Jerry C. Quarles**, 11-4-79

**Ministers Received**: Jose Vera, from the Christian Reformed Church, 2-4-79

**Changes in Congregations**: *Covenant, Chattanooga*, received 7-24-79

**Ministers not in Pastoral Charges (8)**: Elmer M. Dortzbach, Hendrik Krabbendam
Clarence W. Duff, Roger W. Schmurr
David Freeman, John H. Thompson, Jr.
Louis Kicasola, Robert L. Vining

**Total Number of Ministers—16**

**Total Number of Churches—8**

**Total Number of Chapels—0**
PRESBYTERY OF SOUTHERN CALIFORNIA
First Friday and Saturday of February; Third Friday and Saturday of April, June and October
The Rev. Daniel H. Overduin, Stated Clerk

<table>
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<th>Conf. Faith</th>
<th>Added</th>
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## California

### Artesia, Cerritos Valley
18253 S. Arline Ave. (No Mail)
Dominic A. Aquila

### Bonita, OPC
5111 Central Ave. (No Mail)
Donald J. Duff

### Carson, Grace
22511 S. Figueroa
Arthur G. Ames

### Chula Vista, Bayview
505 E. Naples St.
Lewis A. Ruff, Jr.

### Garden Grove, OPC, V.
9881 Trask Ave. (No Mail)

### Goleta, El Camino
7526 Calle Real
Robert W. Newsom
Stephen D. Doe, Assoc. Pastor

### Hacienda Heights, OPC
15786 E. La Subida Dr.
Stephen R. Williams

### Irvine, Church of the Servant
1 Beech Tree Ln. (No Mail)
Jack L. Smith, Licentiate

### La Mirada, Calvary, V.
12120 La Mirada Blvd.
Jay Fluck, Licentiate

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Total Receipts: $59,256
Av. Contri. per Comm. Mem.: $20,149
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## PRESBYTERY OF SOUTHERN CALIFORNIA (Continued)

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### SOUTH PASADENA, OPC YMCA, 1605 Garfield Ave. (No Mail) David G. Tickner

#### TOTALS

- 1,918
- 1,899
- 1,362
- 537
- 44
- 13
- 66
- 50
- 10
- 68
- 97
- -17
- 826
- 905

#### Average Contribution per Communicant Member

- $421
- $107
- $67
- $595

### Licensees:

- Hailu Mekonnen, 8-18-79
- Ordinations: David G. Tickner, 5-13-79; Stephen R. Williams, 11-9-79
- Ministers Received: Kenneth J. Meilahn, from Presbytery of New Jersey, 5-6-79
- Ministers Removed from Roll: Bruce F. Hunt, dismissed to Presbyterian of Philadelphia, 3-24-79
- Kent T. Hinkson, dismissed to Presbytery of Texas, PCA, 3-2-79
- Edwards E. Elliott, deceased 5-25-79
- Robert H. Graham, dismissed to Presbytery of Northern California, 12-10-79
- Roll of Licentiates: Hailu Mekonnen
- Jack L. Smith
- Ministers not in Pastoral Charges (15): H. Wilson Albright; Gregory L. Bahsen; Bruce A. Coie; Larry D. Conard; Thomas M. Cooper
- Ministers in Pastoral Charges: William O. Rudolph, Jr.; Henry W. Coray; Thomas A. Foh; John W. Garrisi; Louis E. Knowles; George W. Marson
- Robert E. Nicholas; Dwight H. Poundstone; Robert D. Raglin; Wilson H. Rinker; Daniel van Houte
- Total Number of Ministers—29
- Total Number of Churches—14
- Total Number of Chapels—4
## SUMMARY OF STATISTICS

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Average Contribution per Communicant Member—1979a $369 $102 $46 $517
Average Contribution per Communicant Member—1978b $326 $104 $49 $479
Average Contribution per Communicant Member—1977c $295 $87 $34 $416

Does not include bequests received in the amount of: a $19,354 b $80,305 c $30,452
## SUMMARY OF MEMBERSHIP STATISTICS 1965-1979

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Note: Total membership in each year was revised in the following year’s report and the revised figures are shown above. Figures for communicant members and baptized children were not revised so that their totals differ slightly from the revised total membership.


## APPORTIONMENT OF 48TH GENERAL ASSEMBLY

In accordance with Chapter I of the Standing Rules of the General Assembly, voting commissioners to the 48th General Assembly are apportioned as follows:

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<th>Ruling Elders</th>
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### clerks of general assembly

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STANDING COMMITTEES OF THE
ORTHODOX PRESBYTERIAN CHURCH

HOME MISSIONS AND CHURCH EXTENSION

RULING ELDERS: Richard L. Hake, Theodore J. Pappas

Class of 1982—MINISTERS: Lewis A. Ruff, Jr., Donald F. Stanton, Samuel vanHoute
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General Secretary: The Rev. George E. Haney, Jr., 7401 Old York Rd., Phila., Pa. 19126

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RULING ELDERS: Newman de Haas, Herbert R. Muether

RULING ELDERS: Garret Van Der Heide, William E. Viss

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RULING ELDERS: Paul S. Patterson, Jules C. Rist*

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Schauffele
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* Members of subcommittee on ministerial training

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LAYMAN: Charles Lord

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   RULING ELDER: John M. Dishman
Class of 1982—MINISTER: Leonard J. Coppes, Th.D.
   DEACONS: Paul MacQueen, James Wadsworth
Class of 1981—MINISTER: Lester R. Bachman
   RULING ELDER: Cyril T. Nightengale

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Class of 1982—Lewis A. Ruff, Jr.
Class of 1981—Dennis E. Johnson

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   RULING ELDER: Howard A. Porter
Class of 1982—MINISTER: LeRoy B. Oliver. RULING ELDER: Bert L. Roeber

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   RULING ELDERS: Thomas F. Armour, D.O., Lloyd P. Theune
Class of 1982—MINISTERS: Jack J. Peterson (Chairman), Douglas A. Watson
   RULING ELDER: Roger W. Huibregste
Class of 1981—MINISTER: Barry R. Hofford
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Donald J. Duff (Convener), Glenn D. Jerrell, Jack J. Peterson

HISTORIAN
D. Clair Davis, Th.D.

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Richard B. Gaffin, Jr., Th.D., John P. Galbraith (Convener), Jack J. Peterson, Laurence N. Vail

MISSIONS CORRESPONDENT FOR THE REFORMED ECUMENICAL SYND
John P. Galbraith
Laurence N. Vail, Alternate

COMMITTEE ON RACE
Erwin Claerbaud, William C. Krispin (Chairman), Cyril T. Nightengale,
Michael Nunley, Carl J. Reitsma, Thomas E. Tyson
1st Alternate—Gustavo Espino
2nd Alternate—Huibert J. Vandenbroek

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Class of 1981—Robert W. Eckardt

COMMITTEE ON O.P.C. INVOLVEMENT IN C.U.T.S.
John P. Galbraith (Convener), Arthur J. Schwab,
Bernard J. Stonehouse

COMMITTEE ON PRINCIPLES OF DIACONAL MINISTRY
Leonard J. Coppes, Th.D., Richard B. Gaffin, Jr.,
James C. Petty, Jr., John H. Skilton, Ph.D.

COMMITTEE ON ARRANGEMENTS FOR THE 47th GENERAL ASSEMBLY
Leonard J. Coppes, Th.D., Craig L. DiBenedictis
### CLERKS OF SESSION

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#### PRESBYTERY OF THE DAKOTAS

**COLORADO**
- Aurora, *Grace*—Mike Johnson, 14030 Evergreen Ave., Aurora 80011
- Denver, *Park Hill*—Arthur F. Johnson, 740 Pearl St., Unit 301, Denver 80203
- Thornton, *Immanuel*—Geritt C. VandenBurg, 9251 Ciancio St., Thornton 80229

**KANSAS**
- Caney, *OPC*—Jene W. Dewey, 101 E. Sixth St., Caney 67333

**NEBRASKA**
- Lincoln, *Faith*—Wayne B. Barmore, 4200 S. 38th St., Lincoln 68506
- Omaha, *OPC*—c/o The Rev. V. Robert Nilson, 3500 N. 65th St., Lincoln 68507

**NORTH DAKOTA**
- Carson, *Bethel*—c/o The Rev. David W. Kiester, Box 306, Carson 58529
- Lark, *First*—Ronald E. VandenBurg, Lark 58550

**OKLAHOMA**
- Bartlesville, *Westminster*—Robert L. Ayres, Rt. 1 Box 20, Wann 74083
- Oklahoma City, *Knox*—E. Myers Bearden, 2104 Churchill Way, Oklahoma City 73120
- Tulsa, *Grace*—John Venema, Box 507, 110 N. Elgin, Sperry 74073

**SOUTH DAKOTA**
- Bancroft, *Murdock Memorial*—W. Don Wilkens, R.R. 1, Bancroft 57316
- Bridgewater, *Trinity*—Calvin D. Hofer, R.R. 1, Box 14A, Bridgewater 57319
- Hamill, *Westminster*—Duane Blare, R.R., Hamill 57534
- Manchester, *OPC*—Kenneth Strickler, R.R. 1, Iroquois 57353
- Volga, *Calvary*—Edwin Gichink, R.R. 2, Arlington 57212
- Winner—*OPC*—Blain C. Fenenga, Star Route #6, Winner 57580

**TEXAS**
- Abilene, *OPC*—Dr. Lawrence G. Hardwicke, 1625 Westwood, Abilene 79603
- San Antonio, *Grace*—Alvoyd C. Fails, 130 Nocturne, San Antonio 78216

**WYOMING**
- Cheyenne, *OPC*—Alexander Davison, Pine Bluffs 82082

#### PRESBYTERY OF THE MID-ATLANTIC

**MARYLAND**
- Baltimore, *First*—L. Fred Baum, Jr., 425 Haslett Road, Joppa 21085
- Burtonsville, *Covenant*—Richard L. Hake, 8495 Murphy Rd., Laurel 20810
FORTY-SEVENTH GENERAL ASSEMBLY

NORTH CAROLINA
1 Raleigh, OPC—Charles Van Devanter, 1008 Oak Forest Dr., Wilson 27893

VIRGINIA
1 Harrisonburg, Berea—Leon Lucas, 104 Breezewood, Bridgewater 22812
2 Leesburg, Bethel—David L. Arnold, 120 Woodberry Rd., Leesburg 22075
2 Lynchburg, Grace—Richard Kochendarfer, Rt. 1 Box 452, Goode 24556
1 Roanoke, Valley—James E. Horner, 3822 Chesterton St., SW, Roanoke 24018
4 Vienna, Grace—Donald Potter, 268 Glen Ave., Vienna 22180
3 Williamsburg, Westminster—Dalton Hylton, 10 Ringo Dr., Newport News 23606

PRESBYTERY OF THE MIDWEST

ILLINOIS
3 Decatur, Trinity—Thomas Smies, 92 Ridgeway Dr., Decatur 62521
2 Hanover Park, Grace—John Baldwin, 6860 Juniper St., Hanover Park 60103
2 Libertyville, Hope—W. Murdoch Stewart, Walden Lane, Lake Forest 60045
4 Westchester, Westminster—George De Graf, 141 Wisconsin Ave., Addison 60101
8 Wheaton, Bethel—Robert Warburton, 215 N. Williston St., Wheaton 60187

IOWA
3 Cedar Falls, Cedarloo—Harold P. Roskamp, 1917 Sunnyside Dr., Cedar Falls 50613

MICHIGAN
4 Gowen, Spencer Mills—Robert H. Thompson, Rt. 2, Box 71, Sand Lake 49343
3 Grand Rapids, Griggs St. OPC—Dr. Davis A. Young, 2215 Plymouth Rd., SE, Grand Rapids 49506
3 Kalamazoo, First—Clarence Groenheide, 1814 Nichols Rd., Kalamazoo 49007

WISCONSIN
10 Cedar Grove, Calvary—Harry Harmelink, 280 N. Main St., Cedar Grove 53013
4 Green Bay, OPC—Richard J. Irwin, 1448 10th Ave., Green Bay 54304
3 Gresham, Old Stockbridge—Virgil Murphy, Route 1, Bowler 54416
2 Janesville, Christ—Carroll D. Lewis, 1070 Laramie Lane, Janesville 53545
4 Menomonee Falls, Falls—Donald A. Kernwein, 2957 Rolaine Pkwy., Hartford 53027
9 Oostburg, Bethel—Harold Harmelink, 855 Wisconsin Ave., Oostburg 53070

PRESBYTERY OF NEW JERSEY
4 Bellmawr, Immanuel—Edward M. Shindle, 25 Willis Dr., Tuckerton 08087
4 Bridgeton, Calvary—Russell S. Lodge, 28 Institute Pl., Bridgeton 08302
3 Fair Lawn, Grace—Garret A. Hoogerhyde, 326 Squaw Brook Rd., North Haledon 07508
2 Garfield, Community—Richard Cantwell, 68 Avenue A, Lodi 07644
2 Neptune, Good Shepherd—Edward A. Haug, 21-B Greenleaf St., Whiting 08759
1 Ocean City, OPC—Paul S. Patterson, 609 12th St., Ocean City 08226
6 Phillipsburg, Calvary Community—Allen M. Lewis, RD #1, Easton, PA 18042
4 Pittsgrove, Faith—Sanford C. Garrison, R.D. 2, Monroeville 08343
CLERKS OF SESSION

(continued)

2 Ringoes, Calvary of Amwell—Jesse J. Denton, Jr., RD 2 Box 199, Ringoes 08551
4 Stratford, OPC—Gordon H. Singer, 107 Parkview Rd., Stratford 08084
3 Trenton, Grace—Robert I. Beam, 254 Sherwood Ave., Trenton 08619
8 Vineland, Covenant—John Shepherd, 1773 Magnolia Rd., Vineland 08360
3 W. Collingswood, Immanuel—Willard E. Neel, 311 Sloan Ave., W. Collingswood 08107
6 Westfield, Grace—Richard A. Barker, 639 Shadowlawn Dr. Westfield 07090
4 Whippany, Emmanuel—Oscar S. Sterner, 376 South St., Morristown 07960
3 Wildwood, Calvary—Thomas A. Jorgensen, 136 W. Lavender Rd., Wildwood 08260

PRESBYTERY OF NEW YORK AND NEW ENGLAND

CONNECTICUT

5 Hamden, Westminster—Frank Emley, 79 Squire Lane, Hamden 06518

MAINE

3 Bangor, Pilgrim—Paul S. MacDonald, R.F.D. 1, Box 182, Carmel 04419
1 Houlton, Bethel—Allen Moody, R.F.D. 1, Houlton 04730
1 Lewistown, Trinity—W. Dana Perkins, Jr., 20 Hutchinson St., Portland 04206
1 Maple Grove and Presque Isle, Emmanuel—Allen Moody, RFD 1, Houlton 04730
5 Portland, Second Parish—Dr. Stephen A. MacDonald, 85 South St., Gorham 04038
2 Rockport, Lakeview—Thomas L. Eesley, 124 Union St., Rockport 04856
2 Skowhegan, OPC—Fremont A. Moody, RFD 3 Box 372, Skowhegan 04976

MASSACHUSETTS

4 Cape Cod, Presbyterian Church of Cape Cod—Fred Buhler, 78 Webbers Path, W. Yarmouth 02673
1 Fall River, Grace—Clyde R. Durrell, RFD 3—Box 274C, No. Scituate, RI 02857
4 Hamilton, First—Russell Copeland, Jr., Honeysuckle Rd., S. Hamilton 01982

NEW YORK

5 Franklin Square, OPC—Herbert R. Muether, 25 Blinker Light Rd., Stony Brook 11790
5 Lisbon, OPC—Delmar Putney, R.D. #2, Lisbon 13658
6 Rochester, Covenant—William W. Parr, Jr., 137 Ledgewood Dr., Rochester 14615
5 Rochester, Memorial—Peter W. Schumacher, 77 Castle Acres Dr., Webster 14580
5 Schenectady, Calvary—Arthur L. Comstock, 11 Berwyn St., Schenectady 12304

VERMONT

1 Burlington, Church of the Servant—c/o The Rev. Raymond E. Commeret, 309 College St., Burlington 05401
PRESBYTERY OF NORTHERN CALIFORNIA

CALIFORNIA
3 Berkeley, Covenant—David L. Neilands, 1601 Cedar St., Berkeley 94703
4 Modesto, Grace—Richard Nielson, 3324 John Lee Lane, Modesto 95350
3 Novato, Trinity/Yuba City, Sovereign Grace—Jeffrey Hibbitts, 8 Jeffrey Court, Novato 94947
3 San Francisco, First—George S. MacKenzie, 2264 Gill Port Lane, Walnut Creek 94598
3 San Jose, Covenant—James Huizinga, 5935 Hosta Lane, San Jose 95124
2 Santa Cruz, Westminster—Kenneth Kitts, 488 Carr Ave., Aromas 95004
3 Sonora, Calvary—Harold Bird, 1080 Mono Way, Sonora 95370
3 S. San Francisco, Brentwood—Robert P. Santo, 222 Del Monte Ave., So. San Francisco 94080
3 Sunnyvale, First—Arnold E. Larson, 2949 Jessie Court, San Jose 95124

PRESBYTERY OF THE NORTHWEST

MONTANA
2 Billings, Rocky Mountain—Rexford J. Clark, Duck Club Rd., Billings 59102
1 Kalispell, Faith—Robert W. Ross, 60 Valley View Dr., Kalispell 59901
2 Ronan, Mission Valley—Dan Stukey, RR #1, Box 34, Polson 59860

OREGON
2 Bend, Westminster—R. E. Jewell, 61839 Dobbin Rd., Bend 97701
2 Eugene, Oak Hill—Gary Brownlee, 522 Ful-Vue Dr., Eugene 97405
3 Milwaukie, Faith—Dr. Eric Long, 1660 SW Maple, Lake Oswego 97034
2 Newberg, Trinity—Marinus Vanden Hoek, Rt. 2, Box 149D, Newberg 97132
7 Portland, First—Leonard W. Schmurr, 14639 S.E. Rhine St., Portland 97236
5 Southern Oregon, Faith, Grants Pass; Trinity, Medford—Blanford F. Shores, 62 Winema Way, Medford 97501

WASHINGTON
3 Bothell, Trinity—Albert G. Bender, 10433 N.E. 16th Place, Bellevue 98004

PRESBYTERY OF OHIO

OHIO
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2 Dayton, Redeemer—Eugene Olivetti, 190 Teakwood Lane, Springboro 45056
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4 Grove City, Covenant—Donald O. Copeland, R.D. 2, Grove City 16127
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HM—Home Missionary
P—Pastor
PI—Pastor, non-Orthodox Pres. Church
Prof.—Professor
Ret.—Retired
Tea.—Teacher
SS—Stated Supply
P-n—indicates number of churches served

Presbyteries:
D—Dakotas
MA—Mid-Atlantic
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